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TORONTO, CANADA, THURSDAY, OCTOBER 26, 1898.

[No. 43.

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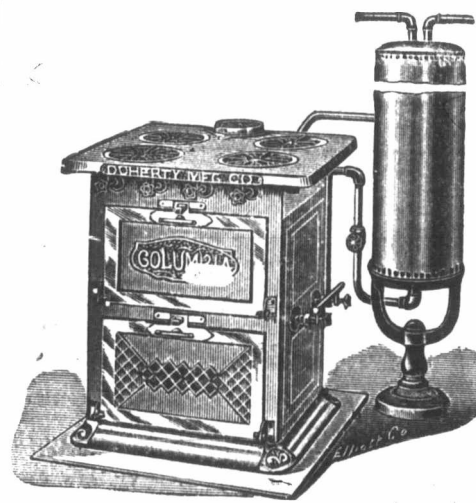
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[October 26, 1898.

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October 29.—22 SUNDAY AFTER TRINITY.
Morning.—Dan. 6. Tim. 6.
Evening.—Dan. 7. 9; or 12. Luke 20 to v. 27.

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

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

AN ECCLESIASTICAL "WATCHDOG" is required—according to correspondence in the *Indian Churchman*—in order to keep the secular press on the correct track in regard to Church matters. Secular newspapers are full of "incorrect statements, ignorantly or designedly made, which are detrimental to the Church." He thinks that this "censor" of the press should have the authority of the Indian Bishops for correcting such errors: and that Church people noting such mistakes in their newspapers should call this official's notice to them. *Church News* quotes this with apparent approval. We certainly need a "watchdog" in Canada.

EXPLOITING THE WORLD'S FAIR for the benefit of their Church is the latest enterprise of American Romanists. It is hard to say how many heedless dupes have been deceived by the loud mouthing of their historic (?) claims to supremacy and superiority. Cardinal Vaughan, too, has formed an "echo" for the effect thus produced, and is doing his best to magnify the said effect. The Church Catholic needs to exert itself on all sides to obliterate these wrong impressions.

POLYCRATES OF EPHEBUS, Cyprian of Carthage, and others in the first centuries, took the attitude of firm protest against the rising claims of the Church of Rome, and set a good example of firm and gentle remonstrance. Father Puller deals with these protests in detail very cleverly, and is quoted with enthusiastic approval by the *Churchman Magazine* in an article on "Papal Authority

in Primitive Times." The utter absence of any recognition of such authority, and the formal defiance of such claims whenever they were made, are strikingly brought out.

THE PRIMATE OF SPAIN—Bishop of Toledo—was, according to the *Churchman Magazine*, created by royal edict. "In Spain, Toledo was not at first even of Metropolitan rank, but when Leovigild transferred thither the royal residence, the Bishop of Toledo at once became Metropolitan of half the province of Carthaginiensis, and soon afterwards, by an edict of King Gundemar, he was made Metropolitan of the whole province. Next he was lifted up above his brother Metropolitans, and finally was constituted Primate of Spain." So Gratian, etc., raised Rome from suburbicarian superiority to imperial pre-eminence. There was no such European or other primacy in Rome before the 5th century.

"THE SIX POINTS OF PUSEYISM."—Most people have heard of the "Five points of Calvinism" and a good many have heard of the "Six points of Catholic ritual." The *Rock* has discovered, catalogued and named "Six points of Puseyism." The idea is derived from a letter of Dr. Pusey, just published in his "life," and professing to give information to a lady correspondent who asks him "what is Puseyism?" The chief points indicated are *high thoughts* on (1) the Two Sacraments, (2) Episcopacy, (3) the Visible Church, (4) Church ordinances, (5) Church decorations, (6) the Ancient Church.

JUST THREE PEOPLE form the latest addition to the number of sects. The place of birth is Scotland and the mother of the bantling is the Free Church of Scotland. The reason of the secession is chiefly an inveterate objection to hymns and organs! The secessionists could find no rest for the soles of their feet—for organs and hymns were everywhere. Therefore they had to (1) form a new Church. It consists of two Macfarlanes and one Macdonald—two ministers and one elder. We cannot wish them "God speed" in their work of separation.

A "WORD PICTURE" OF GLADSTONE.—A London parish magazine, quoted by *Church Review*, does it this way:—Gorgeous rhetoric, grandiloquent garrulity, fatal facility, indifference to accuracy, tortuous versatility, exuberant verbosity, plausible fallacies, audacious assumptions, indignant animosity, petulant irritability, disingenuous dexterity, mellifluous oratory." The English language seems to gasp at the effort to describe what is essentially indescribable—but the above will "give you an idea!"

ROMISH AND OTHER SISTERHOODS.—A long despatch from Baltimore appeared in certain Canadian newspapers on the 16th Oct., headed "The Catholic Church." Though so headed it was confined to some "inspired" statements about the Roman Catholic Church. It purports to be an interview with Cardinal Gibbons furnished by the *News* in advance of publication. This "specimen brick" of Roman diplomacy is too rich to be lost. After felicitating himself on the ten million of Romanists in U. S., he founds bright hopes for the future on the fact that Methodists and Presbyterians have established deaconesses or sisterhoods "after the R. C. fashion." It will probably be news to these

duped editors that the cenobitic system, both for men and women, originated in Egypt A.D. 300, with Pachomius and his sister, spread through Syria, Mesopotamia, Armenia, Pontus, Cappadocia, and did not reach Rome till 100 years later!

"GLAD TO SEE THEIR WAY OUT of business a great many employers would be who are connected with the leading industries"—at least so the *Rock* describes the situation produced by the unreasonable "strikes" which have become a feature of modern industry. It further alleges that these persons "will rid themselves of the anxieties of their business engagements as soon as this can be done without a wholesale sacrifice of the capital invested." So much for the attempts to force a rise in wages artificially.

"MUCH STRONGER THAN THE CHURCH OF ROME," says Father Benson in reply to a recent Romish *canard* about his perversion to Romanism—"is the Church of England," notwithstanding all the diplomacy of the former. So he sums up his observation and experience of the state of things not only in Europe long ago, but in India and America at the present time. He has—while "visiting" the various colonies of Cowley Evangelists throughout the world—kept his eyes open, and remains a firm Churchman still.

THE TABLE OF CONCURRENCES FOR FESTIVALS.—*Church Times* has a note in answer to an Ontario correspondent upon the subject, in reference to the *Canadian Church Year Book*. The table is the outcome of a report twenty years ago from the Royal Commission, and referred to the two English convocations who published this table. The curious thing is that the English Church *Kalenders* have not published it. It was left for the enterprise of a Canadian publisher to show them the way to use their own material!

"THE MUSIC GOES OUT OF THE TUNE," says Sir Andrew Clark, referring to the action of continuous influence of alcohol in the system. He thinks that the taste for the beauties of nature and the sense of keen relish for the enjoyment of life and satisfaction in living are blunted by this agent acting upon the nervous sensibilities. "The sight of green fields, the hearing of pleasant sounds, the touch of pleasant hands"—these things cease to give their wonted pleasure to him who is a slave to even moderate drinking of alcohol.

THE USE OF SECTS?—If there be "a soul of goodness in things evil," we suppose that the soul of goodness in sects consists in the fact that so many—if not all—manage to emphasize some doctrine or practice of the Church Catholic which is in danger of being forgotten or overlooked. They keep the balance, so to speak, of fidelity to tradition. Even the Plymouth Brethren, for instance, uphold the primitive custom of frequent communion; and the Irvingites emphasize the practice of tithes-giving. The Church's duty is to maintain the "analogy of the Faith" and of righteousness. When she fails to do this, Nemesis is not far off—a new sect!

THE USE OF "ADS."—Some of our readers may remember a note in our columns in reference to Canon Fleming's (editor of the *Religious Review of Reviews*) connection with the newly formed Carbolic Smoke Ball Company as a prominent director.

CANADIAN CHURCHMAN,
Cor. Church and Court Sts.
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Many of his friends protested against a clergyman (Rector of a London Church, St. Michael's, Chester Square, and Chaplain to the Queen) of such prominence participating in a mercantile concern of a speculative nature. The Canon retired in consequence of this expostulation: but in doing so, advertised the Company by his glowing personal testimonial to the worth of the medicine as a cure for throat and lung troubles. It now transpires that the young Canadian scientist (F. A. Roe) who owns the patent, cleared £11,000 in two years by judicious advertising—so he says publicly.

"SPIRITUAL" AND OTHER DEACONS.—We made an *obiter dictum* recently on the "extension of the diaconate" in a note upon the hierarchy of the Armenian Church. It was to the effect that most of those offices now discharged by lay "subordinate servants" were originally regarded as proper functions of the diaconate, which was sub-divided into grades according to the class of service rendered. The highest class consisted, of course, of those engaged in "things spiritual": the lowest grade, sextons and such like—between these such "helps" as assistant teachers, sidesmen, etc. It would be a reform on catholic and primitive lines, if our Levirate of sacristans, teachers, etc., were ordained as "deacons"—leaving our present "spiritual deacons" *in statu quo*.

"FROM SYDNEY TO SYDNEY."—Principal Adams of Lennoxville has an admirable article in a recent number of *The Week*, sketching for Canadian readers some interesting episodes in Australian history. A trip from Sydney, Cape Breton, to Sydney, New South Wales, is now possible to us, and we should cultivate our Southern brother-Britons through this Pacific bond. Sir Henry Parkes is the counterpart in many ways of Sir John Macdonald, and Australians are feeling for a plan of Confederation, here a *fait accompli*. The article closes with a pathetic appeal for Imperial unity and federation.

WISE MEN FROM THE WEST.—The Diocese of Huron has reason to be well pleased with the wise words of moderation uttered by their Bishop and Dean before the Prohibition Commission. *O si sic omnes!* Prohibition "is not based upon the principles on which God governs the world . . . its operation has not been favourable . . . it would not remedy the evils of drunkenness . . . the clergy generally stated the operation of the Scott Act was not beneficial . . . brewers and distillers should be compensated if the law were passed . . . high licenses would be more effective." Such advice is wholesome—being *temperate!*

CANADA—FIRST!

Our country seems to be in a fair way to distinguish itself among the nations of the earth. To so remarkable a degree is this already manifest that people begin to enquire how it is that a "mere colony" should be able to take such a high place in international competitions. It may be hard to explain, but the fact is patent—wherever there is international competition, Canada is found in the front rank. This was never so conspicuous and her superiority so emphatically pronounced and recognized as at the World's Fair in Chicago. Very few departments of the great exhibition fail to give the name of this Dominion a very high place—if not the very first. It has been evident to everyone there that Canada did not go there to be overawed by the numerical and quantitative superiority of her

overbearing neighbours in the great Republic. Even if her fate was to be set down and set aside—justly or unjustly—she was there to make a gallant struggle for first place. The name of our country has been well advertised in Chicago.

ATHLETICS

formed, perhaps, the first field upon which the strength and skill of her sons became conspicuous. The determined front shown at Chatauguay and Queenston Heights and Sandwich years ago was not to be shamed by inferior prowess in these latter days of the 19th century. The Canadian rifles at Wimbledon proclaimed Canada a foe not to be despised: Hanlan and O'Connor nailed the colours of their country to the mast for every contest or competition in which muscle and nerve were to meet in rivalry. Nor have the more sportive games and matches with bat and ball, battledore and lacrosse, etc., failed to tell the same story—of determined training and resolve to win, a "hero in the strife!" Is it worth while to enquire from what source we derive qualities of such singular excellence, fearless of all rivals in every field?

THE CLIMATE,

many will say, has most to do with it. There is probably much truth in this explanation. There is nothing enervating, nor is there anything depressing, in our summers and winters. They reach, no doubt, the very verge of extremes in heat and cold—but they do not go too far. The "native of the soil" is bronzed and weather-beaten, tough and hardy, with nerves of steel and muscles of iron. His acquaintance with the forests and rivers has made him active, keen, alert, vigorous, venturesome, cunning, inventive. Such education as he finds within reach erects upon such a firm and solid basis—*corpus sanum!*—a well balanced superstructure of intellectual acquirements. Every grain of knowledge, as it is acquired and appropriated, becomes utilized—his practical training leads him to enquire, What use can I make of this? So it is added to his armoury. The qualities first initiated by close contact with rugged nature in her wildest moods become transplanted to the soil of intellectual culture—*mens sana* is the result. No wonder that such men succeed. They are bound to win!

BLOOD AND RACE,

we may be sure, have a good deal to do with the general result. The Celto-Saxon or Anglo-British race hands down to posterity a magnificent constitution of mind and body, sending its scions far and wide over the world to discover, observe, appropriate, improve and "replenish the earth and subdue it." It is not their physique only which gives them pre-eminence, but a certain excellence of mental calibre going with it, as a jewel in its setting. It is this mental constitution which dominates material nature, from the occupied tenement of the individual soul to the very confines of the globe. Nor is it simply the capacity for getting or acquiring, but still more the knack of *keeping*—the grip of Britons capable of "holding their own"—which distinguishes the race or strain. To this element in our national life—the chief one by a long way—we doubtless owe, by the process of heredity, much of the admirable results which are recognized as "Canadian." *Animum non mutant!*

"NOBLESSE OBLIGE."

With such ancestry, the inhabitants of this young country may well feel bound to yield superiority easily to no other nation in any department of achievement. Very nice to win a cricket match

or a race with oars: very fine to get *half* the World's Fair prizes for live stock, or 95 per cent. of marks for a gigantic cheese—these, however, are but "straws" which show how the wind sets in this quarter. The arena of Fine Arts and Literature, and the province of Belles Lettres, are probably the hardest to invade and conquer: but they too are bound to give way before advancing columns of young men and women. Education is gaining a position of transcendent importance amongst us, and the fact must tell ere long upon the record of Canadian achievements. "Steady, honest, industrious, persevering, energetic, fearless, alert, and vigorous"—the whole world will yield these terms of character to the Canadian employee even now. It only remains that there should be added such other terms as "tasteful, refined, poetic, polished, elegant." They are already in the near distance—within easy reach.

CHURCH WORK TO DO

there is also: for education is not, after all, the climax. Natural virtues are well in their way, but they need to be reinforced by the powerful aid of theological virtues. The climax, as well as the foundation, of national prosperity, must be deeply coloured by the religious instinct of the Celto-Saxon Church. The Anglo-British race has its own characteristic, ingrained, inherited, religious principle: its own peculiar and proper type of Christianity. We do not need to borrow either from Rome or from Alexandria: we need only to be true to our heritage—our national traditions, clear and distinct since the day that Theodore of Tarsus organized the Mother Church in its national character as its first recognized primate. It is well that our young men and maidens should study our Church history and traditional ritual, so that they may do their part well in moulding the destinies of the young giant called "Canada."

THE JUBILEE OF ST. JOHN'S CHURCH, AND REV. CANON OSLER, YORK MILLS.

The early days of St. John's parish carry us back to a time when the site of the present city of Toronto was a dense uncleared forest. In the summer of 1812, Rev. John Strachan became Rector of St. James' Church, York, which had a population of about 1,000 and possessed three brick houses, and began a missionary service once a month in a small log-house near the present church. In 1816, this log-house was replaced by an oblong frame building, erected on three acres of land given by Mr. Joseph Sheppard and wife for a church and burying ground, Mr. Seneca Ketchum being another promoter of the new place of worship. The corner stone was laid by Governor York, and Mr. Strachan preached to a large number of persons. A silver medal was deposited in the stone bearing on the adverse "Francis Gore, Esq., Lieut.-Gov., 1816," and on the reverse "56th of George IV."

In 1824, York Mills was placed under the charge of a missionary: and in 1830, Rev. Chas Matthews, of Upper Canada College, became the clergyman there, and after ten years service was succeeded by Rev. J. H. M. Bartlett, who was made Rector of this new rectory, the second in the township of York, in 1840, by Dr. Strachan, who had been consecrated Bishop in 1839. In 1841 a rectory was built, and in 1843 the corner stone of the present church was laid. The Bishop, with his chaplain, Rev. H. J. Grasset, took his place within the communion rails; Rev. A. Sanson read the morning prayer, and Rev. Dr. Beaven, of the University of King's College, preached. The Bishop at this service administered the rite of Confirmation to Rev. A. Townley and A. Sanson, and to Messrs. Leach and Ritchie, all four having been brought into the Church from other communions—Mr. Leach being the Presbyterian minister of York Mills, and both himself and Mr. Ritchie being candidates for Holy Orders.

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JOHN'S CHURCH, AND R, YORK MILLS.

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Messrs. C. Van Nostrand, W. C. Rochfort, H. Papst and W. Marsh were church-wardens at this time, and with Messrs. Murray, Thorne, Huson, Cameron, Neil, James, Van Nostrand, Tredges, Harrison, Miller and Temple, constituted the building committee of the new church, which was to be built of burnt brick, 40 feet by 60, in simple Gothic style, with lancet windows, and a tower complete in itself. Finally, on Tuesday, 11th of June, 1844, it was opened for Divine worship by the Bishop.



ST. JOHN'S CHURCH.

Rev. A. Sanson continued to be Rector for nine years, until 1852. His successors were Revs. Messrs. Mitchell, Saunders, Roberts, Langtry, Webb, Hodge, Trew, and lastly, the present Rector, who was appointed in 1874. In November, 1888, the congregation, stimulated by the generous offer of \$300 from Mr. A. B. Lambe, reseated and improved the church, spending \$1,018 in transforming it from a dingy, rusty church, with high pews and old chancel carpet, to as pretty a church as is found in the country to-day. A still more gratifying evidence of progress and extension is that St. John's has become a mother church, St. Clement's, Eglinton, having sprung into life, and been nurtured by St. John's and served by Canon Osler and his assistant.

But St. John's was celebrating a double jubilee, not only its own, but that of its faithful rector, who entered into his sacred office in October, 1843. At that time the diocese of Toronto comprised the Province of Ontario; in this immense area there were only 95 clergymen at that time, and of these only five are now living, Archdeacon MacMurray and Canons Scadding, Sanson, H. B. Osler and F. L. Osler. There are now five dioceses where there formerly was but one, and the 95 clergymen have increased to 550.

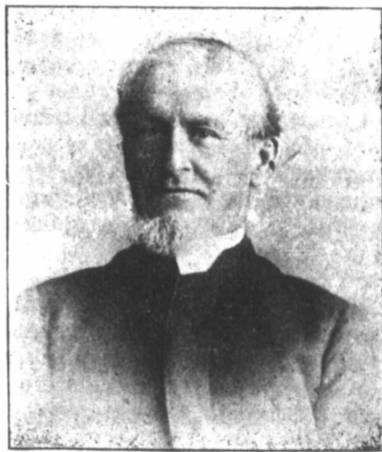
Rev. H. B. Osler was appointed to Lloydtown and Albion, with parts adjacent, in 1843, and immediately began to complete the church there. Then followed a new church in Bolton and another in Albion in 1855, called St. James. In 1854 a red brick parsonage was built at Lloydtown; in 1859 the church was brick-clad, and in 1869 reseated and renovated, but the Rector did not stop at this, for in 1872 a new brick church was built in Bolton, and in 1874 Canon Osler was appointed to the rectory of York Mills. This record of church building is as nothing compared with the amount of labor in pastoral oversight which a missionary in these parts had to undertake fifty years ago. From 1843 to 1849 Mr. Osler served regularly Lloydtown, Bolton, Nobleton and Pine Grove, with occasional week-day services in T. Irwin's house, Adjala; J. Little's, Mulmur; T. Laffity's, Mono; G. McManus', Mono; S. Ketchum's, Mono; and at Raburn's Corners. To-day the ground which Mr. Osler covered gives employment to eight clergymen besides lay-readers. During his 31 years ministry at Lloydtown the number of baptisms was 2,104; marriages, 274; and burials 341; and at St. John's in 19 years—baptisms, 294; marriages, 48; and burials, 156; or a total in his fifty years ministry of 2,398 baptisms, 322 marriages and 497 burials.

The faithful and prolonged services of Mr. Osler have not been without recognition, for in 1867 he was appointed to an Honorary Canonry, in St. James' Cathedral by Bishop Strachan, and in 1874 made Rector of York Mills. By Bishop Bethune he was made Rural Dean of North and West York in

1875, and in 1889 the present Bishop of Toronto made him Canon of St. Alban's Cathedral.

The jubilee services at St. John's Church (on Sunday, the 8th, and Monday, the 9th inst., were a decided success. The church had been most beautifully decorated by the young people of the parish under the management of the Bible Class, and never looked better. A screen across the church had been erected to give a chancel effect, and the walls, windows, pulpit, reading-desk and altar were artistically arranged with leaves, fruit, flowers and grain. The music at all the services was rendered by the combined choirs of St. John's and St. Clement's, under the direction of Mr. E. Still, and they deserve great credit for the effective way in which everything was sung.

The Sunday morning service was read by the rector and the communion service by the Lord Bishop of the Diocese. The sermon by his lordship, which followed, of necessity took the form of an historical outline. The records he gave showed that he had a most intimate knowledge of the history connected with the parish and the rector's ministerial life; and that he had taken great pains to glean facts from all available sources. The congregation, which numbered about 350 in the morning and 325 in the evening, came from all parts of the surrounding country. The evening service was read by Canon Osler, and an eloquent and impressive sermon was preached by the Rev. A. Williams, M.A., of St. John's Church, Toronto. He chose for his text 2 Tim. i. 12, and dwelt upon the security of the Christian life and the true method of salvation.



REV. CANON OSLER.

On Monday afternoon the ladies of the parish gave an "At Home" on the rectory lawn, and everyone looked delighted and happy. The tables were bountifully supplied with good things, and the young people who acted as waiters were untiring in their efforts to make everyone feel at home. A pleasant surprise awaited the worthy rector and his good wife, coming both from his people at St. John's and St. Clement's. The congregation of the former, in a suitable address, presented the Canon with a handsome robe and Mrs. Osler with a fur cape. The address was read by Mr. Scrivener, and the presentation by Mr. Mercer, who is one of the pioneers in the parish, his memory reaching back to his confirmation 56 years ago. Messrs. Robson and Still then came forward, and, on behalf of St. Clement's, presented the rector with a richly upholstered easy chair, and Mrs. Besoby, acting for the ladies, presented Mrs. Osler with a prettily finished companion chair. The rector, on behalf of Mrs. Osler and himself, heartily thanked all present, and in his short reply did not fail to keep up his practice (of 50 years' standing) of, whenever he has the opportunity, saying a word for his Master.

The large crowd then adjourned to the church, where the closing addresses of the jubilee were given. After the abbreviated evening service had been read by the rector, the Rev. Canon Tremayne spoke for ten minutes on "Thanksgiving," and paid a glowing tribute to the rector's family. He was followed by the Rev. Dr. Langtry, who spoke on "Church History." After graphically describing the time when Cromwell turned out 8,000 English Church clergymen and filled their places with Puritans, Independents and Baptists, 6,300 of these retaining their positions after the restoration took place, and not enough of the 8,000 being left to fill up the remaining 1,700, he declared that he firmly believed the rallying point of united

Christendom would be in the Church of the English speaking people. He was followed by Rev. T. W. Paterson, of Deer Park, who spoke eloquently and energetically on "Encouragement from the Past." He showed how the Church was extending its ground, and referred to his own parish, where now there were six churches or missions where formerly there had been but one. The Rev. W. H. Clark then took up his subject—"What Women can do." He pointed with pride to the vast amount of work women had done and are doing, and encouraged them to persevere in their noble work. Then came the Rev. R. J. Moore, who in a straightforward manly way set forward his views on "Men's Work." There can be no doubt that behind every one Mr. Moore looks to find the man, and he expects quite rightly that the ministers of God should be first of all things genuine manly men.

The arrangements in connection with the jubilee worked perfectly, and everyone connected in any way with it has abundant reason to feel gratified and thankful. The attendance, which embraced numerous adherents of other denominations than the Church of England, came from far and wide, clearly demonstrating the cordial good feeling evinced towards Canon and Mrs. Osler and the warm appreciation felt of the good work they have carried on.

Canon Osler is the uncle of Messrs. B. B. and E. B. Osler, and a younger brother of Rev. Featherstone Osler, of Toronto. He is 78 years of age, and was ordained in October, 1843. The Canon labored in Lloydtown for 31 years before he was appointed to St. John's, York Mills, the second oldest church in the diocese, where he has been for the past nineteen years. He was made a Canon of St. James' cathedral by Bishop Strachan, Rural Dean of the diocese of Toronto by the late Bishop Bethune, and Canon of St. Alban's cathedral by Bishop Sweatman. The present building in which the congregation of St. John's is domiciled was also finished in October, 1843. Thus the jubilee was a double one.

REVIEWS.

A HISTORY OF MODERN PHILOSOPHY. By R. C. Burt, A.M. 2 vols. Chicago: McClung & Co., 1892.

We know of no history of philosophy more comprehensive than this of Mr. Burt's. It extends from the Renaissance to the present time and leaves no name of any importance unnoticed. Dividing the history into three periods, like Ueberweg and others, he discusses first the transitional movement, then the negative school, and finally the constructive. One great feature of the work is its carefulness in giving some account of all the English writers of any importance, and in bringing down the history to the present day, including a somewhat full account of T. H. Green. For those who are unprovided with a History of Philosophy, this work will meet their needs better than any other that we know; and even to those who already possess such works as those of Schwagler and Ueberweg, this one will not be useless.

THE GOSPEL OF ST. PETER: Synoptical Tables, with Translation and Critical Apparatus. By H. V. Schubert. Price 1s. 6d. Edinburgh.

"No one," said the learned Dr. Robinson, "who will take the pains to compare, sentence by sentence, word by word, the new 'Lines left out' with the old 'Line upon line,' will fail to return to the four Gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and bracing atmosphere of pure simplicity and undesigning candour." If one more proof is desired of the accuracy of this statement, it will be found in this comparison of the newly discovered "Gospel of Peter" with the Canonical Gospels. The five documents are arranged in parallel columns, and an English translation of the Petrine fragment is given, so that the pamphlet may be almost equally useful to those who do not know Greek.

MAGAZINES.

The Expository Times (October).—We have so often recommended this most admirable and use-

ful publication to the clergy, that we have the more pleasure in mentioning that a new volume begins with the number before us, which is at least up to the high average of its predecessors. For sixpence, we have here a great quantity of reading of the highest class and of the deepest interest. First come the excellent Notes of Recent Exposition, among which we note those on Dr. Brown's book on the Revised Text of the New Testament, and the remarks on Dr. Ince's sermon on Election. Next comes No. 1 of studies in Tennyson's *In Memoriam*, an excellent beginning. Then an address by Bishop Westcott. Again a paper on the great Vinet, by Mr. Vernon Bartlett. A first paper by Dr. Wendt on the Kingdom of God in the Teaching of Christ, comes next, and is followed by a critical paper on Wendt by Dr. James Orr, and there is much besides.

Church Eclectic continues to be the "welcome visitor" of yore, flying in like a bee heavily laden with honey theological, gathered from the garden of Church religion. "Nashotah" forms the subject of an article from *Holy Cross Magazine*, while Archdeacon Farrar, the Assyrian Mission, Roman Pretensions, Old English Castles, &c., are amongst the choicest extracts from the *Church Times*, *Church Review*, and *Daily Telegraph*. The miscellany, correspondence, and general notes are up to the mark as usual.

Littell's Living Age needs little more than mention: we cannot imagine any intelligent person trying to wade through modern periodical literature without the aid of this thrice honoured and well tried "cicerone." At the same time, for those who cannot attempt to wade, there is enough and to spare (week by week) of the very best that can be had—the "bone and sinew"—a very necessary ingredient between covers oftentimes, but not always digestible.

Arena keeps up its reputation with heroic obstinacy: it refuses to stand or march anywhere but "in the van" of modern thought. Every stray steer is lassoed and made to contribute to the delight of the avaricious and voracious public in these pages. The "Money Famine," "Silver," and other money and burning questions are argued "here and now," while spiritualism and theosophy are not forgotten. Education and science are abundantly represented among the writers, and *nil humanum alienum me puto* appears to be the leading motto of the editor. Portraits of its contributors continue to be one of the attractive features.

Westminster makes its stately and graceful entry as usual with a dignified and chaste presentment of current topics. Canada and its world famous railway take a leading place among the articles, while Gibraltar, Home Rule, and Burials will serve to show the variety. It is impossible for a Church newspaper to agree with this review on many points of theology; but it is well to know the thoughts of our opponents, especially when they are so well put and admirably presented to view.

THE GENERAL SYNOD.

Continued.

TUESDAY AFTERNOON.—Rev. Dr. Langtry moved, seconded by Judge Ermatinger, that the following clause be substituted for clause 7 of the rules of procedure:

"This synod when assembled for business shall be prorogued by the primate or president of the upper house after a resolution fixing the time of prorogation has been adopted or concurred in by this house, and the president, with the consent of the House of Bishops, shall issue a schedule declaring the state in which each matter of business stands which has been brought before the upper house, and shall promulgate the same to the lower house, and shall then at the hour agreed upon prorogue the synod."

Rev. Provost Body contended that the resolution asserted a new principle. It had all along been contended that the bishops had the divine right of governing the Church, but they had limited their power to the extent of consulting the lower house whenever they deemed it necessary.

Ven. Archdeacon Bedford-Jones said the resolution assumed a prerogative power. Under a constitutional monarchy the sovereign had the power to dissolve the Houses of Parliament. In the synod the bishops composed the constitutional monarchy, and the right of prorogation was an inherent right which they would be reluctant to abandon without some very good reason.

Ven. Archdeacon Smith thought the upper house was quite able to maintain its own rights. The resolution ought to be sent to the lower house to let it see what the desires of the lower house were. If the upper house did not approve of the resolution it could send it back.

Mr. J. A. Worrell remarked that he did not approve of all that had been said in regard to the prerogative of the bishops, but they should pause before entering into conflict with the upper house. Any action they took should be well considered and well thought out, and he therefore urged that the resolution should be left over until the next meeting of the synod.

Ven. Archdeacon Evans suggested that a small committee be appointed to confer with the bishops. Some legislation could then be devised to meet the difficulty.

Ven. Archdeacon Marsh held that the position of the Church in England upon the prerogative question was not analogous to that of the Church in Canada.

Rev. Canon O'Meara held that there must be a dissolving power somewhere. The time might come when there would be a conflict of authority. Who would then adjourn the deliberations?

Rev. Canon Sutherland said before they provoked a conflict with the upper house, they should give the matter serious consideration.

Mr. Chas. Jenkins thought the resolution highly conducive to the efficiency of this house.

Judge McDonald advised that they should seek to harmonize their views and then send a small committee to the House of Bishops to represent the circumstances to them and present a resolution.

Judge Ermatinger urged that they were there as representatives just as if in the House of Commons. If they respectfully submitted their view of their rights to the bishops, not one of them was so sensitive as to misunderstand them.

Dr. R. T. Walkem felt that they should conserve their privileges; their resolution was invading no existing rights. It was idle to base arguments on existing rights. They were a new creation.

Provost Body urged that there was a principle at stake. The Catholic episcopacy had inherent rights of government of the Church. It is according to these that representatives of the presbyters, along with lay brethren, were called into council for the good of the Church. They were contravening the power of the episcopate.

Dr. Davidson believed in the divine authority of the episcopate. He denied, however, that power in legislative bodies as a dangerous precedent and a dangerous principle. It would rend the Church.

Dean Grisdale supported the motion, not as a final and conclusive settlement, but merely as a means to an end.

Dr. Langtry's motion was then agreed to.

Judge McDonald presented a motion to adopt the rules of order and the constitution of the lower house "en bloc," with the exception of section 5 of the latter reserving the right of amendment for the next general synod.

(To be continued.)

A SYSTEMATIC RULE OF LIFE AND WORK FOR THE CLERGY.

A Paper read before the Clerical Conference at St. Stephen, N.B., Sept. 27th, 1893, by Rev. Canon Roberts, M.A., Rector of Fredericton.

(Printed by request of the Conference.)

For one who has been constrained by a sense of duty to consent to prepare a paper on such a subject, there is at least this measure of satisfaction, that the sincere attempt to discharge that duty, however miserably it may fail, will do good to himself, even if to no one else.

A priest in the Church of God—invited to give counsel to his brother priests as to their life and work—cannot but look back over his own, with the purpose of drawing some practical lessons from his own experience. After a ministry of more than thirty-seven years, I ought to be able to say, "I have faithfully carried out this or that rule and system, and have found that it worked successfully."

But alas! I can only sorrowfully recall a series of poor attempts to carry out a high ideal, and if I were to recommend to you only those rules in which I have myself persevered to the contentment of my conscience, I fear this paper would come to an instant and untimely end. Pardon then, dear brothers, the few and halting words in which, drawing on the experience of my many failures, I endeavour to supply at least a starting point for our discussion on this important topic.

And first, I think we shall all agree that some rule of life and work is specially useful and specially needful for the clergy. Indeed they were called "Canonici," from being under a rule or canon. It is specially useful for them, because of the importance of their office, the sacredness of their duties, the weight of their responsibilities, which make the waste of their time a more grievous loss and wrong

than in the case of other men. It is specially needful for them, because they are virtually master of much of their own time, having generally no external rules to bind them as to the details of their daily work. If we fully realized at all times the greatness of our responsibility and the subtle danger of our temptations, we should perhaps have little need of definite rules or the systematic apportionment of days and hours. If our whole souls were continually burning with zeal for our Divine Master's service, ever filled with the sense of our position as shepherds of His flock, as stewards of His mysteries, as priests of His altar, as watchman on His towers, as ambassadors for Him, then doubtless we would discharge every duty with such fidelity and constancy as would require no spur of compulsion and no aid of habit. We know, alas, too well how uncertain, how infrequent, how transitory are the hours of such spiritual exaltation, and therefore how deep a need we have of every help towards urging on our lagging souls in the path of duty and of holiness. We know too well how easily, how almost unconsciously the opportunity of indolence may lead to an indulgence in it, or at least to that desultory or perfunctory performance of our work which is little better than busy idleness. What then is the safeguard against this danger, the remedy for this insidious evil? We must cherish first our own inner spiritual life begun in holy baptism, and fan the flame of those special graces conveyed to us by the laying on of apostolic hands in confirmation and in ordination. How can we do this without regular and habitual exercises of devotion? How can we love our dear Lord as we ought unless we hold frequent and close communion with Him in private prayer and meditation and study of His holy word, as well as in the public services of His sanctuary, and the great central act of worship at His Altar? If we would be true pastors, faithful under-shepherds to the great Good Shepherd who laid down His life for His sheep, we must lay to heart the one last question which He asked of St. Peter, and which He asks even now of each of us—"Lovest thou Me?" Love was the one great essential qualification He demanded, and when assured of that He had but the one command—"Feed My sheep," "Feed My lambs." So we, too, can have no true success in our pastoral work unless there is within us a personal love for the Lord Jesus, a love which is growing in us as our knowledge of Him grows, a love which loves in Him and for His dear sake, His sheep, His lambs. Such a love will make us true followers of Him, true imitators of Him, true workers together with Him in shepherding the flocks by Him committed to our care. It will develop in us more and more the spirit of Him of Whom it was said of old, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead them that are with young"; of Him Who said, "I will feed My flock and cause them to lie down. I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick"; even of Him Who in the fulness of time declared, "I am the good shepherd and know My sheep and am known of mine, even as the Father knoweth Me and I know the Father, and I lay down My life for the sheep." Let this then be our first and all-embracing rule, day by day, to search more deeply into His love for us that we may repay it with an answering love. So let us begin each day with Him, speaking to Him as in His very presence, holding sweet intercourse with Him as friend with friend, as child with father, pouring out all our hearts to Him, whispering as it were into His loving ear all that is on our conscience, all our sins, our sorrows, our doubts, our fears, our perplexities, well assured of His perfect understanding even of what we cannot put in words—well assured of His tender sympathy, well assured of His counsel, His guidance and His help. Each day thus begun with Him will draw us nearer to Him and make our communion with Him more real, more helpful and more precious to us. Yet, poor, weak, earth-bound mortals that we are, even for this delightful intercourse we must make a rule, we must appoint a time, we must form with patience and perseverance the habit of realizing our dear Lord's presence with us, and feeling that as we kneel with closed eyes and folded hands He is in very deed bending over us with more than a mother's loving care and sympathy. And may I not suggest the question as to the best time thus to begin each day of life and work in the Lord's vineyard? I cannot but think that the early morning is the golden hour for communing with God and drinking in the fresh dews of His Spirit. As Bishop Jeremy Taylor quaintly says, "Sometimes be curious to see the preparations which the sun makes when he is coming forth from his chambers of the East." The sight assuredly will help to shed over our souls some beams of the sun of righteousness, and the day thus begun amid the warmth and brightness of this heavenly dayspring will keep through all its hours some lingering glory, so that

It is specially need- are virtually master of ng generally no external e details of their daily t all times the greatness e subtle danger of our aps have little need of natic a portionment of e souls were continually v. Divine Master's service, ur position as shepherds is mysteries, as priests n His towers, as ambas- ss we would discharge ility and constancy as apulsion and no aid of well how uncertain, how are the hours of such efore how deep a need ds urging on our lagging of holiness. We know ost unconsciously the y lead to an indulgence tory or perfunctory per- s little better than busy safeguard against this is insidious evil? We ner spiritual life begun e flame of those special laying on of apostolic ordination. How can d habitual exercises of e our dear Lord as we t and close communion d meditation and study n the public services of t central act of worship e true pastors, faithful at Good Shepherd who eep, we must lay to hich He asked of St. en now of each of us— as the one great essen- ed, and when assured of command—"Feed My So we, too, can have al work unless there is e the Lord Jesus, a love ur knowledge of Him Him and for His dear Such a love will make e imitators of Him, true in shepherding the ur care. It will de- e spirit of Him of Whom eed His flock like a e lambs with His arm , and shall gently lead of Him Who said, "I them to lie down. I t and bring again that will bind up that which then that which was e fullness of time de- epherd and know My , even as the Father Father, and I lay down this then be our first y day, to search more hat we may repay it et us begin each day s in His very presence, h Him as friend with , pouring out all our it were into His loving ce, all our sins, our sor- ur perplexities, well as- anding even of what we assured of His tender f His counsel, His Each day thus begun earer to Him and Him more real, more us. Yet, poor, weak, are, even for this de- make a rule, we must with patience and per- our dear Lord's pres- at as we kneel with s He is in very deed re than a mother's And may I not best time thus to be- rk in the Lord's vine- at the early morning unning with God and His Spirit. As Bishop "Sometimes be curi- which the sun makes a his chambers of the will help to shed over sun of righteousness, id the warmth and dayspring will keep gerger glory, so that

"at evening time it shall be light." With mind re- freshed and soul alert, before the distracting occu- pations and interruptions of the day begin, we can enter into the Master's presence and gain the light and help and strength we need for every duty. Nor is it only our own strength that must be thus sus- tained. If the true pastor's love be in our heart, how large a portion of that hour of prayer will be given to *intercession*? The sick, the sorrowful, the erring, the weak and wavering among our flock will be remembered one by one before the throne of grace. For some of them it may be that we shall be able to do more upon our knees in our own chamber than many words of direct counsel or warning or consolation could effect. How touching the picture (referred to in his just published life), of our late beloved and venerated Bishop, daily praying for each of his clergymen by name, and lay- ing before God their special needs, and thus by his secret prayers drawing down a daily blessing on their labours. And the same revered example may well guide us as to our rule of life in study, and especially our study of God's Holy Word. It was from daily study of it in the original tongues that he had it, in the truest sense, by heart, and that his very reading of the lessons in the daily services was a practical exposition of their meaning. And surely another morning hour could be found, as a rule, each day for such a reading of the Bible as will make it indeed our spiritual armoury, from which we can draw weapons to reach every heart. To read at least a little every morning of the Old Testament, if possible in Hebrew, and if not then either in the septuagint or in a good Latin version, and to read the second lessons from the Greek Testament with a good commentary—this if persevered in will become a source of untold pleasure and profit, the best preparation for our preaching, the best basis for all our other studies. With regard to these also we need a rule and system. There is, in these days, so abundant a supply of reading matter continually brought within our reach, that without method and deliberate purpose in our reading there is imminent danger not only of frittering away our time on what is utterly transient and useless, but of dissipating our thoughts and grievously impairing our power of mental concentration. The multitude of newspapers and periodicals we receive makes this a very real danger. It may be necessary nowadays for a clergy- man to know "something of everything," but if so he should endeavour also to know "everything of something," to make a serious and accurate study of some special subject, alike for his own instruction and for the benefit of his flock, if not of the Church at large, and so to avoid distraction and superficiality of mind. We have thus far only glanced as it were at the *preparation* for our actual daily work, and yet in reality how large and important part of that work it constitutes. Truly "*laborare est orare*," and a day well begun in private devotion and meditation and study of the laws and precepts and principles our Divine Master has drawn up for us, is a day already blossoming with promises of fruitful service to our flocks. Yet may this promise still be in great measure blighted if we do not observe some system and method also in our more public work. I do not mean that every moment or even every hour is to have its exact occupation parcelled out to it. Cast- iron rules are alien to the position and circumstances of the parish priest, who at all times, except when conducting public worship or otherwise engaged in the actual duties of his ministry, should hold himself at leisure to afford counsel, sympathy or help to any member of his flock who needs his services. "Do the next thing" must full often be our rule of work, and the pressure of unforeseen duties and emergencies must many times derange our best laid plans. Yet none the less is it our wisdom to make for each day some definite plan of work in addition to that settled order of services, meetings, classes, etc., which is necessarily fixed beforehand for the year at least. One day is worth three to him who does everything in its order. And this is especially true with regard to that most important duty of visiting the flock. If it be done at hap-hazard and no record kept of names and date of visit, the most conscientious clergyman is but too apt unintentionally to visit some much more frequently than others, and he can scarcely realize or believe that the interval between his visits has been one-half so long as they assert. But with a well ordered system none will be neglected or forgotten, and if all work be briefly re- corded every day, the parish priest may at least see for himself at a glance from week to week, and from month to month, whether he is growing negligent as to any particular department of his duty. During the whole 37 years of my ministry I have kept a daily record of parochial work, and have found it of incalculable benefit to me in many ways and of in- creasing interest as the years go on. Doubtless many of you keep a far more complete and therefore more useful and interesting diary, and I shall be glad of any suggestions which may improve my own. Its chief recommendation is that it is very simple, and easily and quickly kept. Three or four minutes

every night, when the last task of the day is over, suffice to recall and record all that seems needful. One page holds the record of a month's labours. The book is ruled with a horizontal line for each day of the month, and vertical lines divide about half the page into narrow columns for parochial visits, sick visits, services, number receiving Holy Communion, baptisms, marriages, burials, classes, Sunday schools, meetings, choir practices. In each of these columns the number only is entered and there is a space beyond for a brief record of any- thing else of interest, with at least the initials of the sick who have been visited. A few minutes at the end of each month suffice to add up the several columns, and then a glance reveals any increase or falling off in diligence. This of course is but a private summary supplemental to the regular parochial registers, which, I need scarcely say, should be kept with conscientious accuracy.

But I fear I have already occupied my full share of your time, and yet have only touched lightly on a few portions of my subject. Of such a general rule of life as shall make us according to our ordination vow, "as much as in us lieth, wholesome examples and patterns to the flock of Christ," I have said very little. The general principle on which our whole lives ought to be governed should be that laid down by St. Paul for the Colossians, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus," or as he expresses it to the Corinthians, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Wonderful indeed is the comprehensiveness of this apostolic rule of life, which for the parish priest assumes surely a stricter and more binding force than for ordinary Christians. For him especially it means a life spent in the spirit of the Master—in the spirit of the great high priest of the heavenly sanctuary, and the essence of that spirit is *self-sacrifice*. As priests of the earthly sanctuary we can set before ourselves no lower standard if we would be duly qualified for sacred work, would become a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ, if we would escape the awful condemnation of him who leads astray by an unholy example those whom he is set to guide into the way of life. Assuredly, dear brothers, it is for us to set an example to our flocks of self-denial, consistency, sincerity and single-mindedness; and we ought both carefully and prayerfully to weigh the particulars of that example as applied to our own daily conduct. What more can I add as I think of the devout and holy life, the faithful teaching, and the diligent, laborious ministry by which alone we can effectually shepherd the flock our Divine Master has committed to our charge, but the question of a humbled, self-distrustful soul, "who is sufficient for these things?"

DOMESTIC AND FOREIGN MISSIONARY MEETING.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of Eng- land in Canada met in the council room of the Church of England Institute, Halifax, on Wednesday morn- ing, October 11th, at half-past nine o'clock. The members present were: The Lord Bishop of To- ronto in the chair; the Lord Bishops of Algoma and Nova Scotia; the Venerable Archdeacon Kaubach, Rev. Canon Partridge, Messrs. W. C. Silver and Thomas Brown, of Nova Scotia; Rev. Canon For- syth and Mr. A. P. Tippet, of Fredericton; Rev. Canon Von Iffland, of Quebec; and the Rev. C. H. Mookridge, general secretary of the society. The dioceses of Huron, Niagara, Ontario and Montreal were not represented.

The secretary read the minutes of last meeting, which, on motion, were confirmed.

CORRESPONDENCE.

The secretary read a letter from Miss Montizam- bert, general secretary of the Woman's Auxiliary, regarding the extension of their work into the dioc- eses of the North and Northwest. It was resolved: "(1) That the board are glad to hear that the work carried on by the Woman's Auxiliary is also being undertaken in the province of Rupert's Land, and in the dioceses in British Columbia, and wish the laborers there Godspeed in their efforts. The board are also pleased to know that secretaries are to be appointed who will correspond with the secre- tary of the Woman's Auxiliary, and so keep them in- formed of what is being accomplished. The board, however, do not think that the time has arrived for such incorporation of these organizations in the Woman's Auxiliary as would be effected by giving them the W.A. members' cards and badges."

A letter was read from Rev. J. G. Waller regarding the work of Miss Jennie C. Smith in Japan. At present Miss Smith is working under the direction of Rev. H. J. Foss, S.P.G. missionary at Kobe; but a district having been set apart in Japan for the dis- tinctive mission field of the Church of England in Canada, it would seem appropriate that Miss Smith's work should be placed there. It was resolved:

"(2) That henceforth all missionary agents sent to

Japan by this board be appointed to fields of labor lying within the territory of the Church of Eng- land in Canada by the Bishop of Japan, and in the case of lady missionaries, that they be always, and in all things, under the direction of the clergyman in whose district their work lies, subject to the approval of the Bishop."

Also it was resolved:

"(3) That the secretary be instructed to inform Miss Smith that the board have passed the above resolution, and that under it it is their special desire that she should carry on her work under the direc- tion of Rev. J. G. Waller within the district assigned to the Church of England in Canada, and in conform- ity with the recommendations contained in Mr. Wal- ler's letters of March 25th and September 15th."

A letter was also read from Mr. Waller regarding the proper rate at which to fix the stipends of native missionaries in Japan, specially referring to Masazo Kakuzen San, lately ordained deacon in Toronto. It was resolved:

"(4) That the grant to any native Japanese mis- sionary appointed to work in the district assigned to the Church of England in Canada in Japan by this board, shall not exceed the amount fixed by the Synod of Japan, as the salary for such missionary."

It was resolved:

"(5) That the Rev. Masazo Kakuzen, native Jap- anese, be accepted as a missionary by this board to labour under the direction of the Church of England in Japan within the district assigned to the Church of England in Canada, and that the secretary be in- structed to communicate with the S.P.G. on the sub- ject, and particularly with regard to the stipend to be paid Mr. Kakuzen."

A letter was read from Rev. W. A. Burman, secre- tary of the Permanent Joint Committee on Mission- ary Work of the Church, appointed by the General Synod, dated from Winnipeg, Sept. 28th, 1893, ask- ing for suggestions as to how the committee can best co-operate with them in carrying on the work com- mitted to them. It was resolved:

"(6) That a copy of the letter of the secretary of the Committee of the General Synod on Missionary Work be communicated to the Board of Management, and that the consideration of the matter be taken up at the next meeting."

A letter was read from the Bishop of New West- minster, asking for further aid for his diocese. It was resolved:

"(7) That the communication of the Bishop of New Westminster lie on the table, owing to the fact that no financial statement of the society's affairs has been placed before the board."

A letter was read from Rev. E. F. Wilson, thank- ing the board for the complimentary resolution pass- ed at the late session.

THE EPIPHANY APPEAL,

as prepared by the Bishop of Quebec, was read. It was resolved:

"(8) That the Epiphany Appeal now read be re- ferred to a committee consisting of the Bishops of Toronto and Algoma and the secretary for the amend- ment, and be resubmitted to this board at its pre- sent session."

The Bishop of Toronto then read the following re- port regarding the

EXECUTIVE OFFICERS OF THE SOCIETY.

The committee appointed to consider the whole question of the executive officers of the society, their appointment and duties, beg to report that in their judgment it is expedient that the duties of secre- tary-treasurer be combined and be placed under the charge of one officer, to be styled the secretary- treasurer of the society, who shall receive such re- munerations as will enable him to discharge his duties in an efficient and responsible manner; and, further, that such officer should be a clergyman who can edit the missionary magazines sanctioned by the society, and preach sermons on behalf of its funds.

It being one o'clock the board adjourned, and re- assembled at 2.30 p.m.

The consideration of the report regarding the ex- ecutive officers of the society was then taken up.

It was resolved:

"(9) That the report of the committee on the ex- ecutive officers be received and adopted."

It was further resolved:

"(10) That the board having adopted the report of a committee appointed at the last meeting to con- sider the whole question of the executive officers of the society, which report recommended that the duties of the secretary and treasurer be combined and placed under the charge of one officer, who shall receive such remuneration as will enable him to dis- charge his duties in an efficient and responsible manner, cannot proceed to carry this recommendation into effect without expressing their high sense of the invaluable services hitherto rendered to this so- ciety by their honorary officers, Rev. C. H. Mook- ridge, the general secretary, and Mr. J. J. Mason, the general treasurer, by whose efforts the society has been brought to its present prosperous con- dition. The board, therefore, hereby tenders on be-

half of this society to Dr. Mockridge and Mr. Mason their most hearty acknowledgments of their indefatigable labors, which they will ever cherish in affectionate remembrance."

A resolution was proposed that the question of combining the offices of secretary and treasurer be postponed to a special meeting to be called to meet in Montreal on the third Wednesday in November next. This resolution was lost.

It was then resolved:

"(11) That the board having adopted the report of a committee appointed at the last meeting to consider the whole question of the executive officers of the society, which report recommended that the secretary-treasurer should be a clergyman who can edit the missionary magazines sanctioned by the society and preach sermons on behalf of its funds, in order to give effect to the same, are reluctantly compelled to ask for the resignation of the general treasurer, being already in possession of that of the general secretary."

Certain necessary alterations in the working of the by-laws were then made by resolution so as to adapt them to the newly-created office.

A resolution was proposed to the effect that the remuneration of the secretary-treasurer be \$1,500 and travelling expenses, and that his whole time and attention be given to the duties of his office. This resolution was lost. It was then resolved:

"(12) That the report of the committee having been received, the remuneration of the secretary-treasurer be \$1,800 a year, with travelling expenses, for which he will be required to give his whole time to the work of the society."

It was also resolved:

"(13) That the Rev. C. H. Mockridge, D.D., be provisionally appointed secretary-treasurer, and that on receipt of the board of the resignation of the present treasurer the appointment be confirmed."

It being six o'clock the board adjourned.

A large and interesting missionary meeting was held in St. Paul's schoolhouse (Argyle Hall) in the evening, the speakers being Rev. Canon Forsyth, Rev. Dr. Mockridge, and the Bishop of Algoma. The amount of the collection was \$171 13.

The board reassembled on

THURSDAY MORNING, OCT. 12TH.

The secretary read the minutes of the previous day, which were confirmed.

The following report regarding

THE MISSIONARY DIOCESE OF ALGOMA

was presented by the general secretary.

"The committee appointed to confer with the Bishop of Algoma regarding the amount of money necessary for the carrying on of his diocese, beg to report that the work of the diocese of Algoma be brought before the various dioceses of this Ecclesiastical Province in such a way as to secure, if possible, from each diocese a stated sum towards placing at the disposal of the Bishop at least \$—over and above his own stipend already guaranteed."

It was resolved:

"(14) That the above report be received; also,—

"(15) That this board, having heard a statement by the Bishop of Algoma on the financial position and necessities of his diocese, and having learned that these necessities have been seriously increased by the diversion to the Indian Home at Elkhorn, Manitoba, of a large amount of the support hitherto contributed in England towards the maintenance of the Homes in Algoma, hereby recommend to the various dioceses and synods the adoption, if possible, of some scheme by which the sum of \$8,000 annually shall be placed at the Bishop's disposal, said sum to be distributed among the various dioceses in the same ratio as the pledges given in connection with the episcopal stipend."

The Bishop of Algoma then read

THE EPIPHANY APPEAL,

referred to a committee. It was resolved:

"(16) That this appeal be accepted as the appeal of the board, and be printed and circulated as usual." The Bishop of Toronto then read

THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

During the year which has passed since the triennial meeting of the Woman's Auxiliary held in Montreal in September, 1892, the number of branches has increased from 361 to 381, and the membership from 9,129 to 9,904, but neither of these latter figures represent the full number of members, several of the parochial branches not having reported their numbers either year.

Two provincial life memberships have been paid in (\$50 each), and eleven diocesan life memberships (\$25 each) in Toronto diocese, several in Huron diocese, several in Ontario, and one in Quebec, are reported.

The request of the Board of Management of the Domestic and Foreign Missionary Society for \$1,080 for the salary and expenses of Miss Jennie C. Smith, who succeeded Miss Sherlock as medical missionary to Japan, has been complied with, and Miss Smith is now at her post at Kobe.

The board also applied to the Woman's Auxiliary to raise a sum of money for the travelling expenses of the Bishop of Algoma, which was most cheerfully given.

The total number of bales, etc., sent out during the past year is 533, with an expenditure for material and freight of \$3,673.43. Neither Quebec nor Montreal dioceses report the money spent on their bales, or the sum would be much larger.

The bales were distributed as follows: Algoma, 165; Rupert's Land, 89; Qu'Appelle, 30; Calgary, 83; Saskatchewan, 61; Athabasca, 27; New Westminster, 3; Moosonee, 3; Mackenzie River, 2; Newfoundland, 9; Montreal, 15; Ontario, 19; Huron, 5; Niagara, 4; Toronto, 18. Totals, Home Missions, 70; Domestic Missions, 463.

Treasurer's Report.

Domestic missions.....	\$10,941 32
Foreign ".....	2,771 55
Educational funds.....	960 50
Unappropriated.....	121 40
Expenses.....	1,002 06

\$15,796 83

Balance in hand..... 3,408 33

\$19,205 16

NOTE.—The above figures are somewhat under the actual sums received. The treasurer only received the annual report of one diocese a couple of days before the board meeting of the Woman's Auxiliary; and as it was all very much confused, and would take much calculating to straighten out thoroughly, she could only succeed in obtaining part of the information it contained.

It was resolved:

"(17) That the board receive and adopt the report presented for the past year by the general secretary of the Woman's Auxiliary, and congratulate them cordially on the steady increase of the organization, and the extent and value of the work done by them in co-operation with this board, and that the report be printed in the proceedings of this board."

No draft of

THE CHILDREN'S LENTEN LETTER

having been received, it was resolved:

"(18) That the Children's Lenten Letter be referred to a committee consisting of the Bishop of Toronto and Rev. Canon Cayley, to take action."

THE JAPANESE MISSIONARY.

It was resolved:

"(19) That the travelling expenses of Masazo Kakuzen, deacon to Japan, be paid."

INSTRUCTIONS TO DIOCESAN SECRETARIES.

No report having been received from the committee in re instruction to diocesan secretaries, it was resolved:

"(20) That the secretary be requested to draw up such instructions, and submit the same to the next session of the board."

THE FINANCIAL STATEMENT.

No financial statement having been received from the treasurer, it was resolved:

"(21) That the members of this board feel constrained to place on record the expression of their deep regret that no financial statement had been furnished by the treasurer to assist them in their appropriations during the present session."

It was resolved:

"(22) That the unappropriated funds now in the hands of the treasurer be divided among the same objects and in the same ratio resolved upon at the last meeting, and that the ratio be printed in the draft of minutes to be communicated by the members of the board."

CURRENT EXPENSES.

It was resolved:

"(23) That a grant of \$100 be made to the general secretary on account of expenses, and \$150 as an honorarium."

THE ANNUAL REPORT.

It was resolved:

"(24) That the subject of the annual report required by By-law VI. be referred to a committee to be composed of the Toronto and Niagara members of this board and the general secretary."

PROPORTIONATE AND SYSTEMATIC GIVING.

It was resolved:

"(25) That this board advise the secretary on all occasions, even when not advocating directly the cause of domestic and foreign missions, to inculcate the need of proportionate and systematic giving, and at all times to teach that one chief cause of deficient support to the domestic and foreign missions is the non-recognition of this principle as an absolute necessity, and of the blessing attending those who practise it. And that this resolution be printed in the magazine."

The Board then adjourned.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

Women's Auxiliary.—The quarterly meeting of the diocesan branch of the Women's Auxiliary was held in Sherbrooke on the 20th inst.

St. Matthew's.—The new curate, the Rev. F. B. Horrie, formerly of Ottawa, commenced his duties in this parish on the thirteenth Sunday after Trinity. The Revs. R. H. Cole, B.D., and T. A. Williams, attached to this parish, left on the 17th inst. for Barbadoes, where they purpose spending the winter, and engaging in mission work while there. Mr. Cole spent last winter in the same diocese and had charge of a congregation with 600 communicants, nearly all of whom were natives.

General Sir John Montgomery Moore, commanding the British forces in Canada, and administrator of Canada, attended all the services at St. Matthew's on the 20th Sunday after Trinity, as he always does during his stay in Quebec.

The Lord Bishop.—His Lordship the Bishop returned to town from a confirmation tour in the Eastern Townships on the 13th inst. On Friday, the 6th, he held an ordination at St. Peter's church, Sherbrooke, when he advanced to the priesthood the Rev. C. H. Brooks, who it will be remembered was received into the Church last year, and confirmed with his family, and afterwards ordained deacon, after having been some 20 years a Congregational minister in Constantinople, Turkey. Fourteen clergymen from neighbouring parishes took part in the service. At evensong on the same day His Lordship confirmed a class of 35 candidates, presented by Canon Thornloe, rector of Sherbrooke. Speaking of confirmations, a correspondent in one of the English Church papers some time ago said that in Canadian dioceses the average of confirmations did not equal two per cent. It is pleasing to be able to say that during the past year in this diocese they have exceeded four per cent., and judging from present engagements the average during the coming year is likely to exceed that. This is most gratifying when it is taken into consideration that most of the sects in the province of Quebec are yearly losing ground, and shows that the Church is alive and gaining ground particularly in the Eastern Townships. Still another proof of the activity of Churchmen in this diocese may be found in the great success of the Bishop Williams' Memorial Mission Fund, which was originally started to reach \$25,000, and is now close to \$40,000. Truly the faithful in the diocese have much to be thankful for.

ONTARIO.

TAMWORTH.—The Archbishop of Ontario held a confirmation in this church on Oct. 10th, when twenty-eight candidates were presented. Among the improvements in Christ church itself, we noticed a handsome memorial window erected to the memory of two daughters of Mr. Mace, one of the congregation. The new tower and fine bell also came in for favourable comment. On Oct. 11th, a similar service was held at Marlbank. The confirmation was preceded by the consecration of the pretty little church recently erected in the village. The Archbishop in his address said that it made the two hundredth church consecrated within the diocese since his appointment to the see thirty-two years ago.

His Grace the Archbishop administered Holy Confirmation as follows: Almonte, Sunday, Oct. 15th; Clayton, Monday, Oct. 16th; Innisville, Tuesday, 17th; Carleton Place, Wednesday, 18th; Carp, Thursday, 19th; Fitzroy Harbor, Friday, 20th; South March, Saturday, 21st; Bell's Corners, Sunday, 22nd; Richmond, Monday, 23rd; North Gower, Tuesday, 24th; Pakenham, Wednesday, 25th; Arrprior, Thursday, 26th; Iroquois, Tuesday, 31st. His Grace will be at 250 Cooper street, Ottawa, on Oct. 27th, 28th and 29th.

OSNABRUCK AND MOULINETTE.—The harvest thanksgiving services of St. David's, Wales, were held on Thursday, Oct. 12th, and passed off very successfully. The church was prettily though not profusely decorated. The services were as follows: Matins and Holy Eucharist at 10.30 a.m.; Evensong at 7.30 p.m. The Rev. Rural Dean Houston had promised to preach at the morning service, but being called to the sick-bed of his mother, was unable to be present. The Rev. R. W. Samwell (the rector) was the celebrant and preacher; and the Rev. R. J. Dumbrille (Newington) assisted at the Eucharist as deacon. In the evening the Rev

Church News

RESPONDENTS

Quarterly meeting of the women's Auxiliary was held last night.

At the quarterly meeting of the women's Auxiliary was held last night.

Very Moore, commandant, and administrator of the St. Matthew's mission, as he always does

On Friday, the Bishop returned to the diocese after his confirmation tour in the 13th inst. On Friday, the Bishop returned to the diocese after his confirmation tour in the 13th inst.

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The harvest thanksgiving services were held on Sunday, Oct. 15th; at Innisville, Tuesday, Oct. 18th; at Carp, Wednesday, Oct. 20th; at Bell's Corners, Sunday, Oct. 23rd; at North Gower, Wednesday, Oct. 25th; at Arnsby, Tuesday, Oct. 28th. His Grace returned to Ottawa, on Oct. 29th.

G. S. Anderson, the energetic rector of Morrisburg, preached a splendid sermon on "Thanksgiving." The choir of St. David's may safely be said to be one of the best country choirs in the diocese, and on this occasion they did well, the congregation also joining very heartily in the services.

TAMWORTH.—The Archbishop of the diocese held a confirmation in Christ Church, Tamworth, on Tuesday last, Oct. 10th, when thirty-five candidates were presented by the rector, Rev. J. R. Serson. Several of the clergy were present, including Rural Dean Baker, Rev. A. Jarvis, Rev. F. D. Woodcock, Rev. W. H. Barnes and others.

TORONTO.

WHITBY.—St. John's Church.—Extensive alterations and repairs are being made in the church, the gallery being removed and the walls calcimined.

St. Bartholomew's.—The annual harvest thanksgiving service of this church was held last week. Tasteful decorations fitting to the occasion beautified the sanctuary, and the service, full choral evening-song, was conducted by the rector, Rev. G. I. Taylor, assisted by Rev. Mr. Caswell.

Trinity University.—The new season of the Missionary and Theological Society was inaugurated by a general meeting which was held on Friday, October 20th, at 2.30 p.m. Reports were received of the work done by the students during the long vacation, and at a subsequent meeting of the committee arrangements were made for the meetings to be held during the present term.

NIAGARA.

ELORA.—The annual harvest festival service was held in St. John's Church on Sunday, the 19th Sunday after Trinity. The church was beautifully and tastefully decorated with flowers, fruit, grain and

plants, the brilliant colors of the fall leaves and mountain ash berries causing a very bright and pleasing effect. The singing and the services were of a nature appropriate to the occasion and were heartily joined in by the congregations, which were large at both services.

HURON.

WALKERTON.—The annual thanksgiving services were held in St. Thomas church on Sunday, Oct. 8th. The Rev. Robert McCosh of Chatham preached both morning and evening and was listened to with marked appreciation by large congregations, particularly in the evening, when the congregation numbered over three hundred.

RUPERT'S LAND.

WINNIPEG.—A large gathering assembled in Holy Trinity school house in response to the call of a committee to do honour to the Most Rev. R. Machray, Archbishop and Metropolitan of Rupert's Land, on the occasion of his election to the primacy of all Canada.

The proceedings opened with a violin solo by Prof. Henneberg, and other musical selections arranged for by Canon Coombes, and given during the evening, were in the form of vocal solos, the one sung by Mr. Hamber and the other by Mrs. Verner.

"Your Grace, Reverend Gentlemen, Ladies and Gentlemen.—It was with very great pleasure that I accepted an invitation to preside at this meeting, called as it has been to afford the clergy and laity of his own diocese an opportunity of tendering their congratulations to our beloved Bishop upon his election to the highest position in the Church in Canada, which crowns the long list of well deserved honours that have been conferred upon him.

well-known modesty restrains me from elaborating at some length my reasons for this declaration, and I will content myself with saying that in all parts of this great central region of Canada are to be found evidences of his early missionary efforts. In the number of pastors who minister to the rapidly increasing new settlements we can see the fruit of his early ardent efforts to train clergymen for the great work of the Church.

His Honour then called upon the Very Rev. Dean Gridsdale, who spoke briefly on the General Synod and the cordial good fellowship of the brethren in the East, and the appointment of His Grace as Primate, of his sterling worth, ability and force of character.

THE ADDRESS.

Canon Matheson, on being next called upon by His Honour from the chair, read the following address:

To the Most Reverend Robert Machray, D.D., D.C.L., Lord Archbishop and Metropolitan of Rupert's Land, Primate of all Canada, Primate of the most distinguished Order of St. Michael and St. George:

May it please your Grace, we, the clergy and lay people of your diocese and of your cathedral city of Winnipeg, offer to your Grace our sincere congratulations on your elevation to the primacy of the Church in the Dominion of Canada.

The good works that you have done in this country, both for the cause of religion and education, are known to us all. It is now twenty-eight years since you relinquished, at the call of God, the congenial life of England, and the many prospects of preferment naturally before a man of your scholarly attainments, to assume the charge of the infant Church in the wilds of Rupert's Land.

We rejoice, therefore, that the great gifts which you have for more than a quarter of a century devoted, with humility and painstaking faithfulness, to the service of the Church in our midst, have been now more widely recognized and appreciated.

We rejoiced when our gracious Queen selected you as the prelate of the most distinguished Order of St. Michael and St. George. This was the recognition of your good work by the state.

We rejoice still more now when the right reverend fathers of our Church, the bishops throughout the Dominion, with one voice, have chosen you to be first Primate of the Canadian Church, Eastern Canada foregoing its claim to the dignity in order to do you honour. It is extremely gratifying to us to know with what unbounded satisfaction the announcement of your election has been received in every part of the Dominion; and we would assure you of the unfeigned joy with which we, of your own diocese, have become aware of your elevation.

We are glad, above all, because we are affectionately attached to you by reason of your great personal worth and goodness. We know you truly deserve all the honour you have received, and we have implicit confidence in your wisdom and statesmanship to guide the destinies of our beloved Church.

We pray that for many years to come you may be spared to be amongst us as our honoured archbishop and our most trusted friend; and that those coming years

may be often brightened and cheered by the knowledge of the love and affection of your people, which it is now our desire to most heartily express.

Signed on behalf of the committee of welcome, in the city of Winnipeg, this 27th day of September, A.D. 1898.
S. T. MATHESON, for the clergy.
T. W. TAYLOR, Mayor of Winnipeg, for the laity.
GEORGE ROGERS, secretary of the committee.

HIS GRACE'S REPLY.

His Grace replied to the address as follows: Your Honour, ladies and gentlemen—I dare say that many of you are aware that I am not fond at any time of public speaking; and when the subject is to-night, myself, speaking is still less agreeable. Yet I very deeply appreciate your great kindness in asking me to meet you this evening. I thank you beyond expression for your hearty congratulations and for the too kind words of your address. Though I feel that the address is couched in too warm terms, yet I know that the words are not words of flattery, but the expression of your honest feelings. I assure you I feel very deeply the confidence that was placed in me by the House of Bishops in electing me to the honourable and responsible position of Primate of our Church in Canada; and it has been no small satisfaction to me to observe that the nomination has been so kindly received, not only in our own city and in our diocese and ecclesiastical province, but as far as I see throughout the whole of our Church in the Dominion. I can only repeat what I said in the House of Bishops at the time of my election, that I could only wish that I possessed greater gifts for the discharge of the duties to the facing of which in God's providence I have been called, not only for efficiency, but for serving the office with distinction for the Church. I am very conscious of wanting many qualifications for the office. I can only say that, as it has been, I believe, my endeavour in the days that are past to use to the best of my ability the gifts I possessed, so I trust, in the future, it will, by God's grace, be the same in the position that I have been called to fill. With regard to the address which has been presented to me, it speaks of two things: it speaks of work accomplished for the Church during my episcopacy. It speaks also of myself as the guiding hand and agent in that work. Now as regards myself and my own qualifications, I feel that much of what has been said has been so strongly put in many quarters, as in the graceful speech of the prolocutor in the general synod when my nomination was announced to the lower house, that I hardly know myself. I possess neither attainments of scholarship nor gifts of any other kind deserving of such prominent notice as has lately been given. Still, I believe that in taking up my episcopate I was led to a most wise policy in establishing a strong centre in the diocese and in building up St. John's College. But, amid all the praise that is now lavished on that policy, I fancy that few probably sufficiently appreciate it, or realize how different the situation of our Church in this country would have been, had that policy not been pursued. But the policy is one thing, the successful working of the policy is quite another; and I think this is most largely to be attributed to others beside myself, first of all in the overruling providence of God in the arrangement that has been made; then to the faithful, self-denying fellow-workers I had about me in the cathedral and in the college, and largely to the loyal and effective support of the Ven. Archdeacon Cowley; to the munificent aid of the Church Missionary Society, the Society for the Propagation of the Gospel and other great English societies. While I think a great deal too much has been said of myself as the agent, I do not think too much has been said of the work accomplished for the Church during my episcopacy. None feels the greatness of the work more than myself, knowing the difficulties to be overcome; and no one can be more surprised by the results accomplished. If Churchmen rally round the institutions established, and liberally strengthen and extend them, much more might be accomplished. In conclusion, I would remind you and myself that though we are rejoicing to-day in the unification of the Church and the formation of the general synod, we are only just at the beginning of the work. Earnest and united effort will be required in order that what has been done may be a blessing to the Church and realize the fond expectation of the people. May then the divine blessing rest upon the united Church and fit it for doing more and more continually for the glory of God and the advancement of Christ's kingdom.

After speeches by the Rev. Principal King, of Manitoba College, and others, "Praise God from whom all blessings flow" was then sung; and after the rising of the assembly the strangers present were presented to the primate by Canon Matheson, and His Grace kindly received the congratulations of the audience individually.

The address was beautifully illustrated by Mr. Wm. Greig, of Lombard street. The border is formed of the Archbishop's cross, the Archbishop's mitre, the arms of the diocese of Rupert's Land, and the badge of the prelate of St. Michael and St. George, this border being filled in behind with royal purple.

A visiting friend took up the *CANADIAN CHURCHMAN*, and said, "Why! is this the old *Dominion Churchman*? it has wonderfully improved; I must subscribe for it again, and get one of those pictures at the same time."

LAKE DAUPHIN.—The members of St. Paul's Church held their harvest home last Wednesday in a spacious barn kindly lent by Thomas Whitmore. After a bounteous supper, a well arranged programme of vocal and instrumental music was gone through. Among those who kindly assisted were Mrs. Rice, Mrs. Stewart, Mrs. Hoy and Miss Iredale. The proceeds were devoted to the church debt. Dr. Beauchamp kindly and ably presided.

MIDDLE CHURCH.—*St. Paul's*.—A harvest thanksgiving service was held in the parish church on Friday evening, Sept. 29th. The edifice was tastefully decorated by Mrs. Page, Miss Pritchard, Miss Portow and others. The preacher was Canon Matheson, Professor in St. John's College. The rector, Rev. Jos. Page, B.A., was assisted by Rev. W. Burman.

Indian Industrial School.—On leaving the school, a handsome clock was presented to the Rev. W. A. Burman (late principal) and wife. J. B. Ashby, the new principal, has entered upon his duties.

BIRTLE.—*St. George's*.—This parish is vacant; the Rev. A. Stunden has accepted a call to Edmonton, N.W.T. There is a good church with a chime of bells and parsonage at Birtle.

ALEXANDER.—Mr. Weaver, a Wycliffe student, is in charge of this mission.

TREHERNE & RATHWELL.—On Sundays, 1st and 8th inst., were held harvest thanksgiving services. The new little church was tastily decorated with grain and the fruits of the earth. On Sunday, 1st inst., there was a celebration of Holy Communion and sermon by Rev. H. D. Cooper, M.A., incumbent of Holland; the services were repeated on the 8th, when a special sermon was preached by Rev. W. A. Burman, B.D., principal of the Indian Industrial School, the incumbent, Rev. Geo. Gill, taking the service. The church has received a very handsome new altar cloth from friends in England, which was used on this occasion; also a lectern, Bible, and book from the S.P.C.K.

RATHWELL.—*St. Paul's*.—Sundays, 8th and 15th, were the harvest thanksgiving days of this parish, and the church, which is now completed, had a very pretty appearance, the walls, windows and reredos being decorated with the fruits of the earth. Very hearty services were held on both the Sundays, and were well attended; on 8th the Holy Eucharist was celebrated and sermon preached by Rev. W. A. Burman, B.D., principal of the Indian School, the incumbent taking the service, and on 15th the sermon preached by the incumbent (Rev. Geo. Gill).

INDIANFORD.—*St. John's Mission*.—For the settlers in this district the Church of England held their harvest thanksgiving service on Sunday, 8th inst., the schoolroom being very full; the curate in charge (Rev. G. Gill) took the service, and a splendid sermon was preached by Rev. W. A. Burman, B. D., principal of the Indian School.

BOYNE CREEK.—*St. Matthew's Mission*.—Sunday, 15th inst., the little school house was well filled and beautifully decorated, when a full choral harvest thanksgiving service was held, the choir rendering the singing portions very creditably. The curate-in-charge (Rev. George Gill) took the service and the sermon was preached by the lay-reader working in that district, Mr. T. W. Palmer. It being Mr. Palmer's last Sunday, he preached his farewell, and at the close of the service the congregation remained behind and presented him with a beautifully bound copy of hymns A. and M., as a mark of the esteem with which he is held amongst them.

BRIEF MENTION.

An ordinary thimble can hold 100,000 of fourth jewel-wheel screws.

A bust of Lord Tennyson will shortly be placed in Westminster Abbey.

The Aztecs filled quills with gold dust, sealed them and passed them from hand to hand as coin.

The Rev. E. Matheson, formerly of Battleford, N. W. T., is now at Prince Albert, N. W. T.

The mean annual temperature at the Arctic regions is below 30 degrees Fahrenheit.

The present address of the Rev. A. R. Bryant, formerly of Schreiber, is Warren, C. P. R., Ont.

A locomotive requires fuel and labour to the value of \$3,000 in the course of a year.

An inclined elevator is proposed to take the place of vertical ones in business buildings.

The Archbishop of Ontario held a confirmation at Innisville on Oct. 17th.

The Swiss post-office conveys anything from a postal card to barrels of wine, scythes and bundles of old iron.

The Rev. A. Hunden, of St. George's Church, Birtle, has been appointed to the incumbency of Edmonton, N. W. T.

The tao, or knife coins, of China, made current B. C. 2453, were of iron in the shape of daggers.

The Rev. F. W. Dobbs, of St. John's Church, Portsmouth, returned last week from his visit to Ireland.

There are at the present moment eleven pretenders to the various thrones of Europe trying to make good their claims.

Last week the Rev. J. W. Jones collected over \$87 in New Boyne towards liquidating the debt on the new Anglican church at Westport.

Chinese burglars wear not a scrap of clothing, and artfully braid their pigtailed full of fish hooks for obvious reasons.

Rev. W. J. Muckleston, Perth, on leaving Ottawa, was presented, on behalf of the congregation of Christ's Church, with an oak chest containing silverware and a well-filled purse.

The Manchester ship canal will be opened for traffic its entire length by January.

The Rev. A. H. Rhodes, assistant minister at Christ Church, London, has been appointed incumbent of Hyde Park, Byron, and Ilderton, at the request of the parishioners.

The desideratum of printing photographs on marble has now been realized to such a degree as to insure a genuine artistic result, and this by a process both simple and economical.

Mr. R. A. A. Jones, an English gentleman, has given \$20,000 to the Bishop of Montreal for the erection of a children's convalescent hospital in connection with the Church of England in that city.

A chain made for the United States Government at Troy, N. Y., in 1883, was six miles and a fraction in length. It was made of bars of iron each 2½ in. in diameter.

Dr. Mountain, Cornwall, has added to the number of his generousities to the Anglican Church by donating a handsome residence for a parsonage for Cornwall East parish.

The strongest animals in the world are those that live on a vegetable diet, say the vegetarians. The lion is ferocious rather than strong. The bull, horse, reindeer, elephant and antelope, all conspicuous for strength or endurance, choose a vegetable diet.

In reply to a communication from an Ottawa gentleman, Archdeacon F. W. Farrar, of St. Margaret's, Westminster, writes, "It is unquestionable that the ritualists are now extraordinarily powerful in the Church of England."

Among the degenerate Romans from A. D. 100 to A. D. 500, titles were graded with almost mathematical exactness, and men of different social rank insisted on being addressed as *Illustres*, *Spectabiles*, *Clarissimi*, *Perfectissimi*, *Egregii*, and so on, according to their position.

Some tribes of North American Indians punished matricides by hanging them by their hands to the limbs of a tree, at a height just sufficient to permit the wolves to reach them from the ground. They were left to be eaten alive.

Roughly speaking, the British Empire extends over one continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers, and 10,500 islands. The Assyrian Empire was not so wealthy as this is. The Roman Empire was not so populous. The Persian Empire was not so extensive. The Spanish Empire was not so powerful.

The area of British India, including the dependent states, amounts to 1,500,000 square miles. There are 2,000 towns with a population of 1,000 or upwards, and nearly 716,000 villages, comprising 53,000,000 dwelling places for man. The population amounts to 287,000,000. The males exceed the females by 6,000.

Life is Misery

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

HOOD'S PILLS cure all liver ills.

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.

It Seems Too Bad to be True.

SIR,—In a letter I have just received from an old and valued friend, the widow of one of our clergy, the writer happens to mention that (I quote the words) "I was not sorry to receive the P. O. order (the payment of a small debt), even that amount being of use in my present disappointment. Instead of receiving my quarterly pension of fifty-five dollars, I received twenty-five. Thirty dollars is quite a blank in my small income. I enclose the letter I received with the cheque."

I send you the circular letter referred to for publication.

The reading of the circular and of these few pathetic words from one of the widows of our reverend clergy, made my cheeks burn with shame and indignation.

The great and wealthy diocese of Toronto unable to keep faith with the widows of its clergy, and obliged to cut down the miserable pittance of two hundred and twenty dollars a year to one hundred! Could anything be more cruel and disgraceful? With whom does the fault lie? I see accounts, full of self-gratulation, of hundreds of dollars sent away to help missionary work outside the diocese, while the widows of the diocese are left to starve on a hundred dollars a year. I cannot believe that if this disgraceful state of things were known to the laity, it would be allowed to continue for a single day.

CLERICUS.

Synod Office, Toronto.

30th Sept., 1898.

DEAR MADAM,—Owing to the income of the Widows' and Orphans' Fund having steadily diminished during the past two or three years, the Committee are most reluctantly obliged to reduce the present quarterly payment to the beneficiaries of the fund.

The Committee hope, however, that the income will within a reasonable time sufficiently improve as to enable them, at least, to resume the payment in full of the usual quarterly pension.

Very truly yours,

D. KEMP,
Sec'y-Treas.

Education.

SIR,—How the Church of England in Canada cares for the education of her children:

The General Synod of Canada created two Archbishops and passed some resolutions. Amongst the latter was one affirming the immense importance of securing control of education of the children of the Church—in order that definite religious teaching might be imparted.

The Diocese of Huron throws away what opportunities it has, as witness following resolution of the Executive Committee on Sept. 28th, 1893, *in re* an Indian school on the Muncey Reserve:

"A communication was read from Rev. A. G. Smith, stating that the Government authorities were desirous of assuming control of this school, which would relieve the Synod of the payment of \$150 per annum towards the teachers' salaries."—Agreed to by the Synod.

Do I read this action aright when I gather therefrom that the Synod of Huron sells its control in this Indian Reserve School for \$150 per annum?

CHAS. G. WHITCOMBE.

Hamilton, Oct. 17th, 1893.

A Plea on Behalf of the Parsonage Fund.

SIR,—Will you allow me a short space in your valuable paper to plead earnestly on behalf of our Parsonage Fund? This is a large mission, and when I took charge a little over a year ago, it was found necessary to move the parsonage from Norquay to Somerset, which is the centre of the mission, but from lack of funds and other causes we were not able to do this until this fall, when it was found necessary to take the house entirely apart and rebuild it; this is costing much more than we anticipated, and our people are very poor and have raised \$100, but are not able to do more. As one writer to your valuable paper has said, "this is the poorest mission in the diocese of Rupert's Land." The house will (D.V.) be ready for occupation by the middle of November, and we need at least \$100 before that

date to pay the workmen, leaving out altogether the proper fixing of the house. If we cannot get outside helpers to raise the above sum for us, the burden will fall on my shoulders, as I am responsible for raising the necessary funds, and when I tell you that our people are so poor in this mission that they have not been able to pay me one half my past year's stipend, willing though they are to do so, it will, I think, readily be seen how urgent my appeal is for help in connection with the above fund, and I earnestly appeal to my fellow readers for immediate help. I may further say that one room of the parsonage will be opened as a library and reading room, for which books, magazines, etc., will be most gratefully received. I will most gratefully acknowledge any help and gladly answer any questions as to my work, and would refer your readers for further particulars of my mission to the Rev. G. Rogers, Winnipeg. Any help, however small, will be most gladly received. Thanking you in anticipation.

REV. A. TANSEY.

Somerset P. O., Manitoba.

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's.

Sunday School Lesson.

22nd Sunday after Trinity. Oct. 29th, 1893.

THE XXXIX. ARTICLES.—ARTICLES 19-24.

Article 19.—This Article is divided into two parts. The first part contains a definition of "the visible Church of Christ." First, it is said to be a congregation (that is to say, an assembly or concourse) of "faithful men," *i. e.*, of men who profess the Christian faith. Secondly, in this assembly or concourse of the faithful, "the pure Word of God is preached," *i. e.*, the doctrine set forth in the Holy Scriptures, which we call the Bible, is preached. Thirdly, the Sacraments are duly ministered in this assembly according to Christ's ordinance, in all those things that of necessity are requisite to the same; that is to say, the Sacrament of Baptism is administered by persons having proper authority, the appropriate element (*viz.*, water) is used, and the proper and appropriate words are employed. And in the same way with the Sacrament of the Lord's Supper. It is administered by persons having proper authority, the proper elements bread and wine, and the proper words are used.

This definition of the visible Church applies equally to particular congregations, as well as to the aggregate of all the various particular congregations which together constitute the Catholic or Universal Church.

The second part of this Article also affirms an undeniable truth, that particular parts of the visible Church of Christ may err. (*See Rev. ii. 1-5; 14, 15; 20; iii. 2; 4; 15, 16.*) And it affirms that certain parts of the Church have, in fact, erred; and if parts of the Church are liable to fall into error, it necessarily follows that particular individuals or Bishops are liable to error; and from this there is no exception, notwithstanding the novel Romish doctrine that the Bishops of Rome, from the mere fact that they are Bishops of that particular see, are in certain cases rendered incapable of error in doctrine; a doctrine for which there is no ground in Scripture, and which is contrary to the facts of history.

Article 20.—Treats of the authority of the Church, *i. e.*, "the visible Church of Christ," referred to in the previous Article. And it affirms that it has power to decree, *i. e.*, to ordain or authoritatively declare, what rites and ceremonies are to be used, and also that it has authority in controversies of Faith, *i. e.*, in disputes which may arise in the Church as to matters to be believed as necessary to salvation. In such matters the Church acts through its duly constituted Synods, and the Article does not mean to affirm that each particular congregation has the power here referred to. But it will be observed that in these matters the Church is not autocratic, but is subject to certain limitations. It cannot lawfully ordain any rite or ceremony to be observed which is contrary to God's Word written, *i. e.*, the Bible; nor can it expound one place of Scripture so that it is repugnant to another; nor yet can it lawfully decree anything which is contrary to the Scriptures; nor can it lawfully require any one to believe as necessary to salvation any doctrine or Article of Faith which is not to be found in Scripture.

Article 21.—In order that the Church in its collective capacity may declare its mind on matters affecting it and its members, General Councils have in the past history of the Church from time to time been held. These Councils or assemblies were composed of Bishops gathered from various parts of the world. Such assemblies, the Article affirms, may not be con-

vened without the commandment or will of Princes. This, in effect, maintains the lawful supremacy of every earthly sovereign in his own dominions, and asserts that even assemblies of Bishops are not to be convened in his dominion contrary to his will. The Article proceeds in effect to affirm of General Councils, what has been already expressed in the previous articles of the visible Church, *viz.*, that they are not necessarily infallible, and may err, and sometimes have erred: and even their authority does not extend to ordaining anything to be accepted as necessary to salvation which is not founded on Scripture.

Article 22.—This Article condemns the Romish doctrine concerning Purgatory. The Romish doctrine affirms that souls of the pious, with few exceptions, are tormented in a purgatorial fire for a certain time after death, that they may be fitted for their eternal home; and that souls may be delivered therefrom by the saying of masses on their behalf, and by means of indulgences and pardons granted by the Pope.

This, with the worshipping and adoration of images and reliques, and also the invocation of Saints (*i. e.*, praying to Saints to intercede with God for us), is truly declared to be "a fond thing vainly invented," and without any warrant in Scripture, but repugnant thereto.

The principle laid down in the 19th and 20th Articles is the fundamental ground of difference between the Anglican and Roman parts of the Church. In the Anglican part of the Church nothing is required to be believed as necessary to salvation which is not founded on the Holy Scriptures, whereas in the Roman part of the Church a great many doctrines, which are the result merely of the speculations of theologians, have been made Articles of Faith, although they are utterly incapable of proof, and totally unsupported by any of the writings of the New Testament; *e. g.*, the doctrines of Transubstantiation, the Supremacy, and Infallibility of the Pope; the Immaculate Conception of the Blessed Virgin; the Invocation of Saints and Angels, and the doctrine of pardons through indulgences, and the adoration of images and reliques, all fall to the ground as unwarranted and unauthorized as soon as the test of Scripture is applied to them. They are obviously doctrines and practices of which the New Testament writers knew absolutely nothing, and if they were not necessary for their salvation, they cannot be necessary for ours.

Article 23.—After the Articles concerning the Church, we come naturally to this Article which treats of the ministry of that Church. This Article contains two propositions, it declares (1) that no man may assume the office of a minister without a lawful call and mission (1 Cor. iv. 1; xii. 29; Heb. v. 1-4), and (2) it asserts that such call and mission can only be given by those who have public authority in the Church to call and to send ministers (S. John xx. 21; Acts vi. 6; 1 Tim. iv. 14; v. 22; Tit. i. 5; and see preface to the Ordination Services).

Article 24.—This Article is virtually a protest against the Romish practice of celebrating public worship in a tongue not understood by the worshippers; and in accordance with Apostolic usage (1 Cor. xiv. 14-17), and the primitive custom of the Church and common sense, it declares that public worship should be conducted in a tongue which the worshippers understand.

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Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 9—CONTINUED.

And, not indeed to her comfort, but, as it seemed more to her condemnation and perplexity, came thronging into Stella's mind those searching words of inspiration which of late had so awakened and impressed her. After all, had not her attempt been worse than failure? Did she really love her brother any more truly than before? And O what was it written! "He that loveth not his brother abideth in death."

Again and again came from her lips that low sad cry of pain.

A knock at length was heard at her door; and Stella sprang from the bed, and was gazing from the window when Clarice entered.

"The carriage is at the door, and my Lady Trevannion waits," she said. "Miss Stella, what will you wear? The new velvet hat, with the scarlet and white plumes?"

"Anything," replied Stella, in a dull settled voice, and then suffered herself to be dressed without another word; only the servant saw and grieved over her white hopeless face, and knew that some terrible vexation had befallen her, of which she was too proud or too unhappy to speak.

"Auntie," said Stella, when they had driven a little way in silence, "are you going to make calls this afternoon?"

"Yes, that was my intention," replied her aunt. "Would you rather drive round the parks, or go to the gardens?"

"O no, thank you. But should you have any objection to leaving me at Mrs. Fleming's while you make your calls, and fetching me afterwards? She asked me to come and see her again soon; and it is nearly a fortnight now."

"Certainly not: it is quite right you should go there. Mrs. Fleming is your future brother-in-law's cousin, you know, Stella."

"Yes, I know it, auntie;" and not another word spoke Stella till the carriage stopped before Sir Gordon's door.

Yes, Mrs. Fleming was at home, and Lady Trevannion saw the little figure disappear behind the footman.

"The child gets paler every day," was her inward comment, as the carriage drove on. "I am really thankful the doctor has taken it up at last. A change of air and scene will do wonders for her."

Mrs. Fleming was at the table writing when Stella was announced. A glad smile of welcome came to her lips as she rose to meet her, but changed into an expression of anxious alarm, when the young girl, coming hastily forward, threw her arms about her neck and burst into a paroxysm of weeping.

"My darling, what can it be? what ails you?" Mrs. Fleming inquired, drawing her to a seat on a couch, and passing her arm tenderly around her. "Oh do not cry like that, but try and tell me what has vexed you."

"They are going to take me away," gasped Stella, when at last she found breath to speak, "away from my little darling for weeks, perhaps for months to come. We have never been parted before, never; and I cannot bear it. I had been looking forward so to Christmas, when I should see more of him, and be able to be with him all day; and we had made so many little plans! And he was always talking of it; and now I do believe it will break his heart. O, Mrs. Fleming, what shall I do? Is it not hard, *hard*? And I have been trying lately so much, so truly; but it is of no use. I feel worse, worse than ever."

The words came hurriedly and disconnectedly from Stella's lips; and at last her head sank again on Mrs. Fleming's shoulder, and she sobbed passionately.

Mrs. Fleming comprehended at once how matters stood. She had heard from Captain Flamank of the intended absence of the family, and had rather wondered Stella should not have mentioned it to her, but had taken it for granted she would be left in town, with her little brother, under suitable guardianship. She felt what a terrible blow it must be to the child; and the fact of her thus coming, and pouring out the first bitterness of her grief, though it could not but pain, yet touched her kindly heart very deeply. And yet, what to say in the way of comfort Mrs. Fleming scarcely knew. No words could possibly soften the actual grief: the only thing was to seek to make her look upon it in a somewhat different aspect, and to bear it with her other sorrows as a cross sent by her heavenly Father, for the ultimate blessing both of her brother and herself.

And this, in the gentlest and most soothing manner, Mrs. Fleming attempted to do. No mother could have been more sympathizing or more loving, as she strove, not to make light of the trial, but to speak of the love and blessing which were often hidden under the most untoward providences, and the peace which the Saviour could impart in seasons of the deepest earthly sorrow and desertion.

And as she spoke, the sobbing gradually ceased, and the fair drooping head was raised to meet the soft sweet gaze that bent so anxiously upon it.

"And then, my darling," Mrs. Fleming added, when Stella was sufficiently soothed to speak calm-

ly on the subject, "there will be some alleviations even for little Tracy. You will write to him?"

"O yes, each day," answered Stella.

"Well, only think what a pleasure that will be for him to look forward to: it will scarcely be like a thorough separation when he hears from you each day; and children, like some of their elders, are so fond of letters. And, for myself, dear Stella, I promise to do all in my power to supply your place to him, if that will be any comfort to you or Tracy."

"O, Mrs. Fleming, you are kind, too kind," said Stella, eagerly, "he loves you so. And you will really go and see him?"

"Yes, every day that I possibly can. I promise you faithfully, dear Stella. There is no prospect of my leaving town for some months; and it will be a real pleasure to me to spend all the time I can with him."

"O," murmured Stella, with a thankful sigh, and kissing the hand which held her own, "that makes it a little easier. And you will write sometimes, and tell me all about him, just how he is, whether better or worse, will you not, dear Mrs. Fleming?"

"I will, my darling. And, should the latter be the case, which, however, I trust and believe will not be, you shall be sent for. That will satisfy you, will it not?"

"Yes," said the young girl, after a pause, during which a world of fearful misgivings flashed through her mind of terrible possibilities which that one word "worse" implied, and which she prayed earnestly might never be realized. Then, after the pause, "Why do you think Somerset and Lora make me go, Mrs. Fleming? Do you think it is only to vex me?"

"I think it very improbable that has anything to do with it," answered Mrs. Fleming, smiling gravely. "What reason did they give you when they spoke of it this morning?"

"No reason; none that I remember," said Stella, thoughtfully, "unless— Yes, I think Lora did say something about Dr. Argyle, and fancying I needed change; and auntie has spoken of it once or twice, too. But that cannot be a reason, because I am very well, only tired sometimes, and very worried."

(To be continued.)

Are you troubled with bad taste, belching, burning in throat? Take K.D.C.—the King of Dyspepsia Cures. All druggists. K.D.C. Company Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

Take Care of Your Eyes.

The way people abuse their eyes is amazing. They try them, strain them and overtax them in all manner of ways. And when their eyes begin to weaken with ill-usage and age they are too proud to give them the aid of glasses, which they crave. Furrowed cheeks, sallow complexions and white hair can be hidden under enamel and rouge and dyes, but there is no fashionable nostrum that can cover up weakness of eyes. Spectacles proclaim the defect which they mitigate, and are looked upon by those whose minds are as weak as their eyes as a badge of infirmity, and sooner than saddle their noses with them they saddle their lives with semi-blindness.

Are you troubled with dizziness, emptiness, flatulency, flushings, fulness, general distress. Take K.D.C.—the King of Dyspepsia Cures. It is guaranteed to cure you or money refunded.

Miss Paton, whose dressmaking parlors are at Messrs. R. Walker & Sons, King street east, Toronto, has returned from the World's Fair, where she has been studying the latest French fashions, and has attended the openings of the leading houses in New York. She is now prepared to show the newest styles to her numerous patrons.

Are you troubled with gnawing sensation, "gone-ness," load at stomach? Take K.D.C., and be convinced of its great merits.

Hints to Housekeepers.

RICE BISCUIT.—Mix half a pound of butter, half a pound of sugar, half a pound of flour, half a pound of best ground rice, and two teaspoonfuls of baking powder, into a paste with two eggs. With a fork break off pieces the size of a walnut, and bake in a rather slow oven on buttered tins for about twenty minutes.

To wear patent leathers in winter time, and to keep them bright and uncracked, requires care and eternal vigilance. Rub them, when dulled, with a little milk, and when they are not in use keep them in a warm room. Always warm them slightly before putting upon the feet.

DROP BISCUIT.—Warm the mixing bowl, then put in one pound of powdered white sugar and eight eggs; beat with a whisk for twenty minutes; stir in one pound and two ounces of finely sifted flour, with about half an ounce of caraway seeds; drop the mixture on buttered paper in pieces about the size of a nutmeg, sift sugar over them and bake in a quick oven.

Easy shoes with wide soles and low heels will be found the most effectual preventative of bunions on the feet. Where they exist they can be palliated by spreading thickly with cold cream or some healing salve, upon going to bed. A round piece of court-plaster over the unguent will keep it in place and save soiling the bed-clothes.

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

TEA CAKE.—One pint of flour, three eggs, three tablespoonfuls of sugar, one cupful of milk, two tablespoonfuls of melted butter, a pinch of salt, a heaping teaspoonful of baking-powder. Sift the salt and the baking-powder with the flour, beat the yolks of the eggs with the sugar, add the milk, mix, and last of all stir in the well-beaten whites of the eggs. Bake in one loaf in a hot oven. Serve hot.

The modern remedies for chilblains are legion—more almost than the sufferers therefrom. Three of the best are: raw onions sliced and bound upon the sore spots; oil of peppermint well rubbed in; and thirdly, tincture of iodine, applied with a feather or camel's-hair brush.

A bruise may be prevented from discoloring by immediately applying hot water, or a little dry starch, moistened with cold water, and place on the bruise.

A MOTE.—A mote may be removed from the eye, or the pain at least alleviated, by putting a grain of flaxseed under the lid.

EGGLESS COOKIES.—Two cupfuls of white sugar, one cupful of butter; mix well together with one cupful of sweet milk, two teaspoonfuls of baking powder, nutmeg and flour enough to roll thin. Bake in a quick oven.

ON THE PLATFORM.—Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks which might be prevented and cured by the use of Hagar's Pectoral Balsam—the best throat and lung remedy in use.

DIZZINESS CAUSED BY DYSPEPSIA.—Dizziness is a symptom of dyspepsia. "I have used Burdock Blood Bitters for dizziness, which came over me in spells, so that I had to quit work for a while. The B. B. B. entirely cured me." James Wright, Chesterfield, Ont.

IMPORTANT TO WORKINGMEN.—Artisans, mechanics and labouring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagar's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

Children's Department.

The Canker.

Once I saw a rosebud blowing,
'Twas the garden's fairest flower,
Crimson hues were richly glowing
Deeper, brighter, every hour.

Summer's sun his beams revealing,
Shone upon the favoured rose,
And the dew-drops softly stealing
Freshened it at evening's close.

No wild storm came beating o'er it,
No rough wind the branches tossed,
No unthinking fingers tore it,
Yet the beautiful flower was lost.

Deep within its bosom hiding,
Dwelt a canker, all unseen,
Slowly those fair leaves dividing
From their parent stem of green.

Youthful blossoms, hear my story,
O beware the canker, sin,
Cleave to Christ, your life and glory,
Watch lest evil lurk within.

For Sisters.

Some years ago, as I sat on the piazza of a summer hotel, I noticed among the crowd a party of young people, two or three pretty girls, and as many bright young men, all "waiting for the mail."

"Oh dear," said the prettiest of the girls, impatiently; "Why don't they hurry? Are you expecting a letter, Mr. Allison?" and she turned to a tall youth standing near.

He smiled.
"I'll get one surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know; and no fellow ever had a better one."

The pretty girl laughed, saying as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away; but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and, rising, saw me.

"Good morning, Miss Williams," he said, cordially; for he always had a pleasant word for us older people.
"Good news?" I questioned, smiling.
"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes as, halfapologizing for "boring" me, he looked up and said, quietly, "Miss Williams, if I ever make anything of a man, it will be sister Nell's doings."

And as I looked at him I felt strongly what a mighty power "sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls should stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are still the little boys of the home circle, ready to come to "sister" with anything. Let them feel that you love them. These great, honest, boy hearts are both tender and loyal, and if you stand by these lads now, while they are still neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them; nothing hurts a loving boy's soul more than a snub, and nothing more effectually closes the boy heart than thoughtless ridicule.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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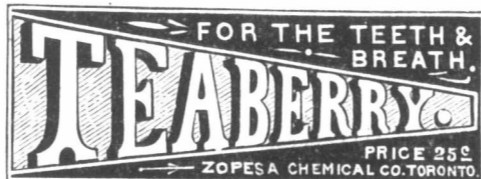
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Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for **That Tired Feeling**. I cheerfully recommend

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and Hood's Pills to every one who wishes to have health and comfort." Get HOOD'S.

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Have patience, girls—that gentle patience whose perfect work will surely win the smile of the Master, who grants to all who do the Father's will, that we should be His "sisters;" and for the sake of the great Elder Brother, who dignified with His divine touch these earthly relationships, shall we not be more tender, more patient, more loving, with these sensitive, good-hearted lads who call us "sister," and remember the wise man who said, "Shall the woman who guards not a brother, be lightly trusted with husband or sons?"

What One Girl Did.

A pair of mud-bespattered and tired horses struggled along near the Douglas school one day. The driver, a big man, occasionally swung a black-snake whip in the air and brought it down on the flanks of the horses. The wagon was heaped with coal, the street was rough and muddy. Just opposite the school-house the wagon swung into a mud-hole. The wheels sank into the yielding earth, and the black-snake whip went hissing through the air; the horses plunged wildly, and the whip pounded each horse alternately, but never an inch did the wagon move. A well-dressed man stopped on the walk.

"You ought to be arrested for abusing those horses," he at last remarked. "I am a member of the Humane Society, and if you don't stop beating those horses, I'll have you arrested!" "Oh, yer are, are yez? Oi'll give yez a taste o' whip yerself in a minit if yer don't lave."

Crack! crack! went the whip again. Just then a peal of childish laughter came out of the school-building, and a minute later a throng of the younger pupils appeared, bound for home. They paused at the sight of the whipped and struggling horses, and the swinging whip paused just a moment. Then out sprang a bright-eyed girl right into the mud in the street.

"Ain't you ashamed, you big, bad man?" she cried, while the wind tossed the light brown locks about her flushed face, and the little hands were clenched. The teamster paused in amazement. The big whip trailed in the mud. "Wall, wall, wall!" he gasped, "who be ye, little un? Wan uv the Humane-S'ity?" And he tried to laugh.

"Yes I am; here's my star. Now please don't hit them any more," said the little girl.

It was all done in a moment. The man on the street had not even started for a policeman.

"Oi don't know what in the world oi can do," desperately answered the burly teamster, as he suddenly sat down on the curbstone. Just then an empty coal-wagon came rattling down the street.

"Say, will yer give me a pull?" yelled the teamster springing to his feet. "Of course," said the other driver.

He unhitched his team and hooked on to the pole of the mud-clogged coal-wagon. The two teams pulled together, and, amid the juvenile applause, the heavily-laden wagon was landed high and dry on the pavement of the cross street.

"She's a'most like little Peppy, what's gone," said the driver to himself, as he glanced back from his seat at the retreating form of the victorious little girl, and two little white streams coursed through the coal-dust on his cheeks.

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?
COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?
COTTOLENE

What is it shortens cake so nice,
Better than lard, while less in price,
And does the cooking in a trice?
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What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?
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What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?
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Habits of Observation.

Every boy should cultivate the faculty of observation. If he does so designedly, it will not be long before he will do so unconsciously. It is better to learn a thing by observation than by experience, especially if it is something to our detriment. I would prefer to know which is the toadstool and which is the mushroom by observation rather than by experiment, for the latter might cost me my life. There is hardly a vocation in which observation is not a great service, and in many it is absolutely essential. It adds to the proficiency of the chemist, the naturalist, the mining expert, and the frontiersman. Observation quickens

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experiments. It leads to inference, to deduction, to classification, and thus theories are formulated and sciences established.

An observing boy will become an observing man, and as boy and man he will have an advantage over those who have not cultivated the faculty.

A child may know more than a philosopher about matters that may not have come under the observation of the philosopher. A little girl entered the study of Mezerai, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was her reply. And then very much to his astonishment, she filled her hand with ashes and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen that fact verified in such a practical manner.

Galileo noticed the swaying of a chandelier in a cathedral, and it suggested the pendulum to him. To another inventor the power of steam and its application was suggested by the kettle on the stove. A poor monk discovered gunpowder, and an optician's boy the magnifying lens.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing,' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest and fly away for more materials."

You see one boy observed a little and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply, look keenly. Glance at a shop-window as you pass it, and then try how many things you can recall that you noticed in it. You may not become great men through

your observations, like Newton, Linnaeus, Franklin, or Sir Humphrey Davy, but you will acquire information that will be of service to you, and make you wiser and quite probably much better men.

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- 1 Crocus, Von Brunow, dark blue.
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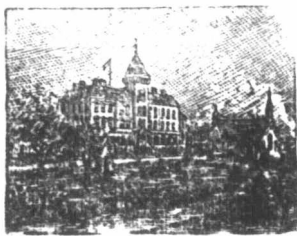
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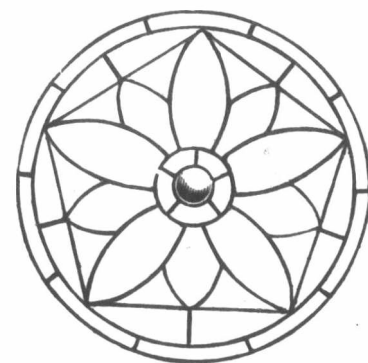
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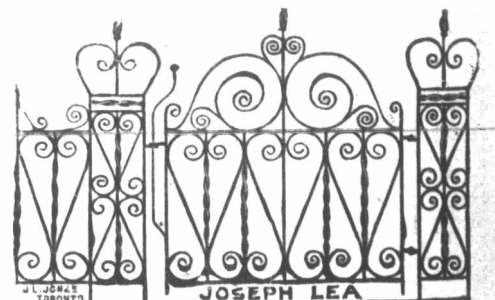
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