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Vol. 21.]

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[No. 38.]

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FIFTEENTH SUNDAY AFTER TRINITY.

GOD KEEPS HIS CHURCH.

The Church which we here ask God to keep is the Catholic (or universal) Church of Christ. That is to say, all those who belong to Christ, for the Church is "His Body" (Eph. i. 23). Thus it is the same thing whether we speak of ourselves as "members of Christ" or as members of the Church. God has promised to keep His Church—the gates of hell shall not prevail against it" (St. Matt. xvi. 18), and from the time when one hundred and twenty believers only were gathered together on the Day of Pentecost, waiting for the promised Comforter, has He not kept her? Has He not watched over, protected, guarded her? In the first times of trouble, under the ten persecuting emperors, until the rulers of the world, beginning with Constantine, became Christians; and since then, in seasons of spoliation and oppression, in troubles from within as well as from without. We may "go boldly to the throne of grace," beseeching Him to continue to do so—not only

because He has promised, but because on looking back—nay, on looking around us—we can see that the promise has been fulfilled. And remember who make up the Church. Each individual Christian in his own order and degree is a part of that holy body; "ye are the Body of Christ, and members in particular" (I. Cor. xii. 27). And as we know full well how frail and weak we are, how apt to fall, so we can understand that it is "because of the frailty of man, which without God cannot but fall," that the whole Church needs, just as we feel we need ourselves, that God would "keep her with His perpetual mercy.

THE PROVINCIAL SYNOD.

The Provincial Synod has begun, and by the time this comes into the hands of our readers will probably have ended, although this is by no means certain, since the expectations of an expeditious despatch of business have, so far, not been fulfilled. The opening service was very striking and impressive. Archdeacon Roe's sermon was imperfectly heard; but was much appreciated by those who heard it and by many more who read the full and excellent report of it in the *Star*. There can be no doubt that the note which he struck was the true one. There is great talk of unity among the various communions of Christians in these days; but what we want, the Archdeacon pointed out, is unity among ourselves; and indeed there is something a little ludicrous in our offering to reunite divided Christianity, when our own divisions are so manifest. The Archdeacon said: "Our unhappy divisions ought to be a heavy weight upon our heart and conscience, first, because they are our own personal sin. The great open divisions in the visible Church of Christ are now our own sin. If I am a Roman or an Anglican, a Presbyterian or a Methodist, I am in most cases not responsible for my state of separation. That I find myself a member of a body not in communion with the great majority of Christians in the world may well be a weight upon my heart, but it can be no weight upon my conscience. It is a sin, the sin of the fathers which is being heavily visited upon their children, a state of things which every faithful Christian must deeply feel and deplore, but not a sin for which he is personally responsible. But the internal divisions of the members of our own Church are our own personal sin. All that is sinful in such divisions—for differences of judgment even upon the most important matters are not sinful—all the envy, strife, wranglings, evil surmisings that come out of questionings and disputes of words—all the 'bitterness, and wrath, and anger, and clamour, and evil-speaking, and malice'—is the sin, not of past ages, but of the living men in whose hearts these evil passions are mistaken for a zeal of God. And how bitter are the fruits of our unhappy divisions!" The theme was eloquently argued and pressed home; and so far, at least, although there have been heated discussions, there have been no party broils. The preliminary work of the Synod was speedily got over. Dean Carmichael was unanimously re-elected Prolocutor, and although not as robust as we should like to see him, he makes an excellent president. The first serious controversy arose over the question of the Law of Divorce, on which many hours had been spent in the previous Synod. On this subject, it would

appear, men feel strongly, and they certainly speak warmly. The debate was not altogether creditable to the House. The end seemed to some a lame and impotent conclusion. We do not think so. The question was referred to the General Synod—and properly, since it is most undesirable that there should be any clashing between the different assemblies of the Church. Indeed there can be little doubt that the matter will go beyond the General Synod to the Lambeth Conference, since it is generally felt that the whole Anglican communion should be at one on this subject. It is not quite correct to say that the time of the Provincial Synod has been wasted, seeing that the discussion of the subject has enabled the members of the Synod to understand all sides of the question more completely. There are grave difficulties surrounding the subject here and in England. In the mother country the connection between the Church and the State presents difficulties from which we are doubtless free. But we have our own. And if there is any subject in which the advice, *Festina lente*, may be taken, this is one. The difficulties are not of to-day or of yesterday, but of years and of centuries; and a little delay is better than precipitate action which may have to be reversed. Nearly the whole of Thursday was spent on amendments of the Canons, and some of these of such a microscopic character that most of the members of the Synod hardly knew what they were after. The debate (so called) was one of the very worst that the Synod has seen. The greater part of it was quite inaudible. A few gentlemen under the platform carried on what must be called an inaudible conversation. There was no speaking hardly worth the name. It is of the highest importance that the rules of the Synod should be enforced which forbid this desultory talk. Notice should be taken of several messages which came down from the Upper House—one on the Marriage Law of Ontario, which was warmly debated; another on the Diocese of Algoma, which was accepted with few words. It is proposed to recommend that the Bishop shall not resign, there being some hope that his health may yet be restored. All will earnestly join in the prayer that this hope may be fulfilled. A most interesting incident was the reception by the Lower House of the American delegation, introduced by the Metropolitan and the Bishops. The Metropolitan, in a few appropriate words, spoke of the delegates as bringing the cordial greetings of the Sister Church in the United States. The American speakers were the Bishop of Maine, who spoke of the past progress of the Churches of Canada and the States; the Bishop of Michigan, who referred, in a touching manner, to the services rendered in past times by the Canadian Church to the people of Michigan; Dr. Brown, formerly the well-known and honoured rector of Buffalo; Dr. Prowell, rector of the great parish of St. John's, Detroit; General Brown and Mr. Gowden. The remarks of the two laymen were eloquent and impressive, and were received with great enthusiasm.

PROF. HUXLEY AND THE BIBLE.

In the *Illustrated London News* we read, "As for that great genial soul now passed away, let it be known, on the word of one who knew him and loved him well, that no man of more reverent, religious feeling ever trod the earth. Passage

after passage might be culled from his writings in proof of this. But there is evidence enough in his attitude when, as an original member of the London School Board, he advocated impassionately the retention of the Bible, that book which, to quote his own words, 'forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limit of the older nations of the world. By the study of what other book,' he asks, 'woven into the life of all that is best and noblest in English history, could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities.'" This testimony, coming from such an one as Prof. Huxley, to the worth of the Church's Scriptures, is very striking, and Churchmen who cannot approve of his philosophy will, at any rate, welcome his good word in their contention for religious instruction.

THE QUESTION OF PATRONAGE.

COMMUNICATED—No. 1.

The debate on the Canon of Patronage, in the Niagara Synod, calls for more than a passing notice. Apart from the question at issue, upon one aspect of which we purpose to dwell at length, the character of the debate itself was most significant and full of hope. It was not a controversy between laity and clergy. It was emphatically the laymen's debate of the synod—led on the one hand by that masterful leader of men, Judge Senkler, and on the other by Kirwan Martin, who won generous and well deserved praise from the Judge for his exceedingly able conduct of the debate. The large majority of the laymen who took part in the debate—no vote was reached—were enthusiastically with Mr. Martin in his defence of the old Canon as it stands in the Niagara constitution. As things are in Canada, these laymen, in their culture and social position, recalled the patriot band of Churchmen of whom Selborne, and Hope, and Gladstone—before the strange loves of the House of Commons turned away his heart—were the brilliant and heroic leaders. Judge Senkler's motion, which was the question at issue, took the initial authority in the appointment of a clergyman to the cure of souls, in any parish not on the mission fund, from the Bishop, and gave it to the vestry of the vacant parish. It provided that, while the Bishop might reject any particular nominee, he must license some nominee sent up to him by the vestry, unless indeed the vestry, after receiving notice of the rejection of the last nominee, should allow three months to elapse without making a further nomination. This does not limit the power of the vestry in any way, but is an uncanny provision by which it may, if it so desire, leave the appointment with the Bishop. No direct way of doing this is provided in the Judge's motion. The ultimate responsibility of providing for the cure of souls in the vacant parish resting with the Bishop and not with the vestry, and his conscience being personal and the vestry's corporate, such a power of rejection as is given the Bishop must be more a snare to him than any freedom of action in the administration of his office—its use ever threatening him with a conflict most unequal, painful and disastrous. The motion's machinery of administration is no embodiment of either the principles or the fellowship of the Church of Christ. The motion was opposed on

two grounds, as being practically unworkable and dangerous in the extreme to the peace and well-being of the vacant parishes, and as being also utterly opposed to the doctrine and practice of the Catholic Church, and especially of our national Church of England. It was assumed by Judge Senkler and his supporters that the only principle involved was one of opportunism, and they contended that as the vestries by their perennially renewed gifts, variable though they might be, provided a running endowment for the parishes, they should in the present state of the Diocese be the patrons. We ourselves are well assured that a Divine principle is involved in the administration of patronage; that the power of appointment to the cure of souls, as given of God in His Church, is inherent in the Episcopate. While this is a matter of greatest importance, it has never been threshed out for us under the flail of controversy—has never been made lucid and clear, as many another question has been in our day; the facts that have to do with it have not been marshalled, combined, analyzed, and co-ordinated so as to reveal in the clear light the Divine ideal and purpose underlying patronage, as they have been in reference to other questions which have agitated the Church. On the contrary, the whole question of patronage is still far too much in the clouds of misleading confusion and ambiguity of statement and thought. We cannot then be wrong in attempting to point out its true principle as seen in the history of the Church, National and Catholic. Patronage at the first was governed not by express enactment, but by apostolic practice. This is in keeping with the genesis of the Church. In the new creation, as well as in the old, Christ was not a legislator, but a Life-Giver. We learn what are the laws of nature by the study of Natural History, and the same holds true of the Church. By the careful study of her history we learn the laws of her life as to Infant Baptism, the observance of the First Day of the Week, the Law of the Holy Eucharist, and so also of the Law of Patronage, and of many another. Coming then to the study of the Church's history, with our special intention, we find the Episcopate in her organic life like the sun in our planetary system; the historic continuation, in its permanent elements of the Apostolate to safeguard and maintain the faith, to be the bond of unity and to have the exclusive power of ordination, to be the organ by which the Church is to perpetuate and send forth her ministry of the Sacraments and the Word. We find also the accepted principle that the office of formal preaching belonged by Divine grace to Bishops only, and so to those to whom Bishops delegated the office. St. Augustine was the first African presbyter who preached *coram Episcopo*, but this *accepta ob Episcopis potestate*. The same was true of discipline, and the offerings and income of the Church were in the first instance under the disposition of the Bishop. This certainly makes a very strong presumption that we shall find patronage belongs to the Episcopate. The *onus probandi* must rest with those who deny this. Such passages in the Old Testament as Numbers xx. 25-26 strengthen this presumption—give a *traditio Divino* in its favour. As to Apostolic practice the original Greek makes it clear that no nomination, much less election, by either clergy or laity, took place in the ordinations of Matthias and the seven Deacons recorded in the first and sixth chapters of the Acts. There were certain Greek words in common and universal use to denote civil elections, nomina-

tions and appointments, and they passed into ecclesiastical use, and St. Luke employs them whenever the facts he records requires it. In whatever he writes he is careful to use the exact and appropriate textual word or phrase. But he uses not one of these words for election, nomination or appointment in his statement of the part the laity took in the choice and ordination of either Matthias or the Deacons, and the evidence is strengthened when we come to the record of what the Apostles did. The Greek word translated *appoint* in the third verse of the sixth chapter, is one of the most common of the Greek words used for appointment to office. This use of words by St. Luke is of the greatest importance, and makes it clear that the people simply gave evidence as to character. The history is exceedingly compressed—if the people placed before the Apostles more than seven for whose character they vouched, it is conceivable St. Luke would mention only the seven ordained. Again, in Acts xiv., St. Luke uses one of the Greek words for ordination and choice, when he tells us of St. Paul and St. Barnabas ordaining the Pisidian presbyters, and no mention is made here of the people giving even their *testimonium vita*; and the same is true of 1 Tim. i. 3-18, and Titus i. 5, unless so far as the presbytery joined in the act, and here again the proper Greek words for ordination and choice are used; so are they also in Heb. v. 1, and viii. 3, and St. Matthew xxiv. 45, and Acts xxvi. 2 and 3. Here St. Paul chose and the people gave their testimony.

A VOCATION.

BY REV. A. CARSWELL.

When I was a student at Toronto, I was one day on my way to college commencement, and in the same seat with myself was a quiet gentleman with whom I got into conversation. After the manner of youth, I told him something of myself, and mentioned that I purposed studying divinity. I can recall his searching glance when he asked me, "Have you a vocation?" Perhaps I hardly grasped the full meaning of his question then, but it has often since come to me as a very serious one, and one which in these days, especially, needs to be asked. What is a vocation? Is it the consciousness of the possession of suitable talents, and the desire of using them? Many seem to think it is. I fancy I may have had this idea myself at one time. But is this the true conception of a vocation to God's service? Do not many men possess sufficient powers and realize a desire to use them in the ministerial calling, and yet prove altogether wanting in the true vocation? There occurs to me the case of a school-mate. I had fancied him rather thoughtless and even wild, and when he informed me of his intention to enter the Church, I was somewhat surprised, and asked what it was that determined him on that course. "Oh, well," he said, "you see I have a good voice, and a good appearance, and am clever at elocution, and I think I shall do very well." I believe he was ordained—I have lost trace of him since—but it was hard to feel quite satisfied of his vocation. A true vocation has some unmistakable marks. First there is a personal love of the Lord Jesus Christ. It ought to be needless to enlarge upon this point. Sometimes, however, men speak scoffingly of sentimentalism and cant. And doubtless there is cant in the world. But the love of Christ is not merely sentimental; it is too serious, too practical for that. It is all—inclusive of vocation; every other mark is included in this, or arises from it. There can

be no passion for souls like that which made John Knox cry out in prayer, "Give me Scotland, or I die"; there can be no burning zeal for the glory of God, without the love of the Lord Jesus Christ. No man ought to think of the ministry of Christ on any other account than the constraining love of Christ. The want of this mark of vocation results in a narrow dogmatism which begins and ends in human interpretations, and which isolates itself coldly from all who do not agree with it. I know a curate who was remonstrated with on a certain occasion by his rector, because he preached that mere correctness of doctrine, and outward respectability of life, were not alone sufficient for assurance of salvation, that there must be a sense of sin and of need, and a trustful acceptance of a personal Saviour. The rector feared religion would be made too hard. Was there any danger? Good Bishop How says, "If you ask me what one thing is most necessary for the pastoral work, I answer unhesitatingly, personal holiness. No gifts, however brilliant, no labours, however diligent, can ever supply the place of this." Personal holiness—that is, likeness to Christ, love of Christ. A second mark is like the first, namely, a great love for mankind—a love like Christ's—and a desire to be instrumental in bringing men to the knowledge and love of God, and to the Kingdom of His Son. It is absolutely needful to the doing of good work that a man labour with an object ever before him. The temptation is to choose a wrong object; to labour for fame, for popularity, or for earthly success. But the object placed before the servant of the Lord Jesus Christ is in no wise connected with earthly greatness or success; it is often identified with apparent failure. It is the winning of men from the service of evil to the love and allegiance of the Blessed Master. By all means is this to be done; by purity and holiness of example; by meekness and self-sacrifice; by loving anxiety and watchful care; by urgent persuasion and tender warning. It is instructive to mark how the Apostle St. Paul speaks of shedding tears in his earnestness for the salvation of his hearers. And we can conceive the irresistible force of his touching appeals. Xavier in India, could not persuade the parents to attend his words, but he would not be deterred from his labours; he gathered the children about him—the parents could not refuse that—and eventually through the children he won his way to the hearts of those who at first had refused to hear. Yes, a love of mankind—a love of the sinner, is a mark of a true vocation. And yet we sometimes find it wanting. A clergyman once expressed surprise that I should expect him to be anxious about the members of his congregation, and to watch over them and seek after them lest they go astray. "Do you think I am going to beg people to come to church?" he asked. The only other mark of a vocation to be referred to here is the spirit in which the work is done. Our Lord laid down a principle: "If any man will come after me, let him deny himself and take up his cross daily and follow me." It is the principle of self-sacrifice. Probably there is no influence more powerful, more winning, than that obtained by self-sacrifice. The interest of man is aroused when he is conscious of regard felt for his welfare, and his heart is strongly touched by the knowledge of sacrifices made in his behalf. The affecting devotion of the young converts of Mackay, of Uganda, is explained partly by his own devotion for them. And yet disciples are to look for no acknowledgment from the world. The aim is very definite; not the

praise of men, but of God. As it has been said, "It was not for any earthly rewards that God's heroes have sought—not even for the reward of hoping in the posthumous success of the cause to which they have sacrificed their lives." They have toiled not merely for success—results are with God—but in obedience to that constraining love which has been their inspiration, and to that divine voice which has ever been their guide.

REVIEWS.

MAGAZINE.—The *Sunday Magazine* increases in interest and value. Beside the frontispiece—a charming vintage scene—there are other twenty-six engravings, all admirably executed, including several views of the home of Baring Gould, with portraits of himself and wife, and a member or two of his handsome family. We would advise those who are not familiar with the magazine to purchase the September number; its peculiar merit will be a pleasant surprise.

HOW WE ARE GOVERNED.*

Every one is supposed to know the law of the land, and ignorance of its nature in any particular case will not be held to justify or excuse the violation of its requirements. The consequences resulting from ignorance of our institutions may not be immediately and directly so serious, yet it must often involve serious inconvenience and stand greatly in the way of a man discharging the duties of a good citizen. It would be difficult, therefore, to estimate the boon which Dr. Bourinot has conferred upon us Canadians by the publication of this, his latest work, and one of his most valuable. Whether we consider the completeness, the comparative fullness coupled with conciseness, or the admirable lucidity of the whole work, we are impressed with its excellence. To produce a book like this we need not merely a good writer, and this book is extremely well written; but we want a man so perfectly acquainted with the whole subject, that he not only will make no mistakes, but will know exactly what to give and what to withhold in the fulfilment of his plan. Such a writer we have in Dr. Bourinot. He begins with a brief but excellent history of the growth of the Constitution; and then he takes in succession the Imperial Government (discriminating briefly and lucidly the executive, the legislative, and the judicial, also showing the nature of Imperial control over Canada), the Dominion Government, and the Provincial Government. Next come municipal government, school government, and government in the North-West Provinces. Finally we have some sound words on the duties and responsibilities of Canadian citizens; and an appendix giving the B. N. A. Act (our Constitution) and the various amending Acts which have followed. And this extensive array of subjects does not imply a mere collection of dry bones. The book is an organized whole, and is stimulating and pleasant reading. As a specimen of careful and accurate statement we will give a portion of the account of our educational laws, as bearing more particularly upon the present state of things in Manitoba. By the B. N. A. Act all schools existing before the formation of the Dominion were to be respected. But when Manitoba came into the Dominion in 1870, the Separate schools did not exist, but were afterwards created by an Act of the legislature of Manitoba. In 1890 the legislature abolished what they had created—legally, no doubt, yet leaving a grievance for the supporters of Separate schools. It was in the power of the Dominion Parliament to reverse this legislation *within a year*, but it did not do so. What right then have the supporters of Separate schools to appeal? Here

*How Canada is Governed: a short account of its executive, legislative, judicial, and municipal institutions, with an historical outline of their origin and development. By J. G. Bourinot, C.M.G., D.C.L., etc. Toronto: Copp, Clark Co. 1895.

is Dr. Bourinot's answer (p. 167): "Where in any province a system of Separate schools existed by law at the time of the union, or was thereafter established by the legislature, an appeal lies to the Governor-General-in-Council from any Act of a provincial authority affecting any right or privilege of a Protestant or Roman Catholic minority. In case the provincial authorities refuse to act for the due protection of the rights of minorities, in accordance with the provisions of the Constitution, then the Parliament of Canada may provide a remedy for the due executive of the same. In the Constitution given to Manitoba in 1870, these are similar provisions, and an appeal can be made to the Governor-General-in-Council when a provincial law or decision affects any right or privilege of the Protestant or Roman Catholic minority in relation to education. Parliament can only within its own discretion intervene to provide a remedy when the provincial authority does not pass such legislation as seems necessary to the Governor-General-in-Council under the provisions of the Constitution."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—*St. Luke's Cathedral*.—The taste for good or indifferent music is cultivated in a congregation largely in accordance with the style and manner in musical matters of the organist himself. Those who attended Mr. Gatward's recitals on September 2nd and 3rd, must admit that this gentleman's programmes and playing must tend to raise the tone of music among his hearers. Chopin's prelude in E minor, with its tender refrain, was fittingly played in memoriam to one to whom two stops on the organ have been dedicated. Bach's organ prelude, with its free pedal obligato, formed the centre piece. The vocal solo by Captain Clarkson and chorister Robinson, were an excellent selection from Mendelssohn, and finely sung. Mr. Gatward terminated his recital with Guilmant's Triumphant chorus in A; his playing was of course brilliant.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Ordinations.—The Lord Bishop of the diocese will hold an ordination in the Cathedral of the Holy Trinity, Quebec, at 11 a.m., on Sunday, the 22nd, when the Rev. E. A. Dunn, B.A., Cambridge, curate in charge of St. Paul's Church, Quebec (His Lordship's eldest son), will be advanced to the priesthood. An ordination will also take place at St. Peter's Church, Sherbrooke, on Sunday, the 29th inst., when the Rev. J. H. Hunter, B.A., Trinity University, Toronto, missionary in the Magdalen Islands, will be ordained priest.

Domestic Chaplain.—The Lord Bishop has appointed as his domestic chaplain, his son, Rev. E. A. Dunn, B.A., Cambridge, *vice* Rev. R. A. Parrock, B.A., recently appointed Professor of Classics at Bishop's College University.

GROSSE ISLE.—The Rev. H. D. Steele having resigned through ill-health, the summer chaplaincy at Grosse Isle Quarantine Station, His Lordship has appointed as chaplain for September the Rev. H. S. Fuller, incumbent of Portneuf. During his absence, the Rev. J. Prout, who is doing temporary duty in the diocese, will have charge of Portneuf. During the month of October the Rev. Mr. Prout will be the chaplain at Grosse Isle.

WAY'S MILLS.—The Rev. A. E. Whatham, formerly rector of Mount Morris, N.Y., has been appointed incumbent of Way's Mills, in succession to the Rev. Chas. H. Brooks, M.A., now of Lachine, P.Q.

LABRADOR.—Mr. George W. Willis, lay-reader and teacher for the eastern part of St. Clement's Mission, Labrador, sails from Quebec about the 20th inst., for his distant field of labour.

Mr. Wm. A. Dunn, second son of the Lord Bishop, sailed on the 8th inst. for England, to begin his course of study at Pembroke College, Cambridge, which will take four years. This is the same college from which both his father (the Lord Bishop) and his brother (Rev. E. A. Dunn) graduated.

Provost of Trinity.—The Rev. E. A. Welch, M.A., the new Provost of Trinity University, Toronto, and

Mrs. Welch, arrived at Quebec per "S.S. Mongolian," on August 30th, and spent the following week in the city as the guest of the Rev. L. W. Williams, M.A., rector of St. Matthew's Church, and Mrs. Williams. Mr. Welch took part on Sunday, the 1st inst., at the different services in St. Matthew's Church, being the celebrant at 7.30 a.m. and preacher at evensong. His sermon was a very able one, and on his first public appearance in Canada, made a very favourable impression.

MONTREAL.

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

MONTREAL.—The sixteenth triennial session of the Provincial Synod was opened Wednesday morning with service in Christ Church Cathedral, the attendance of clerical and lay delegates being large. The bishops and clergy robed in the Chapter House, and headed by the choristers, proceeded to the main entrance to the cathedral, the familiar hymn, "The Church's One Foundation," being sung as they marched up the nave. The bishops present were those of Ontario, Niagara, Toronto, Huron, Algoma, Montreal, Quebec, Fredericton and Nova Scotia. The Bishops of Maine and Michigan were also in attendance.

The Litany was read by the Bishop of Quebec, and the sermon was preached by the Ven. Archdeacon Roe, of Windsor Mills, who took for his text Romans xiv. 19, "Let us follow after the things that make for peace and things whereby we may edify one another." The sermon, which was a very able one, was a plea for peace and unity in the Church.

At the celebration of the Holy Communion, which followed, the Epistle was read by the Bishop of Maine, and the Gospel by the Bishop of Toronto, the celebrant being the Bishop of Montreal.

The first session of the Synod was held in the afternoon in St. George's school-house. The bishops having entered the room, the proceedings were commenced with prayer, offered up by the Bishop of Quebec, after which the Bishop of Ontario, Metropolitan, addressed the house. He looked upon that Synod, he said, as having a very important task and duty before it during the present session. He need not, he thought, tell them of the great work which had been accomplished since they last met—the unification and consolidation of the Church from one end of the Dominion to the other. That was something to be very thankful for; but it was not yet consolidated as he thought it ought to be, and as it might be by future legislation. One of the most important tasks which would come before the Synod would be the adjusting of the relations between the Provincial Synod and the General Synod of Canada. At the last Synod His Lordship said that he had drawn attention to the fact that he did not quite see how this could be done, but "in a multitude of counsellors there is wisdom," and he was told that it would be all settled according to the rule of *solviter ambulandum*. He hoped that it might, but at all events it had to be looked into, because it would never do to have two district bodies legislating on the same topics. Another very important point would be the consideration of the present position of the missionary Diocese of Algoma, the bishop of which, he deeply regretted to say, was unable, on account of his health, to continue his work. A communication having been read from the Bishop of Algoma to the effect that his medical advisers had recommended him to withdraw from his present office, the Metropolitan said that it would be the duty of the Synod to take the whole subject into consideration. He was sure that they would do this in the best possible temper, with deep sympathy for the bishop and a determination to be as liberal as possible.

The bishops then withdrew to their deliberations, and Very Rev. Dean Carmichael, prolocutor, took the chair.

The first business was the calling of the roll of clerical and lay delegates, a list of which has already been published, the former being called by Canon Thornloe, clerical secretary, and the latter by Dr. L. H. Davidson, lay secretary.

The election of officers was next proceeded with, resulting as under:

Prolocutor—Very Rev. Dean Carmichael, Montreal.
Clerical Secretary—Canon Thornloe, Sherbroke.
Lay Secretary—Dr. L. H. Davidson, Montreal.
Treasurer—Mr. A. F. Gault, Montreal.
Auditors—Messrs. H. J. Mudge and Walter Drake, Montreal.

The prolocutor appointed Ven. Archdeacon Brigstocke as his deputy, and then proceeded to name the following as the nominating committee to recommend members of standing committees: Ven. Archdeacon Kaulbach, convener; Ven. Archdeacon Roe, Ven. Archdeacon Evans, Very Rev. Dean Innes, Very Rev. Dean Partridge, Rural Dean Bogert, Canon Bull, Rev. H. J. Broughall, Judge Fitzgerald, Hon. T. P. Burchill, Messrs. E. L. Bond, W. H. Carter, A. McLean Howard, Chas. Jenkins, R. T. Walkem, and J. J. Mason. The following were appointed a stand-

ing committee on the precedence of motions, notice of which had been given, and to see to the printing of the same: Canon Empson, Canon Von Iffland, Canon Cayley, Messrs. J. J. Mason, Geo. A. Schofield and Judge Savary.

The lay secretary announced that he had received the following memorials:

Diocese of Huron—In favour of the present Ecclesiastical Province of Canada being divided and the dioceses comprised in the civil Province of Ontario being formed into a separate ecclesiastical province.

Diocese of Huron—Notification of suspension of resolution in favour of creating a new diocese in Western Ontario, the suspension to hold until the question of the future of the Diocese of Algoma has been dealt with by the Synod.

Diocese of Niagara—Drawing attention to the fact that 1897 will be the 400th anniversary of the landing of Cabot on these shores, and praying that a form of service might be prepared and sanctioned for use either on the St. John the Baptist's Day or on the Sunday following, to commemorate the great event and as an acknowledgment of the blessings which have flowed therefrom.

Diocese of Algoma—Asking consent to take the necessary steps for the organizing of a Synod for that diocese, and to enact such measures as might be requisite to that end.

Diocese of Montreal—Better observance of the Lord's Day.

The memorials were received, and were ordered to be printed for circulation among the members of the Synod.

On the motion of Canon DuMoulin, the confirmation of a Canon regarding the representation of the missionary Diocese of Algoma at the Synod was concurred in, with the sanction of the House of Bishops. It provides that the diocese shall be represented by three clerical and three lay delegates.

The unfinished business left over from the last session of the Synod was then taken up, the first item being the consideration of the report of the joint committee on marriage and divorce. The report had reference to the right of the innocent party in a divorce to remarry.

Dr. Heneker moved that the matter be referred to the General Synod.

This was seconded by Judge Macdonald, who thought it would be utterly unreasonable that there should be one system for the Province of Canada, and possibly another in Rupert's Land and the other dioceses. He thought that for the sake of propriety, and certainly for the sake of convenience, it would be wise at once to dispose of the matter of turning it over to the General Synod, to which under any circumstances it would ultimately have to go.

Mr. R. T. Walkem was of opinion that it would be the height of absurdity for that Synod to lay down a canon on such a subject; it would not be concurred in by members of the Church in other parts of Canada. If that Synod were to debate the question for a week it would come to no satisfactory conclusion. He favoured the matter being referred to the General Synod.

Dean Partridge said that if the sense of the Synod were not so strong against him, he should have been prepared to move the adoption of the report.

Judge Fitzgerald thought that the Synod would best consult its own dignity either by taking the matter into consideration or letting it remain in abeyance, awaiting the authority of the Church in England on the matter, so that there would be one law throughout the Dominion.

Dr. Heneker amended his motion to read as under:—

"That it is the sense of this house that, owing to the present state of the question of marriage and divorce, and inasmuch as since the last session of this Synod the Church in Canada has been consolidated and unified and a general Synod formed for the whole of Canada, therefore, it would be unwise to proceed with the order, and that, the House of Bishops concurring, the order be discharged."

Dean Partridge moved, seconded by Judge Fitzgerald, to the effect that the report be referred back to the committee until next session of the Synod, with a view of making it more perfect, as legislation might progress on the subject in the mother country.

In making the motion, Dean Partridge pointed out that there were two courses open; one was for the Synod to take the matter up boldly and state its opinion upon it, and the other was for the Synod to give away its rights to the General Synod, without knowing whether or not the latter body would take it up.

Rev. Dr. Langtry thought that, whether they took the one course or the other, it would be a serious matter. He did not feel that there would be the least danger of conflict between that Synod and the General Synod, and he considered that it would be far better to refer the matter to the latter body than to discharge the order, which would be a step that would be morally injurious.

Mr. R. Bayly favoured the original motion.

Rev. Dr. Adams did not consider that the exist-

ence of the General Synod should prevent the Provincial Synod discussing the matter, but, at the same time, it was one thing to discuss a matter and another thing to decide upon it in the name of the Church. It seemed to him that the Provincial Synod could take up almost any subject which it felt was essential to the good of the Church. There were many things it could take up and move in, but which it could not finally decide upon. He did not think that they should pay too much attention to what was done in the matter in England, but should be guided by their own circumstances. He did not consider that any great harm would be done if the Church in Canada as a whole should pronounce on this important question.

M. R. Bayly moved, seconded by Mr. R. T. Walkem, that the matter be referred to the General Synod for consideration and such action, by way of legislation or otherwise, as commended itself to that body.

Judge Ermatinger moved, seconded by Col. Mattheson, that the debate on the question be postponed.

The prolocutor decided that the motion was out of order.

Col. Mattheson challenged the decision, and appealed to the House.

On the vote, being taken on Col. Mattheson's appeal, the decision of the prolocutor was sustained.

Judge Hanington pointed out that the circumstances had changed since the committee reported three years ago. He did not see the reason for the suggestion that the matter be referred back to the committee, as that body had already reported upon it.

Dr. Heneker said that his whole desire had been to uphold a principle. That Provincial Synod and others had agreed that there should be one general Synod for the management of the affairs of the whole Church. It was upon that ground that he had made his motion. The matter was not one for discussion by that Provincial Synod, but by the General Synod. He expressed his willingness to accept Mr. Bayly's amendment, as it embodied the general principle and carried out what he (the speaker) wished.

It now being six o'clock, the Synod adjourned.

During the session Dean Grisdale and Rev. Geo. Rogers, of the Diocese of Rupert's Land, were invited to seats on the platform. Rev. Dr. McGill, of Newport, R. I.; Rev. Robt. Plant, of the Diocese of Maine, and Rev. Mason Cox, of Cheltenham, Eng., were invited to seats on the floor of the House.

The following messages from the House of Bishops were received during the session, and such as required it were concurred in:—

"The delegates from the Protestant Episcopal Church of the United States to be received at noon to-day."

"Appointment of the following on the board of preliminary enquiry: Ven. Archdeacon Brigstocke, Dr. Heneker, Mr. R. T. Walkem, Ven. Archdeacon Dixon, Very Rev. Dean Partridge, Mr. Strachan Bethune, Hon. G. W. Allan, Mr. V. Cronyn and Canon DuMoulin."

"Concurrence asked in the appointment of Messrs. R. T. Walkem, T. P. Butler and John A. Worrell as assessors in the Court of the Metropolitan."

"Notice of the appointment of Rev. J. G. Baylis as Secretary to the House of Bishops during the present session."

"Notice of the adoption of the report of the Board of Examiners in degrees of Divinity, and also of the adoption of the alterations recommended by the examiners to be made in the Canon relating thereto."

"Concurrence in the Canon relating to the representation at the Provincial Synod of the Diocese of Algoma."

(To be continued.)

ONTARIO.

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

ADOLPHUSTOWN.—A special vestry meeting was held in St. Alban's Church hall on Monday, 1st September, for the purpose of filling the vacancies caused by the death of Capt. Chalmers, churchwarden and lay delegate. Frank Chalmers, reeve, was with the hearty approval of all present appointed by the rector to succeed his lamented father as clergyman's churchwarden. Alfred Tavener was by the cordial vote of the vestry elected lay delegate to the Synod. Thomas Gibbs was elected vestry clerk in the room of Frank Chalmers, resigned. The following preamble and resolutions, moved by Churchwarden S. M. Outwater, and seconded by Thomas Gibbs, were carried by a standing vote of the vestry, with evident signs of deep feeling:

"That whereas it has pleased Almighty God to remove from our midst by the hand of death, Capt. James Chalmers, an old member of this church, churchwarden for twenty-three years, and Synod's man, and our hearts have been deeply moved there- by; therefore,

"Resolved, that in his death we have lost an efficient officer of the church and faithful Churchman; a man of true and honest purpose, of kind heart, of sound judgment, and an earnest Christian.

"Resolved, that we tender to the widow and family of the deceased our unaffected sympathy and condolence in this their most afflictive bereavement.

"That a copy of these resolutions be communicated to the family of the deceased."

YARKER.—For some time the congregation of this parish have contemplated the removal of their church from the hill to a more convenient location in the centre of the village, and when B. S. O'Loughlin, last winter, tendered a gift of the desired site, the scheme took form and grew at once into operations for removal. A few weeks later B. S. O'Loughlin, en route to Europe, calling upon his cousins, the O'Loughlins, of New York, and upon making mention of the project of removing the church, received from them the magnificent offer of a completely new edifice, to be a memorial to their father, the late Rev. Anthony Joseph O'Loughlin, who died rector of North Gower, a few years ago. The late reverend gentleman was always very fond of Yarker and its church, and spent a good part of his holidays there every year with his brother, Michael O'Loughlin. The new edifice will be of pressed brick, and no expense will be spared to make it one of the handsomest buildings in the diocese.

ROSLIN.—The annual Harvest Home Thanksgiving services were held in Christ Church, Thomasburg, on Thursday, September 5th, when there was a celebration of the Holy Communion at 9.30 a.m., the celebrant being the Rev. J. Fisher, incumbent, and the epistoller, the Rev. C. J. Hutton. An able and appropriate sermon was preached on Exodus xii. 26, by the Rev. D. F. Bogert, rector of St. John's, Belleville. Festal Evensong was said at 2.30 p.m. by the Rev. D. F. Bogert, and an eloquent sermon was preached on Psalms lxvii. 5, 6. The church, which had been very tastefully decorated, was filled to overflowing by both young and old, who flocked from all parts of the parish. After the service the usual social was held, and thus was brought to a close one of the most successful Harvest Homes ever held in Roslin parish.

KINGSTON.—*St. Paul's.*—The Rev. H. P. Chase, chief of the Ojibway Indians, occupied the pulpit in this church last Sunday morning. He gave an outline of his life from the time of his conversion to Christianity. For thirty-two years he has been an ordained minister of the Church of England; visited England three times and raised sufficient money to build three churches, in which his people now worship. He worked to earn the money with which he paid for his tuition, both in school and college. Rev. Mr. Chase wears a medal presented to his father by King George IV. for his loyalty to the British, and also one presented to himself by the Prince of Wales at the time of his visit to Canada.

NAPANEE MILLS.—The new Church of St. Jude's was opened for divine services and dedicated to the Great Head of the Church on Sunday, August 18th, by the Ven. the Archdeacon of Kingston, assisted by the incumbent and Mr. W. P. Reeve, of the Cambridge Divinity School, Mass., with all the dignity and beauty possible under our limited circumstances. At the morning service the church was packed, and after availing themselves of the porch and vestry many were still unable to get in. The Archdeacon preached a very beautiful and eloquent sermon from Ex. xxxiii. 14. Many received the Holy Communion. The choir led the service very well indeed, assisted by members from St. Luke's and St. John's. The offertory was very good. In the afternoon the Sunday-school children, assisted by the St. John's Sunday-school, enjoyed a bright service. There were three baptisms and three children received into the church. The Archdeacon again preached a most appropriate and practical sermon from St. Mark iv. 28. In the evening the church was again filled and a most hearty service was again rendered. The Archdeacon preached a grand and eloquent sermon upon worship, deriving his arguments and conclusions entirely from Scripture. He showed first that worship should be reverent and the position in prayers kneeling: "O come let us worship and fall down and kneel before the Lord our maker." 2nd. That it should be common responsive worship: "And one cried unto another and said, Holy, Holy, Holy, is the Lord of Hosts." 3rd. That singing is just as much part of worship as praying, and that even prayers might be sung just as well as said: "O come let us sing unto the Lord." 4th. That worship must be sacrificial and symbolical: "For I will not take that which is thine for the Lord, nor offer burnt offerings without cost." 5th. Our worship should be as beautiful as our circumstances would allow, in the building itself, both outward and inward, and also in the vestments

decorations and service, looking back upon God's instructions to the Jews in the building of the temple, and forward through St. John's revelation of what we may look for when the great Church triumphant shall be the Church at rest. The whole day was one long to be remembered. The church was very much admired by all who saw it. Beautiful and useful gifts were made to the church the previous week. The donors' names are not made public. 1st. An altar reedos, credence, bishop's chair, prayer desk and seat lectern and pulpit, all in butternut wood, and manufactured at the Rathbun works, Deseronto. 2nd. A font, the base and column being of Calabogie marble and the basin of pure white. The text—"He that believeth and is baptized shall be saved," round the top, and a beautiful I. H. S. in the front. It has been placed on a raised platform at the door, and was manufactured by Mr. Kouber, of Napanee, in his well-known style. The church has a small debt which it is hoped will be wiped out in a few weeks, when it is expected the Archbishop will visit the parish, consecrate the church, and hold a confirmation. The organ lately purchased is a very fine instrument, having a double keyboard, double set of stops and foot pedals. Our young organist, Miss Laura Dunlop, who played at all the services on Sunday and used the new organ for the first time, showed both courage and ability that should mark her as a great musician in years to come. The building committee, we are sure, must feel thankful that the many anxious days have been brought to such a successful issue. We cannot leave this notice without referring to the splendid manner in which each contractor, and the deep interest and pride each, together with their assistants, took in the work intrusted to them. Messrs. Thos. Pybus and Brothers, stone and brick work; Messrs. Edgar Bros., the carpentering work; Mr. McMullen, of Napanee, the plastering; and Mr. Murdock the painting. We wish to thank those who have undertaken the collecting of the funds; also we would take this opportunity to express our grateful thanks to the friends and neighbours not of our communion who have in one way and another assisted us in our undertaking. To the many, far and near, both of our own communion and others who have so kindly given of their substance in either large or small amounts to the building fund and to the donors of the beautiful gifts above mentioned, we return our grateful and hearty thanks. It now remains for the congregation to show their appreciation of all that has been done for them by a regular, reverent and loving attendance at the service which will be held in this beautiful little House of God, and by the consistency of their lives show the neighbourhood that their religion is a reality and an assistance in their daily work.

TORONTO.

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

Any Sunday schools having library books out of use, would do a great favour by donating them to the Sunday school of Christ Church, Tottenham. The Sunday school here has difficult work to maintain an existence, and any help in the way of books or periodicals would be greatly appreciated. Any one disposed to help us, can send to the incumbent.

NIAGARA.

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

ACTON WEST.—Friday the 6th inst. was a red letter day in this parish, when the modest little Church of St. Alban's presented such an attractive appearance on the occasion of the annual Harvest Festival. Many members of the congregation had worked most energetically all week to adorn their church in a way becoming this sacred and joyous Festival. The abundance of freshly-out flowers and the artistically arranged grain, together with the white frontals and altar-cloth, in harmony with the season of joy, and expression of purity and righteousness, made the church look most beautiful. The service in the evening was very bright; the singing exceptionally good; and the Rev. Dr. Sweeny, of Toronto, preached a most admirable sermon on the joy of the harvest. The services were continued on the Sunday following. In the evening the church was filled to overflowing; and in the course of his sermon the incumbent expressed his earnest wish and hope that as priest and people they would be able to say with pride that they had, in time to come, paid off the recent debt on the parsonage without resorting to a single entertainment; and that by such free-will offerings as they would give from time to time they might be assured that their alms were thus, and thus only, really going up as memorials before God. The offertories during the Festival were very good indeed, considering that a subscription list had but recently been passed through the congregation.

HURON.

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

MORPETH.—The Ruri-decanal Chapter of Kent met on the 3rd inst. in St. John's Church under the presidency of the Rev. S. L. Smith, Rural Dean and incumbent of the parish. The meeting was held in the afternoon, and was opened with prayer, after which the minutes of the last meeting, held at Thamesville, were read. The first business was the election of a Mission's Committee for the deanery, which resulted as follows: The Rev. Rural Dean Smith, ex-officio. The Rev. H. E. Bray, and the Rev. W. E. Scott, with Messrs. Henry Stewart, of Morpeth, and R. R. Lothian, of Ridgetown. The Secretary of the Chapter, the Rev. G. M. Franklin, was re-elected. The Rev. T. R. Davis, rector of Sarnia and R. D. of Lambton, who attended as a deputation from the Diocesan Missions' Committee, addressed the Chapter upon the practical question of recent Synodical action relating to the Mission Fund, and discussed the methods by which the new Canon might be effectively worked. Many helpful suggestions were made, and resolutions were passed by the Chapter directly bearing upon this very important question. It was resolved: "That this Chapter empower the Home Mission Committee to arrange for the holding of the annual missionary services by a general clerical exchange on the last Sunday in October." It was also resolved: "That the members of this Chapter pledge themselves to do their utmost during the coming year to raise the minimum amount of \$1 per year as required by Canon 27." The invitation of the Rev. W. E. Scott to hold the next meeting at Ridgetown was accepted with thanks. An expression of appreciation on the part of the Chapter of the timely and wise words of the Rev. Rural Dean Davis, and thanks for his visit, were tendered, after which the Chapter was adjourned *sine die*. In the evening the Annual Harvest Home Service of the congregation was held. The church, having been elegantly adorned with plants, fruit, vegetables and cut flowers, presented a pretty sight. The Revs. T. R. Davis, G. M. Franklin and Rural Dean Smith took part in the service, the two former making appropriate addresses. Miss Duck sang "He shall lead His flock" (Handel), very acceptably during the offertory, accompanied by Mrs. Harding. The service was closed in the usual way. At the close of the service the congregation remained to witness the marriage ceremony. The contracting parties were Mrs. Elizabeth Boulter and W. C. Ribble, and the "Wedding March" was played as the bridal party retired from the church. The hospitality of the Morpeth congregation was thoroughly appreciated by all the visitors, and the meeting of the R. D. Chapter was both harmonious and successful.

BLYTH.—The Harvest Thanksgiving Services in connection with this parish were held at all three places on Sunday, Sept. 8th. The preacher for the day was the Rev. Rural Dean Hodgins of Seaforth, and never in the history of the parish were congregations better pleased with the day's results. At Belgrave and Manchester many had to go away, there not being even standing room. The sermon was a practical exposition of God's goodness as seen in the individual, the church, the home and the nation, and was listened to with marked attention throughout. The churches were beautifully decorated with the products of the field and the garden, and the thankoffering, which was over \$200, would have been a credit to people of a much larger place. To Rev. Mr. Higley is indebted a great deal of the success which this parish at present enjoys. He is a most indefatigable worker, ministering to three congregations, involving a drive every Sunday of over 28 miles. The services are reverent and churchly, and in few places have we more zealous church-goers or larger contributors for their means.

NORTH RIDGE.—*Holy Trinity Church and St. Paul's Church, Essex.*—The former of these churches was the first built in the township of North Gosfield. Services were first performed in this neighbourhood in an old log school house on Talbot St., by the Rev. Robert Fletcher, in the year 1866, being at that time incumbent of St. John's Church, Kingsville, and Christ Church, Colchester, his mission including considerable adjacent territory. His labours were received with much acceptability, and the people were soon impressed with the importance of erecting a church that the Divine services might have a permanent, secure and fitting place to be consecrated to their performance. Shortly, therefore, after Mr. Fletcher had entered upon this mission, the subject having been mooted, a plot of ground was donated as a site for the proposed church, on condition that a portion of the ground be set apart for the burial of his remains and those of his wife, by Mr. William Marriott. The number of those who really belonged to the Church of England in this place was very small, and the church, a neat frame building, was erected by the joint efforts and cost of three members of the congregation, John J. Fulmer, Benjamin Galc

and W. H. Billing. The contract was let to Mr. George Thornton. The building was finished, and being free from debt, was consecrated in November of the same year, 1866, the Rev. Mr. Fletcher withdrawing from the mission in 1868. He was succeeded by a Rev. Mr. Moffatt and a Mr. Green, each of whom conducted the work of the mission for only a brief period. The Rev. John Downie, now of Watford, was then appointed to the mission, continuing his labours for three or four years. About the year 1873, he was succeeded by the Rev. Richard W. Johnstone, now superannuated and residing at Fort Gratiot, Michigan. His incumbency lasted about two years, being followed by that of the Rev. W. Bevan, now of Mount Forest, whose duration was about a year. Following him came, in 1882, the Rev. Arthur Grasset Smith, now of Muncey, who in addition to the usual work of this mission, began mission work at Leamington, and what was then called Essex Centre. These were then but villages, but are now considerable towns, Essex Centre being now the town of Essex. To Mr. Smith belongs the credit of having initiated the work of the Church in these places on a permanent basis, causing substantial churches to be erected. He laboured energetically here for about three years, and was succeeded by the Rev. C. J. A. Batstone, who after about three years of faithful service in the mission, removed to England. Two other incumbents followed in rapid succession, the Rev. Fred. Helling Fatt, now of the town of Merritt, and the Rev. Mr. Forsey, formerly of Cowansville, P. Q., but now of the city of Detroit, each remaining but about three months. The Rev. Robert Fletcher, who did excellent work in the early days of the mission, was now called upon to take charge of the work once more. Although not very robust and advancing in years, he carried on the arduous labours connected with the mission for about two years, when he was superannuated and retired to Lexington, in the State of Michigan, where he now resides. Finally we come to the present incumbent, the Rev. A. L. Beverley, whose earnest, arduous and single-minded efforts are greatly appreciated throughout his widely extended mission. He was appointed to the mission upon his being made deacon by His Lordship the Bishop of Huron, in June, 1872, having taken his course at Huron College. He was ordained priest in June of the year following. He conducts four services each Sunday, two at St. Paul's, Essex, and one at Holy Trinity Church, North Ridge, and one at a school house in a distant settlement. He has also a Sunday school in each of the two former places, which are placed as far as possible in the hands of earnest laymen and women. The work in connection with St. Paul's is progressing favourably. Arrears of interest have been paid, the principal of the church debt has been reduced by a considerable sum; and it is expected the latter will be entirely liquidated in the near future. Under the pastoral care of the Rev. Mr. Beverley, the people have been much encouraged to go on, taking more and more interest in the work. At Essex a good Sunday school library has been provided, while the attendance at the school is comparatively large and increasing. The parochial societies at work here comprise a Women's Auxiliary Mite Society. There is also a regular junior branch of the W. A. M. A., which has done excellent work during the past year, having made a beginning by clothing an Indian girl in the Rev. Mr. Swainson's school on the Reserve, N.W.T., and undertaking a continuance of this work, besides sending a Christmas bale of clothing, etc., to the Rev. A. H. Allman at Uffington, Algoma Diocese; a Young People's Society of Christian Endeavor has been organized, and meets every week. Finally there is a branch of the Brotherhood of St. Andrew here consisting of five members. There is a good field in Essex for the operations of an earnest band of these workers, who by strictly and earnestly carrying out the principles and rules of the Order, might become a powerful factor in the Church's progress. The church wardens of St. Paul's, Essex, are James Cunningham, incumbent's warden, and George Thomas, people's warden. The former of these is also the lay representative to the Synod. At North Ridge the congregation has outgrown the Church, and it has been found necessary to obtain the use of the Municipal Hall in order to find the accommodation required for the increased congregation and Sunday school, pending the erection of the new church which is soon to be provided. For this latter object the collection of the necessary funds is already in progress. In connection with Holy Trinity Church, a Young People's Society of Christian Endeavor, and a Women's Auxiliary Mite Society, are flourishing. Of the latter the officers are: Mrs. Isaac Jackson, President; Miss Edith Jackson, Secretary; and Miss Amy Sedgwick, Treasurer. Eight interested and enthusiastic young members are the collectors who make their rounds at regular intervals. They are good ones too! The church wardens at Holy Trinity, North Ridge, are: incumbent's warden, John J. Jackson; people's warden, J. E. Moore; lay representative to the Synod,

Isaac Jackson. The writer desires that those who are concerned in this account will excuse inaccuracies, of which it is hoped there are not many, and any vagueness as to dates, as he has had to depend altogether upon off-hand efforts of the memory upon the part of those consulted.

ALGOMA.

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

PORT CARLING.—Thanks to tourists and settlers generally who contributed to the parsonage fund in special offertories, which resulted as follows: St. John's Church, Beaumaris, \$5; Church of the Holy Cross, Buttler's Bay, \$5; St. James' Church, Port Carling, \$9.41; St. George's Church, Port Sandfield, \$20.11; Christ Church, Gregory, \$19. For debt on St. John's Church, Beaumaris, special offertory at St. John's, \$26.46. For defraying assistant's expenses, special offertories at St. John's Church, \$5; St. James' Church, \$5; St. George's Church, \$7; Christ Church, \$7; contribution from W.A.J.B., \$8. For St. John's Church, Beaumaris: Sanctuary rail, Miss Hall, Guelph; office book for altar-table, Miss Hall; sanctuary carpet, Mr. Gill (U.S.A.). Additional hymn books for Christ Church, Gregory—Mrs. Minett, \$1; W.A.J.B., \$1.70. If other sums of money were donated—or if other persons, not already mentioned, assisted in any way, we are most grateful for the same, and the omission, if any, is not wilful, but an oversight.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

His Grace the Primate has returned from Banff.

St. John's College and the College School will reopen early in September.

KILLARNEY.—This mission at present is being worked by a lay reader, Mr. Fred. O'Meara.

CYPRESS RIVER.—A new church is being built here.

FOSTON.—The new parsonage is nearly finished; the incumbent, the Rev. H. W. Buldred, will shortly move into it.

Manitoba is in the Diocese of Rupert's Land, and when our friends in the east read of our wonderful wheat crop of 1895, which so far (Aug. 29th) has not been injured, and is nearly all reaped, they will no doubt imagine that our people will be rolling in wealth. But it will take two or three such crops to pay the old debts, for horses and implements. For the last two years our people have been struggling with poverty. They will help themselves, but St. John's College needs at least \$50,000. The Home Mission Fund will call for about \$28,000 for this year. We need more men and more money.

The Primate still a Schoolmaster.—A vigorous canvass will be made to raise the funds to provide a Professor of Mathematics for St. John's College. This will free His Grace from college work, leaving him open to make engagements to visit any part of Canada as Primate. I am sure a great many people in Ontario would like to see their Primate, so will you kindly allow me to suggest that you open a CANADIAN CHURCHMAN Fund in aid of the Mathematical Professorship in St. John's College. The Treasurer of the College is the Rev. Canon Matheson, St. John's College, Winnipeg, Manitoba.

The Archdeaconry of Winnipeg will meet in St. George's Church, Winnipeg, on Oct. 9th and 10th, 1895. There are about seventy-five clergy in the Archdeaconry. We hope to send a copy of the programme shortly.

The Rev. Mr. Bradshaw, late of Port Arthur, has entered upon his duties as rector of Christ Church, Winnipeg.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

BLACKFOOT RESERVE (NORTH CAMP).—We are very pleased to know that the Rev. H. W. G. Stocken has accepted the Principalship of the Homes; the following address was presented to him immediately after morning prayers. The Ven. Archdeacon Tims was present. In reply, Mr. Stocken said that if he were to consider his own feelings he would prefer to remain amongst the Sarcees, but he felt God called him to this new sphere, and it was his desire to do His will all through his life.

REV. AND DEAR SIR.—The staff of St. John's Home take this, the first opportunity, of offering our hearty congratulations to you and your wife, and trust you may spend many happy days together. We also congratulate you, sir, on being appointed Principal

of these Homes. While we regret the circumstances which have caused the late Principal to resign, we are much impressed with the thought, "God moves in a mysterious way His wonders to perform," and by degrees the dark cloud which has hung so heavily over the Blackfoot Reserve, we begin to see, has been for the benefit of the work, for there is a large work ahead of the Ven. Arch. Tims, to oversee and obtain funds for this important work. You will receive the hearty and loyal support of the staff, and we trust to-day is the beginning of a new chapter of great blessing to these Indians, and our prayer is that we may all live to see them firm and strong believers in Jesus Christ. (Mrs.) E. A. Hardyman, Miss M. Haynes, Mr. W. H. James, Miss M. Symonds, Mr. Lucius F. Hardyman.

20th August, 1895.

Archdeacon Tims continues to manage the finances of the Blackfoot Homes, which will leave Mr. Stocken a great deal more time for spiritual work amongst the people. August 23rd—Lord Aberdeen's feast and holiday took place to-day at South Camp Home. The weather was perfect; the children had cut out a shady spot in the bush near the Home, and the staff and a few friends and some fifty children all sat down together in two rings, forming a figure 8. Races were the chief amusement, and after tea a magic lantern show of different sacred scenes, concluding with a picture of Her Majesty, when we sang the national anthem; a vote of thanks and three cheers for Lord Aberdeen brought a most enjoyable day to a close. September 2nd—We have not yet heard of a girls' matron; surely these recent troubles do not deter an appointment; are there not many who would gladly give their life, if need be, for Christ's sake? The Indian Department hope to fill both our Homes, and it makes the work too hard and not a success when the staff is short, so we trust some one will come and help us at once. A clock is urgently required for this institution to insure punctuality. Will some kind person send funds to purchase a strong kettle for the kitchen? We are by no means discouraged; on the contrary the unfriendly criticisms of the newspapers have only served to make us more enthusiastic for God's work amongst these heathen, degraded, and yet proud people. Let the Church in the East also be made more anxious for the success of the work, and do not shrink from sending us the *neeful* assistance.

British and Foreign.

The new Bishop of Winchester will shortly take up his residence at Farnham Castle, Surrey.

Canon Grant, vicar of Aylesford, Kent, has been appointed by the Lord Chancellor to the joint rectory of Holy Trinity and St. Mary's, Guildford.

The crypt of St. Bartholomew's the Great, Smithfield, which was recently opened as a mortuary chapel, is now open daily from 9.30 a.m. to 4.30 p.m.

The Rev. Canon Dann, of Limerick, has been appointed by the Dean of Warden to the vicarage of St. Paul's Cathedral, London, in the Diocese of Huron, Canada.

Either Canon Wilberforce or Canon Eyton will hold the position of Chaplain to the Speaker, at least temporarily, when the Dean of Canterbury retires at the end of the year.

The Primate of All Ireland and Miss Gregg were "At Home" lately at Armagh. A very large number of people were present at this gathering, amongst them being many dissenting ministers.

Only £5,000 is needed now to complete the endowment of the Bristol Bishopric Fund, and it is expected that this sum will be soon subscribed and an appointment made in the very near future.

St. Mary's Church, Stamford, is closed for the renovation of the nave. During the past five years £5,000 has been spent on the interior of the church, which has been restored under the direction of the late Mr. J. D. Sedding.

The Bishop of Ossery has conferred the Deanery of Leighlin on Rev. Canon Finlay, rector of Carlow. Canon Finlay graduated in 1866, and was ordained in 1867. He was installed on the 15th ult., in the Cathedral of St. Lazerian.

The new church which Sir Tatton Sykes is building at his own cost in Sledmere-park, Yorkshire, will be a handsome structure. All the windows are now in, and the east window is a particularly fine piece of decorated work. It is of five lights. The old tower will be preserved, and the nave of the new church has been built into it.

The jubilee of Archdeacon Bevan as vicar of Hay, was celebrated recently. The celebration took the form of a presentation of plate and an illuminated address. Afterwards Archdeacon and Mrs. Bevan entertained the subscribers and friends to tea.

The earnest effort of the congregation of St. Barnabas' Church, Glasgow, has met with the practical sympathy of the Archbishop of York, who has contributed £10 towards the extinguishing of the debt of £350 which still burdens this church and its work.

The Rev. C. Pressley-Smith, vicar of St. Martin's, Edinburgh, has been unanimously appointed to the incumbency of St. John's, Oban, and has accepted the charge. He will be much missed in Edinburgh, where he has done a good work for the past eight years.

The Bishop of Salisbury has been this week at St. Andrew's, on a visit to Professor Knight, and also spent a couple of days at Perth. The bishop is understood to be at present engaged preparing a further volume of memorials of his uncle, the late Bishop of St. Andrew's.

The Rev. John Trew, B.A., rector of St. John's Church, Greenock, is about, the Glasgow Herald announces, to exchange livings with the Rev. V. F. Hammond, vicar of Drighlington, near Bradford, Yorkshire. Mr. Hammond was ordained in 1866, and has held his present preferment since 1869.

The Rev. G. C. Hall, who had held the vicarage of Churcham-cum-Bulley for fifty-seven years, died on Saturday. He was the son of a former Master of Pembroke College and Canon of Gloucester, and during his vicariate new churches were built for both parishes, one, that of Churcham, having been entirely destroyed by fire in 1875.

The Dean and Chapter of Exeter have presented the Rev. W. K. Hampshire with the vicarage of Bampton, Oxfordshire, of the annual value of £578 and a house. The living was given to Exeter Cathedral by its first bishop, Leofric, in 1069, and the rectory, with the right of patronage, has since belonged to the See.

The Rev. E. Pereira, a Roman Catholic priest, who hails from Edgebaston Oratory, is a member of this year's Warwickshire County cricket team. He is a magnificently built man and is quite an acquisition to the team. It is the first time on record that ever a Roman Catholic priest played for his county, and it is to be hoped that it will not be the last, but that he may be a forerunner of others.

Dr. William Done, who was for fifty years organist of Worcester Cathedral, died recently at his residence, College, Worcester, at the advanced age of eighty. For many years he conducted the triennial festivals at Worcester, but failing health compelled him to hand the duties over on the last occasion to Mr. Hugh Blair, his assistant organist. The Archbishop of Canterbury last year conferred upon him the honorary degree of Doctor of Music at the celebration of his jubilee as organist at Worcester Cathedral.

The latest addition to the stained glass of Carlisle Cathedral has been placed in the east window of the north aisle, in memory of General Mounsey Grant. It is the work of Messrs. Clayton & Bell. It is of two lights, in the Decorated style, representing three military figures—namely, St. Michael and St. Longinus (who at the foot of the cross confessed Christ by the exclamation, "Truly this was the Son of God"), and in the tracery St. George. At the base is shown St. Michael again with his angels, all with swords and shields.

The Rev. M. F. Sadler, Prebendary of Wells and rector of Honiton, died on the 15th ult., in his 77th year. He graduated from St. John's College, Cambridge, where he was the Tyrwhitt, a Hebrew Scholar. In 1852 he was appointed perpetual curate of Hanover Chapel, Regent Street; five years later he became vicar of Bridgwater, which post he held until he accepted the vicarage of St. Paul's, Bedford, in 1864. He was instituted to the rectory of Honiton in 1871. Prebendary Sadler was a strong High Churchman, and has contributed very greatly to the growth of the Sacerdotal Movement in the Church of England.

The Rev. J. W. Horsley, formerly chaplain to Clerkenwell Prison, possesses an extraordinary example of industry, the work of a woman who was convicted of drunkenness over 300 times. It is a small antimacasser, the crochet work being done with the aid of a crooked pin, and having pieces of calico shirting, which the woman had picked up, inlaid. At the bottom worked on the piece of calico,

are three verses from "My God, my Father, while I stray," done with a needle threaded with her own hair. Another similarly-worked article—a pin-cushion—made by the same woman, and presented to Mr. Horsley, is now in the "Black Museum" at New Scotland Yard.

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.

Anglican Fallacies.

SIR,—After a careful perusal of the communications entitled "Anglican Fallacies," contributed by the Rev. A. E. Whatham, I have come to the conclusion that he has been consulting some Roman authorities, and is playing the role of a "Robert Elsmere."

MARCUS.

An Appeal.

SIR,—Permit me through your columns to appeal to our fellow-Churchmen in behalf of the Church of St. Mary, Aspdin, diocese of Algoma. The church is a stone structure, the tower of which has given way at one corner, and is in a perilous condition. A practical man who has inspected the tower states that if attended to immediately, it can be repaired for about \$50. The work should begin at once. The congregation of St. Mary's is too poor to take this matter in hand, therefore I ask the friends of Algoma to kindly furnish us with the above amount. Contributions will be most thankfully received and acknowledged by the Rev. Rural Dean Machin, Gravenhurst; D. Kemp, Esq., Treasurer, Synod office, Toronto, or by the incumbent.

FRANZ C. H. ULBRICHT,
Incumbent.

Having satisfied myself by a personal visit that the tower is in urgent need of immediate repair, I do earnestly commend this appeal to the generous sympathy of the friends of the diocese.

C. J. MACHIN,
Rural Dean of Muskoka.

Our New Church.

SIR,—Will you kindly allow me a short space in your columns for a few remarks about our new church at Somerset? It was opened on July 28th by His Grace the Archbishop of Rupert's Land. We have done all the work on the outside of the church, except painting. All the work has been done by our people free, so that any help we have received has gone for material, which is very expensive in this part of the country. We have not done any of the work on the inside, as we had not the money, but we have been able to pay all bills as far as we have gone. I have made furniture, such as prayer and reading desks, communion table, seats, etc., out of lumber left from building. We need about \$200 to finish the work before the winter comes on. Our people, I am sorry to say, will not be able to give much of this, for they have been unfortunate again in having their crops partly damaged by frost on the 20th inst., which may be more serious than we at present think. At the same time will you kindly allow me to thank the following for their kindly help in the above work: Maggie N. Warren, Hespeler, Ont., \$5; Kathleen Fox, Lucan, Ont., \$1; Miss Crosskill, Wilmot, Ont., \$4. Thanking you and our kind friends, and hoping others will be able to forward help for our work for the Master, either to Mrs. Hutton, 1013 Sherbrooke street, Montreal, or to

REV. A. TANSEY.

Somerset, Man.

Anglican Fallacies

SIR,—In the appointment of a diocesan, election from the first (and afterwards confirmation) had a place no less than ordination, or ordination included both election and the laying on of hands. When the Kings of Northumbria and Kent sent to the Pope for a man to fill the chair of Canterbury, they simply, as representatives of the people or laity, delegated to the Pope the power of nomination or election. The conveyance of the grace of orders is the act of the whole Church in all cases. The chapters of the cathedrals, as representing the clergy, and the kings as representing the laity, have always had—or are supposed to have had—between them the election of bishops. Of course, the social condition of the laity has always had very much to do with the way in

which their voice has found utterance; under democratic social conditions they have voted directly, under aristocratic social conditions their civil leaders have spoken for them. The voice of the united Episcopate of the Church has been about the appointment of bishops the same in principle as the voice of the Apostolic about the appointment of "the seven" "look ye out among ye men . . . whom we may appoint over this business." The tracing up of the corporate life of a Church or diocese is by no means the same thing as the tracing up the stream of the grace of Episcopal orders. The former contains the history of the corporate life of a unit of the Church, the latter may lead you to Jerusalem, to Rome, to Africa, Gaul or Asia Minor, by any one of three roads at least. It is a queer application of "no bishop, no Church"—to say that the Welsh dioceses, for instance, ceased to represent the corporate life of the Celtic Church, because we think we can satisfy ourselves that their presidents at a certain time derived their grace of orders from the Anglo-Saxon Church. Every Church, that is, every diocese, is indebted to the Catholic Church for the perpetuation of its Episcopate, after the death of its bishop, but its corporate life is not lost thereby. It seems to me possible to arrive at some peculiar conclusions by concentrating one's gaze even upon a subject like Apostolic succession. There is no legitimate historical claim that has not been sustained by some ill-advised arguments and mixed up with many unsubstantial myths, and this claim of the Anglican communion to represent the old British Church is no exception to the rule—but to run to the opposite extreme is equally fallacious.

WM. BEAVEN.

Life in a Look.

SIR,—I notice in your issue of this week a letter written above the signature "Arthur J. Hewitt," in which the article from the pen of the Rev. R. B. Waterman, on "Life in a Look," is criticised. The writer is either unacquainted with the columns of the CANADIAN CHURCHMAN, and the Canadian clergy list, or is lacking in those qualities which mark a gentleman, when controverting with another through the columns of a public paper. This allusion to "the individual R. B. Waterman" cannot be allowed to pass unnoticed, inasmuch as that name has graced the clergy list for some years and has appeared not a few times in the columns of your worthy paper. It savours too much of a sneer to be passed by in silence. Perhaps in future when writing in your columns, if the gentleman will kindly glance through the clergy list, he may be led to refrain from using such epithets again. And this will take but very little time and save him from dropping in the estimation of his readers. In reference to the body of the letter, I should judge that the writer's time was very precious when he read Mr. Waterman's article, and consequently he did not give it the thought of which it was worthy. Had he done so he would never have made so foolish a statement that it is "so very inconsistent with common sense." The sentiments expressed against "Life in a Look" find an echo in the breast of every loyal Churchman who has ever read the work and has seen the pernicious results of its circulation. It might and doubtless does suit the standard of Plyms. and kindred spirits, but it does not suit the tastes of devout Churchmen, simply because its teachings are not in accordance with those of the Catholic Church, of which its author is a Bishop. Some plain statements were made by Mr. Waterman, and his respondent has replied with a little torrent of gush, but gush will not controvert an argument. Perhaps this weak instrument was used being the only one available. As regards "pinning one down" in this age, permit me to say that the priest who does not pin his people down to the simple statements of the Prayer Book is recreant to the trust committed to him, and unfaithful to his ordination vows. In conclusion, allow me to say that after many years acquaintance with Huron as opposed to the last writer's one, I have frequently heard from faithful Churchman "the wail of loneliness" rising from that diocese; likewise the "exultant shout of soldiers," but from those whose Churchmanship and respect for the Catholic Church and her doctrines are on a par with the sect who accompany their exultant shouts with the beating of drums, the clanging of brasses and the vulgar display which is so directly out of keeping with the teachings of the gentle Saviour.

W. J. BEARDMORE.

Sept. 7th, 1895.

—Our daily life should be sanctified by doing common things in a religious way. There is no action so slight or so humble, but it may be done to a great purpose, and ennobled thereby. The improvement of a little time may be a gain to all eternity. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

BRIEF MENTION.

Gladstone is at work upon a "Life of Bishop Butler."

Rev. Canon Sanson, rector of Trinity Church, Toronto, has returned from a visit to the Old Country.

The tithes of England amount to \$20,250,000 a year.

Archdeacon Wolf sends a despatch from Foo Chow denying the rumour of riots there.

La Grippe weakens digestion, use K.D.C.

At Waterloo there were 145,000 men on both sides, of whom 51,000 were killed or disabled.

The Rev. Canon Hincks, of Windsor, who has been seriously ill for over a month, was out for the first time last Thursday.

The bicycle of the Khedive of Egypt is a gorgeous machine, almost entirely covered with silver plating.

The deepest well on our Atlantic coast is that at the silk works near Northampton, Mass., depth, 3,700 feet.

Over 400 diamonds are known to have been recovered from the ruins of Babylon. Many are uncut, but most are polished on one or two sides only.

About one hundred letters written by Sir Walter Scott to Mr. Craig, a banker, were discovered recently in an old box in the city of Galashiels, Scotland.

The Rev. Arthur J. Fidler, rector of Christ Church, Greensburg, Pa., spent the month of August in Toronto.

The people who die annually in London number 81,000, and it takes 23½ acres of ground to give them decent burial room.

K.D.C. Pills cure chronic constipation.

The common toad catches its insect food by darting out its tongue so rapidly that the eye cannot follow the movement.

Virginia is not so wealthy as before the war, at least in the estimate of the first families, but still has a valuation of \$318,331,441.

The proportion of salt in sea water is largest where the water is deepest, but does not increase with the depth.

The All Angels' Sisters is a new community lately instituted by the Bishop of Delaware.

Prof. Masso, the Italian scientist, is authority for the statement that eel's blood is as poisonous as viper's venom.

Japan has one of the best engineering schools in the world, and is beginning to manufacture creditable electrical machinery.

It is said that the Roman Catholic Order of the Most Blessed Trinity has redeemed 200,000 slaves since it began its work in Africa.

Out of the 1,000 artists not academicians or architects exhibiting at the Royal Academy this year, 187, over a sixth, are women, including 37 married women.

Rev. A. E. Whatham, late rector of Mount Morris, N.Y., has been appointed to the mission of Way's Mills, Que.

Sir Frederick Leighton has returned to England very little, if any, better in health than when he went away. There is even some talk of his resigning the presidency of the Academy.

Rev. C. T. Lewis, of Tweed, has left for England. Mrs. Lewis has been visiting her friends in the old land, and Mr. Lewis goes to accompany her back.

Nicolini is still buying violins. His latest purchase is the celebrated "Leduc" Guarnerino for the sum of £1,550. The instrument, to which he has given the new name "The Patti," accompanies him on all his journeys.

Rev. Mr. Snowdon has arrived at Avonmore to take charge of the parish in place of Rev. Mr. Dumbrille, who is stationed at Crysler.

An ambulance cycle has been invented by a Berlin doctor. It is a litter, resting on two wheels at one end and attached to an ordinary tricycle at the other, and worked by two men.

More than half of the 11,000 cells in the examination inclosure at Peking were empty this year. The candidates were away more by fear of the disbanded Chinese than of the Japanese invaders.

The Bishop of Algoma has set apart Manitoulin Island as a Rural Deanery separate from that of Algoma and has appointed the Rev. F. Frost first Rural Dean.

Poet's corner, in Westminster Abbey, is hidden from the outside by a block of old houses. These are to be torn down next summer as a precaution against fire, thus allowing the architecture of the chapel of Henry VII. and the old Chapter House to be seen from that side.

The Rev. J. E. C. Weldon, headmaster of the famous English public school at Harrow, has paid a short visit to this country. He visited Lord Aberdeen in the far west.

Lord Dunraven has had the most versatile career of any peer of England. Besides being the most famous of British yachtsmen, he has been a successful war correspondent, a brilliant steeplechase rider, a daring big game hunter, and a popular society leader in the world's metropolis.

The Bishop of Columbia, Dr. Perrin, in an interview after his arrival in Montreal, stated that the Church at home is more alive than ever to the importance and progress of work in the colonies. He also stated that the Church at home was looking forward with great interest to the forthcoming Pan-Anglican conference, which is to be held in Canterbury in 1897. This conference takes place every ten years, but it is held a year early this time, to synchronize with the anniversary of the landing of St. Augustine. This conference will be addressed by Anglican bishops from all parts of the colonies and the United States, and there will be about two hundred bishops present.

Family Reading.

Judge Not.

How can we tell what hearts have vilest sin?

How can we tell?

Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God; the souls of such have been.
What mercies secret penitence may win,
How can we tell?

How do we know who sinneth more than we?

How do we know?

We think our brother walketh guiltily—
Judging him in self-righteousness, ah, well!
Perhaps, had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walks than he—
How do we know?

Dare we condemn the ills that others do?

Dare we condemn?

Their strength is small, their trials not a few:
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity too.
Dare we condemn?

God help us all, and lead us day by day!

God help us all!

We cannot walk alone the narrow way;
Evil allures us, tempts us, and we fall.
We are but human and our strength is small.
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say
God help us all!

Toronto Conservatory of Music.

The Toronto Conservatory of Music entered upon the ninth season of its work on the 2nd September, for which its regular annual calendar has been issued. It is a very tasteful production, and contains full information respecting the aims, plans and system of instruction of this progressive institution. The success of the eight years of the Conservatory's history has been remarkable. Public confidence in its stability, management and thorough work, has resulted in a yearly increasing attendance of pupils from far and near, the number registered, and of those who were prepared for successfully passing their examinations last season,

being greater than in any previous year, 396 diplomas and certificates being secured in the various departments. The aim of the management has been to afford facilities for a broad and artistic musical education on the best modern principles of study. The staff embraces musicians of highest eminence and reputation, only thoroughly qualified teachers being selected. The courses of study, which are such as will insure a comprehensive and thorough training, embrace all departments of music—instrumental, vocal and theoretical—elocution, physical culture, languages and tuning. In addition to their regular studies, students are provided with valuable "free advantages," such as elementary theory, sight-singing, violin, ensemble piano instruction, and orchestra practice; also concerts and recitals in which they are prepared to take part, and so trained for performance in public. Gold and silver medals, scholarships, diplomas and certificates are awarded. All departments of study have the care and oversight of Mr. Edward Fisher, the musical director, whose eminent professional abilities, extensive experience and judgment, have done much to place this well-known educational institution in the van of musical culture and progress.

A Daily Opportunity.

Every man, every woman, every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to the character. As we neglect it, it dwindles, withers, and disappears. This is the stern but benign law by which we live. This makes character real and enduring; this makes progress possible, this turns men into angels, and virtue into goodness.

Not in Money Itself, but in the Heart.

Christ does not say that a rich man cannot be saved, but He does say that it is a most exceedingly difficult thing. And that, not because of anything necessarily contaminating, or soul-destroying in money or wealth in itself, when it is the inherited or created product of honest industry, religiously engaged in, but that riches possessed in such a way as to engross the heart and the mind are a deadly peril to the Christian man's soul. "The cares of this world and the deceitfulness of riches choke the Word." It is not riches, but the attitude which the Christian maintains towards them, that makes their possessions dangerous to his Christian integrity and his soul's salvation. It is possible to possess money and not to love it, not to covet it, not to be greedy or proud of it, but yet history, all human experience, warns us of the eternal truth of our Blessed Lord's words: "I say unto you, how hardly shall a rich man enter the kingdom of Heaven." The finger of God has written it in the history of the nations, that, sooner or later, wealth destroys the possessors of it in this life. Holy Scripture warns us that it also destroys the souls of its possessors. Why? Because, as a rule, wealth has for its ministers greed, covetousness, pride, luxury, sloth, effeminacy. And, on the words of Christ and His Apostles, they who indulge in any of these shall not inherit the kingdom of Heaven. Manifestly, if it be true that, in a very true sense, all the way to heaven is heaven, so all the way to hell is hell.

Strong Christians.

Christians should mingle in society, strong Christians, and especially should they associate with the poor. When we feel despondent, discouraged, and that life is hardly worth the living, one of the best lessons under such circumstances is for us to break forth and visit the fatherless and the widow in their afflictions. Here as nowhere else can we learn true Christian sympathy. Here we see the necessity of the proper use of some of our means, and if we have true hearts we will give.

It is astonishing how soon the conscience begins to unravel if a single stitch is dropped. One little sin indulged makes a hole you could put your head through. All the precepts of the divine law are linked together. Negligence in one single point may lead to the destruction of all.

One Hour with Thee.

One hour with Thee, O dearest Jesus,
In silence at thy feet,
One hour of rest, of joy, of bliss,
My God, my God, how sweet!
To kneel before Thy earthly throne,
And gaze upon Thee here;
To be one hour with Thee alone,
And oh, to be so near!

What can I do, what can I say,
How praise, how thank, how love;
What fitting homage can I pay,
O, angels from above!
Lend me your voices for this hour;
Lend me your tongues to speak
Some words of love, some words of praise,
For mine are all too weak.

My God, my Father, Friend, my all,
How sweet this hour to me;
What feasts of love, of heavenly light
The moments spent with Thee.
Ah! words, my Jesus, cannot tell
The raptures of this union,
Whilst Thou art mine, and I all Thine,
In this one sweet communion.

Anticipation and Memory.

Man looks before and after, and has the terrible gift that by anticipation and by memory he can prolong the sadness. The proportion of solid matter needed to colour the Irwell is very little in comparison with the whole of the stream. But the current carries it, and a trace of dyestuff will stain miles of the turbid stream. Memory and anticipation beat the metal thin, and make it cover an enormous space. And the misery is that, somehow, we have better memories for sad hours than for joyful ones, and it is easier to get accustomed to "blessings," as we call them, and to lose the poignancy of their sweetness because they become familiar, than it is to apply the same process to our sorrows, and thus to take the edge off them.

The rose's prickles are felt in the flesh longer than its fragrance lives in the nostrils, or its hue in the eye. Men have long memories for their pains as compared with their remembrance of their sorrows.

Care for the First Born.

So much has been said about a mother's love for her first born that people have begun to imagine that the eldest child occupies the one greatly favoured position in the family circle. In some instances this may be true, but there are thousands of men and women who have had much harder lives to live because they were the first of a bevy of children to come into the world.

Though the first born must ever claim a very tender place in the affection of its parents, yet as the years go on and other babies come to claim the personal attention of father and mother, number one is forced into the assumption of certain duties and responsibilities far beyond its adequate power in years, and before early manhood or womanhood is reached enough experience has been crowded into its brief career to make the world seem aught but a school where the teaching has been hard and the rebukes severe.

As much as a mother needs relaxation from the care which the raising of a family entails, it is anything but just to the child who is the oldest to attempt to put part of the burden on the younger shoulders. Children should be taught to be helpful—that is a creed which needs adoption in every household, but no parent has a right to convert any one of her children into a nursery maid just because she herself feels a desire to take life a little easier.

Youth passes away all too quickly at the best. It is but a fleeting possession, and as such should be treated with consideration. Parents forget that the oldest daughter may some day be called upon to look after a family of her own, and therefore should not have that duty thrust upon her by proxy. The health of the child as well as spirits should be considered. Look at the "little mothers" of the slums who, with their charges, seek the nearby docks or free bits of green where they can breathe in a little of God's pure air. Note the pale faces and the stooping shoulders. Hunger nor want have not left this mark on brow and form; it is the constant carrying of the baby

and the continual watchfulness for its welfare that makes them look old before their time. The "little mothers" in homes of comfort may not show so plainly the signs of their uncongenial labour, but the stunting of a youthful nature, and the dwarfing of childish ambition are the moral insignia that many a first born must needs bear instead of being the spoiled and petted darling it is popularly supposed to be.

Work, but do Not Worry.

It is not easy to measure the amount of work man can do, if he will keep cool and calm, and keep steadily at it. It is the jerky, fretful, worrying work that kills men. One mighty lift and a man is dead. He might have safely lifted ten thousand times as much, had he taken time and used moderation and good sense. A silly boy tries to imitate some bragging fool, or compete with or outdo someone who is older, heavier, stronger or able than he. He "beats," but he is beaten; and the rest of his life he is a cripple or an invalid, and has plenty of leisure to consider his folly. Anger, emulation, or any human passion which stimulates to intense exertion may bring prolonged feebleness and infirmity or instant death. A fit of rage has cost many a man his life. So all intense emotions, all envies, jealousies, and wrong feelings, ruin digestion, injure the appetite, and break down the human constitution.

"It is not the intellectual work that injures the brain," says the *London Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."

"Let your moderation be known unto all men."

St. Matthew.

St. Matthew has a double right to a day in our Church year as being both an Apostle and an Evangelist. His Gospel—which tells us more of our Lord's life than any of the others—was first written in Hebrew for the benefit of Jewish Christians. But it was soon translated into Greek, and no doubt by St. Matthew himself, for this is the version that has always been received into the Canon of Holy Scripture. The Apostle is first pictured as a Roman toll-gatherer, though he was at the same time a Jew. At the time of his call he was named Levi, by both St. Mark and St. Luke. His special duty was, no doubt, to collect tolls and customs from those who passed over the Sea of Galilee; and it seems to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, "Follow Me!" These publicans, or tax-gatherers, were very obnoxious to the Jews, and as a rule, none but the lowest would accept such an unpopular office. Matthew had been willing to bear this odium for the sake of making money; but the readiness with which he accepted Jesus' call shows that his heart was still open to religious impressions. His conversion was attended by a great awakening of the outcast classes of the Jews. Matthew, in his list of Apostles, speaks of himself as the "Publican," but the other Evangelists do not refer to it. Nothing is certainly known of his Apostolic work, after the ascension, and therefore the many traditions that would carry him to almost every country in the East. The accounts of his death and martyrdom are also mere conjecture. The Festival, in the Oriental Church, is celebrated on November 16th.

Letter-Writing.

It has been said by those who are probably competent to judge on such matters that conversation is becoming a lost art. People talk and gossip and exchange the small coin of commonplaces, but are forgetting how to converse. And in connection with this we fear there is another art which is falling into neglect—the art of letter-writing.

Not very many years ago the writing of a letter was regarded as a serious matter. The attendant expense was too great to be frequently incurred, and accordingly a letter was quite sure to contain

all the news which would be of interest to the recipient. That nothing of importance should be omitted it was written with care and deliberation. Nowadays, when a three-cent stamp will carry as long a letter as most of us care to write, from the Atlantic coast to the Pacific, we are in danger of going to the other extreme.

Most young people write in a hurry. They find some spare minutes at their disposal, and resolve to answer some of the letters which they have been owing perhaps for quite a time. And in their haste to pay their "debts," they frequently do not seem to care whether the coin which they use is really legal-tender. They overlook the questions which their friends have asked and to which an answer is undoubtedly desired. The items of interest which they had planned to mention slip from their minds. The letter opens with an apology for delay and closes with an apology for haste—and the latter at least is necessary.

If letter-writing is an art, that by no means implies that it should be artificial. Our letters should portray ourselves. But strangely enough, some young people when they take up their pens seem to lay aside their personalities. They use words and phrases which never occur in their conversation. They write on matters of which they never speak. They remind one of those people, the despair of photographers, who invariably dress themselves in the most unusual way, and assume the most unnatural expressions, when they are to have their pictures taken. Neither the likeness nor the letter has value, except as they represent us to our friends.

Formal rules for letter-writing can never secure a good letter. What we should say depends upon ourselves and those to whom we are writing. But one law must be laid down: Our best hand, our best thought, our best effort are none too good for our friends. The old-fashioned rule applies to letter-writing as to most other things: "What is worth doing at all is worth doing well."

In their endeavor to be natural some go to the other extreme, and in their letters are slangy or even coarse. If this is your danger, suppose you some day take time to look over an old box of letters. The paper is yellow, the ink faded, the stamps of a kind that are no longer issued. Most of the writers are dead, perhaps, but as you glance over the discoloured sheets, you read between the lines the character of those who penned them. Not long ago we came into the possession of a letter, in which the silly, girlish writer had said, "Do burn this right away, for I wouldn't for the world let anyone else know how foolish I am." But long years had passed, and strange, though not unkind eyes, were obliged to read the folly of which she was ashamed even as she wrote it. And here the moral lies upon the surface: Your letters should mirror yourself, but always your best and noblest self.

St. Matthew, the Apostle.

"Great honour have all His Saints." What a call must that have been, from the receipt of custom to be an Apostle and an Evangelist. St. Matthew arose at the Master's bidding, left all and followed Him, even unto the end. Truly such prompt, unquestioning obedience is worthy of the profound reverence the Church has always paid to this Saint. The "four living creatures" of whom we read in the Revelation of St. John the Divine—symbolic, as we are taught, of the four Evangelists—"rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. The tax-gatherer followed the Voice of Jesus as soon as he heard it, and through the ages all along, he has heard, and he continually gives utterance to the mysterious harmony of the individual manifestation to his own soul of the Voice of the Eternal Word.

—Some aged persons give the credit of their long lives to abstinence from tobacco, alcohol, meat or what not; others to their indulgence in all these things. One old lady of whom we read not long ago as having reached the age of one hundred and twenty or thereabouts, maintained that single blessedness is the real *elixir vite*, and she ascribed the death of a brother at the tender age of ninety to the fact that he had committed matrimony in early life.

Throughout the Day.

Oh, guard your heart with a wordless prayer,
Your lips with a prayerful song,
As to and fro, on your tasks intent,
You go through the whole day long.
Then the fretful word will not escape,
And the angry spark not fire;
But the soul will be filled with sweetest thoughts,
And the feet and hands ne'er tire.

And as the twilight's wings droop o'er
The earth and all it holds,
The song will to sweetest tones be raised
While prayer the heart enfolds.
Oh sing, then; pray, then; ceaseless, strong;
The Lord watch o'er your way,
And tune your soul to victory's shout
Closing each prayerful day!

The Hidden Treasure.

CHAPTER XVII.—CONTINUED.

"I daresay you are right!" said Mary. "I will get you some supper, and make ready a comfortable meal to eat during the night, for you have been delicate of late, you know, and you must take care of your own health."

Jack was too much excited with the discovery he supposed himself to have made, to feel hungry; but he consented to eat some supper to satisfy Mary's hospitable thoughts, and found, as young people are apt to do, that he was hungry enough to do full justice to the savoury fare she had provided. He then returned to the sick man's chamber, where a cheerful little fire was already burning, while a pile of fuel offered the means of replenishing it during the night. Mary moved about quietly, putting matters in order, and covering a little table in one corner with refreshments for the watcher as well as the invalid. Finally she beckoned Jack aside, and, with rather a mysterious air, opened a little cupboard hidden by a piece of tapestry.

"Here are some books which belonged to my poor husband!" said she in a whisper. "I found them when I was putting the house to rights, and hid them away from the children; for I cannot read and know not whether they be good books or no. But I daresay they will not hurt you and they may help to keep you awake."

When Mary was gone, Jack looked over the books. They formed an odd collection of "Canterbury Tales," Lives of Saints and one or two old romances. He turned them over, and at last discovered, hidden under the disguise of a volume of ballads, a manuscript book, carefully written out. He took it to the light to examine it, and on it read the title:

"Thys boke ys ye boke of ye Prophet Isiah, written out by me from a boke of ye Scripture which a man lent me in Antwerp, and ys doubtless ye trew wordes of ye Livinge Gode!" Underneath was written in the same hand—"Oh Lord howe longe!"

Jack was overjoyed at the discovery. He had never seen any part of the Old Testament except the Psalms, and he could hardly believe in his good fortune. He looked over the books once more and found a copy of St. John's Gospel, evidently written by the same hand. Both books had been much and carefully read, as was evident by the marks and marginal notes they contained. Jack understood at once the secret of David Dean's refusal to see a priest, and of his dying as his wife said without the sacraments, yet as quiet and peaceful as a chrisom child. He felt, as he looked at the books written out with so much care, by a hand evidently unused to holding a pen, like one who comes unexpectedly on the writing of a dear friend long dead, and he vowed that as long as he lived, David Dean's children should never want for aught he could do for them.

He trimmed the shaded lamp and sat down to read, but even the interest of his new discovery could not divert his attention from the sick man. Was he really Sir Thomas Peckham's long lost son? And if so, what could be done to restore him to his parents? Could he be persuaded to return to his father's house? That would be best of all.

"But if not, the Knight must come to him!" Jack said to himself. "I must bring the father and son face to face, and then I am sure all will be well. I remember what the Knight said on the

terrace at Holford, the day I went to speak with Master Fleming. Oh how I wish he were here. But there is no use in speculating; I must wait and see how matters will turn out."

Jack once more addressed himself to his book, and read till he was roused by the voice of the invalid. He rose and went to the bedside. Paul had been sleeping quietly for some time, but he now began to talk, though without opening his eyes, and Jack perceived that he was wandering between sleeping and waking. He held his breath not to lose a word.

"Mother, mother, I am not dead!" murmured the sick man. "I need no masses, even if they were worth anything. Only take me home and lay me on my own bed, and let my father sit by me as he used to do in old times. My father will forgive me for disgracing him, when he knows I am sorry for what I have done. 'While he was a great way off his father saw him.' Master Frith bade me return to my father and crave his forgiveness. But an heretic!"

Jack started and drew nearer still.

"A heretic!" repeated Paul, and then looking up and seeing Jack, he said eagerly, yet with a certain wildness which showed that his mind was still wandering. "You have seen my father of late. Do you think he would receive and forgive me, if he knew that I had heard the Lutheran preachers—that I was of the new religion?"

"I am sure he would!" said Jack. "Some men say that he is himself a favourer of the new religion."

"But what would my mother say? She is a proud and devout lady, you know!"

"She is your mother!" said Jack briefly, as if that were enough.

"But if she should refuse me when she knows the truth,—if she should turn her back upon me, that would be worse than all," said Paul. "It would break my heart. And you know I must needs speak the truth. 'He that loveth father or mother more than Me, is not worthy of Me.'"

Jack saw that his patient was growing over-excited and was likely to do himself harm.

"Hush!" said he, with kindly authority. "You will do yourself a mischief with so much talking, and I am sure your mother will not be pleased with that. Let me give you some refreshment, and after that I will read to you and you must try to go to sleep."

"Will you read to me from the Scriptures?" asked Paul, looking with eager, wistful eyes into Jack's face. "But no, you must not do so, or they will put you in prison and on the rack, as they did me. See here!" and he pushed up his sleeves and showed his emaciated wrists covered with horrible scars, the sight of which made Jack's blood boil and his fingers clench involuntarily. "You must not read the Scriptures, and besides you do not know them."

"I do both know the Scriptures and will read them to you, dearest brother!" said Jack, striving to speak genially, though he was thrilling all over with excitement. "Do but lie down and I will read to you as much as you will!"

"Are you then a Lutheran?" asked Paul, still looking wistfully in Jack's face; "or are you laying a trap for me as they did in Flanders. There be no Lutherans in England!"

"May God so deal with me as I am dealing falsely with you!" said Jack solemnly. "There are many in this place who read and love the Gospel, but as yet secretly for fear of the oppressor. Have no fears, but lie down and I will read the Holy Scripture to you as long as you will!"

Seemingly reassured, Paul lay down, and Jack began reading aloud from the book he had discovered. There was much of course which he did not in the least understand, but he found enough which was plain to make him long for more. Paul now and then said a few words, but more and more dreamily, and Jack had at last the satisfaction of seeing him fall into a sound, quiet sleep. He sat reading and thinking at the bedside till the grey dawn began to steal in at the window. As he softly rose to replenish the fire, Paul waked and opened his eyes.

(To be continued.)

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

Hints to Housekeepers.

APPLE FRITTERS.—Make a batter with one cup sweet milk, one teaspoonful sugar, two eggs, whites and yolks beaten separately, two cups flour, one teaspoonful baking power mixed with flour. Chop some good tart apples, mix in the batter, and fry in hot lard. Serve with maple syrup.

APPLE PUDDING.—Fill a buttered baking dish with sliced apples and pour over the top a batter made of one tablespoonful of butter, one-half cup of sugar, one egg, one-half cup of sweet milk, and one cup of flour in which has been sifted one teaspoonful of baking powder. Bake in a moderate oven till brown. Serve with cream and sugar, or liquid sauce. Peaches are very nice served in the same way.

APPLE TAPIOCA PUDDING.—Soak a cup of tapioca in water three or four hours. Pare and core eight or ten apples, fill the holes with sugar and stick a clove or two in each apple. Pour the tapioca over them as they are placed in the pudding dish, and bake till the apples are thoroughly done. Be careful not to have the tapioca too thick. Eat with milk or cream. Excellent for the sick.

TOMATO CREAM SOUP.—Put kettle with one quart of tomatoes on the fire, add a little onion chopped fine, pepper and salt to taste and a pinch of soda; mix till very smooth. In another kettle put a large teaspoonful of butter, same of flour and blend smoothly; add one quart of milk; when thickened pour through a strainer the milk on the tomatoes; strain again immediately into hot tureen and serve as soon as possible. The two parts must not cook together.

CHICKEN CROQUETTES.—One boiled chicken, two ounces of melted butter, two ounces of flour, one cup of the water the fowl has been boiled in, one-half cup of cream, pepper and salt, two eggs, nutmeg. Boil the butter, flour, cream and water together for two minutes. Mix with the minced chicken, cool, then mould, roll in egg, then in bread crumbs, and fry.

CORN FRITTERS.—One pint grated corn, one-half teacup milk, one-half teacup flour, one small teaspoonful baking powder, one tablespoonful melted butter, two eggs, one teaspoonful of salt, a little pepper. Fry in hot lard.

FISH CROQUETTES.—One pint cold boiled fish, free from skin and bone and minced fine, one pint hot mashed potato, one tablespoonful butter, one-half cup hot milk, one egg well beaten; pepper and salt and a little chopped parsley. Mix thoroughly and let cool. When cold make into balls, dip into a beaten egg, roll in bread crumbs and fry in hot lard.

OMELET.—Six eggs, one-half teaspoonful of salt, three tablespoonfuls of milk, one of butter. Separate the eggs and beat very light, add the salt and milk; have the pan very hot, put in the butter and pour in the egg. Shake on the hottest part of the stove till the egg begins to thicken, then place on the grate in the oven until set; run the knife between the sides of the omelet and pan, fold and serve on a hot dish.

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

TO COOK KIDNEYS.—Slice the kidneys, fry them in a little hot butter, when done take them out and lay on a hot plate. Make the following sauce: to a piece of butter size of a butternut add one teaspoonful of chopped onion, little chopped parsley, one teaspoonful of flour; melt the butter in a saucepan and add the other ingredients. When it is browned add one and a half cupfuls of hot soup stock, let it simmer a few minutes, then season with pepper and salt and strain it, add a teaspoonful of sherry wine; let the kidneys remain a few minutes in the sauce without boiling, then serve.

GREEN TOMATO CATSUP.—Take a peck of green tomatoes and boil soft in half a gallon of vinegar. When done press through a sieve, add a teacup of sugar, one ounce of white mustard seed, one ounce of celery seed, half an ounce each of cloves, cinnamon, allspice and black pepper, four ounces of horse-radish, one dozen silver-skinned onions, chopped fine; one ounce of garlic. Boil till very thick. Take from the fire, add three pints of strong vinegar, bottle, and it will keep for years.

When Your CAKE Is All Dough



When your cake is heavy, soggy, indigestible, it's a pretty sure sign that you didn't shorten it with COTTOLENE. When this great shortening is rightly used, the result will surely satisfy the most fastidious. Always remember that the quality of COTTOLENE makes a little of it go a long way. It's willful waste to use more than two-thirds as much as you would of lard or butter. Always use COTTOLENE this way, and your cake and pastry will always be light, wholesome, delicious.

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THE N.K. FAIRBANK COMPANY,
Wellington & Ann Sts., Montreal.

"Captain" Jack.

"Good news! Good news!" cried Aunt Ida, as she came into the nursery, waving a letter in her hand. "Come, Mabel and Jack, there's a kiss for the one who guesses first what it is."

"Uncle Will has sent me a pony," guessed Jack.

"No," said Mabel, who was older and wiser than her brother, "it's a letter from India. Aunty, are papa and mamma coming home?"

"Yes," said Aunt Ida, as she kissed her niece, "you've guessed right. Papa's regiment is ordered back to England, and they'll be home in less than a fortnight."

The children listened eagerly while their aunt read them the letter; but when she described the big ship they were coming home in, and how the gallant Sixtieth would all be longing to see old England again, and how glad they would be to get back, Jack grew so excited that he wanted to start then and there, in old Sam Briney's fishing-boat, to meet them.

Mabel and Jack were the children of Colonel Morton, of the Sixtieth Rifles. They had both been born in India; but the hot climate did not suit

them, so they had been sent to England, when quite little babies, to be taken care of by Aunt Ida, Mrs Morton's sister. They had lived a happy life in the little Devonshire fishing-village where their aunt resided, and where the boy was the pet of all the old fishermen, who called him "Cap'n" Jack, and made boats for him and his friends to sail in the creeks along the shore.

Colonel Morton and his wife had been expected home a year before; but a war had broken out, and the colonel had to stay and fight for his country in Afghanistan. This had been such a disappointment to the children that Mabel's black doll, Sambo, had been rechristened the King of Afghanistan, and Jack had paraded his tin soldiers and shot Sambo with a toy cannon and peas every day for a week, till at last the poor blackamoor had lost his nose, which vexed Mabel very much. It was the middle of July, and holiday-time, so they had nothing to do all day but play on the beach and watch the ships pass in the distance, and wonder if any of them were bringing their parents home.

Jack was still full of the idea of going to meet them, and had tried to bribe Sam Briney, the fisherman, with promises of ever so many rides on his pony when it came, to take him out in his boat, far away over the sea, where the big ships look like tiny specks.

Wandering over the beach one hot afternoon, the children saw a small boat lying on the sands. It was a pretty, light craft, very different from the big, dirty fishing-vessels. It belonged to a party of ladies and gentlemen who had landed from a yacht to visit some ruins in the neighborhood. The name, *Sea Swallow*, was painted in beautiful gold letters on the bows, and Jack, who had never seen anything like it before, suggested that it might be a fairy-boat; and then, thinking that perhaps such an expression was not seamanlike enough for a boy of six, remarked that it was "a very lively little craft."

And Mabel climbed over the sides and played at going to meet papa, and went long voyages with Jack as captain and Mabel as crew. But by-and-by the captain grew tired and went off to sleep, with his head on the crew's knee, and the crew kept very quiet for fear of disturbing him, and at last went off to sleep as well.

And the tide crept nearer and nearer, and at last the little waves washed against the *Sea Swallow's* sides, and the water grew deeper and deeper, and then the boat floated away from the bed of sand on which she had been

resting, and the sea-gulls flew round and round, screaming, as much as to say: "Mabel! Jack! Wake up! The boat is drifting out to sea." But the captain and his crew slept on.

The sun was setting and the calm sea shone like gold as the troop-ship *Ganges* drew nearer home. There was great excitement on deck, for one of the seamen had reported that a small boat, without sail or spars, and with two children in it, was drifting down the channel about a quarter of a mile from the ship. Groups of ladies and officers were watching the boat that had been put off to rescue these little ocean waifs, and in a few minutes afterward the children were on deck. Mabel's eyes were red with crying, but Jack was bright and fearless as ever. "Which is papa?" he asked, gazing at the soldiers.

One of the officers, whom the others addressed as "Colonel," stooped down and placed his hand on the boy's shoulder. "I don't think you'll find your papa here," he said.

"Oh, yes I shall," answered Jack with confidence. "Papa and mamma are both coming home in a big ship from India, and Mabel and I got into the boat to play at going to meet them, and I was captain and Mabel the crew; and we both went to sleep; and I think it must be a fairy-boat, after all, for when we woke up there was nothing but sea all round; and then Mabel cried; and you know the crew oughtn't to cry; and then we saw the ship; and I knew papa and mamma were on it, for Aunt Ida said it would be full of soldiers, and they'd all be glad to get back. And you do look glad, don't you?"

Most of the officers laughed, and called him a plucky little fellow; but the colonel only looked surprised, as he asked: "What did you say your aunt's name was?"

"Aunt Ida," answered Jack; "but the fishermen call her Miss Lockart, and me 'Captain' Jack."

The colonel stood up and called to one of the ladies. "Mary," he said, "come here: I have a surprise for you. Now, little man, tell the lady your name, and what you are doing here."

"My name is Jack Morton, and we've come to meet papa and mamma, who are coming home. Papa's Colonel of the Sixtieth, and—"

But the lady's arms were round his neck, and she was kissing him as though she would never stop. "You are mamma, aren't you?" he asked.

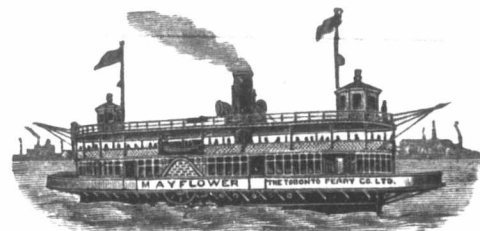
"Yes," said the colonel; "and when she's done kissing you it will be my turn; for I am your papa."

How the soldiers laughed and clapped their hands! And what a shout they gave when one of them proposed "Three cheers for 'Captain' Jack! Three cheers for the colonel's boy!"

"I knew we should meet them," said Jack, when, a couple of hours later, Mabel and he were lying half asleep in one of the cabins. "But why did papa and mamma go down on their knees and pray so when they put us to bed? Papa said he thanked God we had been saved from such great danger. But there wasn't any danger, though, was there?"

But Mabel shook her head doubtfully. You see, the crew was older and wiser than the captain.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.



Hold your annual church picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue very low rates to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail around the Island before landing at the picnic grounds. For further information apply to W. A. EASON, Manager 63, Front st. west. Telephone 2965.

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I went into Grandmamma Hardy's room the other afternoon, and found her ruefully scanning the newly-hemmed ends of a pair of fine damask towels.

"What is the matter, grandmamma?" I asked.

"I believe I shall never be able to teach Mary to sew!"

I picked up one of the towels, and examined it in my turn. The edges were turned as evenly as if by machinery, and the stitches were extremely close and fine.

"Grandmamma must be growing

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unreasonable," thought I, but I only said aloud. "Is that not pretty well done for a girl no older than Mary?"

"Ah!" sighed grandmamma, "you haven't looked at the corners! Mary never fastens her threads!"

I looked again. It was quite true. A stitch or two had been taken at the end, and the cotton cut short off. Evidently the first laundering must loosen the edges entirely.

"Poor little Mary!" said I to myself, "she is not the only workman whose labour is lost because of the lack of thread-fastening."

The six-story building which fell recently, crushing a score of men in the ruins, was a very massive and beautiful structure. It was proved at the inquest that there had been a single weak point in the wall. The architect had not fastened his thread!

One might have gone far to find a finer field of wheat than Farmer Brown's. He lost the crop because, after it had been cut and bound, he neglected to store it in the barn, before the two days' rain. Another case of a loose thread!

The great firm of Draper, Yardstick & Co., which did a yearly business of millions of dollars, and had its agents by land and sea, was forced into bankruptcy because a certain possible contingency had been left unprovided for. Too late to fasten that thread!

My young friend Dick Jones could by no means have been called an idler in college, yet he failed in his examination and came home disgraced, because he had just fallen short of mastering his studies. And poor Tom Fairly—do you suppose he ever meant to make a drunkard of himself and break his mother's heart? No, no! He simply never came to the decision, "Not one drop more of the stuff will I touch while I live!" Unfastened threads!

There is a good, old proverb, "well begun is half done," but there is another quite as true: "A poor ending makes quick mending." And the worst of it is that some things can't be mended at all. Boys and girls, at work on the long seam of life, beware of an unfastened thread!

That Tired Feeling

Is a common complaint and it is a dangerous symptom. It means that the system is debilitated because of impure blood, and in this condition it is especially liable to attacks of disease. Hood's Sarsaparilla is the remedy for a this condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's Pills act easily yet promptly and efficiently on the bowels and liver. 25c.

Some Questions.

Here are three questions and the answers given in one of the papers:—
Are all our prayers answered?

Yes, in God's way. The most perfect and earnest prayer—that in Gethsemane—was answered, but the cup was not removed. Paul thrice prayed that the thorn in the flesh might be removed, and had an answer which left the thorn, but along with it a word which sweetened the trial: "My grace is sufficient for thee."

Do we watch for answers to prayer?

Elijah did, and was not disappointed. How needful this is—asking, and then waiting, and looking for the answer.

This honours God. Nor must we forget another most important part of prayer—thanksgiving. Do we take our mercies without a word of thanks! How this must grieve our God! How selfish it makes us!

For what are we praying most?

Is it for greater likeness to Christ, fuller knowledge of self and of Him, a deeper insight into His word? These surely are the great subjects which should engage much of our time in prayer, both for ourselves and others.

Gladly a Witness.

Rev. W. E. Hassard, Bruce Mines, Ont.: "The package of K.D.C. you sent me some time ago was duly received, and I have been giving it a fair trial. First of all I must thank you for it, and then proceed to say—and that gladly—that it did and is doing me a wonderful amount of good. It is just the thing I need, I believe, as I have cultivated an aversion to cathartics. Have also used the pills once or twice and find them very mild in action."

Thousands of Canadians are suffering from indigestion, who can be cured if they will only test "The Greatest Cure of the Age," K.D.C. Send for a free sample of K.D.C. and Pills. K. D.C. Co., Ltd., New Glasgow, N.S., and 127 State street, Boston, Mass.

"Well Enough."

"Mamma," cried Rob, putting his head in at the door. "I'm going fishing with Ned till school-time."

"Have you learned your arithmetic lesson, dear?"

"Well enough, mamma!" rang his clear, young voice in reply, as he ran away down the lane in the dewy morning.

Dinner-time came, but Rob only appeared when Bridget was serving the dessert.

"Why are you so late, my boy?" asked his mother.

Bob flushed. "I had to stay after, to do my example," he answered in a low tone. "Just my luck! I did more than half of them all before I went. How could I know they weren't all to be worked the same way?"

"Rob," said his father, the next Saturday, "be sure to mend that piece of fence this morning. I want to turn the cattle into the south pasture."

"Yes, papa," said Rob cheerfully, and he went to find the hammer and nails.

Before evening, there was great trouble on the farm. The cattle had broken from the south pasture into the grain-field adjoining, where a splendid crop was almost ready for

harvesting. Now it lay torn and trampled the mischief could scarcely be estimated. Rob's father was surprised, and Rob crept away almost broken-hearted at his sharp reproof.

Aunt Mary grieved for the boy, and sought him out where he had thrown himself, face downward, upon the grass in the orchard.

"Oh, Aunt Mary!" he sobbed, when he felt her gentle hand on his head, "I surely thought I had mended the fence well enough!"

"There is the very trouble, dear!" said Aunt Mary, "'Well-enough!' The two words are like oil and water—never meant to go together. Good words, both of them, but they must be kept apart. 'Enough' diligence to learn a lesson 'well'! 'Enough' care to mend a fence 'well'! You see, Rob, everything must either be done well or ill—nothing can ever be done 'well enough'!"

Right Where You Are.

To walk with God. Did you think that it was a rapturous, beatific, ecstatic sort of thing, possible for people who lived in the olden time when the world was not so big, and possible for some people now perhaps, who are supposed to live a little apart from the real life of the world—but situated as you are, hardly possible for you without making a radical change in your circumstances which you are not able to make? No, no. The path on which to walk with God is just that plain, practical, prosaic, commonplace path on which you are walking every day. And walking there with purity, with truth, with honour, with high character, you are walking with God just as much as any apostle or prophet or martyr ever did, or any Scriptural hero, or any traditional saint.

Keep Looking Up.

An instructive and beautiful story is related of a little girl, who was playing near the edge of a precipice, when she suddenly felt the ground give way beneath her feet. Before she had time to spring back to a place of safety, she had slipped over the brow of the abyss. With the instinct of despair, that love of life implanted in us all, she snatched at the grass and tall weeds within her reach. Her little fingers dug deeply into the ground, and stayed her downward course. There she hung suspended in the air.

Moments seemed ages, until she heard a voice, which sounded very far off, saying in a firm, encouraging tone, "I am coming! Keep looking up!" Instinctively she obeyed. She never glanced downward, but clung faster to her only chance of safety. Again the voice—this time nearer—spoke hopefully, "I am coming! Keep looking up!" In another moment two strong hands had seized her own in a firm clasp, and she felt herself drawn gently and cautiously upward. Then she was lifted into great, loving arms, and closed her eyes upon her father's breast. Children, "keep looking up!"

The Best Use.

It is not enough to love; the love must find expression. We must let our friends know that we care for them. We must do it, too, before it is too late. Some people wait till the need is past, and then come up with their laggard sympathy. When the neighbour is well again, they call to say how

Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont."

Hood's Sarsaparilla Cures

Hood's Pills cure all liver ailments. 25c.

sorry they are he has been sick. Would not a kindly enquiry at the door, or a few flowers sent to his room when he was ill, have been a fitter and more adequate expression of brotherly interest? When a man without their help has gotten through his long battle with business difficulties and embarrassments, and is well on his feet again, friends come with their congratulations. Would it not have been better if they had proved their care for him in some way when he needed strong practical sympathy? The time to show our friendship is when our friend is under the shadow of enmity, when evil tongues misrepresent him, and not when he has gotten vindication and stands honoured even by strangers. Life is hard for many people, and we have no right to withhold any look or word or act of love which will lighten the load or cheer the heart of any fellow-struggler. The best use we can make of our life is to live so that we shall be a benediction to every one we meet.

Two Kinds of Fun.

It is just as natural for boys to like fun, as for kittens to play or for birds to sing. Indeed, this world would be a rather dreary place if it had no fun-loving boys and girls to brighten and gladden it. But it is worth remembering that there is more than one kind of fun, and that the one-sided sort, which gives pleasure to some and pain to others, is a very poor kind indeed.

There are boys who can never come near a dog without teasing it, until it begins to growl savagely and show its white teeth. They can never see a cat without wanting to torment it. And this they call "having fun." They never stop to think whether or not it is fun for their dumb pets, as well as for themselves.

"I wonder what can be the matter with baby," said a lady one afternoon as she heard a shrill crying in the nursery. When she had hurried upstairs she found her twelve-year-old son holding the baby's toys just out of her reach and listening to her angry screams as if he enjoyed them. And this is the strange excuse he made when his mother reproved him: "Well, mamma, I was only having a little fun."

The right kind of fun is one of the best things in the world. The wrong kind is one of the poorest. Let us be sure that our pleasure is never obtained at the expense of the happiness of someone else.

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