

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 19, 1901.

[No. 36.]

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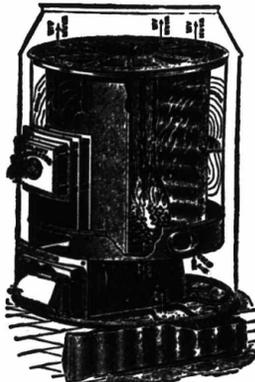
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SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

The Bishop of Bloemfontein.

The Rev. Arthur Chandler, rector of Poplar, in the East End of London, has accepted the bishopric of Bloemfontein, to which he was elected unanimously on July 10th, at a Synod held on that date at Bloemfontein, as a second choice, Bishop Gibson, the Bishop-coadjutor of Capetown, being elected unanimously in the first instance. The first-named having refused the bishopric, it was offered to Mr. Chandler, with the above-mentioned result. The Bishop-elect was a Scholar of University College, Oxford, and was placed in the first class in each of the classical schools. He took his degree in 1882. In the following year he was elected

to a Fellowship at Brasenose, and was ordained on that title by Bishop MacKarness, of Oxford, being afterwards tutor and vice-principal of the college. From 1888 to 1890, he was chaplain to the Bishop of Salisbury, his old colleague at Brasenose, and in 1891, the year when he was Select Preacher at Oxford, that college presented him to the important living of Poplar. The diocese of Bloemfontein includes not only the Orange River Colony, but also Griqualand West, together with the town of Kimberley, South Bechuanaland and the whole of Basutoland.

Baptism.

It is a sad fact that many churches, both in town and country, have a very small percentage of children at the regular services. It is a melancholy spectacle to see a number of children scampering away from the vicinity of the sacred building, just as the services are about to begin. It will not do to say: They have been to Sunday school. A human invention, useful and helpful though it may be, can never take the place of a Divine institution. The Sunday school can never be the children's church. There is but the one Church, and Robert Raikes could not make another. Beyond all this, let any of our readers ask himself or herself how often has baptism been administered in their parish at the proper time during the past year. Is it not a fact that congregations are supposed to be interrupted by the administration of baptism in the place appointed by the Church. If not, why is this Sacrament relegated to an empty church after service? or at an hour in the afternoon when no one will be present? The Church has laid down rules. If the people will not read and consider the rules at home, it is the business of the parish priest to instruct them. The Rubric is plain and emphatic: The people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays, and other Holy days, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require), children may be baptized upon any other day. And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers. When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate. And then the godfathers and godmothers and the

people with the children, must be ready at the font, either immediately after the last lesson at Morning Prayer, or else immediately after the last lesson at Evening Prayer, as the curate by his discretion shall appoint. And the priest coming to the font, (which is then to be filled with pure water), and standing there shall say. We have no desire to find fault. We are simply pointing out a wholesome duty which if faithfully performed must have its effect in strengthening and developing the Church, which we all love so well, and desire to see taking her proper place in this young country.

A Bishop Preaching to Pardah Women.

A most remarkable sign of the times is mentioned in the report of the Rev. W. F. Cobb, of Multan. The strict seclusion of women of position, "behind the pardah," as the phrase is, especially Mohammedan women, is well known. When this fact is remembered, Mr. Cobb's news is seen to be as astonishing as it is encouraging. The Bishop was Dr. Lefroy, Bishop of Lahore: "Padri Talib, Masih's mother, and his brothers, have all remained Mohammedans; some of them till lately rather bitter ones; and yet they have allowed their brother and his family to live in their midst. His house and the three Mohammedan brothers' houses are practically attached. The Padri invited the Bishop and me down to his house one day, and there we found collected in one room the women folk, the old mother and the brothers' wives and daughters, in all some eight or nine pardah women. They shook hands with us and listened most attentively to a little address the Bishop gave them. He bid them think what a blessing their brother had gained in becoming a Christian; how he had found inward peace, power to overcome sin, and how he had been honoured with a new responsibility in having the care of God's people committed to him. He then urged them to think whether living practically under one roof it would not be better for them to serve one Master, and that the Best. One of the brothers afterwards told me that they would let us visit their women when would not let their own mullahs do so."

Celibacy.

The question of marriage has apparently an unending interest, though we must confess to indifference as to that of the apostles. Still we read that now controversy flourishes over the question whether the Apostle Paul was a life-long celibate or whether he was ever married. The celibate theory is shaken considerably by the scriptural passage in Acts xxvi., 10, where Paul says that when Christians "were put to death I gave my vote against them." The word "vote" is equivalent to the death-ballot, which, it is

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urged, could not have been cast except by a member of the Sanhedrin, and in order to belong to that august body a man was required to be thirty years old and to be a husband. The rule of a celibate priesthood has been adopted in the Roman Church only, and even in it, there are recognized exceptions. But it would be desirable that every Bishop should have a controlling power, which could be modified according to the needs of the diocese or individual cases, so as to prevent young clergy rushing too soon into matrimony.

Moosonee Diocese.

Archdeacon Lofthouse made the most intensely stirring of all the addresses delivered at the Church Missionary anniversary meetings this year. He said: In 1841 mission work was unheard of in Moosonee—that country was a blank even to Salisbury Square. When Bishop Horden went out there was no Christian native Indian there. To-day there is not one heathen Indian in that part of the country. "My own work," the Archdeacon continued, "has been in the North Wind Country (which sounds nearly as cold as it is!). It stretches from the United States boundary line to the North Pole. From latitude 47 to latitude 70 it is inhabited—the southern portion by our own countrymen. Between latitude 53 and latitude 70, 1,000 miles, you are outside the bounds of civilization, and in a land peopled by scattered Indians and Esquimaux. Nineteen years ago nothing had been done for the latter. Now, though we must labour where the cold is extreme (40 degrees below zero), I have known people come to church from outlying districts 25 miles away. I have known Indian mothers bring their babies 150 miles to be baptized; I have known a man walk 200 miles that he might kneel with us at the Lord's Table, afterwards walking 200 miles home again. The religion of Christ has taken a great hold upon these people. Ninety-eight per cent. of my Indians have morning and evening family prayers. I do not claim that my people are perfect. Could you, my brother workers at home, say it of your people?" The Archdeacon has quite recently penetrated northwards 2,500 miles from a railway station, tramping for ten months on snow-shoes, and sleeping night after night in the snow.

The Old Order Changeth.

The demands upon bishops are growing so onerous, that thinking men fear that those learned prelates, who have been the glory of the Anglican Church, are going, that scholarship is in danger of being passed over in these bustling days, when the Bishop of a diocese is expected to devote himself to organizing and directing, and answering correspondents, and is regarded as "something between an ecclesiastical stipendiary magistrate and the editor of a religious newspaper." The recognition of such a danger, if it exists, is one safeguard against its occurrence.

But there are others of a more sordid character. We all know the insufficient incomes of our own bishops, but it was a shock to hear that the late Bishop of London suffered much anxiety through the claims and charges in which his office involved him. The present Bishop of London says: "It may surprise some of you to hear that the bishops share the poverty of the clergy. There is no greater fraud in the world than the so-called 'opulence of bishops'—and I am now confronted by the most appalling financial crisis that I have ever faced in my life through my elevation to the See of London. Dr. Creighton was oppressed by the same incubus, his entrance into the diocese having absorbed all his past savings and the proceeds of his literary work. With enormous rents and taxes the income of the office is scarcely adequate to meet the costs. For myself, I made the other day a 'ballon d'essai' with regard to letting Fulham Palace, but found the diocese disapproved of the scheme." Evidently there is something rotten in the system which lays such enormous initial expenses on those who undertake the responsibility of one of the great English Sees. It is a matter deserving the attention of the Church Reform League, if anything can be reformed in an Established Church.

Abstinence.

We recently read a paper by Mr. John Dunbar, which contained advice as to caution in requiring a lifelong pledge from persons morally weak. "There would be little need for temperance work were it not for what was known as the 'weak brother,' who had the life-long pledge administered to him, though with the almost certain result that after a while the solemn obligation would be broken. This was not as it ought to be. What about the loss to general character, which must be the result of repeatedly-broken vows? Might it not be a question if the victory over the besetting evil could at all counterbalance the still greater evil of habitually accustoming people to think lightly of their recorded promises. To make simply one part of the scaffolding of character-building secure, while the structure itself was off the plumb or undermined, did not deserve the name of 'moral reformation.'" This is excellent advice. Fortunately Canada is a temperate country and there is no need of extravagant statements or extreme pledges. To illustrate the change in social habits the story is told in "Good Words," of Lord Chancellor Brougham, who was reputed as too fond of wine, being rebuked on the point by Father Mathew, the celebrated Irish temperance advocate. The latter insisted on investing the Lord Chancellor with the green ribbon and gold medal of the Total Abstinence Society. "I'll tell you what I'll do," said Brougham, "I'll take the ribbon to the House, where I shall be sure to meet old Lord — the worse of liquor and put it on him." As the peer referred to was notorious for his deep potations, the announcement caused much merriment. A few evenings later, Brougham met

him in the House of Lords. "Lord —," said he, "I have a present for you from Father Mathew," and he passed the ribbon and medal rapidly over the old peer's head. "Then I'll tell you what it is, Brougham, I'll keep sober from this night," exclaimed the other, and to the amazement of all his friends, he remained faithful to his vow.

Divorce.

The subject of divorce is such a knotty one that it is difficult to touch upon it without creating a discussion. At the same time, it is well for members of the Church to know where they stand with regard to the matter. Our friends in the neighbouring Republic have a free and easy way of getting over difficulties, and removing hindrances that we would do well not to follow too slavishly. The diverse divorce laws, existing in the different States, and the facilities offered for fracturing the marriage bond, must before many generations bring the rulers of that great country face to face with problems beside which the solution of the millionaire incubus and the labour problems are mere child's play. The leaders of the Church in the United States are aware of the fact, and speak out from time to time with no uncertain sound. A certain class of journals in this Dominion are advocating a Divorce Court. It will be a sorry day for Canada if ever such clamour is complied with, and a Divorce Court established. The Church of England has never given sanction to absolute divorce with permission for remarriage. The daughter Church in Canada stands by her Mother in this as in other matters of doctrine and discipline. The Church permits judicial separation—in other words, the separation of married persons during their lifetime, without power to either of them to contract a second marriage. The Parliament of England passed, in 1857, the Divorce and Matrimonial Causes Act. By this Act, the State took out of the hands of the Church her ancient jurisdiction in matrimonial causes. By this court persons can obtain a judicial separation, such as the Church would have granted, or an absolute divorce, by which both persons may contract a future union. Those who remember the circumstances, know how strenuously the Act was opposed by many of the clergy and laity. A conscience clause was inserted, through which a clergyman could refuse to solemnize the marriage of a man or woman who had been divorced under the Act. In spite, of the loose notions held by some Churchmen, who should know better, the great body of our people stand by the ancient and universal doctrine of the indissoluble character of the marriage union. "We require, however, continual toning up on this and kindred subjects. We look to our Bishops and leaders in Provincial and General Synod to speak with no uncertain sound. The family is the foundation of the State. Anything which weakens the State in its initial stage is a menace which should be met promptly. But, after all, behind utilitarian theories there is the question of what is right.

THE NEW PRIMUS OF SCOTLAND.

A meeting of the Episcopal Synod of Scotland took place in the Chapter House of St. Mary's Cathedral, Edinburgh, on Thursday, August 29th., when the Right Rev. James Butler Knill Kelly, D.D., Lord Bishop of Moray, Ross and Caithness, was elected unanimously Primus or presiding Bishop of the Scotch Episcopal Church, in succession to the Right Rev. Hugh Willoughby Jermy, D.D., Lord Bishop of Brechin, who has resigned the office owing to continued ill-health. The following is a synopsis of the various posts of work occupied by the new Primus of Scotland since his ordination to the diaconate. The Most Rev. J. B. K. Kelly, D.D., was educated at Clare College, Cambridge, of which college he was a Scholar and Theological prizeman. Ordained deacon in 1855, by Bishop Davys, of Peterborough, and priest in the following year, he served his first curacy at Abington, Northants. Soon after his ordination as priest, he was appointed resident chaplain to the then Bishop of Sodor and Man (the Hon. and Right Rev. Horatio Powys), and in 1886 became vicar of Kirk Michael in that diocese. In 1864 he was attracted to Newfoundland by the desire to share, and, if it might be, to lighten the labours of the Apostolic Bishop Feild, who for thirty-two years worked with rare and self-denying devotion in one of the most arduous and trying dioceses in the Colonial Church. After having served for two years as Archdeacon of Newfoundland, and vicar-general of the diocese, he was consecrated as Coadjutor Bishop in 1867 by Archbishop Longley, of Canterbury, assisted by Bishop Claughton, then of Rochester, afterwards of St. Alban's, and Bishop Trower, of Gibraltar (formerly of Glasgow and Galloway), who reminded the newly-consecrated Bishop that he was thus brought into the line of the Scottish succession. Bishop Kelly succeeded to the See of Newfoundland on the death of Bishop Feild, in 1866, but the thirteen years of labour in a diocese extending from Labrador to the Bermudas had overtaxed his strength, and successive attacks of illness compelled his resignation and return to England in 1877. Here he was presented by the Earl of Sef-ton to the vicarage of Kirkby in the diocese of Chester, and in 1879 became Episcopal Commissary to Bishop Jacobson, at that time Bishop of Chester. Owing to the advancing years and failing health of the aged Bishop, a constantly increasing share of the Episcopal duties fell to the assistant Bishop. On the creation of the See of Liverpool, Bishop Kelly was appointed Archdeacon of Macclesfield, in Cheshire, which office he held until the resignation, shortly followed by the death, of Bishop Jacobson. He then assisted the Bishop of London (Bishop Jackson), who offered him the post of Bishop Commissary, with a prebendal stall in St. Paul's Cathedral, which, fearing that he might not prove equal to the exacting character of London work, he felt compelled to decline.

In the same year, 1884, Bishop Kelly accepted the commission of the Bishop of Salisbury (Bishop Moberly), and until the Bishop's death, in the following year, discharged the whole of the active Episcopal functions in that large and important diocese. In 1885, he was called to the side of Bishop Eden, by the Diocesan Synod of Moray, and cast in his lot with the Scottish Church, gladly placing at her service the experience gained in widely different spheres of work, both at home and abroad.

THE MARTYRED PRESIDENT.

There are few homes under the British Flag where the shadow of a personal grief has not fallen through the sad and untimely death of the President of the United States. Not only has the Great Republic sustained a heavy loss by the removal of its first citizen and beloved Chief Magistrate, but the whole world is the poorer by the cutting short of a noble life. It is difficult for those who believe in a Divine Being who foresees all things in heaven and earth to understand the motive which actuated that unfortunate man to murder in cold blood the brother man who was the choice of a great nation as its Ruler. From the day that Cain lifted his hand to shed the blood of his more fortunate brother Abel, until this day no more wanton and inexcusable murder has been committed, than that which took place in the Temple of Music in Buffalo when William McKinley received his death wound from the hands of the Assassin. We have heard of the hand of steel under that of velvet. Here he had the deadly pistol under the pocket handkerchief. The tragedy was a parable as well as a melancholy fact. There are far too many persons to-day who are willing to reach the one hand in friendship while a deadly weapon is concealed in the other. Talk about exterminating Anarchists, let us wipe out all hypocrisy and each strive to bring about that state which the Apostle enjoined. I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for Kings and for all that are in authority that he may lead a quiet and peaceable life in all Godliness and honesty. There is neither Godliness nor honesty about Anarchists. They are simply murderers with no faith in the origin of all life and no respect for life in any form. The President, in his last period of consciousness, which ended at about twenty minutes to eight on Friday evening, sang the words of the hymn "Nearer My God to Thee," and his last audible conscious words as taken down by Dr. Mann at the bedside were:—"Good-bye all, good-bye. It is God's way. His will be done!" Thus passed to his eternal rest one of the best Presidents who has ever filled the chair of the Chief Executive at Washington at the comparatively early age of fifty eight. The whole world which stood aghast when it heard the direful news of the shooting of President McKinley and which since then has been hoping for the best, buoyed up by the re-assuring news of his ultimate recovery, now joins as a unit in expressing the deepest sympathy with the nation which has been so comparatively suddenly bereaved of its Head and more particularly with those, his widow and his brother and other relatives, who have been bereft of him to

whom they were so deeply and devoutly attached. May God comfort them in this time of sore bereavement.

RESERVATION.

(Communicated).

The fact that two eminent prelates of the Church of England, the Bishops of London and Salisbury, have recently, in opposition to the Lambeth "opinion," decided to permit, or at least, not to forbid, the reservation of the Blessed Sacrament for the communion of the sick, cannot fail to arouse a new interest in the whole question of Reservation. The "opinion" had no coercive force, but, nevertheless, a great many were so thankful for such a belated decision, on the part of the English primates, to define the law of the Church, instead of leaving such definitions to such a thoroughly discredited body of lawyers as the Privy Council is when it interferes in questions outside its constitutional jurisdiction, that they manifested a tendency to regard the controversy as ended. This is from every point of view to be regretted. Granting that the practice of Reservation is illegal, according to a strict interpretation of the rubric, there is no reason why wise concessions ought not to be made to meet modern needs. Conditions of life, especially in towns, have changed considerably since the Reformation, and the Church ought to be able to adjust herself to these new conditions. Life consists in the continuous adjustment of the organism to its environment, and the Church is unquestionably an organism. And, besides, the Prayer-Book was made for man, not man for the Prayer-Book; and when rubrics become so procrastian that they hinder the Church in her mission they ought to be altered. It is a simple matter of fact that Reservation for the communion of the sick is necessary in every large industrial centre. A man is so seriously injured sometimes by machinery that there is no time to hunt up the necessary communicants to partake of the Blessed Sacrament with him, or to perform a function lasting at least fifteen minutes, before death claims him. In such a case, what is the priest to do? Is he to observe the rubric and watch his parishioner die without the Bread of Life, or is he to remember that "God will have mercy and not sacrifice," and disobey the rubric? Again, there are houses in every town parish and in very many country parishes, where the Sacrament cannot be celebrated with the reverence, not to say the cleanliness, which the case demands. The writer has more than once obeyed the rubric, as commonly understood, at the risk of serious illness to himself. Has the Church the right to expose the lives of her priests to a danger which could be avoided by a prudent concession to the force of circumstances which the reformers could not foresee? There are some who speak and write as though the legislation of the Reformation period were absolutely final. There is no reason to believe that it was meant to be so. There never was, perhaps, a period in the history

of the Church of England, in which we have less reason to look for legislative finality than the period between 1547 and 1602. Nor in the history of the Church did pride and prejudice so obtrude themselves into theological controversy as then. Men showed themselves unable to appreciate their opponents' honesty, or learning, or point of view. Luther was coarse in his controversial manners and methods, and many Englishmen, both in the Protestant and Roman Catholic ranks, were not far, if at all, behind him. Many of the controversies of the time were about words only, but the controversialists on both sides were so blinded by passion, or at all events so intent upon emphasizing that aspect of the truth, which they considered most necessary, that they overlooked altogether the bias of their opponents' terms. Extreme begat extreme, and legislation was brought into existence, which, in suppressing a temporary abuse, deprived the Church of some beautiful and instructive custom. The abrogation of the Ornaments' Rubric, by the revisers of 1552, is a case in point. To get rid of the vestments, which they supposed implied, more freely than they thought good, the sacrificial aspect of the Holy Communion, they cut the Church of England temporarily adrift from a universal custom of the Church Catholic. In such an age it is impossible that final legislation could be secured, and hence the duty incumbent upon rules in the Church of making such adjustments from time to time as will enable her to adequately perform her functions. There is good reason to believe, however, that what is demanded in the present controversy is not alteration of the rubric, but impartial study of it. Considered in the light of contemporary history, it no more forbids Reservation, than the Black Rubric forbids eucharistical adoration. Nor does the 28th Article forbid it. The latter is, when looked at in combination with contemporary documents of equal authority, a mere historical truism, with probably a side reference to processions of the host; the former was aimed, not at the Catholics, who reserved the Sacrament, but at the Puritans who deprivileged it. Let us examine the evidence. The first Prayer-Book of Edward VI., the priest was ordered to "reserve as much of the Body and Blood as shall serve the sick person." In 1552, this rubric, directing Reservation, was omitted, and hence it is argued the practice was forbidden. But omission does not necessarily imply prohibition. If it did, processional and recessional hymns, collections, unless at celebrations of the Holy Communion, sermons at Evensong, and at Matins, unless when the ante-communion is read, are all prohibited. But no sane man would push the principle that omission is prohibition, so far as to abolish these customs. But obviously if the principle is a good one, it ought to apply universally and not merely to a few things which the average Protestant regards as Romish. Short, then, of an explicit condemnation of the practice of Reservation, we have no reason to believe that the simple omission of a

rubric implied the discontinuance of the practice. The two marginal rubrics, directing the priest to perform the Manual Acts, which were found in the Prayer-Book of 1549, were omitted in 1552, and also in 1559, but it would be perilous to argue that the Manual Acts were forbidden. The fact is that some rubrics, which were necessary in 1602, were by no means so in 1552, for the clergy were then in possession of a well known traditional order of ceremonial, which in the anarchy of the Puritan ascendancy, had been forgotten. In 1550, the practice of Reservation met with no condemnation.

(Continued next week).

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FAMINE WORK IN CHINA AND INDIA.

With very grateful thanks I acknowledge the following contributions: Anon., \$5; Rev. C. E. Sills, Winchester, \$2; collecting box at Bible House, 40c.; collecting box North Toronto post-office, 35c.; Cole's confectionery, 67c.; Master Eric Steele, Ottawa, \$1; the Misses Matheson, Perth, \$4; Friend, Stittsville, 50c.; Christ Church, Woodburn, \$2.62; St. George's, Taplestown (per Rev. G. B. Bull), \$1.75; Friend, Toronto, \$15; collected by Miss Laura Privat and Miss H. Slumskovsky, Williamsford, \$11.30; Two Sisters at Corbett, \$1; Friend, Toronto, 50c.; Mrs. W. A. Hamilton and her little daughter, \$2; Miss M. E. Austin, Quebec, \$10; Daisy Mackay, Toronto, \$2. Some of the offertories quoted above have been made in country mission churches, where probably it required some self-denial to give to objects outside their own direct needs. Could not some of our city churches do something of the kind, probably the rectors of our parishes would be quite willing to allow contributions marked for the China famine sufferers to be placed in the offertory plates, or better still speak to their congregations about the terrible distress, the numbers who are dying for want of bread, and ask them to give something to save them from starvation. Ten cents a day will save a small family, 20 cents will save a life for a week, \$5 will save six lives for one month. This surely is making money go a long way, and many no doubt will feel deeply thankful for the opportunity of bringing relief to those who are ready to perish, by giving "Alma of their goods," and may all these generous souls be rewarded by Him who has said "Inasmuch as ye have done it unto one of these, ye have done it unto Me." Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Crapaud.—St. John's.—The corner stone of this church was laid on Monday afternoon, the 9th inst, with impressive ceremonial, Ven. Archdeacon Reagh officiating, and service being said by the rector, Rev. C. R. Cummings. Among those present were Sir Louis H. Davies, Judge Fitz-

gerald and wife, Judge Warburton, Hon. Premier Farquharson, Mr. Horace Haszard and others who went from Charlottetown by the steamer Brant. The clergymen present, besides those above named, Revs. Leo. Williams, Charlottetown; T. C. Mellor, Summerside; G. C. Robertson and G. F. Dawson, Tryon. Addresses were given by Judge Warburton, Judge Fitzgerald, Sir L. H. Davies, and brief remarks were made by Hon. Premier Farquharson and Rev. G. C. Robertson and G. F. Dawson. The offerings amounted to \$177, and tea and refreshments, served by the ladies, netted \$75 more.

Sydney.—The Rev. George Haslam lately canvassed this parish for the Twentieth Century Fund, and succeeded in raising the sum of \$1,000 or thereabouts for that object.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—On the 6th of August the Rev. William Jaffrey passed to his rest, after a faithful ministry of more than fifty years. In June, 1851, he was ordained to the priesthood by the late Bishop Medley and placed in charge of an enormous Mission, embracing Stanley, Canning and St. Mary's. He served the whole of this Mission with great zeal and energy for many years, and after it was divided into several parishes he continued his labours in St. Mary's until increasing years led to his resignation. A beautiful parish church and a large Church Hall are abiding memorials of his work. Till within a few months of his death he was able to assist frequently in the services at the parish church of Fredericton. The clergy of the deanery of Fredericton and several from St. John, took part in the impressive Burial Service, walking in their vestments from his house to the church and carrying the body to the hearse and to the grave. May he rest in peace. The above communication would have been sent before but owing to the vacation of the Editor it was thought advisable not to send it until after his return and the resumption of the issue of The Churchman.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—His Grace the Lord Archbishop of Montreal on Tuesday, Sept. 10, celebrated the 86th anniversary of his birth. During the course of the day he was the recipient of many congratulations from his own diocesan clergy, as well as from his confreres in the House of Bishops, all of whom are at present in the city. In spite of his advanced age, the venerable metropolitan continues to exercise the functions of his office without the assistance of a coadjutor. He is in the enjoyment of splendid health. The Archbishop was born in Truro in 1815. In early life he went to Newfoundland, where he became a lay reader of the Church of England. In 1840 he proceeded to Quebec, where he was admitted to the diaconate, and in 1841 was admitted to the priesthood by the late Bishop Mountain. He acted as missionary for some time, and in 1842 he became incumbent of Lachine. He was, after six years' service, called to St. George's church, where he remained for thirty years, first as assistant and afterwards as rector. He worked in St. George's church until he was raised to the episcopate. His career has been marked by great spirituality and energy. He was always fond of work, and his great strength stood him in good stead as rector of St. George's, in connection with which his great administrative ability is still remembered. Indeed, this quality—this ability to administer—is still most marked, and it has been said by those nearest to him that in these last years of his life he has shown more ability in this direction than

Hon. Premier and others who steamer Brant. se above named, vn; T. C. Melson and G. F. given by Judge L. H. Davies, Hon. Premier bertson and G. ed to \$177, and e ladies, netted

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In June, 1851, od by the late ge of an enorm- Canning and St. of this Mission any years, and parishes he con- until increasing beautiful parish all are abiding n a few montis ist frequently in of Fredericton. ericton and sev- the impressive vestments from ing the body to May he rest in on would have vocation of the not to send it sumption of the

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Archbishop of celebrated the ring the course many congratu- ergy, as well as of Bishops, all ity. In spite of etropolitan con- his office without is in the enjoy- Archbishop was life he went to a lay reader of he proceeded to the diaconate, the priesthood e acted as mis- he became in- after six years' urch, where he as assistant and in St. George's episcopate. His spirituality and work, and his lstead as rector with which his ill remembered. o administer—is n said by those years of his life is direction than

ever before. Moreover, it has been claimed that his sermons and pastorals show a breadth and comprehensiveness with which the compositions of earlier years could not compare. His Grace has always held the threads of the large diocese in his fingers, knowing every interest, understanding every detail. He is sympathetic, while firm and uncompromising where principle is concerned. His Grace is much beloved by his clergy and people, and this not so much because of dazzling gifts of oratory as because of a large heart, a sound judgment, and a loyalty to the Church which few chief pastors have equalled. Under his administration the diocese has greatly prospered. His Grace has always taken a deep interest in moral and social reform. He is an ardent temperance advocate; he has stood for purity and righteousness in civic life; he was one of the originators of the Citizens' League. He has been willing to co-operate with other bodies and denominations in large matters which affected the community as a whole, but his first thought, his best love, has been given to the work of the Church of which he was chief pastor. At his great age he still travels the length and breadth of the diocese, advising and directing and performing the rite of confirmation, often exposing himself upon long drives in the rural parts. His intellectual ability is unabated; his voice is strong; his eye clear, and clergy and people unite in the prayer that His Grace may have many more years of usefulness before him.

The Provincial Synod.—As a preliminary to the opening of the synod divine service was held in the cathedral at 10.30 on Wednesday morning, the 11th inst. Wet weather prevented the procession of the bishops and delegates, both lay and clerical, from proceeding to the cathedral from the Synod Hall by way of University street as had been at first intended. The bishops and clergy instead robed in the Chapter House. The Bishop of Ontario sang the Litany and the bishops of Toronto and Quebec read the Epistle and the Gospel, respectively, in the ante-Communion Office. His Grace, the Archbishop, preached the Synod sermon, choosing for his text the words: "In the last day, that great day of the Feast, Jesus stood and cried, saying, if any man thirst let him come unto Me and drink," St. John, vii., 35. The discourse, which was delivered in a strong, clear voice, was an eloquent plea for closer communion with Christ—closer communion as individuals, and as a branch of the living Church of Christ. His Grace showed how close that communion might be. It might be closer in the heart of the individual than it was in the days of his flesh, when he blessed the little children, when he made wine at the marriage feast. There might be complete identity. There might be apprehension of Christ. This might come through the ordinances of the Church or in other ways. He urged all to be instant in prayer. They were ambassadors for Christ, beseeching men, in His name, to be reconciled to God. Christ was their great intercessor. He presented their prayers to God, he interceded, and God always heard Christ. Christ was in their midst at that moment. The spiritually-minded would feel and know that. He was near; he was intimate. He was the Head of the Church. He was interested in all they did and said. The work of the Church could be helped by the meeting of Synod, or it could be retarded. Anything that would breed discord could not be of the mind of Christ. They had a glorious position, but they had tremendous responsibilities. Christ was real at the last supper, He was real at the marriage feast, but He was more real now than then. He deprecated all self-glorification, as wounding the spirit of Christ. Injury could be done by not heeding the monitions of Christ's spirit. Whatever work might be undertaken should be carried out in the spirit of Christ. Christ had made a full and perfect sacrifice for the sins of the world, but it behooved them all to carry on the work of the head of the Church with a single eye to the glory of God. They should seek for the mind

which was in Christ. They should pray for that identity which would make them seem as one with their risen Lord. The Archbishop dwelt upon the need of constant prayer. He urged that all should be anointed by the spirit of Christ, so that the work of the Synod might redound to the glory of God.

The regular business sessions of the Provincial Synod were commenced in the Convocation Hall of the Diocesan Theological College on Wednesday afternoon, when the Archbishop and bishops of the Upper House visited the Lower House and formally opened the afternoon's session. In doing so His Grace, Archbishop Bond, made a short address, in which he referred to the deaths of the late Archbishop Lewis and the late Canon Spencer. In regard to the former, he said that the sense of the loss of the late Metropolitan was present with, and weighed very heavily upon, every member of the Synod. The late Metropolitan had taken part in seventeen sessions, and had contributed largely by his wise counsel to the formation of the present Synod system. He continued with unabated zeal to take a leading part in the progress of that system, which to-day so faithfully carried out many of the behests of our Church. He was keen of intellect, wise in council, of a loving spirit, and ever watchful over the interests of the Church. The unexpected death of Canon Spencer, the hard working, clear-headed secretary of the domestic and foreign missions, demanded the expression of their sense of his value, and of the loss sustained by the Mission Board, of which he was the mainspring. They had to mourn the loss of other members of the Synod, to whom reference would be made by a special committee. As the schedule of business of the present session was in the hands of the members of Synod, it only required that attention be drawn to one or two subjects. The question of the relations existing, or to exist, between the General Synod and the Provincial Synod would have their very careful scrutiny, and well-considered decision, as involving the vigorous and harmonious action of the Church. Care would be taken lest there should be during the transition state anything approaching dislocation, or paralysis. And growing out of their decision would necessarily appear a mature plan for consolidating and promoting the mission work of the Church in Canada. A united effort should be made to set at rest certain anxieties which had been, and are, agitating the members of the Church concerning marriage and divorce. If it were possible, no room for doubt should be left as to the mind of the Synod on this matter. (Applause). The bishop of Tasmania had written to the Primate of All Canada on behalf of the Church in Australia, inviting the Church here to co-operate in a twentieth century effort throughout the Anglican Church. It would be a gracious act to give counsel in this behalf. As the year passed on, the memory of our most loved and gracious Queen clung more closely around our hearts. This was well. The influence of her life and reign would be felt for greatest good in generations yet to come. Her son, Edward VII., had succeeded to an Empire of loyal hearts, and amongst the foremost was the Church in the Dominion of Canada. (Applause). Now his son, the Duke of Cornwall and York, with his gracious spouse, was visiting that great Empire. They were receiving the warmest welcome of loyal hearts, and we waited to render our deep-felt homage. Whatever the census might say respecting population, the position of the Church in Canada to-day was most stimulating. Her influence for good was strongly felt. Her zeal and energy were recognized with admiration. As members of that Church their responsibilities were correspondingly wide. Let them individually keep full in view their accountability to the Great Head of the Church. His Grace concluded by expressing deep gratitude for the presence of Dean Carmichael, whom he asked to act as chairman until a prolocutor was appointed. The bishop of Toronto, on behalf of the bishops of the ecclesiastical province, formally

notified the Synod of the election of Bishop Bond as Metropolitan and Lord Archbishop of Montreal. His Grace the Archbishop and the bishops then withdrew to their own deliberations, and the roll of delegates was called, the clerics by the clerical secretary, Ven. Archdeacon Evans, and the lay by the lay secretary, Mr. J. J. Mason.

After the withdrawal of the bishops, the house proceeded with the election of a prolocutor, which resulted in the elevation of the Very Rev. Dean Carmichael, of this city, to that dignity. The reverend gentleman was then conducted to the House of Bishops, where his election was announced to the prelates. On his return the prolocutor appointed the Very Rev. Dean Innes, of London, Ont., as his deputy. He also nominated Mr. Justice, of Dorchester, N.B., and Dr. L. H. Davidson, of Montreal, as his assessors, and the following as a nominating committee: Ven. Archdeacon Kaulbach (convener), Judge Savary, Ven. Archdeacon Roe, Capt. W. H. Carter, Canon Cayley, Mr. N. W. Hoyles, Ven. Archdeacon Neales, Mr. A. C. Fairweather, Ven. Archdeacon Naylor, Dr. T. P. Butler, Canon Richardson, Mr. Charles Jenkins, Dean Smith, Chancellor Walkhem, Canon Bull, Mr. K. Martin, Ven. Archdeacon Bogert, Judge Senkler, Rev. James Boydell and Mr. G. S. Wilgress. Other officers elected by the Synod were: Clerical secretary, Canon Clark, Ancaster, Ont.; lay secretary, Mr. J. J. Mason, Hamilton; treasurer, Mr. Charles Garth, Montreal; auditors, Mr. H. J. Mudge and Major Bond. The report of the treasurer was read, and showed a favourable balance of \$956. The Rev. Dr. Langtry gave notice that he would introduce a motion for the adoption of a loyal address to the King. He also stated that he would move that an address be presented to Archbishop Bond, congratulating the most reverend prelate on his elevation to the dignity of Metropolitan.

The Upper House asked the concurrence of the Lower House in a resolution, "that the Synod, as its first business of the present session, desires to express to the President of the United States of America its horror at the attempt recently made upon his life, and its profound gratitude to God for the tidings indicating that a life of such supreme importance to the people over whom he presides is likely to be preserved. The Synod also takes this opportunity of saying that it trusts the true principles of Christianity may permeate the nations of the world that the sentiments which are said to have actuated the deed of the would-be assassin may be extirpated from the hearts of all persons." The resolution was concurred in. The following notice of motion by the Rev. C. L. Ingles, which had been received by the secretaries, was then taken up: "That this Synod do recommend action upon the lines of the system known as the Gothenburg system, as the best system for control of the liquor traffic and the promotion of true temperance reform."

In speaking to the motion, the Rev. C. L. Ingles said that its intent was that they do their part in seeking to remove from our people generally the temptations which arose from the present control of the liquor traffic. While we in Canada could congratulate ourselves, there was ample room for very great improvement. He explained the system, which, he said, was growing in favour in many places. They might not all be in favour of prohibition; but they felt that something must be done to lessen the traffic. The motion was seconded by the Rev. W. J. Ancient, who considered that the sooner some action was taken the better. We all knew that Canada had been growing very slowly, according to the census; still we were going ahead, and as places were built up there would gather in and around them strong influences for liquor. The Rev. Canon Iffland said that the Gothenburg system was one about which only little was known in this country, and the question was, would it be possible, under the present condition of political relations, to adopt the system, or some modification of it. He moved as an amendment: "That in view of the acknowledged evils of intemperance and the manifest duty of the Church to use every possible

means of reducing them, a joint committee of both houses be appointed for the purpose: 1. Of ascertaining whether some modification of the Gothenburg system may be feasible, under the present conditions of the liquor traffic in this country. 2. Of adopting some means of introducing the system wherever in any parish the circumstances seem to hold out any hope of success." This was seconded by the Ven. Archdeacon Allen, and after some little discussion the Rev. C. L. Ingles withdrew his motion in favour of this.

The membership of the Synod was considerably augmented on Thursday forenoon. After routine, the debate on the Gothenburg system of regulating the liquor traffic was resumed by Mr. C. N. Broome, who, in a speech of more than an hour's duration, described the Gothenburg system to condemn it, and the prohibition system, to applaud and defend it, as the only true solution for the evil of the drink system. Mr. Broome was thoroughly familiar with the details of the Gothenburg system. He was fortified by figures, by reports, by the findings of special commissioners, and he found that the Gothenburg system was a failure. It made drinking respectable. It provoked young men to go into public houses who would otherwise be ashamed to do so. It encouraged a spurious philanthropy, by the revenue which was derived from the sale of drink, and which was distributed throughout the community. It gave a desire on the part of the taxpayers for the encouragement of drinking habits, seeing that the more drink the less taxes would have to be paid. It brought young girls into the business. It increased the sale of beer, which was made stronger to meet the public demand. And it led to increased drunkenness, as the figures showed. Eminent men in England had studied the system, only to condemn it. Gothenburg was more drunken than similar towns in England under the ordinary license system. Mr. Broome's argument was very elaborate, and his figures always ready. Having condemned the Gothenburg system, he proceeded to advocate prohibition. He did not say it was a sin to drink. He did not touch upon the Scriptural question. There were many crimes which were not sins, and there were sins which were not crimes. It was not a sin to drive a fast horse, but it was a crime in Montreal to drive a fast horse at the rate of ten miles an hour. He did not want to interfere with the individual taste or liberty. He wanted to abolish the saloon system, and the only way to do so was to prohibit the system by law. Did prohibition prohibit? It did and it did not. Prohibition would never prohibit of itself. It would prohibit if you enforced it. A gun would not go off of itself. It would go off when the man behind it pulled the trigger. It might be said that it was an invasion of liberty. Well, we were under prohibition all the time. The ten commandments were a great prohibitory law, and we were under it at this moment. God, the author of these commandments, had not abrogated them because they were inconvenient. A man had liberty to swing his fist about his head, but the moment that first touched his (the speaker's) nose, that moment the man's liberty ceased. Prohibition had been prohibited in the State of Maine. (Oh, oh!) There were hundreds of towns in the state in which not a drop of liquor could be obtained. He would give five dollars for every drink which could be obtained to-day. The present sheriff had offered fifty dollars, so that the speaker did not stand to lose much money by his offer. There had been drink sold in Portland, in Bangor, in other places. But that was because of politics. When the present sheriff in Portland undertook his duties he found hundreds of places in which drink could be obtained. Prohibition did not prohibit except you wanted it to. The sheriff was not a politician, but a straight independent officer, and so in the city of Portland prohibition prohibited. And Maine, which was once the poorest state in the Union, had become one of the wealthiest under prohibition. A number of lawyers had recently visited Portland and they tried in vain to get a drink in the city, under the present administration. Of course no prohibition

law would bar out liquor for medicinal, mechanical or sacramental purposes. The true solution was prohibition, although prohibitionists had frequently been called fanatical. He did not call himself a fanatic. He simply said that here was an evil, which could never be crushed by making it respectable, which could never be plucked out by making it profitable to the community, but which could be put an end to by putting down the saloon system. He had nothing to say against the individual. He did not make war upon individual taste or preference. The saloon system ruined body and soul, for God had said that the drunkard should not enter the kingdom of heaven; the saloon system was rendering nugatory the efforts of the clergymen whom he was addressing. To temporize was weakness: the Gothenburg system he had proved to be a provocation for drinking habits. There was only one way to get rid of an evil which the Church recognized, an evil which was spreading all the time, and that was to put it down by law. On the other hand, Judge McDonald, in an eloquent speech, denied that prohibition had ever prohibited, and cited Maine itself to prove his contention. The speaker described how drink could be obtained in Maine, and quoted from a recent article by Professor Dwight, in *The Forum*, to the effect that Maine was the most heathen state in the Union—religion and morality being at an appallingly low ebb. So that prohibition, whatever else it may have done, certainly had not helped religion or morals in Maine. The judge glanced at the western prohibitory states to prove that prohibition was a mockery. He had seen the violations of law himself, and they all knew what Carrie Nation had found—Carrie with her hatchet, who found bars where none should exist. Mr. Broome was a high-minded man, and a well-known prohibitionist. He sympathized with his position. But no free people would consent to a prohibitory law. He was glad to see that the Laurier Government, in view of the very small majority, had refused to take any steps looking towards a prohibitory law. They had to face facts, and the facts were that prohibition did not prohibit. Mr. Broome himself acknowledged that in Gothenburg they sold more beer, and had to make it stronger. The Church of England had advocated the cause of true temperance. She had been in the van, and always would be in the van, on this question. The Synod, he felt sure, had as much desire as Mr. Broome to see mere drinking places, which only sold liquor, abolished. In the Old Country, where the clergymen controlled the public house, there had been a certain measure of success resulting. The conditions were different here, but the whole subject needed careful attention at the hands of the committee to which it was to be referred.

In continuation of the temperance debate, on Thursday afternoon, the 12th inst, at the Synod, N. W. Hoyles, K.C., of Toronto, moved the following amendment: "That this Synod, deploring the widespread evils of intemperance, and recognizing the obstacles that it presents to all Christian effort, impresses most earnestly upon the clergy and laity the importance of studying and promoting all means of temperance reform, and both by example and influence doing everything in their power to influence public opinion in the matter, and more especially urges the formation in every parish of this ecclesiastical province of branches of the Church of England Temperance Society, and also bringing pressure to bear upon the proper authorities to bring about a reduction in the number of licenses and a more strict enforcement of the present licensing laws." This motion was seconded by the Rev. Rural Dean Armitage, who did not approve of the Gothenburg system, and yet who felt that the Church should rally to the temperance societies within her own pale, and do all in its power to advance the interests of true temperance. The Rev. F. G. Scott said that if the prohibitionists would throw in their lot with temperance people, there would be a strong body to bring influence upon public authorities. The Rev. F. G. Scott moved a sub-

amendment to the effect that the Synod endorses the principle of some system which would provide for taking the control of the sale of liquor entirely out of the hands of interested individuals, putting it under governmental authority for proper administration and effective supervision, and would advance as reasons for these recommendations: (a) Such a system would eliminate the element of private profit from liquor selling, as the same would be carried on by an official, whose salary would not be affected by the quantity of liquor sold. (b) It would provide for the inspection of the liquor sold. (c) A commission would be paid upon all non-intoxicating drinks sold. (d) It would make drunkenness in a public house an impossibility, as no drunkenness or disorderly conduct would be permitted. (e) It would provide for the payment of the same revenue to the provincial exchequer, as was now paid by private individuals for licenses. (f) It was proposed to apply the proceeds of the sale of liquor and non-intoxicating drinks to the reduction of the taxes. (g) The appointment was recommended of a committee on temperance to watch legislation on the matter, and when opportunity arises, to urge upon the Government the adoption of such a system of controlling the liquor traffic, acting whenever possible, with the committees of other synods or bodies who may be willing to further the adoption of such a measure.

After a lengthy discussion, in which the Rev. W. J. Ancient, the Rev. C. J. Lewis, Mr. F. E. Hodges, Major Bond and others took part, the Rev. F. G. Scott withdrew his sub-amendment, and the following was added to Mr. Hoyles' amendment:

And that this house respectfully memorialize the House of Bishops to issue a pastoral on this subject to the Canadian Church in this ecclesiastical province, or to embody it in the pastoral to be issued by them at the close of this Synod; such pastoral to be read in every church in this province on some Sunday to be appointed by the bishops.

The prolocutor having left the chair, it was taken by the deputy, Dean Inness, and eventually Mr. Hoyles' amendment, with the addition named above, was carried.

This question came up upon a memorial from the diocese of Montreal, asking that some definite, general and binding rule should be made as a guidance to the clergy in regard to the question of the remarriage divorced persons, and the Provincial Synod, by an overwhelming majority of clerical and lay votes, adopted a motion, the effect of which will be to make the bishops responsible for all such remarriages in the future. By the terms of the motion, which is to be incorporated into the canon law of the Church, "no clergyman of the ecclesiastical province of Canada (which includes the civil provinces of Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island), shall knowingly solemnize a marriage between persons, either, or both of whom have been previously married, and have been divorced, during the lifetime of the other party to the first marriage, without reference to the ordinary, except where such persons desire to be reunited to each other."

This question of the remarriage of divorced people has been a subject of debate at all the recent meetings of the Provincial Synod. Up to the present, however, it has been difficult to obtain a definite pronouncement on the subject, as it was felt that the question was one that should be settled by the General Synod, which embraces every diocese in the Canadian Church. The General Synod, however, itself was unable to come to a definite decision in regard to the matter, and accordingly steps were taken to again refer the question to the Provincial Synod, in the hope that a canon would be introduced defining the duties of the clergy in regard to the vexing problem. At the meeting of the Synod of the diocese of Montreal in February last, it was decided, in view of a scandal that had arisen some time previous, in one of the

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churches of the diocese, as the result of the marriage of a divorced to another person, to memorialize the Provincial Synod to give an unmistakable pronouncement on the subject of the remarriage of divorced people, for the guidance of the clergy of the ecclesiastical province. That pronouncement was made yesterday afternoon, on the motion of Dr. L. H. Davidson. He moved "That the prayer of the memorial from the Synod of the diocese of Montreal" (which asked that the Provincial Synod might be pleased, at its present session, to enact some definite, unmistakable and universal rule for the guidance and instruction of the clergy of this province touching the remarriage of divorced persons), "be granted, and that it be resolved that the following paragraph be added to Canon 16, within the prohibited degrees: 'No clergyman of this ecclesiastical province shall knowingly solemnize a marriage between persons, either or both of whom have been previously married, and have been divorced, during the lifetime of the other party to the first marriage without reference to the ordinary.'" He said that so far as he was concerned, he would be prepared to strike out the last five words and let the Synod lay it down absolutely that so far as the opinion of that Church was concerned, the law of God should be intact, and no divorced person during the lifetime of the other should be married. But he recognized the difference of opinion which had prevailed, and as he was ready to give, so he hoped that he was ready to take. It was shocking, and it was an injustice, that one priest in one parish in a great city like Montreal, might be able to open the doors of his church and allow the marriage of persons well known to be divorced, because there was no canon on the subject.

Chancellor Walkem seconded the motion, and quite concurred in the idea that the matter be not referred to the ordinary at all, and that the canon be made definite. If one ordinary had one idea and another had another, there would be introduced a conflict in the work of the Church. It seemed to him, when the matter came down in the shape in which it was that day, they could do nothing but accept it. Judge McDonald moved, seconded by Rev. E. P. Crawford, that the words, "without reference to the ordinary," be stricken out of the resolution. The judge held that in these days, when the standard of morality seemed to be getting lower and lower, the Synod should declare unswervingly upon the question, and declare emphatically that in this ecclesiastical province there should be no marriage of divorced persons. Dr. Davidson accepted the striking out of the words mentioned. Mr. F. H. Gisborne considered that Dr. Davidson's motion, if adopted, would prevent two divorced persons from remarrying, should they desire to live together again. Dr. Davidson thereupon amended his motion by adding thereto the words "except where such divorced persons desire to be reunited to each other." Mr. N. W. Hoyles thought the matter was one that should be referred to the General Synod. By adopting the motion before the house the Synod would be putting itself in opposition to the law of the land, and would decide a question that even the bishops of the Lambeth Conference would not agree upon. He moved, therefore, as a sub-amendment: "That this Synod does not deem it advisable to legislate upon the memorial of the Synod of the diocese of Montreal, but desires that the General Synod be requested to pronounce on the question." This was seconded by the Rev. Canon Low, who said that he should like to see a law upon this important subject prevail, from the Atlantic to the Pacific. It would be a very bad thing if that Synod legislated one way and the western province another. Canada would then be in the same mess as the United States, where a man by just popping over into another State, could obtain what he desired. Such an important question should, therefore, he added, be referred to where it would be discussed by the united wisdom of the entire Church in Canada. Dr. Davidson said that he had consulted with his seconder,

and they had decided to reinsert the words: "Without reference to the ordinary." When the vote was called, Mr. Hoyles' sub-amendment was lost, and by request, the voting on the amendment and the original motion was taken by orders. The amendment was lost on the lay vote, and Dr. Davidson's main motion was carried, the vote being: Clergy, for, 73, and against, 16; laity, for, 24, and against, 17. Dr. Davidson's motion, as adopted, was: "That the prayer of the memorial of the Synod of the diocese of Montreal be granted, and it be resolved, that the following paragraph be added to Canon 16, within the prohibited degrees: 'No clergyman of this ecclesiastical province shall knowingly solemnize a marriage between persons, either or both of whom have been previously married, and have been divorced, during the lifetime of the other party to the first marriage, without reference to the ordinary, except where such persons desire to be reunited to each other.'"

At the evening session, which was presided over by the deputy prolocutor, Mr. Matthew Wilson presented the report of the committee appointed to consider memorials from the dioceses of Huron and Toronto, the Archbishop's remarks, and the notice of motion by Mr. Wilson, relating to the relations existing between the Provincial and General synods. The report will be discussed at a later stage. The Rev. Canon Bland presented the report of the sub-committee of the province of Ontario, of the committee on Religious Instruction in the Public Schools. It stated that in the course of the last three years, there had been observed a deepening interest in the subject, and there had been a recognition of importance. After some discussion, the report was received and the sub-committee continued.

The Synod sat on Friday morning as the Domestic and Foreign Missionary Society of the Church of England in Canada. This was done by the two houses sitting together, under the presidency of His Grace Archbishop Bond. The figures and statements of the triennial report caused a good deal of discussion which, however, was not of general interest. The following large figures indicate the nature of the work, and the degree of interest which is taken in it by the Church at large: The total amount for domestic missions, which passed through the general treasurer's hands (including vouchers sent to him), was in 1898—1899, \$19,535.08; 1899—1900, \$15,699.77; 1900—1901, \$27,913.81. Besides the foregoing vouchers, there were received from the C.C.M.A., representing for 1898—1899, \$1,435.22; 1899—1900, \$934.26; 1900—1901, \$1,135.37. The total amount for foreign missions, which passed through the general treasurer's hand (including vouchers sent to him), was in 1898—1899, \$15,207.64; 1899—1900, \$15,333.62; 1900—1901, \$26,438.84. Total of vouchers only from C.C.M.A.: 1898—1899, \$5,371.03; 1899—1900, \$10,753.59; 1900—1901, \$2,215.58. The Board of Management now pays the missionaries in Japan directly instead of through the S.P.G., as heretofore. This change was made at the request of the missionaries themselves. In the opinion of Dr. Davidson, the change was momentous. It meant a great deal, and he hoped the Church would realize it—every man, woman and child in the Church. In regard to foreign mission work, they now stood upon their own feet. They had no society or agent at the back of them. They were responsible to God for the souls in the districts over which their missionaries had control. It meant more money, it meant more responsibility, it meant or should mean, more prayer to Almighty God. This thought was emphasized by Provost Macklem, who also, while glad that they had attained their majority, hoped to see a great unification of all the missionary agencies in connection with the Church. He did not know whether they could have one secretary for the Women's Auxiliary and the Board of Foreign and Domestic Missions, but he would be glad to see steps taken which should result in a consolidation of all their interests in this direction. He thought that they had advanced

in sentiment in regard to this matter. He hoped that the subject would be considered, because consolidation would make for strength, and they needed all the strength of the Church, more particularly now that they stood alone, in concentration. The Rev. Principal Hackett spoke in the same strain, while, during the forenoon, many cordial references were made to the admirable work of the Woman's Auxiliary, whose contributions showed a steady increase, and which, as an organization, had spread itself over the whole Church territory, increasing the number of its branches, increasing the number of bales sent to the North-West, and elsewhere in the domestic mission field, and pursuing an aggressive policy which showed the greatest possible interest and enthusiasm. This body is separate from the Board of Domestic and Foreign Missions, but, of course, the aim of each is identical—to further the domestic and foreign mission work of the Church. Both at the Provincial and Diocesan synods the question of consolidation has engaged the attention, but so far there has been no action, realizing this result.

Applause was frequent and hearty during the forenoon, as reference was made, in the course of the reading of the report, of increases in the general contributions. The Ascensiontide appeal, for instance, showed an increase of almost five thousand dollars, while the Epiphany appeal showed an increase of nearly ten thousand dollars over the record of three years ago.

Bishop DuMoulin regretted that there had not been a missionary meeting arranged in connection with this meeting of Synod. The practice had been to have such meeting, which had been productive of much good. It would be well to revert to the old practice. He thought there should still be a meeting arranged for—a meeting at which Bishop Courtenay would be able to give an interesting account of the work in Japan, which he had personally seen.

It was decided that a small committee should be appointed to arrange for the renting of the Windsor Hall, if possible, for next Tuesday evening, for the purpose of holding a missionary meeting, at which Bishop Courtenay and the Rev. J. Tucker would speak. The Rev. H. W. Workman, the Cambridge University long distance runner, paid a visit to the Synod during the morning.

(To be continued).

During the morning session on Thursday, the 12th, Dr. Davidson read the draft of an address which had been prepared in advance for presentation to the Duke of Cornwall, and which had been approved by the Governor-General-in-Council. The diction was lofty and dignified while the spirit breathed the utmost loyalty. It was the desire of the Synod that it should not be printed in the press in advance. The House rose to express its assent to the reading of the address, which had been composed by a small committee of the Montreal diocese. Dr. Davidson said the Synod might cherish the hope that their Royal Highnesses would be able to call at the Synod while the House was in session.

The quarterly meeting of the Executive Committee of the diocese of Montreal was held on Tuesday afternoon, the 10th inst. The following clergymen and laymen being present: The Very Rev. Dean Carmichael, Venerable Archdeacon Evans, Venerable Archdeacon Norton, Canon Longhurst, Rural Dean Robinson, Rural Dean Sanders, Canon Ker, D.D.; Rev. J. Gilbert Baylis, D.D.; Rev. Principal Hackett, D.C.L.; Dr. L. H. Davidson, K.C.; Dr. T. P. Butler, K.C.; Mr. E. R. Smith, Mr. Geo. Hague, Mr. E. A. Dyer, Mr. W. H. Robinson, Mr. E. P. Hannaford, Mr. F. H. Matheson, Mr. Richard White, Mr. Enoch Buzzell and Mr. Alex. Pridham. The Archbishop announced the appointment of Rural Dean Harris as a member of this committee, vice the late Rural Dean Brown. The Rev. Dr. Ker presented a report on French work. While speaking kindly of the Sabrevois work, the committee recommended its being placed on the

mission fund for pecuniary help. The report was adopted without discussion. The report on West Brome was read, recommending that the arrearages due the mission fund be remitted. The report was adopted. The report of the treasurer was presented. There was no marked change from the same period last year. The same was the case with the mission fund report. The Ven. Archdeacon Norton gave an interesting report of a visit to the deanery of St. Andrews. The secretary was instructed to ask St. Agathe to procure and have forwarded the usual guarantee agreement required from all parishes receiving aid from the mission fund. A letter from the Ven. Archdeacon Davidson, reported the gift of \$900.92 by will, to be invested as a "Fabric Fund." The amount was ordered to be placed to the credit of the Parochial Endowment Fund. An application from the widow of the late Rural Dean Brown, to be put on the fund for widows and orphans, was referred to the proper committee with power to act. A resolution of condolence with Mrs. Brown was adopted. A sum not to exceed \$200 was voted for decorations on the Cathedral for the visit of the Duke and Duchess of Cornwall and York. Hearty congratulations were tendered by the members of the Executive Committee to the Very Rev. the Dean of Montreal upon his complete restoration to health after a serious illness of some months' duration, and to His Grace the Archbishop upon the attainment of his 86th birthday, and the heartiest wishes were expressed by all present that they might both yet be spared for many years.

Knowlton.—The Rev. W. P. Chambers, the rector of this parish, has been appointed rural dean of Brome.

Stanbury.—St. John the Evangelist.—Some of the friends of Miss Millicent Pendlebury, who is the organist of this church, gave that young lady a pleasant surprise on the evening of August 22nd last when they called at her home, and in order to show their appreciation of her services in that capacity presented her with a handsome ring set with opals and pearls.

A circular letter to the clergy of the diocese of Montreal, reading as follows, has been issued by His Grace Archbishop Bond: "The approaching visit of their Royal Highnesses the Duke and Duchess of Cornwall and York will afford a pleasing opportunity for the manifestation of that loyalty which has ever characterized the Church of England. To this end, amongst other means to be used, I would venture to request that you and your wardens would make provision for the display of flags from the tower or steeple of the church in your parish and from other prominent places, and that if the parishes are not in possession of a flag the same may be obtained and duly flown during the two days on which their Royal Highnesses will be in the city. Any other possible mark of welcome and loyalty that may be within your power would be grateful to myself as your bishop."

Cowansville.—The adjourned annual meeting of the corporation of Dunham Ladies' College was held in this town on Monday, the 9th, the Rev. Canon Longhurst, vice-president, in the chair. The audited financial statement for the past year was presented, and proved to be the most satisfactory of any ever shown in the history of the institution. The college now is self-sustaining. All outstanding liabilities have been paid, and as far as can be foreseen the noble effort of the friends of this Church school have been rewarded by its attaining a position of permanent financial stability.

St. Thomas.—The 60th anniversary of the opening of this church was observed on Monday, Sept. 9th. The Archbishop preached in the even-

ing and dedicated the new organ, which has recently been placed in the church.

St. George's.—The set of ten bells which Mr. A. F. Gault has presented to this church will, it is expected, be hung in time to be rung on Thanksgiving Day. Of the ten, five have already been cast, and of these five, to use a bell-founder's phraseology, three are virgins. By that is meant that on being taken out of the mould they were found to be in perfect pitch, consequently no turning or scraping will be necessary.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Deseronto.—The Church property at the rectory on the Tyendinaga reserve has been greatly improved; the fruit trees and shrubs have been renewed, and the beautiful lawn is now looking its best. Harvest thanksgiving services on Sunday 15 inst., were well attended; churches crowded, singing good, decorations beautiful. The Indian ladies of the church have taken a great deal of pains this year, and their parish church was filled with the fruit and grain, God's gift to them. The date for St. Mark's thanksgiving is announced for the 29th inst. The choir is practising for a special effort. The Sunday school is keeping up. The parish, with Mrs. W. Port Bowen, mourns the death of Mr. W. Port Bowen, her husband, who died on Tuesday, the 10th inst. The funeral was on the 13th. The Revs. E. Costigan and Arthur Grasett Smith officiated.

Wolfe Island.—Trinity.—The parish church has recently been renovated, painted and repaired throughout its interior. It now presents a handsome appearance, and the congregation is to be congratulated thereupon. The greater part of the money was raised by the Ladies' Aid, and the work was faithfully carried out by Mr. T. Milo, of Kingston. The churches are both in excellent repair; Christ Church, at the foot of the island, having been similarly painted and repaired during the Rev. W. T. Lipton's incumbency, while the outside was repainted last autumn, under the present incumbent. A garden party was recently held on Mrs. Cox's lawn at the village of Marysville, near the church. A large number of people were present, and the substantial sum of \$89 was added to the parochial funds after all expenses had been paid. There are many enthusiastic workers in this parish.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

The singers from Westminster Abbey were greeted by another large, and, if we may judge from the amount of applause bestowed upon their various efforts, delighted, audience in the Massey Hall, on Monday evening of last week, upon their return visit to this city. The old English glees and madrigals, which formed so conspicuous a part of the programme on the occasion of their former visit, were noticeable for their absence, but in their place several beautiful sacred selections were rendered, for the most part unaccompanied by any musical instrument, in a manner well worthy of the great traditions which are ever associated with the noble and historic Abbey, from which the sweet singers come. As upon the former occasion, the honours of the evening, so far as solo singing was concerned, were carried off by the little ten-year-old chorister, Master Harold Davies, whose lovely soprano voice fairly electrified his hearers. He was recalled no less than four times, the people insisting upon an encore. Mr. Branscombe sang with great taste and feeling, "The Sailor's Grave," by Sir Arthur Sullivan, and as an encore gave the beautiful Irish song, "The Meeting of the Waters." A novel feature of the programme was a solo by Mr. Walter

Coward, who possesses a falsetto voice of great sweetness and purity, a quality of voice which is but rarely to be found even in England, and which may, with truth, be said to be non-existent in Canada. His fine effort was greatly appreciated, and in response he sang the very familiar old English ballad, "Sally in Our Alley." The Westminster Abbey singers may well rest satisfied with the undoubted success which they have achieved during their initial visit to the Dominion, and all lovers of the Divine art will, we are sure, be pleased to know that there is every probability of their paying another visit to Canada next year, when Mr. Branscombe intends bringing with him a larger following. During the three weeks which they were in this country, for they sailed for home on Saturday last from Montreal, the party from the Abbey fulfilled no less than twenty-five engagements, and by the time they reach London again, will have covered, by land and sea, during the comparatively short space of six weeks, a distance not far short of 7,000 miles.

Grace Church.—The Rev. R. J. Coleman, until lately curate-in-charge of St. Barnabas church, Chester, is now assisting the Rev. J. P. Lewis, at this church.

Whitby.—All Saints.—The fifth annual convention of the Sunday School Teachers' Association of the rural deanery of East York, was held here on the 18th July in the school-house. It was most successful in every respect, and a large number were present, who were welcomed by the rector, the Rev. A. H. Wright, in a hearty manner. The programme was a very practical and instructive one, and much interest was manifested by all present. Some of the discussions were entered into most earnestly. Mrs. Williamson very kindly acceded to the general request to take charge of the question box, and did so in her usual able manner, giving pleasure and satisfaction to all. The members of the local branch of the W.A. served a most inviting luncheon and tea, and much credit is due to the president and members who are ever ready to help in all sorts of Church work. The Rev. Canon Welch's devotional addresses and sermons were most earnest and practical. At 7 p.m., Evensong brought the pleasant and instructive session to a close.

Omeme.—Christ Church.—At a congregational meeting, the following resolution was passed unanimously: Moved by Thomas Stephenson, Esq., J.P., seconded by R. H. Graham, Esq., "That, this vestry, having learned through the secular press that His Lordship, the Bishop of this diocese, has at the instance of the neighbouring parish of Ashburnham, appointed our esteemed rector thereto, thereby severing the connection so happily existing between the pastor and the people of this parish, while fully alive to the serious loss we are about to sustain from this action, we desire to assure Mr. Langfeldt and his amiable and much-loved wife, that they will carry with them our continued good wishes towards them; and we have no doubt that his indomitable energy, kindness of heart and sympathetic nature, coupled with his great and uncommon talent for preaching, will in the near future command the attention, and be sought after by a far more important parish than the one he is now about to be translated to."

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Lowville.—St. George's.—The Bishop of the diocese confirmed twelve candidates on Friday evening, the 6th inst., the two sexes being equally divided in number. The majority of the candidates came from St. John's, Nassagaweya, the mission station of the parish. There was a large congregation present, who listened attentively to the Bishop's earnest address.

HURON.

Maurice Scollard Baldwin, D.D., Bishop of London. Mitchell.—Trinity.—The Rev. J. T. Kerrin preached his farewell sermon as rector of this parish on Sunday evening, September 8th, prior to his departure for Jamestown, N.Y., of which parish he has been appointed rector. The church was filled to overflowing and many had to go away, being unable to obtain admittance. The congregation was one of the largest ever assembled in this place, which bore testimony to the high esteem in which Mr. Kerrin has been held during his seven years' rectorship of this church. On the following evening his parishioners met in the basement of the church and presented him with an address and a handsome travelling case with sterling silver fittings. The Sunday school teachers, choir and King's Daughters at the same time presented him with an illuminated address, and a beautifully clasped pocket Communion service. Mr. Kerrin's departure will leave a great blank, not only in Mitchell, but also in this diocese.

Brookholm.—St. Thomas'.—During the last few weeks we have had visitors to take our Sunday services. The Rev. D. Deacon, M.A., rural dean of Perth, preached in this church on August 18th. Up here to spend a short vacation with his son, Mr. A. W. Deacon, of the Merchants' Bank staff. Advantage was taken of his visit, and an unusually interesting discourse was given. On August 25th, the Rev. Henry Softley took the service, and canvassed the parish the following week for the literature of the S.P.C.K. In this he met with considerable success, thirty-two orders being secured, with sixty in Owen Sound and eighty-eight in Wiarton. The service was taken on September 1st by the Rev. J. R. Newell, M.A., of Markdale, and the sermon was of a practical character. The parish has been highly favoured by these visits, which were agreeable to all concerned.

Markdale.—Christ Church.—The harvest home services were preached in this church on September 1st, by the Rev. G. M. Franklin, of Brookholm. The decorations were very attractive and comprehensive. At the morning service, which included a celebration of the Holy Communion; the sermon was preached from the text Psalm cxvii, 6, and about forty partook of the Holy Eucharist. There was a good congregation present, and the entire service was dignified and reverent. The congregation was much larger at Evening, nearly filling the church. The text was St. Mark iv, 3, and the parable of the sower was exhaustively discussed. The choir acquitted themselves very creditably, under the direction of Mr. Dundass. Altogether the services of harvest praise were eminently successful, and the preacher received many tokens of the appreciation of the parishioners at the close of the day.

British and Foreign.

His Majesty the King has given a donation of two hundred guineas to the Capetown Cathedral Fund.

A son of Rev. Mark Guy Pearse, the Wesleyan minister, has been ordained a deacon in the Church of England by the Bishop of London.

Dean Cowper, of Sydney, New South Wales, has just celebrated his 91st birthday. He is still hale and hearty, and takes part in the Cathedral services nearly every Sunday.

The Jerusalem stones for the cathedral altar at Washington, D.C., which arrived on St. Peter's Day, are now on the cathedral grounds. Other stones are being quarried in the Holy Land near Jerusalem, out of which will be constructed the predella, or standing space before the altar.

The Ven. William Pelham Burn, Archdeacon of Norfolk, in the diocese of Norwich, met with a fatal accident lately when on a mountaineering expedition in the Tyrol.

The spire of St. Bride's church, Fleet street, which is about 250 feet in height, has recently shown signs of weakness, and is undergoing a thorough examination. This spire is one of Sir Christopher Wren's masterpieces.

The vicar of Balby, the Rev. F. H. Weston, lately invited the parishioners of 70 years of age, and upwards, to tea, and despite a very wet day, fifteen persons attended whose united ages came to 1,079 years.

Dr. E. J. Crow, who for the past twenty-seven years has been organist at Ripon Cathedral, has resigned that position. Dr. Crow's predecessor in this office (Mr. G. Bates), filled the position for half a century.

Among the new missionaries whom the C.M.S. is sending out to Uganda is the Rev. W. Chadwick, son of the Bishop of Derry. A daughter of the Bishop, Miss Chadwick, is already at work in the Uganda Mission.

A rose metal tablet, mounted upon a slab of polished black marble, has been erected in the Church of St. Olave, Hart street, E.C., in remembrance of the late Rev. Dr. Povah, who was rector of that parish for upwards of forty years.

Dean Farrar says: "Give me the children of the nation, and in twenty years England will be sober." Dr. Parker says: "Convert the young to total abstinence, and in one generation England will be evangelized."

The English congregation at St. Paulo, Brazil, has resolved to make the South American Missionary Society a benefaction of £200, another example of the extensive aid given by English people abroad to the Church's work in her mission fields.

The vicar of St. Michael's church, Folkestone, is giving a series of organ recitals on behalf of the poor of the parish. The reverend gentleman has complained of small offertories from the large congregations, and says that in four recitals the collection bags contained over 800 threepenny-pieces.

A tablet of rosso antico and alabaster has been erected by public subscription in Hendon parish church to the memory of the late Dr. Scrivener, who was a member of the New Testament Revision Committee. The monument was unveiled on a recent Sunday by the Rev. Newton Mant, the vicar.

Sir Horatio Lloyd, one of the honorary secretaries of the committee which is carrying out the restoration of the south transept of Chester Cathedral as a memorial to the late Duke of Westminster, announces that the total cost will be £9,720, and of this sum £8,718 has been already subscribed.

The Society for the Propagation of the Gospel has received a letter from the Rev. A. Margoschis, missionary at Nazareth, South India, enclosing a draft and cheque for £330, being voluntary contributions from native congregations of the S.P.G. missions of the Church of England in Tinnevely towards the Bi-Centenary Fund.

A new organ is to be erected at the expense of the Chinese Government in the chapel at St. Augustine's College, Canterbury. The instrument is to be a memorial of the Rev. Sidney M. W. Brooks, who was formerly a student of that college, and who met his death by martyrdom last year in China.

The appointment of Dr. Montgomery, the Bishop of Tasmania, as general secretary of the S.P.G., has been received with the greatest satisfaction by Church people generally.

An anonymous gift of £5,000 has been received by the vicar of St. Alban's, Holborn, towards the fund for the extension of St. Saviour's mission church in the parish of St. Albans.

A baptistery has been placed in the west bay of the south aisle of Stoke Bruerne parish church, in memory of the late Mr. George Savage, who was for forty-four years churchwarden.

The interment of Charles Richards, the Flintshire centenarian, took place on Saturday afternoon at Worthenbury, Flintshire, in which village the deceased had lived for over 100 years. Richards' descendants numbered 182, and he had sung in the village choir for 90 years.

A beautiful two-light window, representing the Captain of the Lord's host appearing to Joshua, has been placed in Holy Trinity Church, Leamington, in memory of Captain James Bonham Pratt, K.O.S.B., who, after recovering from severe wounds received at Paardeberg, died of fever at Johannesburg. The window has been executed by Messrs. Heaton, Butler & Bayne.

Mrs. Isabella Bird Bishop, the well-known traveller and author, has, it is stated, decided to devote herself to mission work in India, and is in communication with the Bishop of Calcutta on the subject. Mrs. Bishop in her travels has seen a great deal of missionary enterprise in all lands, and from being a decided opponent of such work has come to believe in it so heartily as to take the step which is now announced.

The memorial to the late Bishop Cramer Roberts will consist of a recumbent cross in polished red granite upon a second slab of the same material, resting upon a levelling of local stone. At the head will be a Bishop's mitre, and at the foot a chalice carved in relief. The late Bishop was vicar, rural dean and Archdeacon of Blackburn when he died. He was previously, from 1878 to 1885, Bishop of Nassau, Bahamas.

—If Christ took our nature upon Him (as we believe) by an act of love, it was not that of one but of all. He was not one man only among men, but in Him all humanity was gathered up. And thus now, as at all times, mankind are (so to speak), organically united with Him. His acts are in a true sense our acts, so far as we realize the union; His death is our death; His resurrection our resurrection.

The Rev. C. J. Proctor, vicar of Holy Trinity, Cambridge, has accepted the living of Islington. The appointment is regarded as a most excellent one. A feature of Mr. Proctor's work at Cambridge has been the holding of a monthly service for men, at which the average attendance has been over 1,000. Mr. Proctor, who is a Cambridge man, was ordained deacon by the late Bishop Lightfoot in 1880. He held for four years a living in the parish of Islington.

Mrs. McLean, of Agra, in the northwest provinces of India, narrates a singular instance of the starting of a mission school through the action of a Hindu priest: "Shortly after my return a Hindu priest in Agra sent for me and asked if I would teach his five daughters to read and write. I said, 'Yes, if I may teach them of Jesus, too.' He said, 'You may, and must come every day.' I said, 'I cannot come more than once a week, unless you give me a room in your house for a school, and call other girls.' To this he consented; so now we have between twenty and thirty high-caste Brahm girls learning day by day."

The Rev. J. W. Williams, private chaplain of the Archbishop of Capetown, has been unanimously elected Bishop of Kafraria, St. John's, in place of Bishop Key. Mr. Williams graduated from New College, Oxford, in 1880, and went out to South Africa in 1888. In 1892 he was appointed domestic chaplain to the Archbishop of Capetown, in 1898, examining chaplain.

The Archbishop of Canterbury will preach the sermon at the special service to be held at Winchester Cathedral, at the National Commemoration of King Alfred the Great. Besides the representatives of the royal societies and the delegates from the universities of Great Britain, the colonies, and America, there will be present the Lord Mayor and the sheriffs of the City of London, who will attend the celebration in state, supported by the other leading mayors of England. The principal days of the celebration will be September 18th, 19th and 20th.

Canon Arthur Towneley Parker has resigned the rectory of Burnley, which he has held for nearly half a century. He is also the patron, and has made provision that the next rector will be a suffragan-bishop, the living having an income of £5,000 a year. Under the provisions of the Burnley Rectory Act, of 1889, £2,000 per annum will be paid to the new Bishop, and the remainder appropriated to the endowment of six new churches in Burnley, three of which have already been built.

The Rev. Canon Hoskyns, now vicar of Bolton, and for ten years previously, 1886-96, vicar of St. Dunstan's, Stepney, E., will, in all probability be appointed rector of Burnley, and Bishop-suffragan in the diocese of Manchester. He was educated at Haileybury College and Jesus College, Cambridge. He was a good all-round athlete, in his younger days was captain of Haileybury eleven, for two years the school racquets champion, and in 1873 was one of the Cambridge eight. He did excellent work in the East End of London, and his was the second name submitted to the Crown by the present Bishop of London for the vacancy in the suffragan-bishopric of Stepney, caused by his own promotion.

As Lord Kintore was the first Australian Governor to accomplish the feat of riding across that continent, so will the Bishop of Carpentaria be the first of his class to do this great, and even hazardous journey. Lord Kintore had the advantage that he took a trap and several companions with him, and stuck to the overland telegraph line the whole way, meeting line repairers and other stations at regular intervals. The adventurous Bishop will go wider afield, mostly for the purpose of looking up the aboriginal tribes as he passes down the country, and it is only to be hoped that he will reach Adelaide in safety. The Bishop should be glad of a rest when he has come to the end of his 1,300 mile ride on camel back.

There has recently been dedicated in the fine old church, of Clun, Salop, by the Dean of Hereford, an east window. It is a triple lancet window, and has been designed and executed by Mr. T. F. Curtis, of London. The composition and colouring is extremely good, and the general effect is rich and well-balanced. The subject is the Throne of Judgment, our Lord on the throne, with St. Michael below, and above is the 'Throne prepared for Judgment,' taken from the ancient device found in some churches round Venice. The figures in the centre light are taken from the magnificent Pala d'Oro of St. Mark's, Venice. In the side lights are St. George, the B. V. Mary, and St. Chad, for the three churches in Clun parish; with St. Chad is Owini, a monk who followed him from Lavingham to Lichfield; and to Owini has been given the face of the Rev. Prebendary Warner, the late vicar of Clun. Other figures are St. Ethelbert, St. Oswald, St. Alban, St. Milburga,

and George Herbert, all of whom have historical connections with the locality. The window has been much admired, and has greatly improved the richness and colour of the sanctuary.

The problem is how to get men and women, boys and girls, to realize the shortness of time, the tremendousness of eternity, and the infinite outcome of the present moments.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flowers makes it sweeter.

Happy is the man or woman who loves laborious monotony! It is the most easy of all things to be got in this world, and the most serviceable to our day and generation.

HINTS TO HOUSEKEEPERS.

Poached Egg with Tomato.—Cut bread into slices three-fourths of an inch thick, then into circles with a small cutter half-way through the bread and remove the center, leaving a form like a patty case. Fry in hot fat. Fill the centres with well seasoned tomato sauce, and place on the top of each one a poached egg.

Tomato Salad.—12 medium-sized tomatoes, peeled and sliced, 4 hard-boiled eggs, 1 raw egg well beaten, 1 teaspoonful of salt, $\frac{1}{2}$ teaspoonful of cayenne pepper, 1 teaspoonful of white sugar, 1 tablespoonful of salad oil, 2 teaspoonfuls of made mustard, 1 teacupful of vinegar. Rub the yolks to a smooth paste, adding by degrees the salt, pepper, mustard and oil. Beat the raw egg to a froth and stir in, lastly, the vinegar. Peel the tomatoes, slice them a quarter of an inch thick, and set the dish on ice while the dressing is being made. After the dressing is mixed stir in lumps of ice till it is very cold; then take it out and pour it over the tomatoes. Set it on the ice till ready to serve.

Beet Salad.—Boil till tender three good-sized beets; skin them, and chop up fine. Also chop fine a small head of cabbage. Mix them; add enough salt to season, half a cup of sugar, two tablespoons of mustard, and cover all with cold vinegar.

Meat Brunswick Stew.—Put half a gallon of water in your dinner-pot. Add 1 tablespoonful of salt, $\frac{1}{2}$ teaspoonful of black pepper, a small quantity of red pepper, 3 tomatoes, pared, 1 pint of Irish potatoes, pared, 2 slices of lean or shoulder meat, 1 onion, cut up fine. Boil about half an hour; then sift about a pint and a half of flour, add a little salt, dip in some of the boiling water, and make the dough rather stiff. Let it cool a little, and then work it with the hands until smooth; roll out very thin, cut in small dumplings with a knife, put them in your stew, and boil five or ten minutes longer.

GIRLS AND FOREIGN MISSIONS.

"If I had only been a boy, I could have done so much more for Missions!" says the girl who knows how much weaker she is physically, than her strong brother.

She forgets, however, when she makes this complaint that the work of a girl may often be made of more real value than that of a strong boy. Weakness, physical weakness, seems to be the source of much spiritual strength to the earnest Christian. St. Paul declares: "When I am weak, then am I strong." Complaining to God of this his weakness—"the thorn in the flesh"—the same Apostle received the Divine assurance: "My grace is sufficient for thee; my strength is made perfect in weakness." What encouragement there is in these words for the weak ones!

Many of our girls have money expended upon them for dainty clothing. May they not make serious efforts to lessen their expenses for dress and give the savings to the missionaries? Girls have much ability, too, in making fancy work and knick-knacks for home decoration.

What is there to hinder the girls of our Sunday Schools from forming themselves into a "Girls' Missionary Society" and then, for a beginning, making a goodly supply of fancy articles and having a sale for Missions? Were this done, no doubt, in a short time, the boys, not to be outdone by the girls, would organize a "Boys' Missionary Society" and work in their own way for the glory of God and His Church.

To give point to what has been said the following true incident will admirably serve:

Three sister in a Scotch town were planning how they could do most for Missions. And this was the outcome of it. One of them was a teacher; one a milliner. These two girls banded together and sent the third as a missionary to a foreign country, agreeing to pay all her expenses. For many years the young sister worked nobly amongst a savage and degraded people supported entirely by the devotion of the first and second sisters.

A CHRISTIAN LIFE.

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odours, we say, "Thou hast walked in the garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment, the sacred tokens of Divine intercourse.

BUILDING THE FOUNDATIONS.

Why is it that one finds time after time men and women who have made shipwreck of their lives? It comes back always to this: That in their childhood, their boyhood, their girlhood they did not lay down the foundations sure enough; that just as a rotten plank built into a ship does not show itself till the storm comes, yet when the storm comes then there is a shipwreck, and all are drowned. So it is the foundations we have to look to. It is the foundations we have to build in so sure and firm that when the temptation comes and the strong wind blows upon us, then our bark is firm and strong because the timbers are not rotten. Therefore, do let us ask ourselves today, "What about the foundations of our character? Are we playing with dangerous things? Are we allowing bad thoughts to dwell in our hearts which will lead afterwards to something worse? Are we trying with faith in God to train up the children committed to our charge, that when their trial comes they will stand firm and strong?"

My strength is as the strength of ten,
Because my heart is pure

And so again, are we building down deep the foundations of honour? Nothing is so dishonouring as to speak as if all business and trade were carried on on some principle of dishonesty—nothing could be more utterly untrue. Our noble commerce, our splendid trade, only succeeds so well because still, to a great extent, an Englishman's word is as good as his bond. But at the same time, we have had awful revelations lately of breach of trust among those who are entrusted with the most sacred interests for the widow and the orphan; we have had awful revelations of what does sometimes go on in that city of which we are so proud; and every business man here has to ask himself, as a soldier and servant of Jesus Christ, am I like a hand of Jesus Christ when I go down and work in the city, and not only in church on Sunday morning? Am I a hand of Jesus Christ building up with honour a temple of perfect integrity which will be a credit to my Master.

BEFORE IT IS TOO LATE.

If you've a gray haired mother
In the old home far away.
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own.
The chance that fortune leads to us
May vanish while we wait,
So spend your life's rich pleasure
Before it is too late.

The tender word unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait:
So show them that you care for them
Before it is too late.

RYRIE BROS. STILL TO THE FRONT.

Those who have visited the Exposition in Buffalo, and have examined Tiffany's exhibit will doubtless have noticed the showing of fine stationery therein included. For years past this has been one of the most important departments of the leading jewelry houses in the United States. Following this line Messrs. Ryrie Bros. Toronto, have just added to their already extensive business a fine stationery department, which has been placed under the charge of Mr. J. F. Quinn, who hails from Washington, the social centre of the United States. Mr. Quinn has also had an extensive experience with Brentano, the leading stationery house of New York, all of which is a guarantee of his fitness for this important position. This department will attend to the engraving of wedding invitations and announcements, visiting cards, "At Home" cards, dinner cards, also the cutting of monograms, addresses, crests, coat-of-arms for stationary. In addition to the regular lines of the most approved styles of stationery. Messrs. Ryrie are carrying many little novelties, such as tally cards, children's party invitations, escrivoir sets, and also the fine leather goods for which this house has established a reputation in the past.

We would strongly recommend our readers to patronize this most reliable house.

GOOD ADVICE.

One of the wisest old ladies I ever knew once made this remark: "My dear, never if you can help it, talk about people! There are plenty of things to talk about. Let people alone!"

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The advice was good. The amount of harm done by such talk is not to be calculated. The mere careless repeating of conversation often leads to great mischief. For one thing, it is very difficult to repeat conversation correctly. The addition or the leaving out of a word, nay, even the change of tone or emphasis, may make all the difference in the meaning of a sentence. For example: A certain excellent Bishop once used words like these, "I am tired of hearing about black men. What matters whether a man be black, or red, or white, so long as we can do him good?" The first part of this declaration was afterwards used to show that the Bishop wished to do nothing for the colored people. When you hear someone telling a story, garnished with plenty of "says he's" or "says she's" you may be pretty sure there is mischief brewing.

Again, we should be careful about repeating stories to the disadvantage of any one. Even if we know the story to be true, there is rarely anything to be gained by spreading it abroad. And the probability is that you do not know it. You have

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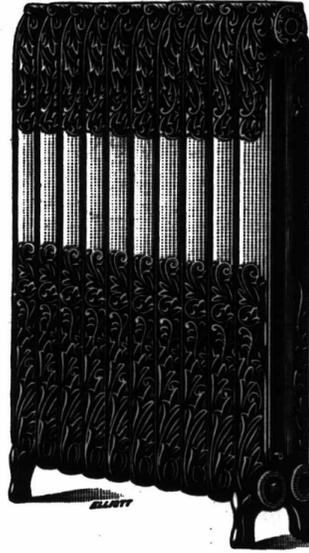
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heard from: some one who heard it from some one else, who perhaps made it out of the whole cloth, as the saying is. For it is a sad fact that there are such persons—people who take delight in making up stories about their neighbours. Such stories, once set afloat, are hard to stop. Remember, boys and girls, that when you repeat them, you make yourself responsible for them, as much as if you had made them. You are guilty of evil speaking, and probably of lying and slandering as well.

If any one comes to you with a story of what someone else said about you, let me advise you to try this experiment. Look the storyteller in the face, and say: "I shall see so-and-so in a day or two, and I will ask her about it." Then see how quickly the gossip will begin to squirm. "Oh but don't say that I told you. Perhaps she did not say just exactly that, but she gave the impression"; and so on. If you hear something good of any one, tell them of it as soon as possible. If you hear anything bad, let it go, as the saying is, "in at one ear and out of the other."

Read what the Holy Spirit says

about this matter in St. James' Epistle, and you will see how God looks upon it. Let us pray for grace to govern our tongues, and



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also to cleanse our hearts, since it is out of the abundance of the heart that the mouth speaketh. If our hearts are right our tongues will not be wrong.

"INASMUCH."

There was rustle of silk lined skirts, a faint, sweet odor of rose leaves, a glimpse of a bewitching face under the broad-rimmed hat, and Ardis Allston slipped into her carriage and was whirled away.

From one of the upper windows in the house she had just left, a young girl watched her drive away. "It's not right, it's not just!" Marion Sherman murmured, giving her basting-thread an angry jerk.

Marion came every season to the brown stone house, to do the plainer work that could not be given to the fashionable modiste. Each time she had watched Ardis with silent admiration for the beautiful, petted girl.

To-day there was a bitter expression on her face as she thought of the money that would be spent for trifles that afternoon.

There were three of them at home since mother died. This patient working sister, merry Phyllis, and poor, crippled Jean.

It was the thought of that last one that caused the bitter look. The doctor had said that Jean could not spend another summer in the city, and now the hot season was approaching and the money was still invisible.

When autumn came Jeanie would be with father and mother. Oh, it was hard, hard!

During the morning she had heard Miss Mansfield, who filled the place of mother to Ardis, say that the latter would soon sail for Europe.

"Yes, and she has been two or three times before. Her wardrobe will probably cost a small fortune, while poor Jeanie——" but a sob interrupted her.

Two hours later Ardis Allston's merry face looked in.

"Shall I trouble you, Miss Sherman? I want to get some embroidery silk. Why, what have you been crying for?" as she saw the traces of tears on the face before her. "About Jean." It was said before Marion thought.

"Jean? Is she your sister? Do tell me about her," and the beautiful face was so sympathetic that Marion told it all. How the doctor said that Jean could not live in the city during the summer, and how she could not earn enough to send her into the country; how the doctor had given as his opinion that she could be cured if Marion could meet the expenses; and how it was because of her inability to earn the money that Jeanie would always be lame.

The face near her grew white, irresolute, then determined.

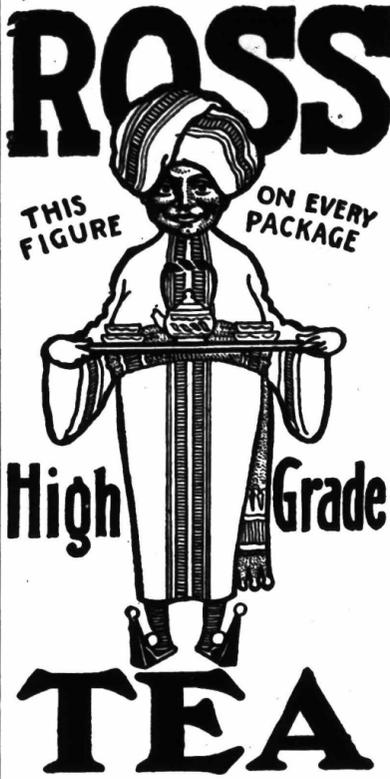
"Wait a minute," Ardis cried, and ran down the corridors to her aunt's room.

I do not know what she said, but at the end Miss Mansfield bent her stately head to hide the treacherous tears.

"Of course you may, my child," she said. Then Ardis rushed back to the sewing-room, her face aglow.

"Listen, Miss Sherman," she cried, grasping the slim, white hands. "I was going to Europe with some friends this summer, but I have

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Get closer still, and take some home,
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changed my mind. I have been twice before, and shall probably go again in a few years. Aunt Frances is going to the sea-shore in July, and I can go there. It won't cost one-third as much, and the other two-thirds I want you to take, and you and Phyllis and Jean must go to the country and stay all summer. No, don't say a word," she went on, excitedly, "and, Miss Sherman, I shall consider it the greatest happiness I have ever known if you will let me send Jeanie to the doctor. I have so much, and I want to do it. Oh! I want to. Please say you will let me, and please go to the country! she pleaded.

Marion lifted her face to the beautiful, glowing one of her companion. In her eyes shone a great joy.

"I will do it for Jeanie's sake," she said simply.

That night Ardis Allston had a dream, and this was it:

She stood before a sparkling lake, when suddenly a figure shining as the sun appeared before her. As she bent her head in awe and wonder, lo! the angel traced these letters on her forehead:

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

WHEN THE BALL WENT OVER THE FENCE.

The game of ball that was going on that afternoon on the corner lot was not half so exciting as the story that Ned Graham had to tell of his Uncle's adventures in the Rocky Mountains. The boys had to take Ned's account in snatches, but that seemed to make it all the more interesting.

"Just think of meeting a grizzly bear face to face!" Ned said, after telling of a particularly exciting adventure. "My! I wish I'd been with him!"

"But wouldn't you be afraid to meet a big bear?" asked one of the smaller boys, in an awe-struck tone.

"Afraid?" Ned repeated scornfully. "Well I should say not! Of course I'd want to have a gun, or a club, or something like that; but if I was armed, I wouldn't be afraid."

Just then Tom Needham threw the ball, and Ned, still thinking of the bear, swung his bat with a vim that sent the ball flying through the air, and over the fence into the back yard of old Mr. Wallace. This unlooked-for result brought dismay to the faces of the ball players, for Mr. Wallace was not an easy man to deal with, and once before when the ball had gone into his yard, he had made it very uncomfortable for the boy who went after it.

"Who'll get that ball?" Ned asked uneasily. "I never thought it would go over the fence."

Nobody volunteered. "I think you ought to go, Ned," Tom said at last. "You're the fellow that put it over there."

"Yes, Ned ought to get it," came a chorus from the rest of the players.

Ned fidgetted from one foot to the other. "I—I'd rather not," he said at last. "Mr. Wallace is standing at the window now, and he'd be out in a minute if he saw me climb the fence. I—I played a trick on him not so very long ago, and he didn't just see the joke. He'd throw me out if I went in there, because he's strong, even if he is old." Ned looked very uncomfortable. It was certainly unfortunate that this should have happened so soon after his boastful remarks about the bear.

"Well, somebody will have to go," Tom declared. "We can't afford to make him a present of that new ball."

"I'll go," said a treble voice. It was the boy who had shuddered at thought of meeting a grizzly bear. "I'm not afraid of Mr. Wallace."

"Good for you, Jamie!" Tom said encouragingly. "You're quite a friend of Mr. Wallace, aren't you?" Jamie shook his head. "Why,



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About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief. The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to Catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new Catarrh Cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

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no. I've talked to him once or twice, but that's all. But I haven't ever tried to bother him the way the rest of you have, and I'm not afraid that he'll do anything to me. Give me a boost, somebody!"

And over Jamie scrambled. The wrinkled face at the window disappeared, and a moment later Mr. Wallace came out and spoke to Jamie. He did not seem to be at all angry, for the tone of his voice was very pleasant and friendly, and he gave Jamie the return "boost" over the high fence.

"I don't see why you boys should be afraid of him," Jamie remarked as he tossed the ball to Tom. And he added, with a sly glance at Ned, which the others fully appreciated, "He's not half so dreadful as a grizzly bear."

At which Ned had the grace to blush.

OPPORTUNITY.

In one of the old Greek cities there stood long ago a statue. Every trace of it has vanished now. But there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which these wise old Greeks meant that the statue should teach to every passer-by. The epigram is in the form of a conversation between a traveller and the statue:—

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."

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MAKING HER DREAM TRUE.

"I had such a beautiful dream last night, Edwin," said little Mary Mann; "I dreamed I was a 'Little-Sister-of-the-Poor,' with a long black veil over my white cap, you know, and that I went about giving people bread and cake and things, like the Little-Sisters-of-the-Poor do."

"Humph!" grunted Edwin, "I don't call that such a beautiful dream, and besides, I don't believe there is much cake passed around by those black veiled people."

"I am going to give 'em cake though," insisted Mary, "when I get to be big enough to wear a cap and veil, and a string of beads at my side; 'cause just bread would be so tiresome."

"What's the use of a cap and veil?" asked the boy scornfully; "there are some tots creeping round the corner now, looking as hungry for cake as mice; you had better be practicing on them."

Edwin did not mean anything by this speech; he was only teasing this little dreamer of dreams; but Mary was taken at once by the idea; when she was down town, and it was no use to ask nurse Polly, she would be sure to refuse; she did not seem to have much opinion of "Little Sisters of the Poor." Mary made up her mind to begin to be one right away, without waiting for any cap or veil, and she knew where

the fruit bowl and cake basket were for she had seen her mother put them in the cupboard that had the wire doors.

When dinner time came there was a great stir in the family; for by the time the three little alley-children had been surprised with large shares of grapes and bananas and cake, and by the time Edwin and Mary had taken toll of the same, the bowl and basket looked like the lean kine of Pharaoh's dream.

Mother Mann said her little boy and girl must learn to be honest before they tried being generous, and the lesson she set them was not letting them have a grape, a banana, or a piece of cake for a whole week! But while they were doing without these good things, she did not discourage the dreamer, who thought it would be so nice to wear a cap and veil.

"I think Edwin was right about the cap and veil not making much difference," she said, "and I know he was right about your beginning to practice now to be a Little-Sister-of-the-Poor. I only wish he had given you better advice about where to begin. Where does the Bible say charity begins?"

"At home," answered both Sunday school scholars promptly.

"Yes, with your own things; haven't you something of your own to give?"

Our story leaves Mary and Edwin sitting over the nursery fire, in a deep study as to what they could give away. Let us hope they will spend all the days of their lives looking for something to give.

BEING WORTH KNOWING

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been, and how selfish. Who was she to long for the friendship of high souls? What had she to give in return for the treasure of their lives? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time her own life might grow strong and beautiful, that she might prove worthy of all blessings that were given her. Then, since God in His wisdom teaches us to answer many of our own prayers, she began to study, to read and to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing; but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.

WE LIVE BY DAYS.

We live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us what yester-

day left us: and as we go on each day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.—J. F. W. Ware.

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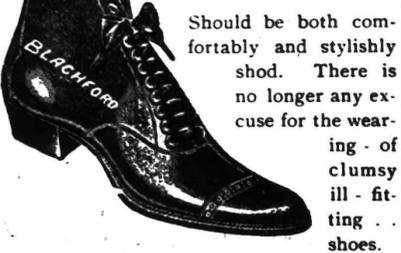
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