

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, OCTOBER 22, 1896.

[No. 48.]

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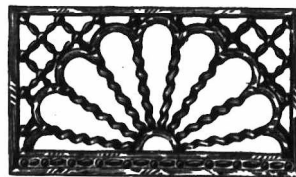
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Morning.—Daniel 3. 1 Tim. 1, v. 18 & 2.
Evening.—Dan. 4, or 5. Luke 18, to v. 31.

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TWENTY-FIRST SUNDAY AFTER TRINITY.

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Processional: 219, 270, 439, 542.
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Children's Hymns: 180, 343, 346, 572.
General Hymns: 12, 170, 181, 229, 256, 441.

TWENTY-SECOND SUNDAY AFTER TRINITY. (All Saints' Day.)

Holy Communion: 445, 311, 319, 555.
Processional: 299, 427, 436, 601.
Offertory: 420, 437, 618, 619.
Children's Hymns: 228, 386, 435, 447.
General Hymns: 222, 429, 433, 440, 538, 546.

TWENTY-FIRST SUNDAY AFTER TRINITY.

From the services of this day we may learn something of the manner in which Christians are to await the coming of the Lord. Pardoned and cleansed from past sins, they must stand armed and ready, and looking out for His return. Thus from the collect and gospel we gather hopes of pardon and of peace; the epistle teaches us to put on the whole armour of God; while the lesson bids us quietly watch, living in the practice of those good works which our Lord Himself has prepared for us to walk in. To attain to this state of peaceful preparation, we must first seek forgiveness and cleansing at God's hands. Sins act upon the soul as diseases do upon the body. They disturb and weaken it, and incapacitate it for the duties which it has to perform; therefore, until we are released from our past sins, we cannot go steadily forward in the service of God. That we may obtain this remission is, then, the object of our petition in the collect for this day. In this

prayer we ask for pardon; then for peace as the consequence of pardon; and having thus secured peace with God and with ourselves, lastly, we implore His grace to serve Him with a quiet mind. To Christ, as the great Healer and Purifier of mankind, the Gospel for this day bids us look up. In the cure of the nobleman's son which it records, we find an encouragement to hope that He will also heal our diseased souls, and strengthen them to serve Him. But, as the nobleman sought his son's cure, so must we seek ours also. At first his faith was very weak and imperfect, yet he seems to have acted up to the light received, and so he obtained a blessing. Overwhelmed with grief and distress of mind, he had thrown himself upon the mercy of Christ. He knew not yet the full extent of the Saviour's mighty power, but as far as he did know he sought to profit by it. Our Lord then looks mercifully upon him, and has compassion upon his ignorance. By granting his request in the manner in which he least expects it, He discloses to him the wonders of His divine power, so that this nobleman and all his house are converted unto the faith. In the portion of Scripture selected to be read to us this morning, the prophet is here denouncing the sins, and woes, and dangers of proud Babylon, and the utter destruction which is in store for her rebellious people. But at the same time he speaks of a watchman, who, looking out for the danger, is armed and ready and prepared against it. Such is the attitude of the Christian. Standing on the strong tower of the Church of Christ, he watches for the voice of God, to hear "what He will say to him, and what he will answer when he is reproved." Here he learns to flee those vices which form the misery and danger of the world without. He watches against pride, intemperance and covetousness, as against those things which are most displeasing to God. Here then he may live in quietness and confidence, even in the midst of the trouble and confusion which surround him in the world,—for by faith he sees God present in His holy temple, and all the world keeping silence before Him. And that the watchful servant of Christ may be found thoroughly furnished unto all good works, the Church now opens to us the treasures of the Book of Proverbs, and reads to us the instruction provided for us there. In this precious book there is teaching and guidance for the young; counsel, reproof and instruction for all. The chapter for this evening contains an earnest appeal even from God Himself, to forsake the ways of temptation and walk in the fear of the Lord. It sets before us in strong contrast the end of those who reject and of those who follow the ways of wisdom. While the former will be caught in a net to their own destruction, the latter will be found clothed with the grace of God, and armed with His defence. With us, then, it remains to listen to these divine lessons, and to strengthen ourselves with the teaching of God's Holy Word; to look out for the coming of our Lord, and to stand with our loins girded about, and our lamps burning. Thus, pardoned through the merits of our Blessed Redeemer, and cleansed by His blood, we shall "dwell safely, and be quiet from fear of evil"; we shall be enabled to "both hope and quietly wait for the salvation of our Lord."

ORDER AND LIBERTY IN THE USE OF THE SERVICES OF THE CHURCH.

BY REV. C. E. WHITCOMBE, RECTOR OF ST. MATTHEW'S, HAMILTON.

At the Toronto Conference, Sept. 23rd, 1896.

There are two distinct approaches to the subject: a. Have we liberty in the use or order of the services—and if so, what are its limits? b. Is it expedient that we should have a liberty, not verbally expressed in the book, to vary the use and order? The latter—"Is it expedient that we should have?"—will elicit an expression of opinion and desire on the part of this Conference. The former, if answered affirmatively, i.e., we have liberty, will be justification in our own eyes of certain liberties that may have been, or are proposed to be taken, and encouragement to use more liberty. Therefore, the consideration of the subject has responsibilities. There is just here one possible bar to an understanding discussion, that I should like to clear away. Where an order, regulation or ordinance has been issued by authority, and received as binding on the conscience, I cannot perceive any room for liberty to non-use, or to vary from its prescribed terms. Whether the order has been crystallized into a Canon, or remains in the more general form, unaltered and unamended, unreformed for a length of time, it appears difficult to allow of any lawful departure from its set terms. The liberty which clergy or laity—bishops, priests, deacons or communicant members—may rightly claim, is, I take it, a liberty to fulfil, undisturbed, the terms of the order. Written law is incapable of providing in set terms for all the circumstances that may arise in the disposition of its subject. There must be in law an intention which, though undefinable in exact terms, forms the germ of the regulation, and may require from time to time authoritative reconciliation with the literal terms and practical working of the order. The only liberty, then, that I can see to-day, allowable in the use of the services of the Church, is that variety which, though appearing to traverse, to fall short of, or to exceed the exact and definite terms of the order, can, nevertheless, be fairly offered, as calculated to carry out most fully the intention, and to produce most abundantly the results which the order desires. The liberty to observe the law independently of an exact and slavish adherence to its strict letter, to remit, to expand, to import detail, having ever in view the honest intention of the order, is, I take it, the liberty for which we may in all sincerity and honour ask. I would, therefore, make these first limitations to my subject: 1. There can be no liberty to depart from the intention of the order of the Church services. 2. There ought to be the very widest liberty to carry out in the fullest way possible—to express in the most distinct manner—the objects of the order—in fine to "fulfil the law." I would claim as the basis of my position, that no liberty is permissible to evacuate the law, but very wide liberty to fulfil it. The services of the Church have a definite aim and object—to set forth the glory of God. Objectively, as it is permitted to His children to approach His Majesty, His mercy and His love through Jesus Christ our Lord. Subjectively, as it has been committed to His Church on earth by our Lord Jesus Christ, and for which purpose He, in love, doth send the Holy Ghost—the

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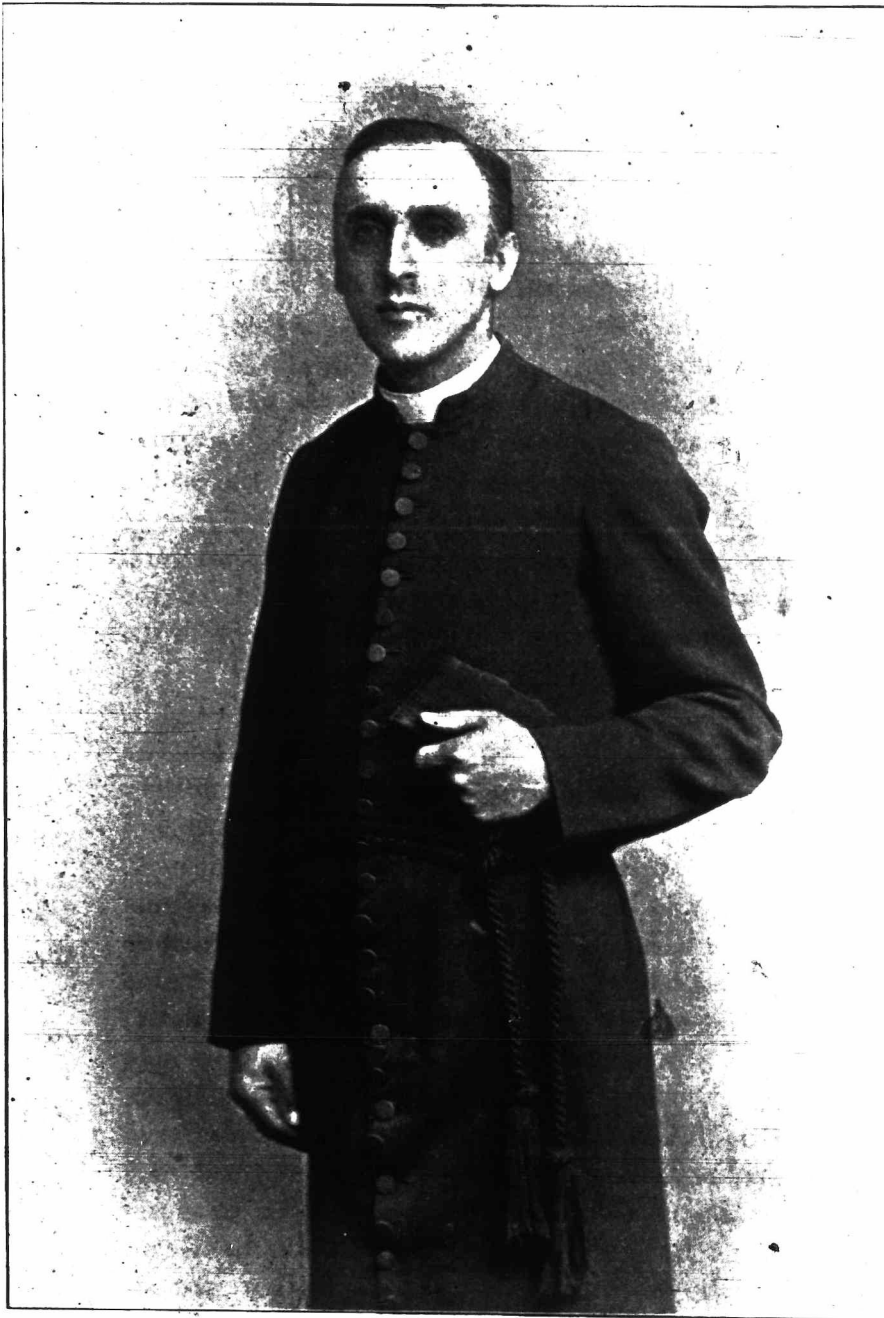
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Paraclete—to nurture His children, to teach them, to feed His flock, and to lead them in the paths to heaven which lie along an earthly course. This aim and object is expressed in the sermon which the Church of England has ordered to be delivered as preparation for her daily prayer. To set forth God's most worthy praise, to hear His most Holy Word, and to ask for those things which are necessary for the souls and bodies of her children. To worship, to hear, to ask. Before proceeding further, I appeal to the Church as to the spirit which underlies her laws, orders, services. I quote from the Preface to Book of Common Prayer, which was placed in its present position in 1661, the year of the Restoration, and although having special regard to the times, the country having but just emerged from the great rebellion, and the Church of England from the great persecution, yet is well adapted to all times and circumstances. "It hath been," says the Preface to Book of Common Prayer,—written by one who in those days of religious division "was looked up to with the greatest respect by all parties, Sanderson, Lord Bishop of Lincoln.—"It hath been the wisdom of the Church of England, ever since the first compiling of her public liturgy, to keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting, any variation from it." The truths of Holy Scripture which, received by the teacher of Holy Scripture—the Church—become the doctrines and teachings of the faithful, are not narrow truths. The Church of England, as the faithful exponent of the teachings of Holy Scripture, walks in no narrower path than Holy Scripture has allotted to her. *Art. VI.*—"Holy Scripture containeth all things necessary to salvation." She arbitrarily curtails no liberty within legitimate authority. She arrogates to herself no title of holding exclusively the whole and only aspects of the truth that may be presented to God's people. She does not stand upon a pinnacle of splendid isolation and declare, "many vary from my ways—no one has the whole truth but I." "In these our doings," *i.e.*, in the abolishing or retaining of ceremonies (see Book of Common Prayer), "we condemn no other nations, nor prescribe anything but to our own people only, for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living without error and superstition." The mind of the Church is for liberty—in the use of non-essentials—with strict and honest adherence to matters that are self-evidently, or have been declared by herself to be of the nature of *essentials*. It seems, therefore, reasonable to suppose that the body which claims so wide a liberty in non-essentials, in details, in ways and modes, basing the same on definite and defined rules, orders and canons, will desire a wide liberty in such matters also for her children. To express my meaning, I will, under your patience, review a service of the Church. For exemplification—I choose, of course, the service of the Church—the order of administration of the Holy Communion. This is the title by which the

order is known to the Book of Common Prayer. Is it possible that the mind of the Church of England in placing, in 1548, and in retaining in subsequent revisions this title, meant thereby to forever bar the application of the term Eucharist and Sacrifice, as representing aspects of that solemn act from the lips of the teachers of her people? The essentials of the order for the administration of the Holy Communion are very clear, such as the parties to the service—priest and communicants; the use of the *ipsissima verba*, and of the manual acts of the Blessed Lord in His institution; the use of the elements of bread and wine ordained by the Lord Himself; the practical order of decency and harmony, to stand, to kneel, to confess, to praise, to make preparation, when, where and how to receive the blessed Sacrament, the table, the beautiful white cloth, the ancient hymns, the prayers of the universal

principle; as men who may be trusted to carry out the details of services, the essentials of which are defined according to judgment, and for the highest ends and purposes for which those services were compiled by the Church. The Church has not tied her priests in any red-tape of slavish detail. The depth of a posture—who shall dare to judge his brother in such a matter?—the colour, the shape, the ornamentation of a vestment, the ornaments of a church, cross or finial, scroll or figure, the position of a priest when he prays, reads, preaches or recites. Surely these things lie in the realm of liberty. The Church means them to be in the field of liberty, for she has made no arbitrary and narrow ordinance on such things. When she speaks in such matters her words are wide; she trusts her priests. She says: "The wilful and contemptuous transgression of a common order and discipline, is no small offence before God; but the *keeping* or *omitting* of a ceremony, in itself considered, is but a small thing." I take but one definite example of the liberty whereby the Church in Christ hath made us free—the making of the sign of the cross. The Church distinctly recognizes the propriety of that ceremony, and definitely demands its use on the part of her minister at the baptism and reception into the Church of an infant. If, by the way, there be anything ungodly or unlawful in the use of the sign of the cross, it is a very unfair advantage that is taken of the poor little helpless infant, to do that upon his little person in his helplessness, which, perchance, he is taught as he grows to years of discretion, he should not do upon himself. Unless men are to lose their manhood when they become priests; unless parish priests are to be as the regulars of a monastic house under strict vows of obedience in all details of their life, there must be elasticity permitted in their use of, *inter alia*, the services of the Church. For thus does the Church speak to her priests: "Wherefore consider with yourselves the end of your ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and your diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the



REV. C. E. WHITCOMBE, RECTOR OF ST. MATTHEW'S, HAMILTON.

Church—I need enumerate no more. These are defined. It is not in following these rules and forms in the Church office or order, that any liberty is needed. To obey these rules is *liberty*—liberty from ever recurring tyranny of (I quote from Preface to Book of Common Prayer) "men of factious, peevish, and perverse spirits, who are ever unsatisfied with anything that can be done by any other than themselves." But there are a hundred other matters which will immediately enter into the conduct of a public office or order of service. And for these the Church has made no detailed provision. She has not bound the hands of her priests. Whatever action of suspicion a portion of her laity (I verily believe, maliciously fomented by interested parties) may at times assume towards the priests of the Church of England, the Church herself treats her priests as men of intelligence, of honesty and of

faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness of life." Such a charge does not appear as though the Church regarded her priests as the mere "performers of offices." Does it not imply confidence in their individuality, exhorting each and all to lead the flock committed to them, and leadership entails wide liberty? The Church gives to her priests a commission—a life commission—a trust to hold and to minister for her Master. She, therefore, recognizes that her priest is a *man* worthy of that commission. It cannot be contemplated that he is to be in his care of the flock as a mere sowing machine and a hay rake. I know the cry, my Lord. To allow liberty in the conduct of Divine service, is to open the door for something. Well, if we don't open a door or a window, the priest will smother

And that is just what has happened to many a priest. He has been smothered—he has been narrowed and narrowed till all his originality has vanished, his individuality has lapsed and he has become a machine for “doing the services.” It is also said that liberty to cut and carve the “incomparable liturgy” will lead to a license which will trench on discipline. Well, my lord, we have seen “cutting and carving” which, necessary at the beginning, has proved beautiful in result. History informs us with unbroken voice that iron-bound rules and narrow exclusion have fostered narrowness of thought and practice, which, as time rolls on, eventuate in that narrowest of narrowness, *the modern sect*. When this subject was brought before our minds by the notice paper of the Conference, perhaps the thoughts of many turned to certain practices, which have become more or less common, in the line of liberty in the use of the services of the Church; and wherein there have been differences of opinion as to the propriety of such exercises or liberty. For example: In the abridgment of services, the Church of England, in her Convocation houses at home and by her Provincial Synods here, has set her seal to the propriety of shortening, under conditions, her daily common prayer. But can all the circumstances and conditions be met and grappled with unless there be a very considerable elasticity permitted in the use of her services by ministers and people? When the Church of England was confined to one country, one climate, one language, one people, one set of social and political conditions, one set of definite rules, one absolute uniformity of detail was perhaps practicable in the arrangement and use of her public services. The need of liberty in use was not felt to press until the expansion of the Church began. Circumstances have arisen from time to time, and continue to arise, which have rendered a wider liberty needful. Can we think that the priest was barred from arranging the then service for holy baptism so as to use it in the admission of an adult to the fold, until such time as the Church, pressed by circumstances, authoritatively put forth a form for the public baptism of such as are of riper years? Is it too much to assume that circumstances are ever standing forth, not only over the whole area of the Church's ministrations, or in the diocesan division, but also in the unit—the parish—which impel the exercise of a wide liberty in the adaptation of the authorized services of the Church to the needs of the people? The Church has again and again ratified the exercise of such a liberty. Liberty is the ultimate aim of every reformation—and liberty has been the first fruit of all true reformations—for the great abuses that have from time to time sapped the life blood of the Church, poisoned her purity and degraded her influence among men, have been encroachments upon liberty. Assuming then that greater liberty in the use of the services of the Church is a *desideratum* in the present day and under present conditions—within the Church—the thought will rightly follow: to whom shall such liberty be accorded? I would think that liberty, when desired, may be fairly granted to all whom the Church is prepared to trust. The test of trustworthiness is faithfulness. The priest and minister who is doing his duty, who is steadfastly maintaining by life and teaching the great principles of the law and order of the Church's heaven-given system, is so far forth-giving a substantial guarantee of his fitness to be largely trusted by the bishop who is set over him and by the

Church which is over the bishop. Few bishops will, I think, to-day interfere with a faithful presbyter who is exercising a very wide liberty in the arrangement of the *order* of those services which the Church has placed as a trust in his hands, to be used for the edification of the people and in promotion of the glory of God amongst men. Is he administering the sacraments as our Lord Jesus Christ *ordained* and as His Church hath *ordered* the same? Is he preaching the Gospel of the Kingdom as the Church hath received the same? Is he maintaining the government and doctrine of the Church, giving all diligence to drive away and banish *strange and erroneous doctrines*, and dividing the Word of God with diligence and prayer? Is he teaching the well, supporting the sick, ministering to the dying, instructing the young, serving the Lord daily? Surely, then, enquirement into details, into modes and fashions, into ritual and customs which are neither superstitious, nor ungodly, nor immoral, nor in contravention of declared and specified rules of the Church, may pass by. When the principles are maintained, details may profitably be allowed wide variety. There will always be friction between priest and people, or perhaps I should say, between some priests and some people. It may arise from indiscretion on the part of either. Can it be remedied by harrying either party, by driving them to defence of details or by curtailing liberty in the use of non-essentials? It is the Catholic spirit of give and take—mutual concession and love—which will alone, under the blessing of God, promote that harmony between priest and people which has never and never will be secured by arbitrary and aggravating application of law. Finally, I remind you that the Church has herself provided a remedy for difficulties which may arise: “And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this book, the parties that so doubt, or diversely take anything, shall always resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book,” Preface to Book of Common Prayer. The bishop is our arbitrator, only limited in his decrees by the condition that “his order in the matter at issue *be not contrary* to anything contained in the Book of Common Prayer.”

DEATH OF THE ARCHBISHOP OF CANTERBURY.

It is just 1,400 years since Augustine landed on the shores of Kent, in 596. Subsequently he became the first Archbishop of Canterbury. On Sunday, 11th of October, died suddenly at Hawarden, Edward White Benson, the ninety-third Archbishop of that See. It was a sad and startling event. The Archbishop was a guest at Hawarden Castle, the residence of Mr. Gladstone, a friend of many years—about twenty years older than himself. The younger was taken, the older was left. The Archbishop was not an old man, but the mitre of Canterbury was a heavy one to carry; and some one who saw him a few months ago, perceived signs of wear and tear—he looked visibly older. On Sunday morning he went to the early celebration. It was a cold day and he may have been exhausted by his recent visit to Ireland. However this may be, in the

forenoon service he was taken with a fainting fit, and, shortly after being removed into the rectory, he died—as we are told Mr. Gladstone remarked—in harness. We do not know whether any other Archbishop of Canterbury has died in this manner; but at least it has not happened for some time past. It may be doubted whether Dr. Benson will be numbered among the Archbishops who may be called great; but he will undoubtedly be among the good. Nor is this all. He will be remembered as one who occupied his great position with perfect propriety, with a quiet dignity, and with real ability and a capacity for dealing with the difficult emergencies of the times. If he never had quite the statesmanlike qualities of his great predecessor Tait, who had more of the confidence of the laity than is generally possessed by bishops, and who received a hearing in the House of Lords such as was seldom accorded to layman or cleric; yet, on the other hand, he was a noble example of the dignified ecclesiastic (and Tait had little of this), and therefore perhaps the late Archbishop had probably more weight with the clergy than any one who has sat on the throne of Augustine for a good many years past. Moreover, in addition to being an excellent scholar, he was decidedly and deeply learned in ecclesiastical affairs, besides which he had a singular fresh and unconventional mind, uniting firm intellectual grasp with a considerable tinge of mysticism, which gave an added charm to his addresses. One case of considerable interest and importance came before him, such as no Archbishop of modern times has been called upon to try. It is unnecessary to go into detail with respect to the trial of Bishop King, of Lincoln. One of the great difficulties of the case arose from the fact that several of the points had already been decided by the Privy Council. Several of these the Archbishop ventured to reverse—such as the decision respecting the position at the altar, that concerning the use of lights at Holy Communion, and of hymns at certain places in the service, and some other points. These decisions of the Archbishop were subsequently ratified by the Privy Council, so that they may now be said to be part of the law of the Church of England. And now his work is done. He has passed away before the great gathering at Canterbury (in 1897) could be held. He has passed to his rest and to his reward. It may be of interest to our readers to add to this slight sketch some account of the events in the deceased Archbishop's life. He was born near Birmingham, in 1829, and was educated at King Edward's School there under Dr. Prince Lee, afterwards Bishop of Manchester. Two of his illustrious companions were Bishop Westcott, of Durham, and his predecessor, Dr. Lightfoot. The eldest of the three, Bishop Westcott, survives his friends. He entered at Trinity College, Cambridge, in 1849, and in 1853 he took his degree of B.A., being first class in classics, and taking the Senior Chancellor's Classical Medal. He also was a senior optime in the mathematical tripos. In the same year he became Fellow of his college and was ordained deacon. In 1857 he became priest. From 1858 to 1859 he was an Assistant Master at Rugby. From 1859 to 1872 he was Head Master of Wellington College. During that period, in 1869, he was made Prebendary of Lincoln by Bishop Christopher Wordsworth. In 1872 he became Residentiary Canon and Chancellor. In 1873 he was made Examining Chaplain to the bishop; and in the same year Honourary Chaplain to the Queen, and in 1875 full Chaplain, until 1877. In 1877 he was appointed to the new

Diocese of Truro, in which he did great work in organizing the diocese and in founding and partially building the Cathedral Church. In this work he was succeeded by the earnest and beloved Bishop Wilkinson, whose health gave way under the strain; and it may be feared that the future Archbishop had his strength broken and his days shortened by that early episcopal work. The consecration of Canon Benson to the Episcopate was an event long to be remembered. Both the importance of the new See and the affection entertained for its first occupant seem to have drawn an unusual number of bishops—no fewer than ten—together. Alas! they are all gone now, save Bishop Temple, then of Exeter, now of London. There was Archbishop Tait, of Canterbury, Bishops Jackson, of London; Harold Browne, of Winchester; Atlay, of Hereford; Wordsworth, of Lincoln, his former patron and bishop; Moberly, of Salisbury; Temple, of Exeter, who was giving up half of his diocese to the new bishop; and Woodford, of Ely; besides two suffragan bishops, Parry, of Dover, and Mackenzie, of Nottingham. The Archbishop published a good many small volumes which may not be destined to immortality, but some of which are of real excellence and value. We would here specify, in particular, some charges to his clergy, published under the title of the "Seven Gifts," "Communings of a Day," and "Christ and His Times." His book on the Cathedral is also a work of real ability and of great interest. He has done his work well. The Church which he loved with all his heart, and served with all his power, may well be proud of having such a head; or rather, we may all thank God for the grace vouchsafed unto us in the gift of this man of grace, and light, and love, and pray to the Great Head of the Church that He may, in His mercy and goodness, send us another such an one to walk in his steps.

MOOSONEE DIOCESE.

JOURNAL NOTES OF REV. J. LOFTHOUSE, CHURCHILL, HUDSON'S BAY—WINTER VISIT TO SPLIT LAKE, 1896—1,000 MILES ON SNOWSHOES AMID NORTHERN GALES.

Concluded from last week.

Sunday, March 15th, 6th day.—Spent the day in camp, all of us greatly needing a rest; had two bright, hearty services, realizing the promise, "Where two or three are met together in My name, there am I in the midst of them."

Monday, March 16th, 7th day.—Started early this morning, and at mid-day came to our old track from Churchill, just three weeks ago: after this the travelling was fearfully heavy; thick woods and very deep snow. I was fairly done up by night, and truly glad when we camped.

Tuesday, March 17th, 8th day.—A most trying day, crossing high lands with heavy track; hoped to reach the Nelson River, but failed; our three dogs are keeping up, but travel very slowly. I am, however, becoming quite indifferent to the rate of travel, so long as the food lasts.

Wednesday, March 18th, 9th day.—Made the Nelson River this afternoon. Thank God, we have now done with the woods, and I hope to reach York Factory on Friday or Saturday.

Thursday, March 19th, 10th day.—Pressed on down the Nelson, which is here a wide and mighty river; very nasty weather set in toward evening, a sure sign we are nearing the coast.

Friday, March 20th, 11th day.—Very nasty morning, snowing very heavily with south wind; continued down the river over very rough ice. About mid-day the wind went round to the north-west, and a blizzard set in (the first for nearly a month, but now having got back to the coast, they will be constant), so that we could see nothing; Joseph, however, was now near home, and knew his way well. We pressed on through the blinding snow, and at 7.30 p.m. got safely into

the fort at York Factory, and once more under a roof; thus ends the second stage of my journey, making 800 miles covered, every step on foot.

Saturday, March 21st.—Spent a very quiet day, feeling the effect of my trip. An Indian came in this morning nearly half dead; he was caught in the gale yesterday, when crossing the Nelson River; he lost his way, and afraid of getting in the open water, he laid down on the ice. He had no blanket, and only a thin husky coat; the snow drifted over him and covered him, and he stayed there until daylight, when, the gale having abated a little, he found his way into the fort; the poor fellow could hardly stand; he must have suffered greatly, and it was a wonder that he did not freeze to death. Very few Indians are staying at or near York Factory now. I stayed there three weeks, busy in seeing to various things in connection with the mission, and holding services in English and Cree. On the fourth of April, the inland packet came down, bringing welcome letters from home. Only about twenty Indians came in for Easter, and our congregation appeared very small to what they were in former years. Many of the Indians have been driven away from the fort, because the Company cannot find them employment in the summer, and they cannot live on the coast by their hunting alone; others have left because the Post is left so long without a minister. On Easter Sunday we had only twenty communicants, and often in former years there were sixty or seventy. On the 11th of April, the packet came from Churchill; it was just two months since I left home, and, of course, I had heard no word since then. Mrs. Lofthouse wrote very hopefully, though she had been very unwell since I left, and has evidently felt the strain of being alone so long. I hope, D.V., to start for home on Monday, the 18th of April, and hope to complete the last two hundred miles of my journey in five days, if we have favourable weather.

Monday, April 13th, 1st day.—This morning at 6 a.m. I left Y.F. with my three faithful Husky dogs. We had hardly got across the Nelson River when a gale came on from the east, and we were truly thankful to get into camp.

Tuesday, April 14th, 2nd day.—A nasty and uncomfortable night, snow falling heavily; gale continued all day, and we were unable to travel.

Wednesday, April 15th, 3rd day.—We were able to start again this morning, but the snow was so deep and soft that we could only travel very slowly.

Sunday, April 19th, 7th day.—We tried hard to get home yesterday, but it was no use; and as we had no food (we started with food for five days, and we were seven on the way) were obliged to travel to-day, and reached Churchill after twelve hours really heavy walking, only making about twenty-five miles in that time. Thank God, I found all well at home, though my wife has been very poorly, and is very lame with rheumatism. Being quite alone for ten weeks has tried her strength and spirits greatly, but I trust that she will greatly improve, as we are hoping for warmer weather, though at present there is not the slightest sign of spring; everything is still buried feet (and in many places, yards) deep in snow. During my absence, the Huskies have been in, some of whom have not been here for four or five years, and may not be here again for about that time. Chipewyans have been also coming in from time to time, so that our work has suffered somewhat by my absence; yet I am truly thankful that I went to Split Lake, and thank God for bringing me safely through. Thirty-five nights spent in winter camps, and 35 days on snowshoes, tramping fully 1,000 miles, is not pleasant or easy work, and I was often foot-sore and weary, yet always truly happy, for I was fully assured that I was doing my Master's work, and the path of duty is ever the path of pleasure, even though it be through much pain. "To Him be all the glory."

REVIEWS.

HISTORY, PROPHECY AND THE MONUMENTS.—By J. F. McCurdy, Ph.D., LL.D. New York: Macmillan. Toronto: Copp, Clark Co. 1896.

We give a hearty and respectful welcome to the second volume of Professor McCurdy's great work. The author apologizes for his inability to complete his design in two volumes according to his original purpose. We do not think that his readers will find fault with him. They will rather wonder that he has been able thus to compress the enormous amount of information which these volumes contain. The present volume comprises first, the Inner Development of Israel (book vii. of the entire work); dealing with the elements and characters of Hebrew Society (chap. ii.); the Hebrews as Nomads and semi-Nomads (chap. iii.); the Settlement in Canaan (chap. iv.); the Monarchy (chap. v.); Society, Morals and Religion (chap. vi.) Book viii. deals with Hebrews, Egyptians and Assyrians, bringing the history up to the downfall of the Assyrian power. It is hardly possible to follow the details of the exposition. The extent and minuteness of the scholarship and learning displayed by this volume are quite wonderful. When the third volume appears, we hope to present our readers with a summary view of the contents and purpose of the whole work. In the meantime, we commend it to all serious students of the Old Testament and its history.

MAGAZINES.—*The Expository Times* for September is a very good number, calculated, as we have often said of its predecessors, to be very helpful to teachers and preachers. We have notices of new theological publications, discussions of topics of present interest—such as the antiquity of the Book of Daniel—a series of comments and some outlines on a "great text," in this case, S. John vi. 37; two sermonettes on golden texts (Ps. lxxxiv. 4, and II. Sam. xxii. 2), etc. We note a laudatory notice of the first part of the great theological encyclopædia formerly edited by Herzog and Plitt. The new edition seems to be of the greatest excellence. Other articles are on the Theology of the Psalms, by Dr. W. T. Davison, and an archaeological commentary on the Book of Genesis, by Professor Sayce—both of these are continuations. The "Notes" tell us, among other things, of some remarkable discoveries in Northern Babylonia, of which we shall be eager to hear more.

THE BROTHERHOOD OF ST. ANDREW.

REPORT OF THE COUNCIL TO THE SIXTH ANNUAL CONVENTION, HELD AT THE CITY OF MONTREAL, OCTOBER, 9, 10 AND 11, 1896.

Full twenty months, representing an almost innumerable number of opportunities either grasped or neglected by the members of our Brotherhood, have passed since the last report of your council was read at the Convention, in Woodstock, in February, 1895. In the meantime your council has held ten meetings, and all interim business of the Brotherhood has been transacted by the executive committee, who have reported their work to the council. The long period between these two Dominion Conventions has, we are glad to say, been most profitably and agreeably broken by the strong Ontario Convention, held in Toronto, in September, 1895, and by the smaller, but equally aggressive Convention of the Chapters of the Maritime Provinces, held in St. John, New Brunswick, in the following month. Your council are glad to feel that these two smaller Conventions in every way fully came up to the character of Brotherhood Conventions generally. Your council have found it necessary to issue a fourth edition of the Canadian hand-book, which was revised carefully up to the date of issue. We take this opportunity of again calling the attention of the Brotherhood to the fact that too small a proportion of our Chapter members seem to know and understand thoroughly the contents of such necessary literature for every Brotherhood man as the hand-book and points on Brotherhood work. Twenty-nine new charters have been granted since the last Convention, and the list is appended as Schedule C. The council have, during the last six months, been at some pains to ascertain the real active strength of the Brotherhood in Canada, and do not feel justified in considering more than 125 Chapters upon the active list. Whilst this falling off in apparent strength is much to be deplored, it is better to face the matter once for all than to delude ourselves into thinking matters are better than they are. Earnest efforts have been made by the committee who had the visitation of Chapters in charge, and whose report will be read, to arrange for fraternal visits, but in many cases very slight encouragement was given, and it will be easily understood that it is impossible to press the matter beyond a certain point

come to the ordinary's great inability to do anything according to his own will rather than to the will of the Holy Spirit. The extent of the learning and wonderful hope of the work. In the words of the students

for Septem-ber, 1895, was to be very good. We have had a series of "great text," "monettes" (Jam. xxii. 2), of the first opedia form. The new edition of the Psalms, by Professor Professorations. The words, of some Babylonia, of

ANDREW. ANNUAL CONVENTION, 1896.

an almost in-tergrated Brotherhood, of your council lock, in Febru-ary, 1895, of the Brother-hood executive com-tee to the council. Dominion Con-vention, Ontario, September, 1895, of the following that these two ly came up to ions generally. o issue a fourth which was re-sue. We take e attention of small a propor- know and un- such necessary n as the hand- c. Twenty-nine e the last Con- s Schedule C. months, been tive strength of ot feel justified ters upon the y in apparent s better to face e ourselves into y are. Earnest nittee who had ge, and whose fraternal visits, uragement was d that it is im- a certain point

It is encouraging, however, to note that as a commencement seven Chapters have been revived. The names of these and also the present active strength by dioceses is appended as Schedules A and B. We append an account of receipt and expenditure of special fund formed at Woodstock towards expenses connected with revival and extension of Brotherhood work. It is hoped that in the coming year the calls upon this fund will be heavier, and that it may be used to the best advantage in reviving and extending the work of the Order, Schedule E. The thanks of the Brotherhood are due to Messrs. Catto and Waugh for the work done by them whilst acting as the special committee of the council for the above purposes. Their report to the council will be read as an appendix to this report, Schedule F. The treasurer's statement is appended herewith as Schedule D. We regret to say that fewer annual reports have been received by the council than last year, although a special request was made both by circular and by note in St. Andrew's Cross that every Chapter would at any rate report, if merely the fact of its existence. We have received from the 125 active Chapters only 71 reports. We are glad to say, however, that these 71 reports are eminently encouraging as to the definite work being done by, at any rate, a large section of the Brotherhood, and whilst it is discouraging to have had no reports from such Chapters as Nos. 6, 30, 49, 53, 80, 152, etc., it is well to note the excellent reports sent in by Nos. 9, 12, 15, 18, 62, 87, 97, 119, 135, 142, 168, 183, 190, 198, 199. The statistics appended show an increase in the average attendance at men's Bible classes and also that work amongst boys is receiving more general attention. We feel that upon the attention given to developing the work amongst older boys must largely depend the future of the Brotherhood and the increase of young and effective workers in our Chapters. The general secretary has continued to edit the Canadian page of St. Andrew's Cross, and has received a certain amount of help and assistance from chapter officers and others during the year. Much more regular and vigorous assistance must be forthcoming if this page is to be what it ought to be—a mirror of the current life and work of our whole Brotherhood. The council would as hitherto impress upon all members the advantage to be gained from a careful study of this paper, and hope to see the number of subscribers in Canada materially increased. The council ask the Convention to ratify the arrangements made with the council of the Brotherhood in the United States to hold an International Convention in Buffalo in the fall of next year. The report of the International committee will be read. The relations with the Brotherhood in the United States continue on the same intimate and fraternal footing as heretofore, although naturally deepened and intensified by time. It should always be remembered that we must not become depressed because the apparent results of our work are often hard to see. God gives some men great things to do that all the world may see and praise Him; to others are given small things—things that no one outside a very limited circle knows of, or in the nature of things can know of. The question is not, are we stirring the world? nor even, are we doing better for God's service than others? But, is what we are doing His will for us? Some of our best chapters can make apparently but poor reports. They have no opportunity to do great things that show in print and about which other members can talk. But they are doing definite weekly Brotherhood and brotherly works. They are doing God's will for them. Our work is a distinct specialty; we undertake to do that; and should be content with it, always remembering that it is not easy but difficult work that requires all our earnestness and devotion, all our strength and all our tact, and that for doing it our reward will not be as it may be with other work for the Church, the gratitude and applause of men, but the consciousness that we are being what He desires us to be, and are doing what He has prepared for us to do.

N. Ferrar Davidson, President.
R. Vashon Rogers, 1st V. President.
A. B. Wiswell, 2nd V. President.
L. H. Baldwin, Chairman Ex. Com.
R. O. Montgomery, Treasurer.
J. A. Catto, T. R. Clougher.
A. W. Connor, H. S. Macdonald.
John F. Orde, W. P. Robinson.
W. P. Sweatman, H. C. Tilley.
C. B. Watts, C. F. Yates.
Spencer Waugh, General Secretary.

Statistics.—Number of working chapters, 125; 71 annual reports give 545 full members, and 78 probations; 40 report men's Bible classes, with an average weekly attendance of about 650 men; 54 chapters report a monthly corporate communion; 49 chapters report regular visiting of young men; 26 chapters report work amongst boys; 28 chapters report hospital and jail work. The number of subscribers to St. Andrew's Cross, reported by the 71 chapters, is 366.

STRENGTH OF BROTHERHOOD CHAPTERS BY DIOCESES

	Present active strength.	Dormant Chapters.	Charters With-drawn.	New Charters
Toronto	30	14	2	6
Ontario	7	12	1	1
Huron	12	21	0	5
Ottawa	11	3	0	1
Fredericton ...	19	3	0	8
Montreal.....	11	5	1	2
Niagara	7	5	3	0
Nova Scotia ...	13	0	0	4
Rupert's Land	4	2	0	0
Quebec	4	1	0	1
Saskatchewan..	0	2	0	0
Algoma	2	0	0	0
Calgary	1	0	0	0
N. Westminster	1	3	0	1
Newfoundland.	1	0	0	0
Qu'Appelle.....	1	0	0	0
Columbia	1	0	0	0
	125	71	7	29

Number of charters issued, 203.

REVIVED CHAPTERS.

- St. Thomas, Montreal.
- All Saints, Montreal.
- St. Barnabas, Ottawa.
- St. Mark's, Orangeville.
- St. James, Orillia.
- St. John's, Hamilton.
- Trinity, Watford.

NEW CHARTERS GRANTED SINCE FEBRUARY, 1895.

- Nos. 175. Christ Church, Vancouver, B.C.
- 176. St. Luke's, Annapolis Royal, N.S.
- 177. St. Paul's, Port Dover, Ont.
- 178. Good Shepherd, Cornwall, Ont.
- 179. St. Thomas, Walkerton, Ont.
- 180. St. Anne's, Toronto.
- 181. St. John's, Toronto Junction.
- 182. St. Mary's, St. Mary, N.B.
- 183. Christ Church, Fredericton, N.B.
- 184. St. Alban's Cathedral, Toronto.
- 185. Mace's Bay, Musquash, N.B.
- 186. Epiphany, Kingsville, Ont.
- 187. Christ Ch. Cath., Fredericton, N.B.
- 188. St. George's, Newcastle, Ont.
- 189. St. George's Fredericton, N.B.
- 190. St. George's, Montreal.
- 191. All Saints, Toronto.
- 192. Trinity, Barrie, Ont.
- 193. St. George's, Granby, Que.
- 194. St. John Baptist, St. John, N.B.
- 195. Trinity, Andover, N.B.
- 196. St. Mary's, St. John, N.B.
- 197. St. Albans, Delhi, Ont.
- 198. Christ Ch., Stanstead Plain, Que.
- 199. St. John's, Strathroy, Ont.
- 200. St. Bartholomew's, Ottawa.
- 201. St. Mary's, Aylesford, N.S.
- 202. St. James', Mahone, N.S.
- 203. Holy Trinity, Middleton, N.S.

Horace J. Webber is the acting general secretary. Address all communications 24 Adelaide St. East, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—The harvest festival at St. Luke's Cathedral was held on Sunday, October 4th. The sacred edifice had been tastefully decorated by the ladies. The services were conducted by the rector, assisted by the Dean and Dr. Bulloch. An able sermon on "Thanksgiving" was preached by the Dean in the morning. There was a crowded church at Evensong, when the choir gave a brilliant rendering of Masser's now popular "Harvest Cantata." The offertories amounted to \$125.

ONTARIO.

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

KINGSTON.—His Grace the Archbishop returned to his diocese on Thursday, Oct. 8th. He is about to visit the Rural Deaneries in accordance with the promise made to the Synod in June, and will then, it is understood, go to Egypt for the winter, not returning to his diocese till after the Lambeth Conference.

All Saints.—The mission which has just closed in this parish has been very remarkable in several ways. To begin with, it was held just a year after Father Field's first mission in Kingston, a very unusual course and only taken after much careful consideration. Its character, however, was entirely different from that of a "revival" mission of

the ordinary type. Instead of discourses on sin, repentance, etc., the missionary declared at the outset that his object was to make people think rather than feel, and accordingly both hymns and addresses were purely doctrinal. The nature of religion, the incarnation, the sacraments, and other Catholic doctrines, were the themes dwelt on, and though the sermons were necessarily somewhat dry, they proved by no means uninteresting. Even the wretched weather which prevailed could not keep the people from attending the services. The children were gathered every afternoon after school hours for similar instruction, the system being that of Mgr. Dupanloup, known as the Sulzician method, adapted to the ways and wants of English Churchmen by the Rev. Spencer Jones. Over 50 received the reward for regular attendance, and many more only missed three or four of the instructions. Here, too, only doctrinal hymns were used. It may be safely said that the effect of the mission has been far more widespread than last year, and that its result will be more enduring. One of the famous Fitzroy fresco paintings, by Christopher Whall, was bought by the children and placed in the church as a memorial of the mission. These pictures can only be obtained on this continent through the Rev. Father Field, S.S.J.E. The success of this mission raises the question whether such services would not be more useful in many places where "revivals" have been held *ad nauseam* by bodies outside the Church.

OTTAWA.

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

FRANKTOWN.—Our bishop made his first visitation to this parish and held three Confirmations on the 5th and 6th inst. Forty-six persons were confirmed, of whom twenty-five were members of St. Bede's, the most remote church in the parish. Dissent contributed five candidates, four of them married persons. Four of the confirmees were over seventy-five years of age. One patriarch of eighty-seven years walked three miles to receive Confirmation and first Communion. The churches were nicely decorated for the occasion, particularly St. John's. The service at St. Bede's was the brightest function of all. The trustees of the public school with great courtesy placed the public school at the disposal of the rector for the purpose of a robing room. Here the clergy and candidates met and walked in procession to the church, the bishop bringing up the rear, preceded by his staff bearer, Rural Dean Nesbitt. As the procession wended its way to the church, many people of various denominations, who could not find room inside, lined up with uncovered heads on either side of the path. The processional hymn, "The Church's One Foundation," was well sung by the large congregation. A distinguished Mus. Bac., the Rev. W. Roberts, of Merrickville, filled the post (taken generally by the rector) at the organ, to the great improvement of our musical exercises. At each service the bishop gave two addresses, the second, on "Rules for a Christian Life," following the Confirmation. Though each service with the Eucharist lasted fully three hours, the attention of the people did not flag. Never had they heard sound Catholic teaching so plainly stated, nor with such loving and persuasive simplicity. And those who were with us, but not of us, must have carried away the conviction that the Church confers blessings which cannot be had outside her fold. One immediate result of the bishop's appeal was that many who for years had not communicated came to the altar steps, whole families kneeling where only one or two members had knelt in times past. These Confirmations were held at the end of five months of diligent study on the part of priest and candidates, which cannot fail of lasting results, at least in many cases.

TORONTO.

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

Church of the Redeemer.—The parish of this church completes the twenty-fifth year of its existence this month, and the event will be celebrated by a series of special services, commencing on November 8th. The parish has been under the charge of the present rector, Rev. Septimus Jones, ever since its inception a quarter of a century ago.

Church of the Ascension.—The Young Men's Class of this church, at last week's meeting, elected their officers for the ensuing year, after which they were entertained by Miss Dell, the efficient secretary of the Humane Society, with the magic lantern exhibits.

NORWAY.—The Executive Committee of St. John's are taking steps to improve the churchyard. A new railing is being erected along the south side, the ground is to be terraced, and, with a view of keeping the grass green throughout the hot season, a windmill will be placed in. The Women's Auxili-

liary has elected as officers for the current year: President, Mrs. Starr; vice-president, Mrs. A. P. Allen; secretary-treasurer, Miss Morrison. A big box of good things is being prepared for the North-West.

RURAL DEANERY OF WEST YORK.—A meeting of the Chapter of the Deanery was held at King on Thursday, October 15th. The day opened with a celebration of Holy Communion at 8 a.m.; the address was delivered by Rev. A. M. Rutherford, of Sutton. There were present the clergy from the several parishes of Sutton, Holland Landing, Newmarket, Aurora and King. The day was spent in transacting the business of the deanery, in arranging for missionary deputations, in reading of Greek Testament, and in reviewing a work on Apologetics. Choral Evensong was held at 8 p.m., when Rev. H. M. Little preached from Exodus iii. 9-12, on the "Divine Commission to the Christian Ministry." Thus ended a day enjoyable and refreshing to all who had been present.

A meeting of the Ruri-decanal Chapter of Durham and Victoria was held at Millbrook on Wednesday and Thursday, Sept. 16th and 17th. There were 12 members of the Chapter present. The chief business which came up the first day was the arranging of missionary services and meetings for the coming winter, a list of which will be published later on. On the second day a Sunday-school Teachers' Convention was held, at which there was a very good attendance of teachers from many of the Sunday schools of the Deanery. The Convention opened with a celebration of the Holy Communion in St. Thomas' at 10.30 a.m., with an address by Rev. Canon Farncomb, of Newcastle, on the benefit of systematic reading of Scripture, from the text, St. Luke i. 4. After dinner there was a meeting in the town hall, when five excellent papers were read and discussed. 1. By the Rev. E. Daniel, of Port Hope, on "The Recognition of the S. S. by the Church." He contended that the Sunday-school was a department of Church work, and as such should be duly reported at the Easter vestry meeting. And chiefly he argued that it is advisable to appoint a regular deputation or committee at the Easter vestry, whose duty it should be to visit the school from time to time and report the result of their inspection. 2. By Miss J. Osler, of Toronto, on "For Whom do we Teach in Sunday-school?" Miss Osler said that doubts would often arise in the minds of Sunday-school teachers over the mixed motives which impel to work in the Sunday school, and that such teachers are often discouraged by people insisting that devotion to Christ should be the only motive. Miss Osler showed very clearly from our Lord's example and teaching that there are many less lofty motives which are allowable and good, and which may be used as stepping stones to lead to better. Such motives as "For the sake of the Church"; "For the sake of the clergyman"; "For the sake of a friend"; "For the love of the children"; "For the good of the nation." But while these are good and allowable, Miss Osler urged that the teacher should not be content with these, but by prayer, Holy Communion, and constant reading of God's Word, should strive to draw nearer to God and to learn of Him. 3. By Mr. W. W. Needler, of Millbrook, on "Mutual Relation of Teachers and Scholars." The relations chiefly depend upon the teacher. There should be mutual confidence and respect. The teacher should know the scholars and should try to be to them an ideal teacher. 4. By Miss Twamley, of Lindsay, on "An Ideal Teacher." A teacher should be an earnest Christian, should always teach by example as well as precept. Should be regular in attendance and always on time. The lesson should always be thoroughly prepared, so that it can be brought before the class in all its fullness and perfectly clearly. Love and sympathy for the children are also needed. The teacher should take every opportunity and also make opportunities of learning to know their scholars. Lastly, the ideal teacher must be a "praying teacher," taking all the difficulties to God and receiving guidance from Him continually. 5. By the Rev. R. H. A. O'Malley, of Cameron and Cambray, on the "Relation of the Home and the Sunday-school." The Sunday-school should never be allowed to take the place of the home, where the religious teaching of the child should always find its chief place. The success of the Sunday-school depends very largely upon the home, whether the parents take an interest in the Sunday-school or not. See that the children are regular, that they learn their lessons, and thus in many ways help the Sunday-school. In the evening at 7.30 there was service in St. Thomas', with a sermon by the Rev. Rural Dean Cooper, of Campbellford. Mr. Cooper took as his text Exodus ii. 9, and urged the great responsibility resting on those who in any way had to do with the training of children. The Convention closed with this service. The general opinion was that it had been a great

success, and should be a source of much benefit to those who had had the privilege of being present.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—A large congregation attended the harvest festival services at St. Mark's. The church was appropriately decorated with fruit and flowers and sheaves of golden grain, and the musical portion of the service was of unusual excellence. The clergy who officiated were Rev. Canon Sutherland, Rev. Mr. Whitcombe, Rev. Mr. Geoghegan, Rev. Rural Dean Massie, Rev. Mr. Bennett, and Rev. Mr. Daw. The sermon was preached by Bishop Dumoulin and proved a most interesting, as well as instructive, discourse on patriotism.

MOUNT FOREST.—*St. Paul's.*—On Sunday, Sept. 27th, this parish received its first visit from the Lord Bishop of the diocese. In the morning the annual harvest thanksgiving service was held. The bishop celebrated Holy Communion and preached a most eloquent and patriotic thanksgiving sermon. The church was filled with a large congregation, and people of all denominations went away with a deeper realization of what Christian patriotism means. In the afternoon the bishop kindly consented to drive out to St. John's Church, Farewell. A large congregation had assembled and the church was decorated in honour of the occasion; the bishop again preached a harvest sermon, showing that true happiness flowed from self-sacrifice. In the evening Confirmation was administered to ten candidates in St. Paul's Church, Mount Forest. The address to the candidates was filled with tender and solemn advice. Crowds were unable to gain admittance to the church, and turned reluctantly away. On Monday morning the bishop left for Toronto. The offertory for the day at St. Paul's amounted to over \$40.

HURON.

MAURICE S. CALDWIN, D.D., BISHOP, LONDON.

ST. MARY'S.—St. James' Church held its harvest home festival on Sunday and Monday, Sept. 27th and 28th, it being one of the most successful ever held in this parish. The church was decorated throughout with the greatest taste: it certainly never looked better than it did this year. The services were rendered with much feeling by the choir, whose singing was very good. The Rev. J. Ridley, of Galt, was the officiating clergyman and preacher, and never has been heard to greater advantage, perhaps, than on this occasion, both sermons being excellent. On the Monday evening a supper was given by the ladies of the congregation in the town hall, a large number sitting down to an excellent repast. This was followed by a good programme of vocal and instrumental music, speeches, etc., the rector acting as chairman. At the close of the evening's proceedings the chairman said that this year had been the happiest he and his family had spent in the parish, and that the outlook had never been brighter than at the present time. The singing of the Doxology brought a very happy evening to a close.

WARDSVILLE.—On Sunday week, harvest thanksgiving services were held in St. James' Church here, the Rev. Cyril Anderson, of Alvinston, officiating in the morning and Rev. W. J. Taylor, of St. Mary's, in the evening, the Rev. Mr. Johnson, the rector, taking the duty in Alvinston. The church was very prettily adorned with fruit and flowers: it is a handsome building lending itself readily to decorating. The congregation in the morning was very fair, and the service much enjoyed. In the evening the edifice was packed in every part. The service was well rendered and the inspiring sermon was listened to with the most eager attention. It will be a day long to be remembered in Wardsville. The Rev. Mr. Taylor also conducted the service in Newbury in the evening.

BERLIN.—*St. John the Evangelist's.*—This parish has lost within a few months two of its most valued members, Mr. Israel D. Bowman, and last week, after a very short illness, Mr. William Jaffray. Mr. Jaffray was born near Shrewsbury, England, in 1832, and came to Canada at an early age. Entering the office of his father, the founder of the Galt Reporter, he soon succeeded to the management, and not long after founded the Berlin Chronicle, a step which led to his settling here. In 1861 he was appointed postmaster of Berlin, and until his last illness discharged the duties of his office most efficiently and conscientiously. Mr. Jaffray's ability and integrity were fully recognized by his fellow townsmen, who, though mainly of a different nationality and language, repeatedly elected him, through

Englishman as he was, to the various offices in their gift. But it is chiefly through his services to the Church that Mr. Jaffray will be most warmly remembered. He was one of the little band to whose courage and self-denial the building of the first Church of St. John was due. And while the infant congregation was yet too weak to possess an instrument, Mr. Jaffray organized and for many years most efficiently trained and managed a choir, his services being acknowledged by an address and presentation on his retirement. At different times he was lay delegate, church warden, and for some time lay reader. As a member of the vestry, Mr. Jaffray's love of justice and strong desire to maintain kindly feeling among his brethren, joined to his gift of ready and persuasive speech, rendered him very useful. Mr. Jaffray was ever loyal to the Church, regular in his attendance on her ministrations, and strove to follow out his belief in his life. The funeral was well attended, the Rev. Rural Dean Ridley making a feeling address, and the choir singing the *Nunc Dimittis*. *Requiescat in Pace.*

SEAFORTH.—The harvest thanksgiving services in St. Thomas Church, on Sunday, 11th inst., though somewhat late in the season, were nevertheless as successful as any of their predecessors. The Rev. Alfred Brown, B.A., rector of Paris, was the officiating clergyman, it being his first visit to this parish, and it is needless to say that we were delighted with his eloquent sermons at both services. The congregations were very large and the choir did remarkably well, the anthem in the morning and the tenor solo in the evening by Mr. Freemantle, being very much appreciated. The offertory for the purpose of putting furnaces in the church amounted to over \$225.

PETROLIA.—On Sunday, Oct. 4th, the annual "Harvest Home" services were held in Christ Church. The Young Ladies' Guild undertook the decoration of the church, which they accomplished most satisfactorily. In all parts of the church could be seen, tastefully arranged, flowers, grain, fruits, roots, etc. The musical parts of the service were exceedingly well rendered—the evening service being full choral. The Harvest Home sermons preached by the rector, Rev. W. Craig, B.D., were from Deut. x. 6, in the morning, and Eph. v. 20, in the evening: "When thou hast eaten and art full then thou shalt bless the Lord thy God for the good land which He hath given thee," "Giving thanks always for all things unto God and our Father in the name of our Lord Jesus Christ." The congregations were large, and the special offertory amounted to \$72.

LONDON.—*St. John the Evangelist.*—The annual thanksgiving services were held in this church on Sunday, Oct. 4th. As usual, thanks to the "Chancel Chapter," the decorations were beautiful and most appropriate. A rood screen, with its six panels and gates covered with ears of various grains, with pendants in each terminating with a large bunch of grapes. The red berries mixed with the grain produced a most pleasing effect. The pulpit, reading desk and lectern had their full share of attention, and added greatly to the general festive appearance of the church. On the table were two beautiful vases of roses and carnations, with small sheaves of wheat in the centre. It is due to this Chapter to record the fact that in the four years since it was organized they have never failed on a single Sunday or holy day to have the altar duly adorned with flowers. Beside their many contributions towards the requirements of the chancel, this season their contributions were devoted to the expenses of placing a church bell upon the adjoining school-house, which was rung for the first time on this festive occasion. (This bell was formerly on Huron Chapel.) The font, a memorial from the Manigault family, and the memorial window to Dr. Jones, were pleasingly decorated by their respective families. The services both morning and evening were very largely attended. Most appropriate and impressive sermons were preached in the morning by the rector, the Rev. W. T. Hill, and in the evening by Rev. Canon Dann, of St. Paul's Cathedral. The communions of early morning and mid-day were largely attended. One of the most pleasing features of these celebrations in this church is the large number of young men who partake.

MEAFORD.—On Sunday, Oct. 4th, a very successful harvest thanksgiving was observed. The sermons preached by the Rev. C. H. Shortt, M.A., of St. Cyprian's, Toronto, were deeply interesting and very much appreciated. The church had been very beautifully decorated with festoons of grain and evergreen, and was bright with flowers and fruit, and banners were placed at every arch having appropriate texts. The large choir had been trained by Miss Fredrica Paul, who has of late been its conductor, and acquitted itself very creditably. The free-will offerings of the people amounted to seventy-

five dollars. On Saturday evening previous, the Rev. Mr. Shortt, who is chief warden of the Church Boys' Brigade, addressed Co. No. 24 of Meaford, and a successful photo was made by flash light of the members who were able to be present.

GALT.—Arrangements have been made by the Rev. Rural Dean Ridley, rector, for the following course of lectures to be delivered in the school-room of the parish during the coming months, viz.: October 27th, "George Eliot," by the Rev. Provost Welch, M.A., D.C.L., of Trinity University. November 20th, "The Defence of York," or "How They Fought from Darkness to Dawn," by Barlow Cumberland, Esq., Toronto. December 4th, "Robert Burns," by the Rev. Professor Clark, M.A., D.C.L., of Trinity University. January 11th, "Pope Sixtus V.," by the Ven. Archdeacon Dixon, M.A., D.C.L., rector, Guelph. February 15th, "The Egyptian Campaign," by W. Napier Keefer, Esq., Galt. March 15th, "Ireland and the Irish," by the Rev. Canon Dann, M.A., of St. Paul's Cathedral, London. The object of these lectures is not to make money—all such methods being discarded by the rector—but to give the people of Galt an intellectual treat. A collection will be taken up at the close of each lecture to defray expenses. The above is a most excellent "course," and will no doubt be greatly appreciated by the parishioners and citizens generally.

WYOMING.—The annual meeting of the chapter of the Rural Deanery of the County of Lambton was held at this place on Thursday, the 10th ult., and with it was combined a Convention of the Sunday-school superintendents and teachers of the parishes in the deanery. Holy Communion was celebrated in St. John's Church, and the Chapter and Convention assembled for business in the new school-room at 2 p.m. The Rural Dean presided, and there were present the Revs. W. Craig, H. Dield, J. B. Downie, J. M. Gunne, C. Anderson, H. N. Howard, V. M. Durnford, E. Lyon Hutchinson, J. Collins and H. A. Thomas, also delegates and superintendents from all the parishes, and a goodly number of lady teachers and workers. Some routine business having been transacted, the Rural Dean gave the inaugural address, in which he congratulated the parish of Wyoming for the advance in their Church position evidenced by the erection of the handsome school-room in which they were met, and the substantial and comfortable parsonage house built for their esteemed clergyman, Mr. Gunne. He expressed the hope that their meeting might result in clearer views, and a better grasp of the principles and practical details of the parts of Church work they were to consider, and in mutual encouragement to the Church workers. Rev. Mr. Howard, of Courtright, then read a paper on the "Reciprocal Relations of the Church and the Sunday-school," pointing out the importance of maintaining the standards of Church teaching and the obligation which rested on the clergyman in this respect. That the aim to be kept in view was that the school should be the nursery of the Church, and that all the teachings should point in this direction. In the Rev. Mr. Durnford's paper on the "Duty of Parents to the Sunday-school," it was urged that not only should parents see that their children attended Sunday-school regularly, but they should assist them in the preparation of the leaflet lesson, remembering that the work of the school did not lie in teaching the lessons, but in ascertaining that the scholars knew them; much might be done by teachers visiting the homes of the scholars in their classes, and asking the parents to see that the children came prepared to school. A valuable paper on "Illustrated Teaching" was given by Mr. Dale, of Wyoming, in which he explained his own method. It was thought that such an illustrated lesson should be attempted in every school either by the superintendent or by a teacher accustomed to the black-board. The discussions on the Sunday-school papers were most instructive, and were taken part in by Mr. Noble, of Petrolia; Mr. Kenward and Miss Downie of Watford; Mr. Dale, Wyoming; Mr. Wood of Watford, and others. Mr. Craig then read a paper on "Parochial Visitation," its opportunities and difficulties. In dealing with the question how far the clergymen's visits should bear the distinctly pastoral character, reading and prayer being engaged in, he pointed out the changed conditions of life in these days. The spread of reading and the varied character of those he had to visit are such that the pastor must use a common-sense, sanctified judgment in each case, and always thankfully respond to and accept an invitation to read and pray, but be careful not to obtrude a mere professionalism as if it were simply an official duty regardless of the position or circumstances of those he was visiting. Rev. Mr. Hutchison took advantage of the opportunity to congratulate himself and the Wyoming people on the fact that 11 years ago he had induced the bishop to assent to the separation of Wyoming from Petrolia, and to place Mr. Gunne in charge. The results had

amply justified his forecast. Mr. Hutchison expressed his entire concurrence with the views entertained by Mr. Craig, and gave it as the result of his own somewhat varied experience that the clergyman always remembering the Master's instructions as to the spiritual attitude towards others which His example should maintain, and seeking to carry His presence with him, must be guarded by a sanctified judgment in dealing with each case. A number of other excellent speeches were made, and it was felt that the meeting had been of great interest and benefit to all.

LISTOWEL.—The bishop has appointed Rev. Henry W. Jeanes, previously rector of Thorndale, to this parish, which was lately vacated by Rev. J. H. Fairlie. Mr. Jeanes is a man of wide experience, having been sent out some years ago by the Church Missionary Society to East Central Africa, where he laboured at various stations, and served under the late Bishop Hannington. Mr. Jeanes is a good preacher, and was selected to preach the ordination sermon at the Trinity ordination this year in this diocese. He has now been three years in this diocese, and leaves his last parish (Thorndale) in good condition, and very regretful at his departure. He carries with him the affection and esteem of his last parish, and we bespeak for him the cordial support of his new parish, which is all the more necessary now in the face of the responsibilities connected with the building of the new and expensive church now in course of erection at Listowel.

CLINTON.—Attention is again called to the coming meeting of the Huron Anglican Lay Workers' and S.S. Convention at Clinton, on Wednesday and Thursday, 28th and 29th October. The opening session is at 3 p.m., Wednesday. Bishop Baldwin presides at all meetings and gives the opening address. Two addresses and discussions thereon, one by Thomas Scullard, of Chatham, on "The Teaching of Elder Scholars," and one on "The Child in the Church," by Rural Dean Sweeney, fill up the afternoon. In the evening there will be service in St. Paul's Church; preacher, the Lord Bishop. Thursday morning there will be Holy Communion at 8.30 a.m.; 10 a.m., Convention business, during which Mrs. A. J. Broughall, of St. Stephen's, Toronto, addresses the ladies on "A Higher Ideal of the Way of Life"; 10.45 a.m., Mr. Charles Jenkins gives an address on "The Absolute Need of Lay Help." In the afternoon, Miss Sadler, of Hamilton, speaks on "Woman's Work," and Rev. Fred E. Howitt on "The Training of the Young." In the evening there will be addresses by Mrs. Griffin on "The Clergyman's Wife," and by the bishop on "Church Choirs." Mr. John Ransford is local secretary, and will provide ample accommodation for visitors.

MILLBANK.—The township of Mornington (Co. Perth) Union S.S. Convention met here Oct. 14th, with the rector, Rev. T. G. A. Wright, in the chair. Two very hearty sessions, afternoon and evening, were held. Among the special features was an address on "The Relation of S.S. to Missions," by Rev. John Kay (Presbyterian), Milverton. Mr. Kay mentioned that when in the general assembly of the Church of Scotland, it was first proposed to send a missionary to China, it was voted down as being a usurpation of the office of the Holy Spirit; now things were entirely different, and churches and Sunday-schools must realize that missionary work is an imperative duty. Mr. Thomas Magwood, M. P.P., gave a stirring address to young men to build up their characters according to God's word, to take their stand in Sunday-school and church, to not spend their Sundays in idleness or recreation, and to be careful of their reading, avoiding cheap, worthless literature, but storing their minds with wholesome truths.

STRATFORD.—St. James'.—Mrs. Lang, wife of city clerk Lang, died last Friday, 9th October, after a lengthened illness borne with much patience. She was a daughter of the late William Robertson, merchant of Goderich. The funeral service was read in St. James' Church, Stratford, and the body was then taken on the train to Goderich, accompanied by the rector of St. James', Rev. D. Williams, and the pall bearers, who were Jas. O'Loane, E. Sydney Smith, Q.C., John C. Monteith, John A. Davidson, Thos. Ballantyne, jr., and W. S. Dingman. Among the floral tributes was one from the officials of the city hall.

St. James'.—A most interesting service occurred in St. James' Church, Thursday evening, Oct. 8th. It was the farewell to Miss Clara Macklin, daughter of William Macklin, Esq., merchant of that place. Miss Macklin goes to labour as a missionary among the Indians on the Blood Reserve, Alta, in the North-West, and will be connected with St. Paul's Mission and the Kissock homes. She left on Friday,

9th inst., for London, and left London on Tuesday, 13th inst., for her field of labour. Her sister, Dr. Daisy Macklin, recently started for mission work in China. The rector, Rev. D. Williams, urged the importance and obligation of missionary work. Rural Dean Deacon and Rev. J. T. Kerrin were detained by illness from taking part in the service. Bishop Baldwin came to give the departing missionary a few words of encouragement. He pointed out that missionary work was a test by which to judge a congregation's life—and was the pathway of blessing—and he urged Miss Macklin not to be discouraged by difficulties, but go forward in full trust in God.

St. Mary's.—Rev. W. J. Taylor, of St. Mary's, exchanged with Rev. G. Elliott, of Gencoe, in order to preach harvest thanksgiving sermons there. The bishop will visit St. Mary's on November 1st and preach at morning and evening services.

BERLIN.—The bishop has appointed Rev. Carl S. Smith, of Peterboro, to the charge of this parish, which was rendered vacant by the appointment of its last rector, Rev. F. J. Steen, to a chair in the Diocesan College, Montreal.

ALGOMA.

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

EMSDALE.—On the 22nd ult., the harvest thanksgiving commenced in this mission in the afternoon at 3.30. The service was held in St. Mark's Church, Emsdale. The 23rd, at Eberston, at 11 a.m., and in the afternoon a pleasant little gathering was formed by the congregation, who enjoyed themselves by making a small social; simple as it was, all enjoyed themselves. At St. Mary's, Sand Lake, the service commenced at 11 a.m., with a short dedicatory service of the new chancel furniture; then followed the harvest thanksgiving. In each case the sermon was preached by the Rev. Rural Dean Machin, of Muskoka, to the delight and instruction of all who heard him. It is a great comfort to be able to say that the church in Emsdale is now sided up for the winter, and that the church at Sand Lake has been chinked. We are in hopes to get the church at Eberston moved to a better site, through a small grant made by the late bishop, but further help is asked in each case.

ILFRACOMBE MISSION.—St. John the Baptist's Church, Ravenscliffe.—The harvest festival was held in the above place of worship on Sunday, Oct. 4th. The sacred edifice, which had been tastefully decorated with flowers, fruit, evergreens, wheat, etc., presented a very pleasing appearance. New blinds for the windows, provided by the "Women's Church Aid Society," added very much to the effect, and will be found both a comfort and a great convenience to the worshippers. Long before the time for divine service every seat was occupied, and the sidesmen were busily employed in securing all the available planks and boards so as to provide additional accommodation. Suitable hymns were sung, in which all present heartily and reverently joined. The incumbent, the Rev. J. Pardoe, took his text from the 9th verse of Psalm lxxv.: "Thou visitest the earth and blessest it, etc.," and reminded his hearers of God's faithfulness as proved by the divine promises which are being fulfilled day by day—also of God's fatherly care for His people as evidenced in the provision made for their spiritual and temporal wants. Friends from Huntsville and the surrounding neighbourhood were noticed amongst the congregation. The offertory, which was a very good one, was devoted to the Superannuation Fund. The choir was augmented by members of St. Mary's Church choir, Novar. Mrs. G. W. Tipper ably presided at the organ.

British and Foreign.

During a recent gale, the spire of Holy Trinity Church, Swansea, gave away before the force of the wind, and damaged the roof.

The Rev. W. M. Oliver, rector of Bovinge, Essex, has given £500 towards the restoration of the parish church of Chart Sutton, Kent.

Bishop Tugwell, of Western Equatorial Africa, who is now in England, hopes to return to his diocese before the close of the year.

A supporter of St. Andrew's Waterside Church Mission has generously contributed the sum of £100 towards the maintenance of the Church ship "Goshawk" in memory of the late secretary. The vicar of Great Grimsby states that he is almost daily receiving reports of the "Goshawk's" excellent work among the North Sea fleets.

The Bishop of Bloemfontein, who recently took out the prayer for the Queen in the Church service in the Orange Free State, has replaced it there.

The Bishop of Ripon has appointed the Ven. Archdeacon Danks to be residentiary Canon of Ripon Cathedral, in succession to the late Archdeacon Bardsley.

The Rev. W. H. Elliott, who, until recently, was minister of the Baptist Church at Maryport, has been ordained by the Bishop of Ripon, and licensed to a curacy at Guiseley, Yorks.

The Church of England will shortly benefit to the extent of some £80,000 or £100,000 under the will of Mr. Alfred Marriott, of Hopton, near Mirfield, who died without issue a few months ago.

A marble tablet to the memory of the late Canon Humbert has been placed in the Church of St. Bartholomew, Hyde, Winchester, of which parish the deceased was for seventeen years vicar.

The Rev. Morris Roberts has received from Lord Penrhyn a donation of £50, and a promised annual subscription of £10 for the North London Welsh Church Mission, situated in Hornsey Road.

The Rev. J. H. DeMowbray, rector of Knossington, who has been appointed an Honorary Canon of Peterborough Cathedral, for some time acted as secretary to the Peterborough Diocesan Conference.

The Duke of Westminster has contributed £100 towards the new Welsh church now in course of erection in St. Mary's terrace, Paddington-green. The church will cost £3,500, towards which the sum of £2,800 has been paid or promised.

The Rev. the Marquis of Normanby, of Mulgrave Castle, near Whitby, has been presented by the parishioners, tenantry and friends with a victoria carriage, purse containing £360, and a congratulatory address in celebration of his fiftieth birthday.

The Oxford Diocesan Conference at their session recently passed a resolution in favour of seeking assistance for voluntary schools "from other sources than the rates," to which a rider was added that the desired aid "should be provided from Imperial sources."

The recent appeal on behalf of St. Bartholomew-the-Great, West Smithfield, has been so well responded to that the restoration of the Lady-chapel of the church will soon be proceeded with, and with that the original scheme of the Restoration Committee will be completed.

Recently the Bishop of Llandaff ordained a fourth deaconess for the diocese, in the chapel of the Deaconess' Institution at Penarth. She was presented by the warden, Rev. W. E. Rosedale. The candidate so ordained is Florence Elizabeth Brough, who has received holy orders.

Sir Arthur Bloomfield recently paid a visit to Salisbury Cathedral, and expressed his complete satisfaction with the work of strengthening the foundation of the tower. The work is being paid for as executed, and on Sir Arthur's certificate the sum of £3,500 has been handed to the contractor.

Recently the Bishop of Southwark, in the presence of a large congregation, consecrated the new chancel of St. Anne's Church, East Hill, Wandsworth, the foundation stone of which was laid in June last by the Duchess of Albany. The addition cost £2,600, the greater portion of which has already been subscribed.

"Obit Sunday," the ancient service ordered to be observed at intervals by Henry VIII., Edward VI., Queen Elizabeth and Charles II., was held in the morning at St. George's Chapel, Windsor Castle. The Dean of Windsor, Bishop Barry and Canon Gee officiated. Bishop Barry read a list of the Royal, noble and other benefactors.

The Rev. Alan Williams, second chaplain of the Liverpool Mersey Mission to Seamen, and chaplain to the "Indefatigable" training ship, has been appointed chaplain of the S.P.C.K. and the Missions to Seamen in the Diocese of Capetown. Mr. Williams went to Liverpool in 1892, and since has done much to help Seamen's Missions in the diocese.

Recently at St. Mary-at-Hill Church, the rector, the Rev. W. Carlile, of the Church Army, was announced to preach on "Sixty Years a Queen." An hour before the service began there were nearly 900 persons present, although the church is seated for only 400. Eventually the officials succeeded in

closing the doors, hundreds of people failing to gain admission.

The Rev. H. Drake, chaplain to the Hostel of God and Free Home for the Dying, Clapham, has been offered, and has accepted, the post of senior assistant-priest in the cathedral parish of St. John's, Newfoundland. The Cathedral of St. John's is approaching the appearance it had before the disastrous fire, which destroyed it and most of the city five years ago.

St. Bride's, Fleet street, was crowded to the doors on the occasion of the farewell Communion of the large number of clerical and lay missionaries going out to the various stations of the C.M.S. The Bishop of London was the celebrant, and gave an address on the slow working of conversion in the mission field being as great a proof of Divine power as miracles. There were hundreds of communicants.

The vicar of Warter, near Pocklington, Yorkshire, is, says a correspondent of the *Daily News*, "undergoing a boycott. He can obtain no lodgings in the village, and walks daily from a place six miles distant. He has to act as church-cleaner, bell-ringer and lamp trimmer. The reverend gentleman was brought up in the colonies, and he does not mind a bit of manual work. The cause of the boycott is at present unknown to the outside world."

A harvest festival service has just been held on board H.M.S. "Camperdown" off the coast of Greece, when the officers and ship's company contributed a thanksgiving offertory, which has been forwarded to the Missions to Seamen by their chaplain, the Rev. Chas. Moore, M.A., R.N., to help forward Church work on board ships and fishing vessels at home and abroad. Such ship offertories are, in a nautical sense, twice blessed, in those who give and in those who receive, and are a peculiar encouragement as showing how sailors care for sailors.

The following is a record of recent Church work in the Diocese of Llandaff:—On the 9th inst. the bishop opened a new parish room in the parish of All Saints', Penarth, with accommodation for 300 persons, and built at a cost of £1,200. On Thursday his lordship consecrated a new church dedicated to St. Thomas, at Clydach Vale, in the parish of Llwynypia. The accommodation provided is for 450, and the cost of erection £3,500. On the same day the corner stone of the new Church of St. Barnabas, Gilfach Goch, was laid, upon which, when completed, £1,850 will have been expended; the accommodation is for 350 worshippers. On Friday the bishop consecrated St. Dingat's Church, New Tredegar, erected at an outlay of £3,500, and providing accommodation for 420 worshippers. On the same day his lordship confirmed in the same church eighty-three candidates, all resident in the parish of Tredegar.

BRIEF MENTION.

Canon Pettit and family are moving from Cornwall to Toronto.

Living is nearly 40 per cent. cheaper in London than in New York.

Queen Victoria owns \$2,000,000 worth of china. A Sevres set is estimated at \$500,000.

Saul, the first King of Israel, was said by the Rabbis to be seven feet high.

The length of the Box Tunnel on the Great Western Railway is 3,168 yards.

Rev. W. H. French, late of Sudbury, has been appointed incumbent of Aspidin Mission.

The steeple of St. James' Church, Carleton Place, has been remodeled and a new bell put in.

Bishop Hamilton confirmed thirty-five candidates on Monday last in Smith's Falls.

Rev. H. G. Miller was inducted as rector of St. Thomas' Church, Hamilton, by Bishop DuMoulin.

An eminent Austrian physician declares that rheumatism can be cured by a plentiful diet of ripe fruit.

According to the census of 1881, the "learned professions" in England comprised 423,000 persons, Scotland 49,000 and Ireland 52,000, a total of 524,000.

The first fourteen Roman Emperors all shaved their faces clean. There is a portrait bust representing Nero with a beard, but it is not believed to be authentic.

St. Peter's at Rome, the largest place of worship in the world, will contain 54,000 persons. St. Paul's, London, will hold 25,000.

Bishop Walker, of North Dakota, is the new Bishop of Western New York.

Dean Farrar has called upon Englishmen and English-speaking people for contributions to repair Canterbury Cathedral. The structure is 1,300 years old, and is yielding to the elements so rapidly that £20,000 (\$100,000) are needed immediately to preserve it. Canterbury was the seat of the first Christian English school, as it was the first city under Christian control in England.

Professor Glover, fellow of St. John's College, Cambridge, was installed as professor of Latin at Queen's University, Kingston.

Admiral Sir Leonard McClintock, the Arctic explorer, who commanded the Franklin relief expedition in 1859, is living in London, a hale and active man at the age of 77.

A nephew of Washington Irving is the landlord of the old-fashioned hostelry at Birmingham, England, which is much patronized by Americans visiting the Midlands capital.

Sam Cliffe, who recently died in London at the age of 93, was the last of the running footmen, once fashionable in England. Fifty-four of his descendants attended his funeral.

In commemoration of the 1,300th anniversary of the establishment of the See of Canterbury, it is proposed to erect a statue of Theodore of Tarsus, the only Greek Archbishop of Canterbury.

There were only 8,000,000 song birds killed last year for the purpose of adorning women's hats with their plumage.

Rev. Carl Smith, M.A., curate of St. John's, Peterborough, has been offered, and has accepted, St. John's rectory, Berlin, Ont., succeeding Rev. Prof. Steen, M.A., now of Montreal.

Rev. H. W. Jeans, of Thorndale, has been appointed by the Bishop of Huron to be incumbent of Christ Church, Listowel, in the place of Rev. Mr. Fairlie, who has removed to Manitoba.

Rev. Canon Spencer has been ill from a severe cold, at his brother's home in Brandon, but has been able to leave for home in Kingston.

Hebrews and goldsmiths in the reign of Charles I., to whom money and valuables were confined for security's sake, or for advances of money, began to exercise the profession of bankers and money-dealers in England.

Banns, in the feudal law, were a solemn proclamation of any kind; hence arose the present custom of asking banns or giving notice before marriage. It is said to have been introduced into the English Church about 1200.

The Rev. James Thompson, B.A., commenced his duties as curate of St. Jude's Church, Montreal, last Sunday. A meeting of Church workers and adult members and worshippers was held last Wednesday evening to welcome Mr. Thompson.

Correspondence.

Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen we would solicit their statement in brief and concise letters in this department.

Sunday-School Library Wanted.

SIR.—The Sunday school of the Church of the Redeemer, Highgate, is in need of a library. Do any of your readers know of a Sunday-school having an old one which they would be willing to give us or sell for a trifle?

MAUD BEATTIE, Sec.-Treas., Highgate, Ont.

A Plea for the British and Foreign Bible Society.

SIR.—Nowadays the British and Foreign Bible Society is spoken of as unquestionably the foremost Missionary Society in existence. In the current number of the *Bible Society's Monthly Reporter* (p. 173) is the following extract: "Neither of the two great foreign missionary organizations of the Church (the S.P.G. and C.M.S.), nor the Universities' Mission to Central Africa, would have been able to do all they have done if it had not been that the Bible Society has helped to publish the Holy Scriptures in the languages of their several missions. As the Archbishop of Canterbury, speaking at the Mansion House in April, 1891, said: 'The Bible Society is really doing a good solid piece of Church work.' If this be so, is the Canadian Church acting in a catholic spirit—to give the cold shoulder to such a work—which demands the support of all lovers of the good old Book?"

L. S. T.

Thanks.

SIR,—I am most grateful to you for inserting my appeal on behalf of our church in your issue of August 27th. Also the following donations received: Frere Richardson, \$1; Bishop of —, \$5; H. R., \$5; collected by Mrs. Hutton, \$13. 1013 Sherbrooke St., Montreal, will gladly receive and acknowledge any help in behalf of my work. We still need \$125 to fix our church for the winter, leaving out the question of seating and painting. Trusting that kind friends will help us in this our difficulty; thanking you for your great kindness.

REV. ALBERT TANSEY.

Somerset, Man.

Conflicting Statements in the Teachers' Assistant.

SIR,—Will you kindly allow me space in your paper to ask for an explanation of certain seemingly conflicting statements in the "Teachers' Assistant." On page 120, 2nd column, near top, we read as follows: "It was between court where anybody might go, and Holy of Holies, where only one might go." Also further down, "In the Church something like tabernacle court, which any one might enter." Then on page 121, 1st column, near bottom, "None but the priests and Levites were allowed within the court." Which is right? Will some one please explain for the benefit of

A COUNTRY TEACHER.

Information Wanted.

SIR,—Can any of the readers of the CANADIAN CHURCHMAN furnish me with information upon one or both of the following questions? 1. Where may an interesting sermon be obtained upon the text: "I am fearfully and wonderfully made," Psalm cxxxix. 14? 2. Does any one know of the existence of a complete copy of "An Exposition of all the Principal Scriptures used in our English Liturgie, together with a reason why the Church did chuse the same. By John Boys, Doctor in Divinitie and Dean of Canterburie. Printed by John Haviland, for William Aspley, at the signe of the Parot, in Paul's Churchyard, 1622." A part of the book has been reprinted about 30 years and called "Wrought Gold." I believe I have the only complete copy of the book now in existence. A. H., Orangeville.

The Marriage Law.

SIR,—In his letter on the subject in this week's issue, Mr. Rayson is undoubtedly wrong as to our Canadian marriage law, pace the counsel learned in the law whose advice he has sought. Our law regards matrimony strictly from the civil standpoint, and pays no heed to ecclesiastical courts. Both in England and in Canada, marriages within the degrees recognized by the State are not voidable, but null and void ab initio. The courts would accept proof that two persons had been so related as demonstrating the nullity of an alleged marriage, just as they would accept proof that they were never married, or that either had had a lawful spouse still living, or any other disproof of a lawful marriage, whether either or both the persons were dead or not. I think that at least one case of the sort has come to trial and decision. In view of the wide circulation of your paper an emphatic contradiction ought to be published at once. I may add that an eminent member of our judiciary tells me that I am right in my view of the law, and that there are binding decisions of the Canadian courts to that effect.

J. W. DOUGLAS, Ottawa.

The Social Question.

SIR,—Allow me to call attention to the following extracts from a review of Mr. Braithwaite's "Social Enigmas" in the Church Times of Sept. 4th. "In his defence of the private ownership of land he ignores the real moral difficulty of the 'unearned increment,' which is that a man may sit idle, contributing no labour, capital, or brains, while the value of his property, enhanced by the necessities of others, may increase by leaps and bounds." "The contention that religion has nothing to do with political questions is morally mischievous and economically unsound. For the old school of economists is now discredited because it allowed no consideration of moral forces; and the old Protestant individualism is discredited because the Catholic faith implies social obligations." Of course the former sentence no more endorses single tax than does the latter endorse every fledgling priest who seeks to become a Dr. Parkhurst. But it is noticeable that the former does recognize as a "real moral difficulty" that feature of private land-ownership to remedy which the single tax principle was proposed, while the latter equally protests against the notion that priests and politics have nothing to do with each other. And they also mark a sense of the fact that, dan-

gerous as Radicalism is, all radical proposals are not necessarily unsound and dishonest. I hope that by calling attention to them some timid Churchmen may be encouraged to "prove all things" as well as to "hold fast to that which is good."

CHRISTIAN SOCIALIST.

Church Support.

SIR,—The second meeting of the General Synod is now a thing of the past. That much good must accrue to the Church in many ways, as a result of this meeting, will not be questioned, and specially, perhaps, in her missionary work, one, if not the most important of all the subjects discussed. Amongst other matters which appeared on the notice of motion paper, was a resolution on methods adopted for Church support, introduced by Judge Macdonald, of Brockville, and seconded by Mr. F. N. Mathewson, of Winnipeg, and unanimously carried by the Synod. As one who had the privilege of being present when the resolution came before the Lower House, I can only express the wish that the speeches made on the subject by the mover and the Ven. Archdeacon Weston-Jones, of Halifax, could be read by all our Church people, feeling sure that they would have a marked influence on the minds of many who have not given this subject any very serious consideration, but have been satisfied with present methods, so long as the church or parish "pulled through" from year to year. In the course of his remarks, Judge Macdonald referred to a circular bearing on the question which had been sent to all the delegates previous to the meeting of Synod, and which he received after sending in his notice of motion, as going to show that a desire for an improvement in this particular was not now a matter of merely local interest, but was beginning to be felt in every section of the land from ocean to ocean, as being in many ways a hindrance to the true extension of the Church, and through her the Gospel of Christ. It is, therefore, Mr. Editor, most earnestly to be hoped that the unanimous adoption of the resolution by the Synod, will not prove the only result or end of this matter, but that every loyal member of both clergy and laity will endeavour, so far as in them lies, to promote the object of the Synod as expressed by the wording of the resolution, which is as follows: "1. That some of the methods adopted nowadays to obtain money for Church purposes are very questionable, and such as the Church of England in the Dominion of Canada is called upon earnestly to protest against. 2. That the archbishops, bishops and clergy be, and they are hereby respectfully requested, to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving. It is sometimes said that this is a matter to be adopted gradually, and by educating the people up to a high standard of Christian duty, but I believe this to be a mistake in this instance, and if the unfortunate consequences exist, as spoken of by the mover, such as the severing of life friendships and so forth, by means of over keen effort in contests for popularity of individuals and such like, in which the spirit of rivalry between friend and friend often leads to this result, is it not time that a decided blow were struck at the root of the evil? And if this be done resolutely and firmly, and in a spirit of absolute faith in the Divine origin of our inestimable heritage, surely the results will justify the effort, and our united Canadian Church grow and extend to the glory of her Divine Head and benefit of her children, more than the most sanguine amongst us can imagine. At this season of the year many, if not all, our Ladies' Aid Societies (to whom great credit is due) are holding meetings with a view to planning the work for the winter, and I trust that the spirit of this resolution will have no small influence upon the methods they may decide to adopt, and that the motto so often chosen ("For Christ and the Church") may be justly applied to all their efforts. That there is ample scope for such effort without the resort to all manner of questionable finance raising schemes, is quite evident, I think, to all right-minded persons. Sincerely trusting that you will not cease to advocate so worthy a subject in the columns of your valuable paper. Yours,

A CHURCHMAN.

Family Reading.

Church Terms Explained.

Rubrics.—The rules and directions of the Prayer Book as to how the services shall be conducted. They are so called because they were formerly painted in red, Latin (ruber). Sacerdotal.—Pertaining to the priestly office. Sacrament.—The Seven Sacraments of the Church are Baptism, Confirmation, Holy Euchar-

ist, Penance, Holy Orders, Matrimony, Extreme Unction.

The Church teaches that while there are seven there are only two which are generally necessary, that is necessary all over the world, everywhere.

Sacred Ministers.—The Gospeller and Epistoler (the deacon and sub-deacon) at the celebration.

Sacristan.—Properly speaking, the person who has custody of the sacred vessels, relics, vestments, ornaments, furniture, etc.; arranges the order and details of processions and funerals; and has control of the bell-ringers. But in England the sacristan is mostly the person who takes care of the church, shows people into seats, and performs various other duties.

In country places this latter officer is called the "sexton" (a corruption of sacristan), and he generally fulfils the additional office of gravedigger.

Sacristy.—An apartment adjoining, or a crypt under a church, in which the sacred vessels, vestments, ornaments, etc., are kept. Sacristy also means the vestry.

Sanctuary.—That portion of the chancel containing the altar, commencing at the first altar step, upon which communicants kneel.

Our New Church Bell

(Dedicated to the glory of God).

Ring to the glory of God, O bell,
Let your sweet ringing His glad praises tell;
Clang from the steeple,
Ring in the people,
"Hither, come hither to worship the Lord."

Ring out thy counsel to all, O bell,
High over hill-top and low over dell,
"Mind not the weather,
Hither, come hither;
Sunshine and shadow give praise to the Lord."

Ring to the glory of God, O bell,
There is a blessing for all who dwell
Within thy hearing,
And who appearing,
Hasten to worship and sing to the Lord.

Merry and sad must thy voice be, O bell,
Joy in thy chiming and tears in thy knell,
For in the morrow
Oft cometh sorrow,
Gladness and sorrow be praise to the Lord.

Praise to the Father we sing, O bell,
And to the Spirit and Son as well,
Praise to the Trinity,
Triune in Unity,

Thine be the glory forever. Amen.
The Parsonage, Allandale, ADALENA WESTNEY.
Sept. 19, 1896.

Sowing and Reaping.

"Whatsoever a man soweth, that shall he also reap." He who would gather the wheat into the garner must scatter the wheat seed in the furrow. Barley and rye will come each from its own seed, and tares, if an enemy stealthily scatter them while the husbandman and his fellows slumber. It is manifest, then, that the great principle which the apostle would impress upon us is that we have largely the making or the marring of our own future; that in the thoughts we harbour, and in the words we speak, and in the silent deeds which, beaded on time's string, are told by some recording angel as the story of our life from year to year, we shape our character, and therefore our destiny for ever. They who sow for this world, reap in this world, and may outlive their own harvests; they who sow to the Spirit seek for abiding issues, and their harvest has not yet come. There are three special kinds of sowers to the flesh whom the Apostle Paul in the lines we have quoted seems to have had in mind: the proud, the covetous, the ungodly. They are all spiritual sins, sins of which human law takes no cognizance, and to which codes of earthly jurisprudence affix no scathing penalty. On this very account, however, they are fraught with immeasurably greater danger. There is the greater need that these spiritual sins should be disclosed in all their enormity, and shown in their exceeding sinfulness and in their disastrous wages, in order that men may be left without excuse, if they persist wilfully in believing a lie.—W. M. Punshon.

Here and Now.

I have had dreams of grander work than this,
Some seal of greatness set on hand or brow ;
Sometime, somewhere, a work of greater bliss,
Not here, not now.

Some work which leads more near the mighty God,
Like that of dwellers on the mountain's brow ;
This common work is all too near the sod
Of here and now.

But He who plans for each his work and place,
And kindly teaches when we ask Him how,
Will surely give to each the needed grace
Just here and now.

No need that I should stumble up the hill
In search of blessings ; I but humbly bow
My head in sweet content to do His will,
Just here, just now.

The Angel of St. Jude's.

BY JANET ARMSTRONG.

PART III—CONTINUED.

When she had exhausted herself against him, her wrath turned upon the cobbler who had broken his promise to her. She said she would disgrace him by telling his story far and wide, so he would not dare to show his face in Braide again, and she went into his shop prepared to pour out the vials of her wrath upon his head.

Lord Stanhope did not care to accompany her, so he sat still and waited for Arthur's return, wondering why Mr. James did not at once send him in, and why no sound came through the slight walls. Finally he determined to go in and see what was the cause of this unnatural stillness ; but when he opened the door a strange sight met his eyes.

The old grandmother was kneeling on the floor beside the cobbler's chair sobbing convulsively, and the boy was kissing his face and begging him to speak to him ; but Mr. James for the first time made no answer to the loving little voice. He was sleeping that sleep from which no rude voice would ever awaken him again : until the angel sounded his trumpet, he was at rest !

Mrs. Grier sobbed out : " It is the hand of God that has taken him away to save him from my wrath ! I am a wicked, sinful woman ; may God have mercy on my soul ! "

Lord Stanhope carried Mr. James into the little back room and laid him down on his bed, and there was such a strange look of content upon his worn face as he lay there, smiling in death, that Arthur cried out : " Father, he must be only asleep ! He looks so happy, so glad ! "

" Little lad," his father answered, " our dear friend is asleep ; but it is a sleep from which we cannot awaken him. I thought I would do so much for him ! I wanted to show this good man that I was grateful for what he had done for me ; but I think God knew best what to do for Mr. James. He would have missed you so much, dear boy, and he would not have been happy I know at Wingfield, where you and I will live. "

Before he left that little room, Lord Stanhope took down the number from the wall and burnt it outside in the kitchen stove. Mr. James needed no " reminder " now : he had gone where the past would be blotted out as a thick cloud, and where his transgressions would return to him no more.

There was no opposition to Lord Stanhope's possession of his son now : death had settled that question for ever, and Mrs. Grier saw at last that she had made a great mistake. She had never loved her grandson, so it was not hard for her to give him up for that reason, and she concluded to end her days with her sisters in Canada.

Lord Stanhope's first thought now was about Arthur's lameness, and he took him immediately to the best London surgeon, who said that he thought the boy could be entirely cured, but an operation would be necessary, and there might be a long illness with much suffering. But when the

little lad heard the doctor's opinion he said : " Father, I can bear anything, and I promise to be very patient, because I want to be like other people, and because Mr. James said he wanted so much to see if I couldn't grow strong and straight without waiting for the angel to sound his trumpet. And Mr. James would be so glad ! "

Arthur did not have to wait for the angel's summons. A few years later he was as straight and strong as any one, but he still loves the Angel of St. Jude's that was so dear to his childish heart, and several times a year he goes with his father to Braide and visits Mr. Saintsbury and his beautiful church. And he often looks at the little seat at the foot of the stone pillar where he heard that wonderful anthem long ago. But there is a spot that he loves better even than St. Jude's now ; a place where he often goes : the churchyard at Wingfield where Mr. James is lying beside his own people.

Neither riches nor honours, nor living in a great castle, has ever made Arthur forget his faithful friend the cobbler. The beautiful monument of the angel with the sleeping infant on her bosom under which his young mother is lying—the name of " Arthur Percival " has long ago been chiselled off the stone—is not oftener visited than the simple grave that marks the last-resting place of James the Cobbler.



" A place where he often goes. "

Perhaps you might wonder that Lord Stanhope's gratitude and Arthur's love did not erect something more costly over their friend ; but they knew best what he would have liked. On the simple slab is inscribed only the name that he received at his baptism : " James "—but do kings have more ?—and underneath are these words :

" Behold, I show you a mystery : we shall not all sleep, but we shall all be changed. For the trumpet shall sound, and the dead shall be raised, and we shall be changed. "

The grasses and flowers that grow upon his grave sing each year the old, yet ever new, " Song of the Resurrection " ; and the butterflies that flit among them all through the long summer days tell the same wonderful story of that mysterious change for which he and those who are sleeping with him are waiting.

" And they no longer weep,
Here were complaint is still !
And they no longer feel,
Here were all gladness flies !
And by the cypresses
Softly o'ershadowed,
Until the angel
Calls them, they slumber. "

THE END.

Fads in Medicine.

There are fads in medicine as in everything else and a " new thing " frequently sells for a short time simply because it is new. But in medicine, as in nothing else, the people demand and will be satisfied only with positive, absolute merit. The fact that Hood's Sarsaparilla has stood its ground against all competition, and its sales have never wavered, but have remained steadily at the top, demonstrates, beyond any doubt, the intrinsic virtues of this medicine. The new things have come and gone, but Hood's Sarsaparilla rests upon the solid foundation of absolute merit and its power to cure, and its sales continue to be the largest in the world.

Hints to Housekeepers.

In washing chamois skins use tepid water to which a little ammonia has been added. Rinse them thoroughly, stretch and put them in the shade to dry. When partly dry stretch the skin again, and the skin will be soft and like new when done.

CAULIFLOWER AU GRATIN.—Throw the head in boiling water for five minutes, drain and boil in salted water until just tender, but not mushy. Drain again, break into flowerets and lay in a buttered dish that can be placed in the oven ; cover with half a pint of white sauce to which has been added an ounce of grated Parmesan cheese ; sprinkle with bread crumbs and cheese and bake brown in a very hot oven.

APPLE POTPIE.—Pare and quarter half a dozen russet apples ; put them in a porcelain kettle, sprinkle over them a cup of crushed sugar, a small quantity of nutmeg and cinnamon, and add a bit of butter ; spread a coverlet of dough made like shortcake ; pour into the kettle a quart of boiling water ; cover closely and boil forty minutes.

SALAD EGGS.—Take four hard-boiled eggs, cool them in cold water, take off the shells, cut a large piece off the top of each, take the yolks carefully out, mix them into a paste with butter, cream, mustard, red pepper, salt, and anchovy paste. Press the mixture into the whites again ; have ready a nice dish of salad, lay the eggs amongst the green. Garnish with radishes, beet-root, and small spring onions. Pour over all a good salad mixture.

To keep the hands from chapping rub them with a salve made as follows : Melt together one ounce of beeswax, two ounces Burgundy pitch, four ounces sweet oil, or good, fresh home-made lard. Strain through a thin cloth into a tin box or small jar, and it is ready for use. For cuts or burns, or any other sore, spread a little of this salve on a soft cloth and apply. If used very generously it will draw a boil to a head. It is an old recipe handed down from a Quaker family, who had used it for many years.

ROAST BEEF HASH.—Melt four tablespoonfuls of butter in a skillet. Mix one pound of finely chopped, cold roast beef, and the same quantity in bulk of finely chopped cold boiled potatoes, moistened with one-half cup of cream. Cook in the skillet until beef and potatoes are well warmed ; season to taste, sprinkle with a tablespoonful of finely chopped parsley. Some chopped onion can be added, but must be first cooked with the butter.

EGGS SCRAMBLED WITH MUSHROOMS.—Drain one-half a can of mushrooms, and cut into slices. Put two tablespoonfuls of butter in a skillet and let it become hot, then add the mushrooms ; when these are warmed through add eight eggs, well beaten, with four tablespoonfuls of cream. Cook until eggs are set. Season to taste and serve.

—Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer ? When desire groweth cold.—St. Augustine.

Children's Department.

In the Heart.

If no kindly thought or word
 We can give, some soul to bless;
 If our hands, from hour to hour,
 Do no deeds of gentleness;
 If to lone and weary ones
 We no comfort will impart—
 Tho' 'tis summer in the sky,
 Yet 'tis winter in the heart!

If we strive to lift the gloom
 From a dark and burdened life;
 If we seek to lull the storm
 Of our fallen brother's strife;
 If we bid all hate and scorn
 From the spirit to depart—
 Tho' 'tis winter in the sky,
 Yet 'tis summer in the heart!

"Dainty Little Dandelion."

Helen and Stanley ran into my study, one day, in great delight over the dandelions in the north yard. The children had come out from the city only the night before, and this was their first glimpse of springtime in the country this season.

"Oh, auntie!" cried little Helen, her beautiful brown eyes sparkling with enthusiasm; "I could put my face down into the grass and kiss every one of them!"

"I think they look just like stars," said Stanley. "It seems as if all the stars had fallen out of the sky while we were asleep last night, and had grown fast to the ground. If the grass were only blue, it would seem as if the whole sky had come down to us."

"Wouldn't you like to look at one under the microscope?" I asked.

"Oh, yes, indeed! May we?" they cried together.

"Give me a fresh one," I said, "not one that has been held too long in your warm hands;" and I rose and laid aside the slide I had been studying.

"I'll get you one entirely fresh," said Stanley, "and the biggest one in the yard, too;" and almost before I

was ready for him, he brought a great, full beauty, and laid it in my hand.

"Come to the window; we will use the small hand lens first. Now, stand so," I directed; and soon they were looking into the mass of pistils, forming such a beautiful miniature forest. The children's admiration was unbounded. They could hardly wait for each other, and the glass passed back and forth a good many times before they were tired gazing.

"Imagine yourselves little fairies," I suggested, "walking in a grove of golden palm trees."

"These palm trees have only two branches apiece," said Helen; "and they are all curled up, just like the ends of the dandelion stems when you begin to make curls. The little girl next door was showing us how to do that this morning."

"But these are ever so much prettier than dandelion curls," proclaimed her brother, with his eye at the lens; "and see! I've found some little round things on the branches, little gold balls. Oh, so many of them! We'll have to call them the cocoanuts on our palm trees, only they grow all over the branches, in such queer places, and even on the trunk."

"Well, you must expect to see queer things in fairyland," I replied. "What would you call them, Helen?"

"I think they are like the tiniest, tiniest oranges; but what are they really and truly, auntie?"

"They are grains of pollen."

"Oh, I know what pollen is," cried the little girl. "It's the yellow dust from a lily; I got some on my face, once, at a party, and I didn't know what made everybody smile at me till they told me to look into the glass."

"Lilies are not the only flowers with pollen," I explained; "every perfect flower has stamens to produce pollen, and pistils to catch it. Now, if you will bring the dandelion to the table, we will separate the head into different flowers, and examine them under this stronger glass."

The children evidently did not understand what I meant, and they watched closely while I removed, one by one, with a sharp and delicate blade, the long and slender flowers that form the thickly clustered head which we call a dandelion.

"Why, auntie! Do you mean that the dandelion is not one flower, but a good many?" And Stanley looked at my work incredulously.

"Yes, dear. Each of these delicate yellow parts of the dandelion that I have taken out, is a complete flower in itself; and all of them growing together so, at the top of a stalk, are called a head of flowers. Now, let us examine a single flower."

"How beautiful! It looks as if it were made of silver and gold!" cried the delighted children, when they saw it enlarged by the microscope. "What are those five silver hairs?"

"Learned people call them bristles," I said, "but that is not a pretty name for anything so dainty and silken. They are to become part of the clock that all good fairies tell time by."

The little folks looked at me with puzzled faces for a moment, and then Stanley turned and whipped out of the room, like a small gale of wind. In a moment he was back again, bringing in his hand a dandelion gone to seed. He had carried it so carefully that the delicate airy sphere was still perfect and unbroken.

"You have guessed my riddle," I said, smiling, "and if you will hold it for a few moments, I will soon show you how it is made."

So we looked through the lens a few times more, and counted the little points or teeth at the end of the odd-shaped, strap-like corollas to make sure there were five. We cut open with a fine needle the tube that fits around the curly pistils, to find where the pretty pollen grains came from, and then we began to see how the clock grew.

We found that the long, narrow flowers were crowded together in a head, and stuck into a sort of cushion at the top of the stem, just like so many pins; and then the whole was finished off on the outside by a row of long green points, making what Helen called a "bouquet holder."

The ends of the flowers, sticking into the cushion, were not sharp like pin points, but rather blunt and thick, and snowy white.

"Run out, dear," I said to Helen, "and bring me in some old dandelions that are shut up and look as if they were going to sleep."

When we each had one in our hand, I asked them why they supposed the little green "bouquet holders" had closed in that way? As they could not guess, I told them that it was to hide and protect the delicate clock-works inside while the clock was being made, and that when all was ready the green points would open again.

"Peep inside mine," I said, "and see what has happened to the pretty little yellow flowers." We found them dry and withered, stuck together, with all their beauty gone, and apparently being pushed out of house and home in some way.

I asked Stanley to see if he could tell what was causing it, and after looking carefully, he cried out: "Why, I believe those silver bristles are growing up and pushing them out!"

And so, indeed, they were growing up on long handles, like nothing, we thought, so much as fairy brooms, sweeping all the old rubbish out of the house before any one was allowed to look in. Little Helen felt sorry for "the poor old flowers," and thought the lovely silver brooms were not very kind.

"Now for the fairy clock," I said; and Stanley held up the dainty globe of the dandelion in seed, just ready to float away at the least puff of wind or breath. The "bouquet-holder" had opened and turned back, because all the work was done, and the silken bristles had spread out, preparing to sail away, each one carrying its little brown package at the end of a thread.

"What do you think is in those little brown packages?" I asked the

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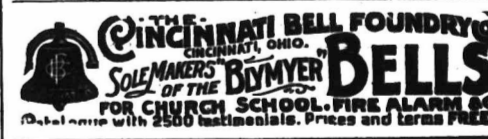
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children; and Stanley, by a happy guess, answered, "Seeds."

"You had learned your lesson very well," I said; "now see if it is not time for school to close."

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So they carried the fairy clock to the open window and blew by turns till nothing was left of the dainty seed-carriers. "One, two, three, four, five o'clock," they proclaimed, and I decided that school should be closed for the day, and sent them out into the garden again.

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What to Do when Angry.

This would be a very comfortable world if no one ever got angry. Unhappily, there are so many vexing things in life, and human nature, old and young, is so weak, that most people now and then feel the passion of anger rising like a strong blast that threatens to carry all before it. What is to be done then?

When a fierce wind begins to blow outside, what does the housemother do?

"Run, quick," she says, "close all the doors and windows." She sees that it is done, and then waits till the wind goes down. No one can stop the wind, but even young hands may close doors and windows against it.

So, when one is angry, it may seem impossible to help the feeling at first, when people or things have been very provoking, but if one will keep the doors of the lips closed, the strong blast will do no harm to others. Sharp words will not fly out and fly about, never to be caught and caged again, and when anger goes down, that will be the end of it for others, at least, for no one will be hurt.

Remember this, and close the doors and set a watch, when angry, or sorrow will follow anger when perhaps it is too late.

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A Little Every Day.

We recommend the following three rules to our young readers as being golden ones, which they might easily practise. 1. Every day a little knowledge. One fact a day. Only one! But wait until ten years have passed, and you have three thousand six hundred and fifty facts. 2. Every day a little self-denial. This may be difficult at first, but it will be easy to do three hundred and sixty-five days hence, if each day it shall be repeated. 3. Every day a little hopefulness and kindness. At home, at school, in the street, in your neighbour's house, in the play-ground, you will find opportunities for this.

Evil Words.

"I don't want to hear naughty words," said little Charlie to one of his school-fellows. "It does not matter," said the other boy; "they go in at one ear and out at the other." "No," replied Charlie; "the worst of it is, when naughty words get in they stick; so I mean to do my best to keep them out." Dear boys and girls, my advice is, do not speak bad words; and do not listen to them. Bad words have done more evil than battle, murder, and sudden death, all put to-

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times it happens that whole classes of children come to Sunday-school without any hunger in their hearts for the word of God, which is the food for them, and the teachers have as much as they can do simply to keep them quiet. Often they cannot even coax their scholars to take any part of the lesson into their hearts. If, then, they go home unfed, whose fault is it? They themselves prevent the Saviour's command from being obeyed, for not even a little animal can be fed if it will not eat, and children can not be taught if they will not learn.

Ah, children, whom Jesus loves, remember your part and do it.

What the Lambs Must Do.

"Feed my lambs" is the great Shepherd's command to His older followers, and very many of them devote themselves to doing it, feeling that it is the dearest work in the world.

Parents and pastors and Sunday-school teachers are anxious to feed the lambs, but what must the lambs do? Surely they must be willing to be fed; they must be willing to follow.

The lambs that play in the fields are willing enough. They do not have to be driven to follow the shepherd to the green pastures of tender grass. They follow gladly. But some-

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Wheat, red winter.....	0 00	to	0 77
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Oats.....	0 22½	to	0 26
Peas.....	0 07	to	0 45
Hay.....	13 50	to	15 00
Straw.....	9 00	to	10 50
Rye.....	0 00	to	0 44½

Meats.

Dressed hogs.....	\$4 50	to	\$5 25
Beef, fore.....	2 50	to	4 00
Beef, hind.....	4 00	to	7 00
Mutton.....	4 00	to	5 00
Beef, sirloin.....	0 14	to	0 17
Beef, round.....	0 10	to	0 12½
Lamb.....	5 00	to	7 00

Dairy Produce, Etc.

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Butter, pound rolls, per lb.....	\$0 17	to	\$0 22
Butter, tubs, store-pack'd.....	0 14	to	0 17
Butter, farmers' dairy.....	0 18	to	0 19
Eggs, fresh, per doz.....	0 14	to	0 16
Chickens.....	0 30	to	0 40
Turkeys, per lb.....	0 08	to	0 09
Geese, per lb.....	0 5½	to	0 06

Vegetables, Retail.

Potatoes, per bag.....	0 40	to	0 50
Onions, per bas.....	0 25	to	0 30
Apples, per barrel.....	1 00	to	2 00
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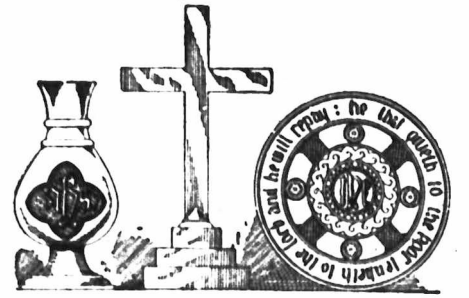
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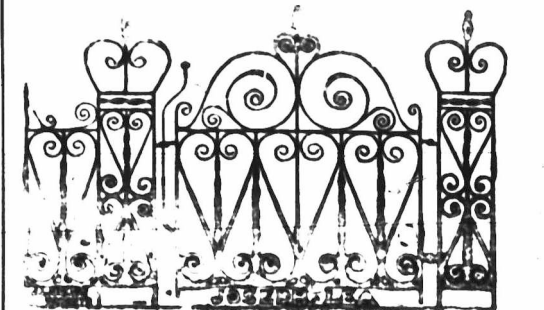
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