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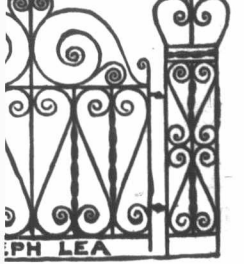
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TORONTO, CANADA, THURSDAY, SEPTEMBER 21, 1898.

[No. 88.

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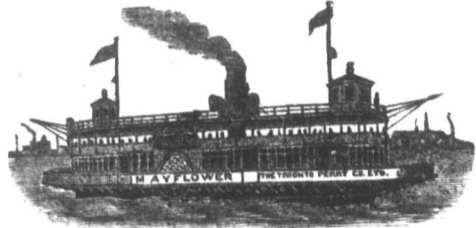
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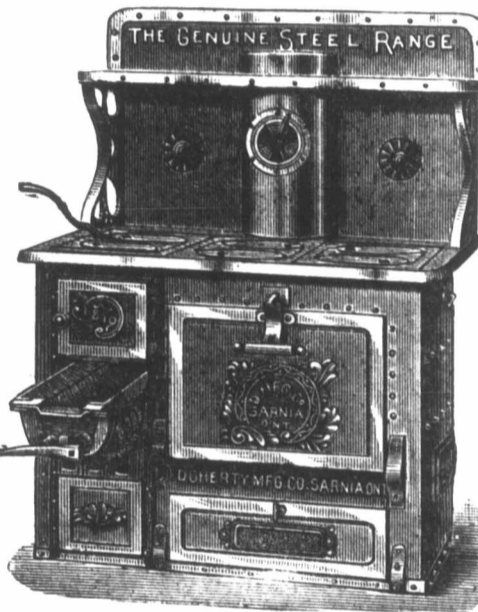


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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

TO THE MEMBERS OF THE GENERAL SYNOD OF CANADA.—The *Rock* Welsh Commission says: "The vernacular press is almost wholly anti-Church. The English papers most widely circulated in Wales are strongly liberal, and advocate dis-establishment not only for Wales, but for Scotland and England. *When will the clergy and our Bishops, as a body, act as if they believed 'the printing press is the Church's lever?'* What is an Albert Hall meeting compared with the increasing utterances of the press, penetrating into almost every home in the kingdom?"

"THE HOLY PLACES IN JERUSALEM" forms the subject of a long and very able article in the *Guardian* from the pen of Malcolm McColl, which concludes somewhat as follows: "The historical evidence for the authenticity of the traditional site is overwhelming. 'Golagotha' was so-called not because it was the place of public execution (for it never was), but because Adam's skull was, according to Jewish tradition, found there. As for 'Gordon's Tomb,' not a single person of the least repute believes in it." These conclusions will be satisfactory to many who have been disquieted by the startling propositions involved in General Gordon's fancy for another site.

"STAND ON ONE LEG! while you speak" is the rule of a certain tribe in Central Africa, and it is beginning to be enthusiastically advocated by certain newspapers who have keenly felt the want of some kind of effective "closure" to shut down long-winded speakers. In some of our Synods a "ten minute rule" has been laid down, but it is too conventional and arbitrary and indiscriminating to be popular. Many good arguments cannot be properly compressed into ten minutes—if the

attempt be made, injustice is done them, and truth and right suffer in consequence. Let men with weighty arguments practice the *one leg rule* in their libraries for next year debates!

FATHER HALL'S ELECTION to some American diocese has been a foregone conclusion, ever since the Boston embroglio. Our Yankee cousins were not going to submit to such an assertion of British supremacy—especially on the edge of Boston harbour, still impregnated with the fumes of revolutionary tea! It is not easy to foresee the end of this question of crossing of diocesan regulations with those of brotherhoods and societies. Father Grafton's plan of *retirement* is, perhaps, the most practical solution—unless we have a parallel to the Behring Sea arbitration.

"GET THE BOODLE, AND DROP HER ON THE WAY!"—Such was the heartless policy pursued in a recent New York and Chicago sensation, with the now common sequence of home-desertion, elopement, bigamy, robbery, wife-desertion, suicide of the victim and original sinner. The tale reads as an incredible record to those who do not realize the utter vanity, not to say sacrilege, of "marriage" in the United States. It is no more than a *lease*—and the lease is continually broken: a mere temporary contract "for a consideration," but none of the terms are observed one minute longer than suits the party who happens to be the more cunning or more strong. "Might" seems to have become "right" in this department of life over there in many quarters.

TEA-TOTAL EXCESS.—The license of the Chiswick Retreat records a case of a woman who consumed a pound of tea per day. There was the same nervous condition and many of the symptoms of alcoholism. Her excess brought on a condition of coma—"dead drunk" with tea! The case was very hard to cure, and was accompanied by the habit of pawning everything in the house to buy tea. This form of excess is known to be very common in one part of Ireland: and, in less degree, throughout the world common enough. This record illustrates the fact that the most harmless things may be used to excess so as to produce intoxication. How much crime and misery are due to tea-drinking?

EPISCOPAL INCOMES IN CANADA are attracting some attention at the present time on account of the prevailing desire here for "more Bishops." In connection with the apparent reluctance of our present Bishops to see their order recruited in number—witness their action, or inaction, at the last Provincial Synod. The *Rock* argues that funds are not to be easily had, because our few Bishops cannot get "in touch" with our scattered population, and therefore "Bishops do not excite their interest." There is also a severe cut at supposed "prelatical and sacerdotal pretension" and reluctance to have their position made "less imposing from a worldly point of view." This latter charge is surely without foundation!

"CHURCH AND SHOP" is the subject of an interesting article in the *Church Times*, apropos of an article in the *Economic Review* by Rev. John Carter—"of Toronto" we may still call him, though he has become of late so prominent in Oxford and London. The question is, practically, the amount of influence which Christian principle and moral-

ity have on trade customs: and our contemporary considers the prospect on this subject "a dismal one." The conclusion of the article makes a call for "the new casuistry—the present conviction and conversion of buyers and sellers we must have, lest the nation perish."

EPISCOPAL INCOME IN ENGLAND.—A writer in the *Church Review* deals trenchantly with this subject, noting that the average English Episcopal income is at present £5,000—twenty-five times as much as the average income of a parish priest! "Surely ostentation and flunkeydom form no part of the Christian system." He suggests a readjustment of these incomes on account of the fall of clerical incomes, by a 20 per cent. reduction on account of hard times. Under the circumstances it seems hard that an Archbishop should luxuriate in two palaces and £15,000 per annum. A saving of £25,000 at least might be thus effected. Our Canadian desideratum of £1,000 for a Bishop's income pales beside the English figure: but ours are not in a "House of Lords."

NOVELISTS AND THEOLOGY.—No novel of the present day seems to be complete without a *soupcçon* of theology is some shape, and these little *bonnes bouches* of religion (?) are sometimes very queer compositions indeed. They may light anywhere from the Hittite priesthood to General Booth, touch lightly (*very!*) on Metempsychosis or Transubstantiation, discourse oracularly on "Petrine Claims" or "Pauline Views"—indeed a good novel must run over this whole curriculum. They manage to show how little they know—and they show it in a masterly manner! "Confusion worse confounded."

THE CANALS OF CORINTH—in olden Greece, not in new America—have been held up as a comfort and encouragement (?) to the promoters of the "Hurontario" canal scheme. The policy of "Alexander the Great, Julius Cæsar & Co." has been crowned with success, and they may rest easy in their graves henceforth on that score, now that a couple of thousand years have passed away. Their schemes were "kept steadily (?) in view," and have triumphed. The public may be pardoned for wishing the same kind of rest for Capreol and Macdonald! Yet the world *will wag* and "projectors" must have their say.

LAY HELP OR LAY HINDRANCE?

It is not the first time we have called attention to this subject, and we are glad that so able a pen as that of Rev. C. E. Whitcombe has taken the subject up, and set it trenchantly before our readers—though we cannot agree altogether with his views of the matter. The importance of the subject is so enormous, the issue ultimately involved, so tremendous, that one wonders at the apathy with which it is treated by so many people. The phenomena that have to be considered are startling enough in themselves, the data for argument touch a vast number of interests. One must be prepared to hear an echo of the cry "Great is Diana of the Ephesians" in many quarters, as soon as he dares to question the wisdom of Christendom's present rage for lay help. Still, the facts should be weighed dispassionately for the sake of the Church's well-being. They are, for instance, these:—


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(2.) The clerical ranks are fearfully *undermanned* and overworked.

(3.) Existing clergy are also terribly *underpaid* and handicapped by poverty.

(4.) "Lay help" has *multiplied* amazingly in various forms.

(5.) The result is *activity*, business, bustle, and confusion.

(6.) The time of the clergy is almost solely occupied in *regulating and correcting* lay agencies.

(7.) The quality and quantity of the results are *questionable*.

(8.) Many feel that we have begun at the *wrong end* for reform.

THE SCRIPTURAL IDEAL

seems to suggest a very different scene and very different results, though the *methods* pursued in apostolic times may seem somewhat obscure. This obscurity is a natural consequence of the fact that the Scriptures were not written to found or fashion a Church, but to record the working of the Church *otherwise* founded and fashioned. There is no exact description of the Church services, or Christian ministry, or occasional rites, or ecclesiastical architecture, or Church discipline. The references to all such things are *incidental*; they were already settled—at least in general outline and principle; nothing remained to do but fill in the details, as time proceeded. Of this procedure we get passing glimpses. The important thing to note is that we *do not* get a glimpse, even, of such a thing as modern lay help! Have we *varied* from the plan?

WHOSE BUSINESS?

It is unquestionable that Christian functions have to be discharged—by somebody. It has always been so. The nature of the Church's work requires it. It is, also, unquestionable that *professional skill* is always the best—"what is everybody's business is nobody's business" is a maxim universally recognized. The maxim is important just in proportion to the importance of the *business*. If religion is the most important of all things, then it is of all things most important that religion should be regulated and conducted by the best professional skill. This involves the creation of the regular ministry, carefully trained, elaborately educated, strictly managed, fully equipped, adequately manned in proportion to the work to be done. There does not seem to be any flaw in the line of argument so far. It presents to our view the *ideal* of a splendidly equipped army of regulars—a standing army thoroughly trained and disciplined, ready at a moment's notice to proceed on any duty, fully manned so as to march effectively against any possible enemy. This is the ideal.

HAVE WE GOT IT?—NO!—WHY?

A body of men of such a character and such *dimensions* involves a large outlay. A standing army to be effective implies a large and generous and reliable government appropriation in the estimates. It is a *tax* upon that country: but if the country's actual safety depends on it, it is folly to grumble at the tax. If we are to have safety and security, we must *pay* for it. That is the long and short of it! The argument seems to apply fully and directly to the business of the Christian ministry. There are vast areas of *souls* to be conquered for Christ—where are the men? There are immense provinces to be kept garrisoned and controlled in good shape—where are the men? When Hezekiah organized (or rather, reorganized) the Jewish Church and services, "He (2 Chron.

xxxi. 4.) commanded the people that dwelt in Jerusalem to *give the portion of the Priests and of the Levites*, that they might be *encouraged* in the laws of the Lord." Verse 21 gives us the principle on which he acted. "In every work that He began in the service of the House of God, and in the law, and in the commandments, to seek His God, He did it with all His heart and prospered." Can any parallel be more applicable to the present time?

IS THIS WHERE THE "MISSING LINK" LIES?

Is there a want of *heart* in the proceedings of the Church as a whole. Do the people *withhold* the tithes of God for support of ministry, Church services, poor, and missions? Does any one doubt that a commandment answered now as Hezekiah's was—"with heaps"—would have the same effect. The fact seems to be—at the *root* of the matter—that this *encouragement* is and has been for a long time lacking in the Church's policy and machinery. A few heroic clergy—a mere "handful" for such a work!—struggle on desperately trying to make some little impression on the vast mass of practical and professed heathenism: and the effects seem slight. They are *kept so poor*—the rank and file, at least—that their present and immediate difficulties are so great as to make them a *spectacle* unto all men of a mismanaged machinery. No wonder their ranks are not adequately recruited: the youthful laity shrink from such a service—worse than any "forlorn hope," a very "hopeless" sacrifice, it seems to them.

LAY HELP IS A DESPERATE EXPEDIENT.

A few heroic souls come forward to the aid of clergy—they try to wield the sword with one hand (which?) while they labour with trowel in the other. Is the result much better? That is the question—bringing the thing down to what is called "hard pan." Ten thousand men neglect their duty in clerical "encouragement"—what can a hundred or so faithful ones do to retrieve the lost ground? They are like the few English dragoons among the serried array of Russian guns! The officers are heroic, the men scarcely less so—but what can they do. *Sauve qui peut* seems the natural sequel to such desperate attempts at conquest; so at least the average layman seems to argue—and he keeps out of it, he does not want to be "in it"; it is (in his eye) a losing game every time. We say "all honour to our lay helpers"—they do what they *can*! Whose fault is it if they can't do more? They would doubtless retire and let better skill do their work—but there is not a supply of "skilled labour" at all equal to the emergencies of demand. What would be the result of the retirement of our wardens, sidesmen, teachers, sisters, guilds, societies?—*collapse*.

A CRUSADE IS NEEDED!

Who will lead it? Occasionally a priest or Bishop raises his voice: but it is hardly noticeable. Some great and powerful lay leader is needed to act as a Hezekiah, and speak with lay energy and authority to priests, Levites, and people. It is after all a question of practical business wisdom. Is there not somebody among our noble-hearted lay helpers who can reach a step higher and grasp this waiting sceptre of influence? By pen and voice, they have, many of them, done much good already both in Synod and Conference: let them advance one step further, and mounting some throne of audience, blow a clarion note of warning and advice to the multitude of the faithful. The clergy are condemned for such work, as "interested parties"—their call cannot be very effective; the multitude will not give them credit for purely

"disinterested motives." The multitude may be very foolish in this, but we must take them as we find them—or not at all. They cannot be reached from the *pulpit*: they will only hearken to a less questionable tribunal. The Church needs a "tribune" now—a Hezekiah. Then everything will fall into place and work go on smoothly. There will be "great glory in Jerusalem, and the Priests' and Levites' voices will be heard, and their prayers come up to His holy dwelling place, even unto Heaven."

VISIT TO A BACKWOODS MISSION.

Invitations frequently come from clerical friends in the country, and are, when possible, by most city parsons gladly accepted. Perhaps some of our friends may feel inclined to question this statement. I repeat it, then. Think of the incessant, unbroken strain that exists when living among a multitude of people, and then think of the joy that comes when a city parson leaves everything behind him, to partake of the pleasures of a day or two with an old friend, to meet face to face our kind farmer brothers, and enjoy their bounteous hospitality. Well, whether I am believed or not, I say there is nothing like it.

Speaking of hospitality, when does one eat more or enjoy it more, than when sitting at a farmer brother Churchman's good substantial dinner? The whole establishment is laid under contribution. The other day lovely chicken was placed upon the table, eliciting from a friend who was there the exclamation, "Oh! I say, it's good to be around when the preacher comes!" I did not quite approve of that word *preacher* used by my irreverent friend. But let that pass.

Some times it is splendid ham and eggs, with profuse apologies from the hostess, and of course she does not credit it when I assert with all my might that it is the greatest treat she could give me. Well, just let her try city ham and city eggs, perhaps from city chickens that never saw the country and the jolly society of our winged and four-footed friends in a real barnyard, then she would believe.

Many of us who are priests in the city look back with affection and regret to past days of hard work in country missions, which were made happy and cheerful by the loyal assistance, the earnest co-operation, and generous hospitality of Churchmen and Churchwomen now far distant, or who having finished their hard life and God-given discipline, enjoy perpetual light in Paradise.

Not long ago, I was the favoured recipient of an invitation to visit a mission north of Kingston in the Diocese of Ontario. The country is not the most fertile country in the world. There is much natural beauty in the way of lakes and streams, woods and rocks, but it must be very hard to raise crops there. Sheep and cattle I was told do well. It is thinly populated.

My friend's parish covers a large number of square miles; he has four churches placed at long distances from each other. The Sunday work involves three services and thirty miles of driving. This he is doing year in and year out. How lavish might we expect the support given to such men by well-to-do Churchmen.

But the best missionary priests do not always come and tell us of their labours and difficulties. They naturally are reticent in speaking of themselves. This is all very good and very proper, but how are our richer brethren to know if they are not told, many of whom are always ready to bestow with a liberal hand. Come, brother priests, and

tell us in the city, not improbable stories of hair-breadth escapes, or awful privations; but just a plain unvarnished statement of what you are doing for Christ and His Church. I am sure you will meet with no rebuff, nay, rather, Christian hearts will be moved, strongly moved, when it is felt an opportunity presents itself for supporting honest work. Mind you, I say honest work, of definite teaching and active exertion. People do not want to waste their money.

While in that mission we were entertained by an aged Churchman. That day his daughter had been married. At the wedding, troops of people came from very long distances to take part in the service, and it was a pleasant sight to look upon. The joy of the happy couple and the hearty congratulations of friends, spontaneous and unaffected, made it an event to be remembered. Then followed a long drive to the house of the bride's father. The house was large and built of logs; it was plainly but comfortably furnished; food there was in abundance, and much laughter and merriment. After the wedding feast came the quiet talk and smoke in the shade outside the house.

Seventy years ago our friend had settled there. A mere boy he had been sent out to an uncle, who had been a soldier in her Majesty's service, and who had received a grant of land. I opened my eyes, and looked upon the kind, strong face of our aged host, and then on the log house and the field beyond, with its huge wall of rock rising thirty or forty feet upwards and running on for a considerable distance. Seventy years ago! Then the Indians came at times to hunt. Our largest cities were villages. There were no railroads or telegraph lines. Waterloo was fresh in men's minds. The troubles of 1812 were spoken of as recent. Yet through those years our host, with his good strong arm, and his good stout heart, had worked out his life, and made his earthly home, and done his part in the development of his great province. Aye, and better still, throughout all the changes, trials and labours he had remained "steadfast in the faith." The religion of his ancestors was his religion. Never had he wandered from the altar of the Crucified. No blandishment had ever led him to betray the faith that unites Englishmen and Irishmen in the bonds of sacred brotherhood preserved in the Churches of England and Ireland. Through the long years of pioneer life—in the late years of the more settled life, the ancient creeds of the Church had been the expressions of his sincere belief, and now nearing the goal of his long labours, he still repeats, as he did seventy years ago, before the altar of God in that backwoods church "I believe in the Holy Catholic Church."

One feels that neither Church nor country can pay sufficient honour to those men who have cleared away the forest and laid the foundations of present prosperity, and who with such single-hearted devotion have "kept the faith."

In this mission there is a small hamlet called Clarendon. There I was permitted to take part in the opening of a new church. Now, remember, this is a back, wild, and rough country.

At Sharbot Lake, where we were delayed for a long time waiting for a recalcitrant train, we met a large number on their way to join in the opening ceremonies. We all missed the morning services, but were on hand for the one in the afternoon. It certainly was worth the journey to be there. The church is without exaggeration a beautiful one. The wood for walls and ceiling has been carefully chosen, and to great advantage put together. The glass came from Montreal.

The altar, well raised, was handsomely vested, and the services were heartily rendered by the people. At the celebration there were sixty-three communicants; the congregations were large, and the offerings of the people most liberal. The time was a delightful one. I wish very much that I knew more about architecture, that I might describe the church better.

Now, here we see again what active work and plain teaching will do. There is no mistaking the Church feeling in this part of the world. They have the Church, it meets their needs and aspirations, and they love it.

The large congregations, the number of communicants, the wide-spread interest, the bar, even, of the hotel, which is owned by a helpful Churchman, closed for the day—all these things evince the hold the Church has upon the affections of the people in this locality.

Now, here is the opportunity for the bestowal of liberal help. I am told that seven hundred dollars have still to be raised to free the church from debt. Surely some of us might help our poorer brethren in this good work, and, although I have not asked for permission to say this, I am sure that any financial aid sent to the Rev. C. J. Hutton, Sharbot Lake P. O., will be well invested, and gratefully received.

THE STORY OF THE CHURCH OF ENGLAND.

HENRY VIII.'S MARRIAGE.

The King, who was much younger than his wife, was greatly disappointed at having no son to succeed him, and he therefore declared that his marriage with his brother's wife was an illegal act. There was another lady attached to the court who expressed herself ready to marry the King if she could only do so legally, thereupon the King asked the Pope to release him from his marriage-tie. The Pope could or would not consent. The ceremony had been blessed by a former occupier of the See, and it was a delicate matter for His Holiness to interfere with, and the messengers sent to Rome by Henry came back with various excuses. The clergy, and people, groaning under papal intolerance, threw their influence on the King's side, and eventually the King proposed that the clergy should acknowledge him to be "the protector and only supreme head of the Church and clergy of England next to Christ." This was agreed to in the Convocation of Canterbury in 1531, with the following clause "as far as is allowed by the law of Christ," which was afterwards embodied in the Act called "The Submission of the Clergy." Later on the "Act of Supremacy" and the "Statute of Appeals" were passed—utterly abolishing every vestige of Roman supremacy and jurisdiction—always previously illegal and unconstitutional—and thus the old constitutional position of the King was restored, and freedom obtained for the Church to enter on her own work of reformation. The Pope's usurped authority was then declared to be at an end, and Henry claimed to be the supreme head of the Church.*

WOLSEY.

Such, in a very few words, was the part played by King Henry VIII. in the great drama of the Reformation. Wolsey, the King's chief councillor and friend, was Archbishop of York. He held also many other preferments, and he became one of the richest and most luxurious of men, but he was also one of the foremost men of his time to see the need for higher education. Christ Church, Oxford, was one of the great educational centres founded by Wolsey. He added many professorships to the University of Oxford, and, had he

* "When the separation actually took place the seceders, who obeyed the order of the Pope, were (as they have ever been since in England) few and insignificant in comparison with the mass of the clergy and lay people who still remained in the English Church."—Lord Selborne, *Defence of the Church*, pp. 28-9.

lived, he would probably have been one of the greatest founders of schools and colleges in this country. With his accumulated wealth and power he, perhaps not unnaturally, became a most arrogant man, and his enormous wealth, and his large retinue of 400 servants, attracted the envy of a king, who, though by no means so bad a monarch as is often represented, was a vicious, unprincipled man. The next thing we hear of is the King's resentment to his previous trusted friend, and the dismissal of the Cardinal, primarily because he would not consent to the King's divorce unless the Pope agreed. Wolsey, degraded and dismissed from court, his enormous wealth confiscated to the King, retired to York; but no peace was allowed him, and he was summoned to appear in London on a charge of treason. On the way he rested at Leicester Abbey, and there he died.

WHAT IS THE ANGLICAN CHURCH?

The Anglican Church recognizes all that there is good in each and every Protestant denomination. She is, herself, all of them together, as far as their affirmations are concerned—and a good deal more besides. But she is as wide as you please from each and all, in their negations of Catholicity as a whole. She is Unitarian, for she teaches one God—but she does not deny the tri-personality. She is Lutheran, for she teaches the necessity of faith—but she does not deny the necessity of good works, nor call them "filthy rags." She is Presbyterian, for she has presbyters—but she does not ignore bishops. She is Baptist, for she immerses, at least her rubrics say "shall dip"—but they do not deny that those baptized by "pouring" are Christians. She is Congregational, for she recognizes the rights of the laity—but she does not destroy those of the clergy. She is Methodist, for she has revivals which she calls "missions"—but she does not trust the new life in the soul to storm of feeling for the development of its fibre. If to live one must breathe, so also one must have the solid food of life. She is a Quaker for she teaches the need of the inward light of the spirit, and her children have their hours of silence and meditation—only their meditations are not mere desultory ruminations on some religious subjects, but are arranged on a scientific plan, that they may better edify the soul. With the Protestant, she teaches the atonement; with the Unitarians, good works and intellectual culture; and with the Romanists, the sacraments. Her chief aim is to destroy mortal sins within the soul; to cultivate the spiritual life there; to develop there the seven gifts of the Spirit, the seven capital virtues, the twelve inner characteristics (called by the apostles the fruits of the Spirit), and to cause the soul to produce the fourteen corporal and spiritual works of mercy.

Her ways include the entire elements of good in both Rome and Protestantism. She cannot afford to ignore any Sacrament, any means of grace, or process, whether used in Rome, Methodism, Quakerism, or anywhere else, whether outward or inward, that has been found, over and over again, useful in getting at and curing the souls of poor, struggling, dying sinners.—*Dr. Ever.*

REVIEWS.

ROMAN METHODS OF CONTROVERSY (as exemplified by the "Catholic Truth Society.") A lecture by Rev. W. J. Muckleston, M.A., Ottawa. Pp. 36. Ottawa: Paynter & Abbott; Toronto: Rowsell & Hutchison.

The value of such a lecture lies in the help given to our own people: the Romanists learn and unlearn nothing. This lecture is very much to the point, and perhaps all the better that its structure is loose and its reading easy.

ELEMENTARY THEOLOGY FOR THE PERPLEXED: and to serve as an easy stepping stone to the treasures of Theological Literature. By the Rev. Reese P. Kendall. Pp. 24. 10c. New York: Church Publishing Co. Ltd.; Toronto: Rowsell & Hutchison.

A most useful tract, sifting out the Scripture from its traditions. "He does not specify the

number of times per day that men should pray. He does not say whether men should sit, or stand, or kneel, or recline, or lie down, to pray. In one notable instance two men stood: one was wrong, one was right. Men and women even prostrated themselves before Him and He did not reprove. Hence indicates her preference as seeming the most reverential: and for 'decency and order' we yield to the counsel. Yet this does not hinder all the private variety that men choose, and the Church does not forbid."

THE LIFE OF CHRIST IN THE WORLD. By the Rev. Arthur Brooks, New York. Pp. 360. 50c. New York: T. Whittaker; Toronto: Rowell & Hutchison.

The fourth volume of Whittaker's Library makes a capital selection in presenting this volume of sermons. We took up the volume with some curiosity to see how it would compare with the work of Bishop Phillips Brooks, his brother. The style and matter of these are good, and what is best grows upon one as he reads. The twenty-five sermons are upon interesting and everyday topics. There is no parade of textual quotations, but the preacher knows the world, and the teaching rests on the sure foundation of Christian ethics and truth. The price puts the volume within easy reach of all.

THE IDEAL FOLIO OF MUSIC. Whaley, Royce & Co., Toronto.

We again have the pleasure of receiving a fresh book of music just published by this ambitious firm. This folio is instrumental, but in it are some familiar pieces arranged from vocal airs, such as the waltz time chorus, "Love comes like a Summer Sigh" (Little Tycoon), and there is the grand march from the same Opera. Further samples are a Gavotte by the prolific E. Holst; Little Tycoon Lancers; the Delicate Narcissus, by a Canadian, E. Nevin; transcriptions of Rocked in the Cradle of the Deep and Sun of my Soul, and a fine band march by the great bandmaster Sousa; Chapel in the Mountains; the pretty La Tosca waltz. Besides the large number of miscellaneous pieces, will be found a supply of polkas, waltzes, and so on, all of which, with a few exceptions for advanced players, are of the usual average difficulty, and number 41 in all. It is bound with cloth back and a blue artistic cover.

A GOOD RESOLUTION.

A small parish in a Western diocese having had its harmony sadly marred by the complaints of two or three dissatisfied parishioners against the existing administration, a parish meeting was called, which, after passing a vote unanimously sustaining the rector, adopted the following resolutions without a dissenting voice. If every parish in the land would adopt a similar canon and obey it, parochial disturbances and ministerial changes would be the rare exception, instead of being, as now, the general rule.

Resolved, That as representatives of—Parish,—, charged with the duty of promoting, in every practicable way, its highest interests, we desire to place on record our hearty disapproval of a practice which is sometimes the cause of much parochial disturbance—namely, the practice of making complaints against the rector's conduct on the part of our parishioners, not to him, but to one another; thus wounding his feelings, marring his influence, and working up strife, prejudice and discontent.

Resolved, That if parishioners feel themselves aggrieved by anything the rector has said or done, or left undone, it is their bounden duty to go first, and at once, to him, and make a frank and friendly statement of their grievance; and when he has refused to make explanation or to give satisfaction, there will be time enough (if duty requires it) to make complaint in other quarters.

Resolved, That, in our opinion, if this course were always honestly pursued, it would prevent a large proportion of those disagreements which too often soil the purity of private Christian characters, mar the peace of the Church and hinder its growth; and we hereby pledge ourselves to our rector and to each other, that we will conscientiously pursue this course if emergencies demanding should ever arise."

It is said that Mr. Gladstone intends to recommend a grant from the Royal Bounty Fund of £100 a year to the widow of Dr. W. H. Monk, the distinguished Church musician, best known, perhaps, as the musical editor of *Hymns Ancient and Modern*.

THE GENERAL SYNOD.

Whatever credit attaches to a *modest beginning*—and there is much to be said on behalf of such a method of initiation—certainly belongs to the managers of the opening service at St. Alban's Cathedral on 13th September. The beautiful choir of the Cathedral, that is to be, forbade any attempt at a grand function or ritualistic display—the space was too small for anything of that kind. A hundred bishops, priests and laymen, with a few friends, constituted the congregation. But what was wanting in quantity was made up in *quality*. The 14 bishops (out of 20 invited) presented a *tout ensemble* seldom seen—well adorned with scarlet convocation robes and the suitable insignia of their ecclesiastical dignities. The general physique of the bishops was admirable from an artistic point of view: they are grand specimens of the British race. The tall spare figure of the presiding metropolitan, with intellectual face and kindly expression, was supplemented by the almost apostolic form of the Metropolitan of Rupert's Land, grand in his rugged simplicity. Nor were the other bishops much less imposing, each one marked by some amiable or striking characteristic. The clerical and lay delegates form, as a body, a fitting setting for these jewels of the ecclesiastical crown—the very cream of the Church's spiritual and practical wisdom from Atlantic to Pacific, and from the Lakes to the Frozen Sea. As to the service, it was worthy of the occasion and the place—unpretentious, simple, carefully rendered; while the sermon was almost an inspiration, on account of its characteristic force and fervour. The Bishop of Toronto performed his part as "host" with his usual graceful ease and urbanity, always sufficiently in evidence without being obtrusive. The delegates in general exhibited an air of solemn and reverent purpose, and appeared to be prepossessed with the importance of their mission—to consolidate the Canadian Church on strong and enduring lines. There must, of necessity, be some exceptions among so many men, but exceptions so few as to be easily overlooked in calculating the effect of the whole body.

At the conclusion of the service the bishops, clergy, laity and choir were entertained by His Lordship the Bishop of Toronto to a sumptuous luncheon in the crypt of the Cathedral.

At 3 o'clock in the afternoon the clerical and lay delegates assembled in the Convocation Hall of Trinity College. The Bishops met in the library of the College and then proceeded in procession to Convocation Hall. On arriving there the Metropolitan of Canada took the chair, the bishops taking their stand to his right and left on the platform.

The Metropolitan then delivered the following address:

Right Rev. Fathers, Rev. Brethren and Brethren of the Laity.—In opening this General Synod of the Church of England in this Dominion, it scarcely needs any words of mine to impress you with the sense of the momentous importance of our meeting, or of the gratitude to Almighty God that we should feel in that He has put it into our hearts to consolidate the Canadian Church from ocean to ocean into one organic unity. As the oldest missionary of the Church in this assembly, my first thoughts are those of thankfulness for God's mercy in permitting me to see this effort to consolidate the Canadian Church. When I commenced my work exactly forty-four years ago as a missionary of the Society for the Propagation of the Gospel, on the banks of the Ottawa River, there was no diocese of the Church of England west of the diocese of Toronto except that of the diocese of Rupert's Land, which was then being organized, and eastward there were but three dioceses, Nova Scotia, Fredericton, and Quebec, within the limits of the present Dominion of Canada. To-day we meet to unite if possible 19 or 20 dioceses into one organic whole. Surely we may well exclaim "God hath done great things for us whereof we are glad." Let us therefore at the very outset invoke the aid of that blessed Spirit without whom nothing is strong, nothing is holy, to give us wise and understanding hearts for this work. It will require true Christian statesmanship to guide us aright, and not one of us is so wise as not to need all his wisdom in steering the Church into a haven of peace and security. In the work in which we are engaged we have one advantage in the unanimity which prevails on the great principle that underlies all our efforts, I mean the earnest longing for unity of organization. We have already unity of spirit, thank God. But what is wanted now, and this assembly attests it, is unification of all our dioceses in such wise as will enable the Church of Canada to speak with one mind and one mouth. Having no precedent to guide me in our order of proceedings, but having taken counsel with my brother Metropolitan and other Bishops, I purpose to call upon the Very Rev. Dean Grisdale to act as President of this house until it has been organized and a President permanently elected. A committee on credentials of members should then be appointed, and such certificates of the election of members as I have received shall

be placed in the hands of the committee. When both houses have been fully organized a joint committee will be necessary for the consideration of the constitution of the General Synod on the basis of the Winnipeg scheme, and with due regard to the amendments proposed by Diocesan and Provincial Synods. I, therefore, now ask the Very Rev. Dean Grisdale to take the chair as a provisional President.

After a slight discussion the Bishops then retired to the library, where they entered upon their deliberations in private.

After the appointment of a provincial secretary and committee on credentials, Dr. Langtry then asked permission to present the following resolution:

"That the clerical and lay delegates assembled for the purpose of forming a General Synod of the Church of England in Canada respectfully submit that their lordships, the bishops, should not have withdrawn from this meeting until the synod had been duly constituted, and it had been determined whether or not the synod is to be composed of two houses, and that their lordships be respectfully requested to assemble in a general meeting with the clerical and lay delegates for the purpose of properly constituting and organizing the General Synod, as such constitution and organization cannot be, it is urged with all respect, legal and effective in the absence of their lordships."

In the discussion that followed it was suggested that the resolution be amended by striking out the reference to the withdrawal of the bishops, and that there should be introduced in lieu thereof "the delegates respectfully submit it is most desirable that their lordships the bishops should be present at this meeting." This was agreed to, and Mr. J. A. Worrell seconding the motion, it was carried without further opposition.

A Conference agreed to.—The provincial president then conveyed the wish of the meeting as expressed in the resolution to the bishops. Within a short time the following reply was received: "The bishops gladly accept the suggestion for a conference between the clerical and lay delegates and themselves, and appoint the hour of 10.30 a.m. to-morrow."

The meeting then adjourned.

Thursday.—At 10.30 the bishops joined the delegates in Convocation Hall, and the Metropolitan having offered prayer, addressed the assembly as follows: My dear brethren—The bishops are here to meet you in accordance with the resolution sent to us yesterday afternoon. It would facilitate business, I think, if I ask the mover of the resolution which brought us to meet you here this morning, to state the reason why the house wished to meet us, and after that I shall call upon the Bishop of Rupert's Land to say something if necessary."

After a lengthy discussion a committee was appointed to consider a declaratory resolution.

The Bishop of Toronto moved, seconded by Dr. Langtry:

"That a committee be appointed for the purpose of drafting a resolution solemnly declaring the position of this body as empowered by the diocesan synods to assemble in pursuance of the action of the Winnipeg conference; such committee to consist of Metropolitan of Rupert's Land, Bishop of New Westminster, Bishop of Toronto, Rev. Canon Partridge, D.D., Archdeacon Roe, D.D., Dr. Langtry, Archdeacon Brigstocke, D.D., Dean Carmichael, Dean Innis, Archdeacon Lauder, Rev. E. M. Bland, Dean Grisdale, Archdeacon McKay, Archdeacon Pentreath, B.D., Archdeacon McKay, D.D., Hon. Justice Ritchie, Chancellor Heneker, J. A. Worrell, Q.C., Mr. Justice Hannington, Chancellor Bethune, Q.C. Dr. L. H. Davidson, Q.C., Matthew Wilson, Q.C., Charles Jenkins, Chancellor Walkem, Q.C., Judge Senkler, W. Myers Gray, H. S. Crotty.

The conference adjourned until 4 o'clock to enable the committee to report.

Luncheon was provided for the delegates in the dining-room of the College.

At 4 o'clock in the afternoon the delegates again assembled, when the Metropolitan of Rupert's Land announced that the committee had agreed upon a report—(applause)—which he would read. The report stated "That having considered the action of the Provincial Synod of Canada and Rupert's Land, and of the several dioceses, your committee are of the opinion that the position of this body now is that it is prepared to declare itself a general synod upon the following basis, subject to any amendments which may be made and assented to at this session. We, the bishops of the Holy Catholic Church in full communion with the Church of England, together with the delegates from the clergy and laity now assembled in the first General Synod of the Church in the Dominion of Canada, hereby make the following solemn declaration: We desire the Church in the Dominion of Canada to continue an integral portion of the great Anglican communion composed of the churches which united under one divine head, in the fellowship of one catholic and apostolic church, holding one faith, revealed in Holy Writ and defined in the creeds as maintained by the undivided primitive Church in four œcumenical councils, receiving the

committee. When organized a joint committee for the consideration of the Synod on the basis of the resolution with due regard to the resolution of the Provincial Synod of the Very Rev. Dean of the Provisional President. Bishops then retired upon their de-

provincial secretary Mr. Langtry then asking resolution: delegates assembled for the Synod of the Church of the Province of the North-Western Districts. The synod had been determined to be composed of two delegates to be respectfully received at the meeting with the purpose of properly representing the General Synod, as it is effective in the ab-

ed it was suggested by striking out the words "the bishops, and that of the most desirable that should be present at this to, and Mr. J. A. it was carried with-

provincial president meeting as expressed ops. Within a short period: "The bishops for a conference be- ates and themselves, m. to-morrow."

ps joined the dele- d the Metropolitan ed the assembly as e bishops are here the resolution sent would facilitate busi- of the resolution ere this morning, to wished to meet us, the Bishop of Ru- necessary." committee was ap- y resolution. d, seconded by Dr.

ted for the purpose ly declaring the po- ed by the diocesan of the action of the mittee to consist of Bishop of New West- v. Canon Partridge, Dr. Langtry, Arch- Carmichael, Dean E. M. Bland, Dean chdeacon Pentreath, D., Hon. Justice A. Worrell, Q.C., illor Bethune, Q.C., thew Wilson, Q.C., alkem, Q.C., Judge Crotty.

14 o'clock to enable

10 delegates in the

he delegates again n of Rupert's Land had agreed upon a ould read. The re- sidered the action of and Rupert's Land, ur committee are of his body now is that general synod upon amendments which this session. We, Church in full com- and, together with id laity now assem- of the Church in, the nake the following the Church in the an integral portion on composed of the stolic church, hold- rit and defined in undivided primitive cils, receiving the

same canonical scriptures of the Old and New Testaments as containing all things necessary to salvation, teach the same word of God, partake of the same divine sacraments, through the ministry of the same apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, which is given to those that believe, to guide them into all truth; and we are determined by the help of God to hold and maintain the doctrine and sacraments of Christ, together with the order and government of the Church, as the Lord hath commanded in His Holy Word and as the Church of England hath received and set forth the same in the Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England; together with the Psalter or Psalms of David, appointed as they are to be sung or said by the Church; and the form or manner of making, ordaining and consecrating of bishops, priests and deacons, and in the thirty-nine articles of religion, and to transmit the same to our posterity." Following the declaration in the report came the constitution as amended and adopted by the Provincial Synod of Canada in September, 1892. The General Synod, exclusive of Newfoundland, is to consist of two houses, the bishops constituting the upper, and the clergy and laity the lower. The president of the General Synod shall be styled the primate, and shall be elected by the house of bishops from among the metropolitans and the bishops of dioceses not in ecclesiastical provinces. Finally came these declaratory resolutions, the adoption of which with the reports was moved by the Bishop of Rupert's Land:

"We declare that the General Synod when formed does not intend to, and shall not take away from or interfere with any rights, powers or jurisdiction of any diocesan synod within its own territorial limits as now held or exercised by such diocesan synod.

"We declare that the constitution of a general synod involves no change in the existing system of provincial synods, but the retention or abolition of provincials synods is left to be dealt with according to the requirements of the various provinces as to such provinces and the dioceses therein may seem proper."

The report was then adopted amid loud applause, and a committee appointed to arrange for its printing.

The synod then adjourned to meet the next morning at 10.30.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HALIFAX.—The first church parade of the Halifax Church Lads' Brigade was held at St. Luke's on Sunday evening, Aug. 27th. The brigade assembled at St. Luke's Hall at 6.30 p.m., and marched to church at a quarter to seven. An appropriate sermon was preached by Canon Partridge, the brigade secretary. Lieut. General Montgomery Moore, Vice-President and Chairman of the Canadian Executive, was present. A special collection was taken up for the brigade work.

The first camp of the Halifax Church Lads' Brigade was held at McNab's Island from Monday, August 28th, to Saturday, September 2nd. Through the kindness of General Montgomery Moore, who is one of the vice-presidents of the brigade, and chairman of the executive committee for Canada, the boys were supplied with 10 tents, which were pitched at Ives Point by a squad of the "King's" men, kindly furnished by Captain Elliot. Great kindness also was shown to the brigade by Colonel Leach R. E., Colonel Lee, and, indeed, all the military authorities. About 52 boys, altogether, attended the camp, which with the chaplain, 3 officers, the instructor, cook and bugler, made a total of 59 in camp. Each day the camp was aroused at 6 a.m. by the reveille; church parade at 7, in front of the chaplain's tent, when the boys sang a hymn; the shortened form of morning prayer was said, the boys all joining in heartily, and a two or three minutes' address was given by the chaplain. Breakfast at 7.30; inspection of tents, quarter to 9; bathing parade at 9 o'clock; physical drill, 10 to 11; dinner at 12.30; full dress parade for drill at 4.30; tea at 6.30, and lights out at 9.30. Besides these daily duties there were different fatigues, such as the ration party to go and get the rations, which were brought down by the "Lily" every morning at 6.30; cooks' fatigue to get water, wood, and generally assist the cook; picket duty, orderly work, etc., in all of which the boys were duly instructed. Corporal Crowhurst, R. E., the drill instructor, was the life of the whole camp, not only drilling the boys, but looking after their rations, discipline, and even their amusement. Nothing could exceed his devotion to and interest in the boys. On Friday, September 1st, General Moore and aides in full uni-

form came down to inspect the camp in the afternoon, accompanied by Col. Leach, R. E., Col. Saunders, R. A., Capt. Boileau, R. A., Bishop of Nova Scotia, the Rev. Norman Lee, Rev. D. P. Allison, Mr. Walter Courtney, Mrs. Montgomery Moore, Mrs. Leach, Mrs. Apsley Smith and the Hon. Misses Colborne. The general was received at the wharf by a guard of honor, under command of Lieut. Partridge, and, after inspecting the camp, the brigade was put through physical drill by the camp instructor. At the close of the drill General Moore made a brief but practical and admirable address to the boys, in which he impressed upon them the value of discipline and obedience, and then calling out from the ranks those who had been recommended for promotion, he confirmed their rank in the brigade. After inspection the party were entertained to a camp tea at 5 o'clock at the chaplain's tent. On Saturday, in the midst of the heavy rain, camp was struck and the brigade returned to Halifax on the "Lily" in the afternoon, having had a very pleasant, and, it is hoped, also a profitable week under canvas. The rector of St. Luke's acted as chaplain, and remained at the camp throughout. The officers in camp were Lieuts. Mitchell and Bowman, of St. Luke's company, and Lieut. Partridge, of St. George's company. There were a number of boys belonging to St. Stephen's and St. Paul's companies, but these had only non-commissioned officers with them.

Arrangements are being completed by Bishop Courtney, and the mission board of the diocese of Nova Scotia, for holding a missionary conference, in the interest of the mission work of the diocese and of the Church in general. The conference will be held in Holy Trinity Church, Yarmouth, on Tuesday, Wednesday and Thursday, October 17th, 18th and 19th, and will, it is expected, be attended by a large number of the clergy and laity of the diocese. The Bishop will preside; sermons will be preached, it is hoped, by two bishops of the Canadian Church; and papers will be read and addresses delivered by clergymen and laymen. There will be two public services in the church, with sermons; two celebrations of the Holy Communion; a public missionary meeting in the Boston Marine Music Hall, and two whole days devoted to papers, addresses and discussions. An inaugural address will be delivered by the Bishop, and among the subjects set down for discussion will be the spiritual and financial condition of missions, missionary needs and opportunities of the diocese and the province; the best way to strengthen and extend the missions of the diocese; the proper support and management of the mission fund of the diocese; the need and value of the woman's auxiliary association; the basis and motive of missionary work; the scope and claims of domestic and foreign missions, etc. Such a programme must prove attractive; and the conference, it is thought, will result in a large increase of missionary zeal and interest in the church.

HALIFAX.—On September 2nd, 1750, St. Paul's Church—the first Church of England congregation in what is now the Dominion of Canada, and the oldest Protestant church in the whole country—was opened for divine service, Rev. Wm. Tutty, missionary in charge, who continued till 1752. The subsequent rectors have been:

Rev. John Breynton, first rector	1753—1791
" Robert Stanser, second rector	1791—1816
" John Inglis, third rector	1816—1824
" R. N. Wills, fourth rector	1824—1865
" G. W. Hill, fifth rector	1865—1885
" Chas. Hole, sixth rector	1886—1889
" Dyson Hague, seventh rector	1890—

The 143rd anniversary of the opening was appropriately celebrated recently with good music and with preaching at morning and evening service by Rev. G. O. Troop, formerly a curate of St. Paul's, and now rector of a leading church in Montreal. Rev. Mr. Troop's discourses were listened to with very much interest by large congregations at both services.

The renovation proposed will, if carried out, very much improve the interior. It will be painted throughout and other work done. It is not proposed to change the arrangement of the pews. The sum of \$500 has been on hand for some time to defray the cost, and yesterday over \$200 was collected to swell the renovation fund. It is estimated that at least \$1,500 will be required.

A Historical Outline.—A correspondent writes: The frame of St. Paul's was brought from Boston. In fifteen months after the arrival of the settlers, on the 2nd Sept., 1750, the edifice was so far completed that settlers gathered within its walls to participate in divine service—according to the ritual of the Church of England—celebrated by the Rev. Mr. Tuttle. The building, as originally constructed, measured 90 feet in length, by 56 in width. As it stands to-day it is 133 feet 6 inches in length, by 80 in width. We may readily believe—as the record tells us—the building then was "viewed with much admiration by the

people of the town." History clothes this church with the honor of being the oldest church in Canada. It speaks well for England's march of empire, that one of her first acts, in securing a suitable home in the new country for her surplus population, was to raise the standard of the cross by the erection of an edifice set apart for the service of God. In this endeavor she was zealously aided by the Society for the Propagation of the Gospel. For many years this church was the central figure in the secular as well as the religious history of the town. The Rev. Mr. Tuttle, as rector in charge, administered to the spiritual wants of all. The "Lord's Table" was spread in the wilderness. The children who first breathed the air of the "new world" received the rite of baptism at his hands. He "tied the knot" for the aged and youthful lovers. He consoled the dying. He buried the dead. He was active in season and out of season—among the savages as well as the civilized. Within the church's walls, with all the pomp and pageantry of state, treaties with the Indians were ratified, the inauguration of the law courts was solemnized, and there, too, the assembled legislature sought the Divine blessing on their labors. In vaults beneath sleep men who achieved fame in state craft and in war. On and around the walls hang tablets in memory of the demise of many of the early settlers, who, in their walk through life, achieved for themselves the recognition of their fellows by rendering important services to the state.

These anniversaries call up old recollections. What a retrospect is spread out in the 143 years. The wilderness then is now, verily blooming as the rose. Though dead and sleeping in the vaults beneath the old church, and in the old burying ground hard by, the social, religious and political edifice our forefathers have left, recalls to us their sufferings and trials and successes, and claim from us, at least, passing recognition.

"How hallowed are the dwellings of the dead!
There, all is calm—the noise of life has fled.
There is a stillness in the very air
Which awes the soul, and melts the thoughts to prayer.

The monumental piles that rise around
In glowing state, or heap the shapeless ground—
The broken urn—the perishable dust—
The tottering tombstone, and the fallen bust,
All tell us how brief is life's allotted span;
How vain is time—how frail a thing is man,
Oh! let the living pause, and as they read
Learn from the records of the silent dead
That all is fleet and vanishing below,
And where the dead have gone, themselves must likewise go!"

With the exception of being enlarged, the building, in material and general structure, maintains largely its original design. As in the past, it has "grown with the growth" of the city, so it is now the purpose of the rector to have the interior somewhat "modernized" in deference to the "artistic" tendency of the times. As a means to this end, the "offertory" at both services formed a fund for carrying forward the proposed project. The "call" may be looked upon somewhat as a patriotic one, seeing that back in the early history of the settlement, the "old church" administered to the special wants of Episcopalian, Dissenter and Roman Catholic alike, so that, "touching a church that makes all the world akin," the present generation may, on this occasion—and in a pecuniary way—"pay a tribute" to the source from which their ancestors "drank of the fountain of living waters;" and those, too, who have in "life's journey," strayed from the fold, may still, in "love's remembrance," be impelled to meet and sympathize with a movement to beautify the sacred building upholding the faith of their "first love."

QUEBEC.

QUEBEC.—*St. Matthew's Church.*—The Rev. T. A. Williams, for the past three years the popular curate of this parish, has, owing to ill-health, handed in his resignation, and leaves about the 1st of October for his home in Wales. The Rev. F. B. Norrie of Ottawa, Ont., has been appointed to fill the vacancy.

A Happy Diocese.—At evensong on the fifteenth Sunday after Trinity, the Lord Bishop preached a very eloquent and instructive sermon in St. Matthew's Church, Quebec, to an overflowing congregation. At the close of his sermon, His Lordship stated that just one year ago on that day he had landed in the city, and during the year he had with one exception (Labrador mission) visited every part of his vast diocese, and had confirmed over 1,000 persons. After paying a well merited tribute to the life and work of the late revered Bishop Williams and the other saintly Bishops before him, who had laid such a solid foundation on which to build, he testified to the faithful work and zeal with which he found both clergy and laymen throughout the diocese animated. The year just past had been truly a happy time to him. The Bishop Williams

Memorial Mission Fund, started last winter to reach \$25,000, has now, he said, principally through the generosity of one Churchman, who contributed \$10,000, reached the handsome sum of \$38,000, and he had no doubt it would yet come up to between \$50,000 and \$60,000.

FITCH BAY.—The diocese, and especially this mission, will suffer a great loss in the approaching departure of H. R. Codd, M.D., layreader, who is going to the diocese of Nyassa Land as a medical missionary.

Compton Ladies' College.—The following circular has been issued by the Lord Bishop of Quebec to his clergy: **REV. AND DEAR SIR,**—The Ladies' College at Compton in this, the sixth year since its reopening, under the direct management of the trustees, is advancing hopefully towards the position it ought to occupy as a permanent institution of the diocese. In order to secure the comfort of the pupils the trustees are obliged every year to expend an inconsiderable sum upon the improvements of the building. Although there are fair prospects of its being at no distant date sustained by its own resources, yet that the college may establish itself in the desired position, permanence and stability, some extraneous assistance is still very much needed. By a resolution passed at the last Synod (see page 88 of journal) the annual offertory on the fourth Sunday in Lent is to be given towards the support of the college. The effect of this resolution will not benefit the college during the present year; I ask you, therefore, to read this letter to each of your congregations on some Sunday during the present month, and to cause a collection to be made in aid of the college on the Sunday following, and to forward the money to the Rev. G. H. Parker, of Compton, the treasurer.

ONTARIO.

PARISH OF ROSLIN.—The annual Harvest Home Thanksgiving for this parish was held in Christ Church, Thomasburg, on Wednesday, Sept. 6th, when there was a celebration of the Holy Communion at 9 a.m., the celebrant and preacher being the Rev. Canon Burke, rector of Belleville, who dwelt very forcibly on the duty of thankfulness in thought, word, and deed. A Festival service was held at 3 p.m., when the church was crowded. The proper lessons were read by Canon Burke, and the prayers by the clergyman in charge, the Rev. John Fisher.

The Right Rev. John Travers Lewis, D.D., LL.D., Bishop of Ontario, is now Metropolitan of Canada, without even the technical objection which occurred during the last meeting of the Synod. Bishop Sullivan has complied with the requirements as to voting which has rendered the election incomplete, and the matter is now settled to the satisfaction, it may be safely said, of the entire Church of England in Canada.

TORONTO.

PERRYTOWN.—The annual harvest thanksgiving services in connection with St. Paul's Church, Perrytown, will be held on Sunday the 24th inst. There will be three services in the church on that day, to be held at the following hours, namely, 10.30 a.m., 3 p.m., and 7.30 p.m. The clergymen who are expected to conduct the services on that occasion are the Ven. Archdeacon Allen, and Rev. G. F. Hibbard. The church will be tastefully decorated with grain, fruit and flowers, and everything possible will be done to make the service hearty and devout.

A large number of the Bishops and clergy at present attending the General Synod filled the pulpits of the Anglican churches in the city on Sunday last, as follows: Metropolitan of Rupert's Land, Dr. Machray, St. James'; the Bishop of Toronto, at St. Stephen's; the Bishop of Calgary and Saskatchewan, Dr. Pinkham, at St. Margaret's in the morning, and St. Thomas' in the evening; Bishop of Columbia, Dr. Perrin, at St. George's in the morning, and St. Mary Magdalene in the evening; Bishop of Nova Scotia, Dr. Courtney, at St. Mary Magdalene in the morning and St. James' in the evening; Bishop of New Westminster, Dr. Sillitoe, at St. Luke's in the morning; Dean Grisdale, of Winnipeg, at St. Luke's in the evening; Dean Carmichael, of Montreal, at St. Stephen's in the evening and All Saints in the morning; Bishop Sullivan, Church of the Ascension in the morning; Rev. Dr. Cooper, St. Marks, morning and evening; Rev. Canon Spencer, St. Barnabas in the evening, Rev. Canon Thornloe, Church of the Redeemer in the evening.

NIAGARA.

PALMERSTON.—A very successful Harvest Thanksgiving service was held in St. Paul's church on

Thursday last. The Rev. J. C. Farthing, M.A., of Woodstock, preached an eloquent sermon, and the Rev. C. E. Belt, M.A., of Harriston, read the prayers. The decorations were beautiful, and the singing good. The church was well filled, and the offertory amounted to \$60.

HARRISTON.—The boys of the Brigade have just returned sunburnt and hearty from their camp at Irving Park, Elora. There are thirty-seven in the company. The daily routine at camp was reveille, 6 a.m.; bathing, 7 a.m.; breakfast, 8 a.m.; prayers, 9 a.m.; drill, 9.30 to 10.30 a.m.; games till dinner, 12.30 p.m.; physical exercise, 2 to 3 p.m.; drill, 4 to 5 p.m.; tea, 6 p.m.; impromptu concert, 8 p.m.; evening devotions, 9 p.m.; bed, 9.30; lights out, 10 p.m. Football, lacrosse, boating, etc., were indulged in during the off hours, or such boys as wished could, by getting a pass from the captain, go to see their friends or visit the celebrated rocks. The regular routine was a grand thing for the boys, who felt dreadfully lonesome when they got home and had nothing to do till school opened again. On Sunday morning the boys paraded to St. John's Church, where an excellent practical sermon was preached by the Rector, Rev. Thos. Smith. In the evening the sermon was preached by the Rev. C. E. Belt, M.A., captain of the company. On Monday evening a splendid concert was gotten up and given in the armoury hall, consisting of instrumental and vocal music, with manual drill by the boys. The boys feel much indebted to Miss Hodgert, of Toronto, and others, who very kindly assisted them in making the entertainment such a success. Before taking up camp a consecration service was held, at which all the young soldiers renewed their promise to keep the rules of the Brigade. The annual Harvest Thanksgiving services will be held here on Sunday, 24th inst., when the Rev. A. J. Belt, M. A., formerly Incumbent of the parish, but now of Guelph, will preach.

DREW.—A large class is being prepared here for confirmation. The class meets in the church every Saturday afternoon. Our annual parochial thanksgiving service will be held on Sunday, 24th inst., at 2.30 p.m. Lieut. Holton has just returned from the Rifle Assn. matches and renewed his interest in the Boys' Brigade.

HURON.

NEW HAMBURG.—Consecration of St. George's Church. —This new church was consecrated on Sunday morning, Sept. 10th, by the Bishop of Huron. At eleven o'clock the church wardens, Major Campbell and Mr. S. G. Holley, met the Bishop and the assistant clergy, Rev. J. Ward and the Rev. W. Rally, at the church porch. The petition for consecration having been read, the Bishop, preceded by the wardens and clergy, repeating the 24th Psalm, walked up through the chancel to the sanctuary, where prayers supplicating God's favour upon all those who should worship in this building were read by the Bishop. Rev. J. Ward then read the sentence of consecration, which the Bishop signed and ordered that it should be recorded in the registry of the diocese. Morning prayer was then said by the rector, Rev. J. Ward, the lessons being read by the Rev. W. Rally. At Holy Communion the Bishop was celebrant, and over fifty received Holy Sacrament. At evening prayer the church was again crowded; the Rev. W. Rally said the prayers and the Bishop preached. The offertories were liberal and will enable the congregation to place a new holy communion table in keeping with the already contributed furniture of the chancel. The Anglican communion here, consisting of scarcely a dozen families, are to be congratulated on the result of years of patient effort. The expenditure on the church property up to the present has been between three and four thousand dollars, and it is to be hoped that before many years the interior will be completed and beautified in a manner worthy of the sacred edifice. The seating capacity of the church is about 250. The services on Sunday last were, as usual, very simple; the chants and hymns were rendered with precision by the carefully trained choir. The presence and assistance at the services of the Rev. W. B. Rally, now in his 81st year, and who twenty-five years ago commenced regular services in the little building known as "St. George's," recalls many pleasant reminiscences, and the Rev. gentleman's visit to the parish has been warmly welcomed by his old parishioners and his many friends in the village and vicinity.

BRANTFORD.—A grand choral festival of parish choirs will be held in Grace Church, under the auspices of the Canadian Branch of the Church Choir Guild. Choirs of the Church of England are invited to take part in the proceedings, which will be very interesting, including a recital on the fine organ. Mr. J. Morton Boyce, warden of the guild, will be the conductor, and Mr. F. G. Rogers, organist of Grace Church, will preside at the organ. A large number of choirs have signified their intention of

taking part. Mr. J. Morton Boyce of Brantford will be pleased to give information.

BRIEF MENTION.

An inch of rain means 100 tons of water on every acre.

The first steel pens cost the manufacturer \$1.25 apiece.

The influenza bacillus is the smallest yet discovered.

A full grown elephant is capable of carrying a load of two tons.

Cover a nail with soap, and it will then be easy to drive into hard wood.

About 90,000 cabin passengers journey from America to Europe every year.

The average age of a coin is twenty-one years. The coinage of silver is the most profitable to the mint.

The coinage of the world now absorbs nearly two-thirds of the gold, and more than half of the total stocks of silver annually.

The giraffe is now threatened with permanent extinction. Ten years ago herds of 70 and 80 could be found where to-day 13 would be an exceptionally large herd.

At the beginning of the Christian era the relative values of gold and silver were as 9 to 1.

Rev. O. G. Dobbs, on his return to St. Paul's Church, Brockville, after his trip to England, was tendered a hearty reception.

To illuminate London entirely with electric light would require an initial expenditure of at least \$4,000,000.

There are 20,000 trained nurses in England, Ireland and Scotland.

A steam jet casts but a slight shadow, but if it is given a charge of electricity it takes an orange-brown hue and its shadow is very dark.

Miniature auroras have been produced artificially in Finland.

Sweet milk is said to be the one sovereign cure for dyspepsia and all stomach troubles.

The harvests in Ireland this year are fully a month earlier than any before recorded, and the most abundant that country has been blessed with for 25 years.

Huge spiders in Ceylon spin webs almost strong enough for hammocks, in which they snare birds, moths and butterflies.

During the Mesozoic age one species of frog grew to the weight of a ton.

Dr. Brown-Sequard says that pressing in the neighborhood of the ear, especially in the front of the right one, will stop a fit of coughing.

The Rev. Frederick W. Webber, the retiring curate of Holy Trinity Church, Winnipeg, will leave at the end of this month for England, where he will enter the service of the S. P. G.

A magazine camera has been invented which will take several photographs of the flight of a cannon ball.

Handkerchiefs were made fashionable by the Empress Josephine, who had bad teeth and held a handkerchief before her mouth when she laughed.

The mahogany boards produced from a single tree recently cut down in Honduras were sold in Europe for \$11,000.

Last week, Bernard, second son of Rev. W. J. Muckleston, of Ottawa, died. He was a bright young man, eighteen years of age, but his career was cut short by consumption.

Of Sir Walter Scott's novels three are assigned to the sixteenth century, seven to the seventeenth, and thirteen to the eighteenth.

Rev. William H. Barnes is visiting his home in Baltimore, Maryland. Mr. Roberts, L. R., St. Thomas' Church, Belleville, takes charge of his work in his absence.

The drinking of salt water is said to be a perfect cure for sea-sickness, though it makes the drinker very miserable for a few minutes after he takes the cure.

Rev. J. A. Morris, Anglican clergyman, died in Trenton Sep. 11th. He was a retired clergyman, and for two years had been living with friends at Parkdale, Toronto. He was on a visit to friends in Trenton when he passed away.

There are four unique mountains in Lower California, two of alum, one of alum and sulphur mixed and one of pure sulphur. It is estimated that in the four peaks named there are 100,000,000 tons of pure alum and 1,000,000 of sulphur.

On the ninth day of the first month every Egyptian was obliged to eat a fried fish before the door of his house, except the priests, who burned instead of eat-

ing the fish. The revenues rising from the fisheries of Lake Moeris were given to the Queen of Egypt for pin money, and are stated to have amounted to something like \$400,000 annually.

The penny-in-the-slot gas meters in Liverpool now number 8,000. The success of this ingenious contrivance has led to its introduction into London, Birmingham, Manchester, and elsewhere. The latest town to adopt it is Leeds. One penny in the slot at Leeds is to give 25 cubic feet of gas, or six hours' light with a No. 4 burner.

The Icelandic Sagas contain the earliest allusion to the distinctive character of the Highland dress. They relate how Magnus Olafson, King of Norway, and his followers, when they returned from ravaging the west coast of Scotland, went about barelegged, wearing short kirtles and upper wraps, and so men called him "barelegs." This was in 1093.

British and Foreign.

Bishop Blyth is anxious to raise money for a hospital to be erected at Haifa, on the Bay of Acre.

In all the cholera-infected governments of Russia the clergy have been instructed to read publicly, after Divine service on Sundays and holidays, a compendium of preventive remedies against the epidemic, and to explain the same fully to their congregations.

The windows in Hampton Court Chapel are being reconstructed after the original design of Cardinal Wolsey, from which they were altered when the chapel was restored by Sir Christopher Wren. Some of the windows have recently been opened out, while the organ chamber was being altered, and these will be used as a pattern for the rest.

The Bishop of Rochester is said to be the Queen's favorite spiritual adviser. He is young for a bishop, being only 45 years old. He is somewhat ascetic in manner, but is an ardent horseman, and used, when Dean of Windsor, to take his morning ride in the Royal Park.

From the report of the thirteenth Synod of the Old Catholics of the German Empire, it appears that there are now fifty-one parish priests, a number which Bishop Reinkens's next ordination will increase to fifty-six. Since 1883 six new congregations have been organized, five new churches have been erected, and five more are planned. The general funds show an improvement.

A Church Congress is to be held at Hobart early next year in connection with the consecration of the additions to St. David's cathedral. The Primate, with the Bishops of Melbourne, Ballarat, Goulbourn, Riverina, Rockhampton, and North Queensland will take part, while New Zealand will be represented by the Bishops of Auckland (Acting Primate) and Dunedin. It is hoped that Bishop Bromby will also be present.

The new Hungarian marriage laws, which have just received the Imperial sanction, embody, as we have already pointed out, three most important departures. There is to be but one marriage law for all confessions. Civil marriage is to be compulsory, and to take place in the church. The dissolution of marriages is to be decided in an ordinary court of justice. The Roman prelates are in bitter opposition to this legislation.

The Archdeacon of Manchester is spending "Rush-bearing Week" in Belgium with a party of his Rochdale parishioners. The party is limited to forty, and consists of the parish church bellringers, a considerable number of the masters and mistresses of the elementary schools of Rochdale, and members of the Lay Helpers' Association connected with the parish church. They travelled via Harwich to Antwerp, Brussels, Ghent, Bruges, and Ostend. The Archdeacon prepared the party for the intelligent enjoyment of the trip by some illustrated lectures, and printed a programme of the tour.

The New York *Freeman's Journal* says: "There are in the United States 9,000,000 Catholics, including nearly 10,000 priests. There are 8,500 churches, 3,500 stations, 1,800 chapels, 36 seminaries, 127 colleges, 650 academies, 3,000 parochial schools supported by Catholic contributions, attended by 800,000 children; 250 asylums caring for an average of nearly 30,000 orphans, and 468 other charitable institutions."

Private advices point to the possibility of a Mohammedan attack upon European interests in Uganda. Notwithstanding the present disunited condition of the different Mohammedan powers, to-

gether with the fact that the late rising of the Mohammedans under Mwanga's brother was unsuccessful, the success of European enterprise in the regions neighbouring on Uganda must (it is pointed out) sooner or later dislodge from their present quarters the numerous hordes of Arab slave traders who now traffic in those regions. These will necessarily, in consequence, find their way into the Uganda territories, where they may be expected to join hands with the Mohammedan forces already in the country, with the result of a savage conflict between Islam and the slave trade on the one hand, and European civilization on the other.

The Archbishop of Canterbury said in a recent address: "There is an enormous difference between the Church of England and the Church of Rome in the matter of services. A large part of the work of the Reformation was directed to making the services of the Church simpler and within the comprehension and interest of every single member of the congregation; there can be nothing more wrong in theory, and more foolish in act, and more untrue in principle, and more certain to bring a recompense of alienation, than to take customs which are not existing among ourselves, to imitate them, from any other Church, and introduce them into the ritual of our Church. There is nothing more rebellious against the honor and rights of the Church and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest laymen."

The recent Episcopal election in Vermont was a new departure in Church policy, and will be noted with much interest on both sides of the Atlantic. The Rev. Arthur Cranshaw Alliston Hall, D.D., Bishop elect of Vermont, was born in England about forty-five years ago. He came to this country in the early years of his ministry, and during seventeen years served in the church of the Advent, Boston, as a member of the Society of St. John the Evangelist, an English Brotherhood. He was naturalized, became an American citizen, and seemed to have entered upon his life work in this country. After the controversy attending the election of the late Bishop Brooks about two years ago, Dr. Hall was recalled to England by the Society, greatly to the disappointment of his friends, who were indeed nearly the entire community. In England he has since been hard at work, and has won "golden opinions from all sorts of people." While in Massachusetts he was a member of the Standing Committee, and represented the diocese in the General Convention.—*Living Church.*

The Pope's golden rose is a curious product of the jeweller's art, is manufactured every year, and is solemnly blessed by the head of the Roman Church on the fourth Sunday in Lent, his hands scattering a powder of amber and musk between the petals as he pronounces the benediction. If no one is deemed worthy of the gift, it is consigned to the treasury of the Vatican, and, no doubt, ultimately reaches the melting pot. Apart from moral and spiritual qualifications, pecuniary merit undoubtedly weighs with His Holiness in the choice of a suitable candidate, and the floral emblem is generally paid for pretty dearly. The toy itself consists not of a single blossom but of a cluster of delicately wrought buds and flowers springing from a stem and surrounded by leaves which are enamelled green in imitation of nature. When it is sent to its destination the metallic sprig is planted in a silver vase, on one side of which are engraved the Papal arms, whilst the other bears an inscription recording the name, titles, and virtues of the donee. The cost of the entire affair does not exceed \$2,000.

Another sop has been thrown to the Romanists in Ireland; this time by the Commissioners of National Education, who have revised the fifth book of lessons in a significant direction, fifty articles which have appeared in previous editions having been expunged and new subjects by other writers substituted. The articles omitted include a history of the British Constitution by Archbishop Whately, and eighteen articles on political economy by the same author, omissions to which political significance is attached in view of passing events; also five out of eight lessons on Scripture history, amongst the substituted articles being four by the Rev. Monsignor Molloy, two by Bishop Healy, one by Cardinal Wiseman, one by Lord O'Hagan, poetry by Aubrey de Vere and D. F. M'Carthy. In the third reading book, for children of from nine to twelve years, which was revised in 1890, the last verse of the Canadian boat song, by Moore, is inserted, against which the complaint is made that it teaches Invocation of Saints.

"I'm so nervous"—before taking Hood's Sarsaparilla. "I'm so well"—after taking Hood's. Moral—"Be sure to get Hood's."

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

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

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

Magdalene Islands.

SIR,—The fishermen of Entry Island, M. I., are desirous of building a small church, but they are very poor, having to depend mainly upon the "summer's catch" for the year's provisions. There is very little doing in the winter to enable them to earn money. The hay, in summer, is barely half a crop, in consequence of which they will have to slaughter one half their cattle, thereby increasing their hardships next year.

If, therefore, this appeal should meet the eye of any benevolent persons, they may rest assured that it is a worthy cause, and I might add that I have the sanction of the Bishop in laying the matter before the public.

Contributions addressed to the undersigned, Grindstone P.O., will be thankfully acknowledged.
The Parsonage, JOSIAH BALL,
12th September, 1898. Missionary.

Notes and Queries.

SIR,—How should the confession in morning and evening prayer be said? You will sometimes hear it said by the people along with the clergyman, and sometimes the people begin the clause when the clergyman has ended it: Which is right, or is there any fixed rule on the subject?

WORSHIPPER.

Ans.—The Rubric directs that it "be said of the whole congregation after the minister," and as if to emphasize the fact that the people's part is to be after and not with the minister's, the words "after the minister" are frequently pointed off as a special phrase. In the new American edition of the Prayer Book they are so, but how they stand in the English sealed book we are unable to say. It is generally agreed that the confession was to be said as if the minister were dictating to an unlearned people, and they combined in repeating it after him. But with the progress of education the necessity has passed away, and now the custom probably tends to the people's repetition with, or almost with the minister. There appears to be no principle involved in the custom either way, but there is no doubt left by the rubric before the confession in the communion office, that in that case it is to be said by priest and people together. In 1885 the question came up before the General Convention of the American Church, and this formal decision was given (Beardsley's Hist. Ep. Ch. in Connecticut ii. 308): "A regard to uniformity with what is practised in other parts of the Liturgy, and also to the avoiding of a needless addition to the length of the service, and to its most decent performance requires, that in repeating the general confession in the morning and evening prayer, the people should unite with the minister in saying it after him, in the same manner as is usually practised in saying the Creeds, the Lord's Prayer, and the confession in the Communion office. The principle in the older custom is possibly the same as when the precentor read out a metrical psalm line by line and sang it, thus leisurely working his way through each stanza."

Sunday School Lesson.

17th Sunday after Trinity. Sept. 24th, 1898.

THE XXXIX. ARTICLES—HISTORY.

The XXXIX. Articles (See the Declaration preceding them in the Prayer-Book) were set forth in order to prevent endless disputes, and to declare with authority what was the belief of the Church of England in regard to many questions which divided the members of the Church before and at the time of the Reformation. There was great danger in those unsettled times that men would not be satisfied with the removal of abuses, but in their excessive zeal for reform would imperil the very foundations of the Church's faith. The Articles were intended to be a double witness against those doctrines of Rome which were contrary to Scripture, on the one hand; and on the other against the equally unscriptural extremes of many sectarians.

The Reformation became an historical fact in the reign of King Henry VIII. The Roman Church has often taunted us with the connection between this great religious movement and the rupture of Henry with Rome, arising out of his failure to gain the Pope's consent to his divorce from Catherine of Arragon. But it must be remembered that the Reformation was the result of sentiments which had been growing in the minds of men for several hundreds of years. All that Henry did was to lend his aid to the wide-spread determination of English Churchmen to be rid of the usurped domination of Rome. After all, what was done in Henry's reign was but the beginning of the battle for freedom. The movement has to pass through stormy times in the days of Queen Mary, and was to be threatened again in the times of James II., before it could be said to have gained a permanent hold upon the Church. And so too of the Articles which we accept as an authoritative statement of the Church's belief. They were the outcome of a progressive movement. Under Archbishop Cranmer, in the reign of Henry VIII., thirteen articles were drawn up (1538). In the time of Edward VI., the forty-two "Articles of Religion" were published (1552; the new Service Book appeared in the same year.) The chief authors of these were Cranmer and Ridley, and they formed them largely on the model of the German Articles, known as the "Confession of Augsburg." The persecutions of Mary's reign (1553-1558) only tended to make the English people more determined to throw off the intolerable despotism of Rome. In the reign of Queen Elizabeth, Archbishop Parker was chiefly concerned in the revision of the Articles; but when they were finally revised, Bishop Jewell was the editor (1571). They were then reduced to the present number of thirty-nine, and were set forth with the authority of the Queen, Convocation and Parliament. These XXXIX Articles have been subscribed by all the Bishops and clergy of the Church, who are bound by the vows they have taken to maintain the doctrines contained in them. But the wide and tolerant spirit of the Church is shown in the fact that no lay members are required to make any confession of their faith except that contained in the Apostles' Creed. At the same time, every loyal Churchman will surely make them a subject of careful study, together with those arguments drawn from Holy Scripture for their correctness, and which alone can make them binding upon our consciences. It will be the object of the succeeding lessons to give some information about each of the Articles, which will be useful and instructive to all who desire to know what our Church holds upon the subjects with which they deal. Some of those subjects may appear to be dry and unattractive, but most of them will prove excellent material both for the teacher and the class.

A Battle for Blood

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

Hood's PILLS cure liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 8—CONTINUED.

"You are coming in?" said Stella.
"Only to land you safely in the hall. Don't you see my evening attire?"

Stella had not remarked it before; but now she remembered that Lora too had an evening engagement, to the same party doubtless; so she wished Captain Flamank good night, and went up-stairs to her little brother.

Tracy was asleep; so, after one fond look and whispered inquiry of nurse how he had been through the day, Stella retired to her own room.

"Good-night, Clarice: I am going to sit up a little longer," she said, when—the hair-dressing operations being completed to the French-woman's satisfaction—she was waiting to see her young mistress in bed. And Clarice, who never objected to any of Stella's passing caprices as she called them, and who took it for granted that her lessons were behind hand, retired.

As soon as she was gone, Stella locked the door, and, going to a little carved sandal-wood book-

stand, where a few volumes very richly bound were always standing, she selected one, and seated herself on her hassock before the fire to read. The handsome Bible was a gift from Lady Trevannion, and—with the exceptions of Sundays, when with its beautiful companion-prayer-book it was taken to church—was but rarely disturbed from its place in the little bookstand.

Stella hesitated a few moments before opening it. She knew she was going to search for a repetition of those self-condemning words which had so stirred her conscience that afternoon; and, with the real eagerness there was mingled a certain shrinking from the task. But she turned at last, as Mrs. Fleming had directed her, to St. John's first Epistle, and beginning at the commencement, read earnestly, tremblingly, on.

Yes, there were the searching, the testing words, and others which seemed to her so much more impressive, that they were almost terrible to her in their import. "He that loveth not his brother abideth in death;" and, "Whosoever hateth his brother is a murderer." And again: "If a man say, I love God, and hateth his brother, he is a liar."

And, yet, such was her case. Stella could not, dared not, deny it. Hatred was the very word which she had sometimes bitterly employed when her bosom had swelled with anger against Lora; and the feeling, if not the term, which she had often borne towards her brother. But she had told Mrs. Fleming that she wished to love God; indeed, had she been asked a few hours before, Stella would unquestionably replied that she hoped she did. O this sifting test! How it destroyed and silenced all such vain persuasions! What, what could she do? Could she turn her own heart? Could she, without the slightest change on their part, give love and gentleness in place of long-cherished feelings of malice and rebellion?

Impossible! She clasped her hands together on the open page; and hot tears came to her eyes. But, through the tears, and in the very depth of the conflicting struggle, Stella's eyes fell on the words (which seemed to sparkle and glow, as a sudden fire-blaze fell upon them,) "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

At that moment, more clearly than ever in her life's history before, Stella saw herself a sinner—a sinner that could be forgiven only through the great love of a dying Saviour. And O, with that love in view, how could she refuse forgiveness, nay even love to those around her? The word "impossible" died away upon her lips, and in its stead went up an anxious prayer, "Lord, forgive me as I hope to be forgiven, and help me to love, as Thou hast loved me."

And then she knelt down and repeated her long-accustomed prayer, pausing when, at its close, she came to that solemn clause, "as we forgive them that trespass against us," and marvelling at her oft-repeated inconsistency of utterance with practice.

Poor Stella! The struggle in store for her, the determination which that night she came to, to seek to show love and affection where none would be rendered back in return, would be harder than even she, in her conscious weakness, apprehended. How hard the task, none but those who have gone through and conquered can fully appreciate. But, although in great doubt and feebleness, Stella had commenced the work aright. That afternoon was to prove a crisis in her life's history—a turning-point, to which in after-days she might look back and give thanks, as the dawning of better days upon her soul. For, as she had confessed to the Captain, things had long been going on unsatisfactorily with Stella, inwardly as well as outwardly. Conscience told her that her course of action was often far from justifiable—pride and anger ever aroused, and rarely repented of; and, with that great sense of injustice always before her mind, a constant resentment and struggle to retaliate and avenge her wrongs.

And the "mystery of life," as she had called it, for ever enveloping her path, perplexing and bewildering onward progress, the long affliction of her little suffering patient brother, her own shadowed life, which up to the time of her mother's ill-

ness had been so bright and sunshiney, the coolness and indifference of those most closely connected with her, the endless round of lessons, which, though by no means distasteful in themselves, yet were rendered well-nigh unendurable by the constant thwarting of her only enjoyment—all these things united to depress and embitter the young life, conscious of its own needs and failings, and yet without a single being to direct and control it rightly.

On that day, for the first time, Stella had been led thoroughly out of herself, away from her own circumscribed limit of sorrow and grievance, and had taken one short glimpse into the great world of weeping and suffering around her; and that glimpse, though painful, had been good and salutary. This, together with the wise and loving counsels of the friend who had prayed for her, and who seemed to be just the one to meet her need, had been blessed by God in calling forth those first rays of heavenly light and comfort which were dawning on her soul. Dawning only; for the long-indulged shades of pride and wrath and uncharitableness are hard to dissipate.

She slept; but her slumber was disturbed and broken. Dreams of pining children, heart-broken women, and desolate households strangely blended with visions of Blanch Cathcart and herself, arrayed in jewels, stretching out hands towards their relief, and anon turning shuddering and effortless away. While countenance which bore the features of her brother and sister looked coldly and scornfully on, as though mocking at her pitiful and fruitless endeavour.

The following morning, as Somerset was crossing the hall, after breakfast, Stella detained him.

"Will you, please, give me a little money Somerset?" she asked. His fingers slid carelessly into his waistcoat pocket, and extended her a sovereign. "Is that enough? You can have more if you want it."

"Thank you," replied Stella, rather hesitatingly.

The asking for money, though it was always freely and lavishly given, was a thing she very much objected to, as forcing her to accept obligation from her brother; and this she would never willingly have incurred on her own account. But there were often things to be desired for Tracy which could not be purchased without a little more money than her weekly allowance permitted; and, rather than that he should be disappointed of the smallest fancy, Stella would sacrifice pride, and make the unwelcome request. But now a new interest had arisen in her mind. She had learned that there were those who needed the sacrifice far more than Tracy; and she very well knew how willingly he, sweet child, would forgo any additional luxury or gratification on their behalf.

A second sovereign and some loose silver, of which Somerset seemed quite willing to rid himself, were therefore gratefully received; and then Stella hastened up-stairs to Tracy's room.

She seated herself on the bed by his side, and, after loving embraces and fond enquiries as to how he had been since last she saw him, Stella emptied the money on her lap, and proceeded to count it. "There, darling!" she exclaimed. "Now I have a long sad story to tell you; and when you have heard it all, you and nurse shall advise me what to do."

Stella then proceeded to relate all that she had heard from Marian's lips on the previous day; to the recital of which Tracy listened with anxious interest, and, when it came to the story of the sick boy, with tearful eyes.

"O Stella, darling, let me send him some of my nice things—my grapes and flowers and nice warm clothes—mayn't I, nurse?"

"I sent him something, darling, by that good kind person last night, so that, perhaps, he is a little more comfortable now. And, you see, with this money Somerset has given me—two pounds nine shillings and sixpence—I shall be able to get more for him, and for that poor poor woman who has no blanket, not one, and a little young baby and sick husband. Only, nurse, I want you to tell me what it will be best to have. And I thought, too, that perhaps you would buy the things for me when you go out; I know you go shopping on Saturdays."

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listening with mingled feelings of admiration at her kind-hearted and eloquent young lady, and pity for the sufferings of the poor—which, however, was no new theme to her—expressed her willingness to do all that lay in her power; and then, Tracy, pulling her down with his little gentle grasp, and whispering in her ear, nurse brought and placed on the bed before him a little ebony writing-desk, all glittering with pearl and gold, from the interior of which the child drew a tiny velvet purse, which contained a bright new sovereign.

"Uncle Will's sovereign," he said, putting the coin on top of the little heap Stella had piled up, "that I have had so long, and scarcely known what to do with it. O, I am so glad!"

Stella caught the little white hands in her own, and kissed them fondly.

"Now, nurse, tell us what you will get? There must be some food as well as clothes, you know—some arrowroot and tea. See, I will make a list."

"But who will take them?" asked Tracy.

"Perhaps I shall. I am going to ask Lora. Mrs. Fleming or Marian will be willing to take me, I know."

"But O," said little Tracy, "won't you be afraid? It will be too sad for you, Stella."

(To be continued.)

Substitute nothing for K.D.C., the perfect cure. It acts like magic on the stomach. Free Sample, K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

An Early Christian House at Rome.

A house which belongs to Christians of the fourth century has been discovered within the walls of ancient Rome. It is as perfect as any of those exhumed at Pompeii and Herculaneum.

In A.D. 361, Julian—the apostate—so called because on renouncing Christianity, he labored to revive paganism—demanded that two of his chamberlains, John and Paul, who were Christians, should renounce their religion. On their refusal they were strangled by his order in their own house, and buried in their cellar. On the death of Julian, as the above facts were known, Jovian his successor, a Christian, gave orders that a basilica or church should be erected over their tomb.

This was done by Pammachius, the friend of S. Jerome, and this church was ruined in the Lombard invasion, and was not rebuilt until the twelfth century.

The preservation of this house is due to these facts: Pammachius laid the floor of his church on a level with the first story of the house; incorporating the church walls into the house walls, and filling up the ground floor with earth and stones.

When the English Pope, Nicholas Breakspear, rebuilt the church in the twelfth century, he used all that remained of the earlier buildings, without altering or destroying anything. He certainly had no idea, that under the floor was an ancient Christian mansion, almost intact. The discovery was made by Padre Germano. His attention was first attracted by the fact that the whole south wall had the appearance of a house. From the fifth century, there is documentary evidence as to the existence of a church on the spot. Padre Germano next concluded that the house of the martyred Chamberlains, was below the floor of the church, intact. His excavations have proved the fact.

On the vault of the Tablirum, or grand reception room, Moses is represented removing his shoes, before he approaches the burning bush—also a woman with hands uplifted in prayer. In another place are paintings, representing a vessel of milk, and two sheep, one approaching, the other turning away—a symbolic representation—the vessel signifying, "the sincere milk of the word," which some receive and others reject.

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

No Cloud Without Rain.

A very curious fact is that a cloud is always raining. Even in the summer, when the cloud over our head is white, the drops are falling from it. But they are very small, and they evaporate before they reach the earth. In evaporating they pass from the cloud particle stage to the haze particle stage; from saturation to simple condensation, or the dry dust particles on which the condensation takes place may be left perfectly dry. It is a general truth that when a cloud is formed it begins to rain. The minute particles of water come down in millions. The distance they fall depends on their size. If the air the cloud rests on is dry and warm, they do not get far. If it is chilly they collect in masses and form drops of rain that reach the earth.

The stomach defiled by poorly cooked food can be cleansed by K.D.C. Restore the stomach to healthy action by taking K.D.C., the King of Dyspepsia Cures.

Make Somebody Glad.

On life's rugged road
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will and would try
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labour to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer;
Each day to our lives
Some treasure would add
To be conscious that we
Had made somebody glad.

Sunshine and Shadow.

Hawthorne says: "Trouble is the next best thing to enjoyment, and there is no fate in this world so horrible as to have no share in its joys and sorrows."

There are none who from choice prefer sorrow to joy; sunshine is more to be desired than shadow, and happiness, rather than grief, is the chief object of humanity. And yet, how many are there who would be content to spend their entire lives in an atmosphere of constant sunlight and peace?

Those who might be the most anxious for such an existence would, were it given them, be the first to long to escape from its utter monotony. Just as the artist cannot conceive or execute a painting without the delicate blending of light and shade; as surely as all nature would be a dreary waste without the beneficial effects of those ever changing moods which make her creations so varied and beautiful, so would humanity soon become weak and degenerate if deprived of the refreshing and ennobling qualities of pain and sorrow.

Trial and chastisement may seem, at the time their burden is laid upon us, bitter experiences which we would gladly do without, and yet they are essentially a tonic to the proper maintenance of moral health as medicine is to the sick. After each trial, every true life feels the inner consciousness of a deeper steadfastness of purpose and a stronger self-control. Character ripens and broadens under each cloud of pain and adversity, just as the flowers open their withered petals and raise their drooping heads under the reviving influence of the dew and nightshade. Constant prosperity, happiness and sunshine are conducive to inertness of mind, selfishness of soul and forgetfulness of God.

It is only when sorrow weighs the heaviest, when pain cuts the keenest, when the shadows of grief deepen, when adversity strikes its hardest

blows, that we really know of what metal we are made. These darker periods in life oblige us to rally every resource in order to successfully resist their attacks; they drive us back at first upon our base of supplies, which, when we know the strength and extent of, we are then able to force the fight, and repulse the assault made upon our lives.

Life is one long battle, not a series of desultory skirmishes. To win at all times we must concentrate our powers, keep them well in hand, and from the vantage ground of right sweep down upon the foe that ever watches and waits for an unguarded moment in which to overcome us. The adverse circumstances and darker experiences of life keep us constantly on guard and serve to cement our strength and consolidate our character. From pain we learn gentleness, in suffering and sorrow we find the consolation of true friendship and real sympathy; out of the shadows and darkness we emerge into the clear sunlight of faith and hope. Our own buffeting with the waves of adversity, our groping amid the darkness of trial, our bearing and burden of grief, our fighting against the bitterness of pain and affliction all make us more strong, noble and brave and tender; and better still, they serve to establish our kinship with humanity. For—

"Into each life some rain must fall,
Some days must be dark and dreary."

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

Mothers.

One mother, once, when her encircling arm
Grew powerless to shield her child from harm,
Wove a frail basket of the trembling reed,
And strengthening it with loving heart, she laid
Him, helpless, thus, beside the river' brim,
Trusting that God would keep and care for him.

Since then all mothers, taught by her, have known
God's care is larger, better than their own.
They weave their trembling faith into an ark,
And strengthen with their prayers the tiny bark,
And trust their growing children thus to Him
Who saved the lad beside the river's brim.

Time.

Young people, as a rule, have little thought of the worth of time. We can understand why. Days and weeks are long to them, and years seem as if they would never end. They nearly always are looking forward to something which they are in haste to reach. They do not regret that time goes by too quickly, but too slowly.

This habit of treating time lightly may cling to them as they grow older, so that even when the swifter flight of years forces thought, there is still a careless way of wasting days and hours, as if they would never end. Some, of course, have no aim in life, and make no secret of wishing to "kill time." They do it most thoroughly, and kill in them all that God has trusted them with of powers to be great and wise and useful.

But those who are awake to the serious meaning of life and to the vast interests that depend upon the use made of its few years, often fail sadly. They count the years gone, and think how little time is left to learn all that should be learned, and to do all that ought to be done, so as to finish even in any poor way their day's work before the night comes. But with every honest will, they fail, and get discouraged. Days pass, and only leaves a record that shames. There is, perhaps, much hurry and fuss, a scramble among many things; but no quiet of spirit, no steady progress in work.

One great secret of failure is that workers do not begin the day soon enough. This is often due to not ending the day before soon enough. When mind and body are too tired to be of use, nature's claim for rest should be allowed. One hour in the morning when the powers are fresh, is worth two when the nervous system is exhausted and nothing can be done without hard driving. Those whose working day has scarcely any forenoon in

it, have no right to complain of want of time. If there is no plan, there must be confusion and loss of time. Things can be so arranged as to fit into one another. Unsuspected interruptions will often break in upon the best plans; but the day's work of a man who knows what he wants to do, and tries to do it, will be always very unlike that of the man who lets himself drift.

Much time is lost by some people in going from one work to another. They spend as long in changing work, in beginning and in ending, as they do in working. Some, again, get through a great deal by using small intervals. There is a story of a man who dedicated a book to his wife's bonnet. He wrote it while waiting for her to get ready to go out with him. If we take care of moments, hours and days will be safe. We do not, any of us, know how much time is left. None of us have more than enough. We cannot tell what may depend upon the right or wrong use of any part of the time with which we are trusted.

Loss or Gain?

What did the clock strike, twelve or one?
How much of this summer day has gone?
Have I one hour less or one hour more
Taken or left in its golden store?

'Tis twelve, dear friend, and that precious hour
Is thine to count with the Future's dower,
But what if it lay behind thee here,
Life's latest span and the end were near?

We know there are souls in this world of hope
Out on its crumbling edge will grope
To drop out of reach of the tenderest prayer
That ever went up through earth's troubled air.

And some will smile and some will weep,
And some will sow and some will reap,
And some from the day will pass into night,
And for some all shadows be lost in light.

Come life, come death, come weal or woe,
Angels are watching as moments go,
Ah, what shall they say for thee and me
When this hour has sped to eternity?

K.D.C. is specially prepared for the cure of indigestion and dyspepsia. Cure guaranteed. Try it, and be convinced of its Great Merits.

Nailholes.

Some of our readers have, perhaps, heard this story. It is well worth repeating.

A small boy had a temper which neither he nor anyone else could keep in check. When the fit of passion came, he seemed to lose all power over himself. His father tried every means he could think of to influence him, but in vain. At last he made up his mind to try a plan which should at least be new. He got a board and hung it up in a room which was not used. Every time the boy lost his temper, he drove a nail into the board. One day he called him into the room, and showed him the board so covered with nails that there was space left for no more. The boy was startled, and from that time a change came over him. It was quite plain that every now and then he was on the point of failing as he used to fail. Sometimes the storm began, but he crushed it back with strong will, and doubtless with a prayer for help. Whenever this happened his father drew out one of the nails. At last he was able to show the board with not one nail left. The boy looked at it, and then turned to his father, who was praising him for his sturdy perseverance in well-doing, he said, "But the marks of the nails are there."

He was encouraged and thankful: but he was humbled. He could not forget how many sins he had fallen into; and as he looked at the nailmarks, he thought of the wounds that sin brought upon the Saviour, by whose grace he had been able to overcome his besetting fault.

We should note well our sins, that we may look at what God sees, and count their number, and praise the Fatherly love that shows to us, offering help to save us from them. We can, if we will, overcome the temptations which try our faithfulness. But, though we are pardoned and made strong, we cannot make our sins not have been. They leave scars on us, which, though quite healed are still scars, telling of what has wounded us and grieved our Father. More than this, most

sins cause harm beyond ourselves. We may see in others marks made by our wrong-doing in careless days, which we can never altogether blot out.

Improve the Present.

"Let the man of heart severe,
The present time improve."

Life is only a brief span from the cradle to the grave. Each day has its allotted duties—each year opens with opportunities peculiar to itself. From the hour when the rosy beams of light dawn upon childhood, until the lengthening shadows deepen into the darkness of death, each fleeting moment is laden with responsibilities which must either be accepted and worked out to completion, or else left to lie neglected along the track of life like washed skeletons, to haunt the memory, and to rise up in ghastly appeal when the great day of reckoning shall come.

Time—like the mountain brook—never runs backward, but, rushing onward with the fleeting years, is lost ere long in the vast ocean of eternity. The present is ever with us; yesterday lies buried in the shadowy past, and regret for what has not been done sounds only as a mournful requiem over the graves of neglected opportunities. To-morrow is but a will-o'-the-wisp, for which we may eagerly chase but never be certain of securing, and if grasped, can never recall the departed hopes and unused hours of the past.

To-day—now—is ours. If we use its every moment in doing and getting good; if we are able and willing to grasp its worth and utilize its possibilities; if, at its close, we can look back over its brief measure of time and realize with satisfaction that it has been like a golden mile-stone, set to mark our pathway of progress, then we can look forward to the morrow—should it come to us—with the peaceful assurance that we are ready for whatever it may bring forth.

The words of our blessed Lord: "I must do the work of Him who sent me while it is day; for behold the night cometh when no man can work," should be the golden rule of every one of His faithful followers, so that when the sun of life is setting, when the deepening shades of eternal night settle around us, and when the past and present are alike buried with us in the grave of death, we can anticipate the glad awakening of that endless day, and at our appearing before the author of time, say with truth and confidence, "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do."

K.D.C. cleanses and strengthens the stomach without weakening and destroying the tissues.

Open Biers.

In all Eastern countries the burial grounds are placed outside the city. The funeral generally takes place within twenty-four hours of death, and all who know and respect the dead person follow him to the grave.

The old term, "bier," has a relation to the verb bear, and signifies that on which something is borne or carried. In the account of the miracle at Nain, it denotes the bed or frame on which the dead body was conveyed to the grave. They do not seem to have had a lid or covering fastened down, as with us.

Although coffins were used in Egypt and Babylon, they were not employed by the Hebrews. The body was wrapped in a shroud and laid on a bier or board; now and then the shroud would be turned back from the face, that the mourners might see it. Friends of the dead person took turns in carrying the bier.

—A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me, 'Sir, you made a great mistake; that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.

Hints to Housekeepers.

To clean white ostrich plumes dissolve 4 ounces of white soap in 4 pints of hot water. Make a lather and plunge the feathers into it, rubbing them well with the hands for five or six minutes. Wash out in clear, hot water and shake until dry.

CORN OMELET.—Strain through a meat squeezer a pint of grated corn. To the clear pulp thus obtained add six well beaten eggs, a teacup of milk, seasoning to taste. Pour into a buttered frying-pan and cook very slowly, finishing in a warm oven till the egg is just done. This is delicious.

When molasses is to be used in cooking, it is a very great improvement to boil it and skim it first. It takes out the unpleasant raw taste and gives it more the flavour of sugar.

ONION SOUP.—Brown two onions in one ounce of butter, stir in a tablespoon of flour, brown this also, thin down with three pints of soup stock, boil up and season with pepper and salt. Toast six pieces of bread, one for each plate, pour on the soup and serve.

To whip cream or beat the whites of eggs, put the bowl in which they are into a pan of racked ice or of ice cold water.

Vinegar and salt will clean the black crust off sheet iron frying pans, but they should be thoroughly scoured afterward with sand soap or any good scouring soap.

LEMON SAUCE.—Wet one heaping tablespoonful of flour with two of cold water, and make a smooth paste and stir into it two cupfuls of boiling water, stirring until it thickens. Beat together two-thirds of a cupful of sugar and a heaping tablespoonful of butter and one egg; then pour over this ingredient the cooked paste, stirring constantly for one minute, or until the sugar is melted and the eggs scalded. Now set back on the stove and mix in the juice of one large lemon and half the grated peel, or the juice of two small lemons.

BAKED TOMATOES.—Having selected those of equal size, fresh and ripe, wash and cut out the hard centres. Place them on an earthen pie-dish, and put a little sugar in the core of each as you would for baked apples. Bake in a quick oven for about one hour or until tender. Grated cracker or bread crumbs could be sprinkled over them if liked.

In some of the tests in bluing it has been discovered that certain properties in poor bluing, combining with qualities of certain soaps, will produce an iron rust or stain in the clothing.

FACTS ABOUT DYSPEPSIA.—Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B.B.B., which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

SEVERE DIARRHOEA CURED.—*Gentlemen*,—I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right. JOHN STYLES, Bracebridge, Ont.

GIVES GOOD APPETITE.—*Gentlemen*,—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and now I enjoy good health. MRS. MATTHEW SPROUL, Dungannon, Ont.

—How could an old-fashioned Presbyterian be expected to remember that a rector is the "incumbent" of a parish, while his curate or substitute is called the "locum tenens." In a Gaelic village, the Bishop called and inquired if the rector was in. "No, surr," responded the maid, "the incoombrance is awa; but if ye leek, ye can see the local demon."

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Children's Department.

The Legend of the Sacks.

There is an ancient legend that tells of an old man who was in the habit of travelling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for?

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging around his neck under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and——"

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

Indigestion

Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

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

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For Sale by all Druggists.



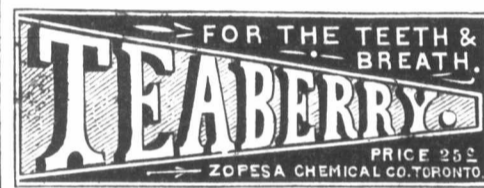
Mr. Chas. N. Hauser

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauser is now in the best of health. Full particulars of his case will be sent all who address
C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness



It seems to me that your sack of mistakes is fuller than the other, said number one

Number two frowned. He had never thought that, although he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveller, also carrying two sacks, as they were, overtook them.

The first two men at once pounced on the stranger,

"What do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onward."

"Well, your sack behind you can be of little good to you," said number two; "It appears to be empty, and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to drag me down backwards."

Two Untruthful Tongues.

Grandma Bailey stood by the old eight-day clock, winding its weights from the bottom to the top of its tall, time-stained case with the clock's great brass key. Her two little grandchildren, Elsie and Hattie, stood near, peering into the little dark closet where the weights sank from sight near the end of each week, and cautiously touched the massive brass pendulum that

slowly swung back and forth with a steady tick-tock.

Grandma had often told the children of the great age of the clock, how it had stood in a corner of their great grandfather's kitchen over a hundred years before.

As she swung to its glass door the clock struck twelve with a clang and a whirr.

"Why! grandma," exclaimed Elsie, "it is past noon—almost two o'clock; the clock did not strike right."

"Naughty tongue don't tell the truth," said little Hattie, pointing to the brass hammer that had sounded the hours. Grandma smiled at the children's anxious faces; that the old clock which they well nigh revered should be guilty of falsehood was enough to make their little faces look troubled.

"Something is wrong with the clocks machinery," grandma explained, "maybe its wheels are loose or need oiling. The clock's face tells the hours truthfully if its tongue does not, so what does it matter, Elsie?"

"Why, grandma!" exclaimed Elsie, with wide-open eyes, "I think it matters a great deal. The clock had better not strike at all if it can't strike right. How will people know about the hours unless they remember every time to look at its face?"

"Then, if untruthfulness, Elsie, is a bad habit for a clock, is it not much more so for a dear little girl to have?" grandma asked gently, drawing the children nearer her chair. "I am afraid there is another tongue here besides that of the clock's that does not always tell the truth."

"Whose, grandma?" asked Hattie, looking about the sunny room with puzzled interest.

"The tongue of a dear granddaughter whose round earnest face is truthfulness itself."

Elsie's face grew thoughtful. "You mean me, grandma, for Hattie is so little to understand about this. Please tell me how I tell wrong words."

"When my two little girls were playing to-day one of them kept exclaiming, 'Oh, Hattie, its your turn to run after the ball, when I was very sure it was not so, and when they piled their blocks into two long tiers, this same little girl loudly declared her tier to be the longest and highest at each piling, and that was not the truth, for grandma's eyes were watching."

Elsie's head drooped but her grandmother went on.

"Yesterday, when I found my spools unwound and tangled, and tracks of muddy fingers on the windows, you stoutly affirmed that 'Hattie did it.' Was that the truth? Sometimes you tell me your feet are not damp when your boots look as though soaked, that it has stopped raining, if you wish to play out of doors, when the clouds are still dripping, and that you 'have come right home from school' when you have loitered on the road."

"Oh! grandma," cried Elsie, her eyes filling with tears, "I don't mean to tell lies, I didn't know I was so bad, I'm afraid I can't tell the truth right along in all the little things."

"You can, my dear child, if you will let God help you overcome this thoughtless habit. When you hear this old clock strike out wrong hours, which it will do until repaired, think if your tongue has struck any untruthful words that day, and if so, ask God to forgive you and help you to set such a watch upon your tongue that it will speak only the truth."

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
Cooks extol it!
Housewives welcome it!
All live Grocers sell it!

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

Bronchitis

ACUTE or CHRONIC,
Can be cured by the use of

SCOTT'S EMULSION

of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville, Sold by all druggists, 50c. and \$1.00.

Caught.

"Children," said a teacher one afternoon to her class of thirty boys, "if you study attentively for half an hour, I will give you a holiday. But if any one looks off his book, I want whoever sees him to tell me, as he will remain in the school room while you go to the woods."

Twenty pairs of eyes brightened, and twenty heads bent over their books.

"Ha ha," thought Phil Brown to himself, "now I'll have a chance to pay Tommy Smith for stealing my ball. I'll keep my eye on him, and the minute I see him looking off his book I'll tell the teacher. I'll enjoy-

myself twice as much if I know he's punished."

So he watched Tommy as closely as a cat would a mouse, but Tommy contrary to custom, was unusually studious, and as the hands of the clock neared the end of the half hour, Phil thought he would lose his opportunity; but "all things come to him who waits," and at last Phil saw Tommy raise his eyes. Instantly Phil's hand was up.

"Teacher," he exclaimed.

"What is it, Phil?"

"Tommy Smith's looking off his book."

"How do you know?"

"I saw him."

"Tommy," continued the teacher, "did you see Phil looking off his book?"

"No, ma'am, I didn't look up."

"Phil, are you quite sure you saw Tommy?"

"Yes, ma'am, I am, for I watched him," said Phil, positively.

"Then Phil, according to your statement, you looked off your book, and must be punished accordingly. Remain here until four o'clock. Boys, you can go."

The two hours Phil spent alone that July afternoon taught him a lesson he never forgot. Children do you know what it is?"

A Chinese Baby's Dress.

A baby's dress is not very elaborate in this country. It consists of a piece of blue cotton cloth about a yard square, well wadded. The baby is put in the middle, the little feet toward one corner. The corner next the left side is folded over the tiny hands; the one to the right is put over that; the one toward the feet is put over both. Then a strong string is wrapped around the whole, and the precious little parcel is kept as warm and comfortable as possible. It can kick too, and goo-goo, and is as happy a little baby as you ever saw. The corner of the square next the head is sometimes put over the little face, but generally the baby is free to look around and breathe.

Tree Toads.

Did you ever hear an odd little chirp from some tree or vine near the house?

When you caught the musician you found that it was a lively little green toad. He is not much like the great brown fellow who hops about the garden at dusk, catching the bugs and spiders which would soon spoil your pretty plants. Those of our country are, as I said, small and very near the colour of the leaves or bark of the trees to which they cling. They have some very curious relatives in other parts of the world. The mother-toads, in tropical Africa, put their eggs on leaves by the side of small streams. When the rain comes, it washes them into the water which will furnish them food after they are hatched. A good old lady toad's family in Martinique rides upon her back. In the Andes mamma toadie carries her baby in a sort of bag on her back.

In New Guinea there is a curious little fellow, which flies almost like a flying squirrel. His toes and fingers are webbed, and look like great fans outspread as he springs from limb to limb. They are only four inches in length, and the web of their hind foot expands to four square inches. You see that their feet are their most prominent feature. Nearly all the tree-toads are green or brown in colour. A kind Creator gives them all this colour

as a protection from their enemies, as it makes it more difficult to find them. One species frightens its foe by a luminous secretion; another gives forth a very strong pungent odor when attacked. Like their neighbour of the garden, they destroy many poisonous insects.

One bright little fellow is a natural barometer. To make useful he must be placed in a bottle, with a small ladder. Up this he climbs in pleasant weather, as if to enjoy the scene as any one else would. But if the clouds are gathering, or a storm threatens, down to the bottom of the bottle he goes until the weather improves once more.

Johnny's Fears.

Johnny had a great trial. He was sitting on the floor, looking over all his pictures, and baby toddled up and tore one right across, one of the very prettiest. Johnny called out, "O mamma, see!" and began to cry.

"Johnny," said mamma, as she took baby away, "did you know that tears are salt water?"

Johnny checked a sob and looked up. "No," he said with a great interest; "are they? How did you find out, mamma?"

"Oh, somebody told me when I was a little girl, and I tried a tear and found it was true."

"Real salt water?" asked Johnny.

"Yes, try and see."

Johnny would very gladly have tried if he could have found a tear. But by that time there was not one left, and his eyes were so clear and bright it was no use hoping for any more that time. He looked at the torn picture, but it did not make him feel badly any more. All he could think of was whether tears tasted like salt water.

"Next time I cry I will find out," he determined.

That very afternoon while climbing over the top of the rocking-chair he fell and got a great bump. It was too much for any little boy, and too much for Johnny, and he was just beginning to cry loudly when he happened to think what a good chance this was going to be to catch some tears. He put up his finger too quick in fact, for there had not a tear come yet worth mentioning, and now that his thoughts wandered from the bump, he could not seem to cry any more. So that chance was lost.

"I can't get a single tear to taste of, mamma!" he said ruefully.

Conscience.

There is a pretty fable of a great monarch who once gave to a much-loved subject a beautiful ring. It was set with precious stones, but it was not in these alone its value consisted. It was made of a peculiar metal, which had the power of contracting directly its owner did anything wrong. Though very large and loose at first, it became at times a painful encumbrance, which it was impossible to shake off or get rid of in any way.

I think that subject, if he was a wrongdoer, would rather have been without it. Don't you?

Now conscience is something like this ring; we feel its pressure when tempted to do wrong. Does it not accuse us continually? What child has departed from truthfulness, or done a mean action, without an inward twinge which dyes his cheek with shame? Well may we, under the stings of conscience, offer the prophet's confession, "O Lord, to us belongeth shame and confusion of face!"

R. WALKER & SONS

33-43 King St. East.

Clerical Clothing.

The Golden Lion makes a great specialty of fine ordered clothing for clergymen. Their reputation is Dominion wide for keeping the finest cloths and for neat and good workmanship and a guaranteed fit. This season the house has laid in a specially large line of very superior cloths, and extend a welcome to visiting clergymen to their big stores during their stay in the city.

The prices we quote are very moderate from a quality standpoint. Note these:

Fine Black West of England Broad Cloth Suits, \$27, \$30, \$35 and \$40.

Fine Worsted and Diagonal Cloths, \$25, \$30 and \$35.

Fine Black Cheviots and Serges, \$25, \$30 and \$35.

Overcoatings

In fine Beavers, Meltons and Naps—superior black goods, \$18, \$20, \$22, and \$25.

We make a specialty of all the regulation clerical garments, including Cassock Coats, Vests, etc.

Fine Tailoring.

This department is replete this fall with all the newest materials for fall and winter wear in

FINE TWEEDS, WORSTEDS, CHEVIOTS, SERGES,

We do a big trade in fine ordered clothing—it comes to us on merit. We keep the best workmen. We take extra care in finishing and trimming, and a misfit is never heard of with us.

Our Prices

Are a great inducement to order from us.

All departments in the big stores are now full of the latest goods for fall wear. We show a bigger and better range than ever before. Values never so good.

The Golden Lion.

A Series of Links.

Is it not pleasant, and moreover helpful in our worship, to remember how our daily services connect us by a series of links with those who have worshipped God, day by day, back to a time so long ago as the days of Ruth? The newest parts take us back to our Reformers, 350 years ago: other parts to our forefathers in England, 900 years ago: other parts again to the Christians who lived in Italy and Greece 1,400 years ago: older parts still to the Apostles' days, nearly 1,900 years ago: and the oldest parts of all to the days of the Temple and the Tabernacle of Israel.

Never forget that these services were meant to be said not only on Sundays and Holy Days—but every day, and if there is not daily service in your parish, or if there are services, but you cannot attend them, you should always use parts of the Morning and Evening Service, for example, the Lessons, Creed, Psalms, or Collects, at your private devotion.

—In great national troubles, such as war, famine, pestilence, floods, fires, scourges, the good suffer with the wicked, but the eyes of the Lord are over the righteous, and His ears are open to their prayer. When going through the greatest sufferings He is often preparing them for the greatest usefulness.

TRUE PHILANTHROPY.

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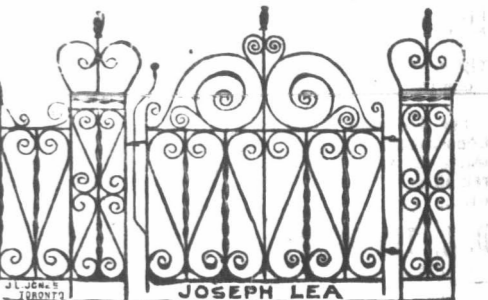
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