

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 20, 1894.

[No. 38.]

**PRESENTATION**

ADDRESSES ...

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We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 20, 1894.

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CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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## Lessons for Sundays and Holy Days.

September 23—18 SUNDAY AFTER TRINITY.  
 Morning—Jeremiah 36. Galatians 2.  
 Evening—Ezek. 2, or 13 to v. 17. Luke 1, v. 26 to 57.

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

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

ROMANISM AND MARRIAGE LAWS.—Cardinal Manning used to pose as an advocate of purity in this matter in connection with the "Marriage Law Defence Institution." The true "inwardness" of his course of action on the subject has been brought into doubt by the recent proceedings of one Father Maguire, who has married a man to his deceased wife's sister. The *Church Times* is "after him," and persists in dragging this gross apparent inconsistency into light. The Roman Bishop who gave Father M. authority in this case, asserts (in his own defence) the Pope's absolving power! *C.T.* says: "If Henry the 8th ever did one good thing for his subjects, it was in ridding them of papal interference with national law." The astute Cardinal wished to impress on Englishmen that they might commit any crime they liked if they only secured (with a fee) a papal indulgence. Obvious popular inference: "It is mighty convenient to be a Roman Catholic." Q.E.D! Eh, Cardinal Manning?

RE-BAPTISM, ETC., is one of those transparent "dodges" so characteristic of Roman artifice under papal guidance and policy. The propriety of it all hinges upon the validity of Anglican ordination, as compared with that emanating from Rome—a validity frankly conceded as long ago as 1554 by Pope Julius the III. in his brief to Cardinal Pole; re-asserted in 1685 and 1699 by Bossuet; and again in 1839 by Archbishop Harley. Such processes of re-ordination, etc., as are now indulged in towards Anglican perverts are really supposed to be "hypothetical," though well cal-

culated to suggest to the public, not merely a doubt of the carefulness of our rites, but even a denial of their validity. The gain to Roman prestige is considerable by this trick.

"THAT HUGE ALLIGATOR THE PARSON," are the words by which an English agitator lately expressed his horror of the cloth. The tables were, however, neatly turned upon him by another agitator, who had to confess that the local parson was "as good as a good many of 'em." He had, for instance, paid double price for a job rather than have it done out of the parish. This is just the sort of benefit which Englishmen will bitterly regret, when it is too late, if the Church there should become disestablished; the parsons are constantly, in a very quiet way, putting work and wages into the hands of their parishioners.

"DROP-DOWN-DEADATIVENESS" is a phrase by which our Old Country friends express that condition of abject servility and personal paralysis by which the average Englishman is affected in the presence of a personage of "high degree." An English Bishop is mentioned in the *Church Review* as having said: "The English benefited clergy occupy the most independent position in Christendom, and they dearly love to let their Bishop know it." The clergy, in other words, do not display the above quality of "drop-down, etc." Such independence is a perilous possession; but could not, probably, be in better hands.

BAVARIAN RELIGION.—We find in the *American Church Sunday School Magazine* a very beautiful extract from an article with the name of "Rev. James S. Stone"—that seems familiar!—attached. It occurs in a description of his trip "from Heidelberg to Munich." He depicts a wayside crucifix and the devotions before it rendered by peasants returning from their work. He says it is "easy to tear their simple faith to shreds; but what shall be given them better? Can we find in all America workmen who, coming from the day's toil, before they eat or rest, turn their hearts to God and thank Him for the abundance of His blessings?" He then proceeds eloquently to deprecate any attempt to disturb the faith—however imperfect—of these simple peasants. How about our French "Habitués" and the "Sabrevois?"

A "BOSS" RECTOR.—There lingers round the word "rector" certain almost sacred traditions, derived from across the sea. There this species of parson is comparatively rare. Instead, we hear them use the word "vicar." Rectors are few and far between. Some of them are rich laymen, or hereditary nobles, or even colleges or other corporations—persons or bodies who have managed to secure the chief parochial "spoils" in the confusion of 16th century reformations. Cis-Atlantic rectors are simply the head-powers of a parish. The *Parish Magazine*, of St. Bartholomew's, Buffalo, gives evidence of the presence of such a personage. He gives fair warning that he is going to "boss" and to make things "hum"—and grumblers get fair notice to stand back. They are not wanted.

REMOVAL OF PARISHIONERS.—We observe in a certain parish monthly a very good note on this subject, deserving of general imitation. The clergy of other parishes, whose people may be

moving into this one, are requested to send in the names and new addresses of the removers to the parish secretary of the Brotherhood of St. Andrew. This valuable modern form of Church "help" may very well be utilized in this way. The trouble is to get the removers to let their old rector know where they are off to! A closer supervision, of course, would get rid of this difficulty; but this supervision, again, depends on a large supply of clergy; and a large supply of clergy, in turn, depends on liberal lay offerings for the support of the ministry.

"PART OF THE CHURCH'S BUSINESS on earth is the conveyance of Divine forgiveness," says the *Guardian*, in its review of Bishop Thompson's (Mississippi) recent work on "absolution." Our English contemporary thinks the book is justified, because "it ought not to be difficult for believers in the atoning sacrifice of the only mediator between God and man to agree that the Divine forgiveness may be conveyed to the penitent soul through the instrumentality of a human agent, who is authorized by Almighty God to convey the message of His pardoning love to His children. This belief neither declares that forgiveness can be conveyed in no other way, nor ignores the Divine commission of the Christian priesthood, nor infringes upon the freedom of the laity. Discipline is part of the Church's office, and provision is made in the book of common prayer for the absolution of the penitent.

"LIKE SOME NOBLE DORIC COLUMN, erect, massive, austere, simple, divinely upward-reaching," is Bishop Potter's ideal of a model Bishop for these days—"when priests and deacons are ensnared by the cheap toys of a bedizened ceremonialism." He says: "We expect in the Episcopate a certain sobriety, which in an age overflooded in all departments of life of the merely decorative, rather than the enduringly substantial," is the great desideratum in the Bishop's opinion. It seems natural for him to take this line when preaching at Bishop Huntington's "silver" anniversary; but the tone suggests that Bishop P. himself has had a taste of too much ritualism somewhere—"too much of a good thing."

SUNDAY NEWSPAPERS.—These public luxuries are becoming an incubus in the Old Country on those connected with the publication and sale of them. A deputation lately waited on the Archbishop of Canterbury to seek his aid in stemming the pressure of work in this department of public operations. His Grace was so puzzled, apparently, by the new difficulty, as to be unable to devise a satisfactory reply to the deputation. With us it is prevention, rather than cure.

GLADSTONE A "RIP VAN WINKLE" is the general impression about the G.O.M. In regard to his assumption (in his recent essay) that the "vast majority of Protestant Dissenters are true to the great cardinal doctrines of the Trinity and the Incarnation," the *Spectator*, commenting upon G.'s essay, points to the controversy in the London School Board as a disproof of the orthodoxy of the great Protestant denominations. In proportion as they recede from, and loosen their hold on, the Church catholic, they (like the continental Protestants) fail to grasp the great importance of these doctrines. They seem willing

(many of them) to "barter away their birthright" for a little spite!

"THE ONE CLEAR SENTENCE" in Gladstone's essay has been named and identified by the *Church Times*. It referred to the Miners' Bill—a great compliment to labour to have such a singular and exceptional departure from the G.O.M.'s usual style occasioned by their requirements. It would really seem as if the habit of "delphic ambiguity" had so grown upon this eminent statesman that it is difficult for him to say or write anything that does not require a great deal of hesitating consideration in order to ascertain even the "net" probable meaning of his very elaborate and involved sentences.

THE EASE-LOVING WOMEN.—"The careless daughters of America" get rather severe handling from Bishop Hall, of Vermont, though he deals with the subject with characteristic delicacy of touch. He charges the doctors "never to be a party to relieving women from the necessity of becoming mothers." After referring to the alarming decrease of population, he says: "Our honourable families are losing their life, and inferior ones are taking their places." He calls the medical profession to the aid of the clerical in the protection of the country from this form of evil.

PAROCHIAL VISITING seems to be as much a source of difficulty and anxiety in Montreal—judging by the *Parish Worker* of Grace Church—as in other parts. "It sometimes happens that, while word is promptly sent to the medical man, the clergyman is not thought of at all, but left to find it out for himself! If he does not hear of it, he does not call; and then 'he catches it' for neglecting his duty." How true that is, and how common are the queer ways of lay members of the Church—every parson is very apt to say. A little consideration would teach lay people that the modern parson has not the gift of clairvoyance, so as to render ordinary means of communication—such as messenger, letter, postcard, telephone, telegraph—unnecessary.

#### HARVEST THANKSGIVINGS—HALT?

Far be it from us to suggest that there should be an end put to those most wholesome and delightful festivals which have become so characteristic of our day. There is no occasion to "halt" in our expressions of thankfulness—there never can be too much of that! The subject, however, of the precise form which such thanksgivings had better take, now—near the close of the 19th century—is another matter, and a legitimate subject of enquiry; chiefly because they have become so general and so numerous—these occasions. In Canada the exuberance of thankfulness seems to have become so great as to be really embarrassing. The same appears to be true of England. A long letter in a recent *Church Times* voices the sentiments of a vast number of Churchmen on both sides of the Atlantic.

#### PAROCHIAL FESTIVALS

of this description are beginning to clash seriously with one another, and with other Church festivals. They have leaped into a sudden prominence not at all provided for in the Church calendar. The national "Thanksgiving day" is altogether inadequate to express the religious enthusiasm of Churchmen. They may serve well enough for Dissenters, who are satisfied with big military reviews, huge roast turkeys, and very "mixed" concerts. Churchmen need something of a higher type. Indeed, the national day is so given over

to secular amusements that it seems "beyond redemption." So the Church has "broken out all over" in a vast and curious assortment of observances. From this hot and impulsive bed of enthusiasm unbridled confusion has arisen. But the subject is of a character so important and so serious as to call for

#### MORE REVERENT TREATMENT.

A few months since—in some cases only a few weeks have passed—hard-working men and women began to loosen the close and tyrannical bonds of wage-earning and money-making. Gradually the "busy mart" has been deserted, and the lakes and woods occupied, instead. Not millionaires only on their palatial steam yachts, and merchant princes on their islands—Monte Christos on a small scale—but mechanics, milliners, nurses, clerks, have taken to "summering" as a means of recuperating worn-out energies. Just enough of relays have been left at home to preserve things in statu quo till the others come back. Now, in September, they all come flocking back, full of new vigour, revived by inhalation of nature's boundless stores of ozone, with unaccustomed muscles attuned into healthy harmony with the rest of the body; the mind and the heart have risen in sympathy with the renewed body. The whole man now faces duty and destiny with a more confident mien; we look in each others' faces with eyes full of congratulation—but

#### "HOW SHALL WE SHOW OUR THANKS TO THEE?"

That is the great enquiry which wells up from the depths of every serious and thoughtful mind. In his heart of hearts the Churchman does not desire to displace, disarrange, or confuse the well-nigh perfect firmament of the Church year—its sky of directing and illuminating lights. "St. Matthew, St. Michael, and All Angels"; "St. Simon, and St. Jude"; even "All Saints," are put in peril by this new enthusiasm. Where shall we put it? It is so good, so natural, so wholesome, so deeply felt, and so useful in these toil-laden days, that it cannot be suppressed. It must find expression, and adequate expression, in some way—even if St. Michael himself gets "mixed" somewhat in the effort at making "two objects occupy the same space." The trees, the shrubs, the bushes, the herbs, the flowering grass,

#### ALL NATURE CALLS US.

Shall we be silent, or even careless, with such full hearts and such innumerable monitors? The English writer to whom we have referred has a suggestion which shows a little of the "compromise" character—not enough to discredit it, but just enough to conciliate. He proposes that small communities—"unions of parishes" *pro tem.* and *ad hoc*—should agree to select a certain Thursday or Thursdays as a neutral starting point for the observance, allowing the occasion to colour the following Sunday a little. Thus in any given locality, a few weeks, or even a month or two, would be pretty well taken up with week-day and Sunday, sacred and secular observances—for be it remembered that good eating and drinking, at least, are recognized Scripturally as "correct" adjuncts to a proper formal acknowledgment of the fruit-gifts of God.

#### OUR AMERICAN THANKSGIVING THURSDAY

looks as if it might be easily utilized, modified and engrafted on the English suggestion. The most obvious obstacle in doing this is the obstinate habit which the Government displays of putting their "national" Thanksgiving so late as to preclude the possibility of any adequate

attempts at church or home decoration—without which Thanksgiving seems almost bare and unmeaning. Enquiry seems to hint that the queer habit of "late celebrations" of Thanksgiving day originally arose from a frugal idea of first ascertaining just *how much* we had to be thankful for—how much wheat, potatoes, corn, cabbage, apples, beets, and even fish we have to be thankful for at the particular time. As if our legislators really could not trust God to deal with the country about as well as usual! The absurdity of such an idea appears from the fact that no matter how late they put the day there will be something to expect—last of all the "ice crop." We are afraid, however, that no better explanation of our stereotyped "first Thursday in November" is forthcoming. Far more appropriate would be

#### A "LAMMAS" FIRST-FRUIT FESTIVAL.

Why not return to this truly Scriptural and Christian form of thanksgiving, on or about the 1st of August?—when we can, at least, take up and present at communion to "the Giver of all" a loaf made from the first and best of the new wheat crop, earnest and promise of what is to come—instead of waiting suspiciously for the rest to come, as if we were afraid that the Almighty might take His harvest thanks from us, and then give us an insufficient return for our trouble! The North American date might vary a little from the English model of Lammas day, but the spirit of the thing is the important part, after all—"first ripe fruits to God!" We commend this idea to our readers generally, and particularly recommend it to those of our Church reformers who are anxious to show due respect for the time-honoured provisions of our calendar, before foisting upon our yearly routine such a very embarrassing feature as the "brand-new" Thanksgiving day, whether parochial or national. The plan of the old Saxon Church (1000 years ago!) may prove the best way out of our increasing practical difficulties in this matter, after all—even if we have to add a little 19th century polish to make it fit in better.

#### OUR SURROUNDINGS

—it cannot be denied—have considerable influence on our feelings. One who is unaccustomed to indulge much in the luxuries of rare fruits is greatly exercised in joyous thankfulness by the presence of peaches at 40 cents per basket, melons for 3 cents each, grapes for two cents a pound! This is quite true; but much preferable is the feeling produced by the aspect and prospect of a fair harvest in the near future, though the precise measure and degree of abundance still remain in the hands of God. The "first ripe sheaf" has yielded its burden of blessing already, and bids us trust for the rest that is to come—in such measure and degree of abundance as God sees fit. The small fruits have been teeming into our baskets, the trees and vines are weighed down with their fruitage before our eyes—surely there can be no better moment for a full heart to pour out its thankfulness, albeit somewhat tempered by hope and dependence upon the hand of mercy, grace, and goodness. Far better than to wait doubtfully until we can count out, in a miserly spirit, every individual basket and bushel! Having ground our first gathering of wheat, and turned it into flour, we are ready to hold it forth to "the Giver" with words of praise for His goodness to undeserving humanity. Yes; surely our Saxon forefathers knew how to do this thing well—on "Lammas" day. They displayed more creditable religious sentiment herein.

REVIEWS.

HAND-BOOK OF THE BIBLE (A Compendium of Facts and Curiosities), by Rev. W. Turner. 8 vo., pp. 235, \$1. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

It is properly named, and will be found very useful to teachers, as its tables of varied information regarding the Bible and facts belonging to it are numerous and helpful. There is no attempt to enter into the niceties of the Higher Criticism, but there are, for instance, a careful account of that interesting period in Jewish history between the Old and New Testament Cautions, much curious information upon the bibliography of the Scripture texts and translations, and even such lists as "Bibles with singular names." We wish that our author had gone a little deeper into the definition of such a Scripture word as "Conversation," and had not omitted "escaped with the skin of my teeth"; we could have done without "episcopal bishop," and rather doubt any Latin translator perpetrating "Antiquum Testamentum." There is, however, very much that is curious and useful in the volume, and it is put out in substantial form. The index is very complete and yet not so full as to be burdensome.

LAY READERS, THEIR HISTORY, ORGANIZATION AND WORK. An account of what Laymen have done, are doing, and can do for the extension of the Kingdom of God, by the Rev. H. B. Restarick, rector of St. Paul's Church, San Diego, California, Dean of South California. 8 vo., pp. 269, \$1. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

In all the colonies and new countries, where the Church is engaged in pioneer work and the clergy are few amid a sparse population, the laity are often called upon to the exercise of their Christian priesthood and to "hold the fort" until the organized army can come forward. Both in Canada and in the States, lay readers have to be largely employed, and it is important that they know their position, the responsibility that lies upon them in the due discharge of their work, and the best way of acting for themselves and their neighbours. The American Church owes very much of its success to the steady energy and unselfish ministry of the laity. But method and principle must both be used in promoting the interests of God's Kingdom, and Mr. Restarick has been asked by his Bishop to give the Church the results of his own experience and study. The idea throughout is definite aggressive work for the extension of the Kingdom of Jesus Christ, and it is specially dedicated to the members of the Brotherhood of St. Andrew. This will express the tone of the volume, and there is no mincing of truth for the sake of peace, as there is no unnecessary sacrifice of peace for the sake of truth. The opening chapters are partly historical in tracing the development of lay movements past and present; the laity have always been willing to bear their share of the Church's burden whenever they were allowed. But the weight of the argument is reserved for a statement of the various forms of lay work upon this continent, specially in the States. It goes into the details of preparing for, opening, conducting, and continuing missions, forming readers' clubs, organizing missions, delivering sermons, and attending to the limits of how much the reader may do. The whole atmosphere of the book is thoroughly healthy and practical. We have read it with very great pleasure, and feel that it is just the book for a St. Andrew's Brotherhood man, to use almost as his *vade mecum*. Its estimate of the lay and clerical sphere of work is entirely sound and there is more than room for both in spreading the Faith. In the new States of the West, and in the backwoods of Canada, the laity must yield a helping hand at the first, and do their best in faith and loving zeal until the Church can overtake her work; this will teach them how best they may hope to succeed. We add with great satisfaction, that the volume is made complete by having a convenient index.

—In prosperity a good man enjoys his religion as a luxury; in adversity he enjoys it as a necessity. In the former case it gratifies his taste; in the latter case it satisfies his hunger.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

CHARLOTTETOWN, PRINCE EDWARD ISLAND.—*St. Peter's Cathedral*.—We notice a particularly pleasing account of the recent silver jubilee of this church in the English *Illustrated Church News* for July 28. It is well written, concise and accurate, and is illustrated by an extremely good likeness of the Rev. Jas. Simpson, the priest incumbent, an interior view of the church, only fair, and a perfect gem of a picture of the sanctuary and chancel arch of the adjoining memorial chapel. The latter when finished will be, without exception, the most perfect building of the sort in Canada. Already the paintings over the altar and in one finished panel of the side wall, by the now celebrated portrait painter, Robt. Harris, R.C.A., of Montreal, brother of the architect, are exquisite in design, tone of colour and appropriateness. The subjects are for altar-piece, Our Blessed Lord ascending with His arms slightly extended, His hands outspread; His face, upon which is a beautiful expression of love and interest, looking down upon the earth, which is rather suggested than depicted beneath Him. About His head the nimbus is cleverly arranged in the form of a cross. The picture is large but in exquisite taste; even in miniature, as given in the illustration above referred to, it is strikingly suggestive and beautiful. The other painting is of St. Augustine of Hippo; a life-size figure of a Bishop of the Church robed in mitre, cope, etc., and bearing a pastoral staff gracefully resting against his shoulder within his right arm, standing upon the sea shore inscribing notes upon tablets which he holds in his left hand. The architect's design is to cover the short side wall with some six or more of such figures. There are three windows, one of which is already filled with the best English painted glass. The altar is furnished with its own six altar candle sticks, cross, vases, book rest, etc., and in the illustration given is vested for a celebration with cloth, vessels covered by white silk veil, richly embroidered, service book most exquisitely illuminated—a work of art in itself—bound in heavy leather, mounted with heavy silver corners and clasp; and before the altar lamp a chaste brass sanctuary lamp. No visitor to P. E. I. ought to fail to pay a visit to this church and carefully examine this gem of a chapel. The sacristy, if he is fortunate enough to be shown over it, and Mr. Simpson's well known kindness has never yet failed to afford such an opportunity when called upon for it, will afford a delightful hour's inspection. Therein will be found the most thorough equipment the writer has ever seen of cupboards, drawers, presses, iron safe, ward-ropes, etc., filled with an endless variety of magnificently embroidered altar frontals, de k-falls, stoles, surplices, celebration vestments, gold and silver vessels, etc. A complete set of silk chasubles of all the colours are amongst the inventory, besides a white silk cope richly embellished. The writer has met with clergymen from New York familiar with the well known churches of that city, who have expressed astonishment at this sacristy and its contents, and have acknowledged that it need not fear comparison with any of them. The service books and registers of the parish show that for genuine spiritual work the spiritualities are quite up to the standard of its temporalities as far as the eye of man can judge. All this only goes to show what even a small congregation of Churchmen may accomplish when it is united and gifted with enthusiastic, self-denying and zealous members of the dear old Church of England, who are alive to the full privileges which her Book of Common Prayer affords them.

WINDSOR.—Mr. W. C. Leslie, a pupil of the Collegiate School, Windsor, has been placed first on the list of successful candidates for cadetship at the Royal Military College of Canada; and Mr. G. S. Hensley, from the same school, is only a few places behind him. This is only the second year since the re-organization of the school, with a complete staff of Oxford and Cambridge graduates, but it has already succeeded in winning the highest honor in the way of outside success, in competition with boys from all the best schools in the Dominion. Mr. Leslie is the eldest son of Mr. William Leslie, a leading merchant in the Magdalen Islands; and Mr. Hensley is a son of Mr. Albert Hensley, of Halifax, whose eldest son won a commission in the British Army some years ago.—*Progress*, Sept. 1st, of St. John, N.B. The prospect for this ancient school of the two maritime dioceses of Fredericton and Nova Scotia is exceedingly bright. The boys will be returning in a few days. Forty boys will be in attendance for certain, and it is altogether likely that some eight or ten more will join later. The head master sent up four for matriculation at Kings' in June and all passed. A fifth took all the examinations for matriculation except Greek, and passed in them all. Two boys, as above stated, entered Kingston—one of them at

the head of the list, and three others obtained good commercial positions. With the moderate charges, the great alterations and improvements that have been made in the buildings, gymnasium, skating rink, cinder track and racket ground, and taking into consideration the lovely surroundings and scenery, and the extremely healthy location of the school, parents of the two dioceses must be hard to please who can be induced to send their boys to other schools hundreds of miles away, when they have at their doors an institution so well manned and managed, for which as Churchmen they are themselves partially responsible. We are pleased to find among the new boys the son of our exceedingly clever young Minister of Marine and Fisheries, and grandson of our Canadian Commissioner to England.

The Church School for Girls, which is also located in Windsor, under Miss Machin's (late of Quebec) excellent management, has become widely known already. Its doors opened for the Michaelmas term on the 1st Sept., with a larger list than ever before. There are now 72 resident and 4 day pupils; of this number 27 are new scholars. In spite of the fact that a magnificent new building was erected during the school's 1st year's existence, the directors are seriously contemplating the erection of an important annex to be devoted chiefly to music and art. The wonderful progress in these departments made by many of the scholars has simply astonished the parents, and the continuous increase in number of pupils who take these subjects obliges the directors to provide extra accommodation. Two pupils from this school matriculated creditably last June at King's College, passing first and second and beating all the candidates of the sterner sex.

QUEBEC.

Ordination.—The Lord Bishop of the diocese held his ordination in the cathedral of the Holy Trinity, Quebec, on Sunday, Sept. 9th. The services of the day were—celebration of the Holy Eucharist at 8 a.m.; Mattins at 9.30 a.m.; Ordination Service, with sermon by the Very Rev. the Dean. The service was full choral and was attended by a large congregation. The Lord Bishop was assisted in the laying on of hands by the Very Rev. the Dean, Ven. Archdeacon Roe, Rev. Canon Richardson, Revs. J. P. Richmond, rector of Gaspé Basin; G. Radley Walters, rector of Point St. Peter, P.Q., and others. Evensong was sung at 7 p.m., when there was again a large congregation. The choral part of the services were taken by the Rev. Assheton G. H. Dicker, rector of St. Paul's Church, St. John, N.B. At evensong the Ven. Archdeacon Roe preached a special sermon to those who were ordained in the morning.

Church Society.—The Rev. Canon Thos. Richardson, for some years past the able and efficient secretary of this old and influential society, has, owing to continued ill-health, sent in his resignation and has been placed on the retired list. He has also handed in to the Lord Bishop his resignation as rector of St. Paul's Church, Quebec. His many friends will, however, be pleased to learn that he has decided to continue to reside in the city of Quebec, and will still continue his duties as chaplain of the jail. The Rev. A. J. Balfour, M.A., rector of St. Peter's Church, Quebec, has been unanimously appointed to succeed Canon Richardson as secretary of the Church Society.

Bishop's Commissary.—During the absence in England of His Lordship, the Ven. Archdeacon Roe will act as Bishop's Commissary. The archdeacon's address is Windsor Mills, P.Q.

Personal.—Many of the clergy from the eastern part of the diocese spent Sunday, Sept. 9th, in the city, on their way home, and attended the ordination in the morning, and in the evening took part in the services of the various city churches. The chaplain of H. M. S. "Tormaline" was the preacher at evensong in St. Matthew's Church, and his eloquent sermon was listened to by a crowded congregation.

Bishops' University.—At a meeting of the convocation of this university held at Lennoxville, P.Q., last week, it was decided to appoint a staff of professors in dental surgery, and the degree of L.D.S. will in future be conferred by the university. This will be the first university to confer degrees in dentistry and will prove a great boon to intending graduates in the profession, as in the past they have been in most cases compelled to go to the United States for their degrees.

MONTREAL.

MONTREAL.—The executive committee of the Synod of the diocese held its regular meeting at the Synod Hall last Tuesday afternoon, His Lordship, Bishop Bond, in the chair. There were present the Revs. Archdeacon Lindsay, Naylor and Evans, Rural Dean Longhurst, Canon Mussen, Dr. Norton, Rural Deans Saunders and Brown, J. F. Renaud, T. E.

Cunningham, G Osborne Troop, J. Cason Empson, Messrs. Bethune, W. Drake, L. H. Davidson, E. P. Hannaford, Wm. Owens, W. H. Robinson, T. P. Butler, W. W. L. Chipman, E. A. Dyer, Richard White, E. Judge and E. L. Bond.

After the confirmation of the minutes of last meeting the treasurer presented his report. The report showed that the financial position of the Mission Fund had not materially changed since last year. It was resolved to send to incumbents and churchwardens of missions wanting supplies copies of a circular recently issued and asking for suggestions with regard to the fund.

The committee was notified that the Society for the Propagation of the Gospel had renewed its grant of £340 for 1895.

The old burying ground at Point St. Charles, near Victoria bridge, Mr. Hannaford reported had been fenced in and put in better order. A vote of thanks was passed to Mr. Hannaford. A photograph of the ceremony of laying the corner stone at the cemetery was presented to the meeting by Mr. Drake. The photograph will be enlarged and inserted in the next report of Synod.

An application from the Bishop of Algoma for assistance in the support of a missionary at Lake Temiscaming, was then brought up and laid over to be considered when the time comes to dispose of the grants for 1895.

The position of the church at St. Anne's was brought up, and referred to the Chancellor.

The report on the matter of the "Quebec plan," was adopted with a few verbal modifications.

The committee adjourned until November next.

We are sorry to hear His Lordship Bishop Bond has been very ill again. Are very pleased to hear he is considerably improved, and we hope he will soon be restored to his usual health.

#### ONTARIO.

OSNABRUCK AND MOULINETTE.—The annual festival of the Sunday schools of the parish of Osnabruck and Moulinette took place at Bullock's Grove, Wales, on Wednesday, and it was a complete success. The scholars and teachers of the Moulinette and Osnabruck Centre Sunday schools arrived at Wales in good time, and shortly before eleven o'clock the scholars and teachers of St. David's Church school joined them, and the grand procession was formed. There were about 250 scholars and 30 teachers wearing distinctive badges of very pretty design, and carrying handsome banners. There were three large banners to mark the division of the three schools, and twelve small ones bearing appropriate mottoes. The procession was headed by Fleck's Brass Band, of Cornwall, and after parading the village entered the church for a short service before proceeding to the grove. On arriving at the grounds, which had been placed at the disposal of the committee by the kindness of Mr. James Bullock, dinner was served in the Exhibition Hall. Every arrangement was perfect and the greatest praise is due to the ladies for the admirable manner in which they entertained the children and visitors. The Rev. R. W. Samwell managed his small army splendidly, and after dinner kept up the interest of young and old with amusing games and athletic sports. Mr. W. J. Ransom also contributed much to the success of the holiday. Rev. Rural Dean Houston and a number of ladies and gentlemen from Cornwall were among the visitors. Beautiful flower services have been held in each church of the parish this summer. The scholars and teachers marched in procession to church, carrying banners and flowers. In the course of the sermon the flowers were presented and placed on the altar, the scholars singing hymns as they walked. Appropriate addresses were given by the rector. The flowers were afterwards sent to cheer the sick in the hospitals at Kingston and Montreal, where they were thankfully received. These services attracted exceedingly large congregations, taxing the capacity of the churches to the utmost.

PEMBROKE.—Some time ago we chronicled the purchase of a site for a new church, etc.; shortly after last Easter another site, considered more eligible, being situated on the main street, became available, and the congregation under the leadership of the churchwardens, Dr. Josephs and Mr. Ed. Summers, determined to secure it. The new site consists of four town lots, and cost \$2,250, of which only \$400 remains to be paid. The purchase of this new site necessarily delayed the erection of the proposed parish hall, but the want has been partially supplied by the generosity of two young Churchmen, Messrs. Harding and Neapole, giving two rooms in the centre of the town, rent free, for the winter. However it is expected that next autumn will see the parish hall in use. With these works looming up it was with some little apprehension that the visit of the Rev. E. A. W. Hanington was looked forward to; he arrived for Sunday, Aug. 26th, and large congregations listened to his appeal on behalf of the

"Ottawa Episcopal Endowment Fund," and the following week proved their loyalty to their Church by subscribing \$840 to this great object. Those who know anything of the church congregation in Pembroke, will say, "Well done, Holy Trinity." Church people visiting Pembroke are struck with the heartiness of the services; this is largely due to the leading of the choir, which is now quite large, the boys having proved a valuable addition. As a reward for their regularity and attention the rector and choir-master gave the lads a ten days' outing at Fort William, a treat which they fully appreciated.

#### TORONTO.

COLLINGWOOD, Sunday, Sept. 9th.—The Rev. Canon Spragge, M.A., rector of Cobourg, preached in All Saints' Church at morning prayer from the text, "The Son of man came to seek and to save that which was lost."—St. Luke xix. 10. The central thought of the sermon was that Christ came to save the lost, no matter how vile they might be, a thought most helpful and comforting to all. In the afternoon Canon Spragge kindly spoke a few appropriate and appreciated words at the hospital service on St. Matt. viii. 17: "Himself took our infirmities, and bare our sicknesses." At the close of the service he pronounced the Benediction.

DUNTRON.—The fall meeting of the Rural Deanery of West Simcoe met in Duntrou on Sept. 4th and 5th. There were present the Revs. the Rural Dean, Kirkby, Lindsay, Robertson, and Godden. After the celebration of the Holy Communion the Chapter met for business in the rectory, when many important and interesting subjects were dealt with, and amongst them that of "Prison Reform"—the Chapter undertaking to the best of its power to bring this momentous subject before the minds of the County Council. A fair congregation met in the Church of the Redeemer in the evening for service, when the Rural Dean preached a most appropriate sermon. The Chapter adjourned on the following day after passing a vote of thanks to the rector and his wife for their very kind and genial hospitality. The next meeting will take place in Allandale.

#### NIAGARA.

ARTHUR.—On Sunday, Sept. 2nd, Grace Church, Arthur, was re opened for divine service after having been under the painter's hands for three weeks. The walls of the nave are a terra cotta, the ceiling a light green. The chancel walls are a light green, the ceiling cream, the dado red. All the windows have been frosted, and the seats and wainscoting, which are of pine, have been finished in hard oil. The chancel screen, choir seats, pulpit, lectern and prayer desk are of light oak. A new carpet has been furnished for the chancel by the Women's Guild. The missionary, the Rev. S. Bennetts, and the churchwardens, Messrs. Fair and Welkins, are to be congratulated on having one of the prettiest churches in the county of Wellington. Rural Dean Devan preached two most eloquent sermons on that day. The painters were Messrs. J. Fair and Phalan.

#### HURON.

SEAFORTH.—Harvest thanksgiving services were held in St. Thomas' Church on Sunday, Sept. 9th, the Rev. S. G. Wood, rector of Wingham, being the preacher on the occasion. There are few parishes where the ladies take such interest in preparing their church for these special services; the choicest flowers, fruit and grain are cheerfully given as an offering to God. The services were bright and hearty. That beautiful hymn, A.M., "We plough the fields and scatter the good seed on the land," and the psalms for the evening, were particularly well rendered. Large congregations were present at both services; indeed the church is always well filled here, and the consequence is that the rector and the people are encouraged and able for every good work.

PAISLEY.—*Harvest Festival.*—Your correspondent has had the pleasure of visiting Paisley within the last few days, and knowing that the spirit of earnestness and good-will is infectious, he ventures to hope that the record in your widely-read columns of a few facts and impressions may not be without its usefulness. To begin with, I may say that Paisley is a smart little town of about 2,000 inhabitants, picturesquely situated among the hills, at the confluence of two considerable streams—the Saugeen and Teeswater rivers. The town is busy and prosperous as the times go, the tributary farming district being extensive and excellent. Having promised that much, it will be in order to say that the district has a larger Church of England population than the name of the town—being Scotch—would lead a stranger to suppose. There are three good congregations—the Church of the Ascension, Paisley, of which the Rev. J. R. Kennedy-Bell, M.A. Oxon., is the rector, and two others, one at Pinkerton and the

other at Vesta, the latter having only during the present incumbency become a part of the parish. It has been most gratifying to see the various elements in these several congregations uniting to express their thankfulness to Almighty God for the bountiful harvest. The thanksgiving services were appointed to be held in the several churches on last Sunday. The Church of the Ascension had been appropriately and tastefully decorated with many fine varied specimens, cereal and leguminous, with some excellent fruit, all in token of the first fruit offerings which are due to God, not as a matter of law, but in spontaneous, loving thankfulness for all His gifts. The services were held in the different churches in the usual order by the rector, with sermons suitable to the occasion (the special lessons, psalms and prayers, of course, having been used.) In the Church of the Ascension, Paisley, however, there was an early celebration of the Holy Communion conducted by the Rev. Canon Chance, who, being retired, has now taken up his residence here. The attendance at the various services was good and all seemed to enter heartily into the spirit of the day. The offertories, which considering that it is scarcely yet the marketing season and that the prices of all products of the farm are excessively low, were excellent, and were devoted to the sadly depleted mission fund of the diocese. The harvest services were supplemented on Wednesday evening, the 12th inst., by a public harvest diuner in the town hall, which although presided over by the esteemed and accomplished rector of the parish and principally provided for by the ladies, was intended to assume a wider character than a merely congregational festival. It was therefore not considered inappropriate to invite the aid and cheering presence of members of other religious bodies, whose services were excellent and distinguished by much talent. On the platform were the Rev. J. R. Kennedy-Bell, chairman; the Rev. S. R. Ashbury, of Chesley, who kindly took the place of the Rev. S. F. Robinson, of Walkerton, who was unavoidably called away to attend to other duties; the Rev. J. Johnston, of Knox Church, and last, but not least, Alex. McNeill, Esq., M.P., the distinguished member of North Bruce. The entertainment programme which succeeded the dinner was excellent in all respects. The orchestra, led by Prof. Rayner, gave a number of good selections admirably surrendered. Miss Bessie Saunders, a member of the choir of the Church of the Ascension, rendered two beautiful songs in the happiest manner, her efforts, notwithstanding an embarrassing cold, receiving the marked appreciation of the audience. Miss McIntyre won applause for the effective way in which her songs were given. The Knox Church choir exhibited good training and much talent in the execution of several glees. The Rev. the Incumbent of Chesley and Rev. Mr. Johnston gave excellent addresses on subjects befitting the occasion. We had the great pleasure of hearing a charming poem read by Mr. Alex. McNeill, entitled the "Love of a Mother for her Child," in which he exhibited the skill and sympathy which are so natural to him. Later on we had from him an admirable patriotic address, which was all too brief, but as it came in at the end of the proceedings it could scarcely have been otherwise, though we had fondly hoped to have received a more extended speech on the subject in which he is so well qualified to arouse and elevate us. The best of good feeling prevailed among all present, and the financial results were most satisfactory. It is thus gratifying to note that the parish is making progress, and while we heartily congratulate both rector and congregations, we sincerely bespeak for the former a continuance and extension of that good will and cordial co-operation which has thus far in so large a measure met his energetic efforts to promote true religion among his people, and the thorough organization of his parish into a band of busy and faithful workers in the cause of our Lord and Saviour Jesus Christ.

#### ALGOMA.

The late Principal, the Rev. J. Irvine, having left the Shingwauk Home, the Bishop requests that all general communications, asking for information, etc., be addressed simply to "The Principal, Indian Homes, Sault Ste. Marie, Ont.," but that all letters containing contributions, whether by cheque or otherwise, be addressed to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Toronto.

The Bishop has special reasons for making this request, and he trusts that the friends and supporters of the Homes will comply with it as far as possible. Bishophurst, Sept. 6, 1894.

NORTH SEGUIN.—While on his way to Broadbent for a two days visit to that section of his mission, Rev. A. J. Cobb's horse shied at a large hole in a long narrow log bridge over the North Seguin River. There being no side guards on the bridge, the horse backed until the hind wheels went over the side; at that moment, Mrs. Cobb, who was accompanying Mr. Cobb, with great presence of mind, sprang from

the rig safely on over the rig at the rig at a good sv with a cl were som for breat back to t stream, Four div be liberal siderable perience provident thought 1 dip in col agreeable summe hanled or Being on had effec This is th owing to his sectio

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the rig with their baby in her arms, and landed safely on the bridge. Mr. Cobb, not so fortunate, fell over the side a drop of over nine feet, into the river; the rig and horse burying him into the river. Being a good swimmer, no trouble was experienced, but with a clerical uniform and overcoat his movements were somewhat impeded. A moment's time on shore for breath showed him the necessity of swimming back to the horse, which was struggling amid the stream, being anchored by the rig at the bottom. Four dives were necessary before the animal could be liberated; then owing to the steep banks, considerable trouble in getting the horse out was experienced. But "all's well that ends well," and providentially all were safe. The dipping was not thought much of; although nearly half an hour's dip in cold water on a frosty morning is far from an agreeable bath. By the end of that time friends, summoned by Mrs. Cobb came to the rescue, and hauled out the rig, which was considerably damaged. Being only half a mile from home, Mr. Cobb felt no bad effects from his bath except a rather sore back. This is the third narrow escape Mr. Cobb has had, owing to the bad state of some of the bad roads in his section of Algoma.

RUPERT'S LAND.

STONEWALL.—Mr. Sydney G. Chambers, organist of Church of the Ascension, has entered St. John's College, Winnipeg, to study for the sacred ministry. Mr. Chambers has been an earnest Christian worker, and is very highly esteemed by all the citizens of Stonewall, and in order to mark the respect given him, the brass band turned out in uniform and accompanied him to the station, where an address was publicly presented. The "good-bye" was touching. The band played as the train steamed out and until it was out of sight. The Archdeaconry of Winnipeg will meet in Portage la Prairie (Rector, Rev. S. McMorine,) during September. The meeting at Brandon was so very successful and helpful that, no doubt, the attendance will be still larger this year.

St. John's College.—Lectures begin Sept. 7th. Will His Grace the Primate still be obliged to continue his work as mathematical professor?

The aim of the Manitoba Sunday School Association (undenominational, therefore non-Churchly) is: (1) all the Sunday school in the Church service, and all the church in the Sunday school. (2) A Sunday school within the reach of every home in the province. (3) Convention or institute at least once each year within the reach of every Sunday school teacher. (4) A working Sunday school organization in every county and parish. (5) The visitation of every house to invite all to church and Sunday school, and to make known to all God's free offer of salvation through Jesus Christ.

This work is being pushed, and rightly so; but we of the Church have no organization and no one to push the work. In too many of our Sunday schools undenominational leaflets and papers are used, so that the clergy often find that candidates for confirmation know next to nothing of the Catechism, Prayer-Book, or Church history.

We do not "keep our young people" in the Church because they see no reason for staying. Their Baptismal vows are forgotten because Church (?) teachers ignore the fact that the Church intends that these vows shall form the basis of all taught to her children.

BRIEF MENTION.

A larch tree, 140 feet high, the tallest in the Inverary Forest, Scotland, was blown down in one of the recent gales.

The Rev. Canon Richardson, rector of the Memorial Church, London, sailed from Liverpool for home last week.

A single swallow is responsible for the removal of 6,000 flies a day.

Mr. Ferrier, of Huron College, and formerly of Bervie, is taking duty at Lion's Head during the long vacation.

A yew tree, said to be 3,000 years old, is still flourishing in a cemetery at Darley Dale, England.

The great courts of law were established in England in 1285.

Rev. Prof. Jones has been appointed to fill the Provostship of Trinity College until a successor is appointed to Dr. Body.

The oldest piece of wrought iron in existence is believed to be a sickle blade found near Thebes. It is about 4,000 years old.

The Queen of Corea has a woman physician who is paid a salary of \$15,000 a year.

The Bishop of Huron has appointed the Rev. Jeffrey Hill, M.A., of Chatsworth, to the incumbency of Port Elgin and Southampton.

The word "penknife" is one of the words found only once in the Bible.

Queen Victoria is the only one out of the 30 odd European sovereigns who has a great-grandson in the direct line of succession.

The Very Rev. Dean Innes, rector of St. Paul's, London, has returned from the east.

The jasmine came into Europe from Circassia about 1543.

The Rev. O. W. Howard will take duty at St. James' Church, Ingersoll, until the arrival of Mr. Murphy, the new incumbent, about the middle of October.

Jewish guides in Rome never pass under the Arch of Titus, but walk around it. The reason is it commemorates a victory over their race.

Nelson's old battleship, the Foudroyant, is being exhibited at various ports in Great Britain. It is said that every timber of the old ship is as sound to-day as when she was launched, a hundred years ago.

Bishop's College, Lennoxville, will in future confer the degree of D.D.S., being the first college in Quebec to take this step.

Miss Mabel Wilson, daughter of Rev. Dr. Henry Wilson, of New York, formerly of Kingston, is a captain in the Salvation Army in England. The doctor hopes to visit her shortly.

The most rapidly moving star known in space does not move along with one-thousandth part of the speed imparted to the light which it radiates, and by which alone we become aware of its existence.

Rev. T. H. Lloyd, until recently a professor in Lennoxville College, has been appointed rector of the Anglican Church at Vankleek Hill.

The Rev. T. B. Morley, of Tullamore, preached in St. John's Church, Castlemore, on the 2nd of August, being his first appearance since his illness. He left for a trip to Montreal recently, and will be absent for a month.

Most of the so-called marble houses of the Rome of St. Augustus were not such in reality. The plasterer's art had then reached a high state of perfection, and gave to stucco the appearance of the finest marble.

The Right Rev. Henry Bond Bowley, D.D., Bishop of Coventry, died at Birmingham, Eng., Sept. 10th.

The Morven Anglicans have decided to build their new church this fall, Rev. F. T. Dibb having, by his untiring efforts, succeeded in raising sufficient funds to warrant ultimate success.

Rev. Mr. Hannington is canvassing Renfrew and Lanark counties on behalf of the new diocesan fund. \$30,000 have been subscribed, and it is hoped that the next three months will see the fund completed.

The pin machines of England, Holland and Germany turn out an average of 67,000,000 pins for every work day of the year. At Birmingham one factory makes 30,000,000 per day.

The Baroness Burdett Coutts possesses one of the finest collections of turquoises in the world, the smallest being valued at from 5,000 to 6,000 francs.

The Anglican Church at Murvale, greatly remodelled and repaired, was reopened recently by Very Rev. Dean Smith. The Sydenham choir assisted. In the evening Rev. F. T. Dibb, Odessa, preached.

On Sunday morning, Aug. 26th, the Bishop of Saskatchewan and Calgary held an ordination in St. Alban's Church, Prince Albert, N.W.T., when the Rev. C. J. Pritchard was advanced to the priesthood. The sermon was preached by the Rev. G. Moore, rector of St. Alban's.

The Rev. R. D. Irwin has resigned his charge of Lakefield, Que., to accept the charge of Chambly, which has been vacant for some time. The Rev. A. E. Mount, who graduated last spring from the Montreal Diocesan College, and was ordained on Trinity Sunday, will succeed Mr. Irwin at Lakefield.

The Rev. C. H. C. Waller, B.A., of the staff of the Montreal Diocesan Theological College, who has been taking duty at St. Luke's Church, Sault Ste. Marie, for the summer, has returned to Montreal. The Rev. J. Renison, of Nepigon, took duty during September, and may, the Pioneer says, be permanently appointed to the incumbency in October.

The Sault Ste. Marie Pioneer of Aug. 31st says: The Rev. W. A. Burman, B.D., of St. Paul's Church, Winnipeg, is in town, and rumour associates his name with the future management of the Indian Homes. Mr. J. K. Wilson is at present in charge of the homes, having taken the management upon the resignation of the Rev. J. Irvine.

The harvest festival services in St. Mark's, Barriefield, two weeks ago, were very devotional. St. George's surpliced choir were in attendance and sang well. Revs. J. H. Coleman and Professor

Worrell read the lessons, and Rev. G. R. Beamish preached on bearing one another's burdens. He urged consecration and sacrifice. The choristers were afterwards entertained by Professor Worrell.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

Dr. Samuel W. Murphy, M.A., is the new Principal of Selwyn Hall, Reading, Pa.

The Anglican Church doctrine on dissenting bodies is that they are but man-made societies.

It is expected that the corner-stone of the new Pennsylvania Diocesan House will be laid about the middle of October. The building will cost \$77,000.

There are 172 churches and 236 clergy in the Diocese of Massachusetts.

The Bishop of Georgia (Dr. Nelson) in ten days officiated in four churches all built within a year.

The Vermont Choir Guild will hold its sixteenth annual festival in St. Luke's, St. Alban's, on Oct. 3rd and 4th. Mr. S. B. Whitney, of Boston, will be the conductor.

A life of the late Bishop of West Texas is to be written by his son, Lieutenant Elliott.

Dr. David Pise, an eminent priest of the diocese of Southern Ohio, is dead. R.I.P.

The Rev. J. H. Perkins resigns the rectorship of Christ Church, East Lockport, N.Y., on Oct. 31st. This would be a good field for an energetic Canadian priest. It is in the diocese of Western New York.

The Bishop of Oklahoma (Dr. Brooke) could give work to some priest with private means.

The ninth convention of the Brotherhood of S. Andrew will be held on Oct. 11-14 in Washington, D.C. Chief Justice Fuller, of the Supreme Court, and the Bishops of Albany and Kentucky are among the speakers.

The Bishop of Mississippi (Dr. Thompson) will take charge of S. Andrew's, Jackson, Miss., during the vacation of the rector. It is reported that Church work in Jackson is not what it ought to be.

Miss Blanche Stanley Rulison, daughter of the assistant Bishop of Central Pennsylvania, was married to the Rev. Elwood Worcester, D.D., Chaplain and Professor of Philosophy in Lehigh University, on Aug. 7th.

The Bishop of Maine (Dr. Neely) consecrated the Church of St. Christopher-by-the-Sea, Winter Harbor, on Aug. 14th.

The communicants of the diocese of New Jersey have increased 12,000 in 19 years.

The Rev. Joseph Herbert Woodward, lately a Methodist preacher, has been ordained by the Bishop of Mississippi (Dr. Thompson) to the diaconate.

The wives of three Buffalo city rectors are Torontoians.

The Venerable J. F. Powers, Archdeacon of Reading and rector of Trinity Church, Pottsville, Pa., has the reputation of being the most brilliant preacher in the diocese of Central Pennsylvania.

The diocese of Iowa is asking for an assistant-Bishop on account of extent of territory.

The Bishop of Vermont is winning the affections of his people wherever he goes. The diocese made no mistake when it elected Bishop Hall.

The Bishop of Cairo, Ill. (Dr. Hale), is in England, and seems to be treated royally.

The "Catholic" party in the Church will make desperate efforts to elect their men to every vacancy in the Episcopate after this. In the dioceses of Western and Central New York there should be no difficulty in electing good "Catholic" men in the event of a vacancy.

Whoever may be elected to the vacant Bishopric of Olympia will have a hard battle to fight, as that diocese is not in good shape at all just now.

Work in the diocese of Kansas is progressing in a very encouraging manner.

The Rev. Canon Hathaway, of Albany, is visiting his old parish in New Brunswick.

PREFERMENTS.

Rev. P. Brooke, Rector of Clinton Cen., Fayette, Mo.

Rev. E. Campbell, Rector of St. Peter's, Phoenixville, Penn.

Rev. J. Gass, Rector of Christ Church, Little Rock, Ark.

Rev. W. Carnahan, Principal St. Mary's Institute, San Antonio, Texas.

Rev. A. D. Brown, Chaplain of the Laymen's League, Pittsburg, Pa.

Rev. C. C. Kramer, Rector of Church of the Epiphany, New Iberia, La.

Rev. W. R. Savage, Rector of Lynnhaven, Va.

Rev. W. P. Burke, Rector of St. Mark's, Wilmington, N.C.

Rev. W. S. Jones, Rector of Emmanuel Church, Newcastle, Del.

Rev. S. Crockett, Rector of St. Peter's Church, McKeesport, Pa.

Rev. L. D. Hopkins, Rector of Grace Church Sheboygan, Wis.

vine, having left requests that all for information, a Principal, Indian ut that all letters er by cheque or ocesan Treasurer, nto. For making this ids and supporters is far as possible.

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Rev. W. H. Burbank, Rector of St. Luke's, Cincinnati, Ohio.

Rev. A. L. Brewer, President of Bishop Armitage Orphanage, San Mateo, Cal.

Rev. W. Bumpus, Rector of St. Paul's, Natick, Mass.

Rev. T. S. Ockford, Rector of St. James', Port Deposit, Md.

Rev. T. E. Bignold, Assistant-Priest Church of S.S.J.E., Boston, Mass.

Rev. C. W. Duffield, Rector of St. Luke's, Allston, Mass.

Rev. G. G. Merrill, Rector of St. Mary's, Tuxedo Park, N.Y.

Rev. W. S. Raymond, Rector of the Church of the Ascension, Auburn, R.I.

Rev. J. F. John, Rector of Grace Church, Allston, Ala.

The average income of the clergy in the diocese of Michigan is \$1367. Three fourths of the clergy, being occupants of rectories, have no rent to pay.

St. Mary's, Merriam Park, Minnesota, needs a rector. This is a good field. A Canadian priest would find it a happy sphere. Address the Senior Warden.

The list of preferments is given to enable Canadian clergy to see what parishes are vacant or changing rectors. Those who are desirous of working in the States should look up the *last place* the preferred clergyman was in, and write to the Senior Warden of such church.

Every Canadian priest or dean should have on his desk a copy of "Living Church Quarterly," published by the Young Churchman Company, Milwaukee, Wisconsin.

The following clergy have, or are about to, resign their present posts: The Rev. T. S. Ockford, Rector of St. Luke's, Chester, Vermont; the Rev. H. A. F. Hoyt, Rector of Trinity Church, Oxford, Philadelphia; the Rev. W. N. Webbe, Rector of St. John's, Rochester, N.Y.; the Rev. E. A. Bazett-Jones, Rector of Church of the Holy Cross, Chicago.

### British and Foreign.

The Archbishop of Ontario has arrived in London. His address is 22A, Queen's-road, Bayswater.

The second deanery falling to Lord Rosebery's gift—that of Durham—has a nominal income of £3,000, and the post has on other grounds also always been a coveted one.

The Bishop of Liverpool has become a Vice-President of the Church Society for the Promotion of Kindness to Animals.

Under the title "The Pilgrim's Progress" as John Bunyan wrote it, Mr. Elliot Stock will shortly re-issue his interesting and much appreciated fac simile of the first edition. It will have a new introduction by Dr. John Brown, of Bedford.

The Archbishop of Dublin, on his return from England, hopes to pay a brief visit to the North of Ireland, when he will be the guest of the Marquis of Dufferin and Ava at his residence in the Co. Down.

The Rev. E. M. Farrar, son of Archdeacon Farrar, who was recently presented to the vicarage of St. Thomas', Coventry, has, it is stated in a provincial paper, displeased some of his parishioners by preaching in Lockhurst-lane Wesleyan Chapel, Foleshill.

The *Church Review* announces the death, at Ladybrand, Orange Free State, of the Rev. Father Douglas, Canon of Bloemfontein, and Superior of the Order of Mission Priests in that diocese.

There have been great doings in Derry in celebration of the 205th anniversary of the relief of the city after the protracted siege which has made it famous. The anniversary sermon was as usual preached in Derry Cathedral on Sunday.

The Bi-hop of Sydney, Primate of Australia, returns to Australia via Canada. His representative in his absence, the Dean of Sydney, who has just celebrated his eighty fourth birthday, has sustained a heavy loss in the death of his wife, a lady held in the highest esteem by all classes.

Prebendary Kempe intends to resign the rectory of St. James's, Piccadilly, which he has held since 1853. Mr. Kempe is now considerably over eighty years of age, and has done excellent work as a London clergyman. The living of St. James' is worth considerably more than £1000 a year.

The Bishop of Sodor and Man has resumed his highly successful and most valuable Sunday afternoon services on Douglas Head, and congregations

have again assembled in large numbers. It is estimated that on the occasion of the annual collection on behalf of Noble's Isle of Man Hospital, the attendance was not far short of 8,000, but the bad weather completely spoilt everything.

It is recorded of the late Rev. Joseph Clarke, rector of Kegworth, near Nottingham, that when he ascended the pulpit stairs one Sunday morning about twenty years ago he found himself suddenly deprived of sight. Most men would have found themselves overwhelmed by so sudden and terrible an affliction; Mr. Clarke went on, and preached his sermon with such self command that it was not till afterwards that the congregation became aware of the trouble that had fallen upon him.

At the meeting of the Tuam Diocesan Synod, the Bishop, who presided, said in his address that the prosperity of a country depended more on its moral condition than on its material. Many a fine country was poor because of the wickedness of those who dwelt in it, and many a poor country was rich because of the morality of its people. Let them compare Scotland with Italy, or Switzerland with Spain, and they would see what the morality of the people and religion had done for them. And there, in their own Church in that diocese, if the people were inspired more by sentiments of morality and of religion, he believed they would hold a different position amongst the nations of the world. Their Church ought to hold its place and its head up amongst the community of the Churches of Christendom.

A very interesting and unique object has just been placed on exhibition in the Assyrian Department of the British Museum. The new arrival is an ancient Babylonian weight made of green diorite, standing about four inches in height, rounded at the top and flat at the base. The weight was made by order of Nebuchadnezzar II., B.C. 605, and was the standard *Mara* authorized by Dungi, king of Babylon, B.C. 2500. The inscription of ten lines of Babylonian writing tells us that it is an exact copy of the original standard weight. There seem to have been two kinds of weights used in Babylonia; one was the "Mana of the King," corresponding to our imperial measure, the other was a kind of commercial standard used for weighing silver. This would corroborate in an interesting manner the statement of Scripture that Abraham weighed the price of the Cave of Machpelah (400 shekels) to Ephron the Hittite (Genesis xxiii. 16).

Probably few Biblical object lessons have ever been given more unique than one recently given in London. A firm of jewellers in Bond street exhibited a curious and beautiful model of the new Jerusalem, as described by St. John, with the gates of pearl, and with real gems to represent the twelve foundation stones—jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysopterus, jacinth and amethyst. The model was in the form of a square; the gates of pearl, three on each side, had hinges of gold, and the buttresses of the walls were also surmounted with pearls. At a private view of this model, lately given, Canon Benham gave an instructive address on the Holy City, and the stones; in which he said the symbolic character of the foundation stones was a mystery, but that they evidently symbolized beauty, harmony, durability and completeness. While thus the foundation was various, the gates were all alike, and their location, three on each side, indicated that the city was for all nations. Pearls were perfect; so also was God's way of salvation.

### 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.

#### The Silent Missionary Society.

SIR,—If clergy and lay people who want English Church papers, gratis and post free, will send address and paper desired, I may be able to supply them, through the "Silent Missionary Society," which will furnish Church literature of the best kind to the clergy and to Church people in remote places where such literature cannot be had. "I believe the Church paper to be my best and most effective assistant-pastor."

HERBERT DRANSFIELD,

The Vicarage, Stonewall, Manitoba.

#### The Diocese of Algoma and its Future Bishop.

SIR,—I was very pleased to read Mr. Jenkins' able letter on this subject and quite agree with him. It is very necessary that it should be thoroughly discussed before the next meeting of Provincial Synod, so that body will be in a position to select the most suitable person for a Bishop. It would be well for the clergy and laity in the diocese of Algoma to express their opinions in the columns of the CANADIAN CHURCHMAN. It is very necessary that great care should be exercised in the selection of a real missionary Bishop—one imbued with the zeal of a true missionary work—a young unmarried man. Surely such a person can be selected from amongst our Canadian clergy.

READER.

#### Wanted—Stoves.

SIR,—Can you spare me a little space in your paper to ask for two coal stoves for St. Hilda's Church, Fairbank. It is as much as we can do to keep up with current expenses, and we are burdened with a debt which though by no means appalling, will tax our energies to the utmost for some time. Under these circumstances, it has occurred to me that some of your readers might have a stove which they would be willing to give away. If we could get two good stoves it would be a great saving of expense to us. Anybody who was present at our opening services last February can testify to the need of better stoves than we had last year. I shall be exceedingly grateful to anybody who may be able to help in this way, as we can ill afford to spend money which is needed to meet our interest and other pressing claims.

G. FARQUHAR DAVIDSON,

Trinity University.

Student in charge.

#### Subscribers to Mission Fund of Diocese of Ontario.

SIR,—In reply to your correspondent "Country" in last issue, I beg leave to say: 1. No promise has ever been made by circular or otherwise that the names of subscribers, etc., to the Mission Fund should be printed in the *Synod Journal*. 2. In accordance with the direction of the Mission Board (p. 437, Journal of 31st Session), its annual report, with the names of contributors to the parochial collections sent in to the Synod Office, is now going through the press as rapidly as possible, and in two or three weeks from this date will be sent out for distribution by the clergy. 3. Since 1890 the edition of the *Synod Journal* has been enlarged to 1,000 copies, so that subscribers of \$5 and upwards to the Mission Fund may each be presented with a copy.

A. SPENCER, Clerical Secretary.

Kingston, Sept. 13, '94.

#### Is it Heresy?

SIR,—I heard a sermon the other day from a priest of the Church of England on St. John iii. It was an excellent sermon on "conversion." Regeneration was not once mentioned.

Now, sir, the Church has given us an exposition of this passage in her offices of Holy Baptism. She makes a clear and definite statement of her interpretation of this passage. I ask: "If any priest or layman wilfully contradicts the teaching of the Church, is he not teaching heresy?"

In these days so many of our clergy are using commentaries and works written by earnest dissenters, with this result: "the Church view of a Church question is not considered." How very true it is that "a very large number of religious persons who profess to adhere to the Church of England are habitually explaining away Church truths and the Scripture statements on which they are founded, on precisely the same rationalistic grounds on which others are making void every assertion of God's word which involves a miracle or the existence of an angel.

STAND FAST IN THE FAITH.

#### The Bishop of Calgary.

SIR,—Some weeks since I sent you some correspondence with reference to the financial affairs of the diocese of Calgary. It has not yet appeared in the *Churchman*, however. If it be not intended to publish it, I will be much obliged if you will return it, and, if not too much trouble, let me know the reason of that intention. The matter is one of serious concern to the Church; the statements are not made without due consideration, and personal responsibility is taken for their publication. It certainly is very regrettable if, under these circumstances, a Church journal is deterred from assisting the rectification of these scandalous abuses, if they exist; or, on the other hand, affording opportunity for exposing the falsity of the charges, if they be groundless. It is a great mistake if it be supposed—which, however, I do not suggest—that the interests of the Church will be in any way served by their attempted suppression; for I am too



and its Future Bishop. to read Mr. Jenkins' able quite agree with him. It should be thoroughly dis- tinguishing of Provincial Synod, position to select the most p. It would be well for diocese of Algoma to ex- columns of the CANADIAN necessary that great care the selection of a real- mbed with the zeal of young unmarried man. e selected from amongst READER.

Stoves. a little space in your al stoves for St. Hilda's s much as we can do to ses, and we are burdened by no means appalling, utmost for some time. it has occurred to me might have a stove which ve away. If we could get a great saving of expense present at our opening estify to the need of better r. I shall be exceedingly ay be able to help in this spend money which is and other pressing claims. 3. FARQUHAR DAVIDSON, Student in charge.

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Calgary. I sent you some cor- to the financial affairs t has not yet appeared. If it be not intended to ligned if you will return ble, let me know the The matter is one of ch; the statements are deration, and personal their publication. If if, under these circum- deterred from assisting scandalous abuses, if hand, affording oppor- ity of the charges, if great mistake if it be I do not suggest—that will be in any way ppression; for I am too

good a Catholic to acquiesce in such a policy; and, these failing, I shall certainly take other and more drastic steps for the remedying of a state of affairs no true Churchman can regard as other than in- famous—no matter how unpleasant the necessity. F. H. TURNOCK.

NOTE.—Our columns are intended for the benefit of our readers and the public generally—as far as space may permit. We have waited for the report of proceedings of Calgary synod, and now find that the Bishop's procedure has been approved by the Synod. Under the circumstances, the publica- tion of Mr. T.'s letter would be useless.—Ed.

Appeal to the Clergy and Laity of the Church of England in Canada.

SIR,—I desire to bespeak the sympathy and substantial aid of the laity of the Church of England in Canada in behalf of the incumbent and congregation of All Saints' Church, Huntsville, Muskoka. The grounds on which I ask it are as follows:

- (1) On the 18th of April last a disastrous conflagration reduced the main business portion of Huntsville to dust and ashes. (2) This conflagration also destroyed the old mission hall in which the congregation had worshipped for many years, and which was fortunately insured for a few hundred dollars. (3) The only building now available for divine service is an inconvenient, lightly constructed room used for Sunday school purposes. (4) For three or four years past a new church has been contemplated. Towards this end the members of the congregation had already at the time of the fire paid \$600 for 200 cords of stone, while the Church Women's Aid Society had laboriously gathered up \$220 for heating, and the Young People's Guild \$100 for lighting, a site having been previously secured and paid for at an outlay of \$350. (5) The incumbent has twice broken down under the burden of his work, and just now is slowly recovering from a second very serious attack. (6) The congregation is one of the most loyal, reverent and self-denying in the diocese. (7) The church finished and furnished will cost \$5,000. Of this we can count on \$4,000 from various sources, leaving \$1,000 still lacking. This sum I now ask Church men and women to give us. The grounds on which I base my appeal, as stated above, justify me in doing so. All contributions will be promptly acknowledged. They may be sent to,—(1) The Bishop of Algoma, Sault Ste Marie. (2) The Rev. Rural Dean Liwyd, Huntsville, Ont. (3) D. Kemp, Esq. (Dios. Treas.), Synod Office, Toronto.

E. ALGOMA. Bishophurst, Sept., 1894.

Duties of Archdeacons.

SIR,—For the benefit of your readers I send you the definite duties of Archdeacons as stated in a report to the Convocation in the Province of Canterbury. CLERIC.

DEFINITE DUTIES OF ARCHDEACONS.—Examination of candidates for holy orders, conferences with them, collectively and individually, during the Ember Week, and presentation of them to the Bishop at the ordination. Introduction (either personally or by issue of mandate) of persons instituted to benefices. Conducting election of proctors to represent the parochial clergy in Convocation. Holding, from time to time, chapters of the rural deans within his archdeaconry; or rural-decanal chapters in the absence of the rural dean. Holding general visitations of the clergy and churchwardens, delivering charges, receiving presentments from the outgoing churchwardens and admitting those for the coming year; visiting churches and churchyards, either specially, in consequence of matters which have been stated in presentments, or more or less periodically, so as to inform himself as to their condition, and the general ecclesiastical condition of the parish. Visiting any church, or churchyard, or parish, at the special desire of the Bishop, to enquire into the reasonableness of any complaints which have been made to him, or into the desirableness of issuing any faculty which the chancellor of the diocese has submitted to the Bishop for his approval, or into the way in which the terms of a faculty have been carried out; or to compose, if possible, any parochial misunderstandings. Holding commissions under the Clergy Resignation Act, or of inquiry whether there are prima facie grounds for proceedings against a clergyman whose character or conduct has been impugned, or for other purposes. Investigation of the conduct of any parish clerk, church clerk, or chapel clerk, not in holy orders, who is alleged to be guilty of any wilful neglect or misbehaviour in his office, or to be, by reason of any misconduct, unfit to hold the same, and summary hearing and determining thereon, on formal complaint, and, if such complaint be true, declaring the office vacant, and removing such clerk from premises held in right of his office. Consid-

eration of architects' designs for new churches, &c., before they are submitted to the Bishop for approval or to societies for aid in their construction. The performance of certain functions under the Dilapidations Act. Inspection of churches which have been declared to be ready for consecration, to see whether their furniture or arrangements are satisfactory. Inquiry into the boundaries of parishes, with view to their consolidation or sub-division, &c., or the erection of new churches, schools or mission-rooms. Granting faculties of marriage licenses, or appointing surrogates for such purposes. Administering funds of which he is an official trustee. At- tending meetings for diocesan purposes at the summons of the Bishop. Communicating special in- junctions on the part of the Bishop to the clergy, by circular or otherwise. Preaching certain sermons in the cathedral where he holds a stall, and attending the sittings of Convocation and its committees.

Newfoundland Synod.

SIR,—As so little is generally known of the state of the Church in Newfoundland, for the information of your readers, I give the following account in brief of the last meeting of the Synod held in August. According to the returns presented to the synod (the returns in some cases being incomplete) the general result as obtained from the various clergy was as follows: Church members, 67,855; clergy, 53; licensed lay readers, 137; churches, 131; school chapels, 110; schools under Church management, 212; parsonages, 56; acres of glebe, 966; burial grounds, 281; public catechising, 682; communi- cants, 9,797; baptisms, 2,268; confirmed, 3,164; marriages, 500; churchings, 1,781; burials, 1,131; Sunday schools, 166; teachers, 862; scholars, 10,002. A clergy sustentation fund is now being raised; \$10,000 has already been invested for that purpose. Since the last meeting of the synod, six students of Queen's College have been ordained priests, and two deacons and four students have been admitted to college. The receipts of the college were \$6,984, and the expenditure \$6,232. The college will, in future, be known as Bishop Feild College. A resolu- tion was passed recommending the necessity of connecting Queen's College with Trinity College, Toronto, for purposes of degrees. Bishop Feild re- garded the diocese as a missionary diocese, and through him it came to be looked upon in England as a missionary diocese. Except for a few catechists, at present there is no one at Labrador to read the Word of God, to preach, baptize or prepare for con- firmation, or administer the Holy Communion. The Bishop had no men to send; he never lacked money for Labrador, but men. For 16 years Labrador had never had a priest and for ten years no deacon. The Bishop said there were many difficulties in the way of Labrador missions; a very small percentage of the clergy were qualified by age to offer them- selves for Labrador. Three deacons had been placed there by himself, but no priest had offered for that mission. Bishop Jones says: "I visited, under a commission from the Bishop of London, the French colony of St. Pierre, where there is a small English community, consisting mainly of the members of the staffs of the various cable companies, and their families, and where there is a consecrated church and resident English clergyman. Owing to the Lambeth Conference of 1888 and the fire of 1892, I have not visited the western shore for seven years, and this will doubtless account to a considerable extent for the unusually large amount of episcopal work and increased number of confirmation candi- dates. I held sixty confirmations, with a total of 2,172 candidates, consecrated twelve churches and sixteen graveyards." The Rev. Dr. Pilot says: "The Church of England congregation of the French Island of St. Pierre, distant only ten miles from New- foundland, is subject to the episcopal order of the Bishop of London, and the clergyman officiating there holds his license direct from that dignitary. The Bishop of Newfoundland exercises episcopal functions there only as a Bishop in partibus. The anomaly is apparent—a Bishop living in one hemi- sphere, and one of his churches in another." The consolidation of the Church in the Dominion will, perhaps, remedy this anomalous state of things. The Bishop referred to the General Synod meeting in Toronto, but owing to no meeting of his synod being held, no delegates were elected to the General Synod. In a letter he had received from the Arch- bishop of Rupert's Land, it was stated that there was no intention of excluding Newfoundland, but that it was open to them to send delegates to the next meeting of the General Synod. I have thus in as brief a manner as possible grouped together a few items about the Church in Newfoundland. August 30th. P. TOCQUE.

The earlier symptoms of dyspepsia, heartburn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla to be cured.

Mr. Gore and Nonconformists.

SIR,—May I make a few remarks, brought to mind while reading the words of Mr. Gore in your issue of Aug. 30. It seems we are all human, in spite of erudition and orthodoxy. Mr. Gladstone crushes Mrs. Besant and then laments over his victim, pardoning her heresies and those of every- body else. Mr. Gore drops like a stone upon the orders of Nonconformists, and then pets and com- forts them with his opinion about God not being bound by His own laws. Both champions are orthodox in intellect; but seem heretical in heart, ready to admit false preachers to all the comforts promised to the faithful. We surely cannot contend too earnestly for the authority of the New Testa- ment books. If the Church holds the sound and wholesome truths contained in the Word of God, the doctrines of Dissenters which are set forth as their justification for separation, must be contrary to those Scriptures which we hold in common to be inspired, unless they are capable of a double inter- pretation, either being the will of God—an idea utterly destructive of the character of the Deity revealed in holy writ. Can God be double-minded? Is His word nothing more than a voice from the classic oracle? Let God be true and every man a liar. Either Church doctrine or the teaching of Dissent must be traditions of men making His word of no effect. This is a very simple argument, obviously correct, unless we all hold the same truths, while using opposite modes of expression. I do not suppose either party would like to be called too crazy to speak plainly. No; the difference ex- ists, and is most real. Whichever be His com- mands, the other must be traditions of men. So far our champions proceed according to reason. But how about the affections? It would seem that their hearts say it makes no difference whether we hold the word or the traditions. We are brothers—let us love as brethren. We are willing to open up the Kingdom of Heaven in the future, although intel- lectually bound to place you outside for the present. While obliged by intellect to deny you the dry bones of the body, we heartily allow you the spiritual realities of Divine sustentance. I do not wish to linger now to consider how completely such language justifies the Puritanical position. How the good souls must laugh at the poor church slave, hide- bound with orthodoxy, labouring to feed upon the chaff as well as upon the grain. Perhaps one might run foul of some great teacher upon our own side, and be overwhelmed by words without being drowned by conviction. But I do desire to remark that we have the character of God to love and defend. Does God, with His intellect, judge men to be holders of traditions rebellious against His constituted authori- ties, but with His heart bless them as faithful doers of His word? Such inconsistency is human—not Divine. Did not Christ consider the traditions of the Elders a sign of moral depravity, a mental aberration resulting from heart disease? Did He not condemn tradition preachers as sinners? St. Paul had no hesitation in denouncing heartily any who preached contrary to what he had spoken and written. St. John dealt with false teachers after a manner called bigoted by many of our day. A very plain name is applied to those who said they were apostles, but were not. So that one cannot but think there is an intimate connection between sound doctrine and sound affection, and that a corrupt faith is a symptom of corrupt affection. Indeed, this is expressly stated in that passage, "Charity rejoices in the truth." Therefore, charity abhors the traditions of men. If charity be the controlling power within, this virtue, by its very nature, will gather the true and reject the false; just as a magnet collects iron and steel from a heap of miscellaneous rubbish. Of course, we understand charity to be a supernatural gift of grace. Is it possible for this grace to cause a Churchman to be- lieve all things a Christian man ought to know to his soul's health, as set forth in our Catechism and Prayer-book; and also produce in another a true faith in the traditions set forth by the documents of some sect? Evidently there is some mistake. The digestive organs can take bread, but not stones. Charity digests truth, not false doctrine. The mis- take cannot be made by that power which flows from the heart of God. The mistake must be made by man. We are forced to believe that there is some trifling with the guidance of the Holy Spirit, which results in a divergence from the path along which the soul would have been guided into conformity with Church teaching and Bible truth. That trifling may be a more or less conscious act. It may be the guilt of some great leaders, shared in by the multitude under influence of emotions of various kinds. But, however covered up, there it must be; unless we have a double-minded Deity, teaching contrary doctrines to equally conscientious men; dividing His kingdom into independent and contend- ing states, made up of equally loyal subjects; dis- peusing favours with impartial hand upon him who believes in conversion and him who believes in Baptismal regeneration; upon the soul that submits

to confirmation and the soul which rejects, and even mocks at this first principle; upon the heart that receives a priest of the Church, as in Christ's stead, and the heart which hates the same minister as an emissary of the Pope or worse; upon those who teach that Christ tasted death for every man, and those who proclaim—at least in document—that His cross was for the elect; upon parents who love to bring babies to the font because of such is the Kingdom of God, and others who declare some babies are the children of the devil from birth, or all alike unfit to receive the spirit of adoption; upon the communicants who believe the Holy Mysteries are really taken and received, and those who think they are perfect without any communion; and so on through a long, sad list of doctrines contrary as black and white, leading to opposite views of duty and results in conduct. I hope I may be pardoned for asserting that men must be brought to acknowledge "we have sinned and done amiss together with our fathers: therefore, we are allowed to err and stray from the fold like lost sheep;" and fulfil the object of their existence by glorifying God, instead of excusing themselves. Also if I venture to suggest a common-place, that our duty lies in propagating the doctrines we are sworn to at ordination with all our might, in no degree stultifying ourselves and dishonouring the Most Holy by saying it makes no difference whether men accept or reject His message delivered through our mouth. Our work is to teach men to do whatsoever He has commanded us, leaving to the Good Physician the task of binding up any hearts that may be broken by unfaltering statements of the Catholic Faith, and to the Maker and Judge the office of opening or shutting the door to those now outside the household of the Faith. Churchmen and Dissenters may both fear that trifling with God and His word which proves a heart lacking in strict reverence for Him in whom is no variableness, neither shadow cast by turning, who has foretold indignation and wrath, tribulation and anguish upon every soul that is contentious and does not obey the truth.

S. D.

## Family Reading.

### Sunday in the Country.

A quiet reigns on vale and hill,  
The wheel is still  
Beside the low and sluggish stream;  
The waters wait at God's sweet will  
And reverent seem.

God reigns in nature; choral throngs  
Break forth in songs  
Along the galleries of wood,  
In temples where the praise belongs  
To solitude.  
Sweet bells are ringing far away,  
And seem to say,  
The Lord is in His temple, come!  
He is your rest, as ye obey,  
Your Sunday home.

### Love's Mastery: Or the Gower Family.

A few minutes afterwards, Dr. Lyon, coming slowly round a turn of the high-road, encountered Stella almost flying along, as he told Mary, and quite unable to accord him more than a flashing smile and a wave of the hand, being out of sight in a minute. The short message was arranged and rearranged a dozen times during that scampering ride, and at length decided on quite to Stella's satisfaction; and, when the last mysterious click was heard, and Stella knew her written words to be speeding on towards their destination, she took out her watch and saw it to be precisely twelve o'clock.

If he were at home and well, and there should be none of those many possible mischances which thronged into her mind as she thought of how circumstances might be with Captain Flamank, so different to what she would like to picture them, he might be at Croombe that evening. The thought seemed too delightful to dwell upon; for the idea of change of purpose or feeling on his part never for one moment entered Stella's mind; only many weeks had gone by, and she was so ignorant of all concerning him.

Her little brain was all excitement; she felt quite certain she had done what was right—only the bare fulfilment of her last promise to him; still, the results which her energetic step would be certain to bring about were of such stirring importance, that it was no wonder that she felt, as

she afterwards confessed, half-wild with excitement and anticipation.

The Park was reached a long while before lunch-time; and to fill up the spare half-hour Stella rode on to the rectory. Dr. Lyon laughed at her mad-cap chase, and said that when an important despatch was required he should certainly send for her. Stella replied that she would as certainly come; and then the only bit of news that had transpired since their last meeting was recounted to Mary, namely, that Somerset had fixed on the following Saturday for his return, and how full of joy she and Lora were in the prospect. Mary took Stella into the green-house and gave her a lovely white moss-rose, a treasure which the Croombe conservatories did not happen to be possessed of, and which Stella said she would give to Tracy; but she altered her intention, afterwards; and, when Lora came down to dinner, the white moss-rose bud was fastened in her brooch.

And then, unusually restless for her, Stella said she must be going, and scampered off at a not-much-less-sober pace than in the earlier part of her morning adventure.

The afternoon was intensely hot; and Stella sat with Tracy in the open bow-window of his beautiful cool sitting-room overlooking the sea. She felt as though she could not settle herself steadily to her usual occupations of work or drawing; but Tracy fancied her unusually bright and happy, as she sat idly by his side watching with him the little white sails of which they used to talk in their London home, skimming very slowly as it seemed to them over the bosom of the distant water. Tracy had not been to the shore as yet; and Stella made him very happy by telling him of a plan which she and Lora had been maturing of his being taken there very shortly—next week, if Somerset should really be returned home; and Tracy smiled at the thought of lying on his cushions, as Stella described, and watching the white curling waves that he loved to think about, while she gathered up for him the white shells and pinkly-tinted seaweed with which, their fancy told them, the sandy beach was strewn. And, as hour after hour passed on, Stella's heart grew yet more expectant, and it was with difficulty she could forbear speaking to her little brother of the subject which was filling to the very brim her eager, anxious spirit.

Half-past five o'clock, and the dressing bell. Impatient for the final touch to her evening toilet, listening breathlessly to every sound that broke the out-door stillness of the summer afternoon, restless to be in readiness and waiting for the arrival which she felt so sure was at hand, Stella at length, some minutes before the usual time, came down into the drawing-room. Had her little message indeed speeded, as she hoped fondly and surely, direct from her to the true and trusted heart of him whom now she might once again look upon as a brother? or—and the terrible possibility made that lovely pink flush almost fade away from her happy face—might there have been no Captain Flamank to receive it? Might he be far away, trying in distant scenes to forget the past, and blunt the first sharp poignancy of his keen distress? O how earnestly Stella hoped that all was well, and that her almost-certain expectation should not be disappointed.

A tap came to the door, and the young girl started, almost guiltily; but it was only a footman bearing a message from Lady Trevannion that the young ladies might not wait dinner, as her ladyship had a violent head-ache, and would be unable to come down that evening.

Stella's fears respecting the possible position of her friend were not altogether groundless. Captain Flamank was on the very eve of departure, first for a day or two at his country-seat in Hertfordshire, and from thence to the continent, where a stay of some months was contemplated. And he was in his private room making some final preparations for the anticipated journey, when Stella's telegram was brought him.

The past weeks of weary renouncement of a long glad hope, the setting of the bright star of happiness which had dawned so brilliantly upon him, had wrought no external change in George Flamank. For his was a strong, resolute nature; and the knowledge of his once-unchanging faith and unsullied honour had helped him on through

the bitter inward struggle as well as through the occasional unmistakable hints and innuendos as to the present freedom of his position and its possible cause, which met him in the cold, thoughtless atmosphere of the world, with which, however, of late he had felt but small disposition to entangle himself.

Of Lora he still thought with the tenderest love and pity. The hope that weeks of absence might cause her to relent had by this time pretty well vanished; and with a pang, which he alone could appreciate, Captain Flamank had come to the decision of accompanying a friend on a lengthened tour abroad. He wished very much that he could have seen Stella before his departure; and on that very morning, when she was riding in eager haste to forward the glad message, a little note was lying directed, on his desk, to her, in which he told her of his determination, and said good-bye.

But in it Lora's name was not mentioned. Miss Gower was a little right in saying that he was proud and stern and honourable.

"A telegram, sir," said his man-servant, entering his room just as Stella was taking leave of Mary Lyon. Captain Flamank mechanically took the paper, and as mechanically opened it. One bright illuminating smile passed over his handsome features, and before the servant had reached the hall his master's voice recalled him: "I want the brougham at once, Richard," he said, "to catch the 2.15 at Paddington. No time to lose." And so it was that, as Lora and Stella sat together at their dinner on that beautiful July evening, Captain Flamank came once more to Croombe.

(To be continued.)

K. D. C. is marked, prompt and lasting in its effects.

### Going to be Happy.

Being interested in some advice given to the young, we find it so excellent, we want to hand it around for older people. We spend so much time getting ready to be happy! The party to-night; the picnic to-morrow; the journey next week, the preparation now; the fulfilment of our desire to-morrow, and the frequent disappointment of our expectations day after day! This is the true history of many days, is it not?

Suppose you try for just one day to be happy in the little things that come without anticipation or preparation. Suppose you take note of your mother's smile and father's "Good morning," and baby's eager chuckle as you appear. Suppose you abandon yourself to a frolic without anxious care for the good time to-morrow. Suppose you give yourself up to the sunshine and the out-of-doors and the new book, and the helping father and mother for their sake purely. Suppose you talk with your friends about the pleasant things already yours, and let those of the future wait. Oh, you don't think that "Take no thought for the morrow" means you? But it does.

This is good advice. We have health, suppose; healthy family; getting on comfortably; no wolf at our door; why not enjoy these great blessings and be thankful to God for them? Questions easily asked; what reply?

### After Four Hundred Years.

While the horrors of the mining disaster in Wales are still upon us, a ghastly story of a similar event comes from China. It was known from the records that in 1494 a terrible accident had happened in the Anhui district. A few days ago a mining party re-opened the old shaft. There they found the bodies of 170 men, just as they were struck down 400 years ago. The absence of light and air had kept the bodies in fresh preservation. China is a long way off, and the story will need corroboration, but more incidents of the same kind have happened than is generally supposed. In the spring of 1796 the ruined cemetery of the Earls of Kylsyth was opened by some vandals, and the bodies of Lady Kylsyth and her child were found as perfect as on the day they were entombed in 1717. "On the 12th of June," says the minister of the parish, "I saw the body of her ladyship. It was quite entire; every feature and every limb was full as in life; the shroud

clear and fresh, and the colours of the ribbons bright. The child lay at her knee, the features as composed as if he had been asleep, and the smile of innocence sat on his lips. The body seemed to have been preserved in some liquid of the appearance of brandy; though perfectly transparent it had lost all its pungent qualities, its taste being quite vapid."

Curiously enough, the bodies, when exposed to the air, did not crumble into dust. For several weeks they underwent no visible change, though sullied by the drops of grease from the candles held over them, nor for months afterward, though pressed with the finger, did they yield to the touch, but seemed to retain the elasticity of life.

K. D. C. brings prompt relief to sufferers from Indigestion.

#### Land-Locked.

(Of this, her first published poem, Celia Thaxter wrote in a letter to a friend, "I never sought the public ear, but writing and publishing was forced on me. I had written some verses in pencil on an envelope I happened to have in my pocket, and sent them to a friend—a woman whom I knew sympathized with my homesickness for the sea. She gave them to a relative who was connected with a magazine, and he handed them to James Russel Lowell, the editor of the magazine, who christened them 'Land-locked,' and printed them without a word to me, and the first thing I knew I saw my verses in print, to my profound astonishment. After that I had to write for my friends James T. Fields and John G. Whittier, and others insisted on it. 'Write—thoe must—it is thy kismet,' said the great, good poet; and so I did.")

Black lie the hills; swiftly doth daylight flee;  
And, catching gleams of sunset's dying smile,  
Through the dusk-land for many a changing mile  
The river runneth softly to the sea.

O happy river, could I follow thee!  
O yearning heart, that never can be still!  
O wistful eyes, that watch the steadfast hill,  
Longing for level line of solemn sea!

Have patience; here are flowers and songs of birds,  
Beauty and fragrance, wealth of sound and sight,  
All summer's glory thine from morn till night,  
And life too full of joy for uttered words.

Neither am I ungrateful; but I dream  
Deliciously how twilight falls to-night  
Over the glimmering water, how the light  
Dies blissfully away, until I seem

To feel the wind sea-scented on my cheek,  
To catch the sound of dusky, flapping sail  
And dip of oars, and voices on the gale  
Afar off, calling low—my name they speak!

O Earth! thy summer song of joy may soar  
Ringing to heaven in triumph, I but crave  
The sad, caressing murmur of the wave  
That breaks in tender music on the shore.

#### Rests.

God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between.

"Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the 'rests.' They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us.

"With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, 'There is no music in a rest,' let us not forget there is the 'making of music' in it. The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!"—*Ruskin.*

#### How the Days Follow Each Other.

The maritime powers of the world have agreed to make London the time centre, and the 180th degree of longitude from London (or Greenwich) as the point where the day changes. This meridian, therefore, leads the day. Its passage under the 180th, or mid-night, celestial meridian marks the beginning of a new day for the earth; hence to-day becomes to-morrow. We have a new date for the month and a new day for the week in the transition.

It is here, then, that Sabbath was born just to the west of Honolulu, but bear in mind that the day travels westward, therefore this new-born day does not visit Honolulu until it has made a circuit of the globe. Honolulu and New Zealand are only about thirty degrees apart in longitude, but they are a whole day apart as regards any particular day, because the point at which the day changes lies between them. Sabbath was born on the 180th meridian, and is a long way off from Honolulu.

It is morning there, too, but it is Saturday morning, while in New Zealand it is not yet day, but the Sabbath dawn is breaking. It is clear, then, that if it is Friday (near mid-night) at Honolulu to the east of the line, and Sabbath (near 1 a.m.) to the west of it, a ship which sails from Honolulu to New Zealand, or from east to west, must sail out of Friday into Sabbath, and gains a day; and, vice versa, a ship which sails from New Zealand, where Sabbath has begun, to Honolulu, where Friday has just ended and Saturday begun, or, from west to east, must lose a day.

#### "The People's Course" of Popular Entertainments.

At last it seems as if the new Massey Music Hall is to be used for the benefit of the people. Through the energy and pluck of a few of Toronto's citizens, a movement is on foot, as per advertisement in to-day's paper, to give a course of 10 concerts, lectures, and entertainments in the new Music Hall at popular prices, viz., a course ticket, admitting to the ten entertainments, for \$1, and \$1.50, and \$2.50 for reserved seat; thus for ten, fifteen, or twenty-five cents an evening's pleasure can be had in a comfortable hall, listening to the best available talent. Single tickets will be double these prices. The proposed course is to be opened on the 17th of November next by the Torbett Concert Company, one of the best musical organizations before the public this year. It will be remembered that Miss Torbett was in Clara Louise Kellogg's Company, and for two years divided the honours with that lady. General James B. Weaver (late candidate for the Presidency of the United States) is to give his great lecture on "Social Security—Its Safeguards." Rev. Joseph Cook will discuss the "Use and Abuse of Sunday," and seven other events of this stamp comprise one of the best courses ever presented to the citizens of Toronto. Hundreds of names have already been signed to the subscription list now being circulated by Mr. Thomas J. Wilkie, the business manager, whose office is in the Bank of Commerce Building. It is hoped the public will appreciate this most laudable enterprise by subscribing at once, so that the talent now being held may be secured. We notice the names of Lieutenant-Governor Kirkpatrick, his Honour the Mayor, and many other of our more prominent citizens, as well as scores of clerks and mechanics, are upon the list. This certainly is a step in the right direction to afford amusement and instruction to the masses, of the best possible kind at the lowest possible price.

—Opportunities are universal. They come in one form or another to every human being. It is safe to say that no man lives whose hand at some time has not been at the door of a genuine opportunity, if he had only raised his eyes and discovered that his hand was no longer resting on an unbroken wall. The trouble is that we do not see. We are so intent upon having things come to us after some manner which we have determined upon in our own minds, that when they come to us in some other guise we let them pass unnoticed.

#### The Coming Day.

In the Arctic regions men have braved the cruel cold of a long, long winter without a ray of sunlight to cheer them, while their ships were blocked up between great mountains of ice. They underwent peril and privation in order to make discoveries in a part of the world as yet little known to the rest of it. I will give you the experience of some at the return of day more than twenty years ago.

"The coming of the sun is watched with eager impatience and hailed with delirious joy. We awaited the approaching moment with much eagerness. Presently a ray of light burst through the soft mist-clouds which lay off to the right, blending them into a purple sea, and glistening upon the summits of the tall icebergs. The ray approached nearer and nearer, the purple sea widened; we felt the night was passing away. At last, there at our feet lay a sheet of sparkling gems, and the sun burst broadly in our faces. Off went our caps, and we hailed the long-lost wanderer of the heavens with joy. He had been absent from us one hundred and twenty-six days!"

Christ says, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Are you following Him, young readers? Is the darkness of unbelief past? One day He will visit this earth as "The Sun of Righteousness." Will you rejoice in the Coming Day?

—The famous musical composers have taken a hint from their literary brethren, and are securing an advance magazine publication for their compositions just as the authors publish their novels in serial form. *The Ladies' Home Journal*, which was practically the first magazine to offer this outlet to composers of repute, finds all the musical men rallying to it, Sir Arthur Sullivan announcing that the new song which he has just finished will be published in that magazine. Patti's veteran conductor, Arditi, has given his new waltz to the *Journal*, while Reginald de Koven's new song goes also to the same periodical. Strauss has sent his new waltz to the editor, Sousa a new march, and Mascagni, of "Cavalleria Rusticana" fame, is writing a piano score.

Rev. T. W. Leggott, Brooklin, Ont., writes: After giving the K. D. C. a fair trial, I am satisfied it is the best remedy for Dyspepsia ever brought within my reach. I have found it all that is claimed in its behalf, and have much pleasure in recommending it as a most excellent remedy.

Free Sample of K. D. C. mailed to any address. K. D. C. Co., Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

Rev. Edward Allen, of Somerset, is the oldest clergyman in England. In a letter he says: "I am the oldest, or one of the oldest, clergymen in England. I was born on the 18th of January, 1798, at Theale, in the parish of Tilehurst, Berks. I am in perfect possession of all my faculties and write all my letters without the aid of spectacles."

Mrs. Hobbs, of Barnaby, Eng., has celebrated her hundredth birthday. She is the widow of a soldier who fought at Waterloo, and of her fourteen children two fought in the Crimea. She has five grandsons in the British army now.

—Some people say their prayers without taking the trouble to think what they are saying, and console themselves with the thought that the Lord knows their sentiments.

—Discord is a very grievous sin. All other transgressions may be atoned for by good works; it alone preventing us from performing meritorious actions.

—Some things remain settled in this life in spite of the critics. It is still true, for instance, that the man who faces the sun keeps his shadow behind him.

## A Sweet Thought for Every Day.

Another page of life  
Is opened unto me;  
O blessed Spirit, write thereon  
What seemeth best to Thee.

Write lovely acts of love!  
Write holy thoughts of praise;  
Yea, write a copy, Spirit, dear,  
Of one of Jesus' days.

And every mark of mine,  
Oh! wash it, wash it white;  
Let nothing on the page appear  
But words that Thou dost write.

And then, lest some should miss  
Whence all the sweetness came,  
When Thou hast written all the rest,  
Write underneath Thy name.

## Toronto Conservatory of Music.

This popular institution re-opened for its eighth season on the 3rd Sept., and the eighth annual Calendar has been recently issued. The Calendar is carefully prepared, and handsomely bound in silk cloth finish cover, and will be found replete with information respecting the history, aims and plans of the Conservatory. This institution has done much to extend the channels for a thorough and systematic musical training in all its branches, and gives opportunity for a scientific and broad musical education after the best and foremost modern methods. It was founded in 1886, began work in 1887, the pioneer institution of the kind in Canada; its history has been one of unequalled growth and success, enabling it to steadily maintain its position as first in capacity, equipment, appointments and patronage in the Dominion. Its Board of Directors are men of well-known high standing and character. Hon. G. W. Allan—at all times deeply interested in education, art and musical progress—being president; Hon. Chancellor Boyd, and W. Barclay MacMurrich, Q.C., vice-presidents; Major A. Morgan Cosby, hon. treasurer, and Mr. Edward Fisher, musical director. The Conservatory is in affiliation with Trinity University, which accepts its diploma in harmony as equivalent to the University's first and second year course for the degree of Bachelor of Music. The faculty is very strong, including some of the most eminent musicians in Canada, whose excellent work is very well known. The several departments of instruction comprise schools for the piano, voice, organ, violin, theory, elocution and languages. In addition to their regular lessons, pupils have many "free advantages," such as elementary harmony, sight-singing, violin, ensemble piano classes, orchestral practice, and musical reference library. Also concerts, recitals, etc., in which they are permitted to take part. Gold and silver medals, scholarships, diplomas and certificates are awarded to successful students. All departments are under the general care and direction of Mr. Edward Fisher, whose well-known professional abilities, as organizer, conductor, and teacher, find full scope in this flourishing institution, and conduce much to its unqualified success. A Normal course, specially designed for training teachers, has, under his personal care, proved a very successful feature, resulting in a yearly increasing number of graduates in this department. The new Calendar is furnished gratuitously, and all contemplating the study of music, elocution or languages are invited to send for it.

## Jesuits of Islam.

It is a saying among the immigrants of North Africa that "flies are caught with honey, and the followers of the Prophet with fanatical devices." The whole of that part of this vast continent, from one end to the other, is absolutely honeycombed with these societies, where unrelenting hatred of the "infidel invader" is continually preached. The most important one of all, from the point of view of wealth, influence and number of its affiliated members, is that of the "Senoussya," styled in the East the Jesuits of Islam. Its adepts are at every point from Euphrates to the Atlantic, from Constantinople to the Mediterranean and the Indian Sea. It is authoritatively stated that in Algeria alone there are no less than sixteen of these societies, numbering altogether as many as 355

zaouias or leaders, and 150,000 khouane or brother-missionaries ready to risk their lives in the service of their order. This order was established some fifty years ago by Mohammed-el-Senoussi, a resolute marabout of reputed saintly disposition, who dwelt in the Province of Mortaganem. The rules of the order are very severe, and its doctrines absolutely fanatical.

The present chief is El Mahedi, the son of the Sheik Mohammed, who died in 1869, and the entire body of the affiliated is as thoroughly under his control as if it were formed of none other but slaves. He transferred the seat of the order to an oasis in the centre of the Libye desert—to Djerboud, where stood the ancient temple of Jupiter-Ammon—and there he lives, like Alexander Selkirk, the lord of all he surveys, and rules the entire Mussulman world, just as the Pope—and more influentially even than the Pope—rules the Roman Catholic world. His emissaries, who are legion, carry his orders, which they see are obeyed, throughout the whole of Mohammedan Africa, and to the Musselmans of Eastern Russia, China and British India. The zaouia of Djerboud is a fortress full of arms and ammunition, and is defended by a resident guard of 3,000 fanatical warriors; but these measures of defence are scarcely necessary, for it is not at all likely that an army, either small or large, would march through the sea of sand which surrounds the oasis. The zaouias—leaders—meet there about once every two years, for the purpose of regulating the religious and political interests of the association. That it is a threatening influence operating unceasingly against European dominion in North Africa there can be no doubt; as there is no doubt that it is at the bottom of all the political intrigues against which foreign powers have to contend, and, moreover, it is certain that El Mahedi has as many fanatics subject to his authority in Persia and Afghanistan as he has in North Africa.

When a Musselman wishes to become a member of some special brotherhood he requests the assistance of a khouane, who introduces him, after having acquainted him with the necessary formalities. He takes him by the hand, teaches him the prayers he has to say, informs him of the virtues of certain amulets, tells him the nature of his duties and reveals to him certain secrets: The mode of affiliation among the adepts is quite poetical. The Arabs style it "taking the rose." For instance, if a believer desires to be affiliated to the religious order of Moulay-Taleb, he wears the rose of that name. Two Musselmans meet as strangers, and one will say to the other, "What rose wearest thou?" That is the "Who goes there?" of the affiliation. If the individual to whom this question is addressed belongs to no secret congregation he will answer: "I wear no rose of any kind; I am simply the servant of God."—*Pall Mall Gazette*.

## A Grand Feature

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigour to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

## Power of Prayer.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence and cast into bottom of the sea;" it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.

K. D. C. Pills cure chronic constipation.

## Hints to Housekeepers.

Bean soup may be made from either the fresh or the canned "stringless" beans. If the canned are used, they do not need any cooking, and very little seasoning, but add a little piece of butter. Make like asparagus soup.

A delicious beverage can be made by taking three bananas and rubbing them through a sieve; add the juice of one lemon. Pour over the pulp a half-pint of boiling water. When cold, stir it well, sweeten and strain. Then add a bottle of soda water and cracked ice.

ROLLS.—One and a half pints of new milk, one cupful of hop yeast, half a teaspoonful of salt, and flour to form a dough which must be covered and left to rise over night. In the morning add the whites of two eggs well beaten, half a cupful of butter, and flour enough for kneading. Knead the dough briskly for ten minutes, roll out to the thickness of half an inch, cut in four-inch squares, brush the tops with sweet milk, and fold over corner-wise; place them close together in buttered pans and set in a warm place until light, then bake in a quick oven.

A convenient little invention for kitchen use is one that combines funnel and strainer. It has a handle, and may be used with or without the strainer, which fits into the bottom. Without it, it can be used for filling fruit-jars or bottles. In a small size the inverted funnel makes a biscuit-cutter.

It is said that coloured hosiery may be prevented from fading by washing it in lukewarm water and then soaking it in ten quarts of cold water, to which have been added a tumbler of vinegar and a handful of salt.

Home-made shoe polish is prepared as follows: Mix lampblack to a smooth paste with vaseline. Apply with a flannel, and it will preserve instead of cracking the leather, as is the case with most of the liquid polishes.

Use K. D. C. for all stomach troubles.

MUSHROOM SAUCE FOR BEEF.—One pint of stock, two tablespoons of butter, three small tablespoons of flour, one-half teaspoon of salt, one-half spoon of pepper, one tablespoon of lemon juice. Caramel enough to colour. Mince the onion and fry five minutes in butter, being careful not to burn it. When the butter is brown, add the dry flour and stir well. Add the hot stock a little at a time, and stir rapidly as it thickens until perfectly smooth. Add salt and pepper. Simmer five minutes, and strain to remove the onion. To one cup of this sauce add half a can of mushrooms, whole or quartered, or a pint of fresh, and simmer five minutes.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by druggists.

PARSNIP FRITTERS.—Boil until tender, scrape off the skin, mash smooth and fine, picking out the woody bits. For three large parsnips allow two eggs, one-half cup rich milk, one tablespoonful of butter, one teaspoonful salt, three tablespoonfuls flour. Beat the eggs light, stir in the mashed parsnips, beating hard, then the butter and salt, next the milk, lastly the flour. Fry as fritters or griddle cakes.

MASHED PARSNIPS.—Boil and scrape them, mash smooth with the back of a wooden spoon, or what is much better, one of these new potato mashers, picking out the fibres, mix in three or four spoonfuls of cream or rich milk, a spoonful of butter, pepper and salt to taste. Heat to boiling and serve heaped in a mound as you do potato, in a hot dish.

Dyspepsia arises from wrong action of the stomach, liver, and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

### Children's Department.

#### A Word.

BY BETH DAY.

Once a little girl I know,  
Said a little word;  
Whispered it so very low  
Just one person heard.

And that person told it o'er,  
Just to one or two,  
Adding to it one word more,  
As so many do!

And at once the two that heard  
Told it in a crowd;  
Each one adding one more word,  
Told it quite aloud!

Straightway every one that heard  
Shouted loud and clear,  
'Till the hapless little word  
Floated far and near.

Then the maiden raised her head:  
She was very glad  
That the little thing she said  
Wasn't something bad!

#### The Stone that Rebounded.

"O boys, boys, don't throw stones at that poor cat-bird," said an old grey-headed man.

"Why, sir," said a little fellow, "she makes such a squalling that we can't bear her."

"Yes, but she uses such a voice as God gave her, and it is probably as pleasant to her friends as yours is to those who love you. Then that hoarse, flat voice is not her only song. Early in the morning, on some bright day, you will hear her in some high tree, pouring out notes that are quite delightful. She is a species of mocking-bird, and often fills the air far and near with her varied and sweet melody. And besides, I have another reason why I don't want to have you stone her, I am afraid the stone will rebound, and hurt you as long as you live!"

"Rebound! We don't understand you, sir!"

"Well, come, and I will tell you a story!"

## A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Ramford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

### Health Built Up

"I had a very bad cold which settled on my lungs. I was under doctor's care and was not able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my ease, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NEILEY, North Kingston, Nova Scotia.



### Hood's Sarsaparilla Cures

Hood's Pills are a mild cathartic. 25c.

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"We shall like that, sir. Is it a true story?"

"Yes; every word is true. Fifty years ago I was a boy like you. I used to throw stones, and as I had no other boy very near me, I threw them till I became quite accurate. One day I went to work for an old man by the name of Hamilton. They seemed very old people; then they were very kind to everything and everybody. Nobody had so many swallows making their nests under the roof of the barn. Nobody had so many martin-birds in their red box at the end of their little red house as they. Nobody had so many little chattering, flitting, joyous wrens as they. Nobody so many pets that seemed to love them as they. Among other things was a very tame phebe-bird. For seven years she had come, after the long winter was over, and built her nest in the same place, and then reared and educated her young phebess. She had just returned on the day that I went to work there, and they welcomed her back. She had no note but to repeat her own name, and she cried, 'phebe,' 'phebe,' as if glad to get back. In the course of the day I thought I would try my skill upon old phebe. She stood upon a post near the spot where she was to build her nest, and looked at me with all confidence, as much as to say, 'you won't hurt me.' I found a nice stone, and, poising my arm, I threw it with my utmost skill. It struck poor phebe on the head, and she dropped dead! I was sorry the moment I saw her fall. But it was all done. All day long her mate came round and called, 'phebe,' 'phebe,' in tones so sad that it made my heart ache. Why had I taken a life so innocent, and made the poor mate grieve so? I said nothing to the Hamiltons about it. But through a grandchild they found it out; and though they never said a word to me about it, I knew they mourned for the bird, and were deeply grieved at my cruelty. I could never look them in the face afterwards as I did before. Oh that I had told them how sorry I was! They have been dead many, many years, and so has the poor bird; but don't you see how that stone rebounded and hit me! How

deep a wound upon my memory! How deep upon my conscience! Why, my dear boys, I would make great sacrifices to-day if I could undo that one deed! For fifty years I have carried it in my memory, and though I have never spoken of it before, yet, if it shall prevent you from throwing a stone at the poor cat-bird, that may rebound and make a wound in your conscience that will not be healed in all your life, I shall rejoice!"

The boys thanked the aged man, dropped their stones, and the cat bird had no more trouble from them.

#### The Parcel Post.

Pat and Nancy cannot play in the garden, for it is raining fast, so they are having a game of Parcel Post in the nursery.

They have taken two chairs to make a van; Nancy is the horse and Pat the driver.

They often see the parcel van pass their house, and sometimes it stops at the door.

On Pat's last birthday it stopped and left a brown paper parcel addressed to Pat, which contained a large box of soldiers; and one day it brought Nancy a pretty doll's tea-set.

Pat leaves the parcels in different parts of the room, and then puts his little horse "Nancy" in a corner, intended for a stable, and feeds her with sugar, which she much prefers to hay.

After playing in this way some time, Pat suddenly said—

"Nancy, let us make a real parcel and send it by the post; you remember mother reading to us about the sick children in the hospital, and how glad they are of toys; we will send them a parcel."

Nancy was delighted at the idea, and they both went to the toy cupboard and collected picture-books, dollies, and other toys.

When Mrs. Burton came to the nursery, she was very glad to find her little boy and girl remembering the sick children.

Nurse helped them to make up the parcel; and she wrote on a piece of paper—"With Pat and Nancy Burton's love."

A few days after a letter came from the matron of the hospital, saying how happy their parcel had made the little children, and that they all wished to send many thanks to Pat and Nancy.

#### A Knock at the Door.

"A knock at the door, who can it be? Lily, love, run and see who it is."

Little Lily shyly opened the door, but saw no one there,—only a horse and cart.

Presently the knock was repeated, and Lily's father went himself. There at the door was a horse and cart, the horse close to the door, with his ears pricked up, looking very eager.

"What a funny horse!" said Lily. "What does it want?"

"I don't know," said her father. "Perhaps he expected to find friends here."

"Yes, sir, that is just it," said a man who came up at the moment. Master's sister used to live here, and she always fed Jennie with a slice of bread, or an apple or a bit of sugar, and the horse got accustomed to knock at the door whenever we came into town."

"But we have lived here for six months, and the horse has never done so before."

"Perhaps not, sir. Master has not sent me in this direction for some time till to-day, and Jennie was laid up with a bad knee for some time, so she did not come out at all. I was some way off just now; I had got out to do an errand, and never thought she would remember her old trick, but directly I missed her I guessed she would be here."

"She is a fine, intelligent creature," said Mr. Baynes, handing the horse a slice of bread, which Lily had brought from the kitchen. "I hope she will come again whenever she likes. She shall always find some dainty ready for her as a reward for her cleverness."

#### Little Gleaners.

Gleaning is not so often seen now that the corn is cut by machinery. When it was done by hand, all the village children used to go out to glean. The man with the sickle went first, cutting down the golden corn; then another man followed to bind up the corn into sheaves. Of course, in doing this many stray ears fell on the ground, and the farmers allowed the poor children to come into the fields and glean these stray ears, and in that way many a poor household had quite a nice supply of flour.

It was hot and tiring work, for the ears were on the ground, and the children had to stoop for them; but it was

## Scrofula

is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

## Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

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usekeepers.

le from either the fresh "beans. If the canned any cooking, and very a little piece of butter.

an be made by taking them through a sieve; Pour over the pulp a When cold, stir it well, en add a bottle of soda

pints of new milk, one teaspoonful of salt, and ch must be covered and n the morning add the beaten, half a cupful of for kneading. Knead minutes, roll out to the out in four-inch squares, et milk, and fold over ose together in buttered place until light, then

ation for kitchen use is and strainer. It has a with or without the e bottom. Without it, uit-jars or bottles. In unnel makes a biscuit-

osieriery may be prevent- it in lukewarm water quarts of cold water, to umbler of vinegar and

ish is prepared as o a smooth paste with annel, and it will pre-e leather, as is the case ishes.

nach troubles. EF.—One pint of stock, hree small tablespoons of salt, one-half salt- spoon of lemon juice. Mince the onion and , being careful not to is brown, add the dry e hot stock a little at it thickens until per- and pepper. Simmer remove the onion. To half a can of mush- or a pint of fresh, and

ow their pretty teeth. Tooth Powder makes r. It's so nice. Price

until tender, scrape off fine, picking out the e parsnips allow two t, one tablespoonful of t, three tablespoonfuls t, stir in the mashed n the butter and salt, r. Fry as fritters or

and scrape them, mash wooden spoon, or what new potato mashers, n three or four spoon- a spoonful of butter. Heat to boiling and you do potato, in a hot

wrong action of the Burdock Blood Bit- diseases arising from

38, Headache, Consti- tising and Souring of rt, Distress after Eat- is guaranteed to cure according to directions.

pleasant work too. The sun shone brightly, and the yellow-brown corn was a pretty sight, while the birds sang overhead as if they rejoiced in the bountiful harvest.

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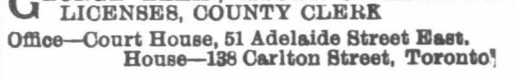
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