

# Canadian Churchman

AND DOMINION CHURCHMAN.

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Vol. 20.]

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[No. 43.]

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TORONTO, THURSDAY, OCT. 25, 1894.

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- Holy Communion: 311, 315, 190.
- Processional: 175, 280.
- Offertory: 233, 295, 439.
- Children's Hymns: 235, 381, 389.
- General Hymns: 194, 207, 239, 241, 305.

- TWENTY-FOURTH SUNDAY AFTER TRINITY:
- Holy Communion: 191, 313, 318.
- Processional: 274, 427, 447.
- Offertory: 428, 436, 437.
- Children's Hymns: 228, 335, 565.
- General Hymns: 222, 290, 429, 435, 438.

GRAVEN IMAGES.—The good people of Toronto have been imitating the line of things in which Montreal sets such notable example—erecting statues to their public men, or rather to the public men whose names and reputations are national property. It might be well to give our youngsters a course of lessons on the "Nehushtan" line, lest they may some day forget the earthly origin of these images and give them more than their proper meed of respect. Such men as George Brown and John A. Macdonald are worthy of being well remembered and imitated, to a large extent; but not to be worshipped as if they were faultless.

THE "FEE SYSTEM" IN CANADA comes in for a very large share of public attention just now, and a considerable amount of condemnation. If—as seems the case—that system has a tendency to foster litigation, it is a very serious evil. Certainly the officers of law and officials generally ought not to be subjected to the temptation of gaining extra fees by the multiplication of cases. There are few men so strong-minded as to be able to withstand altogether such a temptation as that

Human nature is apt to find numerous excuses for a course of conduct which brings "grist to the mill." It would be well if all our officials were placed as far above the reach of these temptations as our judges are.

"THE CADETS ARE VERY INDIGNANT with Cadet Plummer. If he returns he will find the number of his friends among them reduced. They think he should have made no complaint. In England the 'hazing' has been far more severe than it has been here." So reads a Kingston despatch in the *Toronto Empire* of the 16th inst. This is all very fine; but, as we pointed out lately, the line in these things must be drawn somewhere. It now rests with them to do it. A mere snubbing or boycotting process alone would be foolish, and their failure to justify themselves will be taken as proof—very naturally—of guilt and wrong-doing on their part.

HOW THE JESUITS DO IT.—It seems that it would be mighty convenient that the next Pope should be a member of the order of *Loyola*, so a hint is thrown out to direct public interest in a certain line—in other words, "the oracle is worked." A prophetic saint is "resurrected" to prove his ability by foretelling the Latin mottoes of the present and the last Pope correctly. The next step is to give the impression that he foretold also that of the next Pontiff. It is then casually observed that "the only Cardinal whose arms hint at 'burning fire' (the required talisman) is the Cardinal Svampa, of Bologna, whose motto or crest indicates this object. His name, Svampa, comes from "Svampare," to flame out; and his crest is a "sun in the heavens." He is the Jesuit candidate! Q.E.D.

"PROMISE AND OBEY."—Recent correspondence in the *London Daily Telegraph* offers as an inducement to women to be married by the Roman Catholic rite, that it does not contain the objectionable phrase in the Anglican ritual, binding the wife to "obey" her husband. Is this the reason why so many women "of a certain kind" join the Church of Rome? The argument rather turns back—in boomerang style—upon its producers; for the objectionable phrase is taken from the Holy Scriptures! Thus the Roman ritual is shown—incidentally—to be very unfaithful to Scripture teaching. The outcome of the whole correspondence tells against the Roman champion.

HUGE CANALS, it has been recently remarked, form the latest craze of our versatile friends in France. They are not content with their experience at Panama and Suez; they have been making persistent, but vain, efforts to make one of these "short-cuts" from the Bay of Biscay to the Mediterranean Sea. The Panama business, however, has had the effect of warning the French Government to appoint a strong commission whose report may have the effect of preventing financial disaster of such magnitude as to prove a national calamity. Fortunately for Canada, her canal ventures do not seem to be of such magnificent financial proportions as to be dangerous.

"THE SEAL OF CONFESSION" forms the subject, not for the first time, of a long and very carefully written editorial in the *Church Times* recently—such editorials, indeed, appear at rather frequent intervals. The question whether a sinner is at

liberty to go to his spiritual adviser and reveal his fault to him for the purpose of ultimately receiving from him wholesome and useful advice, is one which concerns everybody. If such confessions or revelations are not to be regarded as belonging to the class of "privileged communications," the privilege will be worth nothing; very few will avail themselves of it. Even when made to doctors and lawyers such confessions have a kind of sacredness—they are made in order to a change for the better in some respect, and as such should be encouraged by a sense of security from general observation—so our canon provides in the case of the clergy.

"ONE MAN, ONE JOB," appears to be the motto—according to the *Church Review*—of the North-West London Operative House-Painters' Trade Society, and does not seem to meet at all with the approval of that most benevolent lady—Lady Burdett-Coutts. Our readers may remember that she allowed some stablemen on her Brookfield estate to paint the stables after working-hours. Hence a "very pretty quarrel." Our contemporary points out some apparent inconsistencies on the part of such organizations as the N.W.L.O. H.P.T. Society—if, for instance, they take a drink where the barmaids work over 8 hours, or let their wives mend their clothes (properly, of course, a tailor's job); patch up the children's boots themselves, etc.

"THE INCONCLUSIVENESS OF SCIENCE" forms the very appropriate title of an editorial in a recent number of the *Church Review*. No better phrase could be devised to express the almost laughable change of front so frequently seen of late in the vast arena of human sciences. Occasionally we see a number of facts marshalled together in order to prove (?) a theory. Presently one additional fact, emerging uninvited from the unknown regions, enters on the scene "per contra," and the fine theories collapse, fall to pieces, and lie wrecked and strewn on the scientific field of observation—a striking illustration of the folly of generalizing dogmatically from a few samples.

## ADDRESS TO CHOIRS.

BY THE BISHOP OF VERMONT.

I am glad to be with you at your festival, my friends, to join in the solemn act of worship which you offer to Almighty God, and to enjoy the sacred music by which you help to lift up our hearts. I am glad to express my sense of the value of this Choir Guild, and of the service it has rendered to the Church in this diocese in improving the tone and style of our music. I am glad to give my blessing, as chief pastor of the diocese, to you and to your work. I thank the organizers of the guild for their work, and the choirs for the pains and trouble they have evidently taken in preparing their music, and for the reverence with which they have performed it; and I am glad of the opportunity to acknowledge in this public and official way the debt which, as a diocese, we owe to the conductor of your festivals for these sixteen years, who—if not actually the founder—has certainly been the inspirer of the guild, for the care and loving service he has rendered so gladly to his native State and diocese. Now, you will let me give you a few words of counsel.



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Entrance on Court St.

There are three points I want to impress upon you, all gathering round the thought of your office and position as leaders of the congregation in their worship: (1) Remember this musically: there are dangers for choirs, as for Bishops or for any of us. A choir must guard against being ambitious, self-seeking, or aiming at display. In your choice of music remember you are to lead the congregation. Ask not what should we like to sing, what will show off our musical talent; but what will be helpful and suitable for the worship of Almighty God and for our congregation—not an abstract congregation, but for ours; and our rural congregations will be different from those in city churches. We sadly fail in congregational responses, in hearty services. I sometimes feel inclined not to bless the people if they do not value a blessing enough to respond to it with an Amen. The choir must lead the people and draw out their responses. You are not to be their substitute. We do not want proxy worship; we want common prayer and praise. Then we must not get beyond the reach of the people by too elaborate music. I do not at all mean that an occasional anthem to which the congregation listen is wrong. It has its place in our worship as a sacred song. But I mean that the greater part of our service, the Psalms and canticles and responses, should be ordinarily such as the people can join in.

(2) Remember this in your behaviour in church; you are to lead the congregation. Then the choir must set an example of reverence and devotion. Choristers must not be looking about or studying the music while God's word is read, or whispering or sitting during prayers, or inattentive to the parts of the service which are not sung. If we need heartiness in our service, not less do we need reverence for the house of God. And the choir must set an example in this, and not only in service time, but at all times, especially at practice times. The church building is a hallowed place where our behaviour must always be quiet and reverent. We want to encourage our people to use the church for private devotion, as well as public service. Remember the dignity of your position as leaders of the people's worship. I have always refused to treat choristers as mere instruments of music, like the pipes of an organ or the strings of a harp, from which beautiful sounds may be gained and nothing more. They are agents in worship, with hearts and consciences which must go along with their voices. Therefore, I have always refused to allow unbaptized persons to sing in a choir and lead the worship of the covenant people, or persons who are distinctly irreligious in life. I would rather have the whole service read through from beginning to end without a note of music than countenance such a scandal and sacrilege.

(3) Remember this in your conduct outside the Church; you are to be leaders and representatives of the congregation. You must show yourselves on the side of faith and reverence, of purity and modesty, of love and loyalty. Great is the scandal if people can point to a chorister with a sneer at the contrast between a white robe and the unclean life, between the words sung in church and those spoken outside. On the other hand, the choir may accomplish a great missionary work in setting forth the dignity of the Church's worship and in winning people to her ways, if they are seen to be reverent in service and consistent in their lives.

See then, dear friends, that your lives—as well as your psalms—are to the praise of God. Let

your worship in the sanctuary strengthen you for your service in the world; then both shall prepare you for the perfect service and worship of the life to come, where there is no sanctuary, no temple; because all is holy, nothing common, nothing unclean.

#### REVIEWS.

**THE BELIEF AND WORSHIP OF THE ANGLICAN CHURCH.** By Archibald Campbell Knowles. 32 mo., pp. 108. Price 50 cents. Philadelphia: G. W. Jacobs & Company; Toronto: Rowsell & Hutchison.

With a capital index and beautiful type, this small volume is full of good, sound teaching in plain, simple language, without any reaching after childlike simplicity. There are a few thoughts which we might not have put in that exact form, but the evident desire is to train up a good, solid Churchman.

**THE KEY OF LIFE.** By Rev. Chauncey B. Brewster, Brooklyn Heights. 8 mo., pp. 99. Price 60 cents. New York: Thomas Whitaker; Toronto: Rowsell & Hutchison.

This series of nine short addresses belongs to the season of Lent, but is suitable for all times. They are clear and helpful in the presentation of different problems in human life, and the clergyman will be better fitted for his work who assimilates the whole series. We have always need to study such as "The Problem of Pain."

**SYNCHRONISM OF THE PASSION DAYS** (with charts.) By David Duke, M.R.C.S., Great Easton, Leicestershire.

There has always been a great difficulty in bringing into line the Evangelists' accounts of our Lord's closing hours. Mr. Duke has shown very great ingenuity in clearing up the obscurity by means of charts, and by supposing that the Evangelists used a combination of Christian days and Jewish hours. As the Passion-tide approaches we begin to realize the difficulties when we think of arranging addresses and services. Mr. Duke's work, in its 28 pages and its charts, will amply reward a careful study. The chart of Semicircles is not so formidable when once it is mastered; it is at first a puzzle.

**CATECHISMS FOR THE YOUNG.** By John Palmer. (Third series: Teachings from the Prayer-Books.) Imp. 32 mo., pp. 210. Price 1s 4d. London: Church of England Sunday School Institute; Toronto: Rowsell & Hutchison.

This is really a collection of five catechisms, which are also to be had separately. They are all very good and to the point, with brief answers, and having each short section summed up in a "Remember." Thus, "Remember that our Baptismal vows should be our safeguard from sin. That no one can compel us to sin; but with God's help, we may overcome the devil and all his works."

"AT LAST." By Mrs. Maria Elise Lauder.

This interesting story, the plot of which is laid partly in Toronto and partly abroad, is now going through the American and Canadian press, and will be issued toward the end of November.

#### THE MISTAKES OF MODERN NONCONFORMITY.

*Being a Paper read at the Grindelwald Conference, August 1, 1894.*

BY REV. CANON HAMMOND.

##### I.

If these pleasant gatherings in the play ground of Europe are to have any practical result, so far as reunion is concerned, then we must be very much in earnest, and must use great plainness of speech. Of course, we must "speak the truth in love"—a Christian cannot do otherwise—but speak our true minds we must. "There is in this world," said the late Lord Derby, "no more fertile source of quarrels and ill-feeling than the attempt to cover up, under vague and ambiguous phrases expressing kindly sentiment, but expressing little else, the existence of real doubt or real difference as to what each party in a contract is entitled to." Well, I believe, and shall always maintain, until otherwise convinced, that our

present state of disunion, our shameful and humiliating divisions, the reproach of our English Christianity, are largely due to the mistaken action of Nonconformists. I hold that as Dissent began in a mistake, so it is perpetuated by a series of mistakes—I will now call them by no harsher name—and, believing this, I have come hither to say so. I beg you to bear with me, my brethren in Christ, whilst I try to say what those mistakes are. I shall not abuse your charity. "I will take no man's liberty of judgment from him"—I borrow the words of Chillingworth—"neither shall any man take mine from me. I will think no man the worse man nor the worse Christian; I will love no man the less for differing in opinion from me. And what measure I mete to others I expect from them again."

But before I proceed further, I want to offer one word of explanation. First, that if you think, because I speak of the "mistakes of Nonconformity," that I overlook the mistakes, or corruptions, or abuses of the Church, you are very much deceived. I do nothing of the kind. Secondly, I use the words "modern Nonconformity" because I think it well that you should know—what few Dissenters do know—that they are not the children or the heirs of the first Nonconformists; that they have but little in common with them, and that really the last name to which Dissenters are entitled, at the bar of history, is that of "Nonconformists."

For that name, as everyone familiar with the religious history of the 16th and 17th centuries knows perfectly well, belongs of right to the Puritans—to those members of the Church of England who did not conform to certain usages of the Church, such, e.g., as kneeling at the Holy Supper; wearing the surplice and the wedding ring, the sign of the Cross in Baptism, and so forth. They did not conform to these usages; on the contrary, they denounced them as relics of Popery, but they conformed to the Church; they remained in it, for the sake, as they believed, of reforming it. "The Puritans," says Mr. Gladstone, "who inclined to separate themselves from the Church of England were restrained by the belief that it was, though a corrupt, yet essentially a true Church, and therefore, as their historian Neal (iii. p. 52) states, that they were bound to continue in its communion," and continue they did, the Nonconformist Giffard, and the Nonconformist Ball, and Hildersham, and Rathband, and Jacob, and Ames, and, most distinguished of all, the Nonconformist Baxter, *clarum ac venerabile nomen*. These are the Nonconformists properly so called; those who now bear this name were, in those days, always called Dissenters or Separatists. "Separatists," says Dr. Mackennal has told us, "is the old name for those who are now called Congregationalists." You will understand, therefore, why I speak of "modern Nonconformity." It is partly because the original Nonconformist, the Nonconformist properly so-called, was entirely exempt from some of the errors with which modern Dissenters are (in my opinion) chargeable. He was certainly free from the error which I regard as the great blunder, the mistake *par excellence* of modern Nonconformity, of which I am now to speak. I mean the unspeakable blunder and sin of separation. The initial and the capital mistake of Dissenters, by the side of which the rest are generally of small moment, was that they left the Church; they withdrew from the historic society of Christ, and this the Nonconformist never did. I call this, then, the primary error. Now let us be quite clear as to what a Christian may and must do in the presence of errors and abuses. It is allowed that when Dissent began in England there were errors and blemishes in the Church just as there are now; perhaps more than there are now. We may freely allow that, because no society composed of men, not even the Divine Society, is, or can be, free from abuses and defects; it cannot be just because it is composed of men, of men such as we are. There is no such thing as a pure Church. We are sometimes told that "the Church consists of the Christ-like." To us this almost sounds like Pharisaic cant, for what Christian dare say that he is Christ-like. No; the Church always is, always has been, always will be, more or less impure, and generally more than less. Every age has its errors and its defects. We are quite prepared to admit, therefore, that the Reformed Church of England has had its full share of these. If it had not, we should have a difficulty in recognizing it as God's Church, for it would be utterly unlike the Church of which we read in the page of Revelation. It would be unlike the Jewish Church, unlike the Church of the Gospels, unlike that of the Acts, unlike that of the Epistles. Yes; and it would also be unlike those earnest Dissenting communions which of late have claimed to be Churches. None of these is perfect; none, so far as I know, pretends to be such. I could fill pages, if necessary, with the testimonies of leading Dissenters not only to the errors or defects of other Dissenting bodies—that goes without the saying—but also to past errors or past defects in their own communion.

We are agreed then, first, that the Church has, and has always, had its corruptions. We are als

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agreed, secondly, that it is the duty of every Christian who recognizes these corruptions to protest against them and to separate himself from them. We are agreed that he is not to acquiesce in them: not to hold his tongue and hope for better days. If he is profoundly convinced that the Church teaches this or that untruth, or sanctions this or that superstition, then there is only one thing for him to do; he must "not give place, no, not for an hour." The truth is God's truth, and he has no right to trifle with it: the Church is God's Church, he must be no party to depraving it. If he stands alone, an *Athenianus contra mundum*, he must protest, he must testify his dissent, if he is not to be partaker of its sins. On this point I believe that intelligent Churchmen and intelligent Dissenters are thoroughly agreed.

But if this is so, then it follows that so far as Dissenters have merely protested against corruptions, or even supposed corruptions in the Church, and so long as they have combatted them, they have done their Christian duty, and no more. We may, of course, think them mistaken in their views; indeed, we know, as a matter of fact, that some of them were mistaken; we know it, because we see that their descendants have adopted many of the usages and some of the doctrines against which earlier Dissenters protested and for the sake of which they separated—I have given a list of these elsewhere—we may think them, I say, mistaken or self-opinionated, or bigoted, but otherwise we cannot blame them, and I do not know that any sensible Churchman does blame them, for protesting against what they sincerely believed to be pernicious error. We should rather blame them and despise them if they had not protested.

But, unfortunately, most unfortunately, for our common Christianity, for the religion of peace and charity, most unfortunately for us and for themselves, Dissenters did not stop there. It has always been a difficult thing to know where to stop, and that is just what they did not know; it was here they made their great and terrible mistake. They said that it was not enough to protest and resist, not enough to separate themselves from the errors and abuses, but they must also separate from the society into which those errors had crept; they must withdraw from the persons who tolerated them. They fancied that conscience required them to come out of a communion that was impure, as well as to dissociate themselves from its impurities; and so they seceded from the Church, they insisted on breaking up the society of Christ, the same which he founded, and founded to carry on His work in the world; they broke from it, and they proceeded to set up rival societies in competition with His. Because the historic Christian "body" was corrupt or more corrupt than they had expected it to be, they renounced it and founded new bodies—a Baptist "body" and a Wesleyan "body" and so forth. They declined to do what the Nonconformist did and besought them to do—namely, to protest and remain; no, separate they would and separate they did. And I submit to you that this was the most deplorable and agonizing of mistakes. I have no hesitation in saying that, if it was the Spirit of God that led them to protest, it was the spirit of evil that led them to secede. I know that there are those who glory in separation. Dr. Mackenna did in this place two years ago. People are constantly doing it. To me it appears to be one of the saddest and maddest and most un-Christian things the world has ever seen. And I will now tell you why.

But first let me say that I am not now concerned to prove that separation was a sin. I have done that, I venture to think, conclusively elsewhere. To me it appears to admit of no doubt. If the Church is a Church at all, then it must be God's Church. And if it be God's Church, and He has placed us in it—and He did put us into it at our baptism—then it must be a sin to leave it so long as He has not left it. This, surely, is plain and undeniable. But this is not the question now before us, which is not the sins, but the mistakes of Nonconformity. I say, therefore, that even if Dissent were lawful, it still would be injurious and disastrous; injurious to the Church, injurious to the Dissenter, injurious to Christ's religion.

But the proof of these propositions—that separation is injurious to the Church, to the separatists, and to our holy religion, I can only put before you in the barest outline. If I did more I should have no time to speak of other "mistakes of modern Nonconformists." And nothing more is needed; you do not deny that our divisions are an unspeakable disgrace and misery. I say, then, first, that it must have been injurious to the Church that pious Dissenters should leave it. Let us allow that the Church was, and is, frightfully corrupt; that, like the Church of Sardis, it "has a name to live, but is dead." Let us further allow that Dissenters are better men than Churchmen, more enlightened and more spiritual. Then I say that the worse the Church is, and the better the separatists are, the greater the injury they do it in deserting it. It can never be for the good of any society, secular or

religious, that its best men should come out of it. That can only mean one thing, namely, that it is left weaker and worse than it was before. You see I have no need to vilify or disparage these Dissenters; the better men you make them out to be, the greater the injury they did the Church when they withdrew from it.

(To be continued.)

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

ANTIGONISH.—Rev. C. Sydney-Goodman, rector.—A joyful and brilliant harvest festival was held in this church on the 1st Sunday in October. The ladies had beautifully decorated, and both by day and night the interior presented a very pretty effect. Barley, oats, hops, vegetables of many kinds, and upon the altar the large loaf, relic of the old English service of Loafmas or Lammas. The order of service was thus:—11 a.m., celebration of Holy Communion; 3 p.m., Children's flower service and distribution of reward badges (on the pin of each was the name of the church, St. Paul's); 7 p.m., evensong and special sermon by the rector. At both the latter services an orchestra of the town band attended and ably assisted the musical portion of the services. The offertory was large and generous. The new font is now on its way, and the two side lights of the eastern window are about to be filled with stained glass. On the following Sunday, festivals of a like nature were held in the churches of Bayfield and Linwood. At both places much taste was shown in the decoration, and upon each altar a symbolical loaf rested. A large and enthusiastic congregation met the rector at Linwood, where they have never had a thanksgiving service before, and the church looked charming; but at Bayfield the gale of wind and rain in the evening allowed only a few to attend. The thanksgiving was then postponed by the rector until the following evening. A fair number were present. All should have come, not only to be thankful for "all good gifts around us," but to show their appreciation of the efforts made to beautify the church by the decorators. At Linwood a new sanctuary carpet, a new altar and pulpit ante-penium are being purchased.

#### QUEBEC.

D. and F. Missionary Society.—The semi-annual meeting of the Board of Management of this Society met in the Church Hall, Quebec, on Wednesday and Thursday, Oct. 10th and 11th. All the dioceses in the Ecclesiastical Province of Canada were represented except Huron. Among those in attendance were the Lord Bishops of Toronto, Niagara and Nova Scotia, Ven. Archdeacons of Quebec and Kingston, Canons Von Iffland, Forsythe and Mockridge, Rural Dean Pollard, Rev. G. O. Troop, and Messrs. W. H. Carter, R. V. Rogers and L. H. Davidson. On the evening of the first day a public missionary meeting was held in Tara Hall, the Lord Bishop of Toronto presiding. Practical and earnest addresses on missionary work were delivered by the Lord Bishops of Niagara and Nova Scotia, and Rev. G. Osborne Troop, M.A.

Women's Auxiliary.—The Provincial Board of this excellent auxiliary to the D. and F. Missionary Society held an important meeting in Quebec on Thursday and Friday, Oct. 11th and 12th, at which delegates were present from various parts of Canada. The proceedings opened with a celebration of the Holy Eucharist in St. Matthew's Church at 9.30 a.m. on Thursday, at which an able missionary address was delivered by the Rev. G. Osborne Troop, M.A., rector of St. Martin's Church, Montreal, after which the delegates adjourned to St. Matthew's Parish Rooms, where the business meetings were held. In connection with the meetings of these two important boards, the Quebec branches of the Women's Auxiliary entertained the visiting delegates at a reception in the Church Hall on Thursday evening. There was a large attendance of Church people from the different city churches. The delegates were received by Mrs. Von Iffland, president of St. Michael's branch, assisted by Mrs. Petry, president of the Cathedral branch, and Mrs. Chambers, president of St. Peter's branch. Among the visitors were the members of the D. and F. Society board, Mrs. Tilton, Ottawa, President of the Provincial Auxiliary; Mrs. Denne, Montreal, Recording Secretary; Mrs. Rogers, Kingston; Miss McCauley, Kingston; Mrs. Pollard, Ottawa; and Mrs. Thornloe, Sherbrooke. The Rev. Canon Mockridge, Sec.-Treas. of the D. and F. Missionary Society, delivered an address on the work of the auxiliary, as did also the Ven. Archdeacon T. Bedford-Jones, of Brockville, and Mrs. Tilton. Refreshments were served by the ladies, and songs

were admirably rendered by Mrs. Billett, Miss B. Campbell, Miss Dunbar and Ven. Archdeacon Jones.

MAGDALEN ISLANDS.—The Rev. Josiah Ball, missionary for the Magdalen Islands, in the Gulf of St. Lawrence, has sent in his resignation, and is shortly to leave the Diocese of Quebec. Mr. Ball has laboured for some 7 or 8 years in the missions of Labrador and the Magdalen Islands, two of the most difficult posts for a missionary in the Dominion of Canada. Previous to coming to this diocese, Mr. Ball laboured in the Diocese of Montreal, having been successively stationed at Warden, Maçonche, Terrebonne, Melle Isles and Portland, P.Q., he having been ordained to the priesthood in the diocese by the late Bishop Oxenden, Metropolitan of Canada, in 1878.

Personal.—The Rev. J. Edgar Hatch, some five years ago junior curate of St. Matthew's Church and missionary at Lake Beauport, has been licensed by the Lord Bishop of Lichfield to the senior curacy of Christ Church, West Bromwich, Staffs, Eng.

The Rev. T. A. Williams, late curate of St. Matthew's Church, has been licensed by His Grace the Archbishop of York to the curacy of All Saints Church, Kirby, Undervale, Yorks, Eng.

Provincial Synod S.S. Committee.—The Committee met at Quebec on Tuesday, October 9th, in the Church Hall. There were present, the Right Rev. the Lord Bishops of Niagara and Nova Scotia, Ven. Archdeacon of Kingston (chairman), Revs. Canon Thorneloe, L. Williams, I. L. Ingles, Osborne Troop, H. Pollard (secretary), G. B. Kirkpatrick, Esq. Letters were read from various parts of the ecclesiastical province concerning the annual examination for teachers and scholars, which showed an increasing interest in the subject. The scheme of lessons for the year beginning Advent, 1894, having been adapted from the first year of the five years' course of the Church S.S. Institute by Canon Cayley, was adopted and authorized to be printed and circulated as the scheme recommended by the committee. A suggestion from the Rev. H. How, Nova Scotia, that a paper on Church History should be added to the annual examinations, was favourably received, but no action could be taken this year. The position of the committee with regard to the Provincial Synod was discussed, but nothing definite could be arranged before the meeting of the Provincial Synod next year. On the subject of Days of Intercession for Sunday Schools, it was resolved: "Respectfully to call the attention of the House of Bishops to the example of the Church S.S. Institute in England, with the hearty concurrence of the Archbishop and Bishops, indicating days of intercession for Sunday schools, and would ask their Lordships to consider the advisability of following their example."

#### MONTREAL.

MONTREAL.—Report says that the Rev. W. Garth, B.A., a member of the alumni of the Montreal Diocesan Theological College, and curate of St. Martin's Church, has accepted a curacy at St. George's, New York.

Rev. Meredith O. Smith, B.D., curate in charge of Church of the Advent, has been appointed professor in an American seminary.

The Right Reverend J. A. Newnham, D.D., Bishop of Moosonee, arrived in Montreal last week.

#### ONTARIO.

MANOTICK.—St. James' Church.—The harvest festival was duly celebrated here last week. Flowers and fruit and vegetables made the church very pretty. The Rev. C. Saddington, rector of Richmond, was the special preacher, and he impressively urged the duty of thankfulness.

OSGOODE.—St. Paul's Church congregation had a successful harvest festival and picnic in Russell's Grove, and the proceeds were for a new organ in the church. The choir of St. John's Church, Wellington, sang appropriate harvest hymns between the speeches.

EGANVILLE.—There has been a considerable revival of Church life in this old parish during the past few months. The old and rickety outbuildings about the parsonage have been removed and new ones erected, while one church has been thoroughly renovated and another suitably fenced. Church debts to the extent of three hundred dollars and upwards have been completely wiped out and several parochial organizations brought into existence. The Parish Hall, a large and solidly constructed building, has been so much out of repair that it could scarcely be used in winter owing to the impossibility of

heating it. This is now being thoroughly overhauled at considerable outlay, and will be divided into two compartments, one of which will be used as a church club room, open every night. Comfortably furnished and supplied with reading matter, games, etc., it is hoped to thus make it serve a very good purpose, bringing within the influence of the Church some who might otherwise be hard to approach, besides supplying a comfortable meeting-room for the Guilds, Mite Society, Bible classes and Missionary Society. The more sanguine of the congregation look forward to the renovation of the church exterior next year, but as this will involve a not inconsiderable amount to do it thoroughly, and complete the spire, it is doubtful if it can be attempted so soon. In the midst of all this work along comes the Rev. E. A. W. Hanington, a visit from whom is much to be dreaded if you have any money and don't want to part with it. It was not expected that he would raise more than a couple of hundred dollars in this parish for the Ottawa Episcopal Endowment, but he came and he has gone, and mingled with a sigh of relief at this latter fact, there is a growing feeling of pleasure, of confidence and self-respect that his earnest pleading, his manly presentation of the claims of the Church's call on the attention of her people, has been so nobly responded to in a parish which has laboured under considerable disadvantages, frequent and prolonged vacancies, etc. Mr. Hanington preached to three congregations, made about one hundred calls, and collected six hundred and sixty odd dollars. Mr. Hanington, in his kindly and thoughtful letter of acknowledgment, read to the people the following Sunday, greatly cheered and encouraged them by stating that he believed they had, with God's blessing, a great future before them. *So mote it be.* Eganville is one of the oldest parishes in the county, the Church having begun services here as far back as 1854, though parochial organization did not come till some years later. In recent years it has been looked upon as a weak parish, and from one cause or another has been frequently, and for long intervals, without any services, while at other times it has had the services of most excellent clergymen, who all did good work, the drawback being too brief pastorates. It is very encouraging to be able now to chronicle these signs of reviving Church life, springing up from foundations laid in past years, and it is earnestly hoped that the parish may, ere long, be ranked amongst the strongest in the diocese and promoted to the higher degree of a self-supporting parish no longer dependent on the nursing care of the Mission Board.

**BELLEVILLE.**—The Rev. S. Daw has resigned the rectorship of Christ Church, but has not resigned from the ministry. After seven years of energetic work, he has simply resigned his pastoral charge, and with diocesan leave of absence, is taking a much needed rest. Mr. Daw purposes spending the winter in the south of England. He sailed by the "Labrador" on the 19th inst.

**BATH.**—About noon on Aug. 28th the solemn tones of the church bell announced the death of Mrs. Joseph Dennee, a very aged and respected resident and Churchwoman—indeed the oldest not only in this village, but perhaps in the whole country—an event which, though not unexpected, has brought grief to a very large circle of surviving relatives. Eighty-eight strokes of the bell indicated her great age, eighty-eight years, she having been born on the 23rd August, 1805. It was in contemplation to ring "the passing bell" as the soul was leaving its earthly tenement, but the opportunity was lost by the rector not being made aware of her approaching end. Her funeral, which took place at 10 a.m. on Thursday, 30th ult., in St. John's Church, the same in which she was confirmed in 1822 and married in 1823, was very largely attended, representatives of three generations being present as mourners, and an appropriate sermon delivered by Rural Dean Baker, who took for his text Psalm lv. 4. Her remains were laid to rest beside those of her husband in the cemetery adjoining the church. Mrs. Dennee was baptized in her infancy by the Rev. John Langhorn, founder of the parish of Bath, and builder of St. John's Church, who came here in 1787, and was confirmed by the Right Rev. Jacob Mountain, first Bishop of Quebec, in 1822, on his second visit to this district, and was known as an English Churchwoman to the day of her death. By her demise one of the few remaining links connecting the Church of to-day and the Church when first planted in Ontario is lost. Her suffering, which was very great, and during the last few weeks of her illness almost without cessation, seemed to gradually familiarize her to the thought of death, and the more inevitable it appeared to her as she daily drew nearer to the grave, the more reconciled to the great change awaiting her did she become, until, at length, the controlling feeling of her heart found frequent expression in the prayer, "Thy will be done." She was particularly fond of having passages of Scripture and favourite hymns read to her, and among the latter repeatedly

called for hymn 191 in the American Prayer Book of which this is the opening verse:

"Vital spark of heavenly flame,  
Quit, O quit this mortal frame;  
Trembling, hoping, lingering, flying,  
O, the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
And let me languish into life."

It was naturally thought that this told of the struggle going on between the old and the new natures, and gave hope of the final triumph of the latter through the working of God's Holy Spirit. Thus died Jane Richards Dennee "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour, we trust, with God, and in charity with the world."

#### TORONTO.

**St. Stephen's.**—We have just received the annual report of the Young People's Association, and are pleased to see the great success it has met with during the past year under the able presidency of Mr. Barlow Cumberland. The objects of the association, "to welcome new-comers, retain old friends, foster a happy union by mutual entertainment, and to apply the surplus funds to the purposes of the Church," were carried out to the best ability of the officers, and it is hoped with good results, in cementing good fellowship throughout the congregation. The accounts submitted show, after paying all debts and over \$300 to the Church purposes, that a balance is left in the Savings Bank for the incoming year.

**The Deaconesses' House** was formally opened in the late Sir Daniel Wilson's house, St. George St., last month, the Bishop of Toronto presiding, with Miss Sybil Wilson as head deaconess. One probationer was accepted during Miss Wilson's term of office. Two courses of lectures were also delivered on medicine and nursing by Drs. Grasset and Baldwin, and the lady superintendent of Grace Hospital, and one on doctrinal subjects by Rev. Canon Sweeney, Prof. Wrong, Du Vernet, Cody, Mitchell, Revs. T. C. Des Barres, R. P. McKim and G. A. Kuhring.

**Brotherhood of St. Andrew in Canada—Fifth Annual Convention.**—The Canadian Council have decided to hold their convention just prior to next Lent at Woodstock, Ontario, on Thursday, Friday, Saturday, and Sunday, February 7, 8, 9, and 10, 1895. The dates have been settled thus in advance that all may have them in mind when arranging any other Church gatherings for the early spring. A strong convention is looked for.

**The Toronto Church of England S.S. Association.**—We have just received the last printed report of the Toronto Church of England S.S. Association, in connection with the Church of England S.S. Institute. After the constitution and by-laws comes a brief preface to the teachers, reviewing the work of the past 11 years, and urging them on to greater faithfulness for the future. A complete list of programmes comes next, a glance at which cannot fail to impress you with the vast amount of work being done by the association towards the two main ends in view, viz.: (1) Communicating information as to the best methods of conducting Sunday-schools; and (2) Assisting teachers in the instruction, training and government of their scholars. In the list of subjects treated we find many of great practical interest—as, "S.S. Rewards, Prizes and Treats," "Separate Services for Children," "S.S. Management," "The Bible Class," "Intermediate Classes." Then there is a period of two years devoted to Church History from the earliest times to the present day. Miscellaneous subjects are dealt with, as "The Psalter," "The Lectionary," "The Rationale of the Liturgy." Then at nearly all the meetings so far held (about eighty in all) a model lesson from the Institute series has been taught by either a clergyman or superintendent, by way of showing the teachers how best to impart instruction to their classes. From the statistical portion we learn that there are over 1,000 teachers engaged in training over 10,000 scholars in the Rural Deanery of Toronto. These figures alone speak volumes.

The report also contains several appendices, as for example: A sample set of Inter-Diocesan S.S. Examination papers, with rules governing the same; a list of prizes offered by the association for the same; a list of books for teachers' reference library, with short list of books to be used by teachers in the preparation of their work; and a model constitution for parish S.S. teachers' associations. From the report for last year we find that the meetings have been attended by a fair representation from 25 city Sunday-schools.

The programme for 1894-5—the 12th successive season—is fully as attractive as any, consisting of eight meetings, one devotional, six with lectures on the "Book of Common Prayer," and papers upon

the teacher in various phases of life, with the usual model lesson, and a closing service with sermon to Sunday-school teachers. In view of such a report we must heartily congratulate the association on the success attending their labours.

**RURAL DEANERY OF DURHAM & VICTORIA—Plan of Missionary Services, Meetings and Deputations.**—Cobocok, M., Oct. 23rd, 7 p.m.; Victoria Road, M., Oct. 24th, 7 p.m.; Rev. Rural Dean Cooper. Fenelon Falls, S., Feb. 3rd, 10.30 a.m. and 7 p.m.; St. Peter's, S., Feb. 3rd, 2.30 p.m.; Rev. Carl F. Smith. Cartwright, St. John's, S., Jan. 6th, 11 a.m. and 6.30 p.m.; Rev. H. Burges; Bowmanville, S., Jan. 6th, 11 a.m.; Rev. A. Carswell; Newcastle, S., Jan. 6th, 11 a.m.; Rev. R. A. Bilkey; Orono, S., Jan. 6th, 3 p.m.; Rev. R. A. Bilkey; Port Hope, St. John's, S., Jan. 6th, 11 a.m.; Rev. Carl F. Smith; Port Hope, St. Mark's, S., Jan. 6th, 7 p.m.; Rev. Carl F. Smith. Lindsay, St. Paul's, S., Feb. 3rd, 7 p.m.; Reaboro, M., Feb. 4th, 7 p.m.; Rev. W. Farncomb; Smiley, Christ Church, S., Jan. 6th, 7 p.m.; Smiley, St. John's, S., Jan. 6th, 3.30 p.m.; Smiley, St. James', S., 10.30 a.m.; Rev. R. Rooney. Cavan, St. John's, S., Jan. 6th, 10.30 a.m.; Cavan, Christ Church, S., Jan. 6th, 3 p.m.; Cavan, St. Thomas', S., Jan. 6th, 7 p.m.; Cavan, Trinity, M., Jan. 7th, 7 p.m.; Rev. Rural Dean Creighton. Manvers, St. Paul's, S., Jan. 6th, 10.30 a.m.; Manvers, St. Alban's, S., Jan. 6th, 6.30 p.m.; Manvers, St. Mary's, S., Jan. 6th, 8 p.m.; Rev. W. C. Allen. Bobcaygeon, Christ Church, S., Jan. 6th, 10.30 a.m. and 7 p.m.; Dunsford, S., Jan. 6th, 3 p.m.; Rev. C. H. Marsh. Perrytown, St. Paul's, S., Jan. 6th, 10.30 a.m.; Elizabethville, S., Jan. 6th, 3 p.m.; Rev. W. McCann. Cameron, S., Feb. 3rd, 11 a.m.; Cambridge, S., Feb. 3rd, 3 p.m.; Rev. W. Farncomb. The clergy are specially requested to make the necessary arrangements for carrying out the above plan, and to preserve a copy for reference. W. C. ALLEN, Sec. R.D.D.V.

#### NIAGARA.

**DUNNVILLE.**—The congregation of St. Paul's Church presented Miss Mockridge with a silver watch and silver pendant as a small token of their appreciation of her most valuable and acceptable services at the organ for the past nine months.

#### HURON.

**ST. MARY'S.**—*St. James' Church.*—On Sunday last the annual services of thanksgiving for harvest were held in this church, the occasion also being the return of the rector, who preached appropriate sermons, that of the morning being upon the subject of our proclaiming what God has done for us, out of our own personal experience; that of the evening that life is a journey to a better land. Both sermons were lit up by reminiscences of the last three months of travel. In the morning the rector expressed his great pleasure in being able to tell his people that he had brought them from his friends in the mother land the sum of a little over \$300 towards the principal of the church debt. The decorations of the day were appropriate, and the music excellent. Many from other religious bodies were present, the church being filled.

*Huron Anglican Lay Workers' Convention.*—Since our last notice of the forthcoming convention at Brantford, two or three names have been added to the list of speakers. Messrs. Lawrence Baldwin and N. Ferrar Davidson, of Toronto, have respectively undertaken to give the laymen's address at the service on Wednesday evening, Oct. 31st. Rev. Commander Roberts, R.N., of Hamilton, will speak at the closing session on Church Life and Work in the Old Country. Visitors should apply for billets to the local secretary, Mr. A. K. Bunnell, without loss of time.

**HANOVER.**—The harvest thanksgiving service was held in St. James' Church on the evening of Oct. 12th at 7.30 p.m. The beautiful decorations and floral designs were greatly admired by the many visitors. Although the evening was wet, the church was filled. The service was bright and interesting, and the responses were hearty. The organist, Miss E. Coppinger, and the choir, were earnest and devoted in the work of making the service of our Holy Church suitable for the season. The Rev. J. Connor, of Durham, and Rev. E. C. Jennings, incumbent, took the service, while Rev. D. Williams, M.A., Stratford, preached an earnest and practical discourse. The Rev. E. C. Jennings has every reason to feel encouraged in his work, by the untiring zeal of the whole congregation in all things pertaining to the welfare of Christ's Church.

**THORNDALE.**—*St. George's Church.*—The annual harvest thanksgiving services were held in this church last Sunday, Oct. 14th. Large and appreciative congregations were present to "render thanks for the great benefits that we have received at His

ses of life, with the usual service with sermon in view of such a report late the association on labours.

AM & VICTORIA—Plan of and Deputations.—Coburn, Victoria Road, M., Oct. 1. Dean Cooper, Fenelon, and 7 p.m.; St. Peter's, Carl F. Smith, Cart. 6th, 11 a.m. and 6.30 p.m.; Newcastle, S., Jan. 6th, Orono, S., Jan. 6th, 8 a.m.; St. John's, S., 1 F. Smith; Port Hope, m., Rev. Carl F. Smith, 3rd, 7 p.m.; Reaboro, W. Farncomb; Smily, p.m.; Smily, St. John's, ly, St. James', S., 10.30 a.m.; St. John's, S., Jan. 6th, St. Church, S., Jan. 6th, S., Jan. 6th, 7 p.m.; 7 p.m., Rev. Rural Dean ul's, S., Jan. 6th, 10.30 S., Jan. 6th, 6.30 p.m.; n. 6th, 8 p.m., Rev. W. st Church, S., Jan. 6th, ord, S., Jan. 6th, 8 p.m., St. Paul's, S., Jan. 6th, , Jan. 6th, 8 p.m., Rev. eb. 3rd, 11 a.m.; Cam- v. W. Farncomb. The ed to make the neces- g out the above plan, ference. W. C. ALLEN,

A. ation of St. Paul's skridge with a silver a small token of their uable and acceptable ast nine months.

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urch.—The annual were held in this Large and apprecia- to "render thanks ve received at His

hands." Various kinds of grain and fruit were suitably arranged throughout the sacred edifice. The rector, Rev. A. Corbett, preached in the morning a very thoughtful and instructive sermon from the words, "A corn of wheat," John xii. 24, and in the evening the words, "Let both grow together until the harvest," Matthew, xiii. 30, formed the text of a very solemn discourse.

ALGOMA.

HUNTSVILLE.—The Rev. Rural Dean Llwyd desires thankfully to acknowledge the following donations to the building fund of All Saints' Church, Huntsville: L. R., \$3; Judge Savery, \$5; J. W. Poole, \$5; J. F. Roberts, \$1; J. Edgar, \$2; making a total of \$72 towards the \$1,000 asked for by the Bishop in his recent letter of appeal.

The Rev. Robt. Renison having been appointed to the incumbency of St. Luke's, Sault Ste. Marie, wishes all communications addressed to him there.

RUPERT'S LAND.

WINNIPEG.—All Saints' Church.—Harvest thanksgiving services were held in this church Oct. 7th. The church was prettily and suitably decorated with the fruits of the earth, various kinds of grain, vegetables, and fruit, speaking the praise of a beneficent Providence. The services were bright and hearty, and the choir, aided by their excellent organist, Mr. L. H. Minchin, rendered sweet and appropriate music. Large congregations attended both services and the offertories were most satisfactory.

All Saints'.—The rector, the Rev. F. Baker, has returned from England. The Rev. F. Webber has left for the East, via Milwaukee.

OAK LAKE.—The Rev. W. A. Burman will shortly visit this parish. The parish is vacant and no doubt arrangements will be made for shortly filling the vacancy.

SOURIS.—The Rev. J. W. Matheson, of St. Andrew's, will probably be appointed incumbent of St. Luke's, Souris.

FOXTON AND VICTORIA.—The Rev. J. J. Roy, of Winnipeg, visited this parish on behalf of the Home Mission Fund, and preached on "Thanksgiving." The incumbent, the Rev. W. H. Baldock, had asked the people for \$25—the amount to be given by this parish to the Home Mission Fund. We are glad to say that nearly double this amount has been promised. There is no parsonage in this mission, and the incumbent has to pay the rent of a house.

MORRIS.—The annual harvest home festival in connection with All Saints' Church was held on Sept. 23rd, on which occasion the Rev. Mr. Henwood preached a very instructive discourse in his usual pleasing manner. The decorations of fruit and grain were subjects of general admiration. The ladies deserve special praise for the exquisite taste displayed in the adornment of the church.

St. Paul's.—A meeting of the parishioners was held in the parish church for the purpose of conferring with Canon Matheson as to the appointment of incumbent. A list was taken up to see how much could be promised towards the support of a resident clergyman, and the Rev. Mr. Rogers will shortly visit the parish and make a house canvass to complete the amount.

The Manitoba Free Press, in reviewing the report of the Anglican Missionary Conference, edited by G. A. Spottiswood, says: "When it is considered that each of these departments is dealt with very minutely by eminent and scholarly divines of the English Church, some idea is given of the mine of information and instruction within the covers of this report. For those engaged in Church work the book is a treasure."

NEW WESTMINSTER.

NEW WESTMINSTER.—The Synod met on Oct. 3rd, for the election of a Bishop to succeed Dr. Sillitoe. The clergy had anxiously looked forward to the day, hoping that all would go smoothly and harmoniously, that their deliberations would be conducted with that charity which is sweet and right, and that the prayers of the Church in the diocese and in the neighbouring diocese of Columbia would be answered. All that could have been desired came to pass, and under the guidance (as we may certainly say) of the Holy Spirit, an election was made of one of whom all that testify to his character and work agree in speaking most highly. The Rev. William Hibbert Binney, son of the late Bishop Binney, of Nova Scotia, and at present vicar of Witton, in the diocese of Chester, was unanimously elected. All the

licensed clergy of the diocese, eighteen in number, together with 35 out of 46 lay delegates, assembled in Synod. The proceedings began with a celebration of the Holy Communion in the Cathedral Church, the rector, the Rev. A. Schildrick, officiating in the absence of the Archdeacon through ill-health. After examination of the credentials of delegates, the Synod adjourned to St. Mary's Church, Sapperton, (1 1/2 miles distant) of which the Archdeacon is rector, in order that he might be able to preside. First a vote of sympathy for Mrs. Sillitoe in her recent bereavement was passed standing, and then after the Synod had been constituted, nominations of priests to fill the vacant see were received from different clergy present. There were six in all proposed. The Synod then formed itself into a committee of the whole and the different nominations were discussed, the whole discussion being marked by charity and an earnest desire to select the best man to fill the vacant see. All shades of views on Church matters were represented, but all were agreed that there was but one thing before them, the glory of God, and the well-being of the Church. After two hours had been spent in committee, the clergy and laymen formed themselves into two houses for the purpose of balloting. The clergy, after two or three ballots, discovered that the election lay between Mr. Binney and Canon Thornloe, and at the 6th ballot Mr. Binney received the requisite majority of two-thirds of the votes cast, the numbers being 18 for Mr. Binney, 5 for Canon Thornloe, the previous ballot having resulted in 11 for Mr. Binney and 7 for Canon Thornloe. A message was then sent to the chamber of laymen that Mr. Binney was elected. The laymen had meanwhile decided that the election must be between the same two priests, and had at their first ballot cast 18 for Canon Thornloe and 17 for Mr. Binney. On receiving the message from the clergy, they took another ballot, which gave Mr. Binney the requisite majority, 25 to 10 being the numbers, and they thereupon decided to make the election unanimous. The laymen then having rejoined the clergy in St. Mary's Church, it was decided on the motion of the Archdeacon from the chair, to make the election unanimous by the whole Synod. The Te Deum was then sung as an act of thanksgiving and the Benediction pronounced; and thus for the first time the Synod of the diocese of New Westminster has exercised its right of election of a Bishop. All present acted throughout with such earnestness and good feeling and with such wisdom (we trust) that the Church here will be mightily strengthened, and the sense of harmony and peace will prevail more and more among all her children. There has now to be a period of waiting to receive the answer from Mr. Binney, which surely must be in the affirmative, for the guidance of the most Holy Spirit was surely with the Synod to lead the members to make a wise and happy choice of one who will faithfully serve God, to the edifying and well-governing of the Church in the diocese of New Westminster.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The first grand Harvest Festival took place at St. Bartholomew's, Buffalo, on Sunday last. The fully "vested" choir of 26 members appeared for the first time. The Rev. H. E. Bowers, M.A. (Oxon), was the preacher. The Bishop of Michigan (Dr. Gillespie) has issued an appeal to the House of Bishops to act on the prevailing Unitarianism in this Church. The Convocation of Selena met at St. Mary's, Camden, on Sept. 26. Bishop Jackson, of Alabama, presided. The consecration of a Spaniard as Protestant Bishop of Madrid is universally condemned here. The Chicago Church Club considered the question of Church unity on Oct. 4. Misses Stillman, Kennett and Webster have been "set apart" as deaconesses by the Bishop of New York. The Rev. Mr. Yen, Senior-Presbyter, of our mission in China, delivered an address at the Church Missions House, New York City, on Oct. 15. The Bishop of Maine (Dr. Neely) opened Trinity Church, Woodford, on the 19th Sunday after Trinity. Bishop Thompson, of Mississippi, will address the Woman's Auxiliary of Rhode Island, Oct. 25. On Sept. 27 the presiding Bishop (Dr. Williams) laid the corner-stone of a new memorial church at Hartford, Conn. Archdeacon Alsop has been elected President of the Brooklyn Clerical League, Long Island. The Bishop of Wyoming addressed the Archdeaconry of Brooklyn on Oct. 2. Dr. Sill is the new Archdeacon of Albany, N.Y. The 8th annual festival of the Vested Male Choir Guild of the Diocese of Central New York was held in Grace Church, Utica, on Oct. 8. The Bishop of the diocese was present.

The wardens of St. Mary's, Burlington, N.J., will not allow funerals in their church on Sundays. Grace Church, Merchantville, N.T., was dedicated on Sept. 30. A good Church school for boys is badly needed in Buffalo, N.Y.

PREFERMENTS.

Rev. A. Satterlee, rector of Grace Church, Morgan- ton, N.C. Rev. C. J. Shutt, rector of Christ Church, Mans- field, Springfield. Rev. F. J. Mynard, rector of Oakland, Cal. Rev. J. B. Hubbs, secretary Board of Missions, Western Michigan. Rev. F. Towers, rector Church of Evangelists, Hingham, Mass. Rev. R. E. Bennett, rector of Narragansett Pier, R.I. Rev. S. Beckwith, rector of Marshall, Mich. Rev. E. M. Duff, rector of St. Paul's, Grand Rapids, Mich. The Rev. S. A. Wallis has been appointed Professor of Hebrew (pro. tem) in the Virginia Theological Seminary. the reverend gentleman is rector of Truro, Va.

The attack on the Philadelphia Divinity School is still drawing public notice.

The Bishop of Southern Ohio (Dr. Vincent) or- dained William R. McCutcheon, formerly a Unitar- ian minister, to the Diaconate on Oct. 2.

You will be surprised to learn that we have now reached the stage of "High Church" Methodists, and this in Philadelphia of all cities in the world! They have antiphonal singing, say our Creed and sing our glorias, and have "processionals." Such things are enough to make the dear old ranting Methodists turn in their graves.

Dr. McMutrie, a prominent layman of the Diocese of Pennsylvania, is dead. R.I.P.

The Bishop of Chicago (Dr. McLaren) is ordered complete rest.

Among the new students at the Western Theologi- cal Seminary (Chicago) is Mr. W. G. L. Coulter. Mr. Coulter was lay-reader to the Rev. H. E. Bowers, rector of St. Bartholomew's, Buffalo, and was a power for good in the City of Buffalo. He gave up a lucrative business appointment in order to study for the priesthood.

The Very Rev. the Dean of Topeka (Dr. Millsbaugh) is winning golden opinions in the Diocese of Kansas.

The Bishop of New Jersey (Dr. Scarborough) is improving slowly in health.

The Ven. Archdeacon Rousmaniere, of New Bed- ford, Mass., has returned from Europe.

The Bishop of Western New York (Dr. Coxe) will deliver an address at the opening Eucharist when the Missionary Council meets.

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 senti- ment, 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 depart- ment.

Loyalty to the Canadian Church.

SIR,—As some of your Canadian clergy have taxed you with being "disloyal" to the Canadian Church, you will insert this letter for me. As an American priest nothing was further from my thoughts than to encourage young men to come over here. There are, however, many Canadian clergy who desire to work this side, and I thought it better to give "advice" to such as to the proper mode of procedure. The mere fact of my informing those who "wish" to come how to do so, will not make them come. Their coming is purely a "voluntary" act on their part. This church extends the "right hand of fellowship" to all, and considering we have honoured Canadian clergy with our best rectorships and other appointments, it ill becomes men like the Rev. J. J. Morton, who admits working over here, to write to your paper in the manner he did. The Canadian Church will still go on in "her march of progress," though some of her clergy leave her. At any rate, you cannot be charged with disloyalty; for you merely inserted what I wrote, and nothing I write can be construed into being your opinion or views. If there is anyone to be attacked, it is not the CANADIAN CHURCHMAN. For myself, I can say that I have the most profound reverence for the Bishops and clergy of the sister Church of Canada, and to be "disloyal" to her would never enter my mind.

YOUR OWN SPECIAL CORRESPONDENT IN U.S.A.

## Let us Know the Truth.

SIR,—I write to say that I and many friends with whom I have discussed the matter, entirely disagree with J. S. W. as to the proper course for the CHURCHMAN to pursue in regard to the exodus of young Canadian clergymen of the Church of England to the United States. He considers the CHURCHMAN disloyal because it gives space to description and discussion of the facts. I think it will be found that J. S. W. stands alone in his opinion. The CHURCHMAN would be very disloyal to its readers if it concealed or distorted the truth about a matter of so much importance. I hope that the CHURCHMAN will always continue to inform us of all the evil that threatens, as well as all the good that is coming. A knowledge of one is as important as a knowledge of the other. We want the truth and the whole truth about a vital matter.

A CANADIAN PRIEST.

## The Hymn "O! Paradise" should not be Wiped Out.

SIR,—Despite the opinion of "an original and courageous thinker," amongst whom your correspondent evidently classifies himself, there are other thinkers who have the courage of their opinions, and who venture to think the hymn, "O! Paradise," of the saintly Dr. Faber, a very beautiful one, and who would feel very sore to know it was "wiped out." The criticism on "loyal" and "true" is childish. Does R. P. C. propose to expel synonymous words in writings either prose or poetical? The allusion to the "Cook Book" is absolutely offensive to devotional and educated minds. The conclusion forced upon one is, that R. P. C. never had a feeling of "rapture" pass through his frame, except when he was revelling in gastronomic delights. If this be so, he had better make the most of his earthly time, for St. Paul tells us that these pleasures are but ephemeral, I. Cor. vi. 13. In my humble opinion, and that of many others, all the hymns of Dr. Faber, to which we have access, are "edifying and devotional." Certainly the compilers of hymns A. & M. thought so, or they would not have added the 6th verse, and the devout aspiration it contains. The opinion I am expressing publicly, has been expressed to me privately as "disgusting." C. A. D. Galt, 21st Sunday after Trinity.

## Regeneration not Ambiguous.

SIR,—In your issue of Oct. 4, in a letter L.S.T. says: "The term regeneration was an ambiguous one, being used in a different sense by Churchmen and Dissenters," etc. We all know that the sects dissent from the teaching of the Church, not only with regard to the term Regeneration, but also the term Church, etc. Regeneration, as taught by the Church, is not ambiguous; neither is it ambiguous as taught by Dissenters. The Church has always taught Regeneration—being born again—as the Blessed One taught Nicodemus. No human being can enter the Church of Christ on earth unless he be born of water and of the Spirit," John, chap. iii. The words "In the name of the Father," etc., pronounced the outward sign; "Water," applied to the body; then immediately the recipient is "made a member of Christ"—the Head of the Body—"for by one Spirit are we all baptized into one Body," I Cor. chap. xii. If an infant, a living branch of the "Vine," though too tender as yet to produce fruit; if an adult, a living-born child of God, provided he is penitent, as St. Paul was; a dead-born child of God, if he is impenitent, as Simon Magus was. Ignoring the fact recorded in Holy Writ, that the Holy Ghost descended on the Visible Church at Jerusalem in the year 33, to abide in her forever, Calvin and others invented the theory that the Church of Christ on earth is composed of all godly-living persons only. Hence the necessity of their inventing another theory, to wit, that Regeneration is conversion. The Invisible theory (the corner-stone of sectdom), and the Infallible theory, are at the root of all our divisions. A. SLEMMONT, J.P.

Baysville, Muskoka.

## Richly Deserved It.

SIR,—M. M. Goldberg is much exercised over the fact that in your paper you have been guilty of applying the dreadful epithet "infamous" to the Church Association. I would respectfully ask him whether that society has not richly deserved to be called "infamous?" Think of the despicable means it has, from time to time, employed to gain an end—though, thank God, we may write the word failure in big letters over all its purposes. When we think of an association of so called evangelical men and women, employing paid spies to visit various suspected churches, with a view to detect any real or imaginary violations of ritual law; when we think of those dear, charitable Christians, those sweet Protestant souls—casting into prison some priests of our Church, because they chose to be true to God

and their conscience, shall we say that the adjective "infamous" applied to the association, is used unjustifiably? The late Bishop of Peterborough, a prelate whose sympathies with the ritualistic party in our Church were at zero point—applied to this association a title that will, because it is so true, stick to it for all time, viz., "The Church Persecution Association, Limited." In your contemporary I have seen the word "infamous" and terms infinitely worse than that applied to the English Church Union. In his astonishment at this lack of courtesy, did Mr. G. ever write to the editor of that paper a letter of expostulation? SIGMA.

Oct. 4th, 1894.

## United States News.

SIR,—Your own correspondent in U.S." is no doubt quite right in a certain sense when he says that the Catholic Church knows no territorial limit, but as a matter of fact the Catholic Church does know, and of necessity regards, territorial limits, national, provincial and diocesan; and for the clergy or laity of one diocese—to say nothing of one nation, to entice away the clergy from another diocese or country, where they are needed, and where they are bound under certain obligations more or less binding, to give their service, does not seem to me to be consistent with Catholic propriety or missionary spirit. It is of course true that cases arise where a clergyman is, or is supposed to be, especially qualified for a certain position in a diocese or country, other than that to which he belongs, and in such cases no objection can be made to his being invited to take that position; but it is quite a different thing for a wholesale invitation to be extended to Canadian priests to go to a foreign country, as is the practical effect of the articles furnished to you by "Your own correspondent in the U.S." It is simply a piece of impertinent meddling by him with matters which are not his business. Your columns, moreover, are no place for publication of lists of "preferments" in the American Church; they do not concern your readers. It would be much more to the point if you advised your readers of appointments and changes in the Canadian Church, which you do not do systematically, but only as they happen, by chance almost, to be brought to your notice by some special correspondent. While on this subject it may not be amiss to observe that much of the news furnished by "Your own correspondent in the U.S." is not very interesting. What do we care to know that a Southern Bishop is going to preach a sermon at some particular place on a certain date? Is it so rare an event that it should be sent as an item of news to a foreign country? You do not inform us when and where our own Bishops are going to preach (and we do not ask you to do so).

A CANADIAN LAYMAN.

## Loyalty to the Canadian Church.

SIR,—Allow me publicly to resent the charge of disloyalty brought against your paper by R.W.S. I do not know who he is, but there is one thing I do know about him, and that is this—he shows himself ignorant, unreasonable and illogical in attacking your paper. The CANADIAN CHURCHMAN has never even "seemed" to further disloyalty, and every priest who possesses "mens sana in corpore sano" will admit the fact. When R.W.S. of Ontario (behold! his signature) has done half as much for our Church as you have, Mr. Editor, the priests of our Canadian Church will be prepared to listen to him; but even then he will need to exercise "reason" and "common-sense" in what he pens for insertion in your columns. Now, upon what does he base his charge of "disloyalty" against you? Let us see: Your special correspondent in the United States stated how Canadian priests should act in the event of their wishing to work across the border. Then up jumps "T. H. Ross." He is followed by "J. J. Morton," who admits himself that he might have got on better in the United States. Now, R.W.S., of Ontario, admits 10 men have left his diocese (whatever that may be), and then he declaims against your paper. It seems a great pity that three men can be found who could make such mistakes. As far as I understand it, you have a most able special correspondent in the U.S., and you did nothing but "publish" his weekly letter in its entirety. If you had "cut" his letter short, or "mutilated" it in any way, it is more than probable that your American correspondent would never have given our Canadian Church another letter. What was said in his letter is no more your opinion than the letters of your other correspondents. You published his letter as an "item" of news, just the same as you published other "items," without any comment. Every priest of our Church knows only too well and realizes only too deeply your great loyalty to our branch of Christ's Holy Catholic Church. Do not let the Ross family or the Morton family, or one who has reached the dizzy height of R.W.S., of Ontario, disturb you. The CANADIAN CHURCHMAN is too well-known for its

loyalty to be affected by anything such men can say against you. Whatever they may say will have the same effect on your paper as would the shooting of boiled peas at Gibraltar Rock. If R.W.S., of Ontario, wants to make charges of disloyalty against you, why doesn't he sign his full name? If he does he will soon get the reply of the Canadian priesthood, and will be effectually "sat on." If "J. J. Morton" is so very loyal to the Canadian Church, let him tell us why he left his mission in this country to go to the States at all? What were his reasons for going? What were his reasons for returning to Canada from the State of Michigan? The Bishops of the State of Michigan can doubtless tell us. As a priest of the Church, I would like to thank your United States correspondent for his weekly letters, and I am confident other priests are of the same opinion as myself.

A PRIEST AND OXFORD M.A.

P.S.—Any man who would ever leave Canada to work in the States, certainly has no reason to speak on the matter of loyalty to our Church, and any man who has once left us should be looked upon with "suspicion" if he ever returns.

## S.S. Examinations.

SIR,—Please allow me to state through your paper that the time for receiving the names of candidates for the S.S. teachers' and scholars' examinations has been extended to Nov. 15th. May I also add that the examinations may be held in any parish where the clergyman can act as examiner, or appoint someone in his place.

H. POLLARD,  
Secretary.

St. John's Rectory, Ottawa.

## The Hymn "O! Paradise."

SIR,—The letter of R. P. C. in your issue of Oct. 11th is a strange one, and, as one of the many admirers of the hymn so unceremoniously to be "wiped out," I ask your permission to say a few words in the hope of staying execution, and to protest against the cynical and unseemly tone adopted by R. P. C., who, to judge by the letter referred to, seems scarcely to be accepted as a guide as to the propriety of the wording of the hymn in preference to Dr. Faber, its author.

1. Our critic rails at the first line of the refrain, "Where loyal hearts and true," as "how loyal hearts can be anything but true it is difficult to imagine." What has he to say to Rev. xix. 11 and xxi. 5, or to the late Prince Consort's motto, "Treu und fest," as authority for such a combination of words, to say nothing of the generally accepted use of two words of a similar, or nearly similar, meaning in conjunction, to add force to an expression?

2. "All rapture through and through," is so much like something out of a cook book, etc." Such levity of expression in connection with such a subject must have grated painfully on the feelings of many of your readers. One cannot help feeling pity for any poor human soul unable to imagine such a state as the composer of the hymn has here so felicitously pictured. The writer is thankful to say he can.

3. "Poetic gush" is another expression of rather doubtful taste when treating of sacred subjects. As the definition of the word "hymn" is "a poem or ode of praises," it would be interesting to your readers if R. P. C. would compose and publish in your paper a hymn free from the quality he so strangely objects to in Dr. Faber's hymn.

These are strange times, my masters! Here we have our critic wanting hymns without poetry, while a few days ago a correspondent of a Toronto daily paper was complaining of congregations responding, and wanting to have a clerk engaged in every church to solely undertake that part of the Church service!

Yours,

SUBSCRIBER FOR THE LAST ELEVEN YEARS.  
Oakville, Oct. 15th, 1894.

## "Traitors to the Church."

SIR,—A Sunday or two ago the writer heard from a young priest, able, scholarly, and earnest, but apparently a victim of the warping process carried on in Wycliffe College, a sermon so unjust to many devoted clergymen as to call for a few words of reply, the more so that similar charges are often made and tend to undermine loyalty to the Church. This sermon made the following allegations: First—The Prayer Book of 1549 taught Transubstantiation in its communion office, which was a mere English version of the Roman mass. Secondly—This Prayer Book was cast out of the Church by Parliament. Thirdly—Some clergy use that communion office and therefore are "traitors" to the Church. The sermon closed with a denunciation of High Churchmen quoted from Archdeacon Farrar, who was spoken of as a good Churchman, a commendation surprising to any one that remembered that divine's denial of the express statement of the evangelists respecting the demons entering the swine of Gadara, and his reckless and dangerous language not very



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long ago on the momentous subject of eternal punishment. What are the facts? First, there is no mention of Transubstantiation in the communion office of 1549. Any one can see for himself that the passage in it that comes nearest to doing so is this: "Hear us (O merciful Father) we beseech Thee, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy creatures of Bread and Wine, that they may be to us the Body and Blood of Thy most dearly beloved Son." But here is no mention of the "Conversion of the whole substance of the Bread into the Body . . . of Christ." Rather do these words agree with those of Justin Martyr, who died before A.D. 165, over eight hundred years before Transubstantiation was first taught. Subsequent parts of the office speak of the "Sacrament of the Body," the "Sacraments of the Blood," just as our present Prayer Book says the "Sacrament of the Body and Blood of Christ." That the sufficiency of the Sacrifice of the Cross is fully recognized in the old office appears from these words, "Christ our Paschal Lamb is offered up for us once for all, when He bare our sins in His Body on the Cross." But here is an end of controversy to any one that accepts the thirty-nine Articles. The thirty-sixth speaks of the "Book of Consecration of Archbishops and Bishops . . . set forth in the time of Edward the Sixth," as not having "anything that of itself is superstitious and ungodly." But that ordinal required the use of the communion office in question, and also prescribed the use of the 'albe,' 'cope,' and 'pastoral staff.' So to attack these is to attack the Articles. Secondly, it is true that Parliament once assumed to cast out the Prayer Book of 1549. But what one Parliament has done another can undo. This was the case when the present Prayer Book came into force. After being approved by Convocation—unlike the Book of 1552—it was sanctioned by Parliament in the Act of Uniformity. Now in this, our present Prayer Book, just before the "Order for Morning Prayer," we read that such ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church . . . in the second year of the reign of King Edward the Sixth." So that the standard for ritual is the usage of 1549. Thirdly, it is not the case, as far as the writer has been able to ascertain, that the office of 1549 is used by any of our clergy. Some obeying the ornaments rubric use the "ornaments" that were in the Church in 1549, but this is a very different matter. The writer has been present at celebrations in a church whose priest was publicly charged with 'perjuring' himself by using that office, but found that the present Prayer Book was closely followed. Probably the preacher of the sermon referred to or relied on the statements of others, as he said that the old office always spoke of the "altar," whereas it twice speaks of "God's Board." Is it not therefore unjust to call those men "traitors," whose only offence is doing what they have vowed to do? Can the "erroneous and strange doctrines" that a priest vows to banish be those that were held in the Primitive Church, or are they not rather such as the denial of our Lord's Divinity and other errors that imperil a man's salvation? Let us learn to tolerate each other, and then the Church will begin to make the progress she ought. Why should Low Churchmen attack men who believe all that they themselves believe, if they do believe a little more? The Church is wide enough for both, and has work enough for both to do. We have something more important to do than to denounce each other.

A PRAYER-BOOK CHURCHMAN.

The Diocese of Algoma.

SIR,—Considerable attention is attracted to Algoma, and it might not be amiss for a layman, who has been resident therein for over ten years, to give his views respecting same. In the first place it is needless to assent to the principle enunciated by some of your correspondents that Algoma itself should be heard from, both as to its clergy and laity, regarding the future disposition of the diocese. Men who have worked faithfully in the diocese in the ranks of the clergy ought certainly to have some voice as to who is to be the future overseer of their labours; so also laymen having contributed, as well as they can, to the maintenance of the Church in Algoma, should be heard as to its future welfare. My own view is that the diocese, from experience, would be better divided and not relegated to other dioceses, as some proposed. If possible, I think that in the first place the episcopal boundaries should correspond at all events with the provincial boundaries. At present we have the diocese of Moosonee coming in at Chapeau, where, when same was in diocese of Algoma, a church was built, but afterwards handed over to the diocese of Moosonee when found to be within its boundaries, and Moosonee now enters as a wedge (practically splitting us in half) and exercises jurisdiction at Chapeau, and at some other places along the line of the C.P.R., on account of its boundaries being the height of land. In the same manner the District of Rainy River, including

Fort Francis and the new gold district, the Town of Rat Portage and Keewatin, and even down to Savanne, some 200 miles into Ontario eastwards, is under the jurisdiction of the Bishop of Rupert's Land. If these boundary lines could be re-adjusted, and perhaps part of the diocese of Huron added to the east end of Algoma, the diocese of Algoma could be divided into three parts, forming an eastern, western and central division, and at all events I see no reason why it should not be divided into two parts, the eastern and western end. When it is recollected that the District of Algoma, which for parliamentary purposes does not include Muskoka, is as large as all the maritime provinces put together, and I believe the county of Gaspé, in Quebec, thrown in, and that it has for its legislative representation with Muskoka, three members, it certainly ought to warrant the oversight of two Bishops. The eastern end has no touch whatever with the western end. Many of us don't know where the places of the west are, and certainly know nothing of their size and importance nor of their wants. It is utterly impossible, on account of its size, to hold any diocesan meetings of clergy and laymen, and even to get the clergy together is a very expensive matter, and can only be done once every three years. This should not be. Objection may be raised that want of funds would prevent the division. I do not think that it is necessary for a Bishop to receive a stipend of \$4,000 or \$5,000, before a new diocese could be formed. It was not so in the early history of the Church. The present episcopal stipend of Algoma is, I believe, at least \$4,000. This stipend could be divided in two. The Bishop, say of the eastern or western end, could be also the rector of the leading parish of his proposed diocese, with a curate under him say in deacon's orders, to take his duties when away on matters relating to his diocese. For example, the Town of Port Arthur pays its incumbent \$1,200 per annum and free parsonage. There is no reason why the incumbent, if he were also Bishop of the diocese, could not have a deacon in training for priests orders at a stipend of say \$500 per annum, thus leaving \$700 to go towards the episcopal stipend, making same with the half of the present \$4,000, \$2,700. The Endowment Fund and all other diocesan funds could also on the proper basis be divided. What would the result be? That instead of the different parts of the diocese suffering as they have from the want of episcopal oversight and visitation (caused solely in the past by the immense territory and work that the present Bishop has had), the different places would be in immediate touch with their overseer. Frequent visits and confirmations could be held, and if the Bishop had the true missionary spirit, he could then have time to go to places where there was no clergyman, occasionally, and hold services there, gradually building up the nucleus of a congregation, and the Church would be in time extended, and certainly would thrive better than it has in the past in Algoma. To show the wants of the present diocese (and speaking only for eastern Algoma, I know nothing of western Algoma, although I believe many places are to-day vacant in the western end for want of a clergyman or of the money to pay him), Schrieber is short of without a clergyman, if it is not now. It has its church built and paid for, due largely to the conscientious efforts of the Rev. Mr. Evans, its former missionary. It also has a parsonage built, due to his efforts. There are some 50 communicants there. They can raise towards the stipend nearly \$400 a year, and yet they cannot have a clergyman. This is certainly not encouraging to their past efforts. At Nepigon there is also a church and parsonage built and paid for, and there are places lying between Nepigon and Schrieber and east of Schrieber which could be ministered to by the incumbent at Schrieber, and they would contribute their mite towards the stipend. Then, again, in the township of Oliver, there is a church built and consecrated, but its door is shut now. It has six acres of land in connection therewith and also a cemetery, and a clergyman to-day ready to go to the place if \$400 could be provided from the diocesan monies and the farm people most desirous for him to come. He could also attend to the settlers going into the Slate River valley, but at present for want of money, apparently, the place is closed. While on this point, it might not be amiss to ask whether it is not reasonable that the stipend of the present Bishop while away at Mentone (provided he is drawing his stipend as chaplain of Mentone) should be relinquished to the diocese for the benefit of its outlying portions? The half year's stipend, \$2,000, would provide for a clergyman, each at Oliver and Schrieber, for the next three or four years. When the Bishop was away before on leave of absence for a year, he was clearly entitled to his stipend because his rest was necessary and earned by his continued service, but his absence again this winter, coupled with the appointment to the chaplaincy of Mentone, warrants the Churchmen to expect that he will not weaken the diocesan monies by also taking his stipend. Furthermore, should there not be some provision made for episcopal oversight of the diocese,

instead of simply leaving the matter in the charge of a commissary? If a parish suffers from the want of an incumbent to perform the priestly offices, does not the whole diocese likewise suffer for the want of the Bishop's oversight, and the performance of the episcopal offices? In Port Arthur and Fort William are quite a number of people desiring to be confirmed, and from whom the Church would receive benefit by their entry, but yet we have no Bishop and are not likely to have a Bishop of our diocese able to come to us for—we know not when. This should not be. I bring the above facts to the attention of the Churchmen in Ontario, because I believe that there are many there who have the welfare of this diocese at heart. In the past, Algoma has, in a sense, been looked upon as the care of the other churches in Ontario, and therefore I believe that the Churchmen in the eastern end of Ontario will use their influence and voice to help us to have a diocese placed on a proper basis, and relieve the immediate wants of some of its missions, which in part I have outlined above.

FRANK H. KEEFER.

Port Arthur, Oct. 10th, 1894.

BRIEF MENTION.

Rev. John Gillespie, rector of the Church of the Messiah, Toronto, has about recovered from his serious illness.

The first product of Bret Harte's pen, a poem, was printed in the New York Atlas when the author was 11 years' old.

War news by cable from China costs the English papers \$1.87 a word, and from Japan \$2.60 a word.

The Archbishop of Ontario, who has been in England for the past three months, will sail for Canada on Nov. 1st.

The wren often makes a dozen nests, leaving all but one unfinished and unused.

Since January last any one of the 71,000,000 population of Bengal can obtain a five-grain dose of quinine at the nearest postoffice for one farthing.

Types are not used in printing Persian newspapers. The "copy" is given to an expert penman, who writes it out neatly. Then his work is lithographed.

Harriet Beecher Stowe was born in 1811, instead of 1812, as given in numerous biographies.

The robin is always the last bird to go to bed in the evening. Its eyes are large, and it can see well by a dim light.

The Rev. W. L. Armitage has been appointed assistant-minister of the Memorial Church, London, Ont., as successor to Rev. S. H. Gould.

A curious estimate comes from London. It is that out of 1,000 men who marry 382 marry younger women, 579 marry women of the same age, and 89 marry older women.

The annual gathering of the Sunday-school teachers, lay workers and clergy of the Church of England in the Diocese of Huron, takes place in Brantford Oct. 31st.

Potato rot is caused by a minute parasite, a species of living, breathing creature, so small that a colony of 2,000 can live in a space smaller than a pin's head.

The largest bronze statue in the world is that of Peter the Great at St. Peterburg. Its weight is about 1,100 tons.

Greek paintings were executed in distemper with glue, milk or white of eggs, and on wood, clay, plaster, stone, parchment and canvas.

Mr. E. B. Smith, eldest son of Rural Dean Smith, of Morpeth, has entered Huron College.

Vanderbilt paid \$75,000 for Rosa Bonheur's masterpiece, "The Horse Fair," now in the Metropolitan Museum in New York. The artist herself received \$5,000 for it.

The Archbishop of Ontario will visit Ireland during his absence from Canada. He was formerly curate of Newton Butler, Diocese of Armagh.

In 1887 and the following year a severe drought spread over North China. The loss of life was appalling, it being estimated by the Chinese Government that 9,500,000 lives were lost from famine.

The Rev. Meredith O. Smith, B.D., curate-in-charge of the Church of the Advent, Montreal, has been appointed professor in an American seminary.

In 1483 the cold was so great in Europe that wild fowl sought refuge in the cities. The wild deer came down to the villages in search of food, and packs of wolves made travel unsafe in many parts of the Continent.

On the 17th inst. Mr. John W. Heal, formerly of London, Ont., and brother-in-law of the Rev. S. G. Edelstein, of Glanworth, was ordained to the diaconate by the Bishop of Maryland. He has been appointed to the Church of All Saints', Annapolis Junction, and St. Mary's Church, Jessup's.

The Duke of Devonshire possesses as an heirloom Claude Lorraine's "Book of Truth," which is said to be one of the rarest and most valuable books in Europe. It is, at any rate, worth six times as much as the famous "Mazarin" Bible, the most costly book in the British Museum. The late Duke refused £20,000 for it.

For persons struck by lightning has been recommended the treatment given the apparently drowned. One physician has known several cases in which persons seemingly dead from lightning were restored to animation by 15 minutes' practice of artificial respiration.

The *Winnipeg Tribune* says: The Rev. H. A. Tudor, formerly of this city, has decided to go to Port Frere, Africa. He expects to leave England with his party about the end of November.

There are nearly 800,000 coloured people in the State of South Carolina alone. Just think what a work there is for the Church! Only one-fourth of them can read, and most of them only "after a fashion." Money is needed for work among these people all over the South.

By the will of the late Horace Williams, of Augusta, Maine, St. John's Church, Clinton, Iowa, is to receive \$10,000 in trust, the income to be used for certain specified purposes. The sum of \$15,000 was also willed to charitable institutions in the East.

The Rev. S. H. Gould, B.A., assistant-minister of the Memorial Church, London, has resigned that position in order to attend Queen's University, Kingston, where he will prepare himself for his work as a medical missionary. During the winter he will assist the Rev. F. W. Dobbs, of Portsmouth.

On St. Michael's Day, in St. Chrysostom's Church, New York City, Bishop Potter received Russell Whitcomb as the first member of the second monastic order of laymen organized in the Church. He will be known as Brother Hugh, of the Brotherhood of the American Church. He took the vows of poverty, chastity and obedience for the term of five years.

### British and Foreign.

An effort is being made in Chicago to gather in the masses for Sunday services by giving lectures in the various theatres on the life of Christ, with stereopticon illustrations. The Brotherhood of St. Andrew is getting out a special set of slides for this work.

"He is never seen drunk now, and he never used to be sober," is the recent testimony of a missionary to the character of the King of Uganda.

The Hindoos have been accustomed to reason thus: Education is good, just as milk is good; but milk given to a snake becomes venom—so education to a woman becomes poison.

In China the missionary is the only real interpreter of western thought and progress. The mines, steamboats, and railways of China were projected by men trained in the mission schools.

About thirteen years ago the Rev. Mr. Bjarnason was the only Icelandic pastor in this country. There are now nine pastors and thirteen congregations in connection with the Icelandic synod.

One of the large native daily newspapers in northern Japan says: "Our forty millions to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

*Central Africa* states that the late Captain Cameron, when asked how he had been able to prosecute a journey of 3,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow-man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence.

Prof. Max Muller, when asked his reasons for omitting so much from his edition of the sacred books of the East, replied that if he had translated the portions left out, as they exist in the originals, he would have been prosecuted for publishing improper literature. Yet he does not indicate in his work where portions of the original have been omitted, and his readers get far too favorable an impression of what these oriental books contain.

In 1860 there were 4,441,880 Negroes in the United States; in 1890 there were 7,470,040. In 1860 there were practically no Negroes in school or college, but in 1892 there were 1,309,251 in the public schools, 11,835 in secondary or grammar schools, 8,396 in colleges and universities, 755 in theological seminaries, 426 in medical schools and 10,042 in normal schools, making a total of 1,340,705. There are, of purely Negro institutions, forty-seven grammar schools, twenty-five colleges, twenty-five schools of theology, five medical schools, fifty-two normal schools, five law schools, and thousands of public and private primary schools.

On the evening of the 9th inst. the Rev. Mr. Garden, of Ontario, Canada, preached in St. Peter's, Philadelphia, upon the work of St. Andrew's Brotherhood. After the service the young men and women of the parish were presented to Mr. Garden in the Sacristy, and he told them many things of interest connected with his work in Canada.

Since his return to Japan, the Rev. Arthur Lloyd, who became so well-known to most Canadians as head-master of the Trinity College School, and Professor of Classics in our Church University, has been teaching in his former school, the Keiogijuku. It looks now as if he would soon leave it, as Bishop McKim has urged him to undertake the Mission of Aomori, in North Japan. He had not decided at last accounts to make the change.

A new book on Sierra Leone, by Bishop Ingham, of that diocese, has the following: "There is no reason whatever why English men and women should not do excellent work in this part of Africa. They must be content to recruit their energies in their own country from time to time; they will never successfully colonize or settle, but there is much that they can contribute towards the planting of 'peace and happiness, truth and righteousness, religion and piety,' in regions where such principles are only beginning to be known. Such a work can be done, and is being done. The only difficulty is that the labourers are so few; and so long as Sierra Leone is erroneously supposed to be a dark, dismal African swamp, and 'the white man's grave,' so long as good and excellent people, who will cheer a regiment going to Ashanti, put on a face of horror the moment they hear of anyone near akin to them being appointed to labour in Sierra Leone, so long will it be impossible to persuade our best men and women to give to its native churches the helping hand they urgently require. Much has been said about the deaths in Sierra Leone, but nothing has been said about the

survivals. A careful list of governors, officials, merchants and missionaries who have weathered the climate would perhaps throw an improved light upon the situation. And it will certainly glorify God to believe and act more than we are prone to do on the belief that 'in His hand are all the corners of the earth.'"

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

### True Worship.

In the Morning and Evening Prayer we have, for the most part, an inspired worship, which the mystical body of Christ offers up to the glory of the Father.

Qualify yourself to take your full and proper part in this glorious worship; study your Prayer-Book; study the principles of worship, of which I have thus given you a glimpse; study the Christian meaning of the Psalms.

When you come to church prepare yourself: "Keep thy foot when thou comest to the house of God." When you enter it have a vivid realization, by faith, of God's glorious presence there, and worship Him in spirit and in truth. Take your part in all the worship with all the energy of mind and all the fervour of spirit of which you are capable, and you will find that your attendance at the house of God becomes quite a different thing to you from that of the ordinary formal church-goer. You will often feel such a consciousness of the reality and glory of the transaction that you will exclaim, with Jacob, This is, indeed, "none other than the house of God; this is the gate of heaven." You will say, with the apostle, when he had a glimpse of Christ in His glory on the Mount of Transfiguration, "Lord, it is good for us to be here." You will be able to enter into the Psalmist's words, when absent from Jerusalem, "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God?" (Prayer-Book version.) "O how amiable are Thy dwellings, Thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord."

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

### St. Simon and St. Jude.

These two Apostles appear to have been sons of Cleophas and nephews of Joseph, and hence they are called brethren of our Lord, in the common Jewish phraseology. St. Simon, surnamed the Canaanite, and Zelotes, which two names are, in fact, the same; for the Hebrew term *Canaan* signifies a Zealot. St. Jude, Judas, Thaddaeus, or Lebbaeus, calls himself the brother of James, apparently to distinguish himself from Judas Iscariot—and for this reason it is probable his other names are mentioned; for when Judas is used, a parenthesis is added, "not Iscariot." St. Simon Zelotes is supposed to have ministered in Egypt and Africa. Some early Greek writers state that he visited Britain and was martyred there. But the more probable account is that he was sawn asunder (a mode of martyrdom named in Heb. xi. 37) in Persia, at the same time with St. Jude, who laboured chiefly in that country and who was slain by the Magi. They ministered and suffered together, and the Church honours them together. St. Simon has the saw as his symbol, and St. Jude the halberd, referring to their respective martyrdoms.

### Beyond Comparison

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

The Iron did Swim.

Read the story in 2 Kings vi. 1-7. It tells of a miracle that God wrought by the hand of His prophet Elisha. The borrowed axe head fell into the water. Elisha "cut down a stick, and cast it in thither; and the iron did swim."

If it was "some great thing," we would like it better, and would be more ready to believe it. We are so little that we notice the differences between things that come before us. We are apt to think that God is like ourselves, and that His thoughts are as our thoughts.

But all that God tells us about Himself ought to assure us that God's perfect work is carried on sometimes by what we call small things, and sometimes by what we call great things. If we knew our own smallness, we would not cavil at God's ways. Nay, a little thought concerning the common course of things on earth would abate our pride and put an end to our complaints. For do we not constantly employ ourselves in the doing of little things, and do we not find that the veriest trifles are intimately connected with the most serious of all things?

One day we sinners "sank as lead in the mighty waters." Exodus xv. 10. Another day one "cut down" a Tree; and on that Tree the Saviour of the world was "lifted up," that He might "draw all men" unto Him. May this miracle be wrought in us all!

For stomach troubles use K.D.C.

Culpable Ignorance.

For the enormous and incredible ignorance that prevails both within and around our own communion, we are in a great degree responsible. And every Sunday-school teacher throughout the land, every district-visitor, every godfather and godmother, ought to feel the keenest shame when they realize how much ignorance there is among their own very families—ignorance of the very simplest ecclesiastical matters; ignorance of the first principles of Churchmanship, or that there are any such principles; ignorance of Church history; ignorance of symbolism; ignorance of almost every doctrine—at least of the secondary and auxiliary kind—"which a Christian ought to know and believe to his soul's health."

Fresh and Brilliant.

Take very fine sand, wash it perfectly clean, and when dry sift it through a fine sieve into a pan. When the sand is deep enough to hold the flowers in an upright position, take some more sifted sand and carefully cover them. A spoon is a good thing to take for this, as it fills in every chink and cranny without breaking or bending the leaves. When the pan is filled solidly leave the flowers to dry for several days. It is a good plan to warm the sand in the oven before using it, as the flowers will then dry more thoroughly. In taking the sand off great care must be taken not to break the leaves, as they are now dry and brittle. Pansies preserved in this way will keep their shape and brilliancy of colour all winter, and many other flowers can be equally successfully treated—anything, in fact, where the full pressure of the sand comes on both sides of the leaf; otherwise they will shrivel. To fill in flowers with cuplike shapes it is better to lay them on the sand and with a small spoon fill in and around each flower. Ferns when preserved in this way have a more natural look than when pressed, and the maidenhair fern looks almost as well as when it is freshly gathered.

Severe Electric Shocks.

It was, recently suggested that suitable instructions should be drawn up and printed to meet cases of severe electric shock, and that cards containing such instructions should be hung up conspicuously in central stations and factories. Dr. W. S. Hedley now gives some concise rules for the guidance of those who have to deal with electric accidents. He says: Cut off the current at once if you know how and if there is an interrupter close at hand. If not, proceed to rule 2, which is: Do not touch the man's body with your bare hands, but, if rubber gloves are at hand, pull him off the

cable by his coat tails, or fold your coat or some such dry article into two or three thicknesses, and use this as a pad to take hold of the body; then pull it away from the circuit and resort to rule 5. Rule 3. If you cannot get him off, raise with covered hands that part of the body which is touching the earth or one of the poles of the circuit. The circuit can then be broken and the object can then be drawn away, and rule 5 can be promptly acted on. Rule 4. If you cannot sever his connection with the wire, make another pad and place it between the ground and that part of the body in contact with the ground and continue your efforts. Rule 5.—Having pulled him away, free his neck from clothing, and treat the case as one of drowning, *i. e.* (Rule 6), open the mouth and take hold of the front part of the tongue with your fingers—covered with a handkerchief, if you have one—draw the tongue forward and gradually let it go back sixteen times a minute. Be sure that the root of the tongue is acted upon and drawn forward. If the teeth are clinched and you cannot get them apart with your fingers, gently separate them with the handle of a pocket-knife or a small piece of wood or cork. Rule 7. Do not on any account allow the bystanders to pour stimulants down the throat until a medical man arrives to take charge of the case.

The Autumn Lane.

A song for the autumn lane  
O'erhung by sumacs and pines,  
Where the spider weaves a tremulous skein  
In a mist of silvery lines;  
And the asters gleam  
By the wayside stream  
And peep through the yellowing vines;  
And the wild mint's prayer  
Floats quaint on the air  
In the shade of the muscadines.

A song for the autumn lane  
Where the withered thistles sigh  
Like weird old folk that dream in vain  
Of love 'neath a summer sky;  
While sweet scents roam  
Through the thickening gloam—  
Flower souls that will not die—  
And the crickets trill  
A dirge on the hill,  
And the dark wind sobs, Good-bye!

Juan Fernandez Island.

It is not generally known that Juan Fernandez—the island on which Alexander Selkirk, the Robinson Crusoe of romance, lived for so many years—is at the present time inhabited. Two valleys, winding down from different directions, join a short distance back from the shore, says *The Melbourne Argus*, and there now stands a little village of small huts scattered around a long, one-storied building, with verandah running its whole length. In this house lives the man who rents the island from the Chilian Government, and the village is made up of a few German and Chilian families.

The tiny town is called San Juan Bautista, and the crater-like arm of the sea on which it is situated, and where Alexander Selkirk first landed, is now called Cumberland Bay. The island is rented for about \$1,000 a year. The rent is paid partly in dried fish. Catching and drying the many varieties of fish and raising cattle and vegetables wholly occupy the contented settlers, and much of their income is obtained from the cattle and vegetables sold to passing vessels. The cattle need no care, and the vegetables almost grow wild. Turnips and radishes, first sown here by Selkirk himself, now grow rank and wild in the valleys like weeds.

There is, also, a race of wild dogs, which completely over-run the island, depending for existence mainly upon seals. They are descendants of a breed of dogs left by the Spaniards.

At the back of the little town, in the first high cliff, is a row of caves of remarkable appearance hewn into the sandstone. An unused path leads to them, and a short climb brings one to their dark mouths. About 40 years ago the Chilian Government thought that a good way to get rid of its worst criminals would be to transport them to the Island of Juan Fernandez. Here, under the direction of Chilian soldiers, these poor wretches were made to dig caves to live in. I

1854 they were taken back again, however, and the caves have since been slowly crumbling away.

The narrow ridge where Selkirk watched is now called "The Saddle," because at either end of it a rock hummock rises like a pommel. On one of these is now a large tablet, with inscriptions commemorating Alexander Selkirk's long and lonely stay on the island. It was placed there in 1868 by the officers of the British ship "Topaz." A small excursion steamer now runs from Valparaiso to Juan Fernandez Island. The round trip may be made in six days, and three of these may be spent on the island in fishing and visiting those lonely but beautiful spots which nearly 200 years ago were the haunts of Robinson Crusoe.

Use Your Own Voice.

It is hard for people to talk when they have nothing to say. The object of speech is to convey men's ideas; but if they have no ideas, what then? Borrowed thoughts, borrowed words, stolen ideas and stolen sermons raise the question whether persons who have nothing to say might not as well wait until their minds are more fertile.

Of all borrowing, the most transparent imposition is when people utter borrowed ideas in a borrowed voice. It sometimes is the case that a person will speak or read, perhaps by the hour, and not in the whole time for a moment make use of *his own natural voice*. He starts with some sort of a false pitch or artificial tone, and then goes on, mimicking, to the disgust of all sensible people. And so soon as persons of any intelligence detect this artificial tone and manner of speech, they are quite likely to infer that the words and ideas are borrowed, as well as the tones in which they are uttered.

If you have anything to say, say it, but say it in *your own voice*. Do not try to talk as someone else has talked; do not undertake to use the tones or gestures of someone whom you have been led to admire. What might be admirable in another person may be contemptible in yourself. Borrowed ideas and borrowed tones are quite sure to be detected some time; and even if no one knows whom you are imitating, the fact that you are acting a part will rob what you say of all weight and interest, and discerning people will say, "How do we know whether he believes what he says or not?" What the world most needs is downright honesty of purpose; for the utterance which comes from the heart of him who speaks goes to the hearts of those who hear. The great secret of effective speaking is to have something to say worth saying, and then to say it in your own natural, honest voice, talking as man with man, and convincing by the power of ideas rather than by the strength of lungs.

The Human Family.

The human family living on earth to-day consists of about 1,450,000,000 souls—not fewer, probably more. These are distributed liberally all over the earth's surface, there being no considerable spot on the globe where man has not found a foothold. In Asia, the so-called "cradle of the human race," there are about 800,000,000 people, densely crowded, on an average of about 120 to every square mile. In Europe there are 320,000,000, averaging 100 to the square mile; not so crowded as Asia, but everywhere dense, and in many places over-populated. In Africa there are, approximately, 210,000,000, and in the Americas—North, South and Central—110,000,000, these latter, of course, relatively thinly scattered over broad areas. On the islands, large and small, there are probably 10,000,000 more. The extremes of the blacks and the whites are five to three—the remaining 700,000,000 intermediate, brown, yellow and tawny in color. Of the entire race, 500,000,000 are well clothed—that is, they wear garments of some kind that will cover nakedness—250,000,000 habitually go naked, and 700,000,000 only cover the middle parts of the body; 500,000,000 live in houses, 700,000,000 in huts and caves, the remaining 250,000,000 virtually having no place to lay their heads.

Sour tempers sweetened by the use of K.D.C.

## An Altar Dedication.

When we before this altar bow,  
Great God of love, Thy presence show;  
Here let Thy glory ever shine,  
Around, amidst this sacred shrine.  
All blessed will be to see Thy face,  
And still more blessed to have Thy grace;  
Lord, linger near this throne; this spot.  
Forgive all sin, remove all blot.  
Make Thou each soul be white and clean,  
Who on the Saviour's bosom lean,  
Then He will say: "Abide in Me,"  
My life was offered up for thee.  
Come, now draw near His mercy-seat,  
The lowly heart He'll kindly greet;  
Tho' He upon the cross was slain,  
Shall this our Saviour die in vain?  
Dear pilgrim, cast thy burden down,  
And from His hands receive thy crown,  
Wings will be given to soar above;  
Where all is joy, and all is love.

Written by a layman, and read by Bishop Coleman at the dedication of the new altar of St. John's Chapel, Wilmington, Del.

## Ecclesiastical Terms.

The derivation of many Church words is unknown to many who often express a desire to know the meaning of certain terms.

The word Canon (Church Law) is a Greek word meaning "rule," like the measuring rule of a carpenter; so the Church Canon is the rule or law regulating the Church. Is there any connection between Canon and cannon? Yes; the carpenter's rule was originally a reed, both straight and hollow; hence, modern instruments of war were called cannon. The word Church comes from a Greek word, meaning that which pertains to the Lord. The English expression was derived from the Anglo-Saxon tongue, into which it was incorporated by missionaries from Constantinople to the Goths. The words Decani and Cantoris, as they apply to our boy choir, designate the two sides of the chancel. In all the ancient cathedrals, the stalls of the Dean (Decanus) were on the right, facing the altar, and the Precentor on the left; hence the two names, Decani and Cantoris. The small table near the side of the altar, on which the bread and wine are placed before consecrated, is called the Credence Table. The word is derived from the Italian *credenzar*, meaning to give credit, and refers to the ancient court practice of having all meals and drinks on a separate side table, where they were tasted by the cup-bearers and carvers before presentation to the king. This was to guard against poison; hence to give credit; and from this, Credence Table, applicable to any small side table.

## One Better than Thirteen.

William F. Goetchins, Esq., contractor and builder, office 552 Seventh Avenue, New York City, writes: "I have suffered from dyspepsia for a number of years and was confined to my house for five months. Have had thirteen New York and Mount Vernon doctors (will name them if necessary) attending me, but failed to get any benefit. I tried K.D.C., and am pleased to say the effect was magical. I have tried probably every known remedy for dyspepsia, and found none to benefit me, until I took K.D.C. I recommend K.D.C. as the dyspeptic's best friend. Try it and prove what I say."

## Causes of Sleeplessness.

Formerly sleep was believed to be dependent on a state of comparative bloodlessness of the brain, and by the condition of the circulation of the blood through that organ the character and duration of sleep was held to be modified. This view is still regarded as correct by physiologists of the present day, but since physiological chemistry has thrown more light on the processes of repair and waste, it has been shown that, in addition to the part played by the blood circulating through the brain, inducing wakefulness or sleep according to the increase or decrease in the rapidity of the circulation and the variation in the size of the blood vessels, the actual chemical condition of the brain cells also serves to determine the existence of sleep and wakefulness. As the formation of clinkers in a furnace reduces the fierceness of the flames and interferes with the

activity of combustion, so the accumulation of fatigue products within the brain cells, formed during the waking hours, tends to induce unconsciousness by reducing the activity of chemical action and interchange between the blood, the vehicle of nourishment, and the brain cell needing replenishment. The healthy alteration of work and rest is thus provided, for the very existence of waste material generated during the activity of the brain cell tends to interfere with the absorption by the brain tissue from the blood of the pabulum necessary to energetic action; but if from any cause the brain is unduly stimulated, whether by emotion, thought, or external impressions on the one hand, or by acceleration of the blood current and increased blood supply through cerebral vessels, then the supervention of sleep will be delayed and possibly prevented for a prolonged period. In this connection, the introduction of exciting drugs into the circulation from without, or the absorption of irritating poisons formed under conditions of disordered digestion, or in consequence of bodily fatigue, must be remembered as fruitful sources of insomnia.

The clergy have tested K.D.C. and pronounce it the best.

## A Great Well.

At Bourne, in Lincolnshire, at a depth of 66 feet, water, impregnated with iron, was encountered, but this chalybeate liquid was excluded as the tubes were carried deeper. Some 12 feet lower the main spring was tapped, and the water rose very slowly up the tube, and it was 24 hours before the water overflowed. As the depth increased, so did the volume of the ascending current; and by the time the well had reached the depth of 100 feet, the flow was 1,300 gallons per minute, or 1,872,000 gallons per day.

Although this was an enormous flow, yet the engineers thought that by going a little deeper a still larger supply would be available. Numerous cases are on record where, under similar circumstances, the deepening of the well has resulted in complete failure. It will be readily understood that in such instances increased boring has carried the well through the non-porous rock upon which the water-bearing layer rested, thus allowing the water to escape. With the Bourne well, however, the deepening of the bore hole had the desired effect, for at a depth of 120 feet the outflow increased to 1,800 gallons per minute, or no less than 2,592,000 gallons per day.

## Amorites and Hittites.

There is, I think, some evidence that, in the earliest times, the great centre of native civilization was in the Lebanon, and not in Southern Palestine. The Phoenicians had ports and fleets long before 1,600 B.C. in this part. The Amorites lived in the Lebanon Mountains, and the Hittites held all the plains near the Orontes, from Kadesh to A'eppeo and to Carchemish. Remains of their art have been found by Burckhardt at Hamath, and by Sir Chas. Wilson and others in Northern Syria; and this region is full of deserted mounds, some 40 feet high, which conceal unknown treasures of antiquity. The sites in this region which require exploration—and which others will soon explore if we do not—include especially Kadesh itself, Arpad and Carchemish.

I do not think we should confine ourselves between the limits of Beersheba and Dan; for the kingdom of Solomon reached to the Euphrates; and the "Land of the Hittites" (often mentioned in the Bible) is quite as important for Bible study as is Southern Palestine. Our limits, I think, should be drawn from the Egyptian boundary to the foot of the Taurus; and the most promising sites are to be found in the plain of the Orontes, east of Lebanon. In Lebanon itself, inscriptions of Nebuchadnezzar are cut upon the rocks; and the Assyrian conquerors, returning from their expedition to Egypt, left monuments at Beirut and Samala, describing their distant victories. The Egyptians set up statues at Tunep, near Arpad, and it is quite possible that in this region we may yet recover texts which will tell us of the conquest of Jerusalem by the northern enemy, or early inscriptions, even of the time of Solomon.

## Hints to Housekeepers.

**ROAST DUCKS.**—Draw the ducks, wash quickly in cold water, and put into the body of each bird two tablespoonfuls of chopped onion and one cupful of chopped celery. As this stuffing is put in only to flavor the ducks and is not to be served, the green stalks of celery will answer. Truss, dredge with salt, pepper, and flour, and put into the pan with a little water. The oven should be very hot. Roast from ten minutes to half an hour, according to taste, with occasional basting. Serve very hot, with brown, olive, or orange sauce.

**TOMATO JELLY.**—Break firm ripe tomatoes into pieces and stew with a little water as will keep them from burning. Strain through a jelly bag and add one pound of sugar to each pound of juice. Boil till it jellies. Serve with roast meat.

**Dr. Fowler's Extract of Wild Strawberry** cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 25c.

**SPICED TOMATO.**—Use four pounds of ripe fruit, two pounds of brown sugar, one pint of vinegar, one half-ounce stick cinnamon, and one-quarter ounce of whole cloves. Make a hot spiced syrup and cook tomatoes; take them out, and cook the syrup slowly till tomatoes are cool. Then return to the syrup and cook ten minutes. When cold put in jars. The syrup must be as thick as molasses before pouring over the fruit. Seal, or tie up carefully.

**CHICKEN A LA TERRAPIN.**—For every pint of chopped chicken allow three tablespoonfuls of butter, one cup of cream and three hard-boiled eggs; rub them together until smooth, add to the chicken with the cream, and stand over a moderate fire until heated. Add the whites of the eggs pressed through a sieve and the yolks rubbed to a paste with two tablespoonfuls of cream; stir this into the chicken and let it come to the boiling point. Season with salt and pepper and chopped parsley. The proportions given above make a very rich dressing.

*Dear Sirs,*—I have used Yellow Oil for two or three years, and think it has no equal for croup. MRS. J. S. O'BRIEN, Huntsville, Ont.

**INDIAN CHUTNEY.**—Three ounces salt, one pound brown sugar, one ounce garlic, one-half pound raisins, one-quarter ounce cayenne, six ounces preserved ginger, juice of four small lemons, six wineglasses of vinegar, and ten large apples. Pare and cut up the apples and boil them in the vinegar till quite soft. Shred all the other ingredients very finely, and mix the lemon juice and sugar together. Mix everything together, and simmer for one hour. Keep in a dry place; the warmer, too, the better. The chutney is ready for use in six months' time.

Pickled cabbage is a favorite accompaniment of cold meat, and one of the nicest of home-made pickles. To make it choose some fresh-cut pickling cabbage and cut them into thin shreds, removing the stalks. Place the shredded cabbages on a flat dish and sprinkle them with salt and let them stand in a cool place for three days. Then fill the jars with them and pour over till it covers them boiling vinegar, in which has been boiled for a quarter of an hour a handful of whole mixed spices. These spices are put into the jar with the vinegar. The pickle should be tied down with a bladder, or brown paper will do if fastened on securely. It will be ready by Christmas time.

A home preparation for whooping cough among children is as follows: Take one ounce of garden thyme, pour one pint of boiling water upon it, let it draw for 20 minutes, then strain and sweeten it with a little sugar. The dose of this preparation is from one to two teaspoonfuls every hour or two, according to the age of the child and the severity of attack. This may be along the same lines as the famous syrup of red clover for this exhausting yet usually harmless malady.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favourite for over 40 years.

**Children's Department.**

The Golden Geese

I.

"I wish I had a goose that laid golden eggs!" said Norah, throwing down her book, and clasping her hands energetically.

"Don't talk nonsense!" said the mother.

"What wouldst do with the gold, lass?" said the father.

"I would buy myself a white frock, and a blue sash, and a hat like the squire's daughter; and a silk gown for mother, and a coat with a velvet collar for you to wear on Sundays, father."

"That would take only part of a golden egg," returned the father. "Go on, lass, and then we shall know all thee wants."

Norah drew closer to her father, and looked gravely up in his face.

"A donkey-cart for mother to go to market in, a carpet for the room, curtains for the windows, lots of beautiful flowers and fruit in the garden, and nothing to do. I should sell the eggs, and get so much money that you never need do any more work."

"Thank thee, lass, thank thee; it sounds very grand. Wife, dost hear what Norah is going to give us?"

"Aye, if wishes were horses beggars would ride!" returned the mother. "I wonder at thee, father, for encouraging the lass in her folly. Come, Norah, get the table ready for supper; the lads will be in from the fields before long, and they'll be hungry enough, I dare say."

Scarcely had she spoken when the gate swung open, and the two lads appeared, one of them carrying something very carefully in his hat.

"A present for you, Norah! Guess what it is in three guesses. Now!"

Norah sprang forward. "Is it a bird?"

"No."

"One of Mrs. Lovell's plum-cakes?"

"No."

"A goose's egg, perhaps," said the father, laughing.

**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.

**It Is Not What We Say**

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"Oh you shouldn't have spoken!" said Tom. "I wanted Norah to guess. But it's not one egg. Farmer Lovell has sent her six eggs; and he says if she will get the old hen to sit upon them she will have six as fine young goslings as need to be."

"Why, Norah, you're in luck," said the father; "and it will be hard, if out of six geese there should not be one to lay golden eggs for us."

"Golden eggs!" exclaimed Tom, in surprise.

"Ah, lad, thee dost not know all the fine things that are coming to us," returned the father, laughing; whilst Norah's cheeks grew red, and the mother said, "Father's making fun, lad."

II.

The old hen sat upon the eggs, and in due time the goslings straggled forth, and Norah began to build castles in the air. She did not expect that any of the birds would lay golden eggs—she knew that could only happen in fairy tales—but she looked forward to the time when her geese would sell for at least seven-and-sixpence each, which would be two pounds five shillings, which, in Norah's eyes, seemed a little fortune.

And the goslings grew and grew, and became fine fat geese; and Norah lost sight of the golden eggs in the interest she took in the living creatures, who were so tame and so sensible. For as to thinking that geese are stupid, that is all a mistake, as people find who have much to do with them.

III.

One sunny afternoon Norah sat knitting by the river side, whilst her geese were swimming and diving to their hearts' content, when Farmer Lovell passed by. Norah jumped up. "Aren't they beauties?" said she, pointing to her geese, "I can never thank you enough for them."

"Make a good use of them," said the farmer, patting her on the shoulder; "but that I'm sure you will do; the daughter of a good father and mother need not be told that." And he went his way. And Norah fell to thinking of what he had said, and as she did so the visions of blue and pink ribbons, and stylish hats, vanished away, and

a sudden sense of the responsibility of having possessions of her own began to press upon her.

"I think the geese are making me wise," said she, unconsciously speaking aloud.

"Then they will be golden geese," answered a voice at her side.

"Oh, father! Did you hear what I was saying?"

"Only a bit of it."

"It's a great thing to have property," said Norah, "and to know what to do with it. It makes one feel older, and it's a weight as well as a pleasure."

"Why, lass," said her father, "the geese have taught thee a lesson thy mother and I failed to teach thee!"

IV.

The older and fatter the geese grew the more important Norah felt. She and Tom had many consultations as Martinmas drew nigh, and at length it was decided that the time had come for the geese to be sold.

"I'm sorry to part with them, Tom, but they must go. I must have the money."

"What for?"

But Norah screwed up her mouth, and shook her head. She had her own plans, but she was not going to tell them.

"I wonder if they would bring seven shillings a-piece," said she.

"Here's Farmer Lovell coming, maybe he can tell us."

"I don't like to ask him," answered Norah.

But Farmer Lovell anticipated the question, for his first words were, "Well, Norah, if you're willing to sell your geese I've got a good customer for you."

Norah looked up, her eyes half filled with tears, for now that it came to the point, she found that she was very fond of her geese.

"Eight shillings each," continued Farmer Lovell; "it's a high price, and, though poultry's dear, you are not likely to get such an offer again."

"She'll sell them," said Tom.

"Let your sister speak for herself."

"Yes, thank you; I have made up my mind to sell them," said Norah, "and I'm much obliged to you for—"

And here Norah burst out crying.

"What a queer girl you are!" said Tom.

But Farmer Lovell patted her on the shoulders, saying, "I understand, child, and I'll send for them to-night."

That evening the geese had an extra feed of green meat from Norah's hand, an extra pat on the head for good-bye; and when Norah went to bed at night she put her two pounds eight shillings under her pillow, and cried herself to sleep.

"What will she do with it?" asked Tom.

"You'll surely not let her spend it all as she pleases," said the mother.

"Leave her alone," said the father; "the golden geese have been talking to her." The mother lifted up her hands, but said nothing.

V.

The next morning Norah came down to breakfast pale and quiet, and ate her bread and milk in silence, and when her brothers had gone off to work she sat down beside her father, and asked, "what's the fare to Cloverdale?"

"Cloverdale! What put Cloverdale into thy head, lass? Art going to be a traveller? Let me see, third class would be about ten shillings, I fancy."

"Ten shillings there and ten shillings back, and ten more would be thirty. Father, I want you to go to Cloverdale, and bring grandmother to see us all."

The father gave a start. "What put that into thy thoughts, lass?"

"Grandmother said in her letter she would like to see you once again before she died; and as I minded the geese down by the river I thought of Joseph in the land of Egypt, and how his old father longed to see him; but I knew that you could not afford to send for grandmother as Joseph sent for Jacob; and then all at once it came to me that the geese would manage it for us."

The father was silent for a while; but he drew Norah closer to him, and kissed her; then he spoke, "Dost hear the lass, mother? Wasn't I right? and haven't the geese been as good as if they'd laid golden eggs for her?"

"Better," replied the mother, "thou art a good lass, my daughter, and thy father shall go and satisfy the desire of his heart—to see his mother again in the land of the living. It will do us more good than if thou couldst buy a dozen silk gowns and fine coats."

VI.

And the father went, and the grandmother came; and as they sat round the blazing fire, full of happiness and joy, no heart was lighter and happier than Norah's; and when her grandmother laid her hand upon her head, and said, fondly, "Bless thee, my child, for this great happiness; the remembrance of thy good deed shall return to thee again and again, like refreshing waters!" Norah felt as if one of the patriarchs had pronounced a blessing.

"Amen!" said the father. "The golden geese have done their work well!"

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the ducks, wash quickly into the body of each bird pped onion and one cup. As this stuffing is put in and is not to be served, ery will answer. Truss, and flour, and put into r. The oven should be an minutes to half an with occasional bastings. n, olive, or orange sauce.

firm ripe tomatoes into little water as will keep rain through a jelly bag r to each pound of juice. with roast meat.

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— For every pint of ree tablespoonfuls of 1 and three hard-boiled atil smooth, add to the and stand over a mode- l the whites of the eggs l the yolks rubbed to a uls of cream; stir this it come to the boiling id pepper and chopped iven above make a very

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ounces salt, one pound arlic, one-half pound cayenne, six ounces our small lemons, six ten large apples. Pare oil them in the vine- l the other ingredients mon juice and sugar together, and simmer y place; the warmer, y is ready for use in

ite accompaniment of e nicest of home-made ome fresh-out pickling thin shreds, removing ded cabbages on a flat rith salt and let them hree days. Then fill our over till it covers which has been boiled ndful of whole mixed t into the jar with the e tied down with a ill do if fastened on y Christmas time.

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found out. It was so compact and well filled that it would roll across the table without getting out of shape, though it contained eight little mice that were naked and blind. This well-filled cradle, a striking instance of the efforts of instinct, was found in a wheat-field, suspended in the head of a thistle.

Though the harvest-mice hang their nests up amidst the straws of the standing corn, above the ground, yet in the winter they burrow deep in the earth, and make warm beds of grass. Their favorite home, however, seems to be in the corn ricks, into which they are carried at harvest.

A neighbour housed an oat rick lately, under the thatch of which were assembled nearly a hundred, most of which were captured; and some I saw. I measured them, and found that, from nose to tail, they were just two inches and a quarter, and their tails just two inches long. Two of them in a scale weighed down just one copper half-penny.

**The Village Blacksmith.**

The village blacksmith is at work, making and mending and altering. How the children love to peep into his smithy of an evening as they are returning from school. The red glare of the furnace is so attractive, and the whole place looks so strange and wonderful, that Bobby's eyes are wide open as he peeps over the low door.

What does the blacksmith do there? Oh, all sorts of iron work. He makes and mends the iron rims of the cart-wheels, and every kind of iron instrument; he makes and mends horses' shoes, and nails them on to the horses' feet, that they may go comfortably along the hard roads.

How exciting it is to the children to watch the man blowing the huge bellows, making the flames leap up and roar, till the horseshoe in the fire is at white heat; then to see the blacksmith with his tongs lift the shoe on to his anvil, and with his heavy hammer beat it into the required shape, while the red sparks leap out in all directions!

No wonder the children like to watch; and the blacksmith is very kind, and has many merry words for his young visitors.

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