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September 15.—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings ix. 2 Corinthians vii. 2

Evening.—2 Kings x. to 33; or xiii. Mark xii. 35 to xiii. 14

APPROPRIATE HYMNS for Fourteenth and Fifteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 320, 322, 554.
Processional: 84, 302, 352, 273.
Offertory: 234, 251, 365, 523.
Children's Hymns: 162, 194, 334, 574.
General Hymns: 262, 278, 286, 353, 354, 479.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 323, 553.
Processional: 3, 166, 241, 393.
Offertory: 227, 271, 295, 306.
Children's Hymns: 175, 329, 385, 575.
General Hymns: 24, 193, 236, 257, 532, 540.

FOURTEENTH SUNDAY AFTER TRINITY.

FAITH; HOPE; LOVE.

We do not here simply pray for the gifts of faith, hope and charity, but for the continual growth and "increase" of them in our hearts. We believe in God. As we saw last Sunday, we cannot even begin to serve Him without faith, but our faith must grow and increase until it leads us to serve Him more and more truly; until it makes the unseen heavenly things as real to our hearts as the things of this world are to our eyes; until it is to us "the evidence of things not seen" (Heb. xi. 1). And surely such a faith as this—an unshaken belief in the love of our Heavenly Father, and in the promises He holds out to us—will not only help us to serve Him, but will be the best comfort and support in all trials here, the best safeguard against all temptations. It is "the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16). We hope for eternal life—that inherit-

ance of which we spoke last Sunday; but our hope needs to "increase" until it grows so strong and sure that we spare no effort to obtain the thing we hope for. A man who is striving for a prize, as his expectation of winning it lessens, will strive less and less earnestly—he may still wish for it very much, but as hope dies out he will lose heart, and, by and by, cease to strive at all. That is the difference between *wishing* and *hoping*. We may wish for things quite out of our reach, but we do not hope for things we never can get. Thus, we have great need to pray for the increase of the "hope that maketh not ashamed" (Rom. v. 5), and which, as it grows and strengthens in our hearts, will keep us from growing "weary in well-doing," and encourage us daily to "run with patience the race that is set before us" (Heb. xii. 1). Above all, love must increase until we come to love God above all things, and our neighbour even as ourself. "Now abideth faith, hope, charity, but the greatest of these is charity" (I. Cor. xiii. 13).—"greatest" because "charity never faileth." In heaven, faith will be lost in sight; we shall no longer need to hope, for the thing hoped for will have been attained; but love will endure. Let us, then, earnestly pray that it may increase in our hearts, for we are practising here on earth a lesson that will be perfected in eternity; beginning here the work that we shall carry on for ever; training ourselves in that which is not only to fit us for heaven, but which will be our occupation there. "The greatest of these is charity." Love to God, love to each other, is a foretaste of heaven itself.

OUR PICTURES.

This week we give our readers two pictures which we hope may prove interesting. One represents the Bishops of the Provincial Synod of 1877, and the other the Bishops of the Synod of 1895. The great change which has taken place will be perceived at once. The Archbishop of Ontario alone remains among the Bishops of today, and of the Bishops of 1877, all have gone to their rest except the Archbishop and the then Bishop of Huron, who now resides in England.

THE PROVINCIAL SYNOD.

If there are no extremely critical questions likely to come up before the Provincial Synod at this meeting, yet several of the subjects arranged for discussion are of no small importance. And even if nothing of immediate moment were to be considered, yet the very meeting itself—the assembling of the Fathers of the Church and the leading presbyters and laymen of our communion for common prayer, common counsel, and common resolve, must be fraught with consequences which man cannot estimate. There are some matters on which we may take courage. Party dissensions are little likely to disturb the Synod. Every day men are getting more and more willing to live and let live. We hope this is not because they hold less firmly their own convictions and principles. There is, of course, a danger in this direction; and if that were the explanation of the change, it would not be wholly a matter of congratulation. But we have no reason to adopt such a view of the case. We believe that there is a growing conviction that our points of agreement are real and important, and that our differ-

ences are at least of much less consequence; and besides we have come to know that truth wins in the long run, and if the Most High can bide His time, we may be content to do so. If we may judge by some of the Diocesan Synods of this year, there is another reason for hope. Loquacity was decidedly on the decrease. It has been the curse of all our Synods. Everybody dislikes it and laments it; yet many were in despair. Now, however, there is a prospect of an improvement. If only we could pray more and work more and talk less, what unspeakable benefits would accrue to the Church! Several subjects of importance are coming up; they are hardly burning questions in any sense of the word. But they have some warmth and vitality in them for all that. There is the question of the ecclesiastical provinces, what their boundaries shall be, and whether any present attempt shall be made to alter them; the question of the relation of the Diocesan Synods to the Provincial Synods and to the General Synod of the Dominion, the increase of the Episcopate—and, we were going to say, the question of religious education; but we do not see this in the programme. Perhaps we have overlooked it. Now there are two points of view from which most of these subjects may be regarded—that of pure abstract principle, and that of opportunism. Now both of these are perfectly respectable theories, although very often extreme thinkers and partisans cannot be got to regard the matter in this light. Any number of illustrations of our position might be found. We might take the laws of the State as an example. They have been passed from time to time throughout many generations, and we are fairly contented with the result. Yet no one, or hardly anyone, will contend that because a certain law is good and rests upon a sound principle, therefore it might as well have been passed a hundred years, as five or ten years ago. We are all agreed that there is a time for doing a thing, as well as a principle underlying it. Now, with respect to the dividing of the Church into provinces, generally coinciding with the civil divisions of the country, we have no doubt whatever that this is the best thing to be done, that it will be done, and that before long; but whether all things are ready for the doing of it right away, we cannot tell because we have not the requisite information. Doubtless much of this will be afforded at the Synod. So with regard to the increase of the Episcopate. No one who believes in the Episcopate at all can doubt the desirableness of increasing its working strength. We are informed that several of the bishops are at the present time grievously overworked. If this be so, it must be most injurious to the interests of the Church. An over-worked man cannot perform his duties effectually. Moreover, if a bishop is unable to visit a parish, when it is languishing, to stir it up, when friction has arisen, to throw oil on the troubled waters, then incalculable evil must result. Of course we cannot have more bishops until we can pay them—and there is the difficulty of getting money. There seems to be some jealousy of the interference of the General or Provincial Synod with the Diocesan Synods. Surely such a feeling must be without foundation. The powers of the Diocesan Synods are defined and protected by law, and cannot be meddled with unless legislation is obtained. The higher synods, therefore, can only

hold the place of counsellors. In passing we may remark that, when the number of Archbishops is increased, some better way of designating may be found than that of giving their title from the See which they happen to occupy. Such a peripatetic nomenclature of Archbishops is unknown to the Church, and is a very undesirable innovation. It might be well—if we cannot agree upon the old method of making one See permanently the Metropolitan See—to let the Archbishop keep his title of bishop, derived from his own See, and have a title of Archbishop from a larger area. For example, the same prelate might be Bishop of Kingston and Archbishop of Ontario. We have left ourselves no space to speak of other things, but this we may do more wisely when we have listened to the words of the members of this sacred Synod. May they have the blessing of God; and may their work for this Church appear speedily and after many days!

out? We doubt if the missionary is sufficiently held in honour, and yet there is no man who deserves it more. He has hard toil, a great deal of unclerical labour to perform; he has few books and little money, besides a large number of disadvantages to put up with unknown to his clerical brother in a town or city. Of course there are some compensations, and he generally very cheerfully makes the most of them. Sometimes, also, either from youthfulness, or inexperience, or temperament, he may find himself not altogether suited to his particular field of labour, and this through no fault of his own. His whole life may be saddened with a feeling of discouragement and sense of failure. We have a right to expect from him good, earnest work—we mean much teaching of Church doctrine and regular and reverently ordered services; we do not judge a man's success by the crowds he may gather together, but we have also the duty, in some substantial way, to

Such men might associate with themselves one or more clerical brothers, to assist in carrying on the Church's designs. Every missionary should be made to feel that he is keenly watched with kindly sympathy, and that his reward in due time is sure to come. It is most damaging in every way that a man should be allowed to think that because he gets on well and works his mission quietly, he is to be forgotten and left there for life. Let the good workers be promoted, let the bad ones, if there be any, change their ways, or be made to leave. A more thorough method of work may require more funds, but may we not hope to obtain better results by this greater carefulness, and may it not be a better course to have, if we are really forced to it, fewer missions, and have them worked more successfully and upon improved plans. For our part we believe it would, and that the spectacle of real success would so stimulate liberality that in the end we should have more mis-



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THE HOUSE OF BISHOPS OF THE PROVINCIAL SYNOD, HELD IN MONTREAL, SEPTEMBER 12th, 1877.

MISSIONS AND MISSIONARIES.

The successful prosecution of the missionary work of the Church is of paramount importance. Its progress is eagerly watched by all earnest Church people, and where it is made calls forth their keenest interest and most generous sympathy. This implies, of course, that information has in some convincing way reached them. The question has never, strange to say, seemed to us to have received the full consideration it ought to have done at any of our Synods—we mean, the kind of consideration. Money grants may have been discussed, and missionaries may have had painful experiences with mission boards upon this subject, but apart from money, concerning which a missionary should have no anxiety, where has a Synod discussed to the full the wisest method of accomplishing the desired end, and then determined that no want of money shall prevent its being carried

show our appreciation, and make full application to him of St. Paul's teaching, "Let the elders that rule well be counted worthy of double recompense." Are we not right in saying that our methods of doing mission work need an entire overhauling. Men of experience and learning should be encouraged to undertake it. The cruelty of sending a youth in deacon's orders, fresh from college, without experience and poorly trained, should be put a stop to. The missionary should not be expected to make bricks without straw. He should be supplied with the necessary means and appliances, with Church literature, and assisted, where possible, in establishing schools and in procuring teachers. He should be in priest's orders and chosen carefully for his especial work. He should be encouraged to avoid matrimony, and keep himself free from all hindrances and anxieties not pertaining to his spiritual office.

sions and more missionaries. A difficulty which ever meets Church effort is, that wherever she shows increased activity, the sects make tremendous and not always very honourable exertions to stultify her influence. This we should expect, and consequently would be prepared to exercise patience and give them who are working a reasonable time to produce the fruit of their labours. It is not showy and quick and only apparent results we desire, but solid growth, and a real, though perhaps slow development to a higher plane of the lives and morals of the people amongst whom they minister. We should be willing to wait long for the coming harvest, but we should expect to see some signs that it is coming.

—Take care of your secret life. Let it be such that you will not be ashamed to read it at the last great day.

NOTES ON PREACHING.

NO VI.—THE AIM OF THE PREACHER.

It is not unusual with writers on Homiletics to begin with the subject with which we are ending. And such a plan has considerable advantages. It is when we remember the aim of preaching that we shall be most safely guided in seeking for the best methods. On the other hand, there are some advantages in taking this subject last. It will enable us to look back upon the ground which we have traversed, and make a survey of it from a right point of view. Bishop Carpenter speaks of the aim of the preacher as being twofold, to influence public opinion and to influence men—to win souls for God. The latter is the subject which he discusses almost exclusively in

response which is deeper than any mere popular movement of public opinion, the response of the heart, the life, the character. He seeks not the applause, but the souls of men."

1. First of all, then, the Bishop insists on the importance of keeping this aim in view. "The consciousness of purpose in our work exercises a strong and healthy influence upon us. The student knows that to study without discovering the purpose of a writer, is to lose the value of his teaching. We are like mariners on the ocean without a compass." Now there are certain influences which have a tendency to obscure this aim. Some of these he thinks it hardly necessary to dwell upon—such as the criticism or the flattery of men. These are obvious enough. But

not methodical in his work will waste a great deal of time, and will probably often leave a considerable amount of his work undone. But when method becomes a mere mechanism, it becomes a hindrance instead of a help. And a refusal to get out of our ruts and to adopt new methods may sometimes be a sign of decay of vitality. "Earth's laws are dead laws," said the Chinese sage, "but heaven's laws are living laws." The sign of intellectual vitality is often seen in the capacity to employ various methods to attain one end. Dulness or indifference is content with one way.

3. There is the *spirit of clericalism*. It is a spirit which hinders not the clergy alone, but men of other vocations. It is the spirit of professionalism, which, in various ways, interposes a barrier



Huron. | Quebec. | Nova Scotia. | Fredericton. | Toronto. | Archbishop of Ontario. | Montreal. | Niagara. | Algoma.

THE HOUSE OF BISHOPS OF THE PROVINCIAL SYNOD, HELD IN MONTREAL, SEPTEMBER 11th, 1895.

his last lecture, yet the other is not without importance. He quotes the late Earl of Carnarvon's remark that there is no greater force known than that of public opinion, and we may quote a greater, even the illustrious Pascal, who adopted as his own the saying of an unknown Italian writer: "Opinion is the Queen of the World." To make opinion, then, is to take part in the government of the world. "By invoking the powers of thought, conscience, and love, public opinion can be reached." But the preacher has a work not perhaps greater than this, but more immediate. "More than public opinion, he will wish to influence men. He does not seek to be popular. He seeks to draw men within the sacred circle of truth and righteousness. He is to seek that

there are others not so obvious, and therefore more likely to be overlooked.

1. There is the *monotony of work*. Every beginner has upon him a sense of freshness. But this has a tendency to wear off. We fall into the routine of our various kinds of work. A preacher who was a successful evangelist once said he thought the first mission he took was the most successful. He knew very little about the technicalities of the work; but he had a sense of a call and a mission which was never again quite so fresh. It is of the first importance that the preacher should watch against the growth of a spirit which may result in a kind of indifference.

2. There is the *tyranny of method*. Of course method is good and necessary; and a man who is

between the minister and the people. It may appear as dogmatism, or intellectualism, or officialism.

(1) *Dogmatism*. It is said that people are impatient of dogmatism. But the word has two meanings. It may mean impatient of *dogma* (definite doctrinal statement); and, in spite of Ritschl and all his army, we must maintain the necessity of dogma. But dogmatism means also the positive and emphatic statement of opinions which are insufficiently supported by reason and argument. *Sic volo, sic jubeo*. This is a spirit which is very apt to grow on men who rightly feel that they have entrusted to them principles and doctrines which are not open questions. The necessary assumption that the fundamental prin-

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ciples of the faith cannot be questioned may lead to the like assumption with regard to many propositions which are only private opinion. And then again there is another form of the evil—the preaching of mere doctrine without showing its bearing upon life and practice. Archdeacon Hare truly remarked: "As art for mere art's sake ends in depraved taste, so mere theology ends in depraved religion." And Bishop Carpenter says that whilst we shall be in earnest in maintaining principles, we must strive to make them principles of life.

(2) *Intellectualism.* Here also is a snare. The preacher must be a student, given to reading and to thought. And here there are many temptations—not merely to dwell on the theoretical aspects of religious truth, but to be led aside into ingenious speculations. The best way to avoid this error is to keep in view the aim of his work, and to consider the natural effects of his methods.

(3) *Officialism.* This is the magnifying of the preacher's office in the wrong way. We shall see that there is a right way—a way by which the office may be commended before God and man. But he "brings his office into contempt who presumes on his official position to claim respect for his absurdities, and who delights to throw into ludicrous prominence his little brief authority. The truth is that egotism easily creeps under the cassock; and a clergyman may make himself and his position the centre of his thoughts. He may judge everything by its bearing on his office and authority. But if he does so, he will find that his office is dishonoured, and his authority will be flung to the winds. Happier is he who keeps in mind the end of the ministry, and thinks of himself as the servant of God, set for the help of the world. He will remember that his work is to win men to righteousness and to God. All his thoughts will revolve round this centre. All events will be measured by reference to this object. Self will be less and less; God will be more and more; and his joy will be in any labour, necessity, or distress, which will make righteousness and the love of God known and obeyed by men."

ii. The Bishop next bids the preacher realize his authority, and this in various ways:

(1) Realize that it is bestowed upon you for a purpose. It is for edification. It is not the preacher's business to fling out denunciations or hurl anathemas. We must have compassion on the ignorant, and those who are out of the way. And then make it real by using all power and patience in the doing of the work, so that it shall not be necessary for the preacher to assert his authority. It will be conceded by the hearer. "When authority is formally and ostentatiously claimed, it is as often as not denied. On the other hand, when authority has once been won by having made itself real, it is admitted without being claimed."

(2) *Knowledge of men* is indispensable for the work of the preacher. "He is a poor fisherman who has not studied in some sort the ways and habits of the fish he seeks. He is a poor parson who does not understand something of human nature." In a general way this is gained by years and experience; although one man often has more insight than another. Great preachers, like Chrysostom,

have generally possessed a profound knowledge of human nature. Only he who knows men can speak to men. Such knowledge may be acquired in two ways: (1) by books; (2) by study of men.

(1) *By study of books.* First the Bible, then Church History and Theology; but also general history, biographies, poets and dramatists. "Sophocles, Terence, Shakespeare, Moliere, Goethe, may be our helpers in this study." There are very few men who have much knowledge without being students of books.

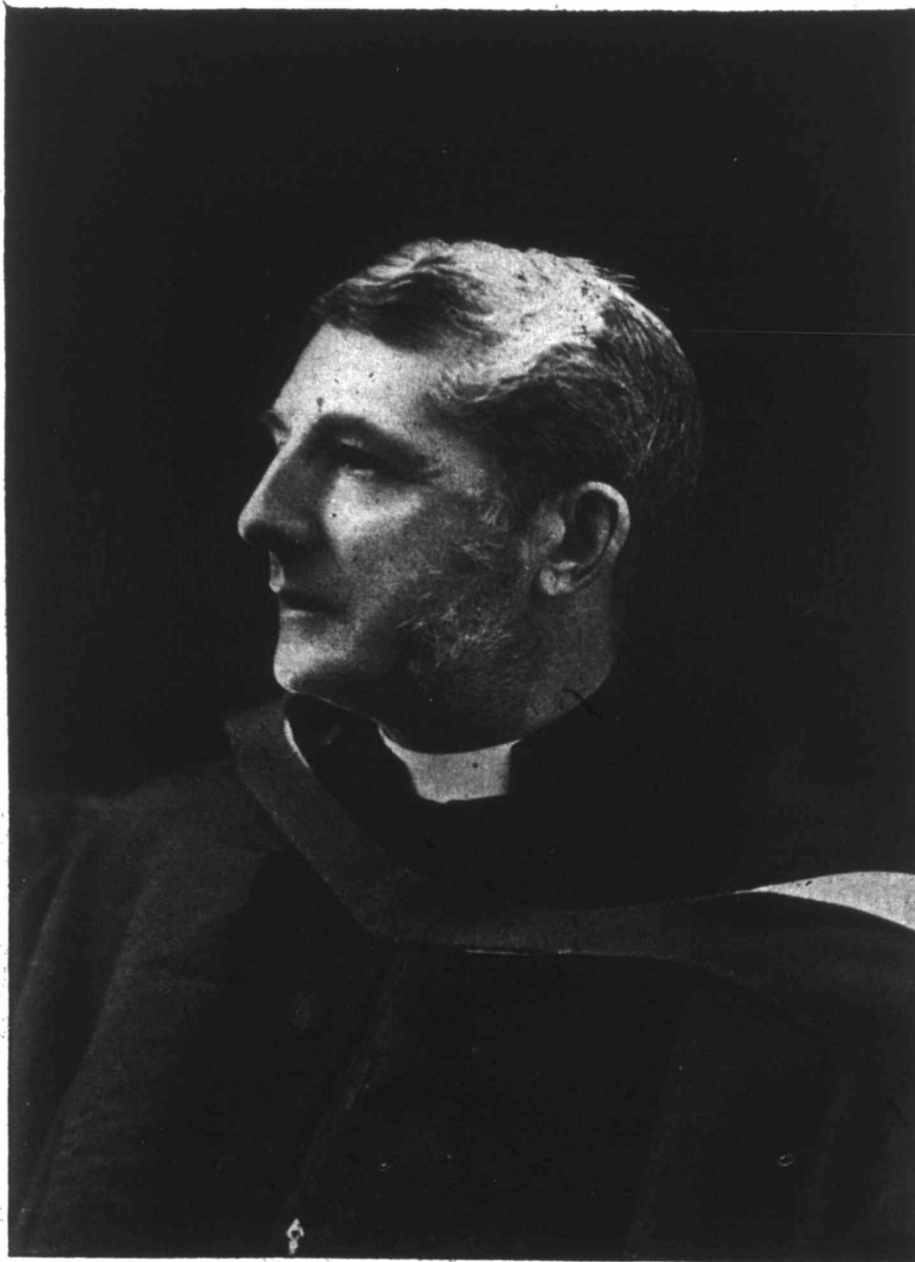
(2) *By study of men.* A great portrait painter says that the way to paint a good portrait was to understand the man he was going to paint. And the preacher should "understand man and men." He should know humanity and he should know his own people. These two kinds of knowledge will go together. And one starting point will be found in the *knowledge of self.* When Massillon was asked where he had obtained his

simple men, you will have no reason to doubt the power of God in the nineteenth century."

VERY REV. JAMES CARMICHAEL, M.A., D.C.L.,
DEAN OF MONTREAL, ETC.

Tradition says that Dean Carmichael, Canon Dumoulin and Bishop Sullivan came to Canada together, and the dates of ordination show some such synchronism. The Dean is second son of the late James Carmichael, Clerk of the Crown for the County of Tipperary. Mr. Carmichael was ordained by the Bishop of Huron (1859), and during his ministry in that Diocese he built three churches. His next appointment was to St. George's, Montreal (1868), where for ten years he laboured in association with Dean Bond: In 1878, Rev. Mr. Carmichael accepted the rectorship of the Church of the Ascension, Hamilton, Ont., and just then, by the resignation of the Metropolitan, Dean Bond became Bishop of Montreal, and in 1882 Dr. Sullivan, his successor at St. George's, accepted the arduous post of Bishop of Algoma. On his promotion, Mr. Carmichael was called to the charge; and his zeal and eloquence have greatly aided in the extension and practical power of the Church. By the advancement of Dean Baldwin to the Bishopric of Huron (1883), the Deanery of Montreal became vacant. "The Dean of Montreal ranks first among the Presbyters of the Diocese, and he is the Bishop's representative, and chairman of the Synod, in case of the Bishop's absence or death." "We have known Dean Carmichael for many years (continues Bishop Bond in his Synodical charge, 1884), and we value him as well for his talent and energy, as for his integrity, zeal, and piety. Whatever may be the influence of the Bishop, his rights are few. In return for affectionate sympathy, real labour, and unswerving loyalty on the part of his clergy, the Bishop has nothing to bestow beyond rank without emolument. What therefore may seem to some mere titles of little import become, from force of circumstances, marks of the Bishop's esteem, confidence, and respect."

Three years ago, Dean Carmichael was chosen Prolocutor of Provincial Synod, and in 1893, at the first session of the General Synod of the whole Dominion of Canada, held in Toronto, he also received the appointment of Prolocutor, so that at present he holds the double position of Prolocutor to both Synods. Dean Carmichael took a prominent part in the effort to obtain Degree-conferring power in Divinity for Theological Colleges, an effort meant to benefit the Colleges, and also to heal differences that existed between the Colleges and the Church Universities. This effort, since freely acknowledged to be beneficial to the Church as a whole, is now a *fait-accomplis*. Montreal being the Metropolitan city, surely deserves a Deanery somewhat commensurate with its ecclesiastical distinction: Dean Carmichael is thus not only Dean of the Cathedral, but also acts as Chairman of the Deanery of Montreal, a district which comprises thirty parishes and missions. In relation to Church extension, Dean Carmichael has long held a prominent place: St. George's Y.M.C.A. has for a long term of years furnished active, earnest, and pious workers, who have set on foot mission services in the suburbs which have ultimately built up into permanent parishes, e. g., St. Jude's, St. Matthias', St. Simon's, deserve special mention. The Dean's talents as a lecturer have in past years frequently been given to further any benevolent object, and as a lecturer to men and young men he has achieved marked success. The offertories of St. George's congregation during the past twelve years have greatly increased: "The envelope system has the great advantage over the house to house collection of being presented in the Church, at the time of wor-



THE VERY REV. DEAN CARMICHAEL, D.C.L., MONTREAL.

knowledge of human nature, he answered: "By the knowledge of myself." The Bishop then insists upon the preacher dealing with the conscience and the heart. "Truth without tenderness misses the mark. Remember St. Augustine's precept, '*magis monendo quam minando*,' by admonition rather than by threatening."

iii. There is only one thing more: *Have faith in your message.* He points out the danger peculiarly present in these days. "Under the plausible plea of new methods, all sorts of doubtful expedients are tried. The man having no message from God to give, essays desperate, perhaps undignified, methods of filling his church. He will engage distinguished soloists. He will approximate his methods as nearly as may be to those of a music hall. The idea of worship recedes into the background." But this is in England! "If you will but preach simple Christ to

ship, when the people's prayers and the people's alms are offered together." As the jubilee of St. George's approached, the congregation had a natural desire that it should have a fitting celebration: accordingly, the church tower was completed, and the approaches to the church were improved, the only disappointment in the Jubilee services being the absence of the Bishop and the Dean, and both through illness. Outside of his regular ministerial life, the Dean is a busy man. He lectures on Apologetics and Patristics in the Diocesan College, and identifies himself fully with the church work of the city. A practical microscopist, and a student of Natural History, he has twice filled the office of President of the Montreal Microscopical Society, and twice that of President of the Natural History Society. He has published a volume of sermons following the Christian Year. A series of sermons on the Prayer Book, a work on Design and Darwinism, and his Sunday courses of lectures to men from October to April, in each year, have mainly been on scientific subjects that touch religion. His present course has been on the Pentateuch in connection with the Higher Criticism. Dean Carmichael all through his record as rector of St. George's, has been nobly aided in his work by singularly able assistants: the Rev. Gilbert Baylis, D.D., now rector of Longueuil, and the Rev. L. Norman Tucker, M.A., now rector of Christ Church, Vancouver. This important position is now filled by the Rev. C. J. James, M.A., whose influence on the life of the congregation is clearly marked. Long may Dean Carmichael be spared to preside over St. George's parish and congregation, and to fill the numerous positions of honour and usefulness where his talents and energy, under the Divine blessing, have placed him, an eloquent orator, an able administrator, a faithful friend!

THE INTERNATIONAL CRITICAL COMMENTARY:*

At last we seem likely to have a commentary, every volume of which will be a real addition to every student's library. It is a common question that is put by young men entering upon the ministry of the Church: What complete commentary on the whole Bible is there, that will be likely to give me the help that I need? And the answer has been, none. There are several good commentaries on the New Testament—notably Meyer's, although the later volumes are by other hands. But Meyer's and Alford's commentaries are of little use to those who are unacquainted with Greek; and we have absolutely no commentary on the Old Testament, either written in English, or translated into English, which is above the level of mediocrity. Up to this time the student could only be advised to get special commentaries by different hands—by Godet, by Lightfoot, by Westcott, by Delitzsch; and any commentary bearing any of these names the student will be wise to obtain. But now, for the first time, it seems likely that we are to have a commentary every volume of which will be of first-rate value, and the whole of which, when completed, will furnish the kind of guidance and information on the whole collection of sacred books which a serious student will require. The project has its origin in the two great publishing firms of Scribner's in New York, and T. & T. Clark, of Edinburgh, to whom all theologians are under immense obligation for the valuable series of works, mostly translations from the German, which they have provided for English readers during the last fifty years. The editors are, for the Old Testament, Professor Driver; for the New Testament, Dr. Plummer, in Great Britain, and Prof. C. A. Briggs in the United States. They tell us: "The commentaries will be international and inter-confessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation. They are designed chiefly for students and clergy."

*A critical and exegetical commentary on Deuteronomy. By Prof. S. R. Driver, D.D. Price 12s. Edinburgh: T. & T. Clark; New York: Scribner; Toronto: Revell Co.

men, and will be written in a compact style. Each book will be preceded by an introduction, stating the results of criticism upon it, and discussing impartially the questions still remaining open. The details of criticism will appear in their proper place in the body of the commentary. Historical and archaeological questions, as well as questions of Biblical Theology, are included in the plan of the commentaries, but not practical or homiletical exegesis. The volumes will constitute a uniform series." Nothing better than this could possibly be planned. If this is done, students will have what they want. We have two means of solving this question, the names of the commentators and the special volume before us. As regards the contributors to the series, we may say that all the greatest names in Biblical criticism of Great Britain and the United States are here. Besides the editors, we have Sanday, Davidson, Cheyne, Edwards, Abbott, Lock, G. A. Smith, Kirkpatrick, and many others. The volume before us is simply admirable and great. We may not agree with all Dr. Driver's conclusions. We do not. But he states his case reverently and carefully, and places us in a position to judge for ourselves. We shall hope to return to his volume.

DEAN CARMICHAEL ON THE HIGHER CRITICISM.*

Every one knows that Dean Carmichael is one of the most eloquent of preachers. Many know that he has a good deal more than a popular knowledge of the natural sciences. But here he adventures into the field of the Higher Criticism—not quite for the first time, we imagine. The pamphlet before us displays great ingenuity, and this not merely of a kind which excites our admiration, but of the sort which carries a considerable amount of conviction with it. The Dean selects some portions of the writings of modern English authors and shows how it is possible to resolve them into two documents of somewhat different character, so as to justify the theory that they are not the work of one man, but originally were produced by two, and were fused by a third. He gives examples from Stanley's description of the "Passage of the Red Sea," from Dean Farrar's "Life of St. Paul," from Pressense's "Life of Christ," Kinglake's "Description of Louis Napoleon." It cannot be denied that the Dean gives us here some first-rate work, and that he offers enough at least to justify him in appealing to students for an arrest of judgment in regard to the criticism of the Old Testament documents. On the larger question we cannot here enter.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

WALTON.—The Sunday School at this place is giving much satisfaction. There is a fine staff of teachers and an energetic superintendent, which is a great encouragement to the rector.

KENTVILLE.—This church has lately been reopened after undergoing internal repairs and renovation and decoration. Expenses have nearly all been met by extra offerings for that purpose.

SOURIS, P. E. I.—A new church has been opened at this place of which the Rev. E. T. Woollard is rector. The Rev. E. P. Crawford of Halifax preached the opening sermon.

ST. JOHN.—While Rev. A. D. Dewdney, rector of St. James' Church, and family, were out boating on the Kennebecasis river, on Saturday evening, a squall struck the sail, overturning the little craft. All were rescued except the infant daughter, which was drowned.

How Two Documents may be Found in One. A monograph in connection with the Higher Criticism, by James Carmichael, D.D., D.C.L., Dean of Montreal. Montreal Gazette Printing Company, 1895.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*St. John the Evangelist.*—Mr. C. A. E. Harriss, so well and favourably known here, has been engaged as organist for the Church of St. John the Evangelist. The friends of the church and the new organist are to be congratulated at the arrangement. Mr. Harriss' playing should be heard to good advantage on the chancel and west end organs, both excellent examples of the organ builder's art, and the musical service of St. John's will, it is said, give the new organist opportunities which he has not heretofore had in this country.

St. Barnabas.—The city Chapters of the Brotherhood of St. Andrew received material, as well as moral and spiritual "consolation and exhortation" last Monday night, at St. Lambert, when they were hospitably entertained by the rector and Mrs. Dart in the Parish Hall; the rector, Rev. W. J. Dart, M.A., presided. The meeting was briefly addressed by the chairman, Rev. Mr. Flanagan, and Messrs. Craig and White, after which, on motion of Rev. G. Abbott Smith, M.A., it was resolved, if possible, to hold a Sunday afternoon and a Monday evening meeting during the session of Provincial Synod, in connection with the St. Andrew's Brotherhood.

Triennial Meeting of W.A.—The Provincial Woman's Auxiliary is convened for Tuesday, 10th inst., and during the session the meetings will be held in the Synod Hall.

Mrs. Newnham's Long Journey.—Mrs. Newnham, wife of the Bishop of Moosonee, and daughter of Canon Henderson, of the Diocesan Theological College, after visiting friends in the city and accompanied by her family and her sister-in-law, Miss Newnham, is now returning to Moose Factory, on James' Bay, to rejoin her husband. The party were met at Misanabie by a canoe and six Indians, and have started on the long canoe journey of 500 miles.

New Diocesan College Building.—It is expected that the foundation stone of the new college building on University street will be laid during the Provincial Synod.

Grace Church.—The anniversary services of this vigorous parish will be held (D.V.) during Provincial Synod week.

Sixteenth Session of the Provincial Synod.—On Wednesday, 11th September, the Provincial Synod met in the Synod Hall, and proceeded to the cathedral for Divine service at 10.30 a.m. The meetings of the Synod will be held as usual in the school-room of St. George's Church.

Seventh Annual College Conference.—On the 18th, 19th and 20th September, the M.D.T. College will hold their annual conference, when an instructive programme will be discussed.

ONTARIO.

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

The Archbishop of Ontario has received over seventy applications for appointments as parish clergymen this year, about one-third of these from the States. Ontario is clearly a popular Diocese. Every station is occupied.

WESTPORT.—Rev. J. W. Jones has just received £30 sterling from England as a subscription towards liquidating the debt on St. Paul's Church of that village.

TORONTO.

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

The Rev. J. S. Roberts, who has been spending some months in Toronto, has returned to his home, Stanley Park, Liverpool, England, and sailed by the "Vancouver" on Saturday last. We wish Mr. Roberts a pleasant voyage, and we are exceedingly sorry he has left this city.

On Wednesday evening of last week the Rev. Edward Ashehurst Welch, the new Provost of Trinity University, arrived in Toronto. He was met at the Union Station by Dean Rigby of Trinity College, and proceeded to the Arlington Hotel, where he will stay for a short time, until the repairs on the lodge at the college have been completed. His chief impressions of the country, aside from the beauty of Quebec, of which he spoke in high praise, seemed to be of the magnificence of its distances.

PORT HOPE.—On Sunday, September 1st, the Rev. C. B. Kenrick was inducted rector of St. Mark's by the Bishop of Toronto, the Rev. Dr. Bethune assist-

ing in the services. His Lordship preached both morning and evening to large congregations. There was a special offertory for the day to be devoted to the restoration of the church. After the close of the service in the evening the rector came forward and announced that the contributions offered on the altar that day amounted to the magnificent sum of \$614. He said this would enable them to undertake the renovation of the inside as well as the outside of the church, as there were some members of the congregation whose offerings had not yet been received, and others had promised additional sums in the future. He appealed to the people to let this successful response to his appeal act as an incentive to exertion in spiritual things and warmly thanked all who had contributed to the offertory, especially several kind friends not of this congregation and communion. The bishop then addressed the congregation, expressing his great surprise and unbounded gratification at what had been accomplished, and wishing pastor and people a hearty God-speed. The gathering then dispersed, and many were the words of joyous comment and congratulation, as after skaking hands with bishop and rector, the people passed out to go to their homes.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

DUNDALK AND MAXWELL.—This parish is being temporarily cared for by Mr. James Miller, of Huron College. Hearty services and active and aggressive Church work are the order of things here.

WATFORD.—As the Rev. J. Downie and Mrs. Downie were returning from service at St. James' Church, Brooke, the other morning, their horse ran away, throwing them both out on the road. Mrs. Downie received a scalp wound, and Mr. Downie was badly shaken up. Fortunately their injuries are not likely to prove serious.

RIPLEY.—Prior to the departure of the Rev. E. A. Hall from this parish, a presentation was made to him by the parishioners in the Pine River district. A handsome Oxford Bible, a parlour lamp, and a cruet stand were given, accompanied by an address, setting forth the general regret at Mr. Hall's departure, and the appreciation of his past services. Mr. Hall made a suitable reply.

INGERSOLL.—St. James' Church is free from debt, and the collections are sufficient to meet expenses, the only liability being upon the rectory, valued at about \$4,000, and it is hoped it will soon be wiped out, as it only amounts to about \$700, thanks to the praiseworthy efforts of the Women's Church Guild, who have been collecting for some years past about \$400 per annum for that object.

POINT EDWARD.—The vacancy created here by the secession of the Rev. Mr. Hale to the Presbyterians, is being temporarily filled by Mr. V. M. Durnford, who is a final year student of Huron College. Mr. Durnford is a faithful, intelligent Churchman, well qualified to follow a man like Mr. Hale. This case illustrates the extreme importance of men entering the ministry having clear views respecting the three orders, as Mr. Hale's secession is due, not so much to any strong conviction on the subject, as to want of any clear convictions thereon. This secession has, of course, disturbed the faith of some, but it is hoped that Mr. Durnford will be enabled to restore their confidence in the Church's ways.

PERTH DEANERY.—The Rural Deanery of Perth Co. met in St. James' school-room, Stratford, Sept. 3. Rural Dean Ridley of Galt was present and read the opening prayers. The chairman, Rural Dean Deacon, then briefly reviewed the condition of the Church work in the deanery and the changes in the clerical staff of the deanery. Work having been given up at Hennefrin, a motion was passed directing an enquiry into the causes of giving up work there, with a view of reviving the work. Rural Dean Ridley was delegated to attend to urge the utmost zeal in liquidating the mission fund deficit and See house debt, amounting together to some \$80,000, and to consider the best methods of meeting these deficits. He intimated that Canon Young was likely to be appointed as the agent of the executive committee to visit every parish in the diocese, to stir up more liberal contributions. A lively discussion ensued as to the causes of the existing deficits, the Rev. Mr. Cooper (formerly rural dean of Bruce) believing they were due to young men entering the ministry getting better positions than the older ones, and thus throwing the old ministers on the funds of the diocese for their maintenance. An important committee, consisting of Rural Dean Deacon, Rev. D. Williams, Rev. Mr. Kerrin, Mr. Robinson, of Kirkton, and Dr. Cattermole, of Milverton, was appointed to look after Church extension and missionary meetings in the deanery. The next meeting of the deanery will be held at Millbank.

ALGOMA.

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

PORT CARLING MISSION.—The Rev. W. A. J. Burt desires to express his appreciation of and thankfulness for services rendered so willingly during the tourist season just ended, by the following gentlemen: The Revs. J. Francis, B.D., Cayuga; Canon Cayley, M.A., Toronto; Richard Seaborn, Toronto; John Mockridge, M.A., Toronto; J. R. S. Boyd, B.A., Toronto; Canon Bland, M.A., Hamilton; Fred. H. Rowse, Chicago; Charles Ricksecker, Buffalo; Mr. Bullock, Liverpool, England. Also by the following ladies and gentlemen: Miss A. Saunders, Alderman Saunders, Miss Middleton, Mr. W. R. Smallpiece, Mrs. Cummings, Masters Frank and Allan Blachford, Miss Dixon and Mr. J. G. Y. Burkholder. He also begs to thankfully acknowledge the following monies and articles of church furniture: For the Parsonage Fund—Rev. J. Francis, \$2; Mr. Geo. Sutton, \$2; Alderman Saunders, \$5; Rev. Canon Cayley, \$5; Mr. F. W. Humphrey, \$2; Messrs. Marriott and Smallpiece, \$5; Mrs. Middleton, \$1; Mr. J. G. Y. Burkholder, \$5; Miss L. Saunders, \$1; Dr. Gaviller, \$1; Mrs. Booth, \$1; Mr. G. R. R. Cockburn, M.P., \$2; Miss Thorne, \$1; Mrs. Barnett, \$2.

The Fourth Triennial Council of the Diocese of Algoma was held on the 7th inst. The proceedings were marked throughout by a spirit of practical unanimity. In one respect the diocese has taken a decided step onward. The diocesan voice is unanimous in the expression of a desire for Synodical organization. Algoma thinks the time has now come for this step. Gradually, and not so very slowly, has this diocese advanced beyond the stage of ecclesiastical boyhood to a time when it believes it should assume some control of its own internal government. That such a step will involve increased responsibility is recognized, as well as the fact that some difficulties lie in the path to the desired goal. The bishop did not fail to point out some of them to the Council assembled, nor to express his own judgment on the expediency of Synodical organization. The question came up for discussion on the adoption of a recommendation in the report of the Standing Committee. After a debate of nearly three hours the matter was referred to the Committee on Synodical Organization. This committee after weighing well the bishop's counsel, reported in favour of steps being taken at once to obtain the consent of the Provincial Synod to Synodical organization, with powers similar to other missionary dioceses. After further debate by the members of the Council, when the vote was put the report of the committee was unanimously adopted. The committee was instructed to prepare a memorial for presentation to the Provincial Synod this month at Montreal. The following gentlemen were appointed the Committee on Synodical Organization: Ven. Archdeacon Llwyd, Rev. Rural Dean Chowne, Rev. Rural Dean Machin, Rev. James Boydell, Rev. Charles Piercy, A. A. Mahaffy, Esq., G. S. Wilgress, Esq. The following appointments and elections have been recently made: Archdeacon of Algoma, Rev. T. Llwyd; Rural Dean of Muskoka, Rev. C. J. Machin; Rural Dean of Parry Sound, Rev. A. W. H. Chowne; Rural Dean of Algoma, Rev. R. Renison; Rural Dean of Manitoulin Island, Rev. F. Frost; Rural Dean of Thunder Bay, Rural Dean of Nipissing; Secretary of the Council, Rev. A. J. Young; Editor of *Algoma Missionary News*, Rev. Charles Piercy; Insurance Officer, G. S. Wilgress, Esq.

The Standing Committee.—Ven. Archdeacon Llwyd, Rev. Rural Dean Chowne, Rev. J. Boydell, Rev. C. Piercy, C. S. Wilgress, Esq., A. A. Mahaffy, Esq. The above list is not complete without mention of Rev. J. Boydell, the bishop's examining chaplain, and Rev. W. A. J. Burt, who was at the Council appointed as Mr. Boydell's assistant; D. Kemp, Esq. (Toronto), diocesan treasurer. The Committee on Insurance reported that 57 churches were insured for \$49,807 and 17 parsonages for \$1,540. Policies are held from 21 companies, and the rates vary from $\frac{1}{2}$ to 1 $\frac{1}{2}$ per cent. for three years to over (an exceptional instance) 8 per cent. per annum. Substantial and steady growth of the Church temporalities was exhibited by the reports of the Rural Deans. It is satisfactory to note that Algoma is looking well after the insurance of church buildings. This is a duty specially incumbent on a missionary diocese, requiring and receiving large outside aid. The name of Mr. George Wilgress, the energetic young lawyer at Huntsville, as insurance officer, is sufficient guarantee that in no long time every church and parsonage in the diocese will be insured. The elections of delegates to represent the Diocese of Algoma at the forthcoming Provincial Synod resulted as follows:

Clerical.—Rev. J. Boydell, M.A., Ven. Archdeacon Llwyd, Rev. C. J. Machin, Mus. Bac.

Lay.—G. S. Wilgress, Esq., Dr. Bridgland, S. Smith, Esq.

Substitutes.—Clerical.—Rev. R. Renison, Rev. C. Piercy, Rev. W. W. French.

Substitutes.—Lay.—T. Kirk, Esq., F. F. Keefer,

Esq., Jas. Purvis, Esq. The bishop set apart the Manitoulin Island as a rural deanery separate from that of Algoma, and appointed Rev. F. Frost the first rural dean. The appointment of Rev. Thomas Llwyd, Rural Dean of Muskoka, to the Archdeaconry of Algoma, was received by the Council with applause. Rev. J. Pardo was advanced to the priesthood at Sault Ste. Marie on Sunday, August 11th. He received the hearty congratulations of his brethren of the clergy. Under the heading of general diocesan statistics, the bishop's charge said that the offerings within the diocese for stipends, church and parsonage buildings, and other special objects, amounted to \$85,336.34. The Rural Deanery of Parry Sound and Nipissing was divided. The limits of the Deaneries of Parry Sound and Nipissing are those of the respective civil districts bearing the same names. By this change all the country lying between and including North Bay and Sudbury, with Temiscamingue, is in the Nipissing Deanery.

Regret was generally expressed at the absence, through illness, of the incumbent of Port Arthur, Rev. W. C. Bradshaw, M.A., who, it was learned, is compelled to leave the Diocese for a milder climate. That the Bishop might gain greater strength was the fervent prayer of all. All who heard his last words to his co-workers were deeply affected by them. What changes, if any, are in the near future for us, are, as he told us, known only to our Heavenly Father. The following statement of receipts was laid on the table at the meeting of the Triennial Council:

Receipts from July 1st, 1894, to June 30th, 1895.

Diocese.	General.	Stipends.
Toronto.....	\$6,532 16	\$1,000 00
Quebec.....	482 42	50 00
Montreal.....	478 79	500 00
Huron.....	798 81	700 00
Ontario.....	42 36	400 00
Niagara.....	263 16	625 00
Fredericton.....	107 97	525 00
Nova Scotia.....	605 98	
Algoma.....	951 07	
	\$10,257 72	\$8,800 00
D. and F. Mission Board	\$2,047 48	
S. P. G.....	3,640 79	
C. and C. C. S.....	1,388 21	
S. P. C. K.....	1,312 11	
English collections.....	3,120 21	
Sunday collections.....	4,135 95	
Episcopal income.....	3,800 00	
	\$29,697 47	

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

MOOSE JAW.—St. John Baptist Church was lately visited by Rev. A. C. Kettle. The Sunday School picnic was held at Aunabel's Grove, and was thoroughly enjoyed by all the young people.

OXBOW.—A parochial picnic of this parish was lately held, which was a great success. The proceeds, which amounted to \$29.00, were given to the building fund.

WHITEWOOD.—During the past month the church building project at Forest Farm has made considerable progress, site selected and canvassing for subscriptions actively carried on, and hope before long to chronicle the opening of a fourth church in this parish.

CRAVEN AND PENSE.—The Rev. D. Munro, who has been in charge of these parishes, has resigned, owing to ill health, and no appointment has been made to that parish as yet.

FLEMING.—The new church of this place is progressing. It is hoped that the church will be ready for consecration the second or third week in this month. Mr. J. Ferguson, Licentiate in Theology, Durham, has accepted for work in this Diocese.

FAIRMEDE.—It is a matter for regret that Church ministrations are so infrequent here owing to the great distance from Whitewood (about 27 miles), and the size of the parish.

ESTEVAN.—The new church grows apace. The stone walls are built as far as the top of the windows, and a few days more will see the stone work completed. It need hardly be said it is not being built without difficulty, and it is earnestly hoped that the spirit which was shown at the parishioners' meeting will be maintained, and that our church may be carried on to completion. The parish is to be congratulated on the hard working churchwardens, who are making every effort, at considerable personal sacrifice of time and money, to forward the building of the church.

WAPPELLA.—Mrs. A. B. George has taken the initiative with regard to forming a Ladies' Guild to make articles of clothing, etc., for a sale to be held on show day in October, and there is every reason to hope for successful results. We have a balance owing for the plastering of the interior of the church, which has recently been carried out in a most careful manner, and before winter comes we should like to see a little matting on the floor, and if possible something in the nature of a vestibule erected at the church door.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Right Rev. S. I. J. Schereschewsky, D.D., formerly Bishop of Shanghai, sailed for China from Vancouver, B.C., on August 26th. The rector of St. Paul's had the lovely flowers which adorned his altar on the previous Sunday sent to the Bishop, and also celebrated the Blessed Sacrament in the Bishop's room at the Vancouver Hotel, on the morning of his departure.

The Very Rev. Frank Millsbaugh, D.D., Bishop-Elect of Kansas, will be consecrated at the Diocesan Convention which is called for Sept. 18th. The well-known Bishop of Minnesota (Dr. Whipple) will be the chief consecrator.

The successor of the new Warden of the Seabury Divinity School, in the rectorship of Christ Church, Red Wing, Minn., is Dean Rollett, of Fergus, Minn.

The Rev. Dr. Seibt, of Kenyon, has been appointed to a Professorial Chair in the General Theological Seminary, New York City.

The Missionary Bishop of Tokio, Japan, Dr. McKim, visited his old home at Sterling, Ill., on the 9th Sunday after Trinity. The right rev. prelate has come home to attend the General Convention.

The Right Rev. William Paret, D.D., D.C.L., LL.D., will, it is expected, decide to become first Bishop of Washington, D.C., when the General Convention has given its consent to the division of the present Diocese of Maryland.

The Rev. T. S. Childs, D.D., has been appointed Archdeacon of Washington, D.C.

The Rev. Stephen Gurteen has been appointed a Canon of Davenport Cathedral, Ia. The new Canon is an M.A. of Cambridge, Eng., and some years ago refused the deanery of the same cathedral.

The Rev. James Sheerin, M.A., rector of Ashtabula, O., has been appointed to the rectorship of Morgantown, W. Va., in addition to the wardenship of the Episcopal Hall of the State University of West Virginia.

The Right Rev. Dr. Whitaker, Bishop of Pennsylvania, is spending his vacation in Denmark.

The magnificent sum of \$168,870.86 was raised within the Diocese of Southern Ohio during the past year simply for Church purposes.

The sum of seven thousand dollars has been left to St. James' Church, New London, Conn. It is one of the old colonial parishes.

Alaska should be given a bishop without any further unnecessary delay, and it is a subject which should have the careful thought of the General Convention.

The Missionary Bishops of Shanghai (Dr. Graves), Tokio (Dr. McKim), and Cape Palmas (Dr. Ferguson) are all expected to be present at the General Convention.

By the death of Dr. Howe, Bishop of Central Pennsylvania, the Right Rev. N. Rulison, D.D., becomes bishop of the diocese. The diocese will—in all probability—be divided at an early date, as it is quite able to support two bishops with dignity.

The Very Rev. F. A. Paradise, D.D., Dean of Christ Church Cathedral, New Orleans, is spending his vacation at Charlotte, Vt.

British and Foreign.

The Rev. Henry Prosser, one of the prebendaries of Hereford Cathedral, has been appointed vicar of Twickenham by the Dean and Canons of Windsor.

The Rev. D. S. Evans was a few days ago called to the chancellorship in the Cathedral of Bangor, and was installed by the dean.

A meeting of assistant curates has been arranged to take place during the week of the Church Congress in October next, at Norwich. It is proposed to inaugurate a "Curates' Union" thereat.

The annual meeting of the Church Defence Institute was held recently in London. There were a large number of people present, and the meeting was a great success. Lord Ashcombe presided.

The clergy of St. George's in-the-East have established a morning club amongst its numerous parochial institutions.

The Bishop of Southwell lately dedicated the new buildings of St. Cuthbert's College, Worksop. The sermon was preached by the Very Rev. the Dean of Rochester.

Dr. Talbot, the Bishop-designate of Rochester, was one of the contributors to Canon Gore's famous book, "Lux Mundi." His essay was on "The Preparation of History for Christ."

There was a deaf and dumb congress held recently in Dublin, to which delegates came from all parts of the world. The Archbishop of Dublin took much interest in the congress, and was present at some of the meetings.

A small church, built at the cost of £1,300, was opened recently at Inversnaid, Loch Lomond. A distinguished company was present at the opening, upon which occasion the Rev. D. Macleod, Moderator of the Church of Scotland, preached the sermon.

Members of the Durham and Newcastle Association of Ringers paid a visit to Edinburgh lately, and rang a complete peel of 5,040 changes on the bells of St. Mary's Cathedral in that city.

An appeal has been issued for funds to complete Holy Trinity Church, Ayr. It is intended to build a new chancel, side chapel and vestries at the cost of £5,000.

A large number of lay evangelists gathered together at Auckland Castle lately, on the invitation of the Bishop of Durham. Canon Body read a very interesting paper at the meeting on "Cottage Meetings as a Pastoral Agency."

The Dean and Chapter of St. Paul's Cathedral have appointed Mr. Charles Macpherson sub-organist, in the place of the late Mr. William Horde. Mr. Macpherson is an ex-chorister of the cathedral, and has gained seven medals for proficiency in music.

The White Cross League has been very much *en evidence* in London lately. At a recent meeting the Bishop of Stepney gave an address.

Colonel Russell, M.P., stationed at present at Aden, intends to erect a tablet in the chapel of Trinity College, Glenalmond, in memory of his brother who was drowned in the Birkenhead disaster.

On a recent Sunday afternoon a flower and fruit service was held in the Church of the Holy Rood, Carnoustie, Scotland. After the service all the fruit and flowers in the building were forwarded to the poor and sick of Dundee.

The Rev. C. J. Vaughan, for 31 years vicar of Christ Church, St. Leonard's, died very suddenly recently in Switzerland, whither he had gone to take a chaplaincy for a month.

A College of Mission Clergy was founded by Canon Mason whilst he was vicar of All Hallow's, Barking, and it was the centre of a great deal of useful work. This college will be still carried on by his successor, it is pleasing to know.

The Rev. Henry Hogan, D.D., was recently installed precentor of Christ Church Cathedral, Dublin, in the presence of the Archbishop of Dublin and most of the Chapter. The ceremony was performed by the dean.

The Rev. G. E. Day, domestic chaplain to the Bishop of St. Andrew's, has been appointed to the important charge of Holy Trinity, Dumfermline, in succession to the late Rev. T. N. Imrie.

The Home Mission Board of the Diocese of Glasgow have lately received a legacy of £500 under the will of the late Mr. T. G. Kidston.

The foundation stone of a new mission room in the parish of Colwyn Bay, Wales, was laid recently by Mrs. Fisz, of Mingdon. This will be the second mission church built in the parish within the past year.

A large number of lay-workers in the Diocese of Winchester gathered together lately at the Training College, Winchester. The meeting lasted a couple of days and was under the direction of Canon Valpy.

At a garden party held recently at Ampport vicarage, Hants, in aid of the S.P.G., the clergy and laity of the rural deanery presented to the vicar an episcopal ring and a set of episcopal robes. The vicar was recently consecrated Bishop of Southampton. The Rev. H. D. Baker presented the ring, and the Rev. J. B. Fenwick the robes.

It has been decided to renovate the parish church of Smalholm, Scotland. The building is very old and dates from the fourteenth century.

The Rev. J. S. Hilliard, for 36 years vicar of Christ Church, Ealing, died a few weeks ago. His tact, ability and energy were great, and his loss is very deeply mourned by the inhabitants of Ealing, who were much attached to him.

The new Bishop of Adelaide (Dr. Harmer) arrived at Adelaide on the 2nd July. He was met on his arrival by a large reception committee. On the 4th he was enthroned in St. Peter's Cathedral, in the presence of the Lieut.-Gov., the Mayor and other officials. The new bishop was very cordially received.

The following has been issued by the Bishop of Rochester among his friends on his promotion to the See of Winchester:

Fratres orate.

Deus, qui populis tuis indulgentia consulis et amore dominaris: da spiritum sapientiae quibus dedisti regimen disciplinae; ut de profectu sanctorum ovium fiant gaudia aeterna pastorum: per Iesum Christum Dominum et Salvatorem nostrum. Amen.

MDCCXCXI.

MDCCXCIV.

BRIEF MENTION.

In heathendom a number about equal to the population of Great Britain die annually.

In a church tower at Clinton sparrows had stowed away a quarter of a ton of hay and straw.

There are now in Japan 377 Christian churches and 643 missionaries.

The Rev. R. Ker, rector of St. George's, St. Catharines, has returned from England.

France now claims that in the event of war she can put an army of 4,000,000 soldiers into the field.

Forty-seven members of the British Parliament take daily rides on the bicycle.

Henry Irving has commissioned Thomas Nash to paint an oil of Shakespeare's bust now in the room of the old house at Stratford-on-Avon in which the poet was born.

The annual drink bill of Christendom amounts to \$3,000,000,000, while less than \$12,000,000 is spent for the world's evangelization.

Rev. E. H. Capp, formerly of Weston, is the new curate at St. Stephen's Church, Toronto.

There has been great encouragement in regard to Japan, 70,211 separate gospels and 1,449 New Testaments having been distributed among the soldiers.

George Solomon, a Parisian book collector, has a collection of seven hundred volumes, none of them being larger than one inch wide by two inches high.

News has just been received that on March 18th the corner stone of the first Protestant Episcopal Church in Brazil was laid in the city of Contracto.

There is one missionary to every 50,000 Jews in the world. Altogether there are 49 societies at work, with 12 stations, having a total of 384 workers, ordained or not ordained.

An English officer has discovered a working telephone between two temples of Panj in India. The system is said to have been in operation for two thousand years.

After the emancipation of the Netherlands from the domination of Spain, a hat was placed on the coins and medals of the new republic as an emblem of liberty.

There are still 10,000,000 square miles of heathen lands, unoccupied by missionaries.

We learn that the Rev. H. G. Baldwin, of the Church of the Ascension, Toronto, will remain abroad for the winter.

A giant alligator, measuring 14½ feet long and 8 feet around the body, and with a head 3 feet long, was killed in the St. John's River, near Fort George, Fla., recently.

The Rev. Canon Scott-Holland, of London, England, arrived in Montreal the other week. *The Star* "interviewed" him, and found the distinguished divine a strong champion of Separate Schools for Manitoba.

The most beautiful, or at all events, the most valuable cat in the world, belongs to Mrs. Vanderbilt, who paid no less than \$1,000 to obtain the coveted possession.

Twenty souls, for each of whom Christ died, go down to the grave every minute, never having heard of Him.

Sir Benjamin Richardson, a noted English physician, thinks that the normal period of human life is about 110 years, and that seven out of ten average people ought to live that long if they took proper care of themselves.

Bishop Perrin, of British Columbia, was in the city last week on his way home from England, where he went for the benefit of his health.

Underground London contains 3,000 miles of sewers, 34,000 miles of telegraph wires, 4,500 miles of water mains and 3,200 miles of gaspipes, all definitely fixed.

If the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, each would have over 165,000 souls.

Verdi has just finished a mass for the seventh centenary of St. Anthony of Padua, which falls next month. He is setting to music a number of hymns to the Virgin written by Signor Bolto.

What is asserted to be the oldest life-boat in existence is preserved at South Shields, as a valued relic. It was built in 1830, and during more than fifty years of active service was instrumental in saving 1,028 persons.

In 1844 there were 44,000 communicants in the Church in the United States, while in 1894 there were over 600,000. During the same period the population of the country had grown three and a half times, the number of communicants seven times.

Westminster Abbey has a new "Celestial" organ, opposite the bust of Handel. It is invisible from the church, and is controlled by electricity from the console of the screen. The swell box is to contain thirty six gongs, which will be struck by means of electro-pneumatic hammers.

The call has already been given. For more than eighteen hundred years Christ's last command, "Go ye into all the world and preach the Gospel," has been ringing in the ears of the Church. Every Christian has had that call; have we all had the call to stay at home?

Correspondence.

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

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

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

Consideration, Kindness and Loyalty.

SIR,—We Canadian clergy need no other paper except the CANADIAN CHURCHMAN, for it has always been on the side of the clergy, and our doings and sayings we can always feel safe in leaving in its hands. It is to be hoped that those clergy who have always received *consideration* and *kindness* at your hands will not desert what our people here are pleased to call the best Church paper in the Dominion. With a view, therefore, of showing my own gratitude to you, I renew my subscription, for you have always been most loyal to Trinity, Bishop's College, King's College, etc. Those of us who are graduates thank you for all you have done for us, and pray God to bless you in your future labours.

A WESTERN RECTOR.

A Resident Bishop.

SIR,—Prince Edward Island is sadly isolated and should have a resident bishop. Bishop Courtney is willing to contribute \$1,000 per annum towards making P. E. I. and C. B. the nucleus of a new Diocese. To this might be added Labrador, Magdalen Islands, Gaspé and part of Fredericton. In such a case I have no doubt the bishops of Quebec and Fredericton would each contribute \$500. Here you have \$2,000 per annum all ready to hand for a sadly needed Diocese. This is worth discussing.

PRIEST OF NOVA SCOTIA.

Lay-Readers.

SIR,—It has been very gratifying to me to find that the subject of lay-readers has called forth so much valuable correspondence. I can assure one of your correspondents that I did not write "in wrath," but was moved by a feeling that a crying evil ought to be exposed. I should like to say that years ago I did act for a time in the capacity of a lay-reader among people who were not within the reach of clerical ministrations. In those days no one dreamed of preaching his own sermons. I used at the services a volume of "Sermons for the Christian Year," and also a volume of Dr. Pusey's, and I can truly say the people gave every evidence of their great appreciation. I believe it a great mistake to suppose that people, even poor and ill-instructed people, take any delight in shallow and empty discourses, or place no

value on good, learned and thoughtful teaching. I can quite sympathize with those who have written complaining of a state of things which appears to me simply shameful as well as injurious to the Church's interests. Putting aside the wrongness, I ask is it seemly to see a layman vested nearly like a priest, standing in the priest's place, reading the prayers, giving a sort of absolution, preaching his own vapid discourse, entering within the sanctuary, presenting the alms, and pronouncing the blessing? All these things have been done and more too. More than this, there is sometimes a grave incongruity between his every day life in society and in business, and his Sunday performances, which offenses, deeply offend, the minds of reverent Church people. No, the whole system is wrong. It is an injury to the man himself, and to the people. It creates a wrong estimate of the office of the priesthood, and helps to bring about a state of things, that experienced clergymen may be in want of employment, whilst perhaps men—or mere boys—who are not in orders, usurp their places, either because they possess some influence used unholily, are possessed of some showy accomplishments, or because an ignorant and mean congregation finds them cheaper.

CHURCHMAN.

The Law of Marriage in Ontario.

SIR,—A correction to my former letter was shown to me, but too late for changing the letter. The Marriage Act in Revised Statutes was amended in 1888, so as to allow clergy resident in Canada (instead of in Ontario only) to officiate at a marriage in Ontario, and marriages which had then been celebrated by clergymen not resident in Ontario were made valid, except in cases where either of the parties to such a marriage had since contracted matrimony according to law. The bishops and clergy of the United States, as well as those of the mother country, are still prohibited from officiating. I may say here that as the Act empowers those clergymen and ministers to perform the marriage ceremony who have been duly authorized by their respective churches, I am not able to agree with your correspondent "Dispensator" that Deacons may lawfully officiate. As a Marriage Law is enacted in order to provide for the due celebration of marriages between persons capable of entering into the marriage contract, and to provide that marriages may be legally proved if necessary, it follows that the law should be difficult to evade. Marriages may be celebrated after publication of banns, or by the authority of licenses issued by a person appointed by the Provincial Government, but his duty appears to be the issuing the license and receiving the fee, and licenses are obtainable by any person, at any time of day and almost of night, and are available in any part of the Province, irrespective of the place of residence of the persons to be married. What useful purpose they serve is unknown. But the law as to publication of banns seems to be much more serious. Banns are to be published on one Sunday and the publication need not be in the church of the parish where the parties live, nor even in the church they usually attend, but may be in the church the minister of which is to perform the marriage ceremony, but with the proviso that such church be in the municipality in which the parties to be married reside. The opportunities for mistakes, for clandestine marriages, and for fraud, are obvious—persons living beyond the limits of a town, desiring to be married at a church in the town, may have banns published there and have the service there, all in good faith, and yet the ceremony will not make a valid marriage; other chances will occur to the mind of anybody. The registration of marriages needs amendment. A marriage is registered at the time in a book kept in the church or parsonage, while the legal record is the report of the officiating minister to an officer of the municipality. The difficulties in obtaining legal proof of a marriage will soon be numberless, except in cases where marriages have been celebrated in the municipality in which the parties have resided. Registers should be kept with the utmost care, and reports made periodically to a central authority or office (such for example as the Registrar General in England), on application to whom proofs of births, marriages and deaths, in any part of the Province, could be obtained. The matter is of too great importance to be allowed to remain as at present. One more point requires notice, viz., the lamentable and increasing practice of obtaining "Divorces" in the United States, and then procuring the performance of a ceremony of marriage. It is almost incredible that any person can imagine such divorces to be valid here, yet at a meeting not long since of the governing board of one of the nonconforming bodies, those divorces were practically recognized. I am not aware of the law in Quebec or in the Maritime Provinces as to marriages, but I earnestly hope the state of the law in Ontario will be brought to the notice of the approaching Provincial Synod, and steps taken towards amendment.

M.

Crumbless Altar Bread.

SIR,—Last summer I obtained, when in England, the following recipe for making Crumbless Altar Bread. It has been suggested to me that its publication in your widely circulated paper would bring it to the notice of many of my brother clergy to whom it might prove very acceptable. "Take a tumbler full of lukewarm water, put it into a basin, and mix with it enough flour to make a smooth paste, then add more flour, and begin to knead the dough and continue doing so, all the time adding a little flour for three quarters of an hour. When the dough is quite hard and smooth place it in a tin, and bake in a moderately hot oven for about an hour."

J. FISHER.

Thomasburgh, August 29th.

A Resident Bishop for Prince Edward Island.

SIR,—My attention has been called to a letter in your paper proposing a resident Bishop for Prince Edward Island. Thirty-two years ago I was the incumbent of Hopetown and Port Daniel in the district of Gaspé. I then proposed that there should be a new Diocese of Prince Edward Island, to which should be added Gaspé and the Magdalene Islands, taken from the Diocese of Quebec. Dr. Williams, the late Bishop of Quebec, said to me, as Gaspé was so remote from Quebec, he thought a resident Archdeacon might be appointed, but this was not done. I communicated with the rector of Charlottetown, Dr. Fitzgerald, about it, but nothing was done in the matter. I think if Gaspé, Bay of Chaleurs, Magdalene Islands, Labrador, of the Diocese of Quebec; and Bathurst, Shediac, Dalhousie, Campbelltown, of the Diocese of New Brunswick, were added to Prince Edward Island, it would make quite a compact and promising Diocese financially. I do not think there would be any difficulty in raising the Bishop's salary. I therefore hope Prince Edward Island will be one of the new Dioceses to be organized.

PHILIP TOCQUE.

Toronto, August 29th.

Anglican Fallacies.

SIR,—It seems to me that Mr. Watham has confused two kinds of succession. A bishop, according to Cyprian's theory and the theory of our office, is consecrated by the laying on of hands; a bishop in the Church of God—he receives the spiritual power to exercise jurisdiction over a particular area to which he had been elected or designated before. He was a bishop elect or bishop designate before—his consecration empowers him to enter upon his jurisdiction,—but it does not necessarily confer jurisdiction or mission in a particular district. Dr. Benson is the successor of Dr. Tait in the See of Canterbury—but he is so *not* in virtue of receiving his episcopal orders from Dr. Tait, but in virtue of succeeding in the oversight of the See of Canterbury. Dr. Stubbs (no mean authority) tells us "Northumbria and Mercia" were converted by Celtic missions. It must be ever remembered that the ancient parish (parochia), the modern diocese, is the real unit of the Church, as St. Cyprian has so clearly pointed out. Each such community has a corporate life, and history peculiar to itself. Consecration, or the laying on of hands, to convey the necessary power to exercise the episcopal powers, is the act of the whole Catholic Church, by means of her officers who were also before ordained bishops in the Church; they enter upon the oversight of a certain community in virtue of election or designation by canonical authority. We trace back a succession of bishops in the Sees of Rome or Canterbury or Baugor or Minerva (St. David's), quite independently of the episcopal officers of the whole Church, who consecrated the present presidents over these dioceses. Now, of course, while we entirely agree with Freeman that the Anglo-Saxon Church was in a very real sense the daughter of the Church of Rome, inasmuch as the Roman Mission of Kent, because the See of the Primate of what became under the Theodore the united Anglo-Saxon, and strictly speaking the English Church, yet even this predominant partner in the modern Anglican communion, was composed partly of dioceses having their origin in Celtic missions. Even after the sinking of differences about Easter the feelings and traditions of the two schools were different. Stubbs (perhaps I may, without fear of serious contradiction, say he is our best authority) says that on Theodore's arrival in England, "The Augustinian succession had almost, if not entirely, died out. Wilfrid and Cedd, although they ceased to differ on points of discipline, represented in their history their sympathy and their claims, the two opposing schools. Theodore's first care was to settle the personal disputes between them, and through them to make permanent peace between the two sources of mission." (Stubbs' Con. History of England, page 218). Stubbs also considers that "Wales had diocesan bishops," "as

opposed to the Irish and Scotch system of government by abbots, with bishops as subordinate officers discharging episcopal functions, but without jurisdiction." The Catholic Church, according to the ancient and Anglican view, is a vast federation of small states (ancient parishes, modern dioceses), each state with a corporate life, and state rights of its own. This corporate life and the succession of rulers as succeeding overseers, is by no means interfered with by the fact that this or that particular overseer had power conferred on him to enter upon the jurisdiction he had been elected or designated to by bishops of this or that Church. The consecrating bishops acted *not* as overseers of that or this church, but as officers of the whole Christian Church—bishops in the Church of God. Bishops act in two characters, as overseers of dioceses and as bishops in the Church. We have many dioceses in the modern Anglican Church, which can *directly* and *clearly* trace a corporate life and succession of presidents to the old Celtic Church of the British Islands, and although the Anglo-Saxon Church may be correctly termed the daughter of the Church of Rome, yet at the same time and no less truly may it be said that the Modern Church of England, in virtue of being a confederacy of dioceses, many of which possess a corporate life which sprung out of the old British Church, is the successor of the old Church, or, if it be preferred, the Church of England or the Anglican Communion is a federation which contains a number of small states, or dioceses with clearly defined limits, which possess a corporate life, which may be traced to the old Celtic Communion. While a firm believer in episcopacy, I shall very seriously demur to the principle that the grace of episcopal orders is the *only* factor in the Divine and complicated corporate life of the Church of God. Why, even Irenæus traces up the Apostolic deposit, not through "Apostolic succession" in the sense Mr. Watham would confine us when treating the corporate life of our communion—but through successive bishops of Rome, and other dioceses who certainly did not *ordain* each other to the episcopate. This is, perhaps, the clearest way in which I can depict what I cannot help thinking, the confusion of thought and therefore the "fallacy" of Mr. Whatham.

W. BEVAN.

Family Reading.

Trust On.

I cannot see, with my small human sight,
Why God should lead this way or that for me,
I only know He saith, "Child, follow Me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches still my path;
And I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

Loving Words.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted: but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while she was yet with us. But there will never come into our hearts at such moments a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

We have reason to be on our guard in our speech in most directions, but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, now and hereafter, by every such word that we utter; whilst we are sure to be the losers by every such word which we have failed to speak.

What is the Church?

1. A visible society, a body, the community of Christian men.
2. A society which, though composed of men, was founded and is governed by God.
3. The one visible society to which men are admitted by the visible rite of baptism.
4. The one visible society in which faithful men are maintained in full membership by the visible sacrament of the Lord's death.
5. A school, a society composed of teachers and scholars—in other words, an educational and reformatory body.
6. A society which, being but a school, a nursery, is necessarily mixed and imperfect, and comprises both bad men and good within its fold.
7. A society the officers of which, as well as the members, are constituted and commissioned by God.
8. A society or body which has for its one Head the God-man, Jesus Christ, from Whom, through the Holy Ghost, life and grace flow to the members.
9. A community which exists for the evangelization and regeneration of the world;
10. And which is therefore Catholic, which has its branches in all parts of the world, independent of one another, just as the nations are, and yet in inter-communion with one another as in primitive times.
11. A society which, being composed of men, is necessarily subject to errors and abuses, and which, as a matter of fact, is much divided and corrupted;
12. But which, whatever its errors or abuses, men may not leave so long as it is God's and He has not left it.

Abiding Influence.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "Oh, that my influence could be gathered up and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die and perceived how sad and deleterious his influence had been, he could not put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and confined, and buried out of sight, but not his influence, for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death—and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or evil we shall and must live and act on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect for good or evil those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.

No Equal.

Rev. A. B. Johnston, Westmeath, Ont: "I have used several remedies for dyspepsia, and would say that for giving relief after meals and sweetening the stomach, I have never found anything to equal K.D.C."

For sour stomach, heartburn, take K.D.C., and you can sound its praises. Samples of K.D.C. and pills free to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State street, Boston, Mass.

Win and Wear.

God's angels drop, like grains of gold,
Our duties midst life's shining sands;
And from them, one by one, we mould
Our own bright crown with patient hands.

From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find such worthy act a gem
In glory's kingly diadem,
Which we may daily richer make.

Instruct the Laity.

And oh, for a teaching clergy, rather than a mere preaching one! Oh, for a people, for congregations, Sunday Schools, Guilds and the like, well taught in the distinctive principles of the Church, knowing well why they are Churchmen, why they should be nothing else; why they should use the Prayer Book, and give heed to all it contains! I have every faith in these teaching methods as the only way to make a strong and solid clientage amongst the laity of the Church. I have but little faith in those extraneous methods, so utterly foreign to us, the cooking school, the kitchen arrangements, the dancing parties, with even cards thrown in as a side show, the lessons on science and hygiene, methods now unawares brought in, in so much of our parochial machinery. Like all other flimsy and showy draperies, these shall soon pass away, and the pity of it is the people chiefly pass away too, old and young, who were brought in by these methods. But the others remain; those who were taught and trained in what things a Christian ought to know to his soul's health and wealth; those who have been carefully rooted and grounded in the faith of the Church, and who solidly believe in the things which are spoken. And I beg respectfully to ask my reverend brethren of the clergy, why is it that so large a part of their number allow the continual desecration of Fridays, as the chosen time for their social entertainments in their parochial festivities, when the strong and clear voice of the Prayer Book, to which they have sworn obedience, unquestionably runs the other way! God's ultimate blessing, surely, cannot largely rest on indevout and un-churchlike methods such as these!—*Bishop of Milwaukee.*

Things to be Remembered.

1. Let *nothing* induce you to speak disparagingly of your parish. Stand up for your Church as you would for your mother.
2. Pray for your minister. He needs it. He is but a man, with great responsibilities, and many to please.
3. If an acquaintance of yours needs the aid or counsel of a clergyman, or if there is any opening to do a fellow-creature good, let your minister know about it.
4. Let your minister know if there is any one sick in your family, or in the family of any member of the church.
5. Speak to strangers about the church, and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.
6. Make no engagements on week nights when there is service at the church. Church engagements stand before all others.
7. Consult your minister before you appoint the hour for a funeral. He may have another funeral the same day.

Life Filled by One Uniform Divine Purpose.

It is the same revolution of the earth that brings blessed lengthening days and growing summer, and that cuts short the sun's course and brings declining days and increasing cold. It is the same motion which hurls a comet close to the burning sun, and sends it wandering away out into the fields of astronomical space, beyond the ken of telescopes, and almost beyond the reach of thought. And so one uniform Divine purpose—the favour which uses the anger—fills the life, and there are no interruptions, howsoever brief, to the steady, continuous flow of His outpoured blessings.

No human heart, however wounded, continues always to bleed. Some gracious vegetation creeps over the most utter ruin. The roughest edges are smoothed by time.

Autumn.

Sweet summer, with her flowers, has passed,
I hear her parting knell;
I hear the moaning, fitful blast,
Sighing a sadfarewell.

But, while she fades and dies away,
In rainbow hues she glows;
Like the last smile of parting day,
Still brightening as she goes.

The robin whistles clear and shrill;
Sad is the cricket's song;
The wind while rushing o'er the hill,
Bears the dead leaf along.

I love this sober solemn time,
This twilight of the year;
To me, sweet spring, in all her prime,
Was never half so dear.

While death has set his changing seal
On all that meets the eye,
'Tis rapture, then, within to feel
The soul that cannot die.

To look far, far beyond the sky,
To Him who changes never,
This earth, these heavens shall change and die;
God is the same forever.

Good-Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" The little one lisps it, as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically, without much thought. But consider. We are as voyagers putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An un-sleeping vigilance watches over us, but it is the vigilance of One stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, and are the same in meaning. "Good-by" is only "God be with you." "Good-night" is really "God-night," or "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say, "Good-night."

The Hidden Treasure.

CHAPTER XVII.—CONTINUED.

"Because he was a fool—a gull—a thrice sodden ass!" said Paul, vehemently. "He was an ape who must needs mimic what others did, and ruffle it in silk and gold, and play at dice with the sons of court favourites and noblemen!"

"Then you knew the heir of Holford!" said Jack, his first idea growing stronger the more he heard.

"Yes,—that is, I knew him at college!" replied Paul, making an effort to control his agitation. "He was a foolish lad, and never deserved so good a home as he had!"

"I have heard that many people blamed the Knight for having been over-strict with him, and that the young gentleman himself laid his wrongdoing to the same cause!"

"That is not true, however you heard it!" said Paul, almost fiercely. "He never sank so low as that. He would have been the basest hound that ever lived had he done so!"

"I am glad to hear that!" said Jack. "I can never think well of those who strive to excuse themselves, by laying all their faults on the shoulders of others. I wish the young gentleman would come back to his home. I am sure the good Knight would receive him joyfully, even as the prodigal in the parable was welcomed by his father. But you are talking too much for one in your weak state!" he added. "Let me give you some food or a cordial, and then do you try to sleep!"

"I am indeed weary!" replied Paul. "But must you go away?"

"Not if you need me!" replied Jack. "I will stay all night if you desire it. I can easily send word to my father, and I am sure he will make no objection to my doing so!"

Paul said something about it being too much to ask of a stranger, but he was so evidently pleased with the proposition that Jack at once decided to stay, and went down stairs to find a messenger. Davy willingly undertook to carry a message to Bridge street.

"What do you make of our guest?" he asked. "Very little as yet!" replied Jack, unwilling to mention his surmises. "He has been at Holford at some time—I daresay in the train of some gentleman who came to visit at the Hall—and his mind wanders on it. He is very feeble, but seems to like to have me beside him."

"I am sure you are very kind!" said Davy. "What shall I say to your father?"

"Only that I am going to watch by his bedside with his good leave!" said Jack. "And you may, if you please, ask Dame Cicely for my warm doublet, for the nights are growing chill."

"And that reminds me that I may as well kindle a little fire in the room!" said Mary. "A blaze is a cheerful companion, and as you say, the nights are growing chill. But Master Jack!" said she, detaining Jack for a moment after Davy had gone on his errand, "I want to consult you on a certain matter, and that is whether I should send for a priest!"

"Has the young man asked for a priest?" inquired Jack.

"No, that he has not!" replied Mary. "He shook his head when I asked him at his first coming whether he would have one, and when I did but hint at it again, he said right sharply—'No, no! no priest!' and Davy bid me not trouble him about the matter. But maybe he should have one for all that."

"I would do nothing at present!" said Jack. "If he grows worse we can send for Sir William, who will come at any hour of the day or night you know."

"Aye, that he will, the good man," said Mary. "Better man never lived, for all they call him Lutheran. But you know, Master Jack, my poor husband died without the sacraments, and I would ill like to have such a thing happen again in my house."

Jack quieted the good woman with renewed assurances that he would send for Sir William the moment it seemed necessary. He reminded her that the stranger was very weak, and it was not worth while to oppose him, when a little thing might set him back and perhaps throw him into a fever.

(To be continued.)

A Small Sweet Way.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing feeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendour;
No robin but may thrill some heart,
His dawnlight gladness voicing:
God gives us all some small sweet way
To set the world rejoicing.

Reverent Care of Holy Things.

The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to Whose service they have been dedicated. It has been deemed worthy of record in the Gospel that Christ, when He had ended His reading, closed the book and delivered it to the minister, to be, no doubt, preserved from injury and desecration. No event ever happened on earth more awful than the Resurrection; yet it was a work not unworthy of the care of the angels, even at that solemn season, to lay the linen cloths by themselves, and to wrap together the napkin that was about the head in a place by itself. Even the linen cloth which had touched the most holy Sin Offering, was holy in the sight of those heavenly ministers.—*Bishop Selwyn.*

Send my Love.

The pretty little phrase falls idly from our lips. Somebody is writing to somebody, and we, reminded of the distant or absent friend, send the kind message. It may mean more or less, but, such as it is, it goes to finish and round out the letter, and is like a little whiff of perfume as the recipient opens the sealed envelope in her turn. People are very careless about mentioning such gracious messages when verbally committed to them. "Give Emma my love," we say, and our friend goes her way, sees Emma, and says nothing at all. We might to advantage be less heedless of these delicate and kindly things in life.

Hints to Housekeepers.

PEACH PIE.—Line a pie plate with good pastry, and fill with peaches peeled and halved. Sprinkle the fruit with half a cup of sugar, and sift over one tablespoonful flour. If the fruit is not juicy, use less flour, and a few bits of butter. Bake until the peaches are done.

PEACH COTTAGE PUDDING.—Stir sliced peaches into a batter made of one-half cup sugar, three tablespoonfuls of melted butter, one beaten egg, one cup milk, one pint flour, and one and one-half teaspoonfuls baking powder. Bake in a loaf, and serve with hard sauce.

K.D.C. Pills cure chronic constipation.

SCALLOPED APPLES.—Butter a pudding dish, and put a layer of peeled sliced apples in the bottom. Sprinkle with sugar, a very little flour and cinnamon, and some small bits of butter. Fill the dish in this manner, and bake one hour, covering the dish to prevent burning on the top. Serve cold or hot.

TO COOK CRANBERRIES.—Add one teacup water to one quart of cranberries, and put on the fire. Cook ten minutes, rub through a colander, add two heaping cups sugar and cook about ten minutes longer. Pour into a porcelain or china mould. Turn out as a jelly.

La Grippe weakens digestion, use K.D.C.

BROILED SARDINES ON TOAST.—Select fine, firm sardines; arrange them in a double broiler and broil for two minutes on each side over a very brisk fire. Place on fresh toast, pour over a little maitre d'hotel sauce, garnish with lemon and parsley.

CRACKER PUDDING.—Soak four crackers in one quart of milk, add the yolks of three eggs, three tablespoonfuls of sugar and a pinch of salt. Flavour and bake the same as custard; when cooked spread with canned fruit or jelly, put on a meringue made from the beaten whites of the three eggs. Set away to cool.

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

COMPOTE OF PEARS.—Select fine flavoured, perfect pears, cut them in halves, and core, pare and trim. Make syrup of three-fourths of a pound of sugar, one pint of water and a squeeze of lemon juice. Put the fruit in and let simmer until tender, but not soft; take the pieces up carefully and lay close together on a compote dish. Boil the syrup until thick, drop bits of fine apple jelly over the pears and pour the syrup around and serve.

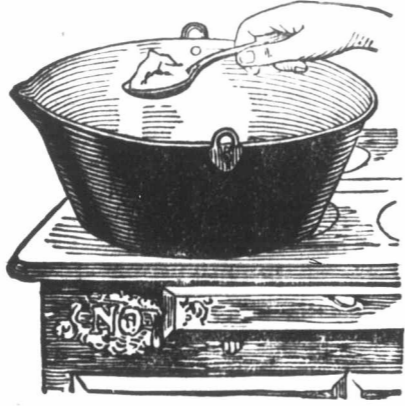
PEACH CAKE.—Bake three sheets of sponge cake as for jelly cake; cut peaches in thin slices, prepare cream by whipping and sweetening, flavour with extract of vanilla, put layers of peaches between the sheets of cake, pour cream over each layer and over the top.

Peculiar to Itself.

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But it is not what we say but what Hood's Sarsaparilla does, that tells the story. What Hood's Sarsaparilla has done for others is reason for confidence that it is the medicine for you.

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"I Serve."

A short time ago we had a group of happy children before us eagerly listening as we talked about how we can best serve God. Their faces were all so bright, and their eyes so full of interest, that we went away with the feeling that we had helped them, and they had helped us.

We were careful to show them that there is no happiness in life without trust in God; that life is given for service—for service of God. This, we said, is true religion. On the coat of arms of the Prince of Wales, the son of Queen Victoria, there appear two German words, "Ich dien," which mean, "I serve."

Here is a motto and a watchword for every child who is a son or daughter of the King of heaven and earth. What a grand thing it would be for the children of the Sunday schools in our country to organize an "I serve" society among themselves, and to make some simple, practical pledge to serve God in some special way.

There are many children who are very anxious to do something for God, but who are hindered by not knowing

what to do. When there is so much to be done, and time is so short, this is very sad. We would try and help such boys and girls to become useful workers in God's vineyard and to offer Him acceptable service.

In giving ourselves up to the service of God, our first duty in that service lies within our own hearts. This is the work that is nearest to us, the work that must not be neglected. The value of all the other work we do will depend entirely on the character of this. Curb the stubborn will. Check the sullen temper. Stay the hasty word. Humble self. Be patient. Be meek. Be gentle. Fear God and keep His commandments. Cease to do evil. Learn to do well.

If thus we consecrate ourselves to God, a thousand ways in which we may serve Him will open to us every day, every hour of our lives. The idler says, "I have nothing to do." The worker complains, "There is so much to do; I wish I were two instead of only one." The first never sees anything to do, the last sees more than he is able to do. The first never works, the last is never idle.

The next work we may do will, very likely, be found in our own home. Perhaps we have been disobedient to a parent; we will learn obedience. We have been harsh or unkind to a sister or a brother; the future will find us loving and amiable. Or our home work may lie in another direction. Family prayers may not be said under our roof, as in other Christian households. It will be right for us to ask father or mother why this is so. The simple question will be enough; it will set them thinking.

Brother or sister may be careless as to their morning and evening prayers; it is for you to remind them. You may be sharply answered; never mind that; you have done what is right. By your daily conduct at home you may do noble work for Christ.

Next, we may do something for our school-fellows. Help given in a hard lesson, or sympathy in a misunderstanding, may be a real help to someone and an act well-pleasing to God. Evil-speaking is a common offence among the young; so also is untruthfulness. We may kindly rebuke those who are guilty of such sins and do a noble work for our King. Let us, again, be always ready to defend the absent one who cannot defend himself; and never permit a word against a friend.

God wants our service in such ways as we have pointed out in the foregoing paragraphs.

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Learning to Sew.

My grandmamma says that the Right way to sew, Is to put little stitches Along in a row. That sounds very easy, I almost know That some spectacles and things would Help me sew

I try very hard now, but Isn't it slow, The stitches won't half of them Stay in a row.

I'm sure as can be that the People don't know What very hard work 'tis to Learn how to sew.

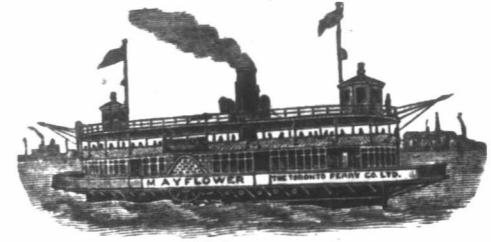
I'll do like my grandma; I'll Sing soft and low— Put my foot on a stool—make My rocking-chair go— And put on her spectacles—then Stitch, stitch, oh, ho! I fink I've found out how to Learn how to sew.

"Redeeming the Time."

If you are going to build a boat or a fort, or make a doll's dress or a birthday present, you will have to make a definite beginning, will you not? and keep on working at it, if it ever is to be finished. And if you are going to recite a history lesson in school tomorrow, it won't do to keep putting off looking at it till ten minutes before you go into class, because then names and dates will be one confused jumble in your head, and you will make a failure of the recitation. Simply intending to do a thing won't bring it about.

Now it is just the same way about serving Christ. Probably not one of you boys and girls would say that you never intend to be a Christian. When you stop to think of it all you expect some day to give yourself, heart and soul, to Christ, but now you simply drift along without doing anything.

But drifting will not bring you to Him. You must make a definite beginning, just as you would with any other matter which is important, and which you expect to make any progress in. Don't drift. Redeem the time, for it is precious. Start now, in this fresh year that God has given you, to serve Him, and fill the years with loyal love and living, and then what a record they will bear to God for you!



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Jenny to stay there and wait for him, and watch his hat and the other things.

Jenny got tired of waiting, and she put her hat and parasol with Dick's things, and ran off to play.

When he came back, he found a cow with Jenny's hat in her mouth, and another cow had trampled on the basket, until it was spoiled.

He called Jenny, and said to her: "Now, see, Miss, what you have lost by not doing as I told you to do. The cow has eaten your nice new hat."

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One day on her way home from school she was bothering herself with this question, and as she felt very tired too, she was not in the happiest of moods. Suddenly she heard her own name mentioned. Looking around, she saw several little girls seated on a rock in a field near the street through which she was passing. They had not seen their teacher, so they kept on talking in the same loud tone.

"I like Miss—, don't you?" said one.

"Yes, I do," was the reply, "but isn't she awful particular?"

"I know she is, and I like it," stoutly declared the child who had first spoken. "I think it's nice for a teacher to be strict. She keeps the class quiet, and that's what we want. Don't you know they used to make so much noise before she came that we couldn't do a thing? Now we take comfort and learn a good deal. I think Miss— is a fine teacher."

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load seemed to be lifted from her heart. "If Ina feels like that, probably more of my little ones do also," she said to herself, as she quickened her step and passed on to her home.

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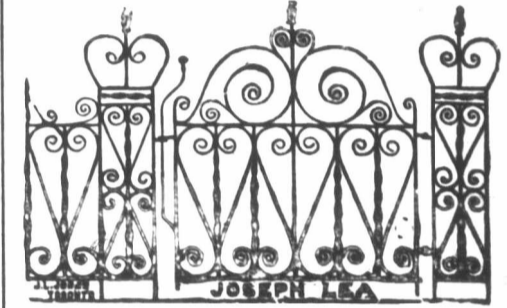
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