

# Canadian Churchman

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

Vol. 23]

TORONTO, CANADA, THURSDAY, NOVEMBER, 18, 1897.

[No. 46.



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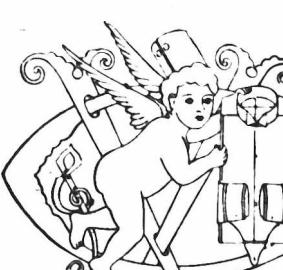
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# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 18, 1897.

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## Lessons for Sundays and Holy Days.

Nov. 21st.—TWENTY-THIRD SUNDAY AFTER TRINITY  
Morning—Eccles. 11 and 12. Heb. 13.  
Evening—Hag. 2, to v. 19. or Mal. 3 and 4. John 7, to v. 25.

Appropriate Hymns for Twenty-third Sunday after Trinity and First Sunday in Advent, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 233, 315, 319, 559.  
Processional: 274, 280, 291, 393.  
Offertory: 223, 225, 259, 288.  
Children's Hymns: 265, 341, 343, 572.  
General Hymns: 7, 266, 269, 282, 290, 517.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 47, 310, 313, 324.  
Processional: 48, 184, 268, 463.  
Offertory: 49, 52, 204, 398.  
Children's Hymns: 53, 331, 340, 473.  
General Hymns: 51, 206, 217, 362, 474, 537.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Gospel for the First Sunday in Advent.

St. Matt. xxi. 12: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple."

"Prepare ye the way of the Lord"—the great charge which sounds through all time. The Kingdom of Heaven is at hand. Thus: the Baptist, the Lord. Now and ever. Explains the selection of the Gospel for Advent Sunday. The cleansing of the temple significant of the work of Christ. To His temple He now comes, and how?

i. He comes as a King always.

1. In great humility. Yes—despised, rejected. Yet ever royal and majestic. Unique in word and deed.

2. So on this Palm Sunday. "In lowly pomp"—meek and lowly, yet "rides on in majesty."

3. So He comes to His Church. His inheritance—Son of God. Won by His right hand also. Ruled in mercy and justice. Verily a King.

ii. Mark how He comes to Jerusalem.

1. The day of her visitation; we think of what might have been.

2. What did He find? look at these temple courts. Worldliness, avarice, contempt of God's work.

3. And His attitude: Not personal anger; the indignation of God. No shallow optimist, professing to make the best of things. On the contrary, intolerant of evil. "Take these things hence." In sorrow more than anger. An example: No scolding, yet solemn and sorrowful truth.

iii. To-day He comes again.

And what does He find? We dare hardly say. Yet much which must displease Him.

1. In the Church: Divisions—imperfect teaching—inadequate life—lukewarm work. Does ordinary Christian society represent the Kingdom of God?

2. In the State: If we listened to those who are not in power, what should we think of our rulers? What of office-holders, politicians?

3. Better bring the subject close to ourselves, personally. This our business; not to stand apart and censure others, but to discover and amend our own defects. We need not disquiet ourselves about the government of the Church and the world; we may safely leave that in the hands of Him who sits upon the throne. Our own work very simple, the work of personal reformation. (1) We can at least do our best to make one person better, more faithful, more devoted; (2) And the example and influence of one life far reaching. Every one who prepares the way of the Lord in his own heart, cleansing it from pride, worldliness, and sensuality, is enforcing the prayer: "Thy Kingdom come."

## RELIGION IN SCHOOLS.

We are glad to see that the subject of religious instruction in our schools is occupying so large a share of public attention; and it is of special interest to note how insufficient are the arguments which are being urged against it. Partly this arises from the familiar fact that men are generally satisfied with any argument in defence of their own position, and partly from so many being enamoured of our present system of education to such a degree, that any attempt to improve it seems to them a kind of sacrilege.

One of the latest contributions to the side of opposition to religious education in our schools is a letter from Mr. Bain, formerly chairman of the School Board, who seems afraid that any change in the direction of additional religious teaching in the schools will

be the destruction of our school system, which, he says is "endangered by the introduction of the wedge of sectarianism under the guise of religion." He hopes that the undenominational character of our schools may be preserved. Mr. Bain may make himself quite easy on that point. It is not proposed by any party or by any person to introduce religious creeds or formularies into the Public schools. All that is suggested is, that those children, whose parents desire it, should be taught their own religion. Surely a very innocent proposal, which could hurt nobody. Mr. Bain goes on: "The morals of the pupils are sufficiently protected by the present regulations,"—rather an ambiguous statement, of the meaning of which we are not quite sure. In regard to the statement that additional teachers may be required, he is possibly right; and the superintendents of the public education may properly tell those who are agitating for additional religious instruction, that they will have to pay for it. If they are in earnest, there need be no difficulty on this point. When Mr. Bain goes on to protest against the interference of the State in religion, he surely misapprehends the contention of his opponents. He says it would be attempting "to foster religion or interfere with the conscientious religious views of the people," and would be seeking "the promotion of some one form of religion to the injury of others." This is a point on which it is quite necessary to make it clear what the advocates of religious education really want; for either Mr. Bain has misunderstood them, or we have. Now, as we understand the matter, they ask for no favour of any kind, nor for any disfavour being shown to any one else. They are so far from refusing religious liberty to others that they claim it alike for themselves and others. They ask for no privileges for any sect or denomination or party. They simply say that they are convinced of the necessity of religious instructions, and they ask that time may be found for it—that is all. As far as we understand the matter, this is not an interference with religious liberty at all, but a claim for religious liberty.

But, Mr. Bain goes on, the duty of religious teaching belongs to the Church alone, and afterwards he says it is the work of pastors, parents, Sunday school teachers, and teachers of Bible classes. "The home ought ever to be a school for religious training," he says; and few will controvert the statement. The influences of a religious home are the deepest and the most permanent. Are these, however, sufficient in all cases, or in the majority of cases? Are fathers and mothers qualified for this work? Have they time for it? As a matter of fact, do they do it? They ought, we say. We are not prepared to deny that. But how will many children fare, if they have nothing more than this?

But the Church has her share in the work. The pastors may do it! The pastors! How? By preaching? Children want something more than this. By catechising? Is that

done to any great extent? If it were, more would be needed. But there are Sunday schools. We wonder if people who talk in this fashion have read some recent utterances of the president of the University of Chicago on the work of Sunday schools. But even if Sunday schools did their work in the best possible manner, they would be insufficient. An hour or two for a whole week is not enough, even if we could get all the children of our Public Schools into the Sunday schools, and we believe that half of them are not there.

One very curious remark we must notice. Mr. Bain says: "If one day in the week be deemed sufficient on which to open our churches and teach religious truths to the parents, surely it ought to be enough for their children." This is a tremendous assumption. Because adults who are presumably well instructed in religion need only one or two sermons a week, therefore the same will suffice for children who are ignorant of the very elements of religion! We want to treat Mr. Bain with the respect to which we believe he is entitled personally and otherwise, and we take him as an earnest, religious citizen who favourably represents the side which he espouses. But we are totally unable to understand how his own arguments can satisfy him, and we beg him and others seriously to reconsider their position.

One thing we would urge in conclusion. Nearly all the different religious bodies have schools of their own—denominational schools—in which their own children are educated in their own views. Schools for boys, schools for girls, and even colleges and universities. Roman Catholics have them, so have Anglicans, Presbyterians, Methodists, Baptists, and others. Where is the necessity for these schools, if our Public school system is sufficient? Or shall we say that our national schools are good enough for the poor, but not good enough for the rich? It will require some hardihood for any man to say such a thing in public. And yet this would seem to be the meaning of what we are doing. A minimum of religious instruction in the Public schools, and a great deal more in our denominational schools. There should be more difficulties in our way before we acquiesce in such a system as that.

#### REVIEWS.

*The Theology of an Evolutionist.* By Lyman Abbott. Price \$1.25. Boston: Houghton, Mifflin & Co., 1897. Toronto: Wm. Tyrrell & Co.

Dr. Lyman Abbot is well known as the distinguished successor of one who may be called the most distinguished pulpit orator of the United States, Henry Ward Beecher. In this case there is a true "succession," although there may be a difference of opinion as to whether it is "apostolical." We cannot profess to be of the school of theology of Dr. Abbot, yet we think that few will read this volume without gaining something from it. The essays are well written in good, clear, fluent, and even eloquent English; they are also thoughtful and suggestive, and we must add that to a large extent they commend themselves to our judgment. On one point we cannot go with the writer. Speaking of the place of Christ in history, he asks whether the difference between Him and other men was one of degree or of kind, and he decides

for the former view. We are quite aware of the ambiguity of language, and of what may be said to justify such a mode of speech; but, for our part, we cannot abandon the proper Godhead of the Lord Jesus Christ, and, if that is to be maintained, then the difference between Him and us is a difference of kind.

*Quo Vadis.* A narrative of the Time of Nero. By Henry K. Sien-Kiewiez. Price 75 cents. Toronto: George N. Morang, 1897.

It seems late in the day to recommend a novel which has, for months, held the highest place for popularity among the works of fiction for the year. But we have great pleasure in recommending a Canadian edition of this very remarkable book. It may be commended from different points of view. In the first place, it gives a very accurate view of the state of Rome and of the life and circumstances of Christians in Rome during the reign of Nero. We are not forgetting Dr. Farrar's striking book, when we say that "Quo Vadis" will set the Rome of Nero before men's eyes as it has never been set before. Those who care little about Rome or Nero or early Christianity may be better pleased to be told that we have, in this book, a first-rate story, with deeply interesting characters, in which there are many thrilling incidents, which yet never pass the bounds of credibility and probability. With regard to the title of the book, to those who do not remember the story, we may mention that they will find the explanation of it towards the end of the book.

*A Man of Honour.* By H. C. Irwin. Price \$1.25. Macmillan's Colonial Library, 1897. Toronto: The Copp, Clark Co., Limited.

This is a very well-written story, a good deal out of the common. The hero is the last representative of an impoverished Irish family, who has been educated at Oxford, and goes out as a soldier to India, soon after the time of the mutiny. In all his relations he fulfils the idea denoted by the title of the book—some might say, ultimately, in a manner almost Quixotic. The story is comparatively slight, yet it holds the attention of the reader from beginning to end, and (what is not quite universally the case in regard to works of fiction) the reader will lay down the book the better for its perusal. We shall be glad to meet the author again.

*The Growth of the Kingdom of God.* By Sidney L. Gulick, M.A., missionary in Japan. Price \$1.50. Toronto and New York: Revell Co., 1897.

Mr. Gulick prepared this book with an apologetic purpose, and more particularly with regard to Japan. But it is a book of real value, inasmuch as it collects a quantity of information which is scattered over many volumes, and which it is most useful to have at command. By the Kingdom of God Mr. Gulick means, not so much the Christian Church, as Christianity, although he does by no means ignore the Church; and his book is a very good answer to the people who tell us that Christianity is losing its power over the human race, and those who assert that Romanism is the dominant form of Christianity. The author shows that not only has the Christian Church made immense progress in the world, but that Christian principles are penetrating all modern civilizations. Mr. Gulick is an American, and he does not belong to the Anglican communion, so that we must take note of his lights and shadows; but, on the whole, he does his best to be accurate and impartial, and, as we have said, his book is a most useful one.

A very useful feature of the volume is a series of diagrams setting forth the proportions of the various religious communities in the world. Thus, in chart iii. we see that

whilst in 1700 the populations governed by the different religions ran as follows: Roman Catholic, 90 millions; Greek, 20 millions; Protestant, 32 millions, they had become in 1880, respectively, 192, 110, and 445; whilst in 1891, those under Roman Catholic rule were 242 millions, under Greek, 128 millions; and under Protestant, 800 millions. According to statistics, it appears that the Roman Catholic countries of Europe are doubling in population once in 138 years, whilst the Protestant countries double once in 60 years.

This is only the beginning of what is done in this volume. The writer points out the enormous increase in population—that of England has about doubled in this century. Then he shows how remarkably the Church has met the need created by this increase, building places of worship, setting up Sunday and day schools, and the like. The increase of children in Sunday schools is estimated; and, that which is still more gratifying, it is shown that the increase of Christian agencies is accompanied by the diminution of crime. On the whole, the readers of this volume will thank God and take courage.

*The Expository Times*, Vol. 8. Price \$2.50. No. for November, price 6d. Edinburgh: T. & T. Clark; Toronto: Revell & Co., 1897.

We have before us the latest yearly volume and the latest monthly number of this most useful publication. It is hardly necessary for us to repeat the emphatic recommendation so frequently given, except that a new volume began in October, and this would make a favourable opportunity for new subscribers making a beginning. With regard to the volume, we have noticed the several parts of which it is composed, as they have appeared, and we turn over the leaves with a kind of surprise at finding so much which will be useful to all classes and conditions. The publication is learned without being "caviare to the general." There is hardly a paper which could not be intelligible and interesting to the ordinary English scholar. On the other hand it is popular without being commonplace. Everywhere we have work that is fresh, suggestive, and stimulating. With regard to the November number, we find its notes and comments quite up to date. An excellent summary is given of the debate at the Nottingham Church Congress on different schools in the Church of England. Dr. Hugh MacMillan writes in his usual interesting manner on "Achan's Wedge of Gold;" and Dr. Sanday's paper, on the Historical Method in Theology, read at the Church Congress, is, by itself, worth a great deal more than the price of the number. The article deals chiefly with Old Testament study, but, at its close, it points out the bearing of the subject upon the New Testament. This is a question of the greatest possible importance, especially to our younger theologians. Among other articles we might note Dr. Sayce on Oriental Archaeology; Dr. Nestle on Biblical Quotations in "the Apostolic Constitutions," and continuations of the different series—the Greek Text Commentary (St. John xiv. 12); Sermonettes on the Golden Texts, etc.

*Magazines.*—The Critical Review for October is well up to its average level, which is very high. Perhaps we might say that the books reviewed are of unusual interest. The number starts with a notice of the Apostolic Letter of Pope Leo and the Reply of the English Archbishops, by Dr. Briggs, who naturally surveys the question from a point of view not Anglican. A good notice of Harnack's valuable History of Ancient Christian Literature comes from Professor Salmon. Professor McCurdy's History, Prophecy, and the Monuments, is favourably noticed, as it ought to be, by the very competent hand of Professor A. B. Davidson. Somerville, on St. Paul's Conception of Christ, and

McGiffert's History of Christianity in the Apostolic Age, are two important works, to which we shall hope to give early attention, and are here mentioned favourably. Besides a vast number of brief "Notices," there are also reviews of Seth's book on Man's Place in the Cosmos, of Hommel on Ancient Israelitic Inscriptions, of Douglass' Ethics of J. S. Mill, of Gifford on the Incarnation, and many other works of interest and value.

The leading article of Harper's Magazine for November is "With the Greek Soldiers," by Richard Harding Davis. It also includes "A Pair of Patient Lovers," by Wm. Dean Howells. "The New Japan," by Toru Hoshi. "The Pardon of Saint Anne D'Auray in Brittany," by Geo. Warton Edwards. "The Century's Progress on Biology," by Dr. Henry Smith Williams. "Daniel Webster," by Carl Schurz. In addition, are stories by F. de Myrbach, Frederick Remington, Ruth Underhill, and Willis Boyd Allen.

There is unusual variety of exceptionally interesting material in the November Scribner's. An illustrated article, sure to prove interesting to our readers, is that of Wm. B. Bigelow, the well-known architect, on "The Country Church in America." He describes a number of the earliest edifices, and traces the development of this kind of architecture down to the present time. The illustrations from drawings of a number of famous churches give the paper an added interest.

The Arena for November has for its opening article, "Freedom and its Opportunities," by Gov. John R. Rogers, of Washington, accompanied by a full-page photograph of the writer. Judge Geo. H. Smith, Prof. Frank Parsons, B. O. Flower, and many other well-known writers contribute to this number.

McClure's for November contains as leaders "C. A. Dana's Reminiscences," Mark Twain's "Diary," and a description of Edison's latest invention, the magnetic ore extractor.

THE CHRISTIAN YEAR.

One of the great advantages of the ever-varying seasons of the Church Year is that it prevents an undesirable sameness. Aside from the ever-changing seasons of our ritual year, our public worship is indeed the same thing over and over again. But so is any regularly recurring public service. The services of the ordinary Protestant denominations are really the same services over and over again. And their sameness is no objection to them. The real question is, whether it be a desirable or an undesirable sameness. It is we think, an undesirable sameness. If a service be in itself an undesirable one, then it is indeed an objection that it should be repeated over and over again, or be used at all, for that matter. But the objection to it, in that case, is not to its repetition, but to the very thing itself. Our services in the public worship of the Lord's house, are, we claim, in themselves good and desirable. Therefore, we claim that their regular recurrence is also good and desirable. The objection so often urged against them is therefore not only no valid objection, but their highest commendation. The ordinary conventionalities of life we repeat constantly. But it is no objection to them. Because they are fit and seemly, it is eminently desirable that they should be thus in constant use. We say, "Good morning," "Good evening," "How do you do," "I hope you are well," and many like expressions. These we repeat perpetually, and there is sense in it, reason for it. No man dreams of objecting to any such repetitions simply because they are repetitions. So of our religious services. If they are what they ought to be, not only is their repetition permissible, but eminently desirable. And this is in accordance with the law of successful attainment in any other matter. The great pianist becomes such by persevering effort, by doing the same thing over and over again. "Skilled labor" means the labour of those who have done the same thing over and over again, until they can do it

better than other men. It is the royal road to eminence, and not less so in the realm of the moral and spiritual. The one great difference between the faithful and the unfaithful Christian is that one does, and the other refuses to do the same thing over and over again. Our duty towards God and our duty towards our neighbour are the same, one day after another. To live faithfully is, by God's help to address ourselves to the performance of those duties, day after day, week in and week out; in other words, to do the same thing over and over again. And the Christian who keeps on doing it is the one who learns to live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearance of the great God and our Saviour Jesus Christ. Of such it is said, "Blessed are those servants whom the Lord when He cometh shall find watching."

THE PURPOSE OF ADVENT.

What is the special purpose for which the Church has appointed the Sundays in Advent? It is set forth in the words of the Gospel for the first Sunday: "Tell ye the daughter of Zion, behold thy King cometh to thee." The daughter of Zion was Jerusalem, which was built on Mount Zion, and the prophet whose words are here referred to was speaking in the first instance of Jerusalem. But these words are also spoken to the Church of Christ to-day. For she is the spiritual Jerusalem, she is now the true daughter of Zion; and in all quarters of the earth, wherever her children are spread, these words are at this time sounding in their ears, "Behold, thy King cometh to thee." We are to look forward to the coming of our Blessed Saviour in the flesh. We are to prepare our hearts and minds during Advent, and to bring them into tune, that they may be ready strung for keeping the great and joyful festival of Christmas. How are we to prepare ourselves? By waiting, as holy Simeon waited, for the consolation of Israel; striving at the same time to purify our hearts and lives, that like him, we may be just and devout. For to such it is ever granted that they shall not see death before they see the Lord Jesus Christ. We are to fix our hearts and souls, with all their longings and yearnings, on the coming of Christ, making this the one great object of our wishes, that He will vouchsafe to come to us also. The hearts which are filled with the world, with its traffic and its business, with its cares and its pleasures, have no room in them for Christ. His birthplace is in the naked heart, in the heart stripped of all the world's engrossing interests, oftentimes in the heart when it is lying in ruins. It was when Zion's youth, and strength, and beauty, and glory had past away that her King came to her. The mark of death was already upon her. The foot of the conqueror was already on her neck. Nor does the Christian year begin when the natural year is in its glory; it begins when the natural year is drooping under the weight of its days, and fast waning to its close. Often, too, does it happen that the spring, and the summer, and the autumn of life pass away altogether without Christ, and among those who have lived thus Christless and Godless, one is now and then found in whose heart Christ is born just as winter is closing around him. Beware lest you be deluded into fancying that so it will happen in your case. Tarry not in your darkness when God summons you to come forth from it. Bend not your heads to the ground when He calls on you to lift them up. Wait not till the hinges of your heart become so rusty that you cannot open the gates to receive the King of Glory. We may learn from the fact that the Christian year does not begin till near the close of the natural year, that Christ is not wont to come to those who are in the summer of prosperity. He is not wont to come to those who are laden with the leaves, and blossoms, and fruits of this earth. It is in the winter, in the winter of heaviness and affliction, when all around is bare and dreary, that He vouchsafes to be born. It is when the leaves of earthly happiness are falling from us that we are readiest to welcome and rejoice in His Advent.

Therefore, when an affliction strikes you, believe that God is only drawing you forth from among the leaves, behind which you have been hiding yourselves from Him. Believe that it is so, and it will be so. For this is one of the miracles which faith, if it be but strong, never fails to work.

ADVENT THOUGHTS.

Christ bids us come to Him for peace and rest. The Church seeks to remind us at Advent of the coming of Christ to us men; His first coming in lowliness, His coming to us now if we will open our hearts to Him, His second coming in judgment. In the light of His threefold Advent she pleads with us, commands and entreats us to truly turn to Him, that He may abide with us now, and through all eternity; that the Judge may follow us and number us among the saints in light, even the light of heaven.

Why do we not—why do not all men listen to the message of holy Church? Why do not you, oh! careless one? You who are living away from good influences—that care not for and neglect the services and sacraments which He has provided, why do you not turn and accept Him and His Church? Be honest in your answer. Be sure that the excuse will be sufficient in the day of judgment.

You do not really believe, no matter how much you want to or try to, the sophistry of the blatant infidel romancer. Oh! brother, it will cost you effort, the giving up of many idols, but it is worth it all. Your selfishness, your sinfulness, your conceits will not satisfy you. God your Maker, alone can give you true life and heavenly joy. He will give you power to conquer sin and Satan. He will fill your longing soul with that love of Him and of all men that brings peace in its train—such peace as the world cannot give, and, thank God, can never take away.

And why do not you "Come, truly Come," ye heartless ones, who profess to be Christ's disciples. Ye, who have had moments of good resolves, and holy purposes—who still keep up Christian observances, but in a heartless way. You are not really devout, you know it. You want to be seen to do religious things, rather than to live them in the heart. You excuse yourselves from honestly giving of your means for the support of the Church and the propagation of the Gospel. You lose opportunities to do good, and excuse yourself from doing many a duty—somebody's going to make something out of it, you say, or let some one else do it, or it will involve us in trouble, or it will not succeed. How many good efforts fail because you and other Christians thus fail to do that which might reasonably be expected of you—efforts that you would support if you really were sincere, if you were living a Christlike life.

"As it was in the days of Noah and Lot (Luke xvii. 26, etc.), they ate, they drank, they married and were given in marriage." Thus Jesus does not once upbraid them with the scandalous crimes which they committed, but with that very thing in their way of life which was commendable, but which becomes hideous when nothing higher can be told of an age; when its whole life is a wordly life, in which God is no longer taken into account. A great increase of outward power and culture, reliance on science, industry, the conquest of the external world, lead to an arrogance that no longer admits its dependence on God.

Come! Come! Come! COME! Oh! ye indifferent and careless ones, hear His voice ere it is too late. This Advent the message comes to you. It may never come to you again. Seek ye the Lord, while and where He may be found.

Give yourself to prayer and watching—live nothing short of the real cross-bearing, honest and patient life of which He has set the example.

O! watch and pray ere Advent dawn,  
For thinner than the subtlest lawn  
'Twixt thee and death the veil is drawn.

—The best way for a man to get out of a lowly position is to be conspicuously effective in it.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

Sydney, C.B. The Lord Bishop of the diocese arrived in Sydney on the evening of Thursday, October 28th. The next morning he administered the rite of Confirmation in St. Mark's church, Coxwatom, and also dedicated a beautiful marble font and a lectern. In the afternoon a special meeting of the Board of Trade was held at the Sydney hotel for the presentation of a testimonial from the Government of Sweden and Norway to the Rev. W. Atkinson Smith, of Neil's Harbour, for his labours and reverent care in recovering and having interred in consecrated ground, the bodies of Captain Patisen and four sailors of a Norwegian bark that was wrecked at Green Cove, in his mission. The testimonial—a communion service, silver-gilt—was handed to Mr. Smith by Mr. J. G. Buremill, Vice-Consul of Sweden and Norway. The Bishop was present, and made a happy and eloquent address. After visiting the parishes of Port Morien and Louisburg, his Lordship returned to Sydney on Wednesday, the 28th ult., and in the evening confirmed in the parish church seventeen candidates. On Thursday morning he left in the "Arcadia" for Ingonish and Neil's Harbour.

## QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Rev. J. Almond, missionary, Labrador, writes to the Diocesan Gazette as follows: "Accompanied by two lady school teachers, Miss Marion Travers and Miss Lihan Almond, and also by the Rev. George Pye, B.A., I sailed from Gaspe on September 16th, on board the "Lizzie Lindsay." We rounded Shiphead the morning of the 17th, and arrived at the south west point of Anticosti at 4.20 in the afternoon; there we parted with a very genial passenger, Mr. W. B. Dawson, engineer of Tidal Survey. We all went on shore, and the ladies were more than delighted to find lovely flowers, and to be presented each with a bouquet by Miss Pope. At 5.30 the anchor was weighed and the good ship headed for the west point with a fair wind; but, alas, when we had sailed briskly for about 30 miles, the wind changed and we became the sport of a north-west gale and when at 10.30 the captain's voice was heard 'helm to lee,' the cabin was all confusion—table, chairs, valises were waltzing around, and the land-lovers wrestling with Jonah. The sea was breaking over the deck, and, as luck would have it, the skylight of the cabin was unhooked, and so a sea came over the ship and landed in my berth. Half awake I was thinking myself happy for being a passenger and not a sailor. Once more I thought I was a freshman at old Bishop's, and the grave-faced seniors were giving me my midnight bath. Mr. Pye acted as ridiculously as a man could, in the top berth on the starboard side, out of the spray's reach, for he laughed at his brother's calamity. The ladies under the circumstances behaved nicely. They seemed to enjoy the whole scene, but of course were sorry for me, yet I am half inclined to think the wave that floated me out of my berth caused some mirth behind the screen. However, on the morning of the 18th, at 7.30, anchor was cast in Malbaie Harbour. The teachers were brought on deck to see Perce Rock in the distance, and behold their native land once more. We remained in the harbour until the morning of the 19th, when at eight o'clock, with a strong south breeze, we started wing to wing, and reached English Bay, Anticosti, at six o'clock in the evening. Leaving English Bay in the night we were becalmed outside Mingan Islands the entire day of the 20th. A light wind springing up in the night, the ship moved on, and on the morning of the 21st we landed at Mingan, Labrador. Thus began, continued, and ended a very enjoyable trip, with the exception of the midnight bath. Mr. Pye walked to St. John's River and spent two days,

holding a service every evening, and then returned to Long Point for Sunday service. I proceeded to Sheldrake, where I was very kindly received by Mr. Fozard. After spending Sunday there I tramped to Long Point, thus working the first 40 miles of the mission. The missionary is always very kindly received by the agents of the C.R.C. and LeBoutillier Bros. At Mingan, Mr. Scott, the Hudson's Bay agent, is exceedingly kind and hospitable, and we always feel more fit for work after a few days' rest with him. Mrs. Hamilton, of Long Point, never wears working for her Church, and ever welcomes the Church's workers, and so our life here on the Coast is a very happy one."

## MONTREAL.

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

Montreal. The pulpit of the Church of St. James the Apostle was occupied morning and evening on Sunday week by the Rev. C. G. Rollit, M.A., who preached with great acceptance. The sermon at the eleven o'clock service dealt with some of the beauties of worship in the individual heart and in the service of the Church.

The adjourned annual meeting of the Robert Jones Convalescent Home was held at the office of the Colored Cotton Co., Notre Dame street, Wednesday afternoon, 3rd inst. The Venerable Archdeacon Mills presided. The report of the treasurer, Mr. A. F. Gault, showed receipts of \$3,133, including balance on hand in May of last year, and the disbursements, including \$803 for repairs, \$2,500. Reports from the Ladies' Committee and matron indicated that a most successful year's work had been accomplished, and substantial comfort and relief given to many deserving cases. The following officers were elected by a unanimous vote: President, the Lord Bishop of Montreal; Vice-President, Very Rev. Dean Carmichael; Hon. Secretary, Mr. George E. Drummond; Hon. Treasurer, Mr. A. F. Gault; Governors—Messrs. R. A. A. Jones, Richard White, G. F. C. Smith, Alex. Johnston, LL.D.; William M. Ryder, George Hague, E. Goff Penny, and the Revs. Archdeacon Evans, J. G. Norton, D.D.; Archdeacon Mills, B.D.; and J. F. Renaud.

Westmount.—Church of St. Matthias.—The Men's Guild of this parish gave a very pleasant and satisfactory "At Home" at Elgin Hall, last Monday evening, which was largely attended, the Ladies' Aid also being in very substantial and refreshing evidence. The rector and Mrs. Bushell received, aided by various members of the Guild. The rector of the Church of the Advent was also present. In welcoming the guests, Mr. Bushell spoke of his desire that a friendly and brotherly spirit might always characterize the congregation of St. Matthias. He thanked the ladies and gentlemen for their liberal help, also those who had promised to assist on the programme for the coming winter. A few words of thanks were also given to the kind friends and neighbours, who have accommodated various parochial societies from time to time, and the hope was expressed, that in the near future, the church extension would afford ample room for all the requirements of the parish. Messrs. Chalk and Holgate were called on for a few words, and altogether the evening passed off very pleasantly, and the parish is to be heartily congratulated on their prevailing peace and prosperity. There was a good programme and refreshments.

Rev. W. G. Hamilton, formerly incumbent of Iron Hill, has accepted work in the Diocese of Albany, U.S.A.

Rev. J. M. Coffin, formerly of Leslie, is now incumbent of Bristol.

Rev. B. S. T. Marriot is now in charge of the parish of Chambly.

Rev. R. Y. Overing has succeeded Mr. Marriot at Buckingham.

The Ven. Archdeacon Evans is erecting a very fine church on Dorchester street.

The Rev. Mr. Kitson also has the plans for a

new and much larger church, close by the present building.

The Rev. Thomas Ball, M.A., of Edwardstown, has reopened the pretty old stone church at St. Remi, which has been for a number of years closed. The attendance at the services is very encouraging.

Rev. Stephen H. Mallinson, B.A., is doing good work as the first rector of Back River. Only last spring a suitable hall for Sunday school and church entertainments was erected, and now a rectory is in the course of construction. The zeal and energy of this little band of Churchmen and women is exemplary.

The long-looked for Church at Outremont is near completion under Mr. T. J. Wilson's care. When finished it will be very neat. It will cost about two thousand dollars, and will seat one hundred and fifty people. An effort is being made to have it free from debt when completed. It will be consecrated as the "Church of the Ascension."

Rev. F. S. Eastman, who a few years ago was compelled to give up his arts course in McGill University, owing to ill-health, has lately decided to study for a degree in Lennoxville.

The Missionary Society intends to make grants toward the support of two graduates, viz.: Rev. R. Faries, of Moosonee, and Rev. H. A. Naylor, B.A., of Selkirk Diocese, also to support for another year a native catechist in the Diocese of Madras, India.

## ONTARIO.

I. LEWIS, D.D., LL.D., ARCHBISHOP OF G.N.I., KINGSTON.

The thirty-fifth meeting of the Rural Deanery of Leeds was held on Nov. 2nd and 3rd in the parish of New Boyne and Lombardy, of which Rev. C. A. French is the incumbent. In the absence of Rev. C. J. Young, who, with Rev. Dr. Nimmo, were detained by the inclemency of the weather on Tuesday, an appropriate sermon was preached by Rev. Wm. Wright, of Athens, in place of the former. The chapter assembled the following morning for business, seven of the clergy of the deanery being present, viz.: Revs. Canon Grout, R.D.; Rev. C. J. Young, secretary; Rev. Wm. Wright, Athens; Rev. J. D. Jones, Westport; Rev. J. H. Nimmo, Brockville; Rev. R. James Harvey, Frankville; and the incumbent. It was arranged that the next meeting of the deanery should take place in the parish of Athens during the second week in February, 1898. The Rev. J. W. Jones moved, seconded by the Rev. Wm. Wright, that the thanks of this deanery be tendered to Superintendent Mooney, of the B. & D. Railway, for his kindness in granting reduced rates to the clergy. Carried. The Rural Dean intimated that he had arranged for deputations to visit the various parishes on behalf of the Mission Fund during the winter. The chapter learnt with regret that Rev. Dr. Nimmo, who for the past nine years had been rector of Trinity church, Brockville, was about to sever his connection with the deanery, and it was moved by Rev. Wm. Wright, seconded by Rev. C. J. Young, "That this deanery learn with regret that the Rev. J. H. Nimmo, B.A., M.D., has tendered his resignation as rector of Trinity church, Brockville, to his Grace the Archbishop; and further, the deanery desires to place on record the estimation in which our brother is held by members of the deanery, and their sympathy with him and best wishes for his future success." Carried unanimously. At the afternoon session a short discussion on Psychology took place, and the Rural Dean requested Rev. J. D. Jones to prepare a paper to be read at the next meeting, which he promised to do. The Rev. C. A. French promised an address on a "Ruri-decanal Sunday School Union." After moving a vote of thanks to Rev. C. A. and Mrs. French for the kind and hospitable manner in which they had provided for the entertainment of the clergy, the meeting adjourned. Evensong was held in Trinity church at 7 p.m., and addresses were given by Revs. R. Jas. Harvey, C. J. Young, and Dr. Nimmo, after which the Rural Dean pro-

nounced the benediction, and the large congregation dispersed.

### TORONTO.

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

Holy Trinity.—On the evening of Friday, Oct. 22nd, being the Friday before Jubilee week, the organist, choir, and curate presented the rector with a D.C.L. hood in the choir vestry. Rev. B. C. H. Andrews, curate, was spokesman, and the rector made an appropriate reply. After the Jubilee celebration was over the Young People's Guild at one of their meetings presented Rev. Dr. Pearson with the following address, nicely printed in law italics on Bristol board, and neatly framed in oak. The rector acknowledged the presentation in a pleasant speech, after which the Guild members, who had during the evening enjoyed a pleasant musical programme, examined the flash-light photograph taken at the children's entertainment in the school-room on Tuesday, Oct. 20th.

To the Rev. John Pearson, D.C.L., Rector of the Church of the Holy Trinity, Toronto:

Reverend and Dear Sir,—As our Parish Jubilee celebration has been brought to a happy conclusion, and as the joyful strains of the praises and thanksgivings offered to Almighty God by the parishioners, and many of their friends, during the octave of special services held in commemoration of the glad event have scarce died away; the Young People's Guild of the Church of the Holy Trinity deem this, the evening of their first meeting since the semi-centennial rejoicings, a fitting occasion on which to present you with a simple little token by way of an address, assuring you of their love for the Church of our fathers, whose doctrines you faithfully set forth from week to week within the dear walls of Holy Trinity, and of their respect for you personally, as well as their veneration for the high and holy office which you hold as a priest of the Church of the Living God, which has been built "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone."

During the twenty-two years of your life here, eleven of them as rector, you have baptized some of our members, and have seen them grow up from childhood to the "competent age" of the Prayer Book, when you have prepared them in your Confirmation classes for the laying on of hands by the Bishop, after which you have had the joy of breaking the bread and pouring the wine of the Holy Eucharist for their strengthening and refreshing.

Others of us have come into the city, or parish, at later periods of our lives, but to-day we, with those of your own up-bringing in the Faith, are here happy to be associated in this Guild, and to have you for our Honorary President.

We desire that our Guild may be helpful to its members, and of use to the parish, that its musical and social evenings, its lectures and its Lenten meetings, may aid in rounding us out into sympathetic and active Church-folk, always working with the full approbation of our clergy, and sincerely desirous of helping onward and upward those who may come within our sphere of influence.

We wish for you and Mrs. Pearson, who, we trust, may shortly be restored to health and strength, and for your children and grandchildren, such blessings as the Great All-Father may see to be best for you, and a full measure of His Peace—that "which passeth all understanding."

Signed on behalf of the Young People's Guild of the Church of the Holy Trinity: B. Claude H. Andrews, Warden; E. Gertrude Hill, Secretary; Emilie H. Baker, Asst. Secretary; S. D. Caswell, Treasurer; C. J. Agar, President; E. Helena Hutty, 1st Vice-President; Charles H. Hewett, 2nd Vice-President; Wm. G. Kinsman, 3rd Vice-President.

Toronto, Nov. 2nd, 1897.

Church of the Redeemer.—Miss Hessian was admitted in this church a deaconess of the Church of England. The service was conducted by the Bishop of Toronto.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$5 from the Ketchem Hall Bible

class, for Rev. H. Robinson, Peace River mission, Athabasca.

St. Mary's, Dovercourt.—On Tuesday evening, under the auspices of the Young People's Society, a most interesting and instructive lecture on "Rambles in London," was given in the school-room by the Rev. Canon Sweeny. The lecture was illustrated by limelight views, and was thoroughly enjoyed by a large audience. The proceeds are to go towards decorating the interior of the church.

Eglinton.—At the Sunday evening service at St. Clement's church, the pulpit was occupied by the Rev. Canon Osler, rector of York Mills, the parish in which St. Clement's is situated. There was a very large congregation, and the prayers were read by the Rev. T. W. Powell. The rev. gentleman took as his text 1st Thess., v. 25: "Pray for us." He spoke of the power of prayer, and the need ministers have of the prayers of their congregations, urging his hearers not to forget him in their daily petitions. He then spoke of his entrance into the ministry fifty-four years ago, of his experiences at Bolton, Lloydtown, and other missions in West York. In some of these places things were widely different from what they are at the present time—they worshipped in barns, school-houses, or private dwellings, some of the services being held at noon, the farmers taking a hasty meal and then coming to the service. Canon Osler asked what congregation could he get at the same hour now. Various evidences were given of the love his old congregations had for him, and of his love for them; one of these (Bolton), Canon Osler visited only about a month ago, preaching twice on the Sunday he was there. In some places the only seats they had were planks placed on bricks. The Canon spoke of his appointment to the rectory of York Mills by Bishop Bethune, and gave statistics as to the number of baptisms, burials, and weddings he had officiated at. In speaking of his age, he said that when a man had reached four score years he could not calculate at all for the future. He asked his congregation to offer thanks to God for being with him in the past, and to ask Him to continue to be with him.

Lloydtown.—Rev. Leo Williams has accepted the curacy of St. Paul's church, Halifax.

Bradford.—The ten days mission conducted by the Rev. H. C. Dixon, of Toronto, in St. Paul's church, in this parish, came to a close on Tuesday evening. The services all through were well attended, notwithstanding that many evenings were wet and the state of the roads bad. Mr. Dixon's addresses were fervent and practical, and were listened to with the deepest interest by all.

Brampton.—The Diocesan Board of the Woman's Auxiliary held their half yearly meeting at this place Nov. 9th. Owing to inclement weather only 41 visiting delegates were present, who were most hospitably entertained by the Brampton branch. Proceedings began with morning service and Communion at 11 a.m., the rector, Rev. W. Walsh, assisted by Rev. J. Hughes Jones, officiating. An admirable sermon on the work and presence of the Holy Ghost, was preached by the Rev. T. R. Street Macklem. The afternoon session opened with prayer, the diocesan president taking the chair. A cordial address of welcome was read by Mrs. Walsh, and Mrs. Williamson as cordially replied. After roll call the diocesan secretary, Mrs. Cummings, read the half-yearly report. God's work never stands still, and much had happened in six months. Our own Zulu missionary, John Nzipo, an escaped slave, brought in boyhood to Canada, after years of teaching and training at the expense of this board, had returned to labour among his own people, and is now teaching and being taught in the Training College, under the Bishop of Zululand. A new matron, Miss Gibson, of Toronto, had been sent to the Training Home for Girls, Blackfoot Reserve, where she gives much satisfaction. Our address had been forwarded to her Majesty with that of the Synod. Arrangements had been made for the completion of Annie

Macdonald's education in Winnipeg, and funds asked for this purpose. The hospital on the Blackfoot Reserve had been opened, and was a surprising success, patients flocking to it. The extensions were being carried on by means of a loan from the board to Government, to be repaid in spring. The Rev. C. H. P. Owen and Mrs. Owen had left Creemore to take charge of the Boys' Home, North Camp, Blackfoot Reserve. Two interesting meetings had been held, one by the Bishop of Algoma, and another by the Bishop of Osaka, telling of their work, difficulties and encouragements. Miss Patterson is settled in her training home, Nagano, Japan, built at her own expense, and has four girls with her. There are now 114 senior branches, with a membership of 3,800. There are 91 life members. A gift of \$100 was made by the board to the Bishop for diocesan purposes, of which he gave \$5 to diocesan missions, and \$25 to the Widows' and Orphans' Fund. The treasurer reported the sum of \$3,353.82. The Dorcas secretary reported 72 bales having been sent, and made special appeal for surpluses, altar linen, altar vessels, also blankets for Yale School. The extra cent a day treasurer showed receipts of \$173.80 for four months, which had been given monthly for necessities for Bishop of Mackenzie River, \$44.18; seats for Ursa church (Algoma), \$18.38; to help build Haliburton parsonage, \$50.20; and \$61.04 equally divided between Canon Harding, Apsley, for church repair; Rev. A. Tansey, Somerset, Man., towards Mrs. Tansey's travelling expenses to England, she being ill; and Rev. C. Owen, travelling expenses to Blackfoot Reserve. The P.M.C. treasurer reported \$1,709.74. The secretary for juniors reported 44 branches, with 1,075 members, and the treasurer's statement showed \$190.50. Miss Montizambert, the provincial secretary, gave a most interesting account of her trip through the various missions in the North-West. She described the life in Indian tepees, and the difference between the Christian and heathen Indians most graphically. She visited the Sarcee Reserve, the Blood Reserve, Piegan Home for Children, Shingwauk Home, Griswold Mission, Elkhorn, the Blackfoot Reserve, and other places. A great change is noticeable in the desire among Indians for the education of their children. Formerly it was so difficult to get them for the Training Schools, now the fathers bring them voluntarily. At all the schools the need of boys' clothes is very pressing, branches usually working for girls. After her address different delegates reported the work being done, and pledges raised in their several branches. After an address from Miss Osler, on Steadfastness in Work, followed by a short discussion, the meeting closed with prayer. The evening meeting began with evensong in the church, followed by missionary addresses from the Rev. F. Hartley, lately of South Burleigh, and the Rev. Stanley Stocken, of the North Camp, Blackfoot Reserve. The former spoke of the great ignorance and poverty in the outlying districts of our own diocese, and the terrible spiritual destitution in these places, as well as the gratitude and generosity displayed by these poorest of the poor for the ministrations of the clergy. Help is sorely needed, as it is out of the question for them to support their own clergy. Mr. Stocken told of the difficulties put in the way of missionaries by irreligious whites, and also by the Roman Church. In ten years there has been a wondrous growth of spiritual life among the Indians, and some of them openly thank God that they are delivered from their former darkness. Both missionaries expressed their gratitude to the W.A. for their help and encouragement in the past. Mr. Stocken had brought a most interesting collection of Indian things with him, two miniature tepees, with their furnishings, attracting great attention. After the benediction the business of the day closed.

Cookstown.—The last month has been a busy one in this parish. During this period many improvements have been made. The chancel of St. John's church has been re-carpeted with first-class tapestry in the newest church designs—75 yards being required to complete the undertaking. A dossal has been hung behind the altar, and the

old altar rail taken away, and replaced by a new one, supported on brazen standards. Upholstered kneeling stools have been placed in the chancel for the use of the choir. A credence desk has also been placed in the sanctuary, and a new set of altar linen donated for the use of the church, the latter being the gift of Mrs. McLennan, the rector's wife. The congregation turned out and tore down the old wood-shed at the parsonage, and replaced it by a new one, also built a summer kitchen and veranda, which adds very much to the value of the church property, as well as to the comfort of the clergyman's family. A Woman's Guild has been organized in connection with the parish. The following officers were elected: President, Mrs. McLennan; 1st Vice-President, Mrs. Nicol; 2nd Vice-President, Miss Goodwin; Secretary, Mrs. Ferguson; Treasurer, Miss Coleman; Organist, Miss Nicol. The people of St. Luke's church, Pinkerton's, have not been idle, either. Within the last month they have let the contract of putting a new foundation of stone under the church. The work is just completed, and the foundation will add very much to the comfort of the worshippers at St. Luke's. The writer is pleased to be able to state that all the new work done in the parish has been paid for on its completion.

Port Hope.—Sunday, 7th inst., the parish of St. Mark's kept its anniversary of the re-opening of the restored church. The altar was beautiful with lovely white blossoms, and was arrayed in its festal covering of white silk and lace. The chasuble used by the celebrant at each of the Communion services was a new one, the gift of the rector's mother, and of exquisite embroidery, the result of many hours of faithful work. The chief officiant at the eight o'clock service was Rev. B. C. H. Andrews, curate of Holy Trinity, Toronto. He was served by Master Roy Smith. Matins were said plain, at 10.30, and the choral celebration followed at 11. This began with a procession of the choir round the church, singing, "Hark, the Sound of Holy Voices." Rev. B. C. H. Andrews was the preacher, his subject being the "Communion of Saints." In the evening there was choral service at 7. The choir, accompanied by Revs. G. May, G. H. Broughall, B. C. H. Andrews, and the rector, walked down the south aisle and up the centre aisle, singing "What are Those Like Stars Appearing?" The service was intoned by the rector. All the hymns were chosen with reference to the united festival of Church dedication and All Saints' Day. Rev. B. C. H. Andrews delivered a forcible sermon on the Christian Ministry, in which he insisted that the Anglican Church was a true branch of the Church Catholic, and its ministry of bishops, priests and deacons derived by unbroken succession from Christ and His Apostles. At the close of his sermon, he paid a warm tribute to the work being done in the parish, and expressed his keen appreciation of the day's services, making special mention of the reverence and beauty of the choral communion, which, he said, he had not seen so well rendered since he had left England. The rector had expressed the hope that the sum of \$900 would be contributed on Sunday. While it was well known that a large proportion of this sum would be forthcoming, it was quite uncertain what the final result of the appeal would be. Most of the congregation waited after the evening service to hear what the total amount was. This came to no less than \$915.15, and the announcement was followed by the singing of the doxology. St. Mark's is now entirely free from debt.

#### NIAGARA.

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

Queenston.—Sunday was a happy day for the congregation of St. Saviour's Brock Memorial church, it being the 18th anniversary of the opening. This neat and well-proportioned house of the Lord is prettily situated, directly on the high bank of the Niagara River, and on one of the most beautiful sites in Queenston, commanding a magnificent view of the mighty rushing river. Mrs. Dee was the generous donor of the land and the mother of

the church, which is quite ecclesiastical in style, being built of stone from the Queenston quarries. On November 2nd, 1879, under the rectorship of the Rev. S., now Archdeacon Houston, M.A., the church was opened for divine worship by the late Right Rev. Thos. Brock Fuller. Some of the most active members at that time, all of whom are since deceased, were as follows: Messrs. Joseph A. Hamilton, George Durand, Robert Baxter, Capt. Playter, and T. C. Newbury. The churchwardens were then Messrs. Thos. W. Dee and James E. Cole, both also deceased. The architect is Hamilton S. Townsend, Esq., Toronto. This year is the first that the anniversary has been observed. We are sure that it will not be the last, if it be the will be God. There were large congregations at these services on Sunday, and many old memories revived. The officiating clergyman was a former and much-loved rector for 14 years, the Ven. Archdeacon Houston, who preached a most interesting and instructive sermon from the text Deut. iv. 32: "Ask now of the days that are past." It being the first Sunday of the month, 32 assembled around the Holy table. In the evening the church was again filled, the Archdeacon taking as his subject the inscription on the memorial window placed in the church by the York Pioneers to Sir Isaac Brock: "Art thou for us or for our adversaries?" Joshua v. 13. The singing was excellent throughout the day. At the morning service Miss Adams sang "Hosannah in the Highest," and in the evening "How Lovely is Zion." The church was beautifully decorated with chrysanthemums. The present incumbent, the Rev. Geo. B. Bull, was appointed to this parish two years ago, and it may be truly said that the work has prospered under his faithful care.

#### HURON.

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

Died.—At Woodholm, London Township, Nov. 14th, Isabell Shaw, wife of Richard Shaw Wood, Esq.

Ingersoll.—The young people of St. James' church entertained Rev. A. and Mrs. Murphy to a farewell tea, on Monday evening, the 8th. The popularity of Mr. and Mrs. Murphy with the young people make it very hard to sever the bond of union that has existed between them ever since Mr. M. took charge of the parish.

Otterville.—Some tramps broke into St. John's church here, had a night's lodging, and stole the Communion set, and some other articles. Owing to the church being in an isolated part of the village, they had a good opportunity chosen to work without being noticed.

#### ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Emsdale.—Rev. Alf. W. H. Chowne, Rural Dean of Parry Sound district, begs to acknowledge with hearty thanks the gift of one dozen Hymn Books, A.M., from Stoke Charity rectory, England, per W. E. Streatfield, for use in St. Mark's church.

Ebberston.—Tuesday, 21st Sept., 10.30 a.m., the Harvest Thanksgiving services commenced at this church. The church was beautifully decorated with grain and other fruits of the earth. The prayers were read by the Rev. Thomas Geoghegan of St. Peter's, Hamilton. The sermon was preached by the Ven. Archdeacon Lloyd, of Algoma. The notices and hymns being given out by the incumbent. The service ended, a most enjoyable repast was furnished by the congregation, and games finished the day. The next day the same order was followed at Sand Lake, where a most hearty service was rendered, after which nearly all partook of a good dinner in the house of Mr. John Wilkins (church warden) provided by the members of the congregation, and both old and young took part in the games. Emsdale, Thursday, 3.30 p.m.—The church was also beautifully decorated, and the

services took the same order as before. In each case the Archdeacon gave an instructive sermon, and all were delighted. The offertory was devoted to the Superannuation Fund of the clergy of the diocese.

### British and Foreign.

The Rev. D. W. Evans has been appointed Archdeacon of Llandaff.

It is proposed to erect a church in South London as a memorial to the late Dean Vaughan.

The 22nd annual meeting of the Representative Church Council of Scotland, has been recently in session at Glasgow.

The Bishop of Salisbury is to visit Jerusalem next February for the purpose of dedicating a fine new church now in course of erection.

A memorial brass has been erected by the Brothers of the Charterhouse in their private chapel, to the memory of the late Master, the Rev. Canon Elwyn.

The Rev. G. C. Gardner, lately rector of St. George the Martyr, Southwark, has been appointed by the Bishop of Winchester to the rectory of Farnham, Surrey.

The Rev. Canon Whelpton, who for the past 30 years has been Vicar of St. Saviour's, Eastbourne, has been obliged to resign the living owing to a continuous state of ill-health.

Nearly £2,000 has been raised for the statue and church memorial to the late Archbishop Plunkett. The treasurers of the fund hope to realize £2,500 before the subscription lists are finally closed.

A very large number of medical men attended the 33rd anniversary festival of the Guild of St. Luke, held recently in St. Paul's cathedral. The sermon was preached by his Grace the Archbishop of York.

The Queen has been pleased to approve of the appointment of the Rev. Canon Winnington-Ingram, rector of St. Matthew's, Bethnal Green, and Head of the Oxford House, to the vacant Bishopric of Stepney.

The death of the Very Rev. James Byrne, Dean of Clonfert, is announced. He has been in ill-health for some years. He was the last of the deans appointed before the disestablishment of the Irish Church.

The important living of St. Matthew's, Brixton, has become vacant, owing to the resignation, through ill-health, of the Vicar, the Rev. N. A. Garland, M.A., who has held the benefice since 1859. The Archbishop of Canterbury is the patron.

The Rev. Dr. Haigh-Browne, who for the past 34 years has been Head Master of Charterhouse School, has been appointed to succeed the late Canon Elwyn as Master of the Charterhouse. He took the degree of second classic at Cambridge.

The Diocesan Committee appointed to promote a memorial to the late Dr. Walsham How, first Bishop of Wakefield, recommend that a recumbent effigy of the Bishop be provided, that addition be made to the cathedral, and that a window be placed in the addition as a children's memorial.

The Rev. Canon Keene and the Rev. A. G. Elliott were consecrated respectively to the Bishoprics of Meath and Kilmore, and Ardagh, by the Lord Primate of All Ireland, in Armagh cathedral. Dr. Alexander was assisted in the service of consecration by the Bishops of Down and Connor, and the Bishop of Clougher. The Rev. Dr. Bernard preached the sermon.



The Queen has been pleased to approve of the appointment of the Right Rev. W. Walsh, Bishop of Mauritius, to the Archdeaconry and Canonry in Canterbury cathedral, vacated by the Bishop-designate of Wakefield.

The Rev. W. H. Davey, M.A., Chancellor and Canon of St. David's cathedral, and for over 25 years vice-principal of St. David's College, Lampeter, has been appointed by the Lord Bishop of Llandaff to the Deanery of Llandaff, vacant by the death of the late Dr. Vaughan.

The members of the Greater Chapter of Canterbury cathedral met in the deanery recently, in order to bid farewell to Bishop and Mrs. Eden, and on their behalf the Dean presented to his Lordship a Queen Anne tea service and salver as a parting token of their esteem and regard.

Dr. Walsh, who has been appointed to succeed Dr. Eden as Archdeacon of Canterbury, will not succeed him as suffragan-Bishop of Dover, but will simply act as assistant-Bishop in the Diocese of Canterbury. The suffragan-bishopric will remain vacant, at any rate for the present.

The Archbishop of Canterbury has appointed the Right Rev. W. Awdry, Bishop of Osaka, Japan, to the Bishopric of S. Tokyo, in succession to the late Bishop Bickersteth. Dr. Awdry has now filled three bishoprics within the short space of twelve months, which is a fact probably without precedent.

Dr. Forest Browne, the Bishop of Bristol, was duly enthroned in his cathedral on the 28th ult., in the presence of an enormous congregation. The ceremony was performed by the Bishop-designate of Wakefield, this being the last act which he performed in his capacity of Archdeacon of Canterbury.

The names of Archdeacon Latham and Canon J. B. Crozier, D.D., have been sent in to the Irish Bench of Bishops in connection with the vacant Bishopric of Oszory and Ferns. Dr. Pakenham Walsh having resigned that See recently, Canon Crozier, was elected by the Bishops to the vacant See.

A list of the Archbishops of Canterbury, with date of their enthronement, from Augustine, A.D. 597, to Temple, A.D., 1897, has lately been placed on the walls of Canterbury cathedral. The list fills two large panels and part of a third, in which space has been left for future Archbishops for about the next 600 years.

The 200th anniversary of the re-opening of St. Paul's cathedral occurs on Thursday, Dec. 2, and it will be commemorated by a great Masonic service, the tradition being that Sir Christopher Wren was Master of the Lodge of Antiquities, the oldest Masonic Lodge in England. The Lord Bishop of London has promised to preach the sermon.

The funeral of the late Dr. Vaughan took place at Llandaff on the 20th ult. The Bishops of Winchester, Peterborough, Llandaff, Dr. Butler, the Master of Trinity, and the Bishop of Bath and Wells officiated. There was an enormous attendance of both the clergy and the laity of the diocese, whilst numbers of clergy trained by Dr. Vaughan, amongst others the Bishops of Southwark and Southampton, were present from a distance. Her Majesty the Queen was specially represented, and sent a wreath bearing the words: "A token of regard. Victoria I. et R.," which were in the Queen's own handwriting. Special memorial services were also held at the parish church, Doncaster, in Harrow School chapel, and in the Abbey. All were largely attended.

#### BRIEF MENTION.

Archdeacon Lofthouse, of Moosonee, is on his way to England.

Rev. A. L. Beverly, of Essex, has been transferred to Forest, Ont.

Sir Henry Lushington, the oldest baronet in England, died recently at the age of 95 years. His son, who succeeds him, is 71 years of age.

Two wealthy Hebrews of Bagdad now own all that remains of the ancient town of Babylon.

The pipe smoked by the Shah of Persia on State occasions is set with diamonds, emeralds and rubies. It is said to have cost £80,000.

Mme. Melba sang thirteen times at private houses during the past season, at a fee of £300 on each occasion.

Archangel, on the White Sea, has just been connected by railroad with Vologda and Moscow.

A Russian thistle, nine feet in circumference, was recently found growing by the wayside in the Santa Fe Valley, New Mexico.

The Earl of Mansfield, now 91 years of age, has sat in the House of Peers since the beginning of the first Parliament of William IV.

Queen Victoria's chief cook is dead. He had cooked for her for 50 years.

One and a half millions of watches are sold in the United States every year.

Two Mauritius postage stamps of the issue of 1858, belonging to Dr. Legrand's collection, have been sold for 48,000 francs to M. Bernichon, of Paris. There are only 17 impressions of these stamps in existence.

Japan, which 40 years ago had no other than coasting vessels, none of them steamers, now has several steamship companies, the largest of which owns 63 vessels.

Wales is the richest part of Great Britain in mineral wealth. England produces annually about £2 to each acre, Scotland a little less than £2, but the product of Wales amounts to over £4 per acre.

A tablet is proposed to be erected to the memory of the author of "Rock of Ages," the Rev. A. M. Toplady, in Broadhembury, Devonshire, in which he formerly ministered.

One young British nobleman is a groom in a Johannesburg livery stable, while a Duke's brother-in-law is bossing a gang of blacks in a mine outside the town.

The Great Western railway of England has made a present of 100 guineas to "the greatest traveller in the world," one of its employees, who has travelled over four million miles in 40 years of service.

There are three varieties of the dog that never bark—the Australian dog, the Egyptian shepherd dog, and the "lion-headed" dog of Thibet.

Rev. Arthur Lee, M.A., of New Glasgow, N.S., is the latest C.C.M.A. missionary to offer for Japan. Mr. Lee will sail at once for his new home.

It is estimated that Londoners spend £4,000,000 per year on advertising. This is the secret of their success.

A whaling ship which has reached Hammerfest, in the north of Norway, has brought the third pigeon from Prof. Andree, with a message dated July 13, stating that he was making a good journey eastward, and that all was well.

The profits of Ian Maclaren's lecture tour in America were about \$40,000. Major Pond, whose business it is to manage the American tours of British celebrities, says that this was the most successful tour, next to that of Henry M. Stanley, that he ever managed. Major Pond will be Anthony Hope's manager.

The Prince of Wales astonishes visitors at Marienbad by his indifference to rainy weather, and he is much admired for coming out in a downpour at 7.45 a.m. and taking a walk of an hour and a half. He drinks Kreuzbrunnen while walking, and sips it through a glass tube. He often speaks to English persons he knows. In the afternoon he undertakes excursions.

Queen Victoria has outlived not only all the dukes of 1837, but half of those who were alive at her fiftieth anniversary, in 1887. The then Dukes of Bedford, Buckingham, Cleveland, Devonshire, Hamilton, Leeds, Leinster, Manchester, Marlborough, Roxburgh, Rutland, Somerset, and Sutherland have all died during the last ten years.

Bismarck is known as the "Man of Blood and Iron," because he was stern, despotic, and, in carrying out his plans, indifferent to human life; but the decoration he most prizes is the plain, unadorned medal of the Humane Society, given him for risking his life on several occasions to save men from drowning.

The old Chapel-of-Ease at Tunbridge Wells, England, stands partly in Kent and partly in Sussex; but, more than that, it also stands in three parishes. When the clergyman leaves the vestry, he comes out of the parish of Frant, in Sussex; and if he is going to officiate at the altar, he walks into the parish of Tunbridge, in Kent. If, on the other hand, he is going to preach the sermon, he walks from Frant into the parish of Speldhurst.

### 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.

#### PREHISTORIC OR PRIMEVAL MAN.

Sir,—This subject has of late been brought so prominently before the general reader from the scientist point of view, I trust a short article by a firm believer in the account of creation given us in the Hebrew Scriptures, as revealed to us by the Creator, may be favourably received. I do not intend to enter into an argumentative dissertation as to the date of the beginning, nor deal with the theory of evolution in this, but taking the first chapter of Genesis only as offering a sufficient account of the appearance on the earth of the Adam or Stone race. We are told the high and mighty spirits (Elohim) created the Adam of the elements. Male and female made he them, and said: Multiply, replenish the earth, and subdue it. What evidence have we of such a being? The scientist tells us that he has dug in the earth, he has searched the caves, with what result? Asia, Europe, Africa, and America have yielded their story. He finds first, certain stones of peculiar form, indicating the work of man; axes, hammers, skinners, spear-heads, arrow-heads, and knives made of flint or the nearest approach to it, all of a similar pattern, wherever found. He searches further for the maker; he finds a skeleton associated with bones of the reindeer, bear, wolf, and other animals of species extinct and living; these are broken and split, and also show the action of fire; he examines the skull, it is of a low or savage type. There is no evidence of language or its expression in writing, nor are there any traces of religion, unless we consider some indications of serpent fetishism as such. That they buried their weapons and other personal property, also food, with their dead, would indicate a belief in a future life, or perhaps more, a continuance of a spirit life.

Now, have we any race answering to this at present? Yes, most strikingly the red men of the Americas, similar tribes in Asia, and the African. Now, let us consider the conditions of a being of this type placed on this earth, subject to the cold of the glacial zone, for was he not associated with the bear, reindeer, etc.? A being in infancy the most helpless of animal creation, exposed to the inclemency of the climate, he has not the fur of the bear to protect him; he has not the claws of the fox, or of the rabbit to burrow in the earth. He must eat; he is not provided with the four hands and prehensile tail of the monkey enabled to climb the tree for fruit, nor the snout of the hog to dig roots, yet he is both fruit and root-eater. He is granivorous, yet he has not the grinders of the ox or horse, and the grain must be ground and cooked for him. He is a flesh-eater, yet without the speed of the carnivora, nor the claws and teeth to catch and tear the prey; a fish-eater, but neither gill nor fin to pursue and catch the fish. He is in the midst of fierce, savage beasts, many times swifter and

stronger than he: also provided with formidable tasks, horns, tecta and claws. Yet the command he is to rule over and subdue them. Now, the Scripture tells us that man was wise above all the creatures God had made. We are told that wisdom is the pupil of experience. The first man certainly had not experience as a teacher. Could he have appeared on the earth otherwise than as a matured and fully developed animal, led and taught by his Creator till such time as he could care for himself? Nor may we suppose that he would be left entirely without subsequent care and teaching. Note, also, that this race is always associated with the serpent, which has always been the emblem of wisdom. In my next paper I purpose taking an advanced position, as shown in the remaining chapters of Genesis.

BELIEVER.

#### THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Whoever composed this prayer must have been an Erastian, consciously or unconsciously, of the worst type, for in it we are made to pray that "he (the Governor-General) may use his delegated power to Thy glory, to the public good, and to the advancement of his own salvation!" In the Diocese of Huron, and perhaps in some other dioceses, this last clause has been wisely eliminated from the prayer, and ought to be everywhere, for the absurdity is potent to almost everyone. Those who have reconciled themselves to its use, could only do so by some subtle process of ratiocination, by which a meaning is extracted from it which is not on the face of it. The plain sense of the passage as it stands, is that by Divine Grace the Governor-General may be empowered through the Queen's commission to save his soul. Bathos could go no further. What, of course, was meant to be said, was that "he may faithfully and wisely use his delegated power so that he may not, through failure of duty, endanger or fall short of his salvation." It is, no doubt, the sins of unfaithfulness, rashness, and folly in a Governor-General that are deprecated in this prayer, and this ought to be set forth in the prayer exactly, so as not to distract men's minds by an absurdity in the prayers, and so cause them to make reflections other than devotional. This communication is not meant in a captious spirit, but is intended to direct the minds of those in authority to a widespread agreement with the objection herein made, in the hope that steps may be taken to have the prayer remodelled, or, at any rate, to get the omission of the objectionable clause duly authorized.

OBSERVER.

#### BISHOPS SHOULD LIVE ON THE FREE-WILL OFFERINGS.

Sir,—From the standpoint of an "Observer" one is generally supposed to be able to take a calm, dispassionate view of a question, but perhaps the person so designating himself in a late issue of The Churchman does not consider there is much in a name. After such phrases as "Chuck full of humour," "slapped at your head," "gorging himself with mud pies," "generous laity have kicked them out," etc., the criticism of Mr. Armstrong's English is amusing. But the really funny part is about the wisdom of Bishops. After informing us "they are as wise, or nearly as wise as Mr. Armstrong," also that "the Canadian Church has for years been struggling to get the best men for Bishops," he actually asserts that "the Bishop who ordained Mr. Armstrong has much to answer for." Surely it might have penetrated even the head of a mere looker-on, that perhaps the Bishop was as wise, or nearly as wise as Mr. "Observer." However, the question at issue is often lost sight of in this kind of criticism. That question is, whether Bishops would not get on as well, and the Church a great deal better, if they lived, as many clergy do, on free-will offerings, instead of large endowments. Work which might be carried on is at a standstill because of this waiting for large endowments. "Observer" has apparently two objections. First, endowments enable Bishops to speak their minds. Did anyone ever hear a Bishop, endowed or other-

wise, speak his mind, except perhaps, some poor curate. The oracle at Delphi was never more careful in its pronouncements than our modern Bishops. Not that it matters very much; they have other useful occupations. The second objection springs from the "all-abounding godlessness of the laity." There should be good work for a chapter of the St. Andrew's Brotherhood where "Observer" has met this experience. If it be true it is an argument for an immediate extension of the episcopate, and an aggressive forward movement of the whole Church. Let me repeat, if the work of the Church had depended in the beginning, as it is largely made to depend now, on the raising of big endowments, it would have made as little progress then as it does now. Our Bishops may be wise, far-seeing, careful; our grey-headed clergy may have been toiling for Christ, while we were gorging ourselves with mud pies, but if they confess "the godlessness of the laity is all abounding," it is a confession of failure, and we cannot be blamed for wanting to try some different methods. We want more Bishops, we want better discipline, we want constant visitation, to confirm what has been built up, and we want the right men. In this, as in other affairs of life, other issues hide the great one at stake. A man may have served long, have an income of his own, be a suitable Churchman, have relations of influence, be an ornament to the House of Bishops, and yet care for none of the things which extend the Church's influence. But if a man has learnt to rule his own house well, will take care of the Church of God, has a good report from them which are without, and will be in very truth a father-in-God to the younger clergy, preventing the wheels of their enthusiasm carrying them to ruin, he will as willingly live on the free-will offerings of those who have learnt to love his character and high-mindedness, as on the largest endowment that could be raised.

JAIRUS.

#### ON WHAT SHOULD BISHOPS LIVE?

Sir,—St. Paul says: "Let him that is taught in the word communicate unto him that teacheth in all good things," and, "They which preach the Gospel should live of the Gospel." This is the position "Jairus" takes at the head of his letter, and I do not see how it can be seriously wrong. I did put his position in the form of a question, so that it might be left the more open for discussion. By reading his letter through, I do not find him opposed to anything but large endowments. In our weak country parishes the offerings of the people have to be augmented to the amount of two or three hundred dollars to make livings for the incumbents. This may be said to pay them for attending to the poor, and the careless. Should most parishes have similar small endowments, such would be good for them, for they would not be sufficient to make the wrong kind of men either seek or retain the positions, and they could give the more liberally for work outside. I believe the episcopate should be similarly endowed, and that large endowments are as much a mistake there as they are in parishes. An endowment, that would yield about a thousand dollars to the Bishop's stipend ought to be sufficient in a place like Saskatchewan. This would leave him living "for the most part" on the free-will offerings of the people, as they would need to make up about twice that amount; and he would not be deprived of his share of the "good things." Let us compare with Holy Scripture the position of those who insist on the large endowments. Christ says: "If ye have faith as a grain of mustard seed," etc. They substitute: "If ye have \$40,000 endowment," and until that is in hand no mountain, or even tree, can be removed. And the Holy Ghost saith: "If a man desire the office of a Bishop, he desireth a good work;" they say that he desireth a certain large endowment, or that he must have it whether he desires it or not. I will now take up and answer the criticisms of your unknown correspondent. The effort to place me in antagonism to our good Bishops, either individually or collectively, is very unfair. Nor have I said anything against the endowment of any of their sees. Some of them made noble sacrifices in becoming Bishops. It is the principle of mak-

ing the matter of money the sole consideration, in the extension of the Episcopate, that I contend against. The Episcopal Church, in the United States, may get credit for knowing something, and it acts differently. There is a widespread error that the clergy must be very different from the laity. But as this great difference does not exist in reality, the deception is often kept up by cant. The same error would make a yawning chasm between the priest and the Bishop. This great chasm is not merely imaginary in our Church in the Old Country. And in the Roman Church, what a difference exists between a common priest and "the Bishop of Rome." I said, in opposition to all this, and much more: "Human nature in Bishops is not very different from what it is in priests." And so, if the Church would choose for Bishop any clergyman who was before conspicuous, merely because he had a well-endowed parish, it would not find him doing much better in the higher office, and on the other hand, the man whose work as a priest is blessed of God, will not be likely to fail as a Bishop. The whole ministry exists for the Church, and not the Church for the ministry. Our own printing in this diocese is not so near perfection that any of us need make such a fuss, because a printer in your office, to whom we pay nothing, made the mistake of omitting the final "s" from the word "Bishops." So much for my syntax, and the rest. Then I am called to account for using the word "choose,"—let us see with how much reason. In the Ember weeks we pray that we may "faithfully and wisely make choice of fit persons to serve in the sacred ministry." In the Bishop's oath of obedience, we find: "I, N. chosen Bishop," and in the prayer following reference is made to Christ continuing "the whole night in prayer, before He did choose and send forth His twelve Apostles." I could have used the word "elect," but not so well. This word is degraded in politics, and also in the Huron Synod, where it is associated with italics, tickets, and teas. The vast majority of your readers know that Bishops are chosen from the priesthood, and I believe I was right in assuming so much. I think our own beloved Bishop, who twice ordained me, need not be deprived of even "boldness in the day of judgment," on that account. As to what is "intelligible English," very much depends on who is judge. The less your correspondent says about the spirit of any communication the better; and spirit is a very difficult thing to handle. If "playing to the galleries" means looking after the interests of the common people, I am guilty of the charge. And let me say, that the Christianity which ignores them is not that of Christ, for "the common people heard Him gladly." Some clergymen are unfortunately "kicked out," but in this respect they fare no worse than did Christ and His Apostles. Some make deliverances, and keep out of sight, others cease to deliver for various reasons; but it will take more than this deliverance from some great unknown, including his bad advice to a good Bishop, and a few sneers and jeers from others, to consign me to the abyss. Armstrong is an old and honourable name. It is not unknown in literature and the learned professions. There are Armstrong guns, and I know no valid reason why there may not be also "Armstrong Bishops." There are many generous laymen in the Church, and they often pay well for all they get. The Diocese of Toronto can well raise a few hundred dollars for its Widows' and Orphans' Fund. Only some of the congregations therein are to blame. That diocese has too much centralization. When a man's blood does not freely circulate to his hands and his feet, what wonder if he be a cripple? The extension of the Episcopate would be the increasing of a counter-acting force, and therefore it is to be desired. If the Church, there and elsewhere, is to expect God's richest blessing, the best thing it can do, with regard to the clergy and their families, is to make up and pay over to the proper persons all those balances which were honestly earned, during, say, the last quarter of a century. Let justice be done, before generosity, even to new sees, be largely exercised. Sensible men should not build a house without having some reasonable prospect as to how the expense was to be met. This refers to our See House, and may also be applied to the building of expensive churches. It is not through any

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fault in our dear Bishop, that the house he occupies does not belong to the diocese. Apart from his regular Episcopal work, he has in the past bestowed upon city and town parishes, in the way of special sermons, lectures, etc., a good deal more than would leave Bishopstowe free of debt. And it is now high time that those who enjoy his eloquent discourses should begin to pay for what they get. Even though he be a Bishop, "the labourer is worthy of his reward." I feel a little delicate about entering on the causes which have led to the deficiency in our Mission Fund. Class legislation, and a scale going up too high, are important elements here. I believe that if all contributors were assured that whatever they give would go to where it is really needed, many would do much better. The cost of the Synod Office can be but poorly defended. One man, at a salary of a thousand dollars, all told, could do the work at least as well as now, and a little more courteously; and then he would be better paid for his work than most of the clergy are for theirs. But the interests of the machine do not lie in the way of extending, or even maintaining the missionary work of the Church. The management of invested funds must be especially safeguarded, even though it means to some poor country clergy, who have toiled long and faithfully, the payment of fifty cents on the dollar. I asked, at last Synod, that more faith be exercised, and to give them seventy-five cents. But I was told that the Synod had no power to alter the action of the Executive Committee. I have left to the last the question of experience, with which your correspondent begins and ends. I have had ten years' experience in the ministry of the Church, and that extending over a wide area. How long is not always as important as how much we have lived. In comparing the canons of this diocese, published in 1870 with those now in force, I cannot help thinking that our experience in law-making has been, in that period, from middling to bad, and from bad to worse. Long centuries of experience in the Church allows a young man of twenty-four years, to be ordained priest, to minister to young and old alike, and the man of thirty can be consecrated Bishop. In writing this letter, I do it in a truly Christian spirit, for it is neither strife nor victory I want, but reform.

T. LOFTUS ARMSTRONG.

### Family Reading.

#### IF JESUS WERE HERE.

If Jesus were here in this sorrowing world,  
And should open His loving arms wide,  
And should bid me to come, and lean on His  
breast,  
To find in His bosom a refuge and rest,  
Would I hesitate long to decide?

If He stood 'mid the throngs of the helpless and  
sick,  
And should busy His hands day and night,  
In healing their ills, giving sight to the blind,  
Restraining the feet to destruction inclined,  
Would I question His goodness or might?

If I should behold Him surrounded by hate—  
By the prejudiced passions of men,  
And should hear from His lips a wisdom divine,  
Surpassing His age, that through ages should  
shine,

Would I doubt His divinity then?

If I saw Him the victim of priestly intrigue—  
Of bigots that thirst for His life,  
With a handful to help and a host to oppose—  
A martyr to truth, and a prey to His foes,—  
Would I take no part in the strife?

Would I sit like a statue, demure and unmoved,  
With purity slain in the street,  
With Truth on the cross, and with Innocence  
nailed,  
And the Heart of my God by treason impaled—  
And I in a coward's retreat?

Ah, if He were here! Perhaps our cold hearts  
Would then be as nerveless as now;  
For the pestilent Pilates are ever the same—  
Ever ready to falter, e'er shifting the blame.  
In fawning e'er ready to bow!

#### ON THE LOSS OF FRIENDS.

With one regret, true love ever reproaches  
itself about those whom we have lost. We  
never seemed to have loved them enough, or  
to have done enough for them, or to have  
borne with their faults as we ought to have  
borne, or to have taken the pains we  
ought to have taken. If they were sharp  
with us, we do not remember it; but we re-  
member every time that we were sharp with  
them; and we find it hard to forgive our-  
selves, if the last time they came to us we  
felt they stayed too long, if the last thing they  
asked of us, trifling or unreasonable as it may  
have been, we demed it. The feeling is gen-  
erous; and when not carried to a morbid ex-  
tent, may be even helpful, if only it stirs us up  
to live with each other and love each other,  
as we shall wish we had done when the op-  
portunity is forever passed. Gentleness,  
forbearance, patience, faithfulness, brightness,  
tenderness; we all know what God thinks of  
such qualities, for we read: "He that dwelleth  
in love dwelleth in God, and God in him." As  
to what we should think of them, it may be  
wholesome for us sometimes to be made  
to feel how much the happiness of others is in  
our own power, when the mere recollection  
of a dead friend, through the momentary sad-  
ness it causes us, makes us feel how much our  
own happiness is in the power of others.

All sorrow has a purifying purpose with it,  
but bereavement is meant to produce results  
which perhaps no other grief can bring about  
in the same way. When with the spirits of the  
departed we have, so to speak, mounted up  
into the higher heavens and looked down on  
the earth, as men might look at it from the  
stars, we see it at its exact worth, both in its  
compensations and its disappointments; not  
despising it utterly, since it is the place that  
God has chosen for us, yet colouring it no  
longer with the old false hues. Then we see  
ourselves as we never saw ourselves before.  
Just as pain and fatigue and sickness bring  
out the features of the body in a kind of  
ghastly sharpness, so in the hour when God  
is searching us as with candles we seem able  
to look in at ourselves, as persons outside look  
through an open window into a house. The  
growth of secret faults, such as covetousness,  
or envy, or pride, a multitude of little failings,  
separately but trifling, yet together eating out  
our strength with the voracity of parasites,  
the heart settling quietly down into hasty  
prayers, easy self-love, scanty self-denial;  
these things all suddenly stare at us as the  
lightning flashes into the darkness of a closed  
room; and some have felt at such times that  
there is something more woeful, more intoler-  
able, even than the death which has changed  
the current of our life; that sin is the worst  
kind of sorrow; that to have grown cold to-  
wards Jesus Christ can move the stirred heart  
into a more bitter relenting than the thought  
of the dead face shut up in its long home,  
never to smile on us again.—Right Rev. Dr.  
Thorold.

#### CONTRITION.

What does contrition mean? The break-  
ing of the sinner's heart in union with An-  
other's broken heart. All contrition flows  
from the person of the Crucified, for we know  
full well—do we not?—that our Lord's death  
upon the Cross was the offering to God of a  
perfect contrition. He sorrowed with a per-  
fect sorrow for the sins of men; He con-  
demned those sins with a perfect condemna-  
tion; He mourned for those sins with a per-

fect regret; He bowed Himself down under  
the Father's hand, and bore the penance of  
those sins with a perfect conformity of will.  
If, then, you would know what contrition is,  
you must learn it at the foot of the Cross. He,  
having offered unto the Father, as the repre-  
sentative man, the offering of contrition for  
the sins of the world, merited for us sinners  
the grace of contrition. His contrition is a  
meritorious contrition. He has won for us  
by it the grace of a broken and a contrite  
heart, and that which He has merited by His  
contrition He works in us by uniting us to  
Himself in the contrition of His passion, call-  
ing upon us to know in some measure a like  
experience—the drinking of His cup, and the  
being baptized with His baptism; for it is in-  
deed a blessed truth that as we mourn before  
God for sin in our contrition, we are in a very  
near and close oneness with the Crucified Re-  
deemer, and in Him we are privileged to offer  
what He offered to the Father, the offering  
of a contrite heart.—Canon Body.

#### THE MULTITUDE OF THE SAVED.

It is for us to collect for our own guid-  
ance and edification the motives, ideas, and  
principles which constitute the martyrdom  
which fills heaven, smiles at death, looks pain  
in the face without trembling, and makes  
Christ real, intelligible, and beautiful to man-  
kind. Of the great multitude that St. John  
beheld we read several things. They had  
gone into and come out of awful sufferings.  
They were a countless throng. They were  
in white robes. The robes they had them-  
selves cleansed in the blood of the Lamb. The  
multitude of the saved is a magnificent  
thought for the heart to rest upon. Here we  
are told even more, that those who have glori-  
fied God by willing, conscious suffering are  
not to be counted by the wit of man. Oh!  
what a blessed thought is this for all to whom  
Christ's honour is dear and His cross the  
supreme blessedness.—Bishop Thorold.

#### UNSELFISHNESS.

One of the first conditions of spiritual well-  
being is unselfishness. The law is formulated  
thus: "None of us liveth to himself and no  
man dieth to himself." Whatever leads men  
to think of others, whatever carries them out  
of themselves in accordance with this law,  
reacts by producing increased vigour and  
vitality in the spiritual life, and all the more  
as the scope of its activities is enlarged. I  
am persuaded that no field supplies such sub-  
lime opportunities for the exercise of this  
principle as foreign missions. No work is a  
better antidote to the spirit of parochialism  
which infests even Christian benevolence. Of  
course I know what is to be said on the other  
side. Do I never hear of the charity whose  
middle and end seem to be as much at home  
as at its beginning? Am not I a parish par-  
son? Do not I have perpetual appeals for  
destitute districts, dilapidated churches, dis-  
tressed schools? Am not I pressed by de-  
mands for every sort and fashion of diocesan  
organization? I admit it all. I would not  
one penny less were given, or one whit less  
energy expended on home work. We want  
more, much more of the right kind. But I  
have yet to learn that the duty we owe to one  
is a reason for leaving the other undone. I  
have yet to learn that a quickened interest in  
foreign missions ever reduced the zeal to  
maintain good works at home. The evidence,  
indeed, is all the other way. It may not al-  
ways be easy to distinguish cause and effect.  
But no one can doubt that the vital religion  
of any Church is not only measured, but is  
multiplied also by its evangelistic energies.

—What we are afraid to do before men we  
should be afraid to think before God.

OLD FOLKS.

Al, don't be sorrowful, darling,  
And don't be sorrowful, pray,  
Taking the year together, my dear,  
There isn't more night than day!

'Tis rainy weather, my darling,  
Time's waves, they heavily run,  
But taking the year together, my dear,  
There isn't more cloud than sun!

We are old folks now, my darling,  
Our heads they are growing grey,  
But taking the year all round, my dear,  
You will always find the May!

We have had our May, my darling,  
And our roses, long ago,  
And th' time of year is coming, my dear,  
For th' silent night and th' snow!

And God is God, my darling,  
Of night as well as of day,  
And we feel and know that we can go  
Wherever He leads the way.

Ay, God of the night, my darling—  
Of th' night of death, so grim:  
The gate that leads out of life, good wife  
Is th' gate that leads to Him.

—Alice Cary

STRIVE TO ENTER IN.

Our Lord says, "Strive!" and He vouchsafes to add one reason why we should strive. A gate is appointed for us to enter into—the gate which leads to our true home, the only place where we can be happy, and this gate is strait, i.e., very narrow. So strait, so narrow, is this gate and way, that it cannot be found for mere seeking. Many, many there are who know more or less of it, have a true notion where it is to be found, and really wish they had entered in, and were moving along that way; but they have not the courage to take the true and only method of entering; they will not make themselves low, little, and humble; they will not stoop, so the lowly door keeps them out; they load themselves with earthly riches, cares, and pleasures, so that they and their burdens take up too much room to crowd in through the narrow gate; they will not be converted and become as little children, so they cannot enter into the kingdom of heaven.

THE VALUE OF CIVILITY.

When old Zechariah Fox, the great merchant of Liverpool, was once asked by what means he had contrived to realize so large a fortune, his reply was, "Friend, by one article alone, in which thou may'st deal, too, if thou pleasest—by civility."

—Dr. Liddon, speaking of reverence, says that Burke has shown how various attitudes of the human body correspond to, or are consistent with, deep emotions of the human soul. We cannot, for instance, sit lolling back in an arm-chair, with our mouths wide open, and feel a warm glow of indignation; and if we were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk, and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very spiritual as to be able to do without any outward forms. They really do not kneel because they do not, with the eye of their souls, see Him, the sight of whom awes first the soul and then the body into profound reverence. After all, there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of the deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer.

HINTS TO HOUSEKEEPERS.

Oysters on Toast.—Such a simple dish as oysters on toast is too infrequent, when oysters are really cheaper than meat. Toast, nicely and tenderly browned, should be buttered evenly and set in the oven to keep warm. Set the oysters simmering in their own liquor—they should first be lifted from the liquor into a colander and have a dish of cold water to free them from grit, and the liquor should be strained. In another pan have as much milk as is required for a sauce. When at the boiling point stir in one well-beaten egg to each pint of milk, a tablespoonful of butter, and salt to taste at the last. Stir into the oysters, and stand in

a hot covered dish on the table, to be ladled over the toast, as served on the hot plates.

A bowl of clam chowder is always enjoyed, and this is the way to make it if you want to make the best: Take two slices of inch-thick salt pork. Fry in an ordinary iron skillet. When fried a light brown take out the pork, leaving the fat in the skillet. Add two thinly-sliced onions and six potatoes chopped into little cubes. Into a large porcelain-lined or iron pot put a layer of clams finely chopped; season with pepper and salt, then add a layer of onions, then a layer of the pork, chopped, then a layer of broken crackers and clam juice, and as much water as will cover all. Cook until the potatoes are done. Add one pint of milk. Let all boil for a couple of minutes and then serve.

Potato Croquettes.—Boil eight or ten large potatoes; when floury press them through a sieve, put them in a basin, and add the yolks of two eggs and the white of one beaten to a froth, an ounce of butter, a little nutmeg, pepper and salt, and enough milk to mix to a stiff paste. Mould to the shape of a kidney potato, dip in egg and bread-crumbs, and fry in boiling lard till of a bright brown colour; drain on kitchen paper till free from every particle of grease.

Orange Pie.—Grate the rinds of two oranges and squeeze out the juice; cream a quarter of a pound of butter, and add by degrees half a pound of sugar, the yolks of two eggs well beaten, then the rinds and juice of the oranges. Beat the whites of the eggs to a stiff froth and mix them lightly with the other ingredients. Bake in pie tins lined with paste, or in tart shells. These are very nice cold, but if the paste is made with drippings it will be necessary to heat them a little before serving.

Baked Tomatoes.—Take six large ripe tomatoes, skin and cut into small pieces. Spread a layer in the bottom of a bake dish, season well, put a layer of coarse bread crumbs over the tomatoes with plenty of butter. Continue this until the dish is full, having bread crumbs on top. Bake one hour.

To clean tarnished silver, it should be well washed in a strong solution of soda and hot water; then re-dipped into fresh boiling water, dried, afterward cleaned in the ordinary way with whitening, mixed to a paste with either methylated spirits or ammonia.



*Safford  
Florence*

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**A BRUISED REED.**

The ruddy shepherd lad,  
On Judah's grassy hills,  
Oft led his flock to rest  
Beside the flowing rills;  
And from the reeds that grew  
Along the rippling stream,  
Drew forth some simple notes,  
To voice a poet's dream.

The heavenly Shepherd seeks,  
With love and skill divine,  
To waken blessed chords  
In this poor heart of mine.  
Dear Master, canst thou use  
A bent and bruised reed,  
To make the melody  
Of which "the Lord hath need"?

Thy tenderness and grace,  
Stir echoes pure and long;  
Oh breathe them forth to me,  
And make my "life a song."  
Take thou the bruised reed,  
And give it, Lord, a voice:  
Thy music, that shall e'en  
Make other hearts rejoice.

**THE LITTLE GIRL THAT  
CARED.**

Cissy Bell's heart was so tender that it made her feel very badly even to hear of anything getting hurt. One day her brother Will and his friend Tom were telling how a big dog chased a cat and nearly frightened her to death, when Cissy cried out, "Oh, what a bad, bad dog! What made him want to hurt kitty?"

"Why we told him to; he isn't a bad dog," said Will.

Then Cissy's cheeks grew red and her eyes flashed as she said, "You is bad boys; what for you want kitty hurted? God don't want kitties to be hurted," and then the little preacher broke down and sobbed out the rest on mamma's shoulder.

Will and Tom both got red in the face, and pretty soon walked off; but they did not soon forget the lesson Cissy taught them.

**Exhaustion**

**Horsford's Acid Phosphate**

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R. I.  
Beware of Substitutes and Imitations.  
For Sale by all Druggists.

**Ministers Speak**

**They Tell What Great Things  
Hood's Sarsaparilla Has Done  
for Them and Their Children—  
Read What They Say.**

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Sold by all druggists. 24; six for \$5.

**Hood's Pills**

are the best after-dinner pills, aid digestion. 25c

—To the Cross the Old Testament pointed, and from it the New Testament radiates.

**GRACE ELLA AITON, HARTLAND, N.B., CURED OF ECZEMA.**

I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years standing, by four boxes of Dr. Chase's Ointment.

Andrew Aiton, Hartland N.B.  
W. E. Thistle, Druggist, Witness.

**SAY IT OVER AND OVER.**

Jessie had had a real disappointment.

It was as large to her, and as hard to bear, as if she had been twenty instead of twelve, and the burden had been the kind that grown-ups carry.

Jessie had an older sister who loved her and was sorry for her trouble. Sister Sue did not want to say much, however, for fear Jessie would think she did not understand. So, she just wrote a few words on a slip of paper and dropped it in Jessie's lap as she passed the little girl in the sitting-room, for she knew that if her sister talked much about her trouble, she would cry, and she couldn't bear to let the tears come.

Jessie picked up the slip and read, "Jesus knows all about it, and how hard it is. He will help you over the hard place."

Now Jessie knew this perfectly. She had heard the same truth put in different ways over and over, and yet she had not thought of it now as something to help her. Suddenly, in her trouble she felt that this was comforting. Jesus did know and of course He cared. He would help her, and she would ask him. She did, and He did not disappoint her.

How well it was that sister said over to Jessie one of the old truths, which she knew but had not used! It is worth while to tell them again and again, because they bear repeating, and sometimes even what is known is forgotten.

Do not forget this way to help others. Remind them of the sweet comfort. Perhaps they have forgotten.

—Every aspiration to God is an inspiration from God, and is sure to be answered by God.

**OH THE MISERY.**

Mrs. Galbraith, of Shelburne, Ont., was a Great Sufferer from Indigestion, the Bane of so many Lives—South American Nerve Released its Hold—It Relieves in one day.

"I was for a long time a great sufferer from indigestion. I experienced all the misery and annoyance so common to this ailment. I tried many remedies and spent a great deal on doctors' bills without receiving any permanent benefit. I was strongly recommended to try South American Nerve. I procured and used it; after using only two bottles I am pleased to testify that I am fully restored to health, and I have never had the slightest indication of a return of the trouble. I recommend it most heartily."

**A WISE REPLY.**

A statement which certainly ought to be true, whether it is under all circumstances or not, is said to have been made on one occasion by Admiral Foote.

When in Siam the Admiral invited the royal dignitaries to a dinner on the vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food.

The King, in surprise, said he thought only missionaries asked blessings.

"True," said the Admiral, quietly, "but every Christian is a missionary."

—What we call "time" is but a single sunray thrown across the infinite void of eternity, and "life" is but a floating flicker of a mote that

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Belleville, Ont.

vanishes, even as it becomes visible thereon.

**A SUBTLE THIEF**

Kidney Trouble Steals on one Insidiously—A Slight Cold—Then Congestion—Then Inflammation—Then the deadly Malady, Bright's Disease—South American Kidney Cure is a Kidney Specific—It Relieves in Six Hours and cures—Never Fails.

Mr. James McBrine, of Jamestown, Ont., says: "I believe South American Kidney Cure saved my life. I was so severely afflicted that my friends had to attend me daily to take the urine from me."

Mr. A. Williamson Customs Officer, Kincardine, Ont., writes: "I can highly recommend this specific as the greatest of boons to suffering humanity for all affections of the bladder and kidneys."

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.  
CANADIAN HOUSE, 6 Hospital St. Montreal

**SCIENCE AND DISCOVERY**

**Consumption can be Cured!**

(FROM THE GOLDEN RULE.)

"The fact has been established that the honored and distinguished chemist, T. A. Slocum, of New York City, has discovered a reliable and absolute cure for Consumption, and all bronchial throat lung and chest diseases, stubborn coughs, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its wonderful merits known, he will send THREE FREE BOTTLES (all different) of his newly discovered remedies to any afflicted reader of this journal who will write for them.

"Already his new scientific system of medicine has permanently cured thousands of apparently hopeless cases by its timely use, and it seems a necessary and humane duty, therefore, to bring such facts to the attention of all invalids, that they may be benefited thereby.

"He considers it his professional duty—a duty which he owes to suffering humanity—to donate his infallible cure to all afflicted.

"Chemistry and Science are daily astonishing the world with new wonders. It is no longer safe to say that anything may not be achieved. The researches and experiments of this great chemist, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher.

"The doctor has proved the dreaded consumption to be a curable disease beyond a doubt, in any climate, and has on file in his American, Canadian and European laboratories, thousands of heart-felt letters of gratitude, from those benefited and cured in all parts of the world.

"The medical profession throughout America and Europe are nearly unanimous in the opinion that catarrhal affections and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. No one having, or threatened with any dangerous disease, should hesitate a day. Simply write to the Canadian Laboratory, the T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, Canada, giving express and postoffice address, and the free medicine will be promptly sent. Every sufferer should take advantage of this most liberal proposition.

When writing, please mention that you saw this offer in the CANADIAN CHURCHMAN.

## THE LITTLE WHITE CHICKENS.

Two such pretty little white chickens! They belonged to Neddy and Floy, and their names were Fluff and Nixie. Aunt Chatty gave them to Floy and Neddy one night when they stopped at her small house going home from school.

"They're all the hen's got," said she, putting one in Neddy's checked apron and one in Floy's checked apron; "and I can't have her scratching round with them all summer and not laying an egg. So you're welcome to 'em, dearies. Take good care of 'em—they're real Leghorns."

Neddy and Floy were very sure they would take good care of the little, fluffy, white things, though they hadn't the least idea what a "real Leghorn" was.

"Aunt Clara's got a new hat," said Floy, "and I heard mamma say it was a real Leghorn."

"Chickens ain't hats," answered Neddy, with a sniff; "they're worth more, because they'll lay eggs, and hats won't. I'll tell you Floy, let's buy a sewing-machine for Aunt Chatty with the eggs ours lay, first thing."

"Yes," chimed Floy, eagerly, "and then we'll buy a goat-carriage to harness Fido in."

They were opposite Colonel Bell's big house just at that minute, and down across the lawn rushed a tiny, white dog, barking and snapping. Maybe Floy was a wee bit frightened, and dropped one corner of her apron. At any rate, out tumbled the little downy chicken; and the little dog snapped at it and caught it, and tossed it on the ground—quite dead. And that was not all that happened; for Neddy, who had sprung to the rescue, dropped his own white chicken, and in an instant the dog had shaken that, and it was lying beside the other. Then Floy and Neddy began to cry—not softly, but with a perfect storm of tears and reproaches, which very soon brought the little dog's mistress to see what the trouble was. She was a very pretty lady, with a sweeping white dress and smooth, brown hair, and a soft voice.

"Oh, General, you naughty boy!" she cried to the little dog, who really hung his head and looked very sorry though Neddy and Floy didn't believe he was. "Those poor little chickens! Can't you get some more, children?"

"No'm," said Neddy. "Aunt Chatty's hen only had two."

"We were going to buy Aunt Chatty a sewing-machine with the first eggs they laid," said Floy, "because she's poor."

"And then a goat-cart," said Neddy. "But we can't, now, because they won't lay any."

"Naughty General!" said the lady, trying hard not to laugh. Somehow she didn't feel like laughing as she watched the sorrowful little pair trudging off down the street with their dead pets in their checked apron; and she boxed General's silky ears soundly, and sent him to bed in disgrace. And the next day she did—she really did—order her carriage and drive into the city, where she bought a very nice sewing-machine, which she sent by express to Aunt Chatty; and she bought the very prettiest little carriage that could be found to harness Fido into, because it happened that she had a great deal of money. And it also happened, which is not so common, that she liked, better than almost anything else, to make people happy,

The true gate into the city is of one pearl, and that pearl is of great price, for it is the pearl of the whole heart, which is also Christ.

## BEWARE OF COCAINE.

Thos. Heys, Analytical Chemist, Toronto, says:—"I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and any of its compounds from samples purchased in the open market, and find none present." Dr. Chase's Catarrh Cure is a cure—not a drug. Price 25 cents, blower included.

—All kinds of wrong become possible to the man who makes his own pleasure or aggrandisement the supreme rule of his life.

An ordinary cough or cold may not be thought much of at the time, but neglect may mean in the end a consumptive's grave. Dr. Chase's Syrup of Linseed and Turpentine will not cure consumption when the lungs are riddled with cavities; but it will stop the cough, will cure consumption in its early stages, and even in its last stages gives such relief as to be a perfect Godsend to those whose lives are nearing a close.

—He is religious who is filled with a religious sense so deep and strong that it permeates all his deeds and all his speech.

Richmond Fire Hall,  
Toronto, 26th, Feb., 1897.

Dear Sirs,—Constipation for years has been my chief ailment; it seemed to come oftener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney-Liver Pills, which I have done, with the result of what appears now to be a perfect cure. Truly yours,  
J. Harris.

—Moral perfection is unattainable if the heart cannot be touched with the love of what is good.

## GAINED VERY MUCH.

"My wife was afflicted with sciatic rheumatism for three years. Seeing an advertisement of Hood's Sarsaparilla we concluded to give it a fair trial. After she had taken a few bottles she gained very much and she continued its use until she was cured." Chas. B. Abbott, Coldwater, Michigan.

—Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure. 25c.

## WILD ROSE'S COMING.

Tony Tomkins had everything the world could give him, yet he went through life with a deep line between his eyes, and his mouth was turned down at the corners.

One day, after a worse grumble than usual, the man went out walking, and an old beggar woman whined to him for alms by the road-side. Tony tossed a copper, being kind-hearted, and was moving on when, to his surprise, the woman said:

"You shall have whatever you please in return for this. Those who give deserve to have."

Tony pondered, for, in spite of his discontent, he had hardly a wish unfulfilled, and not for some minutes could he answer.

"I should like a little girl, not a baby, or my wife would be fussing over it all day. A child would be company for me, and we have none."

"Very well," and the beggar nodded. "Only remember, if you go on whining you'll lose the little one, and be punished in the bargain."

When Tony got home again he found a stranger there—The prettiest little girl you ever saw. She was like a wild rose blossom, her tattered green dress showed off to advantage the yellow hair that framed her face, and she explained tearfully that some gipsies had left her behind. Of course Betty Tomkins' heart warmed to the wanderer, whom Tony consented to keep; though he said nothing about the old woman's promise.

At first all went well, but when Rose, the adopted daughter, had been for a few months in her new home a change came over her. She no longer laughed merrily, sang or danced about the place, her head drooped, her colour faded, and none knew what ailed her. At last the child begged Tony to allow her to introduce him to some friends who lived within a walk, and the man, who by this time was very fond of Rose, said yes, though he wondered why these friends had never before been mentioned.

Presently a sluggish stream was reached, on the further bank of which sat a tiny boy in a ragged red blouse, and his legs were purple with cold.

"How are you, Ragged Robin?" called out Rose, kissing her hand.

"Quite well, thank you," was the cheerful answer. "Though the wind blows cold, I shall stay as long as I can, to beautify this bank."

"But you must feel lonely down there?" went on the little girl.

"Oh, no!" and Robin laughed rather sadly. "My cousins, the Bladder Companions, are not far off, only they are rich people who prefer to live in a dry soil, and they are too proud to come down here where their white robes might be soiled."

"Who are those ladies yonder, in yellow silk dresses with green collars?" whispered Tony.

"Mrs. Mallow and her sisters," answered Rose. "They suffer terribly from rheumatism and can't move a muscle, yet they never complain. They always smile and look up."

Further on the pair passed a stiff-backed, quaint looking person in dull green, and pointing to him Rose said:

"That is Dr. Nettlehead, who does more good in the world than nine out of ten people, though he is apt to tell the truth in short stinging speeches. He makes gargle for sore throats, tea to purify the blood in springtime, and brings back power to deadened limbs by rubbing. Ah! here are the Teazles,"

No Uncertainty  
No Doubting Here

No user of "NEW LIFE" is callous of his fellow man's rheumatic pains, let them be acute, chronic or muscular, sciatica, lumbago, neuralgia, or gout, but sends them at once to get "New Life" medicine. It positively cures.

\$1 Bottle, or 6 for \$5.  
Cure guaranteed.

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Send for  
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After you have the plate, we supply and print the cards at \$1.00 per hundred, all neatly cased and in our own boxes.

The cards are the very newest style and of the best American Bristol Board.

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\$1.50 PER GALLON

Direct Importer of HIGH GRADE FOREIGN WINES, &c.

All goods guaranteed pure and genuine

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Telephone 625.

## PRESENTATION

ADDRESSES

DESIGNED AND ENGRAVED BY

A. H. Howard, R.C.A.,

53 King St. East, Toronto

## Freehold Loan &amp; Savings Co.

DIVIDEND NO. 76

Notice is hereby given that a dividend at the rate of 6 per cent. per annum, on the capital stock of the company, has been declared for the current half-year, payable on and after the 1st day of December next, at the office of the company, corner of Victoria and Adelaide Streets, Toronto.

The Transfer Books will be closed from the 16th to the 30th November, inclusive.

By order of the Board,  
S. C. WOOD, Managing Director.  
Toronto, 27th October, 1897.

and the child's bright face suddenly clouded.

Standing stiffly up in the ditch, with pale, determined faces, were some tall fellows who carried barbed hooks for weapons. Tony trembled as he bowed, and the foremost stranger said:

"You must be the person I have orders to detain. We are policemen you know," and quickly they moved forward, surrounding Tony.

"What does this mean, my dear?" he asked in alarm, but Rose was sobbing outside the prickly circle, and her words were hard to catch.

"I must leave you, you would not be contented, do what I might for you. So sorry. Good-bye."

The last words sounded faint in the distance, and the Teazles closed round their victim.

"Listen to me, grumbler," said one who had before spoken. "Some people never know when they are well off. Wild Rose came to you in early summer, and by her sweet ways she tried to rouse in you a spirit of thankfulness. She cannot bear the cold bitter wind of discontent, and has gone. You won't see her again, at all events this year. And it is your own fault!"

Tony Tomkins was desperate and fought like a madman, till his clothes were torn, and himself covered with bleeding scratches. The battle ended however in his favour, and he limped home wailing.

"Oh Rose, Rose! I see it all now. I've learned my lesson, and I will try to be more content. Do come back!"

I am inclined to think that the little girl did return next year, when summer trimmed the hedgerows with blossom, for by that time Tony's frown was nearly smoothed away, the corners of his mouth were not so apt to turn down, and Betty said to a neighbour in confidence, "My old man hardly ever grumbles now, It's such a blessing!"

A HEALED HERALD.

Thinks Rheumatism is Born of the Lower Regions, but Proclaims South American Rheumatic Cure a Heaven-sent Healer.

Henry Humphreys, East London, sends his unsolicited testimony: "I was seized with painful rheumatism in my left foot. I could not rest with it day or night, the pain was so intense. I tried many remedies, but they had no more effect on me than water on a duck's back. I was persuaded to try South American Rheumatic Cure. I followed the directions closely, and in a very short time this wonderful remedy effected a complete cure, and there has not been the slightest hint of a return of the disease. It is a sure remedy and I delight to herald the goodness all over the land."

-If any man finds certain things, innocent in themselves, the cause of spiritual injury to him, he had better abandon them.

-If you feel weak, dull and discouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.

RESPONSIVE TO HUMAN NEEDS.

Christ when upon the earth, influenced men by personal contact. He was no recluse, but a man of the people. He mingled among all classes. He was warm of sympathy, kindly in disposition, responsive to human needs and generous and helpful in all the ways of life. It is the heart-to-heart

and life-to-life association which most affects our associates. The more of the Christ-spirit and conduct we put into our intercourse with others, the more beneficent, lasting, and telling our influence.

A DANDY WINDMILL, MAKE IT YOURSELF.

I have a neighbour who made one of the People's Windmills, and I have been watching it closely; it is the best I ever saw, and anyone can make one for less than \$10.00. I am going to make two immediately, and don't see why every farmer cannot have a windmill when it can be made for so little money. The mill is durable, powerful, and runs easily. Any person can get diagrams and complete directions by sending 48 two-cent stamps to Francis Casey, St. Louis, Mo., U. S. A., and an active man can undoubtedly make money putting these mills up for others, and I see no use of paying \$50.00 or \$60.00 for a mill, when you can make one just as good for \$10.00.

A BROTHER FARMER.

WHAT JOE TOOK HOME FROM THE MEETING.

Joe was what his grandmother always called "a stirring boy." He used his arms and hands, legs and feet, and every part of his body, with the greatest energy, and seemed to be using them all the time. He was always stirring, and bustling, and doing something lively. There was nothing half-way about Joe. When he undertook

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not gripe or cause pain. Sold by all druggists. 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

anything he worked at it tremendously, I assure you.

One day Joe went to a meeting of a Boys' Brigade. He did not belong, but was invited to go with Tom Parker and some other boys. They said a gentleman who was captain of a Brigade in another town was to speak and every boy was to bring one more to hear him. So Tom took Joe.

"Do bring home something from the meeting, Joe," said his mother, as he started out. "Remember at least one thing that Mr. Kent says, and tell me when you come back."

"All right, mother," Joe called back as he pranced off like a frisky young horse, "I surely will." And Joe had a good way of keeping his word when he gave it.

Mr. Kent was very interesting, but much of his talk was to boys somewhat older than Joe, who was tempted to look around or to open a book he had found on the seat. But he remembered his promise in time and turned to listen with all his might, just as Mr. Kent said:

"What are you going to be boys? Have you made up your minds? Are you planning, God helping you, to be the right sort of men, whether you are lawyers, doctors, merchants or mechanics? Let me give you a bit of advice that was given by a great man once.

He said, 'Mean to be something with all your might, Who wants to be a nobody? He may just keep still and do nothing and he'll be a nobody without help; but to be somebody and something, let me tell you, you've got to mean it with all your might.'

Joe had his word now, to remember. One sentence at least was fastened in his memory, and, as he promised, he took it home.

"Mr. Kent said, mother, that a great man once gave a piece of good advice, and this was it: 'Mean to be something, with all your might,' and I'm going to begin now. I mean to be the right kind of a man, and do good in the world, and I mean it with all my might."

-The babe always turns to the light. It were well if we were all children in this regard.

Garfield Fig Syrup

Babies Like It. It Cures Them.

It regulates the stomach— It purifies the blood— It CURES constipation— It is pleasant to take. 15 cent bottle, 35 doses for Infants 25 cent bottle, 35 doses for Adults Your druggist sells it BOOK—HOW TO KEEP THE BABY WELL, "Worth its weight in gold" sent free, postpaid, to any address. GARFIELD TEA CO., Toronto, Ontario

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELL-METAL WEST-TROY, N. Y. PUREST, BEST GENUINE CHIMES, ETC. CATALOGUE & PRICES FREE

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IS THE WISH OF EVERY LADY. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cosy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or G-tile work, combinations of the different styles, and many finished in any kind of wood desired. For further particulars address OTTERVILLE MFG. CO., Limited, Otterville, Ont.

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of anything depends upon the publicity it receives

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

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1773 Ontario Street, MONTREAL  
Headmaster, the Rev. Arthur French, B.A. Keble College, Oxford. 9 day boys, 25 boarders. Boys are thoroughly grounded and prepared for college or business. No pains are spared to secure progress and a good tone. School re-opens September 9th. The Headmaster will be at home on and after September 6th to receive parents. For prospectus apply by letter to the Headmaster.

### BISHOP STRACHAN SCHOOL FOR GIRLS.

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Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$52 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

The School will re-open after Midsummer, Sept. 8th, 1897.

Apply for Calendar to MISS GRIER, Lady Principal.



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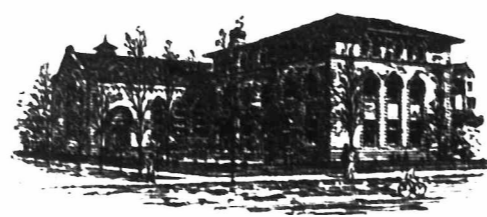
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