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Lessons for Sundays and Holy Days.

Oct. 10th.—SEVENTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah, 5. Philippians, 4.
Evening.—Jeremiah, 22; or 35. Luke 9, v. 28 to 31.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

- Holy Communion : 190, 309, 317, 553.
- Processional : 202, 274, 280, 391.
- Offertory : 36, 172, 223, 542.
- Children's Hymns : 180, 331, 338, 570.
- General Hymns : 31, 169, 196, 214, 230, 512.

EIGHTEENTH SUNDAY AFTER TRINITY.

- Holy Communion : 192, 316, 323, 555.
- Processional : 215, 433, 445, 601.
- Offertory : 227, 235, 425, 436.
- Children's Hymns : 292, 337, 340, 565.
- General Hymns : 37, 178, 243, 255, 456, 514.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

I. Cor. i. 4: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus."

Epistle for the 18th Sunday after Trinity:

If a man serves God with a true heart, he cannot be indifferent as to results. These in the hand of God. Yes, but there must be reasons for failure—for His giving or withholding the increase. St. Paul does not conceal his disappointment or his satisfaction.

i. Note the place of this Thanksgiving in the epistle.

1. A prompt recognition of the good found, and of God as the author. (1) Divine method contrasted with human. God ever ready to recognize the good, reluctantly draws attention to the evil. Compare Ep, to seven churches. (2) An example to be imitated.

2. In respect to our personal life, we should recognize all good as from God. What have we deserved? What have we received?

3. So with regard to others. (1) St. Paul did not ignore faults. Galatians, Corinthians rebuked. But still more ready to recognize good. (2) And we should herein imitate his example. Appreciate work done by others.

ii. Note some reasons for this thankfulness:

1. Comprehensive statement—"Grace." Fundamental. Indwelling of God. Coming forth in faith, hope, love. Consecration.

2. But also special qualifications for the work of God. "Come behind in no gifts" (charisma). (1) Special gifts of the Holy Ghost for special work. "Diversity of gifts, but the same spirit. (2) An outcome of grace (charis). A special reason for thanks. Qualified to teach, guide.

3. Note some of these gifts and graces. St. Paul specifies two: Knowledge and utterance. Both often abused, yet gifts of God of great value. (1.) Gifts of knowledge. He warns against the knowledge that "puffeth up." Yet true knowledge precious and a gift of God. "Ye shall know the truth." Such knowledge the Corinthians had. (2.) Gift of utterance. This, too, used by some for ostentation. Yet a gracious gift for edification, work. And so still in different ways.

iii. Means by which those gifts are fostered.

1. "The testimony of Christ was confirmed in you." The Gospel had come with power. The word of Christ the source of all good, and this confirmed.

2. Expectation of the revelation of Jesus Christ. The goal towards which all tending. Desire of Christian heart. Fulfilment of life. And herein also power for the present.

Some Lessons: 1. Hear the word of Christ: Able to make wise unto salvation.

2. Use the grace and gifts which He supplies.

3. Prepare to give account of stewardship. "Occupy till I come."

WHAT WILL THE END BE?

By Rev. Henry E. Benoit.

"I have been telling our parish priest, for more than five years, that we were going to have a revolution in this province, and I am more than ever strengthened in this opinion." The speaker, who was taking me for a Roman Catholic priest, is a practising physician of more than thirty years' standing; is moreover, closely related to an Archbishop, whose name is a household word in the Province of Quebec. The doctor had informed me that one of his sons is finishing a course of study at the Jesuit Seminary, and would be made a priest this fall. These words, coming from

one whom I knew to be Conservative in politics, as well as in his ideas, were worthy of some serious consideration. They became still more interesting as the doctor continued: "I will wager, Monsieur le Cure, that not half of the men in your own parish have gone to confession once in five years. Such is the case in our own parish, yet, only a few years ago, it had the reputation of being one of the most religious parishes in Canada." I was obliged to confess that so far at least as my own parish was concerned, his statement was in accordance with the facts. "But," I enquired, "can you tell me who is to blame for this state of things?" Then with more earnestness than I had yet noticed, the doctor replied, "To be honest, I will say that you gentlemen of the clergy are to blame for the growth of infidelity and Deism among our countrymen. You have had full control of our education, and while it is true that you have built large colleges and churches, it is none the less true that you have left the masses of our people in ignorance. That you have given us well educated priests no one will deny; but the education which will make a good priest is not liberal enough to make a good business man. It is only in this way that we can account for the fact that, while we are seven-eighths of the entire population of this province, more than half of our business places are in the hands of English-speaking people. Our people see that you have made a mistake in matters which concern their temporal welfare, and are losing confidence in your judgment concerning things spiritual."

A few days later I had occasion to repeat this conversation to the Hon. Mr. B., who is representing in Parliament one of the strongest Roman Catholic constituencies in the Province of Quebec. Mr. B. is himself a Roman Catholic. I was therefore much surprised to hear him declare that in his judgment the doctor had spoken the truth. "I grant," said he, "that you have a right to teach your religion from the pulpit and into the homes of your parishioners, just as I permit the priest in church or in my home to teach to my wife and children the truths of religion. However, the secular education of children belongs to the State. There should be no religious teachings in the schools. I for one will not rest satisfied until we have entirely secularized our schools."

Here, then, on the one hand, is a Roman Catholic member of Parliament who openly declares that he will do all he can to establish Godless schools, while on the other hand is an equally prominent French-Canadian Romanist, who tells his priest, to the face, that the clergy are to blame for the spread of infidelity in the Province of Quebec. Truly, it is a state of things which threatens more serious consequences than the growth of Deism and infidelity in France or Germany. That this is no imaginary evil is acknowledged even by members of the Roman hierarchy. Three months ago Rev. F. Merrien, speaking to the members of the St. Jean Baptiste Society, in the city of Ottawa, said: "I am very uneasy in not having some words of congratulation to

address the French-Canadian people this year. This is due to the result of the Federal and Provincial elections, which show clearly that the French-Canadians have not followed the request of their Bishops. Faith is disappearing, and the future very uncertain." Illustrations like these, and they might be multiplied over and over again, show that the French-Canadians are passing through a period of transition. Yesterday they were extremely religious, to-day, to say the least, they are indifferent if not entirely hostile to religion. What will the end be? I am persuaded that it is for the Church of England to say what the end will be. The past has shown clearly that Ultramontanism cannot meet the spiritual need of French-speaking people, whether in Europe or in America. Not long since a member of the present Administration at Ottawa openly proclaimed himself a Gallican as opposed to Ultramontanism in Quebec. Since that time another equally prominent French-Canadian said, in private conversation, that he had come to the conviction that the Church of England was better suited to meet the present religious needs of the French-speaking people. Is not the time come when we ought to make known to these people that the old Church of England is the truest and best representative of the ancient Gallican liberties? Shall we hesitate any longer when so many of our fellow-countrymen are walking in darkness and uncertainty on the very brink of the abyss of doubt and infidelity?

While, with Father Therrier, we feel that faith is disappearing, and the future very uncertain, we believe that the present is the opportunity of the Church. The call into Macedonia was never more urgent, nor the need greater. Let us pray that the Church may see its duty clearly to arise and meet this emergency as nobly as our fathers did, more than one thousand years ago, when they banished the pelagian heresy from the ancient British Church.

PROF. CLARK ON AFFAIRS IN GREAT BRITAIN.

The announcement that Rev. Professor Clark, of Trinity, would in his sermon speak about the impressions he received during his recent visit to England caused every seat in the Church of St. Margaret to be filled Sunday evening the 26th, before the hour for commencing the service, and many late-comers were unable to find room. The professor's references to matters relating to ecclesiastical, political and social questions were characterized by evidence of thoughtful observation and careful study, and while moderate in tone were forceful and convincing. When I was asked, said the professor, to give some account of what I had seen and learnt during my visit to England it is possible that I consented somewhat lightly, forgetting how little anyone could, in such circumstances, contribute to the information of others with respect to English affairs. However, he continued, as he was speaking to those who were deeply interested in the welfare of Great Britain, in Church and State, he might on the one hand mention some of his own impressions, and, on the other, tell them what he had learnt from those

with whom he had come in contact. The subject which still occupied most minds on his arrival in England was the Jubilee. The memory of it was fresh and the enthusiasm connected with it had not abated. But the enthusiasm was sober. The inhabitants of Great Britain know perfectly well that the eminence on which they stand will not be maintained as a matter of course. He could see no signs of boastfulness, but a very deep sense of possible danger in the future and a fixed determination to prepare. Mr. Rudyard Kipling's "Recessional" did not badly represent the better feeling of England. He had heard the lines recited by the Bishop of London (Dr. Creighton) in Westminster Abbey, before an immense congregation, which seemed in thorough sympathy with the sentiments expressed.

Professor Clark spoke of Mr. Kipling's ode as the principal literary contribution to the Jubilee celebration; and his solemn and earnest recitation of the hymn produced a profound impression upon the audience.

RECESSIONAL.

God of our Fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

The tumult and the shouting dies—
The captains and the kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget.

If, drunk with sight of power, we loose
Wild tongues, that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the Law,
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word
Thy mercy on Thy people, Lord.
—Rudyard Kipling.

When he was in London the great assembly of Bishops was being held at Lambeth, and, as far as he could learn, the meetings were characterized by considerable unanimity and perfect harmony. The encyclical letter and the reports of the committees contained a good deal of information and of sound judgment. An important and interesting paragraph was that on the critical study of the Bible. "The critical study of the Bible by competent scholars," says the Bishops, "is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God

has revealed to us. A faith which is always or often attended by a secret fear that we dare not enquire, lest enquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it." This was excellent and brave, and the utterance of faith. At the same time the Bishops warned against the danger of irreverence.

In regard to the state of the Church of England generally, no judgment formed by a passing visitor could be of much value. One thing struck him very much, the carefulness and reverence of the services in all the churches, to whatever school they belonged. In particular, the excellence and the congregational character of the singing were remarkable. In a small country church, holding between three and four hundred, where the vicar was a decided evangelical, the psalms were admirably sung, morning and evening, and joined in by the congregation. A remarkable proof of our own shortcomings was found in the fact that in every church he attended in England the psalms were sung morning as well as evening, whilst he believed there was not more than one church in this great city in which the psalms were sung in the morning.

One matter interested him greatly—the increasing recognition of the excellence and value of the revised version of the Bible. His opinion on that subject was well known, and it was gratifying to find that the new version was coming to be read in churches with the connivance if not exactly the authority of the Bishops. In the important town of Dudley, through the influence of the vicar, Mr. Gray Maitland, a copy of the revised New Testament had been given to every child in the numerous Sunday schools, whilst the Roman Catholic children had been provided with the Douay version.

Passing from Church to State, he would venture a single remark on the conflict between labor and capital. He had no means of judging where the chief blame must be laid; but it was lamentable to see the terrible bitterness of feeling, which seemed to get more intensified on both sides. The prospects were, in many ways, gloomy. There were only two other points on which he would permit himself to speak. First, as regards the relations of Great Britain to Germany. Most of us remembered the painful impression produced by the intervention of the German Emperor in South African affairs. It was impossible for us on this continent to understand the indignation of the people of Great Britain on that occasion. He had heard from all quarters that the war fever had not been so high in the memory of man. The effect of the Emperor's conduct was in many ways most injurious. Multitudes of Englishmen were now refusing to buy any goods manufactured in Germany. It was a deplorable state of affairs that such a state of feeling should arise between peoples who were natural allies.

Still more painful, if possible, and especially for us Canadians, was the feeling of resentment arising in Great Britain on what they considered the gratuitous insults offered by Americans to our country. The observations he had to make were not, he said, his own

opinions. Over and over again, he had said that there were great numbers of Americans who loved England as much as he did, and were as appreciative of the institutions of England as he was. He had found in Great Britain, however, a growing feeling that certain American politicians, and, alas, too, certain ministers, had gone rather farther in insulting that country than the inhabitants were prepared to bear. Englishmen had found out that there seemed to be a prevailing opinion among a great many Americans that they were afraid to go to war with them. He supposed that would be surprising to many of his hearers. Englishmen had not generally been afraid to go to war with any nation. Englishmen and Canadians were peace-loving people, and was there any nation on the face of the earth with whom they would sooner not go to war than with those of their own flesh and blood, who spoke the same language, and who inherited the same institutions. Would not the man who brought about a conflict between these two powers be guilty of a crime, the greatest that could be perpetrated against humanity? Was it because they were afraid, that Englishmen stayed their hand? "My brethren," said Prof. Clark, "Englishmen have proved on a thousand fields that they are ready to fight, and often against tremendous odds. I never remember any period in which there was any flinching from the fulfilment of a duty, even though it involved the sacrifice of life or property. Englishmen have been willing to sacrifice anything but their honour, and I pray God that it may be brought to the minds of that great people on the other side of the line that it is possible that insults may be carried too far."

He mentioned these things, he said, because he thought it necessary that his hearers should understand them. He did not say war was likely to come to pass, but he did say it was possible, and in making this statement he was but echoing the opinion of the great thinkers in England—men who were not likely to be carried away by excess of sentiment of any kind, but men who had thought seriously of all the circumstances, and of the probable results. In conclusion, he reminded his hearers that no nation or weapons could hurt a people that was true to itself, and to God. They could look forward to the future with absolute confidence, knowing that He would not desert them that trusted in Him.

REVIEWS.

Christian Missions and Social Progress. By Rev. J. S. Dennis, D.D. Price \$2.50. Revell, New York and Toronto, 1897.

We imagine that with a great many persons there is a feeling that books on missionary work are dull or dry, or, on the other hand, sensational. No such charge can be brought against the present volume, the first of two intended to set forth especially the social results of Christian work in the world. These volumes are the outcome and enlargement of a series of lectures delivered by the author successively at Princeton Theological Seminary, and at the Auburn (N.Y.), Lane (Ohio), and Western (Pennsylvania) Theological Seminaries in the early part of last year. We cannot wonder that Dr. Dennis was requested to repeat these lectures and afterwards to publish them. They are a perfect mine of thought

and information on the subject; and whether they are read with a view to personal edification, or for the obtaining of knowledge respecting the development of mankind, or as material for addresses on mission subjects, the perusal of them will be amply rewarded. Dr. Dennis is not one of those who believe that they can exalt the claims of Christian missions by exaggerating the condition and destiny of the heathen. But he does urge with force that, however true it may be that men will be judged according to their opportunities and privileges, there are other aspects of human life to be considered, and that, apart altogether from the account which we shall have to give, it is by the knowledge of God in Christ that man's nature is elevated and ennobled. The author has taken the greatest pains to accumulate trustworthy statements of facts in illustration of his theme. He has not only read widely in the literature of missions, he has also sent out questions to missionaries in all parts of the world, over three hundred in number, and from these he has obtained copious answers of the greatest value. The subjects of the four lectures, here given in considerably expanded form, are: (1) The Sociological Scope of Christian Missions, (2) The Social Evils of the Non-Christian World, (3) Ineffectual Remedies and the Causes of Their Failure, (4) Christianity the Social Hope of the Nations. The concluding volume will treat of two other topics: (5) The Dawn of a Sociological Era in Missions, (6) The Contribution of Christian Missions to Social Progress.

It would be impossible either by description or quotation to convey anything like an adequate notion of the rich contents of the volume already published. Its contents are of the deepest interest, and fill the heart with gratitude and hope for the future of mankind, when the word of Christ shall have free course among them. One important use of the results of Christian missions, is found in their value as a testimony to the truth and power of the Gospel; and this, their apologetic side, is not here neglected.

The Anglican Pulpit Library. Vol. VI. and last. Price \$2.50. London: Hodder; Toronto: Revell, 1897.

When this series is entitled the "Anglican" Pulpit Library, it is not thereby meant that every sermon or outline is the work of an Anglican divine, although most of them, in fact, nearly all of them, are so. But the editor's meaning is rather, that the sermons follow the order of the Christian year as given in the English Prayer Book. There can be no doubt of the utility of works of this kind, both to men who are learning the art of preaching and to those who live the busy life of a parish priest. The collection presented in the volume before us is extremely good. Under every Sunday we have—1. A complete sermon; 2. Outlines on the Epistle; 3. The same on the Gospel; 4. An outline on the lessons; 5. Outlines on various passages of Scripture, often connected with subjects of the day; 6. Illustrations. Under the tenth Sunday after Trinity (the first in this volume), we have a complete sermon by the late Canon Liddon; outlines on the epistle, from sermons by Dean Stanley and Canon Wilberforce; outlines on the Gospel by Revs. D. Moore, H. G. Mortimer, H. J. Ellison, F. D. Maurice, C. H. Potter, Dean Church; an outline on one of the first lessons by Canon Liddon; at least it is called an outline, but it is long enough to make an ordinary sermon; outlines on various passages, by Canon Gore, Canon Clayton, and the Rev. J. Vaughan; and finally, some illustrations by an unnamed writer. Now, what strikes us in this survey is the variety and excellence of the material. The writers are of different schools, but each one in the first rank as a preacher, and moreover, in our judgment, the selection is made with great judgment. The

only drawback is the price of the volume, which is a very handsome one, and quite worth the price asked for it.

GENERAL BOARD OF MISSIONS.

We would call the attention of our readers to the meeting of the Executive Committee of the General Board of Missions, which by resolution of General Synod, is appointed to meet in the Synod office, Montreal, on Wednesday, Oct. 13th, at 10 o'clock. We understand that nearly all the dioceses have elected representatives, one representative, the Rev. Mr. Tucker, having to come all the way from British Columbia to attend the meeting. Though the first meeting may not be able to do much in the way of definite work, especially in view of the fact that the relations between the General Board of Missions and the D. & T.M.B. of the Province of Canada, cannot be definitely settled till after the next meeting of Provincial Synod, still a good deal of most important preliminary business may be arranged, and steps taken looking to aggressive work in the near future.

BROTHERHOOD OF ST. ANDREW.

As the dates of the convention at Buffalo (October 13 to 17), approach, there is a strongly marked additional interest being shown in it, not only throughout the ranks of the Brotherhood everywhere, but also amongst energetic laymen of the Church—more particularly interested in other fields of work. Since the publication of the remarkable programme prepared for this gathering, it has become more and more evident that this will be without exception the most representative gathering of the laity of the Church generally which has ever been held. It is small wonder that numerous enquiries are being made at headquarters by clergy and laity from vastly different quarters of the Dominion as to attendance, though not connected with any existing chapter of the Brotherhood. The same answer is made to all, namely, that all clergy will be welcomed as such, and likewise all laymen who come in any way accredited either from their own clergyman, or from the headquarters of the Brotherhood. Correspondence addressed to H. R. Young, assistant general secretary, at 24 Adelaide street east, Toronto, will be cheerfully attended to. Some disappointment has been occasioned by the withdrawal by the railways of the single fare return rate originally given. The representatives of the railways approved of the circulars issued by the Canadian Council, and printed in our last issue, but they have subsequently withdrawn the concession upon the order of some superior traffic association, and the railway rates will now be one fare and one-third return, on the certificate plan, that is to say, a single fare ticket to Buffalo must be purchased, and at the time of purchase a standard certificate obtained from the agent, and on this being counter-signed at the convention will entitle the bearer to a one-third return. As regards Toronto, it is quite possible that the "Empress of India" may still be running, in which case some of the delegates may be able to take advantage of this cheaper route.

LAMBETH CONFERENCE.

Report of the Committee on Foreign Missions.

This report opens with an expression of gratitude to God for the increase of zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, to encourage us all to far greater labours, prayers, and self-denial.

It then continues: In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognize, as a necessary and constant element in the spiritual life of the Body and of each member

of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel, or consider that so little interest has been taken in the evangelization of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which churches of our communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new protectorates in Africa, or at the great fields ripening for harvest, in such regions of China and Japan—China, where western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the sister Church of America.

Your committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelization of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your committee trust that one result of this conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the second advent of our Lord.

(a.) The Duty of the Church.

I.—To the Followers of Ethnic Religions.—Your committee have had in view the non-Christian peoples, other than Jews and Mahomedans, in two great groups, those who may be called literate, inasmuch as their creed rests more or less directly on ancient writings, and implies a more or less

complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognize the work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy which destroys or paralyzes the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce: their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognize as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptized. We offer an earnest caution against the waste of strength in sporadic and unsystematized missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognize unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal; an encouragement because of the evidence which is forthcoming of the readiness of the evangelized to become themselves evangelists; an appeal because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasize the necessity of stronger efforts to bring to the native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilization, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the missionary church; a service in which a special and honourable place appears to be reserved, in God's Providence, for such devotions, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as the souls of the people.

Realising the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two, and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasize the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralyzing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Eastman.—The quarterly meeting of the Clerical Union of the District of Bedford took place on St. Matthew's Day, Sept. 21. Although the weather had been unfavourable, there was a large attendance of members present, among them being the Venerable Archdeacon Lindsay, LL.D., Waterloo; the Rev. Canon Davidson, M.A., Frelighsburg; the Rev. W. P. Chambers, M.A., Knowlton; the Rev. G. A. Mason, Iron Hill; the Rev. J. I. Strong, Waterloo; the Rev. Mr. Yates, Bolton Centre; the Rev. C. P. Abbott, Boscobel, and the incumbent. The Rev. F. S. Eastman occupied the chair. The Rev. R. C. Tams, M.A., of Magog, exhibited a very interesting coloured diagram explaining the Apostles' creed. It was decided to hold the next meeting at Knowlton upon the rector's invitation, to take place the first Tuesday in December. A public missionary meeting was held in the evening in St. John's church, when all the visiting clergymen attended except two, and took part in the proceedings.

Montreal.—The Montreal local assembly of the St. Andrew Brotherhood met last Monday evening in Trinity church, where they were received by the rector, and by the young men of the congregation.

Over fifty men were present. The president, Mr. Arthur P. Tippet, was in the chair. Among the clergy present were the Rev. C. J. James, the Rev. F. H. Graham, and the Rev. Henry Kittson. The feature of the evening was an address on Bible class work by Mr. Henry J. Dart, of St. Luke's Chapter. The president drew attention to the international nature of the convention, and expressed the hope that many Churchmen, not members of the Brotherhood, would attend. All who did would be welcomed at the Brotherhood headquarters. Sept. 28.—A very pleasant and successful "Social Reunion" came off last Tuesday evening in the really magnificent Parish Hall of Trinity church. The floral, flag, and buttonhole decorations were worthy of the supreme occasion, and the bouquet presented to the rector's bride, was worthy of 1897. The Lord Bishop spoke of the faithfulness of Trinity during his experience of 57 years. Archdeacon Mills and Rev. Mr. Troop addressed the numerous company. The wardens, Messrs. Baille and Garth, assisted the rector and Mrs. Graham to welcome the guests, and the visiting clergy were decorated by some young ladies' Guild in a very agreeable way. There was a plethora of local talent in speech, song and other sweet sounds, both orchestral and otherwise. Mrs. Wallace, of the choir, and Mr. and Miss Baille taking part, besides male and female singers and players on musical instruments, whose names are unknown to your correspondent, and the company were abundantly refreshed in every sense of the word.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

The Rev. Mr. A. E. Butler, M.A., has resigned the mission of Rockingham and Combermere, Ottawa Diocese, and is spending some time visiting his father in Perth.

TORONTO.

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

Church of the Epiphany.—The Harvest Home Festival was held in this church on Friday evening last. An able sermon was preached by the Rev. A. H. Baldwin. On Sunday the Rev. Mr. Dobbs, of Brockville, preached morning and evening. The singing of the choir under the direction of Mr. Wm. Wedd, jr., was excellent.

St. George's.—Harvest Home services were held in this church on Sunday last. The Revs. Profs. Cayley and Goodman were the preachers. The choir rendered excellent and appropriate music for the occasion.

St. Albans Cathedral.—The Bishop, who has just returned from the Lambeth Conference, preached on Sunday morning a most interesting sermon, giving principally a resume of the Jubilee and Lambeth Conference, demonstrating the tendency to unity in the Empire and the Church.

The Rural Deanery of Toronto gave Bishop Sweatman and Mrs. Sweatman a public reception in St. James' school-house on Monday evening. An address of welcome was presented, and a most enjoyable evening was spent.

Church of the Redeemer.—The Rev. G. A. Rix, the new curate of this church, preached at both services last Sunday, and also addressed the women's Bible class in the afternoon. Mr. Rix has up to the present been rector at Cannington.

St. Stephen's.—The annual Harvest Festival services in connection with this church were held on Sunday last. Appropriate music was rendered by the choir. The preacher in the evening was the Rev. C. Sydney Goodman. The musical portion of the services was of an appropriate character, and was admirably rendered by the large choir of the church. The collection proceeds, quite a large amount, went to the augmentation of a special building fund.

St. Anne's.—Harvest Festival services were held in this church on Friday evening last. The Rev. Canon Sweeny was the preacher. On Sunday sermons were preached by the Revs. A. U. DePencier, C. B. Darling, and the Right Rev. Bishop Sullivan. The church was most suitably decorated, and excellent music was rendered by the choir.

Lectures to Deaconesses.—The first lecture of the fall term at the Church of England Deaconess' Home, Church street, was delivered by the Rev. G. A. Kuhring, on Thursday evening. The subject was "Christian Doctrine." The lecturers this term, besides Rev. Mr. Kuhring, will be Rev. Septimus Jones, rector of the Church of the Redeemer; Rev. Dyson Hague, Rev. Mr. Wallace, of St. James' cathedral; and N. W. Hoyles, principal of the Law School. The course is open to Sunday school teachers and district visitors, who are cordially invited to attend.

Bishop Thornloe, of Algoma, was in Toronto last week, having brought his daughter down from Sault Ste. Marie to place her as a pupil at the Bishop Strachan School. Bishop Thornloe will visit Toronto during this month, and will address a public meeting here for the first time since his consecration, on Thursday evening, Oct. 21st, under the auspices of the Church of England Woman's Auxiliary to Missions.

Grace Church.—The services in this church on Sunday were of a very interesting nature, as they marked the close of the nineteenth year of the rectorship of the Rev. F. Pitt Lewis. Suitable hymns for the occasion were well selected, and the decorations were very beautiful. The rector preached in the morning, and his discourse was impressive and deeply affecting. The text was most appropriate, emphasizing as it did the flight and finite character of time. It was "The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light." Romans xiii., 12. The beautiful and practical meaning of the similes of night and day, and darkness and light, were clearly set forth by the preacher, who showed the contrasts between time's little day and eternity, and between spiritual darkness and light. The rector very solemnly referred to the fact that during the nineteen years of his incumbency he had laid to rest three times as many parishioners as there were hearers before him. He remembered fathers and mothers, husbands and wives and children, who 19 years ago were present, but who were nearly all gone. The brevity and uncertainty of life were supremely important facts, of which all who profess and call themselves Christians should in their daily lives be continually mindful. He affectionately urged all present to faithfully endeavour, as the days and years passed by, to so live that their lives would in no wise hinder the progress of the Church of Christ's kingdom. They must do more than be merely negative Christians, but, to be consistent, must put on their armour of light. No earthly armour was invulnerable, but the spiritual armour by Divine help gave the Christian triumph over the powers of darkness. A large congregation attended the evening service, at which Rev. Provost Welch, of Trinity University, preached a scholarly and eloquent discourse.

Eglinton.—St. Clement's.—Harvest Thanksgiving services were held in this church Sunday last. The church was elaborately decorated with plants, fruits and flowers. There were four services during the day, all being well attended, the evening service especially being crowded. The preacher during the day was the Rev. T. W. Powell. Evensong was fully choral, the anthem being Henry Gadsby's "Blessed be the Name of the Lord," which was well sung by the choir, under the leadership of Mr. H. Waddington, the choirmaster of the church. The offertories during the day amounted to \$31, and will be devoted to the fund for widows and orphans of deceased clergy of the diocese.

Ashburnham.—St. Luke's.—The annual Harvest Festival of this parish was held on Thursday, September 30th, when the church was crowded to the doors. The Decoration Chapter of the Guild had

beautifully adorned the church with grain, fruit, and flowers, and the choir, under the able training of the organist, Mr. Alfred Davies, rendered an excellent musical service. Mrs. H. J. Grasett and Mr. Wm. Edwards were the soprano and bass soloists, respectively. The Magnificat and Nunc Dimittis were by Augustus Toop, and the anthem was Sir John Stainer's "Ye Shall Dwell in the Land." A powerful sermon, which held the undivided attention of the large congregation from beginning to end, was delivered by the Rt. Rev. Bishop Sullivan, D.D., St. James cathedral, Toronto. The following clergy were present: Revs. J. C. Davidson, E. V. Stevenson, and W. L. Armitage, Peterborough; Rev. John Gibson, Norwood; Rev. James Ardill, Owen Sound; Rev. J. H. McGinnis, Havelock; Rev. A. L. Weaver, Hastings; Rev. W. L. Baynes Reed, Keene; and the rector, Rev. H. Symonds.

Cookstown.—The annual "Harvest Home" in connection with St. John's church, Cookstown, was held on Sept. 19th and 20th. On Sept. 19th there were two services—a children's "flower service" at 2.30 p.m., and evensong at 6.30 p.m. The Rev. Wm. Walsh, of Brampton, was the preacher at both services. At evensong the attendance was good (about 450 being present), besides a large number who were unable to gain admittance within the sacred walls. The service was hearty, the choir singing good. The eloquent rector of Brampton preached a practical and powerful sermon, which will long be remembered by the Church people of Cookstown. The church was profusely, yet tastefully decorated with grain, fruits, and flowers, and probably St. John's never presented a more beautiful appearance. The festival was held on Monday, 20th, dinner being served in the basement from 4 to 6 p.m. Evensong was again said at 7 p.m., the Rev. Mr. McLennan preaching very acceptably to a large congregation. The proceeds of the festival was about \$50, which goes towards re-carpeting and re-furnishing the chancel of the church. The rector and Mrs. McLennan are to be congratulated on the success of their first "Harvest Home" in Cookstown.

Markham.—Grace Church.—The Rev. Otho T. B. Croft has resigned the parish of Markham and Stouffville, and is going to act as locum tenens for Rev. I. W. Hunter, M.A., rector of St. Mary's church, Birnam, Scotland. Mr. Hunter is clerk of the Synod of St. Andrew's Diocese, of which the Right Rev. G. W. Wilkinson, D.D., is Bishop. Mr. Croft will sail by the Donaldson line SS. "Alcides" on October 17th for Glasgow, and begin his new work the first Sunday in November. He has received two years' leave of absence from the diocese. The Harvest Festival was held last Sunday, when the Rev. Ernest Dymond, B.A., rector of King and Maple, preached two good practical sermons on the subject of Thanksgiving. The church was prettily decorated, and the music was good.

Orillia.—St. James.—There was a large gathering in this church on Tuesday evening, on the occasion of the annual Harvest Festival services. The edifice was prettily decorated, as usual, with fruit, flowers, grain and vegetables. Canon Greene was assisted in the service, which was appropriate to the occasion, by the Rev. Arthur Gadd and the Rev. Charles Brooks. The preacher was the Right Rev. Dr. Sullivan. He gave a comprehensive recital of the blessings for which the people of Canada had reason to give thanks. He took his text from Colossians III., 15: "Be ye thankful." In closing a most able sermon, Bishop Sullivan said, without a reference to the many blessings which had flowed from the beneficent reign of her Most Gracious Majesty. There was always something impressive about royalty; and doubly so when the highest graces of mind were combined with an august dignity. Canadians had reason to thank God for their good Queen, and for the wise counsellors who had guided the British Empire through her long reign free from foreign invasion and from internal revolution. There was something mysterious about the growth of the British Empire. Why had it been built up? The key to the mystery could be found in the coronation ceremonial, where a Bible was presented to the

monarch as the most precious possession in her dominions. God had as surely called the British Empire to a sacred trust as He had called Israel of old. It was the mission of the Anglo-Saxon race to spread the knowledge of the Lord, and to proclaim to mankind Christ's evangel of peace. In so far as they were true to that trust they would prosper. If they should prove recreant, the time would not be long in coming when Ichabod might be written upon the Empire's walls, for her glory would have departed.

Apsley. A lecture was given recently in the Parish room on "The Church of England Before the Reformation," by the Rev. Herbert Symonds. It was illustrated by views with a magic lantern. The large room was crowded. The lecturer traced the Church from the earliest Christian times. It is not correct to limit the time of its introduction to the coming of St. Augustine. There are historical accounts of the Church four hundred years before he came; indeed, there is reason to believe that the Gospel was preached by men who knew the Apostles, even if not by Apostles. He gave an outline of the history of the Church—the influence of missionaries from Iona and Ireland; the encroachments of the Papacy; the struggles of those who resisted them—to the time of the Reformation, which, he maintained, was a reformation only, and not in any way the creation of a new Church. The lecture was very effective, and some of the illustrations were really beautiful. Canon Harding moved a vote of thanks to the reverend lecturer. A meeting was held in May last at the instance of Canon Harding with a view of organizing a Penny Savings Bank. Mr. Harding said the object was to encourage thrift in small matters—"gather up the fragments... that nothing be lost." There are few children who have not a cent or two now and then, which are spent in candies or other little luxuries, leading to bad habits. Put those cents in a savings bank and there is encouraged an early practice of self-denial, and as the Post-office Savings Bank does not take less than a dollar, he strongly recommends the formation of this bank, which will receive any amount from one cent upwards. Mr. Harding had corresponded with the authorities of the G.P.O. at Ottawa, and at first the difficulty and trouble of keeping such a number of small accounts was urged; but he replied that the idea was to have three trustees who should enter the General Post-office Bank in the nature of a firm. This was accepted, and in a very courteous letter Mr. Matheson, Superintendent of the Savings Bank Department, said that the Postmaster-General would permit such an account to be opened in the names of three trustees. Subsequently Mr. Matheson wrote that in consequence of this bank a branch of the General Postoffice Bank should be opened in Apsley. It was at once resolved unanimously that such a bank should be opened, to be called the Victoria Penny Savings Bank, Apsley, 1897. The authorities of the General Post-office at Ottawa have given every facility, and the Apsley Bank is very popular; there are 46 depositors, sixteen of them of sums less than five cents, and there have been upwards of \$70 remitted to the Departmental Bank at Ottawa.

NIAGARA.

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

Hamilton.—St. John's.—Harvest Thanksgiving services were held at St. John's church on Sunday last. The church was exquisitely decorated with plants and flowers. Rev. C. E. Whitcomb, in the morning, preached a most impressive sermon, taking as his text, Mark iv. 26: "And he said, 'So is the Kingdom of God as if a man should cast his seed into the ground.'" At the evening service the rector occupied the pulpit.

All Saints'.—The Rev. George Forneret was the preacher at Mount Hope Thanksgiving service on Thursday evening.

St. Thomas.—Rev. Mr. Miller has returned from his holiday trip and resumed duty. In his absence Rev. Mr. Thompson took the service.

St. George's.—Rev. F. E. Howitt preached at the Stony Creek Thanksgiving service.

Niagara Falls.—Thanksgiving services were held on Sunday last, when Bishop DuMoulin preached to a very full church. The offertory amounted to over \$50.

Niagara Falls South.—The Harvest Thanksgiving service was held last Sunday. The church was beautifully decorated. There was a good morning congregation, Rev. Canon Bull preaching at both services. The offertory was for the Widow's and Orphan's Fund.

Chippawa.—Canon Mackenzie is still unable to resume work, and the service is taken by the neighbouring clergy in the afternoon. His many friends wish him a speedy convalescence.

Ancaster had its annual service, when the church was appropriately decorated with fruit and flowers. The music was especially good. Canon Mackenzie, of Brantford, preached a most eloquent sermon.

Orangeville.—St. Mark's.—On Sunday, September 24th, Bishop DuMoulin held a Confirmation in this church. It is not quite a year since his Lordship paid his first visit to the church, and on that occasion there were about thirty candidates for confirmation. On Sunday there was about an equal number confirmed. These are certainly convincing indications of the progress of the Church in this town. The altar of the church was very tastefully decorated with flowers, and the church was crowded at the morning and evening services. In the morning the Bishop delivered a powerful discourse, and that in the evening was equally eloquent and convincing. He speaks with the force and earnestness of one who means every word he says, and on this account his utterances are more forcible and conclusive. At the evening services the lessons were read by Rev. Mr. McGill, of Bowling Green, and the singing of the choir was excellent. Miss Mabel Henderson sang a solo with her usual grace and finish. At the evening services he referred in deservedly high terms to the long and ever zealous and disinterested pastorate of Rev. Canon Henderson, who has been incumbent of St. Mark's for nearly thirty-six years, and enjoys the esteem and good-will of all classes and creeds.

Stamford.—This old but beautiful village was, on the 30th ult., the place of meeting of the clergy of the Ruri-decanal Chapter of Lincoln and Welland, there being present, Ven. Archdeacon Houston, Rural Dean Spencer, Canon Bull, Canon Gribble, Rev. R. Ker, Rev. M. W. Britton, Rev. J. C. Garrett, Rev. R. H. Archer, Rev. L. E. Skey, and Rev. G. B. Bull. During a portion of the day Rev. C. H. Shortt, of St. Thomas' church, Toronto, was in attendance, participating in the proceedings. After the services of the Holy Communion in the Church of St. John the Evangelist, the clergy engaged in Bible translation and study, being led by Archdeacon Houston in the Old Testament, and by Canon Bull in the New. An extremely well-prepared synopsis of the opening chapters of the Duke of Argyle's Philosophy of Belief was given by Canon Gribble, of Port Dalhousie. The Rural Dean and Rev. Messrs. Ker, Britton, and Skey, were chosen by ballot to conduct the annual missionary services throughout the deanery, all services to be on Sundays. This is a new plan, intended to take the place of ordinary missionary meetings, which often-times are poorly attended. The change has the sanction of the Bishop and the Standing Committee. The new system necessitates a considerable number of clerical exchanges for a few Sundays. The results will be eagerly watched for. The evening of the 30th ult. was devoted to a service in the church, and the delivery of two able addresses on the Lambeth Conference, by Rev. J. C. Garrett and Canon Gribble. The origin, history, and work of the Conference were clearly and forcibly set forth, and its future possibilities stated. Deep regret was felt by the clergy on account of the enforced absence of two of the oldest members of the chapter, through sick-

ness and infirmity. The meeting, however, was on the whole one of the best ever held within the deanery.

Elora.—The congregation of St. John's church here suffered a very serious loss in the death on Wednesday, the 20th Sept., of Mr. Hugh Roberts, of Pilkington, one of the oldest members. On Thursday the funeral took place from his late residence to St. John's church, thence to the cemetery, and was very largely attended, showing the high esteem in which he was held in this section. Deceased was born in Aber, Carnarvonshire, North Wales, October, 1817, settled in the township of Pilkington in 1846, about the time the first St. John's church was built here, since which time he has been a consistent and active member. For a number of years he has been lay delegate, which position he held at the time of his death. The incumbent, Rev. Thos. Smith, conducted the services, and in his address made feeling reference to the Christian worth and consistency of life of the late member.

HURON.

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

London.—Cronyn Hall.—A Brotherhood of St. Andrew meeting was held here on the 23rd of September to hear addresses by Mr. Hubert Carlton, of the English Council; Dean Innes and Canon Dann, of St. Paul's cathedral; Rev. J. C. Farthing, of Woodstock, and others. The Bishop was present, and gave a cordial welcome to Mr. Carlton. Mr. Carlton told of the keen life of the Mother Church, and illustrated many openings for Brotherhood work in one's daily business life.

Wallaceburg.—The sad and sudden news of the death of the rector of this place, Rev. Mr. Roy, is announced. He was not long in this place, where the Church is very weak, nor was he long married. His young widow and the congregation will deeply feel the sudden bereavement. Mr. Roy was an untiring worker, and has left a record of faithful service.

Milverton.—Mr. J. A. Miller, of Trinity College, Toronto, who was doing duty here for the summer, conducted farewell services here on the 19th Sept., and the services in future will be conducted by Huron College men from London.

Essex Centre.—Rev. Mr. Beverley, formerly incumbent of this place, has been appointed to the parish of Forest, vacant since the death of the late Mr. Hutchinson. Rev. R. J. Murphy, B.A., of Euphrasea, has been appointed to Essex Centre. Mr. Murphy has been over two years in Euphrasea, where he succeeded in building up good congregations in a parish much run down at the date of his appointment.

London.—The gratifying statement was made at the Executive Committee meeting on the 23rd of September, that over \$13,000 have already been subscribed on the special canvas for the diocesan debt.

Brantford.—Harvest Thanksgiving services were held in St. James' chapel on Sept. 5th, in St. Paul's on Sept. 19th, and in St. John's on Sept. 26th. In each case the chapel was most becomingly decorated, and the services generally attended by large congregations. The offertory at St. John's amounted to \$50, most of which goes to the building fund. This chapel is now rejoicing in new seats, reported to be the best in the city. They are the result of the children's lenten self-denial offerings in the spring.

Port Dover.—Some weeks ago the G.T.R. station-house at this place was burnt to the ground with all its contents, among which were two large bales of goods from the W.A. of St. Paul's church, one bale for Emanuel College, Manitoba, and the other for the mission at Fort a la Corue. The bales were valued at \$183. The loss was very discouraging; but after expressing a few regrets, the women of

the Auxiliary, under the energetic leadership of Miss E. P. Battersby, set to work again, and on the 30th ult. they shipped two other bales as large as those that were burnt; and so the college and mission will not be disappointed. The Auxiliary have not yet received any recompense from the G.T.R. for the goods that were burnt.

St. Mary's.—On Sunday, Sept. 26th, the Rev. W. J. Taylor and the Rev. Canon Dann, of St. Paul's cathedral, London, exchanged duties, the latter gentleman preaching Harvest Thanksgiving services in this parish. St. James' church was prettily decorated with flowers, fruit, and vegetables. The music was good, the congregations large, and the sermons excellent. The offertories were a little over \$50. Canon Dann's morning sermon was particularly appropriate to the surroundings, referring as it did to the beauty of God's people as His "garden enclosed." The grounds of this church and rectory have been made by the present rector, in his seven years of ministry here, very handsome; it is doubtful if there are any equal to them in the diocese. On the Monday evening a supper, with programme, was given in the Town Hall, and was well attended. All passed off well, the ladies working indefatigably, everything evincing the harmony which prevails in the parish.

ALGOMA.

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

The Rev. Alfred W. H. Chowne begs to acknowledge one pound sent by the Rev. M. West, of Arden, Warwickshire, England, some time ago; also \$15 by Miss E. Compson and Miss Augusta Compson, both of England, for the purpose of seating St. Mary's church, Sand Lake.

British and Foreign.

The Dean of Llandaff is very weak and is not expected to live much longer.

The bicentenary of the reopening of St. Paul's cathedral falls on December 2nd next.

The Deanery of Derry has been conferred on the Rev. Canon Bennett, incumbent of Raphoe.

Steps are being taken in the Wakefield Diocese to promote a children's memorial to the late bishop.

The Dean of Norwich (Dr. Lefroy), has quite recovered from his late illness, and has returned to England.

The Rev. C. Dalhousie Ramsay, of Stafford, has been appointed incumbent of St. John's church, Jedburgh.

Three of the very oldest stone pulpits in England are those of Molton, Bovey Tracey, and Chittlehampton.

A church has been erected and endowed at Dolgelly, in Wales, in memory of the Rev. A. Torsh, by his widow.

The Bishop of Bangor is still far from well, and he has been advised by his doctor to take a further period of rest.

The Rev. Canon Stone-Wigg, Bishop-designate of New Guinea, will be consecrated in November or December next.

The Rev. Canon Elwyn, Master of the Charterhouse, has been seriously ill, but is now somewhat improved in health.

The Very Rev. Dean Rorison, of Perth cathedral, and the Rev. H. Erskine Hill, of St. George's, Glasgow, will represent the Scottish Church at the General Convention of the Brotherhood of St. Andrew, to be held in Buffalo this month.

A memorial window to Oliver Goldsmith has just been placed in the church of the parish in which that poet was born.

The restoration of Croyland Abbey is proceeding slowly. The new east end is nearly completed, and has recently been used for Divine service.

It is rumoured that the Bishop of Durham will shortly resign his see. Dr. Westcott has been Bishop of Durham for seven years, and is 73 years of age.

It is possible that Bishop Tucker, of Eastern Equatorial Africa, who is suffering from the effects of African fever, will spend the coming winter in the Dominion.

The sum of £1,000 has been received by Canon Johnson, Warden of St. Michael's College, Aberdare, from an anonymous donor, towards the endowment fund.

The Bishop of Natal has been removed to Eastbourne. Although better in health, it will be some considerable time before he will be able to return to his diocese.

The Rev. Canon Winnington Ingram has resigned the rectory of St. Matthew's, Bethnal Green, but will retain his position as head of the Oxford House for the present.

The Bishop of Salisbury, it is stated, will go to Jerusalem early in January next, in order to take part in the consecration of Bishop Blyth's new Anglican church and college.

It is proposed to erect a tablet to the memory of the Rev. A. M. Toplady, the author of "Rock of Ages," in the Devonshire church (Broadhembury), in which he formerly ministered.

A beautiful new church has just been consecrated by the Bishop of St. Andrew's, at Auchterarden, in Perthshire. The site and the building were the gift of the Rev. Edward Reid, of Auchterarden, in memory of his parents.

The Lady Chapel of Gloucester Cathedral was reopened on Michaelmas Day. The choir has been placed in the minstrel galleries, which have not been used for such a purpose for the past four hundred years. The chapel has been restored at a cost of £10,000.

BRIEF MENTION.

E. T. Hooley, English churchman, has invested \$2,000,000 for permanent relief of the poor of Ilkington, Derbyshire.

Rev. T. Stanton, rector of St. Mark's, Deseronto, is steadily improving in health.

Seventeen native students are in training as evangelists for Anglican Church at Oyo, West Africa.

The contribution to the Prince of Wales' Hospital Fund reached \$908,705.

Fires are much more frequent, in proportion to the population, in New York than in either London or Paris.

The greatest length of England and Scotland, north and south, is about 608 miles.

The Duke of Fife continues to sell his Scotch estates rapidly, and is said to be willing to sell all his land excepting his sporting domain at Deeside.

Down to the Norman conquest the Britons had "living money" and "dead money," the former being slaves and cattle, the latter metal.

A boy who recently died at the age of 13, in India, from excessive smoking, had consumed in the past five years 50,000 cigarettes.

The population of Iceland in 1894 was 72,177. Prior to 1890 there was a good deal of emigration, chiefly to Winnipeg, but there has been very little since that year. Sixty-five per cent. of the population live by rearing sheep and cattle, and 18 per cent. by fishing.

Edinburgh has 22,000 cows, while Dublin comes next with 11,000, and London stands third with a cow population of 8,000. Glasgow has but 2,000 cows.

St. Mary-le-Strand burial ground, the "Poor Jo's graveyard of 'Bleak House,'" is to disappear, as a new road will be cut through it. The churchyard had been long disused when Dickens wrote his story.

The Gauls, to make handles for their stone axes, cleft the branch of a tree, placed the stone in it, and left it till the wound in the wood had been completely healed.

The Thames, of England, is 170 miles long. The river of the same name in Canada is said to be 160 miles long. Its namesake in the United States is hardly more than a dozen miles in length.

Now that silk fabrics are successfully made of wood, cotton, linen, or ramie, an old industry of China and Japan is threatened by something more serious than tariffs. The new processes are attracting much attention among American inventors.

Long Wolf, an old Indian warrior on the Upper Columbia River, is the proud possessor of a lariat made of the hair of white women who have been scalped. It is said to be strong enough to hold a wild buffalo.

Paris and Marseilles are now connected by telegraph lines entirely under ground. They are placed in iron pipes and buried four feet beneath the surface, with manholes 3,000 feet apart. It cost \$7,000,000 to bury the wires.

Prince Bismarck recently said that "an advantage of growing old is that one becomes indifferent to hatred, insult and calumny, while the capacity for love and good will are increased."

Berlin has no "slums" as we understand them. Even in the poorest quarters of the city the streets are paved with asphalt and are kept faultlessly clean.

A note of the Bank of England twisted into a kind of rope, can suspend as much as three hundred and twenty-nine pounds upon one end of it and not be injured.

Queen Victoria's favourite English writers are thus named by a writer in the Quarterly Review: Poets, Shakespeare, Scott, Tennyson, and Adelaide Proctor. Novelists, Jane Austen, Charlotte Bronte, Mrs. Oliphant, Mrs. Craik, George Eliot, Edna Lyall—all women.

Correspondence.

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

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

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

THE WIDOW AND ORPHANS' FUND.

Sir,—I perceive by your last issue that the quarterly allowance to the widow cannot be paid next month. The treasury is depleted and there are no funds. This has long been threatened. It has come at last. Many a warning note has been sounded, but the cry was unheard or unheeded, and the crisis has arrived. Perhaps it is all for the best. It had to come some time. The Prophetess Cassandra always predicted the truth, but no one heeded her. Each succeeding generation has to learn for itself. How stands it now? Every fund in the diocese is seriously diminished or threatened with a collapse. It was not always thus. The founders of the diocese left behind a noble inheritance. They secured lands when lands were cheap. They lived plainly and economically on incomes which would be scorned by our young Canadians. The spirit of Achan has penetrated the camp. The lands rented brought in small incomes on which the fathers lived, the lands sold brought in for a while bigger sums, on which the sons flourished, but the monies are melting away, and in many cases have disappeared. Thousands of acres of good land are

now transformed into sky-scrapers. The modern parson must inhabit a mansion, and take his holiday in Norway, Alaska, or Timbuctoo, and modern congregations must have style in their churches and services, and hang a millstone around their necks in the shape of a heavy debt. Meanwhile the widow and the orphan may face the winter as they can.

IVY.

THE FAITH AND THE ORDINANCES OF THE CHURCH.

Sir,—It seems to me that Mr. Symonds has failed to mark the distinction the Church of England makes between "the faith" and the ordinances of the Church. Of "the faith" the sixth article says: "Nothing is to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation, but what is contained in Holy Scripture or may be proved thereby." But in reference to the ordinances of the Church the language is very different. The twentieth article says: "It is not lawful for the Church to ordain anything that is contrary to God's word written." This is a very different thing, and it is this latter article that refers to the subject in hand, and not the former. Episcopal government is not an article of the faith, but an ordinance of the Church. And while in the Church of England a belief in episcopacy is required of its ministers, who profess their assent to all the Prayer Book contains, it is not required of its lay members as a condition of baptism, which places them in a state of salvation. It will be seen that to observe this distinction, takes the whole point out of Mr. Symonds' arguments. But why does he lay so much stress upon this one quotation from the articles, and ignore altogether the plain statement of the preface to the ordinal about Bishops, priests, and deacons? But Mr. Symonds asks: "Is there any evidence in the New Testament that our Lord defined the orders of the ministry?" I think there is. But let me first remark that if there were not, it would be no proof against episcopacy, for the Church was founded and had spread through the whole civilized world before the New Testament was written; and its customs were so well known and firmly established that even St. Paul appealed to them in confirmation of his authority, saying, "But if any man seem to be contentious, we have no such custom within the Churches of God." I. Cor., xi. 16. Thus the established customs of the Church were the final appeal in ordinances and ritual, even in St. Paul's day, showing that the New Testament was not written for any such purpose as some would now use it. But we know from incidental references in the New Testament that, as in the Jewish Church, there were the three orders, high priest, priest, and Levite: so before the ascension there were our Lord Himself, the eleven Apostles, and the seventy disciples. Then, again, our Saviour prefaced the commission He gave His Apostles by the statement that all authority was given unto Him in heaven and in earth, and that, as His Father sent Him, so he sent them; but commanded them to wait till power should be given them by the Holy Ghost. Thus, while the power to perform their work came from the Holy Spirit, their authority came from Christ. And, therefore, as the defining of the orders of the ministry is a question of authority, rather than of power, it is reasonable to suppose that Christ did so define it. And the reasonableness of this conclusion is confirmed by the facts that Christ gave certain commands to His Apostles, which they were to teach their followers to observe, and that during the forty days preceding the ascension He spoke to them of the things pertaining to the kingdom of God, which commands and conversations are nowhere recorded, except in the order and discipline of the Church they founded. The incidents of the very first day's work at Pentecost clearly imply that the Apostles must have had help in their work, such as we know the presbyters and deacons afterward rendered. And from an early period in the Church's life we find these three orders existing, Apostles, Presbyters and Deacons. And we naturally infer that the Apostles in these things were carrying out their Divine Master's instructions and commands, which have been referred to. Then

some years further on, we find at Ephesus, where there were a number of presbyters who had been called to their work by the Holy Ghost, it became necessary to ordain other presbyters and deacons. And St. Paul, not being able to go himself, does not write to these presbyters to ordain others, but sends one of the Apostolic band to do so, and gives him particular instructions how to guide and govern the church. In the Island of Crete, too, the Apostle adopted the same course. And many years afterward, when messages were sent by Christ to the seven Churches of Asia, they were addressed to an individual man, whose responsibilities and duties were precisely the same as we should infer the responsibilities and duties of Timothy and Titus would be as referred to in St. Paul's epistles. St. Paul, too, enumerates three distinct offices, as if of special or permanent authority, that may well correspond to those of Bishop, priest, and deacon, as now known in the Church, before passing on to other functions performed under the guidance of the Holy Spirit's miraculous gifts. Thus he writes to the Corinthians: "And God hath set some in the Church; first Apostles; secondarily, Prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." Who can fail to see the importance he gives to the first three, as compared with the others, and to notice how they describe the relative duties of the Bishop, priest, and deacon of the present.

Of course I am not wholly unacquainted with the works of some modern authors on this subject, but I purposely write as a plain Churchman, with nothing in his hands but his Bible and Prayer Book, and I do not hesitate to say that a candid, thoughtful man, with the Church before him, and no modern pre-conceived notions to excuse or defend, can not fail to see in the Bible a full justification of the words of our Prayer Book: "It is evident to all men now diligently reading the Holy Scriptures, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, priests, and deacons." For though the names have changed, the offices are clearly there, with duties corresponding to the duties now, and limitations of authority, just as at present. Thus, we learn from the case of Philip in Samaria that the deacons had no authority to confirm, and from the case of the elders at Ephesus, that the presbyters could not ordain, and when we remember our Lord's commission to the Apostles was that they should teach their followers to observe whatsoever He had commanded them, we cannot but infer that He had commanded this that they had done. But if this is not considered sufficient Scriptural evidence to assure the Divine authority of the three-fold ministry, where is the Scriptural authority for any other ministry? There is positively none whatever. There is no single instance in the New Testament of an ordination, except by Apostles, or Apostolic men other than the local presbyters themselves. What folly then, to object to episcopacy on the ground of insufficient Scriptural proof, when there is no Scriptural proof whatever for anything else. There is no logical standing ground between Episcopacy and Plymouthism pure and simple, and there is no Scriptural authority for that. But Christ promised that the Church His Apostles should found in accordance with His commands should stand forever. For fifteen centuries there was no other Church in the world but the Episcopal Church; and even now some nine-tenths of those who profess Christianity have a three-fold ministry of Bishops, priests, and deacons, and we know the very year when each of the other bodies first began. Can we have any stronger proof than this that Christ and His Apostles founded the Church with a three-fold ministry, as we now possess it in all its essential features?

AN OLD-TIME READER.

"THE CHRISTIAN ECCLESIA."

Sir,—Of the three Divine institutions, viz., Home, Worship, Holyday—perhaps it may be admitted, without debate, that Church is chief. As our Lord has said, that "the Sabbath was made for man, and not man for the Sabbath," so may we not therefore say, the Church was made for man, and not

man for the Church? It goes without saying that "from the Apostles' time there have been these three orders of ministers in Christ's Church: Bishops, priests, and deacons," just as the three military ranks, viz., generals, field officers and subalterns, have always existed, since the days of Julius Caesar, because in each case these three ranks and orders were, still are, and always will be, necessary for the work to be done. When the question is brought to the point, however, as to whether such a ministry constitutes the "esse" or rather the "Bere esse" of the Church? It may be noted even of the Lord's day, that its observance is by no means stereotyped—neither are the sacraments administered in identically the same manner, nor is the exact frequency of receiving the Holy Communion a point unanimously agreed upon; indeed, the very term "Church," we are taught, may be "applied to a single family," or as in nature, each bud possesses independent life, so each individual is an independent church, "the temple of God." The vital question, in deciding what constitutes the Church must largely hinge on Fidelity! Fidelity! Fidelity!—for there can be no Church-life without fidelity, any more than there can exist the holy estate of matrimony, where this essential element is lacking. Noah was saved by faith. By faith Abraham became the pattern for believers, with whom God made an everlasting covenant, whereby "all the families of the earth are blessed." From Abraham, Isaac, and Jacob sprang the promised seed, the high priest, priest, Levite, the prophet, priest, and king, until, in the fulness of time, Christ came—the bridegroom to woo his bride! The Church was made for man, and so human wisdom finds scope even in Divine institutions. Thus Jethro persuades Moses to appoint "rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." And when the Son of God took our nature upon Him, and became also the son of man—Old Testament rites and ordinances, by His touch, rise into Gospel means of grace, e.g., Jewish baptism, thereby becomes transfigured into a sacramental memorial of His death, burial, and resurrection life; or to quote St. Paul: Christian Baptism is designated as "circumcision made without hands," and again "Christ our Pass-over, is sacrificed for us, therefore let us keep the feast," etc. Passing on to the subject of the sacred ministry, we are taught that the large-hearted mother Church to which we belong "has been content to give her decision as to the right mode of ordaining, ministering sacraments, and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters, which would cause other communions to cease from being churches of Christ." (Bishop H. Browne, Art. 19.) Let us therefore hope and trust, even among those Christian communions whose ministry we may deem defective, as to the matter of order, though not defective in faithfulness and zeal, that the Sovereign Lord and Head of the Church, the Great Shepherd and Bishop of all faithful souls, is with them always, and shall send the Holy Spirit to guide them into all truth. Meanwhile, amongst all those who call themselves Christians, is there not more or less to mend in the manner of home, worship, and Holyday life, and does not St. Paul probe the sore, which is a tender spot in many a heart, when he says to husbands and wives, live loving lives "even as Christ loved the Church and gave Himself for it?" "Who shall present the Church to Himself a glorious Church not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Thanking you, sir, for having favoured your readers with the ample correspondence on Rev. Herbert Symonds' Synod sermon, which is not the result of every discourse, on such a supreme occasion, and doubting not that the learned rector of Ashburnham feels with St. Peter, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance."

Michaelmas, 1897.

L.S.T.

—If common-sense were sold by the yard, like ribbon, there would be found many who did not possess enough sense to buy it with judgment.

Family Reading.

HYMN OF THE HARVEST.

Now to Thee, gracious Lord of the season, be honour and glory and praise,
That again in the joy of the harvest our jubilant anthem we raise.

Though many the fears that beset us, though faith waxes feeble and cold,
Thy bow, with its promise unbroken, glitters still as it glittered of old.

Though weary we grow in our watching the weeks of the drought as they pass,
When the earth is as iron beneath us, and the heaven above us as brass—

Yet the showers come back in their season; once more in the land there is seen
The brook brimming over with crystals, the grass as the emerald green.

Though troubled the spirit within us, when the mist upon valley and plain
Lies thick, and the clouds in their armies return again after the rain—

Yet the sun cometh forth as a giant, and after the tempest the morn
Is cloudless and fair, and the colour grows golden and rich on the corn.

For seed time and harvest we thank Thee; our fears as the shadows have fled;
Thou hast given his seed to the sower, Thou hast given the eater his bread.

—Alfred Church.

SEVEN REASONS WHY I AM A CHURCHMAN.

First. Because I learn from studying the Holy Scriptures that Christianity is something more than the acceptance of certain doctrines, it also involves faithful membership in a Divine Society, which society is the mystical Body of Christ.

Secondly. By the study of ecclesiastical history, I find that this Divine society of the Lord's own founding has lived on through the century, spread throughout the world, and grown to immense proportions. The general title by which it is everywhere known is the Holy Catholic Church, while that portion of it which has jurisdiction in the United States is called the American or Episcopal Church, as in Great Britain it is known as the Church of England, or as in the New Testament it was the Church in Ephesus, or the Church in Smyrna.

Thirdly. From the study of both the Bible and Church history I further find that Christ gave authority to the ministers of Apostolic succession to preach the Gospel, absolve sinners and feed the flock, and that "whoso heareth them heareth Christ, but whoso despiseth them despiseth Christ." Since alone in the Catholic Church the Apostolic ministry still exists, I am bound, in loyalty to the priesthood of Christ's own appointment, to be an Episcopalian.

Fourthly. Amid all the variety of religious creeds and beliefs held by the various denominations I find the faith once delivered to the saints and the doctrines of the Apostles in their entirety, whole and undefiled, taught and practised only in the Catholic Church. Therefore, for the sake of sound doctrine and Bible truth, I am a Churchman.

Fifthly. In contrast to the wild extravagances and diverse forms of worship in vogue among sectarian bodies, I am charmed with the beauty and reverent dignity of the Episcopal service, and once again for the sake of the Book of Common Prayer I am a Churchman.

Sixthly. The rich store of Divine grace wherewith God hath enriched the Holy Catholic Church and the beautiful sacramental system by which these heavenly riches are dispensed so freely to poverty-stricken sinners, makes me rejoice in her bounty, and for the sake of what my spiritual mother has done for me, I am a Churchman.

Lastly. I am a Churchman because the Church, like my Saviour, is Catholic; all loving, all embracing, wide as the universe, long as eternity, deep as the sea, and as high as heaven.

A SHINING LIGHT.

A lamp in a cottage window will be seen a mile away, and look actually brighter in the distance than it does near. So a right thing, faithfully done, will shine bright in the far distance, too.

It is a little trouble to get up and get ready in time for church on a Sunday morning. You are not obliged to be up at a certain time on Sundays, as you are on week days, and so it is very tempting to stay in bed. But suppose you make yourself do it (remembering it isn't your day, but God's); now do you suppose that effort won't have any effect on those around you?

I know it will. The light must shine. Your caring about the Church and Holy Communion makes the person who lives opposite, not quite comfortable in his mind, as he loiters away the morning in an easy-going fashion. He doesn't say anything, and you don't say anything, but that makes no difference. Your light shines in the corners as well as quite near, and you possibly couldn't help that if you tried!

And in church, too. One devout worshipper helps to make twenty more.

Haven't you felt yourself, that the fact of seeing a man near you reverently following the Psalms as they are sung or read, with a look on his face that seems to say God is really speaking to him in those words, and he to God, hasn't that made you—first, a little bit ashamed of yourself; secondly, anxious to do like him? To get into the real spirit of the service too?

Now, what is that but his light shining? He doesn't know that he is lighting you, but he can't help doing it. He can't keep his light to himself, it must shine on those about him and near him.

MAN'S DIVINE AFFINITIES.

How was it possible to make men feel that they are something quite different from brute beasts, that they were not animals, clever and more cunning than all other animals, that might is not right, self-control not a folly? Or how is it possible to prove that man is not a mere perishing animal that dies, and then there is an end of him? The world of Greece and Rome had come to the blank conclusion that there was no hope, no life worth living. There are plenty of people living now who have inherited instincts from centuries of Christian forefathers, and who are still influenced by Christian customs and traditions, and thus go on as they have been used to do, but who live in blank hopelessness as to the future. Now is it possible to prove to them that in every soul of man is the imperishableness of the Divine? Philosophy cannot do it—it is simply silent. Science cannot do it—it is outside her province. Read the philosophies of the would-be philosophers, and you will despair, as centuries ago men despaired. They do not touch the greater hope. And so there sets in the struggle of the day between all the now long-inherited Christian instincts of the race, all the unsuppressed divinely-given instincts of the man, against the temptations of the world, the flesh, and the devil.

In this struggle we need a reinforcement of

power. It is to be found in a risen Saviour. Christ died that there might be no part of our experience peculiar to ourselves, that He might show that He was very man. He rose to show that death was not the end of all things; and He went into heaven that He might show by His visible rising what will in some form happen also to us. And all for this reason, and to teach us for ever that the interval is bridged over completely from man to God. This vast interval He traversed twice; He came down from God to man, He went up from man to God. He was Himself and is Himself, God and man. The chain is complete from heaven to earth. Since Christ came man knows that he is not a mere animal—he is by his affinities Divine. He walks the earth a new creature. See, says the history of Jesus Christ, the chain is already complete that connects man with God. If the chain reaches down till its lower end is lost in molecular forces, it reaches up till its upper end is lost in the glory of the throne of God, and in the Divine person of Jesus Christ, who has shown us the perfection of God.

THE CHRISTIAN'S DUTY.

It is not enough to say, "Let us live the devoted, self-denying life, which befits the humble followers of Christ, and leave aside all that distresses or distracts." We have a higher duty than this. The nobler our idea of the Divine nature, the higher we rate our Christian privileges; the better our lives, the more we shall desire to testify of those things before the world of unbelief. If to our souls the revelation of Jesus Christ provides solutions for admitted ills; if it can comfort our aching hearts in sorrow, and stir us to noble acts in danger; if it weds the ideal to the commonplace, and draws man ever from himself, then, surely, we need not be afraid to be left face to face with either the materialist or the sceptic. There is in the Gospel a spiritual power which bears the pilgrims safely through the water-floods: we may tremble and be perplexed, yet we will not fail nor fall. "If God be with me, I will not fear what man can do unto me." —G. W. Kitchin.

CHRISTIAN TEMPERANCE.

To be temperate, in the primary sense of the word, is to be under command, self-governed, to feel the reins of our desires, and to be able to check them. It is obvious that this of itself implies a certain amount of prudence to know when, at what point, to exercise this control. There is such a thing as negative as well as positive intemperance. God made His world for our use. He gave us our faculties to be employed. If we use not the one, and employ not the other, then, though we do not usually call such an insensibility by the name of intemperance, it certainly is a breach of temperance, the very essence of which is to use God's bounties in moderation, to employ our faculties and desires, but so as to retain the guidance and check over them. A Christian man must be temperate in his religion. It is not a passion, carrying him out of his place in life and its appointed duties; nor a fancy, leading him to all kinds of wild notions, requiring constant novelty to feed it and keep it from wearing him; nor, again, is it a charm to be sedulously gone through as a halm to his conscience. It is a matter demanding the best use of his best faculties. Temperance must also be shown in the intellectual life, in opinions and in language. The end of all is our sanctification by God's Spirit to God's glory: the perfection, not of stoical morality, but of Christian holiness.

—He that will believe only what he can fully comprehend must either have a very long head or a very short creed.

THE COMMON OFFERING.

It is not the deed we do,
Though the deed be never so fair,
But the love, that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Rossetti

WAS IT YOU?

There was somebody who said an unkind
word which hurt somebody else. Was it
you?

There was somebody who found nothing
but faults in the belongings of his friend. Was
it you?

There was somebody who borrowed a book
and kept it for months. Was it you?

There was somebody who never stopped
to think who was hurt by the sarcastic word.
Was it you?

There was somebody who, day in and day
out, never did anything to make anybody else
happy. Was it you?

SELF-SACRIFICE.

In the closing days of Talleyrand, the great
French minister, there came, so it is said, to
visit him a young Frenchman, full of enthusi-
asm, full of wild schemes, strong in the exuberant
self-confidence of youth. "Monseigneur," he
said to Talleyrand, "Christianity is a failure,
and I should like to found a religion really
helpful to man." Monseigneur de Talleyrand,
as you know, was a prudent person, and a great
statesman, though he was an apostate. "Tell
me," in some such manner he answered—"tell
me what you want. Is it indeed to found a
religion that will help man?" "Yes, that it
is," was the answer. "Do you?" said de
Talleyrand: "Then I will tell you what you
have to do before you begin. You had better
go and be crucified,

and rise again the third day." It is true;
and mark my words, if you want, my brother,
not to found a religion, but to do your duty,
if you want to be the man you ought to be,
if you want to help this wild bad world, if
you want to learn a lesson from the great
Man who hangs before you crucified; if you
want, in however simple a fashion, to witness
to the truth—you must go and be crucified,
you must learn self-sacrifice; you must at
least crucify, in some sense, your flesh with
its affections and lusts, and then "rise again
the third day." My brother, think of that.
Now go one step further. "It is all very
well," you say, "to say to me 'self-sacrifice';
but I have failed, I have sinned." Well, if
there be a burden of sin on your conscience,
then remember that that great good Man,
the living God, has borne it all, and what
you have to do is to stretch the hand of
faith and repentance to receive mercy and
grace from Him. Won't you? Have you
broken your moral life by untruth? Have
you defiled it by impurity? Have you
lowered your tone by worldliness? Oh, for
God's sake remember, ere you die, "If we
confess our sins He is faithful and just to
forgive us our sins, and to cleanse us"—
indeed He is—"from all unrighteousness."
Don't keep the burden of sin. Take it to
Christ. You say, perhaps, "I have not
sinned badly; I have sinned chiefly by
infirmity." Remember that the Representative
Man—He suffering being tempted—He is
able to feel for infirmity. He will help
you who are tempted if you go to Him.—
Canon Knox Little.

HINTS TO HOUSEKEEPERS.

Russian Cream.—Four eggs, one cup
sugar, one quart milk, one-half box
gelatine dissolved in one pint warm
water. Beat yolks or eggs, add sugar,
cook with the milk like custard. Take
off stove, add beaten whites, stir well
for a few moments. Add gelatine and
a teaspoonful strained lemon juice. Pour
into well wet moulds, and set on ice to
harden. Serve with whipped or plain
cream.

Squash Pie.—One pint of squash,
three eggs, one and one-half
teaspoonfuls of vanilla, a little
nutmeg. Put the squash through a
sieve, mix with a scant
teaspoonful of corn-starch, and
milk enough to make it soft. Add
the other ingredients. This makes
one large pie.

Spice Cake.—One cup of butter,
one and one-half cups brown sugar,
yolks of five eggs,

one cup sweet milk, three cups
flour, two teaspoonfuls baking
powder, one teaspoonful each,
cinnamon, cloves, nutmeg. Bake
in shallow square tins in layers,
and put together with icing, or
in one loaf.

Baked Apple Dumplings.—One
quart flour, two teaspoonfuls
baking powder, one-half
teaspoonful salt mixed well
together. Add one large
tablespoonful butter and lard
mixed, and enough sweet milk
or water to make a soft dough.
Roll out into half-inch sheets.
Peel and quarter some good
tart apples. Put each quarter
on a square of dough, sprinkle
over it sugar, and press the
edges together firmly. Place
in a deep pan, sprinkle over
sugar and a little cinnamon,
and put a bit of butter on
each. Fill the pan with water
(boiling) just leaving top of
dumplings uncovered, then
bake forty-five minutes. Serve
with sweetened cream or hard
sauce.

Pickled Eggs.—Carefully
remove the shells from a
dozen hard-boiled eggs, then
place them in the vinegar
poured off from pickled
red beets, and let them stand
until sufficiently coloured.
Cut them in halves,
lengthwise, and place them,
yolks up, on a platter of
lettuce.—Catherine Glen.

Savory Rolls.—Place in a
saucepan 1 oz. of butter,
a little shallot, sweet herbs,
and parsley chopped fine;
fry slowly for five minutes;
then add one pint broth,
some seasoning, the liquor
from one tin mushrooms,
and two lbs. of rump steak;
simmer for an hour, then
take out the steak, and
thicken the gravy with a
little roux; boil three
minutes. Chop the
mushrooms, steak, and
four hard-boiled eggs
finely, stir gently into
the sauce, allow to cool.
Roll out some puff
paste very thin and cut
into four-inch squares;
place a little of the
mixture in the centre of
each, touch the edges
with egg, fold over,
and pinch the edges
together; place on a
baking-tin, and bake
a light brown. Serve
cold.

A case made of dark
cotton flannel for
cutlery is excellent to
absorb the moisture and
prevent rust. It should
be made with a separate
compartment for each
knife. The case for the
knives in daily use may
be tacked inside a
pantry door, and the
others may be rolled
and kept in drawers.

—Let us beware of losing
our enthusiasm. Let us
glory in something and
strive to retain our
admiration for all that
would be noble, and our
interest in all that
would be rich and
beautify our life.



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We guarantee Safford Patent Radiators the best Heaters ever made since the world began.

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HOT WATER HEATER

Children's Department.

SMILES.

Smile a little, smile a little, As you go along, Not alone when life is pleasant, But when things go wrong, Care delights to see you frowning, Loves to hear you sigh: Turn a smiling face upon her, Quick the dame will fly.

Smile a little, smile a little, All along the road; Every life must have its burden, Every heart its load. Why sit down in gloom and darkness, With your grief to sup! As you drink life's bitter tonic, Smile across the cup.

Smile upon the troubled pilgrims Whom you pass and meet; Frowns are thorns, and smiles are blossoms, Oft for weary feet. Do not make the way seem harder By a sullen face. Smile a little, smile a little, Brighten up the place.

Smile upon your undone labor; Not for one who grieves O'er his task, waits wealth or glory; He who smiles achieves. Though you meet with loss or sorrow In the passing years, Smile a little, smile a little, Even through your tears.

A BLIND LAMB.

Dog stories are common enough. Stories concerning sheep are much more rare. Many years ago it came under my notice to observe a mother with twin lambs, one of which seemed quite different from the other, wandering about aimlessly and not as others of the kind. We were not long in discovering the cause—it was blind. The mother and brother were quite alive to the fact, and watched the little one with tender and unwearied care, one or the other as they saw it getting into danger, rushing forward to the rescue, and with a sharp but kindly butt turning the little blind one out of danger, and into a safer path. Was

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. 4; six for \$5.

Hood's Pills

are the best after-dinner pills, aid digestion. 25c not something more than instinct developed here? Might not even boys and girls be as kind and watchful?

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.

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

GOOD ENOUGH.

"You have planed this board well, have you, Frank?" asked the carpenter of an apprentice.

"Oh, it will do," replied the boy. "It don't need to be too well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as neatly and smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect it is not good enough for me."

"You haven't made things look very orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was well enough for back there, where things cannot be seen very plainly, and where customers seldom go.

"That won't do," said the merchant, sharply; and then added in a kinder tone. "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life because the habit of inaccuracy has become a part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as

true now as when it was first spoken, and it will always be true.

POSITION.

The Chinese have a proverb that has encouraged many a humble worker in their land, and may be helpful also to some on this side of the globe.

It is this: "The man who holds the ladder at the foot, is often of as great service as he who is at the top of it."

We do not need to be told the significance of being at "the top of the ladder" in social station or in working position, and we know that it is natural to greatly prefer the highest place.

But if good work only goes on, what does it matter whether we have the agility to climb to the top round, or strength of muscle to hold fast at the base? Steadiness may be the one quality most needed.

Macdonald says. "It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful."

"Who is the greatest" in place of honour? was a great question that troubled even the disciples that stood closest to Jesus, so long ago. (What nobility and pathos are mingled in the Master's answer to this question!

Referring to the lordship that Gentile rulers had exercised over them, he said, "But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Hands will not soon tire of holding fast "at the foot," if we remember the lowly ministries of our divine example. The master of the feast girded himself for one crowning act of humility that we must always recall as we hear Him say, "I am among you as he that serveth."

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.

—Arrogance is the proclamation of one's own littleness.

—Prayer should be the key of the day and the lock of the night.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Belleville, Ont.

—"A better thing than riches is contentment without them."

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.

THE SWEETNESS OF GIRLHOOD.

Girlhood and young womanhood are such pure and sweet and beautiful things when they are what God intended them to be, that it fills one with unspeakable regret to see a young girl's life falling short of its appointed beauty. And every young girl's life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in gentleness and kindness. The bold girl of pronounced dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be "dashing," the girl whose parents sorrowfully admit that she is "beyond them"—this girl is treading on dangerous ground and her life is falling far short of the appointed beauty and sweetness of girlhood.

—Life is often more simple than it seems; stick to a few grand truths and you shall not be confounded.

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 great 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.

MARRIAGE.

At St. George's Church, Guelph, September 23rd, by the Venerable Archdeacon Dixon, assisted by Rev. E. H. Molony and Rev. J. A. Ballard, Franz Alexander Graesser, eldest son of Robert Graesser, Esq., J.P., C.C., "Argoed Hall," North Wales, to Edith Rosamond, second youngest daughter of R. P. Maddock, Esq., "Brightside," Guelph.

BIRTH.

On Saturday, September 25th, at St. John's Parsonage, Oryater, Ottawa Diocese, the wife of Rev. R. J. Dumbrie, of a daughter.

WATCHING FOR FAULTS.

'When I was a boy,' said an old man, 'I was very often idle, and used to play during lessons with other boys as idle as myself. One day we were fairly caught by the master.' "Boys," he said, "you must not be idle—you must attend closely to your books. The first of you who sees another boy idle will please come and tell me."

"Ah," I thought to myself, "there is Joe Simmons, that I don't like; I'll watch him, if I see him look off his book I'll tell."

"It was not long until I saw Joe look off his book, and went up at once to tell the master."

"Indeed," said he, "how did you know he was idle?"

"I saw him," said I.

"You did? and were your eyes on your book when you saw him?"

"I was caught, and the other boys laughed, and I never watched for idle boys again."

If we watch over our own conduct, and try to keep it right, and always do our own duty, we will not have time to watch for faults or idleness in others.

EASY VICTIMS.

A Large Percentage of Members in the Commons Suffer from Catarrh—The Hope of Fifty Found in Dr. Agnew's Catarrhal Powder—They tell Their Own Story of Successful Recovery Through this Remedy.

Mr. W. H. Bennett, Member for East Simcoe, and Forty-nine others of the House of Commons, have, over their own signatures, told of the good effects of Dr. Agnew's Catarrhal Powder. What the remedy has done for these Parliamentarians it is doing for thousands of others in public and private life the Dominion over. With cold in the head it gives immediate relief inside of half an hour, and a little perseverance quickly rids the head of all trouble. It is easy and pleasant to use, and produces no hurtful after-effects.

THE SMILE OF GREETING.

Why do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children in simple communities, do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.

HOW HE WAS CAUGHT.

He looked so happy, this smooth-coated bay horse, rolling and running about the great meadow. Somebody had forgotten to fasten him in the stable, and he, like a boy tired of school, decided he would please himself now that he had the opportunity. In a moment after discovering that his halter was loose he was out of doors and running and jumping about the meadow. His owner discovered that his horse was out of the stable and

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ran out to get him. He called and called. The horse would stop and listen, shake his head, throw up his heels, and run to the further corner of the meadow, saying plainly, "No, no! I know how to have a good time!" The owner was in despair. Some one said, "Try a pan of oats." The oats were brought, and the horse immediately came toward them. He looked suspicious, but the owner shook the pan of oats—that was a delicious sound to the horse's ears, and he came closer. They did look as if they would taste very good. He took a step still nearer, put his nose in the pan, and then, before he knew how to explain it, he was in the stable, with the halter securely tied. When he thought it over, he could not explain it. It was the oats that caught him.

THE OLD KAISER'S VISIT.

A pleasant story is told of old Kaiser Wilhelm, who at the age of eighty-five, paid a visit to a large orphan asylum and school at Ems. After listening with much interest to the recitation of several of the classes, he called to him a bright flaxen-haired little girl of five or six years, and, lifting her into his lap, said to her:

"Now, my little fraulein, let me see how well you have been taught. To what kingdom does this belong?" and taking out of his pocket an orange, he held it up to her.

The little girl looking up in his face, replied, "To the vegetable kingdom."

"Very good, my little fraulein; and now to what kingdom does this belong?" and he drew out of his pocket a gold piece and placed it on top of the orange.

The little girl replied, "To the mineral kingdom."

"Better and better," he said, "Now look at me, and say to what kingdom I belong."

The little girl hesitated long, as if perplexed as to what answer she should give. Was the Emperor an animal? Then she looked up into his face with a frightened look, and, as if she were evading the question, replied: "To the kingdom of heaven."

The unexpected answer brought tears to the German Emperor's eyes.

"Yes, yes, my little fraulein," said he; "I trust I do belong to God's kingdom. And you think it time I was there, do you not? Well the day is not very distant."

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.

HER OWN WAY.

Ada was a little girl who liked her own way, and sometimes forgot that her mamma must know better than she did.

One day she had been dressed to go down into the drawing-room. It was very hot, but she was nice and cool in her white frock. The windows opened on to the lawn, and beyond that was a field where the hay was being made.

'By-and-by,' said Ada's mamma, 'you shall go and help toss it about; it is too hot now.'

Just then she was called away, and Ada went to the window and watched the men at work.

'How nice it must be out there!' sighed Ada. 'I don't believe its hot at all. I'll go and try, just for a minute. I'm sure it will not hurt me.'

Once in the field it was not likely she would come back. Oh no! for when once we turn aside from doing what is right, it is easy to go on and hard to return.

When mamma came back into the room again she was sorry to see Ada in the hay field.

There was no more haymaking for Ada that night. She had taken cold after getting very hot in the field, and so had to stay in bed two or three days.

'Oh, mamma!' cried Ada, 'I'll never want my own way again, for it does not make me happy.'

'No, my child,' replied mamma, 'it does not. I'm glad you've found it out, and we will ask God to help you not to forget it.'

AWFUL HEART DISEASE.

Death Charmed away Under the Spell of Dr. Agnew's Cure for the Heart—More Wonderful than a Fairy Tale is the Story of Mrs. Roadhouse, of Willscroft, Ont.

Where disease has affected the heart the remedy to be applied must be speedy in its effects, or all may be lost. Mrs. Roadhouse, of Willscroft, Ont. says: "Cold sweat would stand out in great beads upon my face, because of the intense suffering from heart disease. I often felt that the death struggle was at hand. No medicine gave me help until I used Dr. Agnew's Cure for the Heart. In thirty minutes the severe pain was removed, and after taking little more than one bottle the trouble had vanished. I know nothing of it to-day."

—Mark the man or woman who seeks and sees something good in everybody; there goes a magnificent soul.

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A HEN THAT ADOPTED A KITTEN.

The following account of a hen that adopted a motherless kitten is contributed to Our Animal Friends, August, by Dr. N. Roe Bradner:

"One of our barnyard fowls had been laying her daily egg in an unused manger, which she had evidently selected as a hatching-place, and she was now ready to begin the ordained three weeks' labor of 'sitting.' At this same time, the barn cat had found this same manger very inviting for her hours of repose, and it thus happened that Tabby and old Cluck had become friends, and agreed to occupy the manger in joint possession. Things went along smoothly in this unique but happy family for several days, during which the hen faithfully plucked her breast, feathered her nest, and no doubt believed that she was hatching, while in truth her ova were but stale nest eggs from which all the warmth of hendom could never educe a chick. Still she sat and smiled, plucked her breast and turned her eggs, while pussy came and went at will, spending at least half her time with the hen, and in as close proximity as if they had been sister cats. But the three-weeks' hatching process was destined to be very much shortened."

"It was, in fact, nearer three days than three weeks when the hen awoke one bright morning to find the nest filled with young. Young what? Perhaps she thought they were chickens, but if she was wise enough to know the truth, she was not honest enough to acknowledge it, for she innocently assumed that they were chickens, and her own offspring; whereas, and of a truth they were pussy's dear little kittens."

"The cat and the hen, however, seemed to remember their compact. They were friends, and friends they remained, notwithstanding the advent of children the maternity of which was equally claimed by the biped and the quadruped. Nay, their bond of friendship seemed to be strengthened by the union of their efforts to give the little ones a proper bringing-up. Inexorable fate, however, decreed that the poor little kittens should have no natural mother. About the time it was possible for them to live without her, an accident caused the death of the old cat, and a home was found for all but one. To that one the hen devoted her undivided attention for the whole summer, and so assiduously that the kitten must surely have believed the hen to be her true and natural mother."

"The hen going about between the

house and barn, clucking for the kitten, was indeed a funny sight, and attracted very general attention, and it was equally remarkable to see the kitten run to her when she made the peculiar call that chickens so well understand means something to eat. At night and during the resting-hours of the daytime, kitty would crawl under the warm wings of her foster-mother, and the brooding-hen and her nestling-kitten were happy and contented, little dreaming and caring less that they were so far from being related to each other."

AFTER A SEVERE COLD.

"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated and Hood's Sarsaparilla built me up and made me strong and well. After a severe cold I had catarrhal fever. I again resorted to Hood's Sarsaparilla which accomplished a complete cure." Sarah E. Devay, Annapolis, Nova Scotia.

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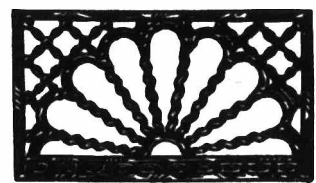
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