

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

VOL. 23.]

TORONTO, CANADA, THURSDAY, NOVEMBER, 11, 1897.

[No. 45.]

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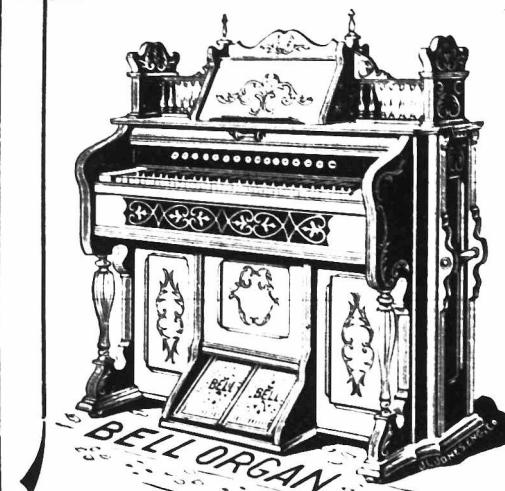
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# Canadian Churchman.

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**Lessons for Sundays and Holy Days.**  
Nov. 14th.—TWENTY-SECOND SUNDAY AFTER TRINITY.

Morning.—Daniel 6, Heb. 8.

Evening.—Daniel 7, v. 9, or 12. John 4, to v. 31

Appropriate Hymns for Twenty-second and Twenty-third 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:

**TWENTY-SECOND SUNDAY AFTER TRINITY.**

Holy Communion: 191, 309, 314, 558.

Processional: 219, 224, 231, 390.

Offertory: 167, 233, 271, 300.

Children's Hymns: 197, 329, 338, 568.

General Hymns: 19, 164, 229, 240, 273, 516.

**TWENTY-THIRD SUNDAY AFTER TRINITY.**

Holy Communion: 233, 315, 319, 559.

Processional: 274, 280, 291, 393.

Offertory: 223, 225, 259, 288.

Children's Hymns: 265, 341, 343, 572.

General Hymns: 7, 266, 269, 282, 290, 517.

**OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.**

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

Epistle for the Sunday before Advent.

Jeremiah xxiii. 5 : " I will raise unto David a righteous branch."

Men are ever taught to look forward to a more glorious future. The blessings of the present only pledges of better things to come. Such hopes peculiarly precious in times of adversity and suffering. At such a time these words put forth by the Prophet Jeremiah.

i. Consider their primary meaning.—Two mistakes in the interpretation of Hebrew prophecy. (1) Restricting the predictions to

Israel. (2) Denying their application to the immediate circumstances of the people. In these words a promise to the people in captivity. The work of restoration going on slowly. They are assured that the promise made to David shall have a speedy fulfillment in "a righteous branch," who shall be a king, who "shall reign and prosper, and shall execute judgment and justice in the earth." Fulfilled (in part, at least) in Zerubbabel. This is made clear by the subsequent reference to the particular deliverance—not that first one, "out of the land of Egypt," but "out of the north country," as Babylon was designated. There is here, therefore, no reference to a future restoration of Israel, whatever other grounds may exist for such a belief.

ii. There is also a secondary meaning in this prophecy. Even the contents of the passage might satisfy us of this. Many Old Testament prophecies which seem to have no reference beyond their immediate application are interpreted in the New Testament as having a reference to the Messiah. Israel's history typical of the life of Christ and the Church. This passage can hardly be restricted to Israel.

1. A response to a human longing—the longing for a righteous Ruler. (1) Much of the evil of the world from bad government: (a) bad laws, (b) inequitable administration, (c) inability to enforce righteous decisions. (2) Hence the belief that somewhere in the future a King would appear who would "terminate the evil and diadem the right."

2. The King promised would fulfill man's righteous desire. (1) He is to prosper—by righteousness and power. He "shall reign and prosper." Rebellion against His lawful authority shall be vain. (2) He shall execute judgment and justice. One of the greatest blessings to a people—the ground of all other blessings. The remedy for most of the evils under which mankind are suffering. (3) He shall deliver his people and keep them in safety. He is to be Prophet, Priest, and King. He will not only deliver them out of the hands of their enemies, but he will establish them in the Kingdom of God, and keep them in safety from all their enemies. All the deliverances of God's ancient people, all the blessings which they enjoyed in the Land of Promise, were but shadowy representations of the good things which God prepared for men in Christ and in His Kingdom. These blessings are now the privileges of His people.

iii. Let us learn the lessons of this passage.

1. Man's state without Christ, a state of Egyptian bondage or Babylonian captivity.

2. Christ brings deliverance, liberty, safety.

3. Let us cultivate these thoughts during the approaching season of Advent.

**PHILOSOPHY OF THEISM.\***

This is the first of two series of lectures delivered under the Gifford Trust, at Edinburgh.

\*Philosophy of Theism: Being the Gifford lectures delivered before the University of Edinburgh in 1894-95. By A. C. Fraser, LL.D., D.C.L. Price 7s. 6d. Edinburgh: Blackwood, 1895.

by one whose contributions to the literature of Philosophy and therein of Theology have been extensive and important. If Dr. Campbell Fraser had done no more than provide us with his splendid edition of Berkeley, we should have been under the deepest obligations to him; but to this he has added an edition of Locke's great work, not to mention several monographs of importance. Yet, for all this, we are not sure that these Gifford lectures will not remain as his most characteristic and lasting contribution to the study of Philosophy and Natural Theology.

It is well known that Dr. Fraser was the favourite pupil of Sir William Hamilton, and the successor of that polymath in the chair of metaphysics at Edinburgh; and, although he did not, like his friend Dean Mansel, carry on the Hamiltonian tradition, yet he and his disciples have shown that they can claim the inheritance of the Scottish philosophy. In the ten lectures collected in the volume before us, the author enquires into the problem of existence, starting from what he calls the final problem, articulating that problem into its three parts of Ego, Matter, and God, examining the various theories which have been offered as substitutes for a self-conscious God, and ending by offering some answer to the question: What is God?

In the first lecture he considers in the most general way the question which "Natural Theology in the widest meaning of the term," has got to consider. After the manner of Aristotle, he reminds his hearers that the "strictly natural method" is not applicable to this subject in the same way that it is to astronomy and chemistry. There were two possible ways, he says, of undertaking his task. He might concern himself either with the history of the gradual development of the religions of the world, or he might examine the philosophic basis of the adopted solution, negative or constructive, of the final problem. Hume and the other Gifford lecturers have taken the former course. Dr. Fraser takes the latter.

We should like to give an outline of the whole course of lectures, and believe our readers would thank us for so doing, as they would also for the quotation of many passages of great power and beauty, which we had marked; but it is not possible. We must therefore content ourselves by offering, in the first place, the most general outline of the whole course, and then drawing attention to certain special points.

After setting forth the "three postulated existences of common belief," the Ego, the external world, and God, the lecturer proceeds to consider the various theories which have been offered as substitutes for a self-conscious God. These occupy lectures 3 to 7, and are: (1) Universal Materialism; (2) Panegonism; (3) Pantheism; (4) Pantheistic Necessity and Unity: Spinoza; (5) Universal Nescience; David Hume. The last three lectures have for their subjects, God in Nature, Man Supernatural, and What is God? The third lecture is one of special interest, and abounds in acute critical remarks on the manner in which the three postulated existences have been re-

presented by different minds. We would draw special attention to the remarks on the "enigma of personality" at the 47<sup>th</sup> and following pages. At page 62 the different points of view of Locke and Spinoza are well indicated; and at page 70 the opposite theories of Panmaterialism and Panegoism are contrasted.

With regard to these and a third theory, that of Pantheism, Impersonalism, or Atomism (which, however, does not differ essentially from Panmaterialism), Dr. Fraser asks: "Are we under an intellectual obligation to accept any of them, as the true and final interpretation of all that exists? and, if so, which one of them is made thus obligatory by reason? And if supreme regard for reasonableness obliges us to dismiss them all, what other alternatives are open? Must we turn away from the final problem of existence altogether, as one which admits of no solution, not even a working human solution: our utmost knowledge being the negative knowledge, that "the whole is a riddle, an enigma, an inexplicable mystery;" so that at last no judgment formed about anything in man or in nature, in science, or in theology, can be regarded as more certain than its contradictory? Or, already expelled from Monism in its three forms, may we return to reason, in the form of faith in the three commonly postulated existences, through a deeper and truer interpretation? These are," he adds, "questions which I wish to keep steadily in view to the end."

This purpose is most adequately and admirably fulfilled, and we doubt whether any candid reader, whatever his opinions may be, will read these pages without being impressed at once by the philosophical calm and the moral earnestness which are conspicuous on every page. There is neither dogmatism nor indifference in any of the author's utterances. Here is a good specimen of his refusal to accept a materialism which is not materialistic. "If anything," he asks, "may be the cause of anything, because it may be its accompaniment and its successor, might one not refer to the molecules into which the universe is resolved all the attributes of man, and even those that in theism are attributed to God? And if all this be potentially latent in the molecular universe, is it not only a question of names—as between this omnipotent and omniscient matter, on the one hand, and the God of pantheism or even theism on the other?"

But here we must stop. We may return to this series of lectures in considering the second and concluding series. In the meantime we will express the hope that this invaluable book may not only be read, as it has been by ourselves more than once; but that it may be a companion alike to the apologist and to the seeker after truth.

#### ALGOMA.

The recent visit of the Right Rev. George Thornloe, D.D., the third Bishop of Algoma, and his first public appearance in the city of Toronto, are deserving of special notice. Consecrated only last Epiphany, he has already done a large amount of work in and outside his diocese. Losing no time—the Synod of Montreal having assembled and publicly welcomed his presence—he took occasion to plead

most earnestly and eloquently the cause of Algoma, the funds for the maintenance of the missionaries there being deficient at that time, between three and four thousand dollars. He then proceeded to his new diocese, where he was duly and cordially received by his clergy, and at once entered upon his duties. He visited the greater part of his vast diocese, and held many confirmations, and by his many kind and earnest addresses cheered the flock. He was thus prepared with the knowledge and experience gained in a few months, to go to England, and while at the Lambeth Conference, to make known his work and his cause to many, and especially to the authorities of the great Church societies, where he met with much encouragement. The S.P.C.K. in particular, made offers of assistance on certain conditions, which, though onerous, did not daunt his courage. The intention is to establish, if possible, a sustentation fund for Algoma, that, through whatever vicissitudes the district might pass, the poor might have the Gospel preached to them. The S.P.C.K. has agreed to grant \$500 for every \$1000 raised for this object. The Bishop has already raised \$1,500 towards meeting S.P.C.K. grants. He has not, therefore, lost any time since he was appointed to Algoma. This sustentation fund is something quite distinct from the mission fund, which is required to be kept up by the various dioceses of the ecclesiastical province for the quarterly payment of the missionaries. The former fund is not to be drawn upon until it is large enough to produce a certain required permanent revenue, which will alone be used. In view of the large grants promised by the S.P.C.K., wealthy members of the Church cannot invest their money in God's cause more profitably than by giving good round sums to this fund. The sooner the diocese is relieved from the anxiety of depending upon the precarious offerings of the older diocese, the better. The precarious character of the offertory method of support, in the case of Algoma, is shown by the fact that about \$4,000 are immediately required for the payment of the missionaries, many of whom are men with large families, and scarcely know which way to turn for the necessities of life. We are glad his Lordship the Bishop of Toronto and the Women's Auxiliary gave the Bishop of Algoma so good and cordial a welcome. Only a few of the clergy were present. We regret this, not only that they themselves missed a treat, but that they appeared to neglect to countenance by their presence, a work which, next that which lies at the hand, should be foremost in the heart. The Diocese of Algoma embraces an area of about 50,000 square miles, extending from about 14 miles west of Port Arthur eastward, including East and West Algoma, Manitoulin Islands, Parry Sound district, Muskoka and Nipissing. With a scattered population of about 9,000 souls, of which 8,000 are Indians, and the remainder is made up of Finns and others of foreign races, with English, Irish, and Scotch. The south-east of the diocese has a larger population than that just mentioned, among which are estimated some 9,000 souls belonging to the Church of England, one-half of whom have not yet been reached, and are difficult of access. There are no cities in Algoma; only four small towns—Sault Ste.

Marie, Port Arthur, Bracebridge, and North Bay. The three first of these have the only self-supporting churches in the diocese, and the remaining thirty-three missions are for the most part dependent for the stipends upon the mission fund. The whole diocese can only raise one-third the amount required to carry on the work. In all, there are 36 missions, 77 churches, and 24 parsonages. The Bishop wishes not only to make up the present deficiencies, but to extend his aid to those who are suffering, and waiting, and begging for the ministrations of the Church, which he is as yet powerless to supply. Hence his urgent appeal to all those who are more favoured, to lay aside all they possibly can for Algoma. It would be a deep grief to have to close any of the existing missions, and it is an object of hope and prayer, that through the liberality of Church people here and elsewhere, this threatening calamity may be avoided. The Bishop is hopeful for the future advancement and prosperity of Algoma in all that constitutes comfort and enlightened civilization, but places his chief dependence for solid progress upon the agricultural development of the districts. The rich mineral lands will attract a large population in the near future, which will aid materially in the work. All this advance will increase the responsibilities of the Bishop of Algoma; and pending its arrival at a certain stage, the interest and co-operation of the older dioceses must be earnestly solicited. The Women's Auxiliary Society have done noble work, and they may be depended upon to continue it. Nevertheless, we think something might be done by men, independently. Why should not Algoma clubs of men be formed to aid the Bishop financially to carry on his operations? Many parishes might establish such organizations, with great advantage to the Church. If, in addition, there is a suggestion of the gun and fishing-rod in this name, no harm will be done, for the members of the clubs would, as we know, be right-royally welcomed by the Bishop and clergy, when in reach of their churches, when rustinating in the game season in the diocese. We have seen an organization of men established some years ago by the Rev. S. Macmorine, in Pakenham, Ont., do a wonderful work for missions. We believe the same could be done everywhere, if the effort were made. This work need not interfere in the least with that of the W.A.M.A. The one should have the effect of stimulating the other. We beg our readers to see what can be done in that matter, and in any case to lay aside of their means, and give their best help to Algoma. One good suggestion of the Bishop was that individual congregations should, as it were, adopt some Algoma mission, and guarantee some regular portion of the missionary's stipend. This idea is no new thing, but has been successfully applied by the Sunday schools which have undertaken to support one or more Indian boys or girls at the Shingwauk and Wawanosh Homes at Sault Ste. Marie. The idea deserves extension to a wider field, and would, if thus carried out, earnestly and with steady purpose, in as many old parishes as there are missions in Algoma, solve the Algoma problem. This would have the effect of releasing the usual Algoma collections to form a general missionary or mission extension fund. During the

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last year or so, during the contemplation and process of change in the diocese, the work has been much retarded, and requires now increased energy on the part of all concerned to bring it forward. The Bishop, in eloquent terms, gave a glowing tribute to Bishops Sullivan and Fauquier for the excellent work he had found done to his hand in the diocese. We wish the new Bishop all success.

#### REVIEWS.

*Prayers for the Christian Year and for Special Occasions.* By Charles R. Baker, D.D.; pp. 210; \$1. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison.

We have examined this collection with considerable care, as the scheme presents some features of novelty. It is the work of a city rector, and the base is the Prayer Book Collects, but the plan is original in its extent. The general idea is to provide a prayer for the morning and evening of each Sunday of the Christian year, and for each of the Saints' days, including Transfiguration and Independence Day—a full set also for family prayers, and for not a few other occasions. The object is good, but the composition of prayers is a rare gift, almost an intuition. It does not consist in some of the prominent features of this collection; we can hardly imagine to ourselves the individual or society for whose constant, or even occasional use these prayers would be profitable. There are some beautiful thoughts for a reader or for manipulation in an extempore prayer; but we prefer the brevity and the unity of our Prayer Book Services, and Dr. Baker should invite us to be his proof-reader.

#### INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

(Concluded from Last Issue.)

At 6.30 a.m. on Friday, the delegates met in St. Paul's cathedral to attend the corporate celebration of the Holy Communion. The Lord Bishop of Rochester was the celebrant, and he was assisted by the Rev. Dr. Regester, rector, the Rev. C. H. Coles, of the West Indies; the Rev. J. C. Farthing, of St. Paul's, Woodstock; and other clergy. The service lasted about three hours, and there were nearly 1,100 communicants. At 10 a.m. the delegates, both of the American and Canadian Brotherhood, met in different halls to transact routine business, and to listen to the annual reports of their respective committees. At 2.30 p.m., in the Music Hall, a general conference was held, presided over by the Most Rev. the Lord Bishop of the West Indies. The two topics dealt with at this meeting were, "Boyhood and Its Treatment," and "Manhood and Its Responsibilities." Dr. Parkin, the principal of Upper Canada College, Toronto, spoke on the first subject, whilst the Right Rev. T. Dudley, Bishop of Kentucky, dealt with the second. Both speakers were peculiarly well fitted to treat the subjects assigned to them, and it is safe to say that neither ever spoke to a more sympathetic audience. Other sectional conferences were held in St. Paul's parish-house and elsewhere during the morning.

The first mass meeting of the convention was held in the Music Hall on Friday evening, and was a remarkable success. The hall, having a seating capacity of over 2,000, was completely filled, and the greatest interest was evinced in the proceedings. The meeting was presided over by the Right Rev. the Bishop of Kentucky, and the subject considered was "Individual and Corporate Work." The Right Rev. Dr. Baldwin, Lord Bishop of Huron, dealt with "The Individual," and the Right Rev. Dr. Gailor, Bishop-coadjutor of Tennessee, spoke on "the Institution." The Rev. Canon Gore spoke last, on "Their Mutual Dependence," and in his address he strove to show the true relation which should exist between the individual and the institution. The meeting was pronounced one of the very best of its kind which

has ever been held under the auspices of the Brotherhood.

On Saturday morning, at a meeting of the members of the General Council, it was resolved that a standing International Committee, with headquarters at the headquarters of the American Brotherhood, be constituted, and that this committee should consist of four members belonging to the Brotherhood in the United States, three from Canada, and two each from England, Scotland, Australasia, West Indies, and South America. At the close of the business session a general conference was held on "The Brotherhood Chapter and its Work." Mr. J. W. Wood presided, and the opening address was given by Mr. N. Ferrars Davidson, president of the Brotherhood in the Dominion of Canada. The address was followed by a brief discussion.

At 2.30 p.m., in the Music Hall, the convention went into a general conference on the subject, "Prayer and Service." The Bishop of Pittsburgh presided. Dr. Wm. Sturgis spoke on "Prayer," and the Lord Bishop of Rochester on "Service." Each speaker defined the true meaning of prayer and service, respectively, and then Mr. John Wood made a telling address on the words, "Do we Practise Them?" "This," the speaker said, "was the practical question of the conference, and was one of those questions which every man can but answer for himself." There was a second general conference at 4 p.m., which had for its subject, "Zeal." Mr. Davis, vice-president of the Brotherhood in the United States, and Mr. Lawton Wiggins, vice-chancellor of the University of the South, were the two speakers. The latter, in the course of his address, referred to the rapid growth of the Brotherhood, and said that it was now very hard to realize that only fourteen years ago a few men founded this Brotherhood in Chicago, and that at the present time it had a membership in the United States alone of over 12,000 members.

On Saturday evening at 8 o'clock a second mass meeting was held in the Music Hall, which was even a greater success than that held on the previous evening. The Right Rev. Dr. Tuttle, Bishop of Missouri, presided, and there were present upon the platform with him several of the American and Canadian Bishops, as well as a number of the members of the National Councils. The subject discussed was "The Spread of Christ's Kingdom," and addresses were given by Mr. John Mott, chairman of the Executive Committee of the Student Volunteer Movement, and Mr. Silas MacBee. Mr. Mott mentioned in the course of his remarks that he had but recently returned home after a journey of some 60,000 miles around the world on an official visit to mission fields. During this long journey the speaker had conversed with some 1,300 missionaries and many civilians. More or less, through the efforts of the movement which he represented, some 4,000 young men and women had during the past decade dedicated themselves to the work of foreign missions, and of this number some 1,800 were already at work. Mr. Mott made mention of the wonderful missionary labours of Bishop Nicolai, through whose efforts 22,000 souls had been brought within the fold of the Orthodox Greek Church.

On Sunday morning at 11 o'clock the anniversary sermon was delivered to the members of the Brotherhood by the Right Rev. the Bishop of Albany (Dr. Doane). At 3.30 p.m. a mass meeting was held in the Music Hall, presided over by Bishop Whipple, of Minnesota. The subject discussed was "What are the Conditions of True Social Progress," and the three speakers on this occasion were the Bishops of Washington and Rochester, and Mr. J. Riis, of the Church of the Ascension Chapter at Richmond, N.Y.

The final service of the convention was held in the same place at 7.45 p.m., the chairman being Mr. George Thomas, of the Church of the Holy Apostles, Philadelphia. Three Bishops gave addresses, viz., the Lord Bishop of Niagara, on "Baptism and Human Equality;" the Lord Bishop of Rochester, on "The Lord's Supper and Human Brotherhood," and lastly, the Bishop of Albany, on "The Bible and Human Freedom." The meeting was very largely attended. Following this service, a farewell service was held, with the presi-

dent (Mr. Houghteling) in the chair. In this manner what has undoubtedly been the most notable and significant gathering of laymen belonging to the Anglican Communion ever held, was brought to a close.

#### HURON LAY WORKERS.

October 29th, 1897.—Bishop Cronyn Hall, London, was well filled yesterday afternoon, when the opening session of the seventh annual conference of the Huron Anglican lay workers and Sunday school teachers was held. The occasion is also the annual diocesan re-union, this being the fortieth year of the separate existence of the diocese, and promises to be of more than ordinary interest and importance.

The Bishop of Huron presided, and after the opening hymn, prayer was offered by the Dean of Huron. Messrs. Dr. Harrison and C. H. Armitage were appointed secretaries of the conference.

Delegates Welcomed.—The Bishop of Huron cordially welcomed the delegates to the convention. The association, he said, since its organization, seven years ago, had met with rich experiences. They were convened to consider the best interests of the diocese, and especially the part the laity would take in extending the work. Speaking of the origin from which the Church sprang, the reverend gentleman gave a description of the Jewish synagogue, and showed the similarity with the Church government of to-day. In the primitive Church it was the object of every man and woman to do all in his or her power to advance Christ's cause. Sacerdotalism was foreign to the principles of the Christian Church and the New Testament. There was a need, he said, of lay men and lay women for both foreign and home work.

Provost Watkins' Paper.—"Motives and Methods of Lay Work" was the subject of a paper read by Provost Watkins, of Western University. "One of the first principles of the Society of Lay Workers," he said, "was to bring the clergy and laity more intimately together, and thus lay a foundation for a richer and more extensive work. Their motives were the same. The first was to serve God. The second to co-operate, and supplement the work of the ordained minister of the parish." The speaker briefly referred to the several methods of the ordinary work of the laity, but dwelt at length upon the duty of the laity to study the Scriptures, and set right mistakes in the interpretation of them.

Judge Macdonald opened the discussion, followed by Dr. Langtry, James Woods, Principal Dymond, and Rev. W. J. Taylor.

Divine service was held in St. Paul's cathedral last evening, when a large congregation assembled in the magnificent edifice. The Right Rev. Bishop Sullivan, rector of St. James' cathedral, Toronto, who was announced to preach, was unable to be present. In his absence the pulpit was occupied by the Bishop of Huron, who delivered a sermon of great earnestness and power. The Dean of Huron assisted in the service. Principal A. H. Dymond, of Brantford, read the Psalms, and Judge McDonald, of Brockville, the first lesson; Gen. Trowbridge, the second. The music was led by the church choir.

The text chosen by the Bishop was: "O, Lord, what is man, that Thou art mindful of him, or the son of man, that Thou visitest him?" (Psalms viii., 4).

Thursday Morning.—The convention of Huron Anglican lay workers and Sunday school teachers resumed its session this morning at 11.30 o'clock. Prior to this the annual meeting of the lay workers was held for an hour, when the election of officers for 1897-98 was proceeded with, and resulted as follows: President (ex-officio), the Right Rev. the Bishop of Huron; Vice-presidents, Very Rev. Dean Innes (ex-officio), Chas. Jenkins (Petrolia); Chairman of Committee of Management, Principal A. H. Dymond; Secretary-Treasurer, J. M. McWhinney.

Committee (one from each rural deanery)—Brant, H. A. Genet, Brantford; Bruce, G. A. Ray, Cargill; Elgin, Judge Ermatinger, St. Thomas; Essex, Jasper Golden, Kingsville; Grey, R. G. Biggs, Markdale; Huron, T. O. Kemp, Seaforth; Kent, Thomas

Burnside; Bothwell; Lambton; F. Kenward, Watford; Middlesex; Chancery; Cronyn, London; Northumberland; J. D. Christie, Simcoe; Oxford; James Dent, Woodstock; Perth, R. R. Neild, Stratford; Waterloo; James Woods, Galt; London lay workers, Prof. Harrison.

Principal Dymond presented the annual report. There were in the Huron Diocese in 1890, 99 licensed lay readers and 91 unlicensed readers, a total of 190, while in 1891 the number was 38 licensed and 65 unlicensed. The Sunday school superintendents had increased during that period from 144 to 169, and Bible class teachers from 80 to 104. Principal Dymond congratulated the friends in London on the work they had done through their Lay Workers' Association.

The report was adopted and some discussion followed.

General Trowbridge, of Detroit, read a paper on "The Laity in Church Extension," which was much appreciated. He spoke of the foreign and domestic work, but made special reference to the extension of the Church in our own neighbourhood, families and lives. The paper contained many valuable suggestions.

Mr. Charles Jenkins, of Petroia, opened the discussion, and added several practical and helpful suggestions on the subject. Others who took part in the discussion were Rev. T. G. A. Wright, of Milbank; Principal Dymond, Rev. J. Downie, James Woods, Judge McDonald, and Dr. Langtry. In the Memorial Church school-house an address to women on "The Usefulness of a Good Churchwoman in the Home" was delivered by Miss Jeanette Osler, of Toronto.

Thursday Afternoon.—Thursday afternoon the convention of Lay Workers and Sunday School Teachers of the Diocese of Huron considered the work of the Sunday school particularly. The Bishop of Huron presided, and an admirable address on "Sunday Schools, their Shortcomings and Great Opportunities," was delivered by Mr. James Morgan, M.A., of Barrie. A great deal of interest was aroused by the address, and a discussion, in which many took part, followed.

Before Mr. Morgan spoke, Sheriff Cameron was allowed to address the convention in the interests of the Children's Aid Society. He explained the purposes and methods of the society, and stated that the organization had power from the Government to take children from the care of immoral or dissolute parents and place them in charge of foster parents. He asked that if any case of this kind in any part of the diocese came under the notice of the delegates, they would notify the secretary of the society.

The Bishop thanked Sheriff Cameron for his address.

Mr. Morgan said he was present to give the results of a quarter century's work and failures in Sunday schools. One of the faults of Sunday schools was that they were allowed to take the place of the Church, and another fault was that the work was done almost exclusively by ladies. The men stood aside and were content to do nothing. He held that men could talk to boys better than women could about the temptation peculiar to boys. It would be better to drop the Sunday evening service and help in the Sunday school than attend to the two church services and do nothing at Sunday school work. Another fault was that teachers were not properly trained for their work, and had not the practical knowledge of what they had to teach. This was necessary in order to impart knowledge to others.

Canon Richardson opened the discussion. There were clergymen, he said, who regarded Sunday schools as useless, unprofitable, and damaging. This was to be deplored. The Church itself believed in Sunday schools. Fifty years ago, he said, the Public schools of Ontario were a disgrace, but from the time of Dr. Ryerson they would have been a credit to any land. This improvement was brought about by getting better qualified teachers and being careful as to what was taught. These principles should be applied to the Sunday schools also, he said.

Mr. Jasper Golden, of Kingsville, said he had

been a Sunday school worker for 66 years, and was now the teacher of a Bible class. He found a liberal use of the blackboard a good thing.

In the Evening.—After the opening of the evening meeting the Bishop announced that this week the widow of a clergyman, lately deceased, had heard that owing to the deficiency of the mission fund, the clergy had their salaries reduced, and she wished to pay back the amount which her husband had received while drawing from the superannuation fund. She therefore gave to the mission fund \$2,000 in cash.

Judge McDonald, of Brockville, read a paper on "The call to Service." The call was made, he said, by Jesus Christ to every man. The keywords to his subject were, he said, "To every man his work." The means of grace—prayer, the study of the word of God, the Holy Communion, and the nature of the service to be performed were all dealt with by the speaker. He warned people not to imitate a mere sentimental or emotional belief.

Hon. S. H. Blake, Q.C., spoke of "The Bible and the Bible Class." The Bible, said Mr. Blake, was a wonderful book, whether considered microscopically or telescopically. Every word of it was given by God. He believed in the literal inspiration of the Bible, and referred to a number of passages to prove that such was true. It was the book of authority. To prove that, the Old Testament must be taken with the New; he said there were 852 references in the New Testament to the Old. Speaking of the attacks made upon it, he showed that many passages which were made much of by critics through misinterpretation, had been made clear by recent discoveries. If the critics of 40 years ago had known what was known to-day they would be ashamed of what they had written. He gave many valuable suggestions as to methods of conducting the Bible class, and answered many objections that had been raised.

Mr. Charles Jenkins opened the discussion. He said when men like Judge McDonald and Hon. Mr. Blake, who were accustomed to weigh evidence, could come forward and bear such strong testimony to the truths of Scripture, it had great weight with him, and should have with all.

Friday Morning.—A Litany service was held in the cathedral at nine o'clock. The convention resumed work at 10 a.m., with singing of a hymn and prayer by the Dean. The first paper was on "Deaconess' Work," by Miss Cross, head deaconess, Deaconess' Home, Toronto. The paper was read by Rev. J. Downie, in the absence of Miss Cross. The paper set forth the work of the women of the New Testament, and gave the origin of the Order of Deaconesses. The qualification of candidates who desire to undertake the work, was set forth in clear and graphic language. The nature of the work to be done was pointed out, while the candidate is in training. They are received on a three months' trial, after which, if approved, they commence a two years' course. They take up a course of study of the Old and New Testaments, Christian doctrine, the Prayer Book, Christian evidence, and the history of missions. They are also given a course at the hospital and lectures in connection with the ambulance corps. They are also given practical work in a city parish, where there are many poor, and the testimony of the clergyman was adduced to show that the deaconesses can reach those whom the clergy cannot. The deaconesses are also given lessons in practical cooking at the house. At the close of their course they are set apart by the Bishop of the dioceses for their high and holy calling.

Rev. Gustave Kuhring, of Toronto, spoke of the origin of the Deaconess' Work by Rev. W. Penny-father in Ireland, afterwards transferred to Mildmay. With regard to the question: "Is it Scripture?" he brought testimony to show that there is more authority for deaconesses than for deacons in the Bible. They had no vows of celibacy, poverty, or obedience, except to Christ.

Mrs. Grace Denison, of Toronto, then contributed a paper on "Spirit Growth," drawing practical lessons from the Scriptures, and pointing to four veils which hung between Christians and the

truths of Scripture, viz., indolence, timidity, prejudice, and insincerity.

Rev. Dr. Langtry spoke on the priesthood or brotherhood of man. In opening he remarked that the Apostle Paul wished to impress on all believers that they were ambassadors and representatives of God. Reconciliation could be found in Christ, and then His followers were His priests. It is well that Christian homes should be filled with His truth. They showed a little heaven on earth. He has sent us forward with the truth to shed light on the dark places and to be His representatives. Sacrifice was the badge of service. He showed that the work of Christ's ministers was representative, not vicarial.

Canon Dann and others followed.

Friday Afternoon.—The session opened with the singing of a hymn, after which Rev. A. H. Baldwin, of Toronto, gave an address on "Visiting the Sick." He said that young men often entered the ministry without receiving any instruction in regard to visiting, which was a work of great importance. The clergyman was often debarred from a sick room, into which the doctor was freely admitted, and it was a duty which required a great deal of wisdom and tact to discharge properly. The address was a most helpful one.

Rev. H. C. Dixon, of Toronto, then addressed the meeting on the subject of "Parochial Missions." He referred to the blessing which had rested upon the work of evangelists during the past few years. Missions of this character were often misunderstood and misjudged. While there was a difference of opinion regarding such, yet all admit that many have been rescued from a life of worldliness and sin by this means. Missions were, however, not a cure-all for every kind of evil in a parish, and might not be desirable under all circumstances. The first object of a mission is to preach Christ, and the second to vitalize formal and indifferent professors, and thirdly, to stir up and deepen the spiritual life of believers. The address was afterwards ably discussed.

Evening Session.—The session resumed at eight o'clock, the Bishop in the chair. A hymn was first sung, after which Rural Dean Mackenzie, of Brantford, gave a paper on "The Young Churchman of To-day," as seen at the recent convention at Buffalo, of the Brotherhood of St. Andrew. At 6.30 a.m. 1,300 men met in one church to commemorate the death of Christ. The principles of the Brotherhood were two, viz.: Prayer and Service.

Mr. N. W. Hoyles, Q.C., of Toronto, gave an address on "Missionary Work in the Canadian Church." He said we were just at the close of a memorable year—memorable to us as Christians, as British subjects, and as members of the Church of England. This was properly the year 1900. We had crossed the threshold of the 20th century. It was written in the Word of God that Christ should suffer and rise again, and that repentance and remission of sins should be preached unto all nations. Many had believed in the first two. But how many had fulfilled the command that Christ should be preached unto all nations? Secondly, the year was memorable to us as British subjects. It was the Jubilee year, and much had been done in the cause of missions during the sixty years of her Majesty's reign. Thirdly, the year was memorable to us as members of the Church of England. The Lambeth Conference had been held, and the message had come from the heads of the Church that the foreign mission work stands in the first rank of all tasks which we have to fulfil. He urged greater zeal for this work, and said that a growing worldliness and indifference was retarding the progress of missions.

Resolutions were adopted thanking the friends in London, the Local Committee, and those who had contributed papers.

His Lordship strongly urged upon all to heed what they had heard. The convention was then brought to a close with the Doxology.

—The ship of morality draws too much water ever to ride into the harbour of salvation.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

The Rev. R. F. Dixon, who is on leave from the Diocese of Nova Scotia, has been re-engaged by the Society for the Propagation of the Gospel in Foreign Parts to go on a lecturing and preaching tour in the Counties of Yorkshire, Durham, Cheshire, and Northumberland. He is at present in the County of Durham. Last month he took the Whitby district and preached in the parish church, and addressed a meeting of the Junior Clergy Association. At the beginning of October he preached and lectured in Blyth, Tynemouth, North Shields, and other places. Last year he travelled in Derbyshire and Lincolnshire (when he preached in the cathedral) Yorkshire, Cheshire, and Cumberland. He hopes to return to Canada at the beginning of the year, and to take permanent work in the Canadian Church. His present address is Burgh House, Burgh by Sands, Cumberland, England.

Halifax.—St. Luke's, the Cathedral Church.—Annual Festival of C.E.I.—The festival service was held in the above church. The congregation present was certainly not so large as one expects to see on such occasions. The service was fully choral. The assisting clergy were the Rev. Dr. Bullock, Rev. W. Bullock, Rev. H. H. Pitman, Rev. F. Webster, and Rev. Mr. Almon; the latter reverend gentleman occupied the Bishop's throne. A sermon of 40 minutes was preached by the Rev. W. J. Armitage, from the words: "Be ye not weary in well-doing." The singing of the boys, and Mr. Wiswell's tenor solo was a special feature. The hymns were well taken up by the congregation. The offertory was in aid of the C.E. Institute.

## FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Lennoxville—Bishop's College.—The September meeting of the corporation, held in Quebec on the 23rd of that month, appointed a representative committee to consider the question raised by the principal, as to how to obtain increased accommodation. Incidentally the suggestion was made that more room would be made for the arts students, if the students in the Divinity Faculty were removed to Quebec, and the Divinity Faculty established in that city. The whole question was referred to a representative committee, the members of which should be chosen from amongst the members of corporation of the School Association, and of the Dioceses of Quebec and Montreal. The following assembled at the Church Hall, Quebec, on Oct. 28, under the presidency of the Bishop of Quebec: R. W. Heneker, Esq., D.C.L. (Chancellor of the University); the Very Rev. Dean Norman, D.D. (vice-chancellor); John Hamilton, Esq., M.A. (chairman of trustees); Canon Adams, D.C.L. (principal and chairman of Council); the Rev. F. J. B. Allnatt, D.D. (Dean of Divinity Faculty); the Rev. Prof. Scarth, M.A. (Lennoxville); R. P. Campbell, Esq. (Quebec); R. White, Esq. (Montreal); W. Morris, Esq. (Sherbrooke); the Rev. Canon Foster, M.A. (Coaticook); the Rev. L. W. Williams, M.A. (Quebec); J. Dunbar, Esq., D.C.L. (Chancellor of the Diocese of Quebec). Expressions of regret at inability to attend were read from the Bishop of Montreal (president of the corporation); Dean Carmichael, D.D., and Archdeacon Roe, D.D. After a full discussion of the matter from various points of view, the meeting unanimously resolved: "That after a very full statement by the Bishop, the Chancellor, and other members of the committee, and in view of the conditions of the establishment of the University and its present successful position, they recommend that it is not expedient that any change be made in the direction suggested." This further resolution was subsequently carried: "That the committee recommend to the corporation that an architect be asked to visit Len-

noxville and draw a plan to remodel the buildings in such a way as to give such increased accommodation as the corporation considers sufficient." It is worthy of note that there are 67 students now attending the College, of whom 54 are resident. That 25 new students have entered in the present Michaelmas term. There are ten students in attendance above the number for whom rooms have been provided; that is to say, ten rooms more than are available could be filled with the students now in attendance. The following are the numbers for five sessions, beginning with 1893: 31, 40, 44, 60, 67. The school in 1897, as in 1896, shows a decided increase. The corporation will be called together probably early in December to consider the above report.

B.C. School Mission.—Services have been resumed in three stations: (1) Moulton Hill School-house; (2) Belvedere school-house; (3) Haskell Hill school-house. A concert was given in aid of this mission on Oct. 11, Miss A. Dumbell and Miss Scarth assisted.

## MONTREAL.

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

Montreal.—Bishop's Court.—Festival of All Saints' Nov. 1. Notwithstanding the wet night, a large number of the local clergy assembled for the monthly Clerical Society, when an interesting introductory paper on the Epistle to the Ephesians, was read by Rev. H. Kitson, M.A. Principal Rexford was appointed by the Lord Bishop to address the Montreal District S.S. Association at their next regular meeting, at the Synod Hall. The Dean kindly offered St. George's Hall, but it was decided not to change the place of meeting. The clergy and the numerous friends of Rev. B. P. Lewis, M.A., will regret to hear that he is seriously ill. Canon Davidson, writing from Freleighsburg, reports favourably of the result of his recent treatment, with cordial thanks for kindness and sympathy during his recent illness.

All Saints' Church.—The Old Boys' Association in this parish is being reorganized. The intention is to hold meetings of the Boys and Y.M. at 599 Cadieux street, on the 1st and 3rd Fridays of each month.

B. & F. Bible Society.—The report for 1897 is received. "Anent the Diamond Jubilee," the Hon. Home Secretary (Rev. T. Aston Binns), states: "In view of the wonderful expansion of the society's work, which has taken place during the reign of our honoured and beloved Queen, it would be appropriate to make this year the starting point of an effort to enrich our treasury, and thus to commemorate a reign, not only the longest in our national history, but one conspicuously marked by regard for the principles of the Bible and the righteousness by which a nation is exalted." The secretary thanks the friends of the society for generous hospitality and great kindness, throughout the country, and in Canada, Ireland, and the Continent. During the year 12,500 miles were traversed, and during and previous to his official connection with the society he has delivered a total of about 1,000 addresses and sermons on its behalf.

Personal.—Rev. H. Gomery has just resigned the position of district secretary of the Montreal Auxiliary Bible Society, and has been appointed the agent of the S.P.C.K.

## TORONTO.

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

General Hospital.—The church chaplain reports as follows for October: Patients admitted, 224; Church of England, 77; daily visits, 24; personal visits, 228; number of services, 5; Holy Communion, 1; deaths, 6; total attendance, 281; average for month, 56; at Holy Communion, 14.

St. Philip's.—On Friday evening, the 29th Oct., a very pleasant meeting of the W.A.M.A. parochial organization was held at the rectory. It was the

first of a series of drawing-room meetings to be held monthly during the winter. The rector, Rev. Canon Sweeny, D.D., presided, and opened it with a short service and address. The Rev. L. Norman Tucker, M.A., rector of Christ church, Vancouver, gave an interesting address, in which he graphically described the physical condition of the country, showing its capabilities, the extent of the population, and its characteristics; the spiritual destitution in many places, and the need of money and missionaries for the Christianizing of the scattered mining people, and the large population (75,000), of heathen Chinese, who have already set up two of their Joss-houses—one in Vancouver, and the other in Victoria. He thought it a providential thing that these Chinese were thrown among us, that they might be Christianized, and return, as they would, to carry the Gospel to their brothers in China. The Rural Dean then brought the meeting to a close, which was then turned into a social gathering, when coffee and light refreshments were served.

All Saints'.—Hon S. H. Blake, Rev. Arthur Baldwin, and Ald. Scott spoke at a meeting in the school-house last week, and raised \$158 in aid of the Widows' and Orphans' and Mission Funds of the diocese.

St. Matthew's.—Special appeals were made in this church on behalf of the Widows' and Orphans' Fund and the Mission Fund. At the morning service the Rev. A. H. Baldwin referred to the needs of the former fund. In the evening the Hon. S. H. Blake addressed the congregation in connection more particularly with the requirements of the Mission Board. In the course of an earnest appeal he stated that the sum of \$15,000 was required to put these funds on a proper basis. Of this amount \$10,000 would be raised in the Toronto deanery, and St. Matthew's was expected to contribute \$165. In addition to the ordinary offertories, \$85 was contributed, and it is thought that the balance will be made up. The necessity for raising the money arises from the fact that there are in the diocese forty-five missions proper, which can only supply one-half of the stipend of the clergymen. During the past six years a deficiency of \$10,000 has arisen, and it is hoped that this overdraft will be paid off as well as nearly \$5,000 due on the Widows' and Orphans' Fund account.

Church of the Redeemer.—There was a large attendance of parishioners on Tuesday evening at the reception tendered to the Rev. G. A. Rix, curate of this church. Speeches, music, and refreshments were the order of the evening. All spent a very enjoyable time.

The Rev. Stanley Stocken, a missionary to the Indians on the Sarcee Reserve, Alberta, is spending the winter in Toronto for the benefit of his health. He is staying at 211 Mutual street.

Creemore.—Rev. Charles Owen, formerly rector of this parish, and Mrs. Owen, left Toronto last week by the train for North Bay, on their way to their new field of work on the Blackfoot Reserve, where Mr. Owen will have charge of the Boys' Boarding School at the South Camp.

Mono Centre.—The Rev. Mr. Mills, who has been in charge of this mission, has been appointed to the parish of Creemore.

## NIAGARA.

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

Dundas.—St. James' congregation enjoyed a rare treat on All Saints' Day, and its eve. The occasion was a visit from Provost Welch, of Trinity University. A committee of ladies belonging to various literary societies in the town have organized a series of lectures for the present winter, and have accorded priority to two distinguished Churchmen—the Provost being one, and Professor Clark the other. Taking advantage of the visit of the former, the rector of St. James' church invited him to spend Sunday in the parish, the lecture falling on the Monday following. The invitation was ac-

cepted. Hence the treat spoken of above. In the morning the Provost's text was Psalm cxli. 10: "The fear of the Lord is the beginning of wisdom," and "Religious Education," from the standpoint of the Church, was the subject. The terms education and religion were logically defined and false notions of both were exposed. Education was shown to be a life-long pursuit, calling forth the energies of the whole man, body, soul and spirit. Trinity University was shown to be no party institution, but one ready to receive into its nurturing bosom all who sought for education in its truest and highest sense. In the evening the subject was in keeping with the season's commemoration, the text being I. Cor., i. 2: "Called to be saints." For simple, yet eloquent language, the learned and devout preacher declared with no uncertain sound the Church's doctrine of the Communion of Saints. The saints in Paradise, to whom are not yet revealed in all their fulness the final joys of heaven, may or may not know in detail the joys and sorrows which affect us here below. But the memory of their own earthly conditions and its accidents is with them still, for memory does not die. They pray to God from Paradise whilst we pray from earth—as truly as the member of the family who sojourns in a foreign land, prays for and is prayed for by those at home. He spoke of the solidarity of the Church as one body in Christ, making it true that the Churchman amongst heathen, whether in India, China, or elsewhere, is one with his brethren at home, in a sense which could not be held of his connection with the heathens around him, one with the Christians at home as no heathen or Mohammedan as such could be. The congregations were large at both services. The vested choir were present in full force and sang the beautiful hymns appropriate to All Saints' Day in a hearty and attractive way. The Provost was kind enough to speak most encouragingly of the men and boys in the choir, and of the services generally. On All Saints' Day there was a celebration at 10 a.m., at which the Provost was celebrant. There was no music at this service, but the celebrant read in his naturally reverent and impressive manner hymn No. 553. The Provost's visit has left with us all a glow of satisfaction, and his instructive sermons and kindly, courteous manner to all will not soon be forgotten in Dundas.

The lecture on Monday night was largely attended, although the weather was more than unsettled. Reminiscences of Cambridge was the theme, and the speaker took his audience through the mysteries of university life, from the freshman's going up to his entrance into the wider sphere of his labours. The Provost spoke from notes, in a quiet, dignified, and withal, simple manner, easily audible in every part of the hall, making it a pleasant and easy task to listen to him. Rev. John Laing, D.D. (Presbyterian), moved a vote of thanks, which Principal Reid, B.A., of the High School, seconded. Rev. E. A. Irving acted as chairman.

W.A. in Wellington Deanery.—The organizing secretary of the Diocesan W.A., Mrs. Houston, made a successful tour through this deanery. New branches were formed at Harriston, Mount Forest, Rothsay, Arthur, and Rockwood. Mrs. Houston was met by enthusiastic workers, and had good weather, except at Rothsay, where, although there was a small attendance, nevertheless officers were elected, and at subsequent meeting, work energetically entered upon. Similar energy no doubt prevails throughout the deanery, and we trust Wellington will henceforth have the praise of the Church for greater zeal in the great cause of missions.

Arthur.—The Deanery Chapter was convened here on Oct. 13 and 14. Revs. Rural Dean Bevan, A. J. Belt, M.A., J. Fletcher, Mr. Sparks, Mr. Ballard, E. A. Vesey, F. A. P. Chadwick, M.A., and H. J. Leake, M.A., were present. In obedience to instructions from the Bishop, the missionary meetings will be held this year on a Sunday, a series of exchanges having been arranged by the chapter. I. Cor., xi. 17, to end of chapter, was discussed, bringing out difference between heresy and schism, and emphasizing the importance and prominence of the Holy Communion in Apostolic

times. The Rev. A. J. Belt, M.A., was elected Rural Dean in place of Rural Dean Bevan. A resolution was passed expressing regret at the departure from the deanery of Mr. Bevan. On Tuesday evening a Harvest Thanksgiving service was held in Grace church, at which Rev. A. J. Belt preached an edifying sermon. The work of the chapter was concluded by a service in the church on Wednesday evening, at which Revs. Wm. Bevan, H. J. Leake, and E. A. Vesey delivered brief addresses on Penitence, Love, and Charity with all Men, and the Intention to Lead a new Life.

Hamilton.—There was a large and representative gathering of the cathedral congregation at the parish tea, which was also somewhat of a farewell to the rector and Mrs. Bland and family. The rooms were prettily decorated with bunting and bowls of cut flowers. Among the clergy present were Rev. W. H. Wade, Rev. G. A. Forneret, Rev. Wm. Bevan, Rev. J. Morton, Rev. J. Thomson, and the rector. The Harvest cantata, under Mr. Steele, was well rendered, and Mr. Bland's address was much appreciated and evoked hearty applause when he spoke of his sure return to the land of his adoption. Refreshments were then served, and with music from the choir the pleasant evening came to a close with hearty appreciation of the work of the guild from all present.

Niagara Falls South.—The festival of All Saints was observed by a celebration of the Holy Communion, with sermon by Ven. Archdeacon Houston at 10 a.m. It being also the parish anniversary of All Saints' church, the usual meeting of parishioners and friends was held at 6.30 in the schoolroom, Rev. P. L. Spencer giving the address.

Church of the Ascension.—His Lordship the Bishop of Niagara preached at both services on Sunday. In the morning a most powerful address was given from the text, "Men and brethren, hearken."

St. Thomas'.—Anniversary services were held in this church yesterday, and large congregations were present morning and evening. The rector, Rev. H. G. Miller, delivered two eloquent and appropriate sermons. Before his discourse in the morning the rector gave a brief review of the history of the church, which proved interesting, especially to the younger members present. Long before the Church of St. Thomas was thought of, some of those who are prominent members of the church to-day, worshipped in an upper room at the corner of King and Wellington streets. In April, 1857, they established a small church on Emerald street, and on July 1, 1869, the corner stone of the handsome edifice now occupied was laid with Masonic honours.

Christ Church Cathedral.—Rev. W. Bevan preached on Sunday morning, the rector in the evening. It being the vigil of All Saints, appropriate hymns were sung, the rector preaching from I. Cor., i. 2. There was a celebration of the Holy Communion on Monday. A touching custom is here observed, and in several of our churches, i.e., to read out before the celebration on All Saints' the names of those who in the congregation have during the past year departed this life. Were this more generally observed, surely Hallowe'en, when one would naturally shut to the door and be still, would not witness the heartless or foolish pranks of those who, in the Church at least, ought to know better; the very name should suggest this—All Hallows.

At the call of the Bishop, a most delightful evening was spent at the cathedral school-room in listening to the reports of the delegates at the recent international meeting of the Brotherhood of St. Andrew. Members from the various city chapters and Dundas met. The clergy present were the rector, Canon Bland and Canon Sutherland, Revs. Daw, Irving, Bennetts. The speakers were the delegates to the Buffalo convention, namely, Rev. F. Daw, Mr. Harry Robinson, Mr. Clougher, Toronto; Mr. Bouston. All the speakers were most enthusiastic in praise of this gathering. Rev.

F. Daw spoke of the two rules of the order—prayer and service. Mr. Robinson—Some aspects of the work as Brotherhood men. Mr. Clougher—How to reach a brother. Mr. Bouston recalled his impression, as some 1,300 men listened to the addresses of Canon Gore at the "quiet hours," and the sight of nearly 2000 men at the early celebration next day. Owing to indisposition the Bishop was unable to be present.

The sisters of the Church held their annual sale on Nov. 10.

The Rev. W. Bevan has taken up residence in Hamilton, and will have charge of Christ's church in the rector's absence in England.

The Rev. A. W. S. Garden, of Goliad, Texas, preached at Nanticoke and Cheapside on the 24th ult. His old parishioners welcomed him heartily.

St. Catharines.—On Sunday, Nov. 7th, the new rector of St. Thomas' church, Rev. N. I. Perry, officiated for the first time. A very large congregation greeted him at each service. At the midday celebration a large number received. Rev. J. O. Miller, principal of Ridley College, assisted at each service. The indications are that the new rector will be very popular, and that a fortunate choice has been made to fill Rev. W. J. Armitage's position. A reception was tendered Mr. and Mrs. Perry on Monday evening, Nov. 8th.

#### HURON.

Maurice S. Baldwin, D.D., BISHOP, LONDON.

London.—St. James', South.—This church was reopened on Sunday last, after undergoing extensive alterations and improvements. The interior of the building presents a splendidly-lighted, well-sounding, convenient and comfortable church, not forgetting a certain luxuriance in all its appointments. This church is the pioneer of the district in which it is located. In the sixties the Anglicans and Methodists of the neighbourhood held services Sunday about in an old school-house at the west end of Askin street. They had no regular preacher, and often conducted service on their own account. The Dean of Huron, then Rev. George M. Innes, frequently preached in the small building. And the work grew and expanded. The Episcopalians moved first in the direction of obtaining a church of their own, and the accompanying sketch gives a splendid idea of the first church to be erected in South London. It was not pretentious, but neither were the good people who worshipped in it. Much work that will live through eternity was accomplished within its walls; and it was the stepping-stone to things better, both temporal and spiritual. To Mrs. Cronyn, widow of the late Bishop Cronyn, belongs much of the honour of having begun the effort which resulted in the construction of this church. She collected quite a sum of money to help build it, but owing to the death, in 1872, of the Bishop, Mrs. Cronyn gave her collections over to other hands. In 1873 the church was an accomplished fact. It cost over \$2,000, was 24x40 feet, and had seating room for 200 people. Bishop Hellmuth preached the dedication sermon. The first rector was Rev. Evans Davis, now Ven. Archdeacon Davis, who has through the long years intervening, continued in the same charge. Results show how successful he has been. The rector is the head of a united people, and the congregation has grown continuously under his directing care. There have been several enlargements of the church buildings, and there is no assurance that the very latest extension of the present building, which was erected in 1877, will suffice for long. However, the present property will not permit of much greater enlargement. Archdeacon Davis was born in Ireland, in May, 1848, of Welsh parents. His father was the late Rev. W. Davis. He received his education in Quebec, Toronto, and London, and was a pupil under the late Rev. Benj. Bayly at the old Grammar School. His divinity course was taken in Huron College, and in 1871 he was ordained deacon, and the same year was raised to the priesthood. He first laboured in Bayfield, and then accepted the appointment to the parish over which he has since presided. The first churchwardens were the late

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John Beattie, and Mr. John Pope, city treasurer, The former held office for some fifteen years. The latter has the unusual distinction of having been superintendent of the Sunday school since its inception, in 1873. Other wardens have been Messrs. R. B. Hungerford, John Wright, Charles Richardson, Geo. D. Sutherland, J. H. A. Beattie, J. K. H. Pope, R. Southam, J. M. Dillon, Prof. Harrison. The main change made in the church was the addition of two transepts. These are lighted by windows, each 18x24 feet. The transepts afford an addition of 40x60 feet to the church. A new chancel, 24x29 feet, has also been built, with organ chamber, vestry and choir vestry. The total length of the church is now 120 feet, and the seating capacity is nearly 1,000. The main entrances remain as formerly, but there are now three doors, each leading to separate aisles. The centre aisle is especially wide, and there is no dearth of room anywhere. The floor declines perceptibly toward the chancel, permitting of an uninterrupted view of the service proceeding in the chancel, which is raised some two feet from the church floor. The chancel and aisles are carpeted with a rich importation from England, obtained through T. F. Kingsmill. The ladies of the congregation have had charge of it, and have selected a Brussels of crimson ground with black fleur-de-lis. The design is ecclesiastical. The artificial illumination of the church will be by electricity. Two chandeliers and side lights are utilized. The main chandelier is of novel and elaborate design, with the forty lamps hung in clusters of five or ten. The rear chandelier has about twenty-five lamps. The walls and ceilings of the church have been very becomingly tinted, and Mr. Peter Glenn has done a real work of art in an inscription in red, gold, and blue, over the chancel arch, bearing the text: "Worship the Lord in the beauty of holiness." The seating of the church is new throughout, and is one of the features of the improvements. The seats are models of comfort and good looks. They have been put in by the Preston Company, and are of oak, with curved veneered backs, the grain running up and down in a way that is new and attractive.

The church organ has undergone very considerable improvement. It has been changed from one side of the chancel to the other, and the tone and capacity of the organ has been bettered materially. Warren & Co., of Woodstock, have had this in hand. The memorials placed in the church are all very beautiful and costly. A chancel window has been put in by N. T. Lyon, of Toronto, on the order of Mrs. Burkholder, in memory of her husband and daughter. Christ's Ascension is the scene depicted. The Master is seen slowly rising from earth, in the attitude of blessing, while beneath are the wandering Apostles in the attitude of prayer. The window is a magnificent work of art. Another memorial window, not yet completed, nor put in, will be placed in one of the transept windows. It will be the gift of Mr. R. W. Puddicombe, to the memory of his late father and mother, who were members of St. James church for several years. The subject is "Christ's visit to Emmaus." The stone baptismal font presented by Mrs. H. H. Nelles, has been re-arranged. Two very beautiful brass prayer desks have been erected by Mrs. Clifford, one in memory of her husband, and the other in memory of her son Matthew, who was for many years a member of the choir. The desks have been built by R. Dennis & Son, and the design is superb. A massive lectern of brass, also built by Dennis, has been erected by Mrs. C. S. Hyman, in memory of her son, Charles Ellis Hyman.

The pulpit is likewise of brass, and in design and beauty is in keeping with the prayer desks and lectern. It has been erected by the rector, in memory of the late Rev. W. Davis and Mrs. Davis, his father and mother. Two hymn tablets, of neat and handsome design, have been donated by Mr. C. B. Hunt. A brass tablet to the late Col. Hodgetts is among the memorials. One of the chancel windows is the gift of the Sunday school. A memorial window, which was in the old church, has been placed by Mrs. W. H. Whitehead.

The opening services will be continued over four Sundays. The Bishop of Huron was the preacher the first Sunday, morning and evening, and the

Dean of Huron, the preacher in the afternoon. On the second Sunday Rev. Dyson Hague will be the preacher. On the third Sunday, the Ven. Archdeacon Mills, of Montreal, will be the preacher.

Brantford.—At the evening service in Grace church, Brantford, 31st ult., an eloquent and highly-instructive address was delivered by Principal Dymond, from Isaiah lx. 1, upon "The Church in the Mother Land; Its Past, and Its Present," in which the advancement and notable progress made by the Anglican Church during the past thirty years was carefully reviewed, showing that the invocation of the Prophet Isaiah, "Arise, shine, for thy light is come," had been nobly responded to along all lines of Christian work and advanced thinking.

Courtright.—Rural Dean Davis, of Sarnia, held Thanksgiving services in this parish on the 17th ult. The Church Hall was prettily decorated for the occasion with fruit, flowers, maple leaves, and moss. Our new church is nearing completion, and will be opened for service ere long. It is painted cream, with dark-green trimmings, and looks very pretty. The inside walls are a grey. The seats and other fixtures are not yet put in position. Rev. R. S. W. Howard, our rector, has just returned, after two months' leave of absence. It is not yet known whether his health will permit him to remain with us during the winter months. His place has been filled by students from Huron College, who will continue should his absence be necessary.

Mount Pleasant.—On Thursday evening last the many friends of Rev. A. B. Farney met at the rectory to say farewell before his removal to Gorrie. A very pleasant evening was spent in speeches, vocal and instrumental music, and recitations. After a dainty luncheon had been served, Mr. A. T. Briggs was asked to read the following address:

"Dear Mr. Farney,—We have met here to night to say farewell to you, as you are soon to leave this parish for another field of labour. During your residence in Mount Pleasant you have made many warm friends, both in your church and among others with whom you have been associated, and now that you are about to leave us, we cannot let you go without showing some manifestation of our love and esteem both for yourself and Mrs. Farney. Since coming to Mount Pleasant you have been a diligent and earnest worker in your Master's vineyard. As a citizen and friend, you have ever been kind and true, always ready to lend a helping hand or give a kind word in time of need. You have performed many acts of charity, and your smiling face has always been a source of pleasure to those in sickness or distress. You have always been a diligent worker, especially among the young people, and the influence you have brought to bear on their moral characters will no doubt be felt as long as life lasts. And now that the time to say goodbye has come, we ask you to accept as a slight token of our love and esteem this side-board, and we hope that in after years it may remind you of many friends and faces you have left behind. Regretting your departure, our earnest wish is that God's blessings may be showered upon you and your little family, and that you may all live to see many years, and be instrumental in carrying on the good work of extending Christ's Kingdom, and when you are called to your reward, you may then hear those loving and comforting words: 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' Mr. Farney responded with a few feeling remarks, thanking the people for their many kindnesses to himself and family during his incumbency over this parish.

#### ALGOMA.

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

Duncurch.—F. R. Godolphin has taken charge of this mission after twenty-seven months' work in Sturgeon Falls mission, and requests Prayer Books and hymns A. & M. for the mission. Old ones could be used, as the great majority of people here are too poor to purchase. The mission covers fifty square miles, with four outstations, and only

in this one place are there the necessary, or, indeed, any books.

#### British and Foreign.

The late Lady Jane Dundas has bequeathed the sum of £1,000 to St. Mary's cathedral, Edinburgh.

The Rev. H. Webster, curate of Beccles, has volunteered for work in British Honduras. Beccles is in the Diocese of Norwich.

Two ladies have offered to present to the Missions to Seamen a church for the use of the sailors frequenting the Port of London.

The Hon. and Rev. A. T. Lyttleton, Vicar of Eccles, has been appointed to the office of Lady Margaret Preacher in the University of Cambridge.

The death is announced of Miss Frances Elizabeth Cox, the writer of the well-known hymns "Jesus Lives!" and "Who are These Like Stars Appearing?"

The "Lion" sermon was preached on the 16th ult. in the Church of St. Katharine Cree, Leadenhall street, by Canon Erskine Clarke, Vicar of Battersea.

It is stated that the mastership of the Charterhouse, rendered vacant by the death of Canon Elwyn, will be offered to Dr. Haigh Brown, the present head master of Charterhouse School.

Archdeacon Rawstorne has given the sum of £3,000 to the Royal Cross School for the Deaf, at Preston, which gift will enable the management to accommodate all the deaf and dumb children in North-east Lancashire.

The special preachers at the services held in the two principal churches on the occasion of the annual meeting of the Council of the Church in Scotland, were the Bishop of Chester (Dr. Jayne), and the Archdeacon of Auckland (Dr. Watkins).

Forty-three lady missionaries were recently sent out into the foreign field by the C.M.S. No less than ninety-seven missionaries of both sexes have left England this year under the auspices of this society, fifty-five of whom are going out for the first time.

The Rev. S. A. Selwyn, who succeeded the late somewhat notorious Rev. Arthur Tooth as Vicar of St. James', Hatcham, and who is now the Vicar of St. John's, Boscombe, Torquay, is about to commence a missionary tour in India, which will last throughout the winter months.

Several hundred Roman Catholic pilgrims visited the tomb of King Edward the Confessor in Westminster Abbey, on St. Edward's Day (Oct. 13th last), and prayed before it. Some of these pilgrims were priests, and the ordinary visitors to the Abbey appeared to be puzzled at the rare sight of Roman Catholic priests worshipping in the Chapel of the Kings.

The first annual choral festival for the Diocese of St. Andrew's was recently held in St. Ninian's cathedral, Perth, in the presence of a very large congregation. It was attended, amongst others, by his Grace the Archbishop of York and the Bishop of Zanzibar.

A memorial cross was recently placed in the Hawarden church, on the column in the rear of the seat in which the late Archbishop Benson expired a little over a year ago. This cross has been placed there by his son, Mr. A. C. Benson. In addition to the above, a brass cross has been set into the shelf of the pew in which the Archbishop worshipped on the day of his death. The seat is usually occupied by Mr. Gladstone. As a further memorial of the sad event, a handsome processional cross, subscribed for by the parishioners of Hawarden was installed in the church.

The historic church of St. Anne, Soho, was recently reopened by the Lord Bishop of London.

The 21st annual meeting of the Council of the Church in Scotland was recently held at Glasgow.

The Rev. G. F. Head, Vicar of Christ church, Hampstead, was offered the living of Chilton by the Simeon trustees, but has declined it.

A bas-relief portrait tablet is about to be placed in the chapel at Rugby School, in memory of the late Archbishop of Canterbury, who was in former times one of the masters there.

A memorial to the late Suffragan-Bishop of Coventry (Dr. Bowlby), which took the form of a very handsome window, was recently unveiled in St. Philip's, Birmingham. The window was designed by Sir Edwin Burne-Jones, who is a native of Birmingham.

A thorough renovation of the large organ of St. Paul's cathedral, London, is in progress, the action being made as perfect as possible. Among other additions is that of a celestial organ in one of the alcoves of the dome, the connection with the large instrument being made by electricity.

## 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 KESWICK BROTHERS.

Sir,—I thank L.S.T. for his reply, but it does not satisfy me, quite. As I do not know the "Ministers' Association" I would like to ask if it is composed of those "truly called, according to the will of our Lord Jesus Christ, and to the order of the Church of England, to the order and ministry of the priesthood," and if so, how do they usurp the Bishop's prerogative to "send" us these preachers? If this Keswick convention is not of the Church, how comes a Churchman in it? What concord is there between the Church doctrine of the priesthood and that of the Presbyterians, or that of baptism with the Methodists? And does the Keswick Churchman receive the Blessed Sacrament at the hands of his Nonconformist brethren? Can there be "Godly union and concord" without hatred and prejudice being first removed by a firm belief in "one Lord, one faith, one baptism?" and where that is established there should be no need for such a brotherhood. Again, if the Apostles' Creed is the doctrinal basis of union, surely there is no need of a Churchman to go outside in order to teach the truths of which it is the exponent. And when he says, "I believe in one Catholic and Apostolic Church, I acknowledge one baptism for the remission of sins," and prays, "from heresy and schism, good Lord, deliver us," I am at a loss to reconcile his position in the trio. Perhaps Mr. Sloan will explain. I see L.S.T. gives him the unique position of superiority over St. John, in that he accords him his title of respect (Mr.), a treatment he does not give the writer of the Gospel, when he calls him "John." Alas! for this "beautiful Lake country," "where every prospect pleases"—that it should witness the rending of Christ's seamless robe, amidst cries of "peace, peace." Surely there can be no true peace till all men fully realize this prayer, "that they all may be one."

MORE PERPLEXED.

### MAGIC LANTERN.

Sir,—I beg for space to mention that the magic lantern belonging to the C.E.T.S. and S.S. committees is ready for use. There are now 300 slides, including 32 just received from London, about 175

of which are suitable to illustrate lectures on Church history. The lantern, screen, etc., and 150 slides, with book of descriptive notes, will be lent at \$2 for one evening, \$3.50 for two, and \$1 per evening beyond, the hirer being responsible for damages, and that the box be returned the morning after use. As there are already a number of engagements, it is asked that early application be made and when possible, with alternative dates.

G. MERSER,  
Hon. Sec. C.E.T.S., Synod Office, Toronto

## Family Reading.

### FOR THE TROUBLED HEART.

Rest thou troubled heart,  
The Saviour see thy tears of sorrow,  
Thy life may bear a part  
Of love and light, and joy, to-morrow.

Here the thorny way,  
But He who heeds the falling sparrow  
Will guide thee ev'ry day  
Along life's pathway rough and narrow.

Thou thinkest "mine" the lot  
Of poverty and bitter weeping,  
Dear heart, thou knowest not  
How lovingly He holds thy keeping.

Up, up to realms of light,  
He leads thy feet, thro' self-denials,  
Morn cometh after night,  
A crown of life for aching trials.

And Heaven is endless rest,  
O, heart, be comforted with knowing  
Within that haven blest,  
Peace broods o'er streams of life o'erflowing.  
—Adalena Westney.

The Parsonage, Allendale, Nov. 1, 1897.

### DON'T GIVE UP.

Sorrow came to you yesterday and emptied your home. Your first impulse was to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle, and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer should your hands be folded. You must not linger even to indulge your grief. Sorrows are but incidents in life, and must not interrupt us. We must leave them behind while we press on to the things that are before.

Then God has so ordered, too, that in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But if we turn away from the gloom, and take up the tasks and duties to which God calls us, the light will come again, and we shall grow stronger.

### A BROOKLYN GIVER.

The founder of one of the large dry goods houses of Brooklyn, who has reached the ripe age of eighty-eight years, but is in good health, and is active in mission and Sunday school work, and especially interested in the Italian mission in his city, a few days ago related to one of the secretaries the following interesting incident. He said that when he was a young man he was working for \$300 a year in the leather house of Mr. Van Nostrand. The American Tract Society had only recently begun its work, and one day he saw an appeal for funds in its behalf. The next morning he was passing by its store at the corner of Nassau and Spruce streets, in

New York, with only five dollars in his pocket, and was seriously thinking the matter over whether he would go in and make a contribution. As he drew near the door he decided to give the entire amount to its work. He stepped in and handed the money to one of the officers. The next day Mr. Van Nostrand, his employer, sent for him, stating that they were pleased with his services and wished to add \$10 to his salary. The addition of one third to his income within 24 hours after he had given all he had to the noble work of the Tract Society, made a very strong impression upon his mind, and had much to do with his interest in missionary work throughout his life. He is a generous giver to all benevolent causes, and makes an annual offering to the Tract Society. He has found it good to "honour the Lord with his substance and the first fruits of all his increase."

### GOD'S FATHERLY DISCIPLINE.

Thousands of good people have often asked the question: "Does God send trouble?" That a vast amount of sickness and of sorrow are the direct result of human carelessness and of human disobedience of God's laws is unquestionable. The wages of sin are disease and death. But God's word also distinctly declares that our Heavenly Father does "afflict," does "chasten," does "correct," and sometimes "scourgeth" those whom He loves. "I know, O Lord, that Thy judgments are righteous and that Thou in faithfulness hast afflicted me"—or, in literal reading of the Hebrew—"hast made me suffer." So wrote the ancient psalmist. Turning to the New Testament, we read: "As many as I love I rebuke and chasten." Still more emphatically it is declared that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If anything be plainly taught in our Bibles, it is that God does often send trouble upon His own beloved children. Through all the centuries past this fact has been recognized in the prayers, the discourses, the conversations, and the experiences of the best men and women. A truly filial faith recognizes that our Heavenly Father's dealings with us are right.

Away back in the ancient times a sorely-afflicted patriarch exclaimed: "The Lord gave and the Lord hath taken away." These words, "taken away," are the exact, accurate translation of the Hebrew words, and approved by the learned Westminster revisers of the Old Testament. Job knew that God had a perfect right to take away; for God was the sovereign Possessor of every inch of those pasture fields, and of every sheep and ox in the herds, and of every child in that house whose "four corners" had been laid low by the hurricane. Job does not say that the Lord gave, and the Sabeans and Chaldeans and the tempest have swept it all away; his sagacious and sublime exclamation is: "The Lord hath taken away; and blessed be the name of the Lord!"—T. L. Cuyler, D.D.

### OUR LORD'S LAST WORDS.

The last command of a friend who has left us is commonly regarded with more than usual interest. Whatever else men forget, they remember this. It is connected with a moment sacred in their recollections. The last glimpse of the familiar form receding from their view, the vessel long watched amidst the distant haze, these or similar remembrances are linked to those words. Nay, sometimes they were the last uttered on earth. The words of the dying, oh, how we treasure them; how full they are to us of seeds of action; how deep we lay them in our hearts! And our dear Friend has been taken from us; not the Friend of one family, but of all the families of the earth; the Friend of man, He who loved

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us and gave Himself for us. We have in the Gospels four distinct testimonies that our Lord's parting words were a plain command to His Church to preach the Gospel among all nations, to make disciples of all nations, to preach repentance and remission of sins among all nations, to witness for Him unto the uttermost parts of the earth. This is the last sound of that Voice which spake as never man spake; this the utterance which yet vibrated in the air as He was borne upward, and which still speaks on in the ear of every one of His faithful followers: "Evangelize the world; rest not till all know Him." —H. Alford.

## A HARVEST SONG.

Behind the scythes a trodden path,  
Bind, bind the sheaves;  
Wide and wider grows the swath,  
Either side the bright corn heaves  
Billows of gold.

Trees a glory of bronze and red,  
Bind, bind the sheaves;  
Misty sunshine overhead,  
Thro' the chequer of thinning leaves  
The air is cold.

Breath of the coming frost is there,  
Bind, bind the sheaves;  
Vines that cling to the house grow bare,  
Swallows leave their nests in the eaves  
Empty and old.

Apple-globes, crimson and white,  
Bind, bind the sheaves;  
Winnowed grain, sunnily bright,  
(Glittering gold, that want relieves!)  
The wide bins hold.

Fill the flagon up to the brim,  
Bind, bind the sheaves;  
Until the foam runs over the rim,  
(It mellowed long where the spider weaves)  
In dusk and mold.

Fill, and drink the cider clear,  
Bind, bind the sheaves;  
Bid farewell to the passing year,  
Close the books with blotted leaves,  
Their tale is told.

## WORKING WITH GOD.

In one of his epistles St. Paul has a remarkable passage about working for God. He tells us that God and we are co-workers, and that we can do nothing without Him. This is true even in our common affairs. In a little shop on a back street a man makes a mariner's compass. It is taken on board a great ship, and by means of its trembling needle the vessel is guided over the sea unerringly to its destination. A man made the compass. Yes; a man and God. A man did the mechanical work, put the wonderful instrument together; but it was God who put into the magnet its mysterious power. This illustrates a common law. God and man are co-workers; and without God man can do nothing, while God's perfect work needs man's best.—J. R. Miller, D.D.

## LIFE'S LITTLE DAYS.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do

with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life the easier, and give us one of the blessed secrets of brave, true, holy living.

## GUIDANCE INTO ALL TRUTH.

We shall fail to estimate the full blessing of our Saviour's promise unless we bear in mind the ultimate meaning of His words—"He will guide you into all the truth." But the final truth is God Himself, the one great reality, the first and the last, the great I AM. As the truth He reveals Himself in Jesus Christ. The soul which is daily and truly surrendered to the guidance of the Holy Spirit, will daily be brought into closer fellowship with God Himself and Christ whom He has sent; day by day he will enter more deeply into the knowledge and love of God; day by day he will penetrate more fully into the mystery of the love which passeth knowledge, and day by day he will grow in the likeness of Jesus Christ, for the Holy Spirit will take the things of Christ, and will show them with all the irresistible attraction which they must have for every willing heart. To such a man all needs will be supplied and all desires fulfilled; for him the Apostle's prayer will be abundantly fulfilled. He will know the length and the breadth, and the depth, and the height, and the love of Christ, which passeth knowledge; he will be full in all the fulness of God.

## GOD REVEALS THE INFINITELY NEEDFUL.

Man is always demanding an infallible authority on all subjects; and he cannot have it. God has granted to him a lamp unto his feet, and a light unto his path, bright enough to guide him to eternal blessedness. He has caused a pillar of fire to shed its gleam through the midnight, which surrounds him and leads him through the wilderness. But as regards all else, except the guidance of his journey to the promised land, the pillar of fire avails not. The darkness is still darkness, and the wilderness is still the wilderness. Every Christian may learn from the Bible the sole knowledge which is infinitely needful. This is vouchsafed to him from above. For all other knowledge he is left to the exercise of his own intellect; nor has God ever supernaturally revealed any truth to which man could naturally attain.

## READY TO DEPART.

"Since it is possible thou mayest depart from life this very moment, regulate every act and thought accordingly. Do every act of thy life as if it were the last, laying aside all indifference and unreasonable temper and hypocrisy, all self-love. Every moment think steadfastly as a man; do that thou hast in hand with dignity, with affection, with freedom, with justice. If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, keeping thy spiritual part pure, as if thou shouldest

be bound to give it back immediately, if thou holdest to this expecting nothing, fearing nothing, but satisfied with thy present activity, according to nature and heroic truth in every word and sound that thou utterest, thou wilt live happily. He who lives a simple, modest, and contented life, turns not aside to the right nor to the left from the way that leads to the end of life—to which a man ought to come pure, tranquil, and ready to depart. Do not act as if thou wert going to live ten thousand years; death hangs over thee whilst thou livest. Whilst it is yet in thy power, live as a good man."

## THREE WORDS.

There are three lessons I would write—  
Three words as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

Have hope. Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but hath its morn.

Have faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know thou God rules the hosts of heaven,  
The inhabitants of earth.

Have love. And not alone for one,  
But man as man thy brother call,  
And scatter like the circling sun  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, faith and love—and thou shalt find  
Strength when life's surges rudest roll,  
Light when thou else wert blind.

## TO RECEIVE THE FULL BLESSING.

There is no surer way to receive the full sweetness and blessing of the Gospel than to carry it to some hungry soul. These full baskets teach us that in Christ's gift of Himself as the Bread of Life, there is ever more than at any given moment we can appropriate. The Christian's spiritual experiences have ever an element of infinity in them; and we feel that if we were able to take in more, there would be more for us to take. Other food cloy and does not satisfy, and leaves us starving. Christ satisfies and does not cloy, and we have always remaining, yet to be enjoyed, the boundless stores which neither eternity will age nor a universe feeding on them consume. The Christian's capacity of partaking of Christ grows with what it feeds on, and he alone is safe in believing that "to-morrow shall be as this day, and much more abundant."

## A CHILD'S SYMPATHY.

A child's eyes—those clear wells of undivided thought—what on earth can be more beautiful? Full of hope, love, and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender. The man who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower, without plucking it or knowing its value. A child cannot understand you, you think; speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return; it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are worthy or fit to attract the love which you seek, but its whole soul will incline to yours, and engraft itself, as it were, on the feeling which is your feeling for the hour.

## CANADIAN CHURCHMAN

[Nov. 11, 1897.]

## A LIFE OF LIBERTY.

Briars beset my every path,  
When call for patient care.  
There is a cross in every lot;  
An earnest need for prayer,  
But a lowly heart that leans on Thee  
Is happy everywhere.

In service which Thy love appoints  
There are no bonds for me;  
My secret heart is taught "the truth"  
That makes Thy children "free";  
A life of self-renouncing love  
Is a life of liberty.

## VICTORY THROUGH FAITH.

Christ is risen out of all ignominy, out of all failure. He proved that the righteous man is the strong man. This is the victory which overcometh the world, in the large and in the individual case, even our faith, which is so. He that overcometh the world is he that believeth that Jesus is the Son of God, and from that point of view, if that be a fact, if you believe in Him crucified and risen, crucified in meekness, but risen, living by the power of God, then, indeed, all His world will appear in your own hearts and in the world outside you. "Who shall separate me from the love of Christ? Shall tribulation, or persecution, or famine, or the sword? Nay, for in all these things we are more than conquerors through Him that loved us."—Canon Gore.

## HIGH MOMENTS.

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise, upon the eagle-wings of hope and prayer, into the heaven of heavens; when, caught up as it were into God's very presence, we see and hear things unspeakable. At such moments we live a lifetime, for emotions such as these annihilate all time; they crowd eternity into an hour, or stretch an hour into eternity. At such moments we are nearer to God; we seem to know Him and be known of Him; and, if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. But to see us then is impossible to man; it is possible only to Him whose hand should lead, whose right hand should guide us, even if we could take the wings of the morning and fly into the uttermost parts of the sea.

## IN THE SPIRIT.

"In the Spirit." A man is in the Spirit only as the Spirit of God is in the man. There is no God for us unless there be God in us. There is an actual presence of God everywhere; so much so that there is no atom of matter which could be or could act without Him. Were He to withdraw His presence and His energy all Nature would cease. There is, too, in every man a God who is the light of all our seeing and the life of all our thoughts; were He to withdraw His Spirit, Nature as reason in man would cease to live and to think. But there is this vast difference between the atom and the man; the atom has its being in God, but knows not the God in whom it has its being; man is so akin to the Divine that he can know the Divine in whom he is, and through whom He lives. Were all Nature one great conscious being, think you it would not feel concerning God? But the infinite multitude of men, is each a point where, while time is active, eternity is within. The man is conscious, or ought to be; the life he lives in the flesh he lives only as God lives within him and he for God. To be in the Spirit, therefore, is sim-

ply to have the Spirit possessed of God, and conscious of its possession. It is the inner that always makes the outer. We receive but what we give, and in our life alone does Nature live. "Ours is the wedding garment, ours the shroud." And so it is precisely in the measure that we have God within, that God is for us everywhere. We must be in the Spirit if there is to be any spiritual God for men.—Dr. Fairbairn.

## WHEN VISITING AN INVALID.

After recovering from a long and severe illness most invalids look forward gladly to receiving visits from their intimate relations and friends; an agreeable break in the monotony of sick-room life is created, and fresh interests and thoughts are opened up before the patient. When preparing to visit a sick friend, great pains should be taken with the toilette; there are people who appear to imagine that any dress will do for such a visit, but if they only knew the refreshment and pleasure the sight of a pretty, dainty toilette gives to an invalid, they would surely feel more than repaid for all their trouble. If a few flowers or a growing plant can be taken to the invalid, or a new book that may be read to her, it may brighten up a whole day for her, and it is marvellous to see how eagerly and gratefully such small, kindly attentions are appreciated by all invalids.

## SHINING.

"Let your light so shine before men that they may see—What? Your light? No, that might dazzle your eyes. Let it shine in such a way that they need never be blinded, but 'that they may see your good works,' simply the works, never your light, 'and glory your Father which is in heaven.'

A few months ago we were being guided through the Maine woods by the light of an ordinary lantern. In the hands of one of the men it was made to flash one moment full into our eyes, the next it left us in total darkness, which seemed the blacker because of the previous flash of light. Some people are doing religious work to-day in the same way. One moment the flash of their own personal brilliancy blinds you so that you can scarcely see anything for which to "glorify your Father which is in heaven," the next, you are in total darkness, groping your way among the discouragements.

In the Maine woods when the lantern was carried by an experienced and skilled hand, its light was never flashed into the eyes of those following it. It steadily illuminated, not us, but the way. It stopped for a moment to reveal a tangle of roots, over which one might climb easily when the light was upon it, or to point out an easier way, or steps that had been prepared down some steep and rocky part of our path, and for which we thanked God. The light was not put "under a bushel, but in a candlestick," where it might—reveal itself? No, but "giveth light unto all that are in the house."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Our wild and terrible guest, Trouble, brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gifts—cowardice, weakness, isolation, despair. If your trouble seems to have in it no other possibility of good, at least set yourself to bear it like a man. Let none of its weight come on other shoulders. Try to carry it so that none shall even see. Though your heart be sad within, let cheer go out from you to others. Meet them with a kindly presence, considerate words, hopeful acts.

## TO CURE CATARRH

Do not depend upon snuffs, inhalants, or other local applications. Catarrh is a constitutional disease, and can be successfully treated only by means of a constitutional remedy like Hood's Sarsaparilla, which thoroughly purifies the blood and removes the serofulous taints which cause catarrh. The great number of testimonials from those who have been cured of catarrh by Hood's Sarsaparilla prove the unequalled power of this medicine to conquer this disease. If troubled with Catarrh give Hood's Sarsaparilla a fair trial at once.

## HINTS TO HOUSEKEEPERS.

Savory Beef.—Three and a half pounds of beef chopped fine, six crackers, butter size of an egg, warmed, but not melted, three eggs, four tablespoons of cream, four teaspoons of suet, two of pepper. Mould and bake in a moderately heated oven.

Scallop of Mutton.—Cut cold mutton into small pieces, and put a layer of the meat into a dish, then add a layer of stewed tomatoes—canned tomatoes will do—then a layer of bread crumbs; sprinkle salt and pepper and a few bits of butter over this layer. Begin a new relay with a layer of meat, and repeat the former process until the dish is full, having the last layer of crumbs. Bake in a moderate oven for one-half hour.

Angel Cake.—One cup of the white of eggs, or whites of nine large eggs, one cup of powdered sugar, one rounding teaspoonful of cream of tartar, one cup of flour, flavouring almond or vanilla; the whites to be beaten to a stiff froth, add cream tartar, and beat, add sugar, sifted slowly, beating all the time; bake in a moderate oven, covered with a pan the first half hour, then another half hour without cover; bake in a mould with pipe in centre, turn over on a sieve, as soon as taken from the oven, in a few minutes you can remove the mould. Iced when cold.

Thin Rich Cookies.—One cup of butter, one cup of sugar, three eggs all beaten together to a cream, use just enough flour to mix and roll thin.

Peach Pudding.—Fill a pudding dish with whole peeled peaches, and pour over them two cups water. Cover closely, and bake until peaches are tender, then drain off the juice from the peaches, and let it stand until cool. Add to the juice one pint sweet milk, four well-beaten eggs, a small cup flour with one teaspoonful baking powder mixed in it, one cup sugar, one tablespoonful melted butter and a little salt. Beat well three or four minutes, and pour over peaches in dish. Bake until a rich brown, and serve with cream.

Apple Pudding.—Pare and slice tart apples—about a quart. Take two cups of dry bread crumbs, melt one tablespoonful of butter, and rub through them, then rub in a teaspoonful of powdered cinnamon and a small cup of granulated or brown sugar. Parboil the apples in very little water, lay them in pudding dish to cover the bottom, then a layer of bread crumbs, and so alternate. Place a few bits of butter on top. Bake about half an hour. It is delicious served with cream or plain, cold or hot.

Steamed Graham Pudding.—One cup graham flour, three-fourths cup molasses, one cup buttermilk, or sour milk (one cup sweet milk may be used, and two teaspoonsfuls of baking powder instead of soda), one well-beaten egg, one tablespoonful of soda sifted in one-half cup white flour. One cup chopped and stoned raisins, or one-half cup raisins, and one-half cup firm apples cut in dice. Pinch of salt. Steam two hours. Serve with sauce.

**Children's Department.****WHEN BEDTIME COMES TOO SOON**

The clocks don't know their A B C's,  
And so they cannot spell;  
But yet they count much more than I,  
And seem to count quite well.

But what good so much counting does,  
I'd really like to know?—  
Just sending people off to bed  
Before they want to go.

**THE SUPREME COMMAND.**

"Thou shalt love." That is the supreme command laid on all that lives. You must do it. It is your nature. You cannot beg off or refuse or escape. This is the one, the great commandment. All other obligations, duties, responsibilities, calls, are moral deductions from it. The moral code, the ten commandments, the strict limitations of the Mosaic covenant, all the infinite details of daily conduct, of special social order, of household claims, of family life, of behaviour, of courtesy, of cleanliness, of kindness, of justice, of honesty, of self-control, of passion, are but corollaries of this proposition. They carry out over the surface of human existence into all its manifold departments this single necessity, "Thou shalt love."

**THE BEAUTY OF HOLINESS.**

I wondered over again for the hundredth time what could be the principle which, in the wildest, most lawless, fantastically chaotic, apparently capricious, work of nature, always kept it beautiful. The beauty of holiness must be at the heart of it somehow, I thought. Because our God is so free from stain, so loving, so unselfish, so good, so altogether what He wants us to be, so holy, therefore all His works declare Him in beauty; His fingers can touch nothing but to mould it into loveliness; and even the play of His

**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.

**American Missionary****Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.**

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." **MRS. P. H. MOORE.** Remember

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier.

**Hood's Pills** are the only pills to take with Hood's Sarsaparilla.

elements is in grace and tenderness of form.

**OATARRH CURED FOR 25 CENTS.**

I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to sufferers.

Yours truly,  
Harry Stone,  
Rainham Centre, Ont.

**THE FIRST SNOW.**

Elsie had been standing at the nursery window watching the snow. It was the first time she had ever seen it. Last night, when she went to bed, the garden looked—oh, not like it did in the sweet summer time, but much as it always did in the winter, brown and bare, no flowers in the borders, and no leaves on the trees.

But this morning, oh! what a change.

'Miss Elsie,' said nurse, when she called her, 'wouldn't you like to see the snow?'

And then she wrapped a shawl round her, and carried her to the window.

'Oh, nurse, how pretty!' cried Elsie, in delight. 'I did not know that it was going to snow, did, you? How white it is! May I go out and walk upon it? Please make haste and dress me that I may go and ask mamma.'

Elsie could hardly eat her bread and milk, she was so intent upon the snow. Great was her joy afterwards when her mother said, as the day was fine she would take Elsie for a walk.

I dare say you have seen the snow many times, so you will smile at Elsie. But she was a very little girl and it was all new to her. It made her home look on a sudden like a bit of that fairy land which she had read about in her story books.

'Mamma,' she said, looking round at the wide, white waste, 'where are the daisies? I used to pick them over there; shan't I do so any more?'

'God takes care of the daisies, my child. They are not dead, only covered up by the soft white snow, just as you might lie in your little bed with a blanket over you.'

'Oh, I'm so glad God thinks about the daisies, mamma,' cried Elsie, as she bounded on; because then I'm quite sure he will not forget me.'

**A HELPLESS WOMAN.**

For Years a Rheumatic Cripple—Under the Healing Balm of South American Rheumatic Cure Suffering Vanishes—Through Faith in the Testimony of others she is to-day a well Woman.

• • •

"My daughter, Mrs. Gregory, had rheumatism so badly in her right hand and arm that they were rendered almost helpless for over a year. Noticing the testimony of persons who had been cured by South American Rheumatic Cure, I procured a bottle. She received almost instant relief, and when the bottle was used the trouble had completely left her. It is a great remedy, and we take pleasure in recommending it." —Neil Morrison, St. John N.B.

**A TRUE GENTLEMAN.**

Prince Albert was the man of all men who might be called in the true sense of the word a gentleman. And, what is more, he trained his children to follow his example, as the following story indicates:

One day Prince Albert and his son, the Prince of Wales, were riding across a toll-bridge.

The keeper respectfully saluted them on receiving his toll.

Prince Albert acknowledged the salute by touching his hat and bowing, but the Prince of Wales, boy-like, dashed on without noticing the bridge-keeper. He was called back in an authoritative manner by his father.

"My son," said the latter, "go back and return that man's salute."

Scott's Emulsion is Cod-liver Oil prepared as a food. At the same time, it is a blood maker, a nerve tonic and an up-builder. But principally it is a food for tired and weak digestions; for those who are not getting the fat they should from their ordinary food; for children whom nothing seems to nourish; for all who are fat-starved and thin.

It is pleasant to take; at least, it is not unpleasant. Children like it and ask for more.

Some druggists have a "just as good" kind. Isn't the kind all others try to equal good enough for you to buy?

Sorrow is sent to teach us sympathy.

**GET INSTANT RELIEF FROM PILES.**

This most irritating disease relieved in ten minutes by using Dr. Agnew's Ointment, and a cure in from three to six nights. Thousands testify of its goodness. Good for Eczema, Salt Rheum, and all skin diseases. If you are without faith, one application will convince. 35 cents.

Remember that, if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is goodness, not glory.

**Established 1760.**  
**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 manufacture. Their **Breakfast Cocoa** is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their **Premium No. 1 Chocolate** is the best plain chocolate in the market for family use. Their **German Sweet Chocolate** is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE & HOSPITAL CO. MANUFACTURERS

**SCIENCE AND DISCOVERY****Consumption can be Cured!**

(FROM THE GOLDEN RULE.)

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

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

"He considers it his professional duty—to devote his infallible cure to all afflicted.

"Chemistry and Science are daily astonishing the world with new wonders. It is no longer safe to say that anything may not be achieved. The researches and experiments of this great chemist, patiently carried on for years, have cul-

minated in results as beneficial to humanity as can be claimed for any modern genius or philosopher.

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

"The medical profession throughout America and Europe are nearly unanimous in the opinion that catarrhal affections and pulmonary troubles lead to consumption and consumption, uninterrupted, means speedy and certain death. No one having, or threatened with any dangerous disease, should hesitate a day. Simply write to the Canadian Laboratory, the T. A. Scroggs Chemical Co., Limited, 196 Adelaide Street West, Toronto, Canada, giving express and postage address, and the free medicine will be promptly sent. Every sufferer should take advantage of this most liberal proposition."

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

## REGIMENTAL PETS.

Collectors of cat and dog anecdotes might do worse than try their luck with regimental pets. In his "History of the Cold-stream Guards," just published by Messrs. Innes & Co., Colonel Ross narrates how the regiment's pet dog Toby amused himself and made the soldiers laugh by chasing the enemy's cannon balls that went rolling along the battlefield of the Alma. Man and dog they took the deadly sport as cheerily as if it were a game at cricket. At that same battle the Black Watch had a pet cat, christened, from its native land, Bulgarian Bell. After the fight began, Lieut-Colonel Wheatley asked where the cat was. You would have thought the gallant colonel must have had something more serious to occupy his mind. He must have been reassured when he saw Bell quietly watching the burly-burly (perhaps purring over the same) from her corner in a Forty-Two man's haversack. Says Mr. Archibald Forbes, in his "History of the Forty-Second" (Cassell), "the man who carried the cat and took care of it was exempted by the company from fatigue duties, his turn of carrying the company's kettles, and other drudgery." The Forty-Second cat, probably the only cat, says Mr. Forbes, that ever went into action, died at Balaclava. In the same book Mr. Forbes narrates the history of the two most famous pets of the Black Watch, the dog Pilcher and Donald the deer. Pilcher was a brick. He was "severely wounded" at Quatre Bras, but "would not quit the field." He was in action at Waterloo. He marched with his glorious regiment to Paris, curling up his tail, you may be sure, to the music of the pipes. We suppose Pilcher must have known a Forty-Second man at sight—from his tartan, his red teekle, his general get-up—if he did not know him personally. For if the regiment chanced to be dispersed in detachments on duty in the old country, Pilcher would visit them all in turn. Though he was often long absent on his tour, his friends never felt uneasy about him. They knew he was paying his visits, and that sooner or later he would return to his head-quarters. Donald, the deer, who first became known sixty years ago, always marched at the head of the regiment, "along-side of the Sergeant-Major." The Dublin folk knew him well, the roughs especially, when they crowded the Forty-Second guard party's line of march to and from the castle. A rush from Donald, head down, would have been as disagreeable as a bayonet charge; so the idlers kept out of his way. He had his likes and dislikes. He loved the Scots Greys, who gave him oats and litter to make his bed with. He disliked the Bays, who, succeeding the Greys, stopped his oats and straw. So Donald "declared war against all Bays, whenever and wherever they approached him, till at last a Bay trooper could scarcely venture to cross the Royal Square without looking round to make sure that Donald was out of the way." In an evil hour Donald first tasted whiskey and sherry. The habit grew upon him. Giving Donald liquor was declared punishable by fine. In the first forties the Black Watch, leaving Ireland for Corfu, were forced to part with Donald. "It was really an affecting spectacle to see poor Donald overthrown, tied with ropes by those he loved so well, and put into a cart to be carried off. His

eries were pitiful, and he actually shed tears as, indeed did some of his friends." Lord Bandon took charge of him, and put him into Bandon. But Donald "declined having any intercourse with either man or beast . . . he harboured in out-of-the-way places to which no one could approach." He fell into dangerous habits, and poor Donald had to be shot.

## SEVERE BRONCHITIS YIELDS PROMPTLY TO DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very materially. W. R. Alger,  
Insurance Agent, Halifax, N.S.

## HEAVEN IS HERE.

Christianity is for this life. It is for us now. Our business is to have heaven every day of this life, and to have heaven here. Don't be so foolish as to think that you can get along through this life and spend all of your time in getting ready for the next. If you go on this principle I am afraid you will have a poor reception when you get to heaven. Get your heaven now.

## PILE CURED WITHOUT THE USE OF KNIFE BY DR. CHASE.

I was troubled for years with Piles and tried everything I could buy, without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me. Jas. Stewart,  
Harness Maker, Woodville, Ont.

—Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

Yorkville Fire Station,  
Toronto, March 3rd, 1897.

Dear Sirs,—Having used Dr. Chase's Pills for Costiveness, I am very pleased to say that I consider them superior to any pill I ever used, as they have perfectly cured me of this trouble.

Thos. J. Wallace, Fireman.

—Only those who view earth from the threshold of heaven are able to derive from either riches or poverty their powers of spiritual helpfulness.

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Prices no higher than those of other houses.

Pattern book and price list sent on application.

Orders outside the city will have prompt attention.

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35 and 37 Buade Street, Quebec

## CASWELL CHARTS OF THE CHURCH CATECHISM

The demand for these useful helps in S. S. work keeps steadily on. The Rev. Louis G. Wood formerly of Toronto, now Washington, D. C., says: "I have used them for six years and have found them invaluable in my work." For sale by church booksellers in Boston, New York, Philadelphia, Detroit and Toronto. Letters addressed to Rev. Dr. Caswell, Meaford, Canada, will receive prompt attention. Circulars sent.

4  
leaf  
clovers

The very latest popular "fad" is the "Four-leaf Clover."

Natural leaves only are used, and being set in glass are imperishable. The demand in New York is so great that the Jewelry Manufacturers are paying 10c. for each clover.

We have it in charms, scarf pins and garter buckles, ranging in price from \$1.50 to \$6.50.

Ryrie Bros.

Cor. Yonge & Adelaide Sts.  
Toronto.

## CHURCH SOCIETIES

can make money by gathering used JUBILEE STAMPS. Two dollars a thousand paid for these stamps. For SALE—Fifty different stamps, 10c.; 15 Canada revenues, 10cts.; 14 Roman States, 15c.; 19 Heligoland, 25c.; 6 Sardinia, 5c.; 5 Newfoundland, 10c. WM. R. ADAMS, 7 Ann St., Toronto.

**MONUMENTAL**  
The old-established firm  
**F. B. GULLETT, Sculptor**  
for 21 years on Church St.  
Now 740-742 Yonge Street. Few doors south of Bloor street.

Freehold Loan & Savings Co.

## DIVIDEND NO. 76

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

The Transfer Books will be closed from the 16th to the 30th November, inclusive.  
By order of the Board.  
S. C. WOOD, Managing Director.  
Toronto, 27th October, 1897.

## A QUEER SENTENCE.

A lady had ordered a calf's head and an ox tongue. Her maid came into the room and said: "William Hughes says he has no head and that he has sold his tongue." There were friends with the mistress, who were greatly astonished by this announcement.

## THE GRIM REAPER

Sweeps down on young and old alike. The promising buds are nipped off almost as certainly as the fading blossom. Dr. Agnew's Cure for the Heart has stayed death's hands more times than you will count. Relieves in 3 minutes. Over 40 cases of sudden deaths from heart disease were noted in the daily papers in Canada during the past ten days. It seems incredible and proves the uncertainty of life where there is a tendency to heart weakness. Dr. Agnew's Cure for the Heart is never failing ready for heart disease. It acts like magic. Never fails to give relief in seemingly hopeless attacks in 30 minutes, and to cure permanently.

You cannot possibly be safe in using your Christian liberty to its utmost extent. Safety without self-denial is the safety of the child gambolling on the edge of the precipice, and of the moth fluttering in the ray of the candle.

## CATARRH IS A DISEASE

Which requires a constitutional remedy. It cannot be cured by local applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh because it eradicates from the blood the serofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

There is nothing so remote from vanity as true genius; it is almost as natural for those who are endowed with the highest power of the human mind to produce the miracles of art as for other men to breathe or move.

After serious illness, like typhoid fever, pneumonia, or the grip, Hood's Sarsaparilla has wonderful strength-giving power.

## "APPLES OR P'ARS?"

It costs something now and then to be courteous. Yet a gentleman will not hesitate to pay the price. Several years ago three young men, just graduated from college, went on a hunting tour through West Virginia, seeking sport and health. One day they stopped at a farmer's house to take dinner. They were cordially welcomed by the good man and his wife, whose table was bountifully spread. At the close of the meal a basket of apples and pears was placed on the table.

"Mr. Ames, will you take apples or p'ars?" asked the farmer's wife, addressing one of the young men.

The young man was perplexed. He wanted pears. "But," he said to himself, "if I say 'pears' I may mortify my hostess by seeming to correct her pronunciation! Should I say 'p'ars' the boys would laugh." "An apple, if you please," he answered, denying himself that he might be courteous.

A similar question was put to Mr. Childs, who also concluded to deny his appetite for the sake of courtesy, and

take an apple. Mr. Smith, the third student, had made up his mind that he would take a pear. When the lady asked, "Mr. Smith, will you take apples or p'ars?" he answered, as courteously as if addressing a duchess: "Thank you madam, I'll take p'ars."

Two beautiful pears were passed to him, somewhat to the chagrin of his companions. As they were leaving the house the kind-hearted matron gave to Ames and Childs several apples, but to Smith three or four pears. "Boys," said Ames, "I wouldn't have mortified the old lady for a basketful of pears."

## Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

"Nor I have said 'pears'" remarked Smith. "There's a time and place for everything, but the dinner table is not the place to correct your hostess' pronunciation"

## ST. AUGUSTINE WINE

\$1.50 PER GALLON

Direct Importer of HIGH GRADE FOREIGN WINES, &amp;c.

All goods guaranteed pure and genuine

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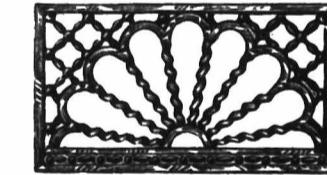
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The Elias Rogers Co.  
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## Coal and Wood.

To make Home Pretty and  
Attractive



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.

We make these in Moorish fret work, Japanese fret work, Scroll or Gville work, combinations of the different styles, and may be finished in any kind of wood desired.

For further particulars address OTTERVILLE MFG. CO., Limited, Otterville, Ont.

## The Success

of anything  
depends upon the  
publicity it receives

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

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"Good Cheer" Stoves and Ranges.  
evenly heated,  
perfectly ventilated,  
(aerated)  
Steel Plate Ovens  
bake and roast  
admirably  
and save fuel.  
Fully guaranteed.  
"Good Cheer" THE JAS. STEWART MFG. CO.  
WOOD COOK WITH LARGE STEEL OVEN.  
WOODSTOCK, ONT. LIMITED.

SEE THAT LINE  
It's the wash,  
out early, done  
quickly, cleanly,  
white.  
Pure Soap did it  
**SURPRISE SOAP**  
with power to clean with-  
out too hard rubbing, with-  
out injury to fabrics.  
**SURPRISE**  
is the name, don't forget it.

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1773 Ontario Street, MONTREAL

Headmaster, the Rev. Arthur French, B.A. Keble College, Oxford; 40 day boys, 5 boarders. Boys are thoroughly grounded and prepared for college or business. No pains are spared to secure progress and good tone. School re-opens September 9th. The Headmaster will be at home on and after September 6th to receive parents. For prospectus apply by letter to the Headmaster.

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FOR GIRLS.**

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

Apply for Calendar to MISS GRIER, Lady Principal.



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Modern Artistic MUSICAL EDUCATION

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School will re-open, D.V., Tuesday, Sept. 7th

**Trinity College School,**  
PORT HOPE,

Will re-open on Wednesday, Sept. 15th.

The School is now in its thirty-third year. The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Applications for admission, or further information, should be addressed to

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Open daily from 9:30 a.m. to 6:00 p.m., Saturdays 9 to 9:30.

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In Toronto—Books, Surplices, Cassocks from \$4.00; Clerical Bags, etc., at the Church Orphanage, 69 Baldwin Street.

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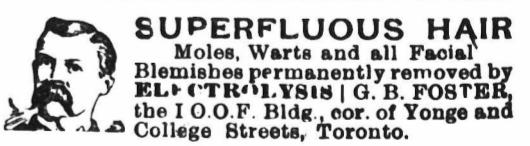
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