

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY NOV. 8, 1888.

[No. 45.]

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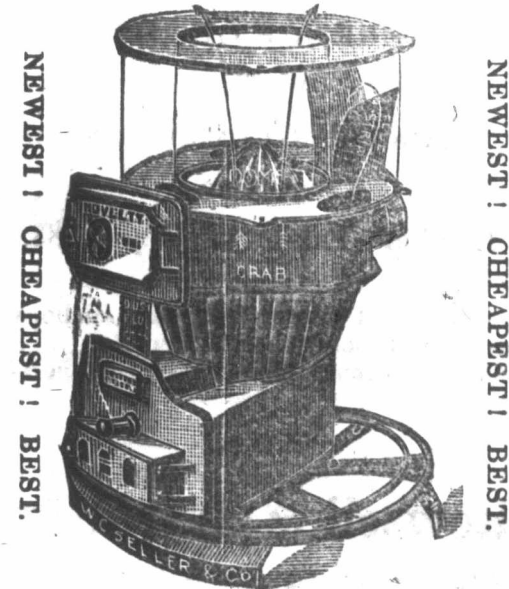
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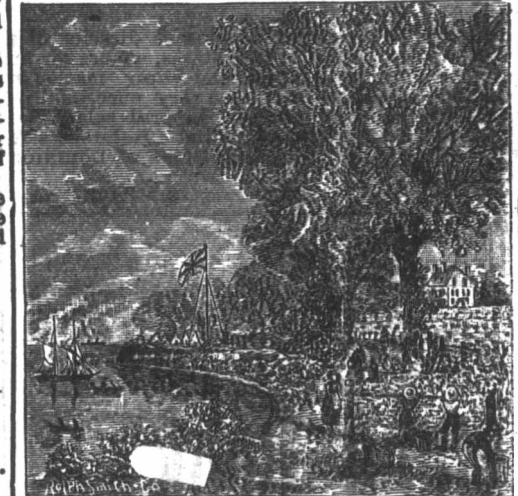
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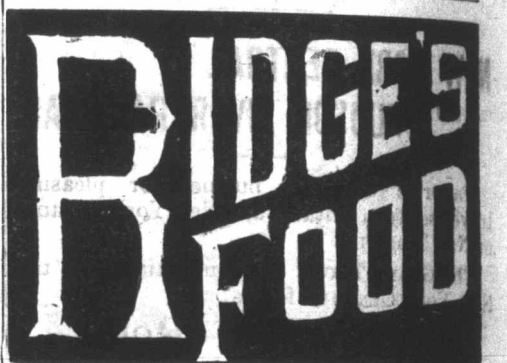
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[Nov. 8, 1888.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

SACRIFICE, THE LAW OF SUCCESS.—The eloquent Bishop of Ripon, preaching at a harvest festival, remarked that they were wont to say the prizes of life belonged to the few. If the world's population could be gathered together it would not be the multitude but only a few who would be crowned, and yet everybody desired that their life should not be obscure and commonplace. They all strove for the honours and crowns of life. There were indeed some who would steal, as it were, the decorations and glories of life without having paid the equivalent in the form of honest labour. But down in their hearts the better and nobler feeling was, "I fain would be crowned in life before I die. I fain would be among those who have contributed something to the welfare, happiness, and progress of the world. Any person can go through life achieving nothing, doing nothing, but I fain would so live that when I die the world should have been the better, the nobler, the purer for my having lived in it." Christ, in His mode of teaching, often said that

wisdom was nearer when they stooped than when they soared. It dwelt close by the door of everyone, and the wisdom to understand the true law of life's success might be found if they only walked into the fields and learned the lessons of the harvest. There was nothing new under the sun. Everything which came to them as having power, might and effectiveness, either as a thought principle, or law, was as old as the sun, and as everlasting as God's eternal hills. They might take their life and hug and preserve it, and do nothing with it; or they might take it and spend it, and live with all the force they could, sacrificing their interests, claims, and caprices. Those were the lives out of which the harvest would spring. Sacrifice was the law of success, and selfishness was the pathway to solitude. They could not get anything worth the winning for humanity except at the cost of the law of sacrifice. He directed attention to the spiritual region, where they had the Greatest Philanthropist, one Who was the True Corn of Wheat that fell into the ground and died. The Corn of Wheat fell into the ground and died and brought forth much fruit. The world now knew Christ. He might have abided alone in a distant country, hardly known when centuries had rolled by and obliterated the names of those insignificant kinglets who lived in different lands, but everywhere His name was known. Whereas every kingdom which had rested upon a desire of self indulgence had died, the kingdom of Christ, founded on the law of sacrifice, was alive to-day and would live for evermore.

A LESSON FOR CANADIAN CHURCHMEN.—When the School Board system in England was created in 1871, the opponents of Voluntary Schools reckoned on their speedy extinction, and many of their friends gave expression to gloomy predictions. It is encouraging to find, even from Mr. Chamberlain's unintentional panegyric the other day—that, thanks to the pluck and liberality of Churchfolk—the Voluntary Schools have more than held their own. In 1871 the accommodation in Denominational Schools was a little over 2,000,000; it is now 3,452,000, an increase of 70 per cent. The average attendance was then 1,281,000; it is now 2,187,000, an increase of above 75 per cent. The fees were then 539,000; they are now 1,229,000, an increase of 35 per cent. The voluntary subscriptions were then 487,000; they are now 742,000, an increase of 70 per cent. These figures show that, so far as Voluntary Schools from being 'extinguished,' they are more popular and more vigorous than ever. And yet the struggle has been carried on under specially severe conditions, for though some increase was given in Government grants to help the Voluntary Schools to maintain themselves against the rate-supported ones, yet the increased demands of the Education Department and the competition of adjacent Board Schools, have forced upon Voluntary managers an expenditure that has kept pace with the increase of grants. The cost of maintenance per child in Church Schools last year was, as shown by the Blue-books, about 14s. greater than in 1871. The marvel is that the parents of the two millions and a half of children who attend Voluntary Schools should go on quietly contributing School Board rates, from which they do not get back a penny for the education of their children.

## THE PRESBYTERIANS CLAIM APOSTOLIC SUCCESSION.

The Rock in a leading article says:—The concurrence of the Pan-Anglican and Pan-Presbyterian conferences is interesting. The coincidence of the two conferences is of course accidental, but there are in connection with the two bodies other interesting coincidences. In the first place these two Churches may lay claim to the same antiquity, both tracing their origin to the Apostolic days, and their historic continuity ever since, and both being able to look back to the Re-

formation as the fresh starting-point of their history. The more thoroughly loyal we are to Episcopacy as a system of Ecclesiastical government the more readily can we recognize good features in other systems. It is unnecessary for a Church of England paper to point out the antiquity of the Episcopalian branch of the Church, but it is not generally known among Episcopalians that Presbyterians can prove the historical continuity of their Orders. Presbyterian writers assert that the historical chain of Apostolic succession comes to modern Presbyterians through the noble army of martyrs belonging to the Albigensian Church, which never bowed the knee in acknowledgment of Papal supremacy. The chain of succession from Apostolic days to the present time, interesting as it may be, is, &c.

CHURCH ENERGY A TROUBLE TO DISSIDENT.—The Baptists seem to be very unhappy. At a meeting of their Yorkshire Association, Mr. Haslam, the President, complained that the clergy "were terribly in earnest, and were consequently more dangerous than they formerly were." "Such devotion as they now showed was sure to tell in their favour, whatever Nonconformists might think of it. They were getting hold of the middle classes and the poor." "In this the nineteenth century, essentially a scientific and restless age, the Church was gaining ground." No doubt it is a feeling of this sort that accounts for the tendency Dissent is showing to resort to the hustings, instead of the Bible, in its warfare against the Church. It seems only too clearly that its case cannot be maintained by Scriptural authority or right reason.

The human race is like a tree which the hand of death is continually shaking. The fruit that is ripe and mellow hourly falls down, but, at the same time, much unripe fruit drops from the rustling branches. God grant that we may be of the ripe fruit when He sends death to gather us in.

The majority of persons nowadays have too much work to do—"Too many irons in the fire." They desire to accomplish more work in a day than should be done in two days. The consequence is, there is perpetual hurry and commotion, and no rest for any one. Even the meals are hastily eaten, the time taken for them being begrudged and looked on as lost. On the other hand, what a delightful flavour is given to dinners by pleasant, lively chat at table. Though the meal should consist of but one course, and the variety of dishes to that be small, yet bright, merry talk is a spice that suits all dishes, pleases all tastes, and goes a long way towards making the plainest meal a delightful repast,—not exciting argument, or a lecture from one of the heads of the family which would blunt the appetite and depress the spirits, but light, airy talk, interspersed with jokes and amusing anecdotes.

Dr. Franklin says that his father always managed to have some instructive conversation going on between himself and the boys at the table, engaging their attention so entirely that after the meal was over they would remember the talk and not the dinner. There is health, too, in such a course; for cheerful talk promotes digestion. In fact, without pleasant feelings, eating is little more than an injury. The person who hurriedly eats his meals, with no good word for those about him, will have a great deal to be sorry for as time goes on.

—The faculty of saying the right thing at the right moment is a rare and precious gift. I saved my butler—don't look surprised that I have one—from a severe wiggling the other day. I caught him helping himself to a glass of my "84" port. "James, I'm surprised!" "So am I, sir," replied the rascal; "I thought you was out."

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tsburgh, Pa

## THE EVANGELICAL ALLIANCE.

THE recent gathering at Montreal of the Evangelical Alliance, although it resulted in the formation of a Canadian branch, calls for little comment, as the importance of the meeting in any aspect is of the slightest nature, save indirectly. That a number of Christian men enjoy meeting for the interchange of mutual sympathies and thoughts, is not, as some imagine, the sign of millennial dawn. Nor because certain nonconformists and Churchmen find pleasure in such a meeting, is it, as others fancy, a proof that the Church is about to be replaced by some other organisation which is to be constructed on such lines of Puritan narrowness as they fancy. The Evangelical Alliance we regard as testifying in spite of itself, and of its friends, against the very theory on which it is based, which is that the Church of Christ is an intangible, invisible body. Christian sentiment protests against this visionary theory, hence those who hold it are driven by their higher nature to seek a visible manifestation of unity which they deny to be a proper attribute of the Church of Christ. One cannot but think of the saying about broken cisterns. Why Churchmen should enter this makeshift Evangelical Alliance of human devising, when they already are members of that divine Evangelical Alliance, Christ's Body, the Church, is explainable by the common sight of men who are never so much at home as when they are absent from home. It is a domestic fact known to many parents that boys and girls who are a torment under the parental roof, being disobedient, querulous, dissatisfied, quarrelsome, are in the houses of those they visit, models of propriety and gentleness. Such children bring a great scandal upon their homes, as every one outside considers that their evil reputation in the house is not their fault, but that of their parents. The Church of England has this to contend with, she has sons who are never so happy as when making trouble at home, snarling at this brother snapping at another, sneering at their mother's authority, belittling her wisdom, disparaging her ways compared to her neighbour's, these are they who on the platform of an Evangelical Alliance are popular by reason of what are perversely called their "broad, catholic sympathies." The truth really being that their sympathies are so narrow that existence in the Catholic Church is for them a discomfort, just as some men are miserable in a vast city, and happy only when in the tiny circle of a village wherein they are somebody of note. For a christian to go outside the Church to get, or exhibit breadth of sympathy, is like a man leaving the prairies' open grandeur to seek expansion in a gully, or ravine, or as one who leaves the ocean to run his boat into a creek! The honor of being moved by "catholic sympathies," which the Evangelical Alliance claims, is a highly curious manifestation of perversity, for that society is a practical protest against the catholicity, and against the divine origin and life of the Catholic and Apostolic Church.

We, however, value highly the testimony unintentionally given by the Evangelical Alliance to the instinctive desire it manifests for the visible unity of the flock of Christ. We recognise with deepest satisfaction the unintentional protest of this body against the "little systems" favored by the great majority of its supporters. Nothing could be more emphatic as a condemnation of all the, so-called, "churches" of sectarianism, than the Evangelical Alliance which proclaims the utter insufficiency, and incapacity of any one of these churches to fill the position of the Catholic Church. The Evangelical Alliance has written upon every wall of the sects, "Tried in the balances and found wanting."

Towards individual members of these strange human substitutes for the Church, it is for us to cultivate the kindest feeling, but to give their fanciful organisations a wide berth. The first and last duty of a Churchman, so far as any society goes, is to cultivate home life in the Church, to bend all his energies to the honouring and strengthening that family—the Church, of which he is a member. It is a thousand fold nobler to be useful and faithful in the Church, though obscure, than popular on the platform of promiscuous alliances. But if any man feels that he must join an Evangelical Alliance, let him learn this elementary fact—that the only society worthy that name was founded by Christ Jesus, Who is its Head, and this society is known as "The Catholic and Apostolic Church," which is visibly manifest in the office and life of the Church of England.

## THE PRESS AND CHURCH DISPUTES.

THE daily papers have recently had scores of columns occupied with all the possible details of fact and fiction connected with certain Church disputes that reportorial industry or imagination could rake together. There are some affairs of this class that have public interest. But even these should not be treated as though every word and deed directly or indirectly associated therewith were suitable for publication. There are occasional disturbances of the harmonious relations that ought to obtain between clergymen in the same parish, these events are usually strictly private, so far as the public are concerned. To one of these incidents we now refer.

The daily papers have given great prominence to a misunderstanding that has arisen between the Rev. Alexander Sanson, M.A., of Trinity Church, commonly called "Little Trinity," and the Rev. John Gillespie who, for a short time, has been helping the rector as reader. Such affairs will arise, and it is highly desirable for all concerned, a much wider circle, we beg to say, than any one parish, that some amicable settlement should be sought for and arrived at without giving such matters publicity amongst those to whom a Church scandal is a sweet bit for the mouth. The public at large have no business whatever with a dispute between a rector and his assistant, the taste for prying into such matters is an intensely vulgar

one. We soon shall have a column in the daily papers for narratives of quarrels in the kitchen, or coach-house, between master or mistress and cook, or coachman. The conductors of the daily papers would serve public decency by repressing this morbid, coarse, base appetite for small scandal.

It is a miserable thing that we cannot take a daily paper into the family circle without the moral and social tone of young girls and boys being vitiated by gossipy details of personal scandals that are only up to the level of pot-house discussions. And one cannot but think that the everlasting laudation of Canada as the top and crown of cultured nations is a little bit high flown, when we find the press catering so vigorously for a taste that is usually and most justly associated with extreme illiteracy.

## THE CONVOCATION OF TRINITY COLLEGE.

WE sincerely congratulate the authorities of Trinity College on the great success which has attended the effort to revive Convocation, or rather, to place it on a broader basis. It is a great matter that they now number hundreds of new members and associates, who are thus brought to increase the funds of the College, as well as keep alive an interest in its work throughout the province. The evidence of this newly awakened interest was conspicuous in the first Convocation dinner held in the great hall of the College, which is now destined to take the place of the old St. Simon and St. Jude's dinner of the students.

We are happy to believe that the change has been made without giving pain to the undergraduates. It is for them, and for the fitting of them for their work, that the College assists, and it would be a very short-sighted policy which threw them into the background. This, we are glad to think, has not been done; the students are able to feel that they are no unimportant part of the whole, and so feeling they have cordially accepted the change, and have done their best, and successfully, to make the gathering pleasant and useful.

It is hardly possible to over-estimate the benefits which may result to the University of Trinity College, if the present undertaking should prove ultimately successful. By means of associations formed throughout the province, it will be possible to become better acquainted with the feelings, the convictions, and the wishes of our Church people in all parts. This is the first step.

The public meeting of Convocation, which was held on the afternoon of the 30th ult., was the next. By such means the opinions scattered throughout the country are brought into a focus and cleared of their crudeness and antiquity. It may be that very little is done of a tangible character at such meetings, and that there is a good deal of talking without much visible result. But even here there is gain. The meeting is able to discover how much is practicable of the suggestions which are brought forward by those who are not members of the Convocation; and the members of the Convocation are enabled to understand the feelings

of those who, but for such means of ventilating their sentiments, would be tempted to air them in the shape of unfavorable or even hostile criticism.

If we speak of the Convocation dinner as being the crowning success of the year's work, it is not certainly because of its material features, although it was a very excellent dinner. We speak rather of the moral effect of that which was, indeed, a splendid reunion. Perhaps the managers of the festival interpreted, in a sense, somewhat too narrow the principle that it was a dinner for members of Convocation; but this is a fault which may easily be remedied on future occasions. As it was, the success of the new enterprise was very remarkable.

Chancellor Allan, who has laboured with such purity and simplicity of purpose, and with such untiring devotion for the good of the University, might well be proud as he looked around upon the imposing assembly of governors, professors, graduates and students, forming a body of which no University need be ashamed. The speaking, too, as a whole, was first-rate, although, in some cases perhaps, a little lengthy. But the absolute harmony, unity, and enthusiasm which pervaded all the proceedings, amply compensated for this defect, if it was a defect. If ever divided counsels were found within the walls of Trinity, they have now disappeared; and every one seemed resolved to do his very best to promote its interests.

We had only one regret in connection with the meeting of Convocation on Tuesday afternoon, and the dinner in the evening. The Bishop of the diocese was conspicuous by his absence, and no apology or explanation was offered to the meeting. We are quite aware that this proceeded from no indifference on the part of the Bishop, who reckons his care for Trinity College among the first of his episcopal duties, nor did it proceed from any want of respect for the Bishop among the members of the College. There must have been some want of management somewhere. The Bishop is naturally the most prominent person at such a representative gathering in his diocese, and it would imply an absence of the consideration which is due to him, if his people could acquiesce in his non-appearance among them.

It is true, the Bishop of Niagara was there, kindly, gentle, and genial as ever, showing himself a true father of the flock of Christ, and it must have gratified his affectionate nature when the reference to his unflagging and unremitting interest in Trinity College was received with such enthusiastic cheers; but we are quite sure that good Bishop Hamilton has no wish to pose as Bishop of Toronto; and he simply stood, of necessity, in a vacant place.

Among the gratifying tokens of interest in the College was the presence of old students, some from a great distance, who were there to proclaim their willingness to give a helping hand in its work. Among these was Mr. James Henderson, whose name represents bountiful benefactions to the building and endowment funds; Mr. Worrell, of Toronto,

who is a model of a lay member of Convocation, and never allows his place on the University Board to be empty; Dr. Griffin, from Brantford, who, by his presence and counsels, gave evidence of a deep and intelligent interest in University work; and Dr. Bourinot, of Ottawa, whose genial presence and cultivated speech formed one of the most pleasant features of the festival.

We sincerely hope and believe that the anniversary may be a new starting point in the history of the Convocation and the University.

BOOK REVIEWS.

CHRISTIANITY AND CIVIL SOCIETY. By the late Rev. Dr. Harris, Bishop of Michigan; Thomas Whittaker, New York.

The sad death of Dr. Harris, while attending the Lambeth Conference, lends a solemn interest to this work, which enables us to realize how serious a blow to the Church, as far as human judgment can weigh such an event, is the taking off of so able a Bishop. The work consists of six lectures preached under conditions of the Bohlen trust, which is very similar in purpose to the "Bampton" at Oxford. The idea and intention of the lecturer was to demonstrate the superhuman elevation of the teaching of Jesus by showing how He not only rose high above the thoughts of His and preceding ages, but anticipated by inspiring the highest and wisest conceptions of the respective provinces of the State and the Church, which are only coming to be recognized by the clearest thinkers of this age. The lectures contain a masterly statement of the various theories held and governmental forms based thereon, that have swayed, and are yet in force, in the civilized world. There is an interesting exposure of the claim commonly made that the free institutions of the States are a legacy from the Puritans. Dr. Harris proves this to be a mistake, that in fact, the States owe incomparably more to Churchmen than to the Puritan dissidents. This is shown by Virginia, a Church of England colony, actually leading in the race and in the fight for freedom, and that it was not because of Puritanism, but in spite of it, that the liberties of America were achieved. The chapter on the development of American history is a highly valuable contribution to the apologetics of the Church, and the position, which is the motive of the book, is strongly fortified by the historic illustration given of the gradual rise of the influence of Christ's doctrine, touching the independent relations of Church and State. We are not prepared to accept all the conclusions of the lecturer, his remarks upon education seem to us to lack the vigorous tone of those in defence of the Church against its assailants. The good Bishop decidedly favours the religious education of the young, he rightly repudiates the foolish notion that the State is bound to educate children, but while pleading against secular training he puts the whole responsibility of religious education upon the family. This ignores the fact that the vast mass of the people are incapable of giving such a religious training as is essential to the well-being of the young, so that if the Church does not step in to feed the young of the flock, they must starve, that is, they will grow up secularized in mind and soul, and develop into practical heathens. We are thankful, however, for so emphatic a repudiation, in such a work, of the utterly unchristian notion that the State, composed of an agglomeration of Christians of all degrees and kinds, of non-Christians and of atheists, has the right to enforce a secular system of education, which cannot be agreeable to Christians who are alive to their duty and responsibilities. The chapter on charity is admirable in spirit and practical teaching. These Lectures ought to command a wide sale.

TESTIMONIES TO THE SUPERNATURAL. By the Rev. Dr. Snively; Thomas Whittaker, New York. In the space of 220 pages Dr. Snively has

secured room for twenty sermons by a style which, without boldness or sign of repression, or condensing, is graphic, clear, and often rich in fervour and poetic illustration. The book is charmingly printed, indeed in the art of book production, the Americans are distancing the English in clearness of type, accuracy, and in elegance of binding. But while Dr. Snively's work needs no such mere mechanical attractions, still the soul of a book is none the worse for having an attractive bodily presentment.

The preacher of these discourses seems to us to be a representative of that noble type of Churchmen which is the honor and the strength of the Church in the States. He is Evangelical without narrowness, or bigotry, and he is a Catholic without mysticism or superstition. Where, indeed, the one element ends or where the other begins, it is hard to define, yet they are both manifestly there, yet so harmoniously blended that, as in true music, they each conceal, reveal, and enrich each other. Dr. Snively's method is not to attack error, but to establish the truth and enforce its lessons, and press home its appeals to the conscience and heart. While he expresses the heartiest sympathy with all that is good or beautiful in the cultivated thought of to-day, he yet declares that "the whole system of Christianity claims to be a revelation from God, and if it be not this, it is a stupendous deception, its founder claimed to be the Son of God, in a sense in which no other man ever was the Son of God, and if He be not this, He must be the greatest impostor the world has ever known." (Sermon viii. The Covenant Promise.) We doubt not that these discourses, so brief, yet so complete, and so full of teaching, will find great favour for lay preaching, family reading, and as suggestive helps in sermon composition by the younger clergy.

THE CHURCH ECLECTIC, SEPTEMBER AND OCTOBER. Published by Young & Co., New York.

The labours of the Rev. Dr. Gibson, who is editor and proprietor of the *Eclectic* will, we trust, be well rewarded. This magazine deserves handsome support by Churchmen generally, as it brings them for a mere bagatelle of a subscription into contact with the choicest literary productions of the day that relate to the interests of the Church. We gave recently an admirable paper from the *Eclectic* by Dr. Wilson on Church Unity. In each of the numbers before us are articles by twenty-one writers, and extracts from as many newspapers, all culled with good judgment. The October issue has articles on English and Roman ideas of unity, Encyclical and Resolutions of the Lambeth Conference, Mohammedanism and Christianity, Cheyne on the Psalms, Memorial of a Southern Planter, Communion under both Kinds, Wood Carving, Religion and Politics in Ireland, The Power behind the Pope, &c., &c., &c., with an interesting collection of letters and news items. With such a bill of fare who will refuse to share the feast?

THE CHURCHMAN, OCTOBER. Elliott Stock, London. This magazine keeps well to the front. Although decidedly evangelical its tone is so pure, and free from the hard harshness too familiar to us here, that we would that the *Churchman* were as universally read by Canadian evangelicals, as it is appreciated by many who decline that or any other title of a school. The October number contains articles on Improvident Marriages of the Clergy, The Authorship of the Epistle to the Hebrews, Twenty Years of Church Defence (an exceedingly good paper), Jacob at Peniel, Bishop Wadsworth, Pauperism, &c., &c. All these are highly interesting, several very scholarly, and the whole magazine, as indeed is usual with the *Churchman*, is thoroughly worthy of its position, and name, and claims.

THE CHURCH QUARTERLY REVIEW, OCTOBER. Spottiswoode & Co., London.

With this issue comes a small pamphlet giving in condensed form a history of the *Review* since 1875, and appealing for extended support. We heartily wish this appeal may prove successful. In the words of the *Review* history we say, "It would be nothing short of a scandal and a disgrace to the Church of England if such a periodical were to be allowed to collapse for want of adequate support." This *Review* appears four times a year, two copies

make a volume, the subscription is £1 per year for these two volumes of more than one thousand pages in all. Any Churchman able to secure this Review, especially one who has a young family growing up who ought to be thoroughly educated in Church questions, who fails to place it in his library, certainly shows a sad lack of interest in literary, and of religious, and of educational affairs. Our School and Young Men's Association libraries ought to circulate the *Church Review*.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

**RICHMOND.**—On Sunday, 21st inst., in St. Ann's Church, the Rev. A. J. Balfour preached his farewell sermon to a large congregation, before leaving for his new parish of St. Peter's, Quebec. His text was from the 7th chapter 1st Sam: "Hitherto hath the Lord helped us," both minister and people being visibly affected while he made reference to the work done, and the friendships contracted during the seven years of his ministrations. "Whosoever I have preached the Gospel among you" he said, "I have endeavoured to present Christ as the Alpha and Omega thereof." In the evening, Mr. Balfour took occasion to refer to the coming of Mr. Hepburn, his successor, exhorting all to receive him as the ambassador of Christ, and to strengthen his hands for his new work. On Thursday, the 25th, one of the largest gatherings ever held in connection with St. Ann's Church, assembled in the school room to present their pastor with a farewell address, a tea being provided by the members of the congregation, and presided over by the ladies of the Guild. After an hour of friendly intercourse, the meeting was called to order by the Hon. Henry Aylmer, Rector's Churchwarden, who then proceeded to read the following address:—

Richmond, Oct. 25th 1888.

To the Rev. A. J. Balfour, Rector of St. Ann's Church.

DEAR SIR,—We, the undersigned members of St. Ann's congregation to whom you have ministered for the past seven years feel that we cannot allow you to go forth to your new field of labour, without expressing to you our appreciation of the work you have done amongst us, and our regret that it has come to an end. All of us, and more particularly those who have been united with you in various branches of Church work, know how sincere has been your interest in the welfare of our parish, and how diligently you have laboured to promote the same, in the face sometimes of serious difficulties, such as the great size of the parish, its constantly increasing needs, and last, though by no means least, the want of a parsonage, and the heavy loss, personal to yourself, that was occasioned by the Rectory fire. As a congregation we have, during the course of your ministrations, been called upon to meet considerable extra expense, in the building of a new Church, and other matters. Of these burdens you have willingly borne a share, and it was on account of your readiness to take the financial risk, that we were able to make the sittings free, and throw open our church to all who may wish to come. You will carry with you to your new sphere of labour, our heartiest good wishes, but while we trust that your work there may be both agreeable to yourself, and successful in the saving of souls, we yet should be glad to think that the ties that have bound you and us together will not easily be forgotten. We ask you to accept from us, a slight token of our esteem, in the form of the accompanying cheque (\$105 50) praying that all things may work together for good both to us and to you, through the overruling of a Divine Providence. We think we can in no better way bear testimony to the Gospel of Love that you have preached among us, than by an earnest effort to strengthen the hands of your successor. Assuring you that by the Grace of God, we will endeavour so to do. We subscribe ourselves your sincere friends, HENRY AJLMER, J. W. HARKOM, Churchwardens, and a long list of other names here followed. Following this address was another, which was read by J. W. Harkom, Esq., people's Churchwarden, on behalf of the Women's Guild and Auxiliary.

Richmond, 25th Oct., 1888.

To the Revd. A. J. Balfour, Ward'n of St. Ann's Guild, and of the local Branch of the Women's Auxiliary and the Board of Foreign and Domestic Missions:

DEAR MR. BALFOUR.—Now that you are about to sever your connection with this parish, we the undersigned members of the Women's Guild and Auxiliary,

offer you our grateful thanks for the hearty co-operation with which you have always helped us. Apart from your office of warden, you have spared neither time nor money to help us, you have laboured with your hands, and given us the benefit of your kind thoughts and experience. We are consequently deeply indebted to you, and owe to you a large share of our past success. It must be gratifying to you to know, that you are leaving the various Parochial organisations in such good order; the Guild doing its useful work in promoting sociability and kindly feeling among its members, and working off the debt and interest on the Church; the Auxiliary disseminating a missionary spirit in the parish, and helping a mission in Algoma. You have restored the parochial library, and been unceasing in your efforts to promote the harmony of all good works. We shall remember your efforts with gratitude; and we trust that in your next mission you will not have the trials to contend with that you have had with us. We beg your acceptance of this purse (\$33 50) as a small token of our esteem, and trust, that though our lives will henceforth run in different grooves, you will remember us, as we shall affectionately remember you. (Here following the signatures of members.)

In reply, Mr. Balfour, with evident emotion, thanked his people for their kindly sympathy, manifested throughout his ministry, but never so touchingly as on the present occasion. He believed, when first he accepted the charge of St. Peter's at the Bishop's request, that he was doing so under Divine guidance, and he still thought, notwithstanding the mutual regrets at parting, that all things would work together for the best. All present were then invited to unite with their pastor in a closing prayer, and the meeting was dismissed with the benediction.

**QUEBEC.—St. Matthew's.**—The chime of 8 bells, 41 inch Tenor note F, which were manufactured by the well known English firm of John Warner & Sons, London, arrived on the 18th inst., and it is expected that they will be rung the first time on All Saints' Day. The Ring includes Warner's improved chiming apparatus, chime hammers and ropes complete. The following is the size and weight of the bells:—

	wt.	qrs	lbs
41 inch, note F, weight	12	0	5
37 " " " G, "	9	1	10
34½ " " " A, "	7	0	21
32½ " " " B, "	6	3	9
31 " " " C, "	5	2	25
29 " " " D, "	4	3	20
28 " " " E, "	4	3	23
27 " " " F, "	4	2	27

A Guild of Bell Ringers, to be composed of communicants only and to number about 20 is being formed in the parish.

All Saints' Day, being annually observed in St. Matthew's parish as the anniversary of the Association of Lay Helpers, will this year be observed as follows, viz., 8 a.m. celebration of the Holy Eucharist and address; 10 30 a.m. Matins and address, and 7.30 p.m. Evensong and address. Immediately after the latter service a social gathering of Lay Helpers and their friends will be held in the Parish Room, and at the same time the half yearly distribution of prizes to the choir takes place.

**SHIGAWAKE.**—The Church of England mission here is now in charge of the Rev. Jos. W. Norwood, who came here from the Magdalen Islands some four weeks ago. He, with his family, are now comfortably settled in the Parsonage and find the charge, so far, most desirable. The ladies of the parish have organized a society called "The Daughters of Bethany," with Mrs. J. W. Norwood, as President, and Mrs. J. B. Travers, as Vice-President; Mrs. E. W. LeGallais, Secretary, and Mrs. Wm. Skene, jun., Treasurer. The object of the society is to endeavor to look after the general parish work and to promote sociability throughout the parish.

**Appointment.**—The Rev. James Hepburn, M.A., the devoted and able Missionary at Magog and Georgeville has been nominated by the Lord Bishop to the position of Rector of Richmond and Melbourne, and has been accepted by the Board Concurrence of that parish.

**Personal.**—The Rt. Rev. Dr. Willis, Lord Bishop of Honolulu, Mrs. Willis and sister Winifred, arrived from England by "Sardinian," on the 27th inst. and remained over here for several days. Rt. Rev. A. W. Sillatoo, Lord Bishop of New Westminster arrives by the "Parisian" about Nov. 2nd and will probably, as is his custom, remain over for a few days and preach in St. Matthew's, where his visits are always looked forward to with pleasure.

**St. Peter's.**—Sunday, Oct. 28th was the day appointed for the induction of the new Rector, Rev. A. J. Balfour, M.A., in succession to the Rev. M. M. Fothergill. The services on that day were as follows, viz., 1st, An early celebration of the Holy Eucharist at 8 o'clock when Mr. Balfour was present, and was largely attended. This service was intended to implore God's Blessing upon the ministry of the future pastor. 2nd, Matins at 10.30 a.m. 3rd, Evensong at 7 p.m. At this service the induction took place, and was conducted by the Very Rev. R. W. Norman, D.C.L., Dean of Quebec Cathedral, who was assisted by the Rev. Canon Richardson and Von Iffland, Revs. L. W. Williams, Rector St. Matthew's, and E. I. Rexford, Secretary of the Education Department. After the induction the Rector took the first part of the service, the Lessons were read by the Revs. L. W. Williams, M.A., and E. I. Rexford and the Rev. Canon Von Iffland concluded the prayers. The Dean preached the sermon from the text St. Luke ix, 2, 4. It was a very able and masterly sermon, and was attentively listened to by a large congregation. The musical portion of the service was rendered in a very able and attractive form. Miss Andrews, daughter of Judge Andrew, presided at the organ, and the solo in the anthem by Miss J. Martin was most charming and sweet. Next to the Cathedral and St. Matthew's this is the most prosperous church in the city, and no doubt under its new Rector, the same interest will be kept up in the parish.

#### MONTREAL.

**MONTREAL.—Festival of All Saints.**—A Christian Conference was held in this city during last week: In his address of welcome to the Delegates, Rev. Professor Shaw said:—We wish to realize the answer to the Saviour's prayer, "That they all may be one," accepting the interpretation of these divine words given by Dean Alford: "This unity has its true and only ground in faith in Christ through the word of God as delivered by the apostles, and is, therefore, no mere outward uniformity—nor can such uniformity produce it." These catholic utterances of this great scholar deserve to be enshrined both in the records and in the hearts of all members of this Alliance. Our motto is the words of Scripture rendered into Latin by St. Jerome in his cloister at Bethlehem 6 5000 years ago, *Unum corpus sumus in Christo*. At the same time catholicity of spirit, like every other subjective excellence, is to be valued only as it leads to practical beneficial results especially in the way of removing denominational friction and antagonisms. Brethren, from other shores, we may remind or inform you that in this direction probably more has been done in Canada than in any other country in Christendom. The various branches of Methodism in this country have been united and are now together in the van of Christian progress. The different Presbyterian churches are also united and represent one of the best types of intelligent and progressive Christianity in all the empire of Christ. These united bodies have again, in turn, been approached with the olive branch of union by a church which every intelligent Christian must regard with the greatest veneration and honor, the grand old Church of England. I believe in no country in the world is there more of the spirit of Christian union than in this Dominion. This may be partly owing to the fact that with a country almost as large as Europe, we have but a small population of five millions. The hearts of our patriotic youth are fired by the oft-repeated prediction that this vast Dominion shall tremble beneath the tread of coming millions. If these millions come, as come they must, we desire that they shall come to a country whose foundations are laid in Christian truth and temperance and righteousness, and to one free from the blight of narrow intolerance and bigotry. This auspicious Festival, chronicled, two years since, the inauguration of the Ministerial Association of Montreal, during which interval, much earnest work has been done of a practical, benevolent, and religious character. May the Montreal ministers merit more and more the memory of All Saints' Day!

The recent Conference brought out a practical point in relation to Sunday School work which Mr. Curtis touched upon in his paper referred to before, viz., the importance of initiating Normal Schools for training S. S. Teachers, and as to the difficulty named in the Dean's paper, possibly it might be overcome by disposing of the Collect and Catechism first, thus leaving the rest of the hour for the Bible lesson.

#### ONTARIO.

**PRESBOTT.**—The Rev. F. D. Woodcock has been appointed curate to the Rev. Mr. Lewin.

TORONTO.

Church of St. Augustine.—This handsome edifice will be opened on the 11th November, when sermons will be preached by the Bishop of the Diocese and the Rev. John Pearson. On the evening of the 16th there will be evensong and a sermon on "The character and influence of St. Augustine," by the Revd. Professor Clark, Trinity College. On the two following Sundays the preachers will be Rural Dean Langtry and the Bishop of Niagara. Holy Communion will be celebrated every Sunday at 8 a.m. and 11 a.m. The Rev. G. I. Taylor is much to be commended and congratulated upon having brought to completion this new church, which has cost over \$20,000.

Death of an eminent Canadian.—It is with feelings of deep regret we record the death of W. A. Foster, Q.C., who, after a brief illness, passed away at Toronto on the 1st November. The deceased at an early age displayed rare powers as a writer, and distinguished himself by an essay on the political position of Canada, which appeared in the Westminster Review. He was one of the founders of the Canada First party which, although ridiculed at its birth, has developed national aspirations and movements that will mould the future destiny of this Dominion. This country is Canada, and Canada will be the country of Canadians, native or settled, whatever filibusters, and political or commercial schemers may do or say. The deceased was one of the very small band of educated men who regard culture as a delight and a solace apart from its trade value for professional work. Hence the breadth and freshness of his mind, hence, too, the geniality of his manner towards those whose literary tastes and reading are not hampered or bent by either professional, or social, or political prejudices, or necessities. He was one of the rare men who could discuss the public affairs of this continent or Europe without betraying a belief that the political world is made up of the two parties that each cast their shoe over Canada. He was one of the few of his own profession who knew that the elevation of that calling does not arise from the mere license to practice law, but from its affording a noble sphere to those who have the requisite abilities to display their fitness for the vocation. The owl does not make a monk, nor a legal bag give honour to illiteracy and narrowness of mind and nature. Mr. Foster was on a rising wave, his indomitable industry, however, led him, we fear, to overwork his powers, and to neglect rest and recreation. Canada is poorer for his death, —alas! of how few can this be said!

Rev. W. E. Greene, for years assistant at St. James' Cathedral, who gave up the flourishing parish of Weston to undertake pioneer work among the outcasts in St. Louis, has returned to the diocese, and has accepted the rectory of Orillia, as successor to the venerable rector, Rev. Raral Dean Stewart, who retires on account of old age.

The Secretary-Treasurer of the Church Women's Mission Aid begs, thankfully, to acknowledge \$2 received through Rev. Mr. Morley, of Parry Sound, from a person who read "Missionary Work for Children" in the DOMINION CHURCHMAN.

Trinity Convocation.—The annual convocation service of Trinity was held in the College chapel. Among those present were the Lord Bishop of Niagara, the Dean of Trinity College, Canon Dumoulin, Hon. G. W. Allan, Chancellor of the University, Rev. Provost Body, the Professors, with a number of clergy and lay friends of the College.

The service was fully choral, rendered by the College choir. The first lesson was read by Rev. J. D. Cayley, M.A., rector of St. George's, and the second by Rev. Dr. Davies. Rev. H. Symonds, of the College, sang the service. The processional hymn was "Onward Christian Soldiers," and the recessional, "Through the Night of Doubt and Sorrow."

Rev. Dr. Carry preached the sermon, selecting as his text Colossians ii. 3, "In whom are hid the treasures of wisdom and knowledge." In the early part of his discourse he showed how Christ was the true source of all knowledge and power, as exemplified by the growth of scientific knowledge in Christian countries; and in the lives of men thoroughly Christian, such as Copernicus, Kepler, Barrow, Newton, Pascal and Clerk-Maxwell, all men honoured in the Church as well as in the world. In conclusion he said: "Need I tell you that the mission of this University in the province is to proclaim that Christ is not divided, that man is not divided, that wisdom and knowledge are not to be broken up or violently torn asunder into fragments called sacred and secular. Let me seriously remind you that it is our special obligation, sealed by our own choice as well as by His manifested will, to uphold, according to our ability,

those fruitful and sacred principles, to illustrate and enforce and secure them by our love and pursuit of all sound learning, not indeed making all knowledge an end so that it may be sacrificed to the graver interests of our personal life as well as of the Church and the world. This would be to fall into an idolatry as senseless and as sinful as that of the worship of money. My elder hearers will have long since learned that this no mean part of wisdom and knowledge to perceive that there are many subjects which we may and ought to be contentedly ignorant of; that a vain endeavour, after a sort of human omniscience is indicative of weakness rather than of strength, and is but a dissipation of those energies which should be concentrated upon special work which God has given us to do. The passion for knowledge per se is as much to be mortified as the passion for money per se—as the venerated teacher, Thomas A. Kempis, aphoristically says: "My son, in many things it behoves thee to be ignorant and to account thyself as dead upon earth." And, last of all, we cannot hope to compass a work of such worth and difficulty unless we make manifest before the world our proficiency in the sanctity of life. With an object so inspiring as that which assembles us to day, with motives so ennobling, with means so encouragingly adequate as are in our power, may we not confidently look forward to a great success? May we not expect to see kindled in the hearts of a widening circle a sacred enthusiasm for this inspired wisdom and knowledge, and may we not be allowed to regard it in a spirit of faithful anticipation this auspicious day as the precursor of an endless series of celebrations in which not the achievements of man, but the magnificence and glory of Christ, should be the theme of grateful and adoring recognition?

On the 30th October the general meeting of Convocation was held, at which there was a large attendance. The chancellor, Hon. G. W. Allan, D.C.L., occupied the chair, and among those present were the Lord Bishop of Niagara, Archdeacon Jones, Napanee; Archdeacon Lander, Ottawa; Rev. Dr. Baurinot, Ottawa; Rev. Dr. Carry, Port Perry; Canon Tremayne, Provost Body, Professors, Jones, Clarke and Roper, Rev. Dr. Davies, Rev. Dr. Garrett, Kingston; Rev. Dr. Griffin, Brantford; Revs. H. Symonds, J. S. Howard, H. O. Tremayne, H. Softley, C. E. Thomson, A. D. Broughall, R. J. Moore, F. Webster, G. H. Broughall, Port Hope; T. W. Patterson, D. J. Bogert, Belleville; Alfred Osborne, Gravenhurst; J. C. Davidson, Colborne; J. M. Sweeney, C. L. Inglis, C. P. Lee, Hamilton; A. Carswell, W. W. Bates, J. G. Lewis, J. Davidson, Uxbridge; J. Langtry, J. J. Taylor, W. H. Clarke, W. Caswell, Messrs. E. Henderson, G. F. Harman, J. A. Worrell, D. Lowe, T. H. Ince, James Henderson, Barlow Cumberland, Messrs. Cummings and Coxall, Colborne; A. K. C. Martin, Hamilton; W. Jones, N. T. Davidson, H. W. Church, Dickie Symonds, J. S. Broughall, H. J. Lake, D. R. C. Martin, W. P. Atkinson, G. A. Mackenzie.

The report of the Executive Committee was read by Mr. J. A. Worrell, in which the progress made by the organization was set forth, and recording that their suggestion to adopt an honor course for modern languages had been adopted. It was also stated that the attempt to lower the standard of legal education had been checked by the protests of Convocation.

The following officers were then elected: President ex-officio, the Chancellor; Chairman, Mr. J. A. Worrell; Clerk, Rev. H. Symonds. Committee (re-elected)—Rev. A. F. Mathieson, St. Thomas; Rev. K. L. Jones, Berryfield; Rev. Dr. Sheard and Messrs. N. T. Davidson, C. F. Ferguson and John Cartwright.

A discussion followed on the formation of local associations throughout the province.

Rev. J. Langtry said there was not enough being done to bring the claims of the University before the Church people in the country, in order that the sons of Churchmen might be brought into the University. Some steps ought to be taken to devise a scheme for getting clergy and others who were interested in the Church and its extension with a view to this end. He, therefore, had great pleasure in moving the following resolution: "That the Executive Committee be instructed to devise a scheme for bringing the claims of the University before the public of this country, and to take definite action to induce the sons of Churchmen to take their collegiate course here."

Dr. Griffin said the advantages of the University were not sufficiently known. In conversation with a prominent graduate from a sister University—a man of considerable experience—he (the graduate) had said that Trinity was well adapted to give a thorough education in the branches he took up.

Rev. F. Bogert, of Belleville, said the local association there had been very successful owing to the deputation which had visited the place last July. There was now a flourishing association and increased interest was taken in the work. It was important that the clergy should induce members of their churches to send their children to Trinity College. It was also important to impress upon members of the Church the duty of supporting their Church Univer-

sity. If only meetings were held and information given he was convinced our Church laity would come forward and do this.

After discussion the Bishop of Niagara, who was received with loud applause, moved the following resolution: "That the Executive Committee be requested to prepare annually a brief address setting forth the aims of Trinity University, its equipment for attaining those aims, and its claim upon the hearty and generous support of the members of the Church of England in the Province of Ontario, and that this address be sent to each clergyman with a respectful and earnest request from convocation that he would read it to his congregation on Trinity Sunday or some other Sunday which may be more convenient, and that he would afford them an opportunity of contributing or, at least, sending through the parish officers contributions to some one or more of the funds."

Archdeacon Lander seconded, and after a few remarks by Rev. N. T. Davidson and Rev. J. Davidson, Uxbridge, the resolution was unanimously passed.

WHITBY.—The anniversary of the opening of All Saint's Church for public worship about twenty years ago, was commemorated last week, All Saints' Day, by a special service in the morning, and the usual annual festival in the town hall at night. Besides a bountiful table and an interesting musical programme, the Rev. Prof. Roper, of Trinity College, Toronto, gave an address, and Mr. C. J. Agar, of the Ontario Bank, Pickering, recited.

SCARBORO'.—A very successful mission Sunday service, lasting all the vacation, and held in St. Margaret's Church, Scarborough, ended with Sunday last. It was conducted by a student of Trinity College, Mr. W. A. Burt, son of the Rev. F. Burt, incumbent of the parish; the Bishop having granted leave in June. For all the four months the attendance has been good, the average being over a hundred; whilst the largest congregation numbered 163. A gratifying feature of the assemblies was the presence of persons who had not attended Church for years; being unknown by face to the wardens of Christ Church, who act for St. Margaret's also. Christ Church choir attended regularly, and helped to make a hearty service. A Sunday School was also held in connection. On Sunday the officiating student was presented with a purse and complimentary address on his return to College; the feelings of congregation and officers being voiced by Mr. J. H. Cheape, people's warden, who remarked, "We are sorry to close the little church; so many attended on foot so constantly."

Church Restoration.—The first church built in Scarborough, in all probability nearly seventy years ago, was named St. Margaret's. When Christ Church was erected, forty-two years since, at a mile and a half distant, St. Margaret's fell into disuse, suffered from the elements, became dilapidated, and was used only as a mortuary chapel. Six years since some improvement was effected under a special committee, Messrs. James Humphrey and J. H. Richardson. Still matters were much delayed until the coming to the wardenship at Easter of Mr. J. H. Cheape, who inspired with a zeal for beauty and order, led the old committee to action, the result being a decent House of God with all proper conveniences of Divine worship. With the old committee as workers, Mr. Cheape has gathered and laid out \$321; cut down the old high-backed pews, put in a vestry, a chancel, a bell, and organ. The whole of the interior has been cleaned and painted, the outside also has received three coats of paint. The chancel is carpeted, and the holy table decently covered, chairs also provided, the desks renewed, a nice brass rod marks off the chancel, a lectern stands near the desk for the reader's use, the bell is also properly covered with a cote on the roof. Messrs. Humphrey, Richardson and Cheape next, with largeness of heart, resolved upon beautifying the sleeping places of the dead and the approaches thereto. A new carriage-drive was planned, cut out, and gravelled, at great trouble, from the High Road up to the church door. Outer and inner sets of gates were erected and painted; then the removal of all wooden and perishable fences round graves was resolved upon; next, all was trimmed, and by evergreens adorned; bringing in, at once, a taste for the planting of flowers on the graves. An extra sexton was also engaged for the season to keep everything in good order. The opening services last June were also most interesting; the Rev. Prof. Boys, with Rev. Herbert Symonds, preaching the sermons—the prayers being taken by Mr. W. A. Burt—the incumbent also arriving during the evening service. So being able to address a few special words of thanks to wardens, committee, and people who had so willingly given of their time, money, and substance for the renovation.

Rural Deanery of Durham and Victoria.—Scheme of missionary services, meetings and deputations, drawn up at a meeting held in Millbrook on Tuesday, Oct. 23rd:

Date.	Parish or mission.	Deputation.	Sunday service or meeting.
Nov. 25	Port Hope	Rural Dean Allen	S. S.
"	St. Mark's	"	"
"	St. John's	"	"
"	Cavan	Rev. Dr. O'Meara	S. S.
"	Christ Church,	"	"
"	St. Thomas'	"	"
"	8 p.m.	"	"
"	St. Thomas'	"	"
"	7 p.m.	"	"
Dec. 10	Perrytown	Rural Dean Allen	M.
		Rev. H. J. Hamilton	
		Rev. C. H. Marsh	
		Rev. H. J. Hamilton	
Jan. 7	Cavan	Rev. C. H. Marsh	M.
"	St. John's	"	"
"	Trinity	"	"
"	8	Rev. W. Farncomb	M.
"	Cartwright	"	"
"	9	"	"
"	Manvers	"	"
"	9	"	"
"	St. Alban's	"	"
"	10	"	"
"	St. Mary's	"	"
"	11	Revs. W. Farncomb and J. Creighton	M.
"	13	Rev. J. Creighton	S. S.
"	13	Rural Dean Allen	S.
"	Fenelon Falls	"	"
"	13	Rev. Dr. O'Meara	S.
"	Lindsay	"	"
"	13	"	"
"	Reaboro	"	"
"	14	Rural Dean Allen	M.
"	Dunsford	Revs. Dr. O'Meara and J. Creighton	M.
"	14	"	"
"	Lindsay	"	"
"	15	Rural Dean Allen and Rev. C. H. Marsh	M.
"	Cambray	"	"
"	16	"	"
"	Cameron	"	"
"	17	"	"
"	Rosedale	"	"
"	18	"	"
"	Cobocoonck	"	"
"	20	Rev. W. C. Allen	S.
"	Bowmanville	"	"
"	20	"	"
"	Newcastle	"	"
"	21	"	"
"	Orono	"	"

CASTLEMORE.—St. John's Church.—The twenty-first Sunday after Trinity, 1888, was to the English Church people of Toronto Gore truly a festival day; the new church, St. John's, erected during the summer, being on that day opened for Divine service. The first service of the day, 9.30 a.m., was a celebration of the Holy Eucharist, at which the Rev. Dr. Carry was the celebrant, the incumbent of the parish acting as deacon; twenty-seven communicated at this early hour. The Holy Eucharist was followed by morning prayer at 10.30, at 3 p.m. the litany was said and the sacrament of Baptism was administered, this service was followed by evening prayer at seven. The offertories of the day amounted to \$57.79, so large was the attendance at the afternoon and evening services that an extra service had to be held in the old church for the benefit of those who were unable to find room in the new building. The choir of St. John's was ably assisted by Mr. James Ludlow, and his choir from St. Mary's, Tullamore. In the same churchyard on that day there were six distinct services held, and five powerful sermons delivered, the clerical staff for the day consisted of Rev. John Carry, D.D., rector of Port Perry; Rev. W. F. Swallow, R.D., Caledon East; Rev. E. A. Oliver, B.A., Bolton, and the priest in charge of the parish, the Rev. G. B. Morley. The churchwardens being George Bland, Esq., and James Craven, Esq. The Building Committee consisted of George Hunter, Thos. St. John, Wm. Kersey, John Erwin and George Bland; the building will seat about 150, the exterior is very plain, but its bareness is very much relieved by two handsome carved wood crosses, which, at once, distinguishes it as a Church of Christ, and, therefore, cannot be mistaken for a public hall or schoolhouse. The interior of the building is neat and comfortable, the altar, of course, being the most prominent piece of furniture in the sanctuary, three steps leading up to it from the nave. It is adorned with a handsome frontal, beautifully embroidered by the Ladies' Guild, of Hamilton. Its surroundings are in keeping with the dignity of the sanctuary, the clergy chairs are of handsome carved wood, and cost over \$60, the lectern, prayer desk, and pulpit are also fine pieces of workmanship, all these resting upon a neat Brussels carpet makes the sanctuary look "amiable," and as one views it from the nave under the powerful light of the sanctuary lamp, they are forced to say with Canon Bright:

'Tis for Thee we bid the frontal  
Its embroidered wealth unfold;  
'Tis for Thee we deck the redos  
With the colours and the gold.

The chancel windows is of a neat design, the centre light consists of the Greek letters, I. N. S.; supported by the cross, emblematical of the text, "Jesus Christ and Him crucified;" in the centre of the side lights is the Greek Alpha and Omega, the meaning of which is found in Revelations, 1st chap., 2nd verse, "I am Alpha and Omega, the beginning and the ending, saith

the Lord, which is, and which was, and which is to come, the Almighty." Altogether the officials of the church are to be congratulated at the completion of their labours, and we can't express our own wishes in better language than the Psalmist, who said: "Peace be within thy walls, and plenteousness within thy palaces: for my brethren and companions sake, I will wish thee prosperity." The old building, which is soon to be taken down, is doubtless the oldest landmark in the Gore, there seems to exist no record of its opening, but so far as the writer has been able to learn, it is well nigh half a century old, by far the majority of those who took an active part in its erection are "at rest," those remaining "have to the border come." The following have been the rectors in their turn: Rev. G. S. J. Hill, M.A., 1843; Rev. Alexander Dixon, B.A., 1849; Rev. W. G. Tucker, M.A., 1850; Rev. J. Gilbert Armstrong, B.A., 1852; Rev. John Carry, B.D., 1858; Rev. I. Middleton, B.A., 1864; Rev. Wm. Grant, M.A., 1866; Rev. G. H. Broughall, B.A., 1886; Rev. G. B. Morley, 1887.

#### NIAGARA.

ST. CATHARINES.—A conference of the deanery of Lincoln and Welland was held Thursday at St. Thomas Church, in this city, from 11.30 a.m., to 1.30 p.m., and from 2 p.m. until 6 p.m., the Lord Bishop of Niagara in the chair; Rev. W. J. Armitage was elected secretary. The following were present: The Bishop of Niagara, Canons Arnold, Read, Bull and Houston; Revs. Dean Gribble, Robinson, Gardiner, E. M. Bland, J. B. Mead, F. C. Piper, W. J. Armitage, A. W. Macnab, R. S. Locke, M.A., P. L. Spencer, E. J. Fessenden, M.A., T. Motherwell, B.A., R. Corder, James Ardill and J. B. Bull, and the following lay-delegates: Judge Senkler, J. P. Merritt, Thomas Keyes, J. W. Wood, J. B. Smith, A. E. Durham, M. A. Ball, J. B. Stuart, R. A. Hutt, J. P. Brown, C. Donaldson, Joseph Reavely, Robert Stanley, L. H. Bessey, Wm. Russell, J. Geal Dixon and C. Briggs Hare.

The first subject taken up was the unoccupied places in the deanery, that is, places destitute of the ministry of the Church.

Several gentlemen, clerical and lay, spoke of the need of aggressive Church work in such places as St. David's, Virgil, and the district between Chippawa and Fort Erie, Ridgeway, Stevensville and Cook's Mills. It was also suggested that Sunday Schools be formed in as many new places as possible.

At this stage of the proceedings the following addresses were read by Canon Bull to the Lord Bishop of Niagara:

"The members of this special conference of clergy and laity of the counties of Lincoln and Welland, in the Diocese of Niagara, assembled at St. Thomas' Church, St. Catharines, avail themselves of their first meeting with Your Lordship to express their devout gratitude to Almighty God for Your Lordship's journeys to and from England, and that you are permitted by the same good Providence to resume your Episcopal work in this diocese with renewed energy of mind and body for the Church's temporal and spiritual welfare; and this Conference also desires to express their devout pleasure at hearing of Mrs. Hamilton's return to her home, after a long absence in search of health, with largely restored health and strength, and that she will be again enabled to participate in promoting the various Church works in the diocese. This Conference would add, prayerfully, that your Lordship, Mrs. Hamilton and family may be spared many years to continue a happy residence in this diocese, and to shed forth such light in their day and generation among men, that they seeing their good works may learn to glorify our Father in Heaven."

While reading the above address to his Lordship all the members of the Conference remained standing. His Lordship immediately replied in very happy terms.

In the afternoon session the state of the mission fund was first discussed. The appointment to Chippawa, Fort Erie, Bertie, Merriton, Homer, Grantham, Niagara-on-the-lake, Smithville, Beamsville, Stamford, Niagara Falls, South; St. Barnabas' (St. Catharines), Welland and Fonthill was raised, as the representatives of these parishes stated they could give more. The appointment to other places was left at the same figures with the exception of St. George's Church, St. Catharines, which was reduced \$60. It was stated that too much had been asked of them in the past.

The Lord Bishop, who occupied the chair in the afternoon, at this stage resigned it to Rev. E. M. Bland.

It was then moved and seconded that the hearty thanks of this special Conference be given to His Lordship the Bishop, for his patient and painstaking efforts to promote the Church's work in the counties of Lincoln and Welland, and that the thanks of this Conference be tendered to the Secretary for his

labours, also the rector and churchwardens of St. Thomas Church for the use of their suitable and spacious church, and the ladies of the three congregations—St. Barnabas, St. George and St. Thomas for the splendid luncheon prepared for the members of the Conference. The meeting then closed with the doxology.

BEAMSVILLE.—The twenty-first Sunday after Trinity, October 21st, was indeed a red-letter day in the history of this place; for on that day his lordship, the Bishop of Niagara, held the first confirmation service ever there celebrated. The town hall, where the Church of England congregation have worshipped since their organization last Easter, was densely packed, even standing room being almost unobtainable. The hall was also tastefully decorated. Pots of flowers stood upon the platform, and on the reading-desk, as also upon the substitute for an Altar which was appropriately vested in white. Two large vases were placed, one at each side of the platform. Wreaths of white snow-berries intertwined with sprays of red berries and green leaves, adorned the windows, and a cross of white snowberries and leaves was placed behind the Altar-table. At 3 p.m. Litany was said, followed by Holy Baptism, and some other services, and a powerful and eloquent sermon was preached by the indefatigable Mission Priest, Rev. F. C. Piper. At 7 p.m. his lordship, the Bishop of Niagara, preceded by Rev. T. Bates, perpetual Deacon, Rev. F. C. Piper, and Rev. Dr. Read, Rector of Grimsby entered the hall, all properly vested, and the Bishop carrying his pastoral staff. The hymn "Through the night of doubt and sorrow," having been heartily sung by the large congregation, shortened evensong was said by Rev. Dr. Read, Rev. Mr. Bate reading the lesson. After another hymn the confirmation service was begun and his Lordship delivered a most excellent and impressive address upon the beginning of the Christian life in Holy Baptism. After the laying on of hands followed another address upon the development of the Christian life. The offertory was then made, the benediction pronounced, and the hymn "Thine for ever God of Love," was sung as a recessional. On Monday morning, his lordship assisted by the Mission Priest, celebrated the Blessed Sacrament, at which not only all the newly-confirmed, but the older members to the number of forty were present as devout communicants. His Lordship gave another most excellent address, this time upon the Blessed Sacrament, at this service. In conclusion it may be remarked that all the services were, as is usual at Beamsville, impressive and hearty.

ARTHUR AND ALMA.—With hearts full of joy we record with deep gratitude to God the opening of the Church of Holy Trinity, at Alma, on the festival of St. Simon and St. Jude, by the Right Reverend Bishop Hamilton, assisted by the Revs. T. Smith, J. Morton, C. E. S. Radcliffe, and Mr. W. E. A. Lewis. The church standing upon rising ground can be seen from all sides as you approach the quiet, peaceful little village of Alma. It is a handsome gothic structure 55x28 feet, and stands upon a splendid stone basement. The church can seat two hundred, and reflects great credit upon the architect, Mr. Ritchie, of Mount Forest, and Mr. Hotel, of Clifford, the contractor. The nave is well lighted by four large chandeliers, and the chancel by two single lamps and two Rochester lamps. Matins was said at 9 a.m., Holy Communion at 10.30 a.m. the Bishop celebrated and preached, Litany at 3 p.m. with an excellent sermon by the Rev. Thos. Smith, of Elora. Evensong at 7 p.m. with a magnificent sermon by the Lord Bishop of Niagara. It is estimated that 400 were packed into the church at this service. Miss Nannie Green, organist of Grace Church, Arthur, presided with her usual ability at the organ, and the united choirs of Arthur and Alma, directed by Mr. W. E. A. Lewis, rendered the singing well. Sunday was a day the Alma people can never forget. Monday, October 29th, a Harvest Home Dinner was held in the basement of the new Church, and about 300 people sat down to dinner, which was splendidly served up by the Alma ladies. At eight o'clock an adjournment was made to the Church, when splendid speeches were delivered by the Rev. Rural Dean Belt, M.A., Harriston, the Rev. P. L. Spencer, of Thorold, the Rev. R. S. Radcliffe, of Mount Forest, and Mr. Cross, the Reeve of Peel. Sacred songs were sung by the choirs of Arthur and Alma, and good solos by Miss Carrie Lewis, Miss Green, and Mr. W. C. Orr, of Arthur. A vote of thanks moved by Mr. John Nesbitt, seconded by Mr. John Binn, was tendered the School Trustees at Alma for their kindness in permitting services to be held in the school house during the erection of the new Church. The Rev. P. L. Spencer, Rector of Thorold, was heartily thanked for his assistance in pushing on this good work. Total proceeds \$200. "Not unto us, O Lord not unto us, but unto Thy name give the praise." *Laus Deo.*



CHIPPAWA.—The very Reverend Dean Geddes has removed to Toronto, where he purposes spending the winter. His departure from Chippawa is felt with much regret.

NIAGARA FALLS.—Obituary.—Died suddenly at Niagara Falls, on Saturday morning, the 27th Oct. last, Mary, eldest daughter of Percy Purdon, Esq. To her care, her mother dying a few years ago had committed her three small children. To this duty she had faithfully devoted herself up to the hour of her death. Her death is regretted by a large circle of friends, and she leaves a blank in the household which cannot easily be filled.

St. CATHARINES.—St. Barnabas.—The Rev. A. W. Macnab has been suffering from severe cold and quinsy, and has taken a few days' rest and change at St. Matthew's Clergy house, Hamilton.

STAMFORD.—Obituary.—The death of Miss Jessie Russell, aged 22 years, after a brief illness, is deeply lamented. She was a devout and active member of St. John's Church.

DRUMMONDVILLE.—All Saints' Day was observed as usual. Administration office with sermon by the Rev. E. T. Fessenden at 10.30 a.m., and in the evening the congregation and friends met socially in the village hall.

ALGOMA.

The Bishop and his family reached Huntsville, Muskoka, on the 1st.

The Bishop has appointed the Rev. F. W. Greene, incumbent of St. Luke's, Sault Ste Marie, to succeed Rev. H. Beer as Rural Dean of Algoma. These offices are elective at the triennial diocesan conferences, but *ad interim* vacancies are filled by the Bishop.

The mission of Garden River was visited by the Bishop on the 21st. Not being able to secure the presence of any of the missionaries who understood Ogibbawa, he read the morning prayer himself in that tongue, and preached through an interpreter from 2 Peters iii. 18. After the service a meeting was held, at which the Indians showed very plainly how keenly they felt the want of a "black coat" in their midst, and reiterated their desire for the presence of "an old man who would stay with them," rather than of "a young one, who would marry and then go away." The main difficulty in finding a clergyman to minister to them lies, of course, in the language, but can the Church supply not a single elderly missionary who will respond to the pitiful appeal of these poor red men, and undertake the task for their sakes of acquiring even a partial knowledge of the language? Meanwhile, as a significant prophecy of what may justly be apprehended should the mission continue vacant, Methodism is on the *qui vive*, and by means of fresh paints, improved building, and social tea meetings, seeks to gather into its fold those whom the Church of England cares for!

The Bishop of Algoma begs to acknowledge, very gratefully, the receipt of the following: "A.F." New Brunswick, \$20; Rev. A. Osborne, Markham, \$15; Rev. J. E. Waldy, Claverton, England, 172 vols. of old standard writers, historical and theological, towards the formation of a diocesan library, and for the Bishop's own personal use, a complete copy of the "Speaker's Commentary." Also contributions of clothing, &c., already acknowledged to donors, from Christ Church, Forest; St. Michael's, Quebec; St. James', Kingston; St. James', Orillia; St. Peter's, Sherbrooke; Womans' Auxiliary, Ottawa; 20 minutes' Society, Ottawa; Niagara Working Party.

NEW WESTMINSTER.

The Bishop of this diocese, who has spent some months in England, being about to sail for his diocese by the "S.S. Parisian," on October 25th, his English Committee arranged to have special services and a *Conversazione* on Thursday, the 23rd. There was a special celebration at All Saints', Margaret St., on that day at 7 and 8 a.m. and at 10.30 a.m., when the Rt. Rev. Dr. Hills, Bishop of Columbia, was the preacher. Besides this there were special early celebrations in different parts of England on the same day. In the evening, a *Conversazione* was held in Prince's Hall, Piccadilly, which was largely attended. Addresses were given by the Bishop of Columbia, Sir Charles Tupper, Bart, G. C. M. G. C. B., Col. Sir Francis DeWinton, K. C. M. G., and others, besides

which there was a concert of vocal and instrumental music, in which some of the leading musicians of London took part. If there was sufficient time the Bishop of New Westminster intended to give a short lecture, illustrated with lantern views. Among the Stewards were Sir Fred Young and J. G. Colmer, Secretary to the High Commissioner of Canada. The Secretary and Council of the E. C. W. always did all in their power to make the affair a grand success. His Lordship and Mrs. Sillatoe are very popular in England, and their visits are always looked forward to with great pleasure.

SKETCH OF LESSON.

24TH SUNDAY AFTER TRINITY, NOV. 11TH, 1888.

David's Distrust.

Passage to be read.—1 Samuel xxvii. 1-12.

How delightful to see suffering and hardship borne bravely! How noble to bear suffering and trial patiently and without a murmur! [Illus.—Person ill for years, bed-ridden, painful disease, yet patient]. How ashamed we are when we compare our fretfulness at little things.

To-day we shall see David losing heart—losing hope—losing confidence.

I. *David's Distrust*.—Look at first sentence of verse 1. David's hope dying, his patience giving way. He distrusts God—how sinful. He was losing faith in God. See what he does. (vs. 2, 3).

He did not ask God for guidance—acted on his own responsibility. See what Achish does for him. (vs. 5, 6).

Why had David lost heart? When do we lose confidence in any one? When we find him trustworthy. God had never forsaken David, never broken his promise to him, but kept him, shielded him, helped him (xvii. 37, xviii. 12, xxiii. 27). Would a child be afraid that its father would forsake it in danger? Neither should David have feared; ought to have held fast by God. He afterwards learnt this lesson. (Ps. cxviii. 8).

II. *What it led to*.—One sin leads to another. So in David's case.

1. *It led him into deceit*. (Read vs. 8, 12). David went against Geshurites, Gezrites, and Amalekites, Israel's old enemies. Pretended he had been against Saul, telling Achish he had been "against the south of Judah." This was true as far as it went; those nations were on the south of Judah. David acted a lie. You may lie by telling only part of the truth. Remember Ananias, (Acts v).

2. *It led him into difficulties*. Another war between Achish and Saul. What must David do? Could not fight against his own people. God helped him. (See xxix. 3, 4).

Another difficulty. When they return to Ziklag, they find it in ruins, burnt. Amalekites had set it on fire, and carried off all women and children. (xxx. 1, 3). David and his men greatly distressed. See what David does in his distress. (v. 6).

God does not leave David. He enquires of the Lord. (v. 8) Read what follows. (vs. 11, 21.)

See from all this—

1. How one sin leads to another.

David's distrust of God led him to lying and deceit. [Illus.—A child disobedient or dishonest, tries to hide it—that lie leads to other lies.] If you are falling into sinful habit, stop! Ask God to help you to forgive the past, (Ezek. xviii. 30. Ask God's help daily. (Ps. cxix. 117).

2. Learn a lesson of patient trust in God.

A Christian soul trusting in God is like a river rolling peacefully on to the sea—calm, confident in God. Contrast Is. lvii. 20. God's servants have their trials and temptations. (Job xiv. 1; 1 Cor. x. 13). But in all you can lean on God's arm. (Job xiii. 15). [Illus.—The man who steers a boat looks not on the waves, but at compass or star.] So fix your eyes on God. [Heb. x. 35, 36; xii. 2; Rev. ii. 10.

"ONE FOOT IN THE GRAVE."

How often do we hear the above said of some poor pilgrim o'er life's thorny path, whose tottering step, pallid face, unnatural glitter of the eye and hacking cough, and its accompanying involuntary pressure of the hand over the lungs, the seat of the dread disease—consumption—that causes the remark? Too frequently, alas! and in the interests of such unfortunates this is penned, to assure them that their steps need tend no longer toward that narrow receptacle that awaits all—that is, until life's allotted space is covered—from any such cause, for the scientific researches of Dr. R. V. Pierce, resulting in the "Golden Medical Discovery," have wrested from Nature a remedy which never fails to cure this scourge of our race (which is really nothing more nor less than Scrophula of the Lungs,) if taken in time. Druggists sell it.

SOLWAY SANDS.

He lay in the same attitude, his hands to his head, and I began to think that he slept. The storm made the little manse crack and shake, and sometimes when it blew hardest a hollow shriek seemed to come from the wide brick chimney which rose through its centre over the open kitchen hearth. At intervals the tick of the black marble clock on the shelf near the stove was audible in the lull, as the gale swept away to rage over the shipless sea, and to beat, with vain fury, barren, uninhabited cliff and coast, and then pass onward to the forests far at the river heads. I was oppressed with a feeling of loneliness and a cold shiver which shook me reminded me to put more fuel on. There was no frugal admonition of the minister to check my hand now, and I piled on the dry logs till the flames roared up the narrow pipe. I was drowsy and the warmth and cozy rumble of the stove soothed me. I think I slept, for the open Bible falling from my lap made me to look up with a sudden start. The lounge on which the Rev. Mr. Blake had been reclining was empty. A gust of cold air at the same moment caused me to turn round toward the door of the sitting room; it was open. I rose to close it. The outer door was open also. As I proceeded to close it, I saw the dark figure of a man rushing down the slope toward the narrow strait that formed the harbor. He was waving his arms excitedly and brandishing one of the long gaffs or poles used by seal hunters in crossing field ice. I snatched my cap from the peg in the little hall and dashed after him. He was making for the ice of the harbor.

The harbor was formed by a low, long island that stretched east of our island for half a mile and broke the fierce strength of the Atlantic by its barrier of barren rock. A coat of ice had covered this quiet strip of water for most part of the winter; sometimes a fierce wind had broken it up; it had frequently been frozen again; at the present time the ice was weak, rotten and honeycombed by the fierce sun of a cloudless sky, and not infrequent rains of the Labrador spring.

A sharp cry for help came on the wind from the harbor, and in the dim starlight could be discovered mid-way between each shore a black object amid the scurf and crust of the ice. It was a man struggling for his life. Each time he raised himself by his arms on the edge of the hole into which he had fallen, the ice would give away and a shriek would ring out upon the night as he sank back again into the freezing water.

"I will save him yet, it is not too late Donald. I hear the snort of his horse—he is calling me by name. I am coming Johnny, one moment boy, and you will be safe."

I heard these words, uttered in breathless and disjointed gasps by the minister as he ran on with his feet unprotected even by the slippers which had fallen from them. The wind had carried away his bonnet, and his gray locks streamed wildly in the gale.

In a moment he had gained the ice. For a few steps he found a safe footing, but as he advanced, his feet would sink through the crust made brittle by the night frost, and at length as he made a more violent plunge, he fell full length and I saw him struggling to disentangle himself from the treacherous crust which had given away. The man to whose aid he had rushed had meanwhile grasped the long pole which the minister had flung upon the ice, and was saved.

In a moment I was by their side. I was not the only one who had witnessed the incident. Two fishermen, their long duck guns on their shoulders, on their way to Gunning Point, there to wait for the dawn, had seen us, and quick as thought had "run" down the wood-aled from the manse, and had drawn out the minister, drenched to the skin and with bleeding hands and feet, and had brought him stiff and unconscious back to the room from which he had started. We took off his wet half-frozen garments, and chafed his limbs. Then we wrapped him in fresh warm flannel and dressing-gown.

"I have saved him after all," were the first words he uttered on recovering consciousness. He stood upon his feet as he spoke with unexpected

urchwardens of St. their suitable and the three congrega. and St. Thomas for for the members of nen closed with the

irst Sunday after a red-letter day in hat day his lordship, a first confirmation he town hall, where ion have worshipped Easter, was densely almost unattainable. decorated. Pots of and on the reading, for an Altar which s. Two large vases e platform. Wreath l with sprays of red the windows, and a ves was placed be. Litany was said, some other services, ion was preached by Rev. F. C. Piper. of Niagara, preced- Deacon, Rev. F. C. of Grimsby entered the Bishop carrying through the night of heartily sung by the ansong was said by reading the lesson. tion service was be- most excellent and ining of the Chris- the laying on of on the development ory was then made, the hymn "Thine as a recessional. On isted by the Mission orament, at which but the older mem- present as devout gave another most the Blessed Sacra- tion it may be re- re, as is usual at y.

is full of joy we re- the opening of the on the festival of St. it Reverend Bishop Smith, J. Morton, E. A. Lewis. The d can be seen from iet, peaceful little ie gothic structure did stone basement, l, and reflects great ie, of Mount Forest, tractor. The nave andeliers, and the wo Rochester lamps. ly Communion at ad preached, Litany a by the Rev. Tho. .m. with a magnifi- of Niagara. It is into the church at rganist of Grace usual-ability at the Arthur and Alma, andered the singing as people can never a Harvest Home of the new Church, dinner, which was a ladies. At eight o the Church, when by the Rev. Rural v. P. L. Spencer, a, of Mount Forest, el. Sacred songs r and Alma, and iss Green, and Mr. thanks moved by . John Binns, was lms for their kind- held in the school ew Church. The rold, was heartily ing on this good of unto us, O Lord give the praise."

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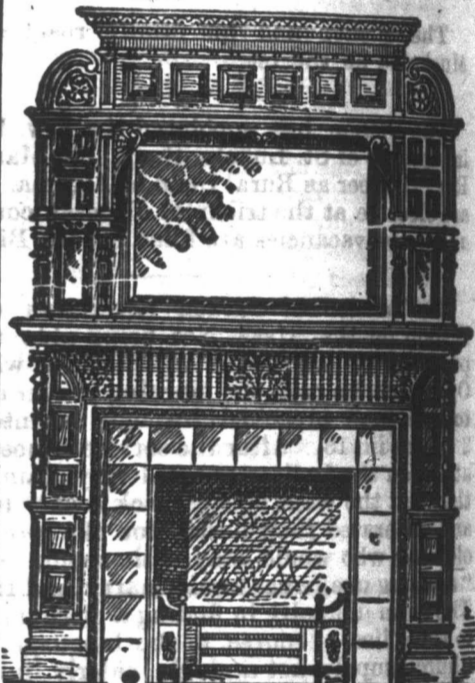
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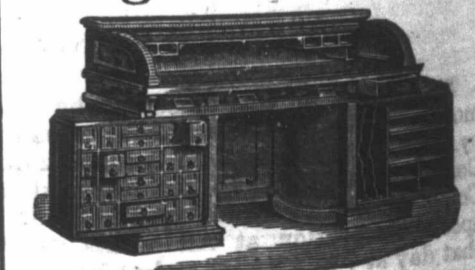


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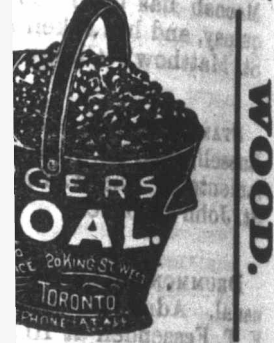
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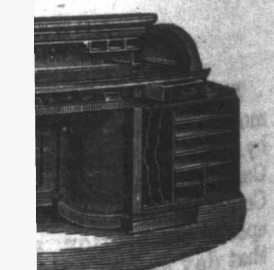
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strength and firmness, and walking to the window drew the curtains and raised the blinds. Then he sank on a chair and looked across the harbor. His eyes seemed vacant and glassy, yet fixed in a wild gaze from which nothing could distract them.

The ice had come in with a vengeance, and even under the starlight it was plainly visible. Such a jam I had never seen. Icebergs and ice islands of vast sizes and fantastic shape were strewn in wild confusion against the shore. They looked gray and spectral in the night, but it was easy to fancy that they formed a vast city of many buildings, of towers and arches and aqueducts. Far in the distance in the vapory mirage that doubles the outline of objects appeared a figure like the sphynx of the desert, while pyramid and minaret and Gothic tower and pinnacle rose in a hundred icy forms on every side.

I was left alone some hours with the minister, for those who had attended him were gone to learn the condition of the lad he had rescued, the English lad whose inexperience had led him to try a short cut to the point where the "companies" of spring ducks went by at dawn. Mr. Blake seemed to relapse into the condition in which weeks of low fever had left him.

"The tide is flowing over the sands, but the greedy bank that swallows horseman and footman is unsatisfied," he said. "Will she know that I, yes I, have saved him? Donald, is not this a bonny morning?"

A faint light, gray and dismal, had been stealing over the sky and sea, and had entered the room. The lamp burned yellow and dim. Along the horizon the expanse of heaven seemed like a shield whose rim was tinged by fire.

"Donald," said the sick man, and a strange light was in his eye, "I have had a ghastly dream—a terrible dream of sin and crime. I am waking now, and I know that it was only a dream, and not a real thing at all."

His cheeks flamed with fever, and at the same time his utterance was languid and faint. I did not answer a word.

"Yes! I shall again see the becks and thorpes of Cumberland, and watch the ebbing tide of the Solway, and visit old Caldron Leas, my father's house, though now in the hands of strangers. I shall walk again the streets of Carlisle with my brother by my side. The dreadful dream is gone forever; the curse she uttered against me was a fancy of the night. Maybe I shall see them hand in hand at the kirk door, and bless them myself at their wedding."

I could scarcely listen to him without tears. How merciful is God who sends the delusions of delirium to seal forgiveness by forgetfulness!

The sun rose up in his power and the level rays of crimson bathed the whole tract of icy height and flat, and kindled many a sharp peak and summit, and blazed on many a glistening ice wall, and flooded the street of the ice city, and flung long purple shadows from tower and pyramid and archway.

"Yes, the morning is come, and the dream is past. I feel, Donald, like a slave released. Read to me, Donald, from the Revelation of John."

I read for a long time, and some passages I read over and over again. Even while I read, the vision before his eyes seemed as bright as the vision that I read about. For as the day grew clearer and the sun rose free from clouds, the ice city assumed its native hue of dazzling marble. Here were broad areas of smooth crystal pavement overlooked by palaces, whose arches and colonnades seemed fretted by a finer chisel than ever worked in the blocks of Paros or Carrara. A thousand pinnacles of dazzling light cut deep into the azure sky, and gate-ways, battlements and frowning walls seemed to surround the whole. The shadows were blue and emerald, and the roofs of snow and fretted gold.

"And be yon the towers and roofs of bonny Carlisle, Donald?"

He turned uneasily in his seat. His breath came fainter, and he smiled as he uttered his last words on earth.

"No boy, you know better than that, 'tis not Carlisle, 'tis the City I have travelled all these

weary years to reach and never thought till now to enter." He paused—adding in a dying whisper: "The street of the city was pure gold, as it were transparent glass."

(Concluded.)

KIND WORDS.

"Kind words can never die." But if this were not equally true of unkind words our world would be far happier. Kind words are like the oil and the wine of the good Samaritan; unkind words are to the soul as nitric acid to iron. Most unkind words affect at least two souls—the one uttering them and the one hearing them. With the former rest their most withering and dwarfing effect. A thousand times better to be the one for whom harsh words were intended than the one uttering them. He who can restrain his anger and control his tongue under severe provocation is a hero. "You may tame the wild beast, or check the wildest conflagration in the American forests, but you can never arrest the progress of that cruel word which you uttered this morning."

UNCONSCIOUS INFLUENCES.

It is said that among the high Alps, at certain seasons, the traveller is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path.

And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady who was deeply impressed with the truth, and was ready, under conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellant shadow on the young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians.

FOR LADIES ONLY.

Ladies—why is it, that when your husband or your children are ill, you consult the best physician at once, care for them day and night, wear yourself out with sleepless watching, and never begrudge the heaviest doctor's bill, if only the dear ones are restored to health; while day after day, week after week, you endure that dull pain in your back—that terrible "dragging-down" sensation—and do absolutely nothing to effect a cure? In a few years you will be a hopeless invalid, and soon your broken-hearted husband and motherless children will follow you to the grave. Perhaps delicacy prevents you consulting a physician—but even this is not necessary. Poor sufferer, tell your husband how miserably you feel—perhaps you never did—and ask him to stop to-night and get you a bottle of Dr. Pierce's Favorite Prescription. It has cured thousands of women suffering from weakness and complaints peculiar to your sex.

HOME-WORN HOLINESS.

Holiness at home means habitual sweetness of temper and word. Not feigned or affected, but the pure, honest overflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules out all "bitterness, and wrath, and anger, and clamor, and railing with all malice" (Eph. 4; 31)

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but if "the heart be established with grace" the result will be patient endurance, without either sudden sourness of spirit or violent ebullitions of passion. The presence of these would but too surely prove the absence of that wisdom from above, and which is "first pure [the equivalent of holy], then peaceable, gentle, easy to be entreated," etc.

Holiness at home means a cheerful mingling of holy precept and example. To achieve the highest result for good upon the home circle these must never be separated, and, especially, must never be in conflict. Are there children in the home? Paul enjoins with reference to the children of all Christian parents: "Bring them up in the nurture and admonition of the Lord." This can only be done by wise union of right precept and example.

Dr. Sage's Catarrh Remedy cures when every other so-called remedy fails.

MORMONISM AMONG THE SCANDINAVIANS

The Scandinavian Mormon population of Utah is now estimated at 40,000; of these 28,000 are Danes, 6,000 are Swedes, and 6,000 Norwegians. The official statistics of the Mormons report that their converts in Denmark, Norway and Sweden during thirty-one years reached 182,766 persons. They began their beguilement of the Scandinavians in 1850, with four Mormon elders from Utah, and increased their missionaries until in 1881 sixty-one Mormon emissaries, from Utah, were at work in three countries named and in Finland and Iceland. There are not as many at present, as the government authorities are interfering with their operations in the cities, although they still carry them on in country places.

To stem the tide of Scandinavian Mormon converts from the Old World, the Rev. W. W. Montgomery, the superintendent of the Scandinavian department of the work of the American Home Missionary Society, has written an article entitled "Mormonism Unmasked," proofs of which he has sent to all the Scandinavian newspapers in the United States, Denmark, Sweden, Norway, Finland and Iceland, being nearly 1,000 newspapers.

Mrs. Botida Persson Moore, a Swedish lady who has resided in the United States for some years, and has translated "Ben Hur" into Swedish, gives in the Home Missionary the following illustrations of the baleful influence of Mormon emissaries in her native country: "Among the many bright memories that cluster about my early home-life, are two pictures, of the somberest colors, and the deepest shadows. And, whenever my thoughts revert to those happy days, these pictures stand out, in bold relief, and challenge my attention. If you will go with me, for a few moments, I will show you these pictures."

"Having reached the little city of Cimbrishman, on the southern coast of Sweden, where the waves of the Baltic soothingly caress the shores, or break against the rocks, we will seek one of its homes. On entering it, we see there every sign of refinement and culture. On being admitted to the family circle, we find that love, honor and purity govern that household. It is what we would call a happy home. Into this home a stranger gains admittance, and even wins the confidence of the family; and we need not wonder at it, for he appears like an angel of light; but, behind the mask of religion is disguised an emissary of the evil one, who concentrates all his efforts and skill on the flower of the family, a young lady of twenty years. She is very beautiful. Our poet, Tegner, would say of her, she was fair as a 'morgon-rodnad,'—which means 'fair as the blush of dawn'; and this sly intruder does not cease to ply his wily arts till he has made her his victim. Never shall I forget the morning she rushed into our school-room to say 'Good-by' to our teacher, exclaiming, 'I am going to Utah!—I am going to Utah!' Never did she look more fair, in her innocence and joy, completely infatuated, as she was, with the new teachings of the stranger. And the parents, equally ignorant of the falseness of these teachings, felt it their duty to let their daughter go where such a glorious future awaited their child. Have you ever felt the loneliness, the heart-ache, the anxiety, when a child that has been the joy of your home, has left you? If you have, then you can sympathize with these parents. But to what shall we compare their sorrow, when this child, transplanted from that atmosphere of love, purity, and innocence, to one that is nauseating with the corruption of the place, where there is no way of

escape for her, in very desperation, becomes wholly abandoned, without self-respect, with no faith in either God or man, utterly hopeless, a ruined life, a lost soul, behind her a blighted home! I will leave that picture, with only *this* thought: What would you or I do, if such a one should happen to be *our* child?

"We will not look for the other picture in the city, but will betake ourselves to a sparsely-settled country district, and stop at a small cottage; it is a very small one, indeed, but upon entering it, we see at once, that the inmates are thrifty and cleanly. The family consists of an invalid mother and her two daughters. Karin, the older of the two, is now eighteen, the very picture of health, and goodness, and contentment. She is the right arm of that household, its main dependence. During the winter, she spins the flax for some neighbor; and during the summer, she weaves it into cloth, and takes an honest pride in both the quantity and the quality of her handiwork. The younger sister devotes herself to their invalid mother and household duties, while that mother is priestess in the family; and I doubt if you could find, in the most Gospel-favored community with its prayer-meetings, its 'Y. P. S. C. E.,' its Sunday-school and Bible-classes, a family of three more thoroughly settled in the doctrines of the Bible, more deeply grounded in the Christian faith, more obedient to the will of God, as they read His Holy Word. Their days are spent in quiet contentment and implicit confidence in God. Into this family also a stranger intrudes, if not the same one that we saw in the city, a servant of the same master. This unsophisticated family feels itself honored by being sought out, in their secluded home, by one of God's own chosen ones, as he sanctimoniously claims to be; and they listen eagerly to his teachings, which he confirms with many proof-texts from the Bible. And when the fond mother seems to shrink from the thought of any one leaving home, in order to serve God in a foreign land, then he brings to bear the familiar passage: 'Every one that hath forsaken father or mother, for My Name's sake shall receive an hundred-fold, and inherit eternal life.' Having aimed at and overcome the mother's conscientious scruples, he has gained his point. It only remains now to entrap Karin, whom he has selected as his prey; and this is easily done, by holding before her such glowing prospects and fair promises as none but the father of lies can invent; and when he assures Karin that she will be able to support mother and sister much more easily, that she can soon send for them to come to her, that she is only going to prepare the way for *them*, he has captured his fair victim. The mother stills her heart's anguish with the thought of her child's welfare: 'Karin has had to work so hard, to earn their bread; now she will have an easier lot.' And at last, with many promises and reassurances between mother and daughter, the last farewell is spoken, and Karin, brave, pure and true, is on her way to Utah.

"Lead-footed the days and nights pass by, in that lowly cottage. We will not try to look into the mother's heart. At last comes the day when they expect a letter, but it does not come; mother and sister find ready excuses for Karin; not a thought of blame for *her* enters their minds. The weeks merge into months, the months become many; but, even then, confidence in Karin is still unshaken as the hills about them. The Christmas-tide is approaching—that time so sacred to the Swedes; surely Karin will remember them then, and the frail mother, whose strength has failed greatly since her daughter's departure, summoning all her energy to quiet the tempestuous emotions of her heart, bravely awaits the Christmas-tide. The day arrives, but it brings no word from Karin. The strain is too great, the mother's heart breaks, and her spirit is set free.

"Now, let us see why Karin did not write to those who were so dear to her. Arriving in Utah, she was exhibited, with a number of other women, and, being young and comely, she was at once selected by one of the leading saints, who had grown gray in iniquity and crime. On being informed that this vile, repulsive creature was to be

her husband, she could not believe it possible; but when she was compelled to face the awful fact, she at first pleaded against it as for her life. This proving to be of no avail, she rebelled against and fought the monster; when they found that she would not yield herself a ready victim to their practices, they tried every persuasive art to win her over to their faith; and when they failed in that, then they resorted to cruel punishment and threats, but our noble Karin did not yield. At last, after two weeks of disappointment and despair, reason forsook her, and one morning she was observed casting herself into a lake, whose cold waves quickly shielded her from her tormentors. No doubt the saints were glad that she had taken herself out of the way, relieving them of further trouble with so incorrigible a person. No wonder the mother waited, in vain, for news.

"Now, friends, do you ask who these strangers were that caused such a destruction of hopes, lives, and souls? They were Mormon missionaries, who could show you certificates to the fact that they had permission to go wherever they chose and spread the pernicious influence of Mormonism far and wide. I think I hear some one say: 'But *that* happened so long ago it is an old story.' What I have told you happened about eighteen years ago. *It has happened every year since then; it happens to-day.*"

#### THE PRICE OF A FEATHER.

It was only a little feather!  
But it looked so nice and bright,  
As it lay in the fine shop-window  
All under the flaring light,  
That of all the things around it  
Young Fanny had fixed on that—  
A sweet little crimson feather,  
To put in her winter hat.

And the price, it was so tempting!  
A shilling was all, she knew,  
And yet the shillings this winter  
Were hard to earn, and few.  
But she often stopped at the window,  
And counted her pence once more,  
Till at last she had got the dozen,  
And came to the big shop door.

Now close to the very entrance,  
As the rain swept down the street,  
A ragged and shivering beggar  
Was standing with weary feet;  
And she looked with silent anguish  
At the people hurrying by—  
She was helpless, friendless, homeless,  
There under the bitter sky.

And never a word was uttered,  
Yet somehow Fanny soon guessed  
The story of want and suffering  
The hollow eyes confessed.  
And the feather lay unheeded  
All under the brilliant light,  
For Fanny had spent her money  
On something else that night.

Only the price of a feather!  
'Twas little enough, to be sure;  
But it fed a hungry beggar,  
And helped her with hope once more.  
And I know, when the mighty angel  
The deeds of the day had told,  
The story of Fanny's shilling  
Was written in words of gold.  
—F. L. Henderson.

#### NEGLECT OF HOLY COMMUNION.

There are many who do believe in Christ as their God and Saviour, and who pray and try earnestly to live a godly, righteous, and sober life, who pray daily, and are regular churchgoers, yet they never come where their Saviour calls them, but turn away Sunday after Sunday, from His great sacrament of Love and seem to feel no shame, no sorrow, at doing so! That is what I cannot understand. I can quite understand those who do not care for Christ and who live in wilful sin keeping away. I would not urge them to come, for our Saviour charged us not to cast pearls before swine nor to give that which is holy unto dogs. But I cannot understand why so many honest christian people, believing that christian creed, and, to some

extent though imperfectly, living a life of christian principle, come regularly to church, and yet just as regularly turn away from holy communion. What do they come to church for? Do they come to worship? Then why walk out just as the greatest act of christian worship is going to begin? Our blessed Lord did not institute morning and evening prayer and litany. They are very good and right, but our Lord did not institute them. He did institute the sacrament of holy communion. That is the one only christian service which our Lord Himself instituted. And yet that is just the one they neglect and avoid! Do they come to church to hear sermons? Well, what is the good of preaching if it does not lead to sacraments? One object of preaching is to lead people to accept the gospel; and how can they receive the gospel and yet neglect the great sacrament of the gospel? Another object of preaching is to teach people their privileges as christians, and their duty as christians. But what good is done if when people are taught their duties they will not do them; and when they are taught their privileges, they will neglect the greatest of them? Sermons are good if Christ is preached, but sacraments are better where Christ is received.

It is good to hear about a friend, it is better to be in company with him.

#### HEROIC CHRISTIAN SERVICE.

In a sermon to the students of Cornell University, on the words, "Ye are the light of the world," Bishop Huntington referred as follows to some notably modern illustrations of heroic Christian service: "You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalries of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell?"

"As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth as it is in Christ crucified and risen, brought her splendid learning an offering at His altar, and in South Africa, with the heroic love of a missionary to the natives, died 'in the confidence of a certain faith.' Far northward, a volunteer of the Cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of that Ethiopian idolatry with the burden of its salvation on his conscience, and now the Kingdom of Heaven is pressing in after him to seek two hundred million souls. Just before he died alone there, he wrote in his journal, 'My Jesus, my King, my Life, my All! Accept me and grant that before this year ends I may finish my task!' Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, gave humble and hearty thanks to God for their grandest soldier, dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of Hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

FOR RICKETS, MARASMUS, AND ALL WASTING DISORDERS OF CHILDREN.—Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J. M. Main, M. D., New York. Put up in 50c. and \$1 size.

### Children's Department.

#### WHEN TO BE THANKFUL.

There are reasons enough for Thanksgiving, and for observing Thanksgiving days. Everybody can find the reasons if they want to find them. They are thick-strown as stars above our heads, and as blades of grass beneath our feet. Yes, in every life.

We know poor people who are always thankful—thankful for what little they have; thankful for what that little is to them; thankful for what they see beyond their visible resources, and, above all, thankful for the unbounded wealth which they are sure is laid up for them in the eternal future.

We know confirmed invalids whose beds are made comparatively soft and comfortable by the grateful love of their hearts. They might be "so much worse." In view of that they are "so well off." They count the friends that call and the letters that come. The doctor—how jolly he is and how hopeful! And the minister—how sympathetic and how helpful! And the neighbors—what dainty tidbits and what sweet-smelling flowers they send in!

Even a hard lot has its reasons for gratitude, and the saints I speak of find them; just as in certain rocky regions soil somehow settles in the crevices, and on narrow, natural terraces, and the first thing you know the rugged cliff is smiling with vines and green leaves and flowerets. Do you not know such pleasant souls?

"Some murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue;  
And some with thankful love are filled,  
If but one streak of light—  
One ray of God's good mercy—  
Gild the blackness of their night."

#### GOD'S RESOURCES.

##### A TRUE STORY.

One November day a modest, gentle little woman, over eighty years of age, was looking on Fulton street, Brooklyn, for a hardware store once known to her. Not being able to find it, and from feebleness becoming more and more confused, she entered another store to make inquiries. Having been rightly directed she pursued her quest.



### MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA

NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster

# ROYAL BAKING POWDER Absolutely Pure



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 105 Wall St. N. Y.

A young boy standing at the counter had been much interested in her inquiries, and by her winning face and manner. He asked the proprietor if he could tell him who she was, for he felt like sending her a Thanksgiving present. It was so ordered by Providence that her name and address were on the books of the establishment, as she supplies them at times with little articles of her own make; therefore it was given to the boy, who gladly started off. He told his story to a few school-mates and his teacher, the result being a barrel of provisions, enough to last the old lady nearly all winter—potatoes, cabbages, tea, sugar, apples, etc., capped off by a large home-made mince pie!

When sent to her tenement she refused to take it, certain it was a mistake; but the cartman would leave it; and the old lady was dumb with joy and astonishment.

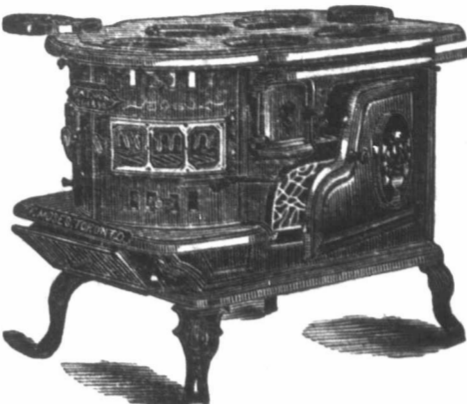
She said to me: "Why, I never had such a thing happen to me in all my life before! I can only keep saying, 'Great are Thy tender mercies, O Lord! Thou openest Thy hand and satisfiest the desire of every living thing.'"

How many boys and girls could lighten up the dwellings and hearts of poor, aged people during the holidays, if they would but seek out the truly needy and deserving, who are never found clamoring at the door of public or private charities? A very small sum from each one of half a dozen will fill a barrel with wholesome food, and fill a lonely dwelling with gladness.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balm." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

AMONG THE INDIANS.—"While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all limbs. He gave some Yellow Oil internally and applied it externally, and it cured him. It also cured my husband of rheumatism, and I find it valuable for coughs and colds, sore throat, etc." Mrs. A. Besaw, Cook's Mills, Serpent River, Ont.

OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



### MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

F. MOSES, 301 Yonge St., Toronto.

### DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA COLIC and CRAMPS DIARRHOEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

In all the world there is but one sure cure for the cholera morbus ever cured one case. NO PAY TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. Money advanced for salary, advertising, etc. We are the largest manufacturers in our line. Enclose 2-cent stamp. No attention to postage. Address CENTENNIAL MFG CO., CINCINNATI, O.

### SALARY -FOR- 3 YEARS

We wish to employ a reliable man in your county. No experience required; permanent position for three years. Salary increased each year. Light, easy, genteel business. Money advanced for salary, advertising, etc. We are the largest manufacturers in our line. Enclose 2-cent stamp. No attention to postage. Address CENTENNIAL MFG CO., CINCINNATI, O.

The small son of a clergyman recently had his first pair of boots. They were somewhat hard to get on, and he tugged and stamped and twisted for some time before they were where they should be. "My goodness! mamma. Didn't they go on hard?" he said. "I came very near saying devil, but then I remembered papa has told us we must not take the name of the Lord our God in vain."

VALUABLE TO KNOW.—Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam that cures coughs, colds, bronchitis and all pulmonary troubles.

## Campbell's Cathartic Compound

(Liquid.)

Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

### Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.

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### Sault Ste. Marie Canal, NOTICE TO CONTRACTORS.

THE WORKS for the construction of the canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates: Tenders will be received until Wednesday 7th day of November next Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after Wednesday the 24th of October next By Order, A. P. BRADLEY, Secretary. Department of Railway & Canal, Ottawa, 27th September, 1888.

### HAGYARD'S PECTORAL BALSAM

CURES COUGHS, COLDS, HOARSENESS, ETC.

### A Handsome Silk Handkerchief Free.

In order to introduce our NEW SEWING NEEDLES, which require no threading, we will send a HANDSOME COLORED SILK HANDKERCHIEF and a sample needle free to every person sending ten cents in silver to pay postage, etc. Address Whiton Manufacturing Co., 561 Queen street west, Toronto Ont.

The Great Secret of the Canary Breeders of the Harb. HANNA restores song to caged birds and preserves them in health. 10c. by mail. Sold by druggists. Directions free. Bird Food Co., 400 N. 2d St., Phila., Pa.

## FLORENCE NIGHTINGALE.

When the celebrated philanthropist, Florence Nightingale, was a little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favourite sheep-dog named Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend and saw the shepherd giving the sheep their night-feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad and what had become of his dog.

"Oh!" he replied, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to night."

"Hang him!" said Florence. "O Roger! how wicked of you. What has dear old Cap done?"

"He has done nothing," replied Roger; "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on. "We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh! if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got to the cottage the poor dog lay there on the bare brick floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws patted his rough head, and talked to him whilst the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentleman at length; "rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain!"

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the little girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it" said the old man; "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later when Florence and her friend were riding together they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.

## GOING TO GOD IN TROUBLE.

We read, the other day, a true story of a little girl only five years old, who learned, all by her herself, to do this. She had gotten into a trouble that was very real to her. A gold locket, containing some of her dear mother's hair, could not be found; and as this dear mother was in Heaven, the locket was very sacred to the desolate little heart. She had been told to place it every night, with its chain, in full view on her table, so that it might be safe. Now it had disappeared—she did not know how or when—and her grief was great.

"If God will not help me, no one else can!" she exclaimed one day in her sorrow, while sitting alone upon the green grass, and looking up into the sky. Ah! she was learning that there are times when even the dearest friend on earth cannot help us. "I wish it was Sunday," she added. "I could go to church; perhaps God would hear me there." Poor little girl! she did not know that God was right beside her at that very moment, and would hear her then.

This was Friday, and two long days must pass, she thought, before she could speak to Him. The longest day, however, has an end, and Sunday came at last. Kneeling in the extreme corner of the pew, with her face to the wall, observed by none but God, she told over the petition with which her heart was ready to burst, and ended as she began: "If You do not help me, no one else can." So she begged Him to send her back her lost

locket, for He alone knew where it was. When her prayer was over, a strange peace fell on the heart of the little suppliant. She did not question that her voice had reached the ear of the Most High, who rules the world.

When she returned home, the sun shone brightly in her nursery, and glittered on the golden chain! Hastily she opened her casket and found her treasure safe. The power of the Lord had wrought on the conscience of the thief to restore the stolen article, and it was not until thirty years afterwards that the culprit was known!

Dear children, take your troubles to God. He loves you, oh, so dearly. And He knows just how to comfort, and just how to help you.—*Parish Visitor.*

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## CAN'T AFFORD IT.

"Here, Dan, is something that may interest you," said Farmer Brown as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer, either" answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming teakettle.

"And you can have the two cents you thus save for marbles," suggested Mr. Brown thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know it was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a small thing, and the government will not miss it; no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that some one had spoken the words right into his ear. Flinging the stamp he had loosened into the fire, he exclaimed, "No, I cannot afford to sell myself so cheap!"

"What's wrong?" asked the farmer, glancing up from his paper.—"Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What, burn'd your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly; "I sold my honor, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your own self-respect; besides—"

"Besides what?" queried the man. "God knows about it, and he looks upon the heart," answered Dan.

"Its a mighty small thing to worry over, I am sure," replied Mr. Brown. "The postoffice department would not have been much the poorer, I assure you."

"It would have been I who would have been poorer. Had I sold my honor for two cents I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.

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2. He prays. While he is often in others' company, yet he has his times of devotion. The spirit of closet worship he carries out into the world.

3. He maintains a pleasant disposition. Always polite, always attentive to others, yet he seems always happy in himself.

4. I see he reads THE DOMINION CHURCHMAN—says it his family paper. It has great attractions for him.

5. He is a faithful student at school. He learns so that he can explain his lessons. They are food for thought and conversation out of the school room.

6. With his Bible away from home he carries the hymnal. While he has a boy's voice he uses it to sing the songs of Zion.

7. He finds his home in the Church and Sabbath school. He loves the house of God.

One who has known him well for years say, "—has not a single fault!" What parent's heart would not rejoice to hear such praise of a son? May every lad reading this resolve to be a 500,000 boy.

## A PERPLEXED DOG.

A brave, active, intelligent terrier, belonging to a lady, one day discovered a monkey, belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset with such undisturbed tranquillity that the dog halted within a few feet of him to reconnoitre.

Both animals took a long, steady stare at each other; but the dog evidently was recovering from his surprise and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off and entered the house, refusing to leave it until he was satisfied that his polite but mysterious guest had departed. His whole demeanor showed plainly that he felt the monkey was something "uncanny," and not to be meddled with.

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