

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JULY 15, 1897.

[No. 28.

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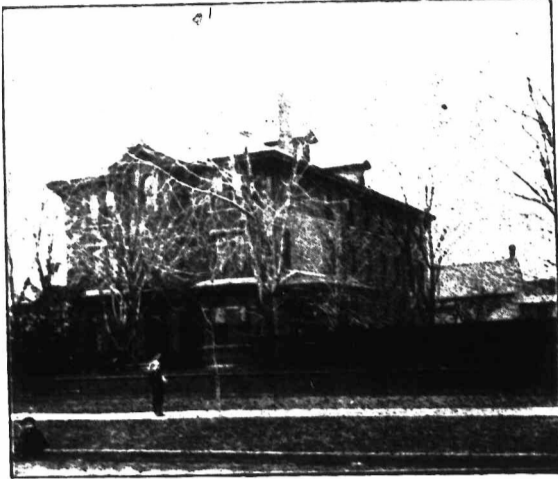
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- Life of Dr. Pusey. By Canon Liddon; vols. 1 and 2. 8vo., cloth. \$10 80
- Life and Times of Jesus the Messiah. By Ederheim. Two vols. 8vo. Special price 9 00
- The Catholic Religion. A manual of instruction for members of the Anglican Church. By Rev. Vernon Staley. Cloth. 35
- The Natural Religion. By the same author. Paper. 35
- Catholic Faith and Practice. A manual of theological instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D. 20

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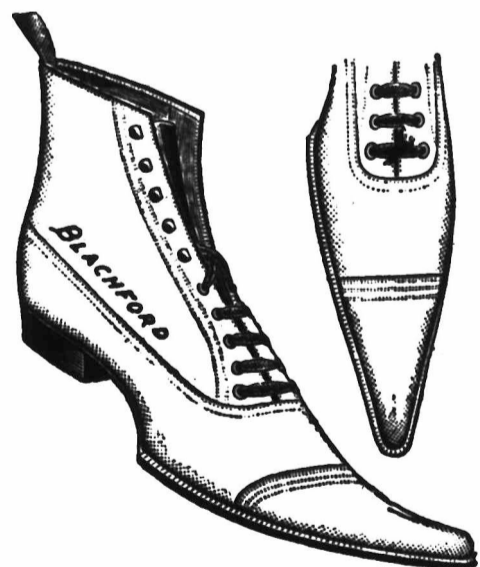
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 15, 1897.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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## Lessons for Sundays and Holy Days.

July 18th.—FIFTH SUNDAY AFTER TRINITY.

Morning—1 Sam. 15, to v. 24. Acts 20, v. 17.

Evening—1 Sam. 16, or 1 Sam. 17. Mat. 9, to v. 14.

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

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 320, 324, 520, 559.

Processional: 175, 231, 280, 392.

Offertory: 36, 295, 315, 367.

Children's Service: 194, 331, 335, 572.

General Hymns: 18, 241, 273, 308, 511, 539.

### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 197, 314, 538, 557.

Processional: 299, 432, 441, 447.

Offertory: 235, 431, 436, 620.

Offertory: 2135, 431, 436, 620.

Children's Service: 221, 333, 435, 573.

General Hymns: 196, 222, 418, 438, 536, 623.

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

### Epistle for Sixth Sunday after Trinity.

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

Romans vi. 4: "We are buried with Him."

Prominent feature in the Gospel message, testimony to facts. Not first theories. St. Paul says (I. Cor., xv.), "I delivered, etc." Christ died. And no part of that history without meaning. Here also,

i. Christ was buried.

1. A fact worthy of being dwelt upon: Creed. And specially here.

(1) Romans generally left criminals on cross. (2) Jewish law required burial—specially Sabbath Day not desecrated. (3) Thus providentially burial secured, thus ob-

taining (a) Reverence for this sacred humanity, (b) Evidence of death.

2. Not unimportant in any way. (1) Really dead, not suspended animation. (2) Thus shared our lot. (3) Fulfilled prophecy, Types.

ii. How is this fact related to ourselves? Christ, the second Adam, representing race.

1. In this burial we were buried with Him. He tasted death for every man. When He died for all, then all died. When he was buried, man was.

2. We were buried with Him in baptism.

(1) Curious objection to this statement. Baptism not a substitute for Christ, but an application of His work. (2) We are brought into the Covenant, the Church a link between the worthy Christ and the fact of His people, as many as were baptized, put on Christ."

3. By faith and voluntary surrender to Christ. Nothing done for us can really avail unless we accept. (1) No undervaluing of privileges. (2) But the fullness of blessing only to those who know personally the blessing. Only as heart and will affected.

4. Burial with Christ a life-long work. Once for all He died and was buried. Once for all we were baptized. Once for all we made our choice. But our relation to Christ abiding. Day by day we bring the old nature—crucify, kill, bury, revive, and what do we kill? (1) Not our natural affections. Good, God-giving, recognized. (2) But sins and sloth and worldly desires. (3) Bury with Christ all that we cannot bring to God. Put away all that Christ put away.

5. This burial the condition of the risen and heavenly life. "Ye died and your life is hid with Christ in God." Jesus died before He rose to His higher life. So we. "If ye then were raised with Christ, seek those things which are above."

### REV. SAMUEL MASSEY.

One of the warmest friends of this paper was the above highly-esteemed Anglican clergyman, who passed away in Montreal on Thursday, 10th of June last. Ever a sympathetic reader of our journal, and at times a welcome contributor, we will miss his kindly letters, and with a multitude of his friends and acquaintances, will feel encouraged by the example of his useful and busy life. The deceased, whose tall, erect figure was a very familiar one in the city of Montreal, and especially in the homes of the poor, was very highly respected. He laboured for over 40 years in the commercial metropolis, ever seeking the good of the people. In the words of the Gazette, "he was a modest, kindly gentleman, who went about seeking to do good and doing it. His best sermon was his life, which was as worthy as it was long."

He had been rather unwell for some time, but did not confine himself to the house, until about a fortnight previous to his death. His faculties were strong up to the moment

of his decease, he being both conscious and content at the last. He was born and married in the County of Cheshire, England. He brought his wife and five children, when he was about 35 years old, to Montreal, where he at once entered upon that life of activity and good works which marked his career until he literally died in harness, at the ripe age of nearly eighty years. He was ordained deacon and priest by his Lordship Bishop Bond, who himself is one of the earliest pioneers of the Church in Canada.

Whether in the founding of Sunday schools, churches, sanitary associations, or in alleviating distress, whatever he found to do he did it with all his might. He was very proud of his chaplaincy in the 6th Fusiliers, of which regiment his son Frederic was colonel for many years. His last wish almost was that two of his favourite hymns, "Now the Labourer's Task is O'er," and "Paradise, O Paradise," should be sung in the Church of St. James the Apostle, before he was laid into the ground. All classes of society attended his funeral, Anglican and Roman Catholic walking side by side, a quiet testimony to the fact that a life like his knew no creed, but only that the Master's work had to be done without halting by the way to waste precious hours in wrangling about the manner of its doing. The service at the church was a most affecting and inspiring one, that he would have loved to hear. His old friend and Father in God, Bishop Bond, pronounced the committal and benediction, the opening sentences being given by Rev. Canon Anderson, and the remainder of the service was read by the Rev. C. J. James, of St. George's church, and the Rev. G. Abbott Smith. The deceased clergyman leaves a widow with four sons and three daughters to comfort her in her great bereavement.

### A CONCORDANCE TO THE GREEK TESTAMENT.\*

We are indebted to the great Edinburgh publishing house for many books of great and permanent value, but at this moment we cannot recall a work of greater importance than the handsome volume now before us. Every student of the Bible knows how necessary a concordance is for the doing of his work. But even more important is a Greek concordance to the student of the New Testament, since, among other things, it is the best of dictionaries. No better advice could be given to a youthful student of divinity than to have his Greek Testament always by his side, and his concordance near it, and to hunt out every word, of which he was not perfectly certain, through all the passages in which it occurs, until he has got full possession of all its meanings.

Of the concordances hitherto existing,

\* A Concordance to the Greek Testament; according to the Texts of Westcott & Hart, Tischendorf and the English Revisers. Edited by Dr. W. F. Moulton and Rev. A. S. Geden, M. A. Price \$7. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1897.



Bruder's was undoubtedly the best, and probably the only one now on sale which pretended to completeness. But Bruder's was founded on the Received Text; and there are few scholars left who now work with that text, which possessed authority only because there was no really critical edition to be had. Some of us are still contented with the latest edition of Tischendorf, others are steadily inclining more and more, to Westcott and Hart, whilst a good many use the text adopted by the revisers. We think, therefore, the editors have done wisely in adopting these three editions as the basis of their work. No doubt Lachmann's was a great work, but he was imperfectly acquainted with the Vatican MS. and the Sinaitic was then undiscovered. Tregelley did excellent service; but the best of his results are incorporated in the last edition of Tischendorf and in Westcott and Hart; so that practically all the now accepted readings are contained in this new concordance. We ought to add that not only the texts of these editions are given, but their marginal readings also, so that we have in this volume not only by far the most complete collection of texts, but every text which can be supposed to have any claim whatever to attention.

With regard to the manner in which the plan has been carried out, we have nothing but praise to bestow. In the first place, although the volume is not of unwieldy size, yet the printing is sufficiently large and remarkably clear. Even fairly aged eyes will have no difficulty with it. In the next place, we believe we can testify that it is of quite remarkable accuracy. After consulting many places we have found no errors, and several others have done the same with the same result. The printing has been done both excellently and judiciously. For example, no word is abridged except the word at the head of each section and the article.

A useful feature of the work is the indication of the use of the words in other places. For example, a word not found in the LXX. or other Greek versions of the Old Testament is marked with a single asterisk. A word found in those, outside the limits of the Canonical Scriptures, is marked with a double asterisk. Then words not found in classical Greek are marked with a dagger. In short, the work is thoroughly complete.

The book is very far from dear; it is only seven dollars; but that is more than many of our young clergymen can easily afford. We therefore recommend most earnestly the well-to-do laymen to give to their clergymen copies of this work, not merely because they will themselves reap much benefit from the book being in the possession of their teachers, but because there are few things will do so much for the preparation of the clergy for their divine work of teaching.

#### VOLUNTARY SCHOOLS.

A great deal of misapprehension exists as to the purport of the movement so ably championed by Mr. Baldwin. It is very commonly supposed to be a substitute for an alternative scheme for religious instruction in

the common schools. This is entirely wrong. The two schemes, though undoubtedly both a movement in favour of better religious education, are entirely distinct. Look for a moment at the working of our school system. In the purely country districts it is, as a rule, satisfactory, and the schools are attended by all the children of the neighbourhood, unless they happen to be poor foundlings or Barnardo boys, when there too often is no room for them. But when we come to the larger villages, the children of the better class have to be provided with accommodation, and this exclusion of the better class increases with the population of the municipality. Take Toronto, with which Mr. Baldwin is familiar. Very large sums are raised by taxation for the purpose of giving practically free tuition-books and stationery, to those who attend the common and High schools, Collegiate Institutes, night and technical schools. From these schools the ragged and poor children are, as a rule, excluded. The late Mr. Howland finding a mass of poor children growing up in ignorance in St. John's Ward, established a school on College avenue for them. For practical purposes the children of professional and richer mercantile men, and the wealthy people generally, are excluded from the schools supported by the general taxation. The benefits of that taxation are in Toronto said to be monopolized by children whose parents either pay no taxes or a very trifling sum. The trustees undoubtedly do their best, but as they are elected by the people at large, and non-tax-payers and small property-owners comprise the mass of their constituents, they naturally divert the benefits of taxation where their own popularity will be enhanced. Under such circumstances, Mr. Baldwin proposes that associations of citizens, who support, or hereafter may support a private school which comes up to certain requirements, should receive the benefit of their taxes. The Church School for Boys would represent what is desired. The parents of boys attending this school all pay taxes, some very large amounts, and have, in justice, a right to school accommodation and a proportionate share of taxes. Our readers will see that religious education and voluntary schools are quite different. The latter would be established by any sect, and it is a pity that Mr. Baldwin, by introducing the movement as a purely Church one, has deprived it of a great deal of support that it would naturally receive, and has unwittingly injured the cause of religious teaching in all schools.

#### THE ARCHBISHOP OF CANTERBURY ON CHURCH HISTORY TEACHING.

The Archbishop of Canterbury, speaking at the annual meeting of the Church Committee for Church Defence and Church Instruction, held at the Church House, Westminster, on Tuesday afternoon, said, with regard to the education of boys in Public schools in a knowledge of the Church of England, that it must always be borne in mind that in Public schools there were a good many boys who did not belong to the Church of England, and those in authority

had to be very careful how instruction of that kind was given. More attention was being paid to the matter than formerly, and there was a society, of which he was president, that was endeavouring to do more than had as yet been done about it. They had to proceed cautiously. There was no doubt that a considerable effect might be produced by drawing-room meetings as well as by lectures. A suggestion had been put forward that they should give prizes to boys for studying Church history. Various prizes had been offered at Eton, Rugby, and other schools. There was also a society which was endeavouring to secure that, in the future of secondary education, the knowledge of all questions connected with the religious life of the country should not be excluded. They had not yet got a system of secondary education in this country, but it had been pressed again and again upon the attention of the Government. He had no doubt that the present Government would have such a system to-morrow if they could. They could not, however, do these things just when they wanted to do them. It took a great deal of time and controversy, and required a vast amount of tact and management in getting people thoroughly to understand the best line to take. They would have a system of secondary education, he had no doubt, but he could not be sure that they were going to have it quite immediately, the difficulties were so many. They naturally looked to the instruction of the artisan classes, and of those not usually reckoned among the educated classes, because, whenever the conflict returned upon them, they had to deal with votes, and votes in Parliament depended on these very people. They wanted to get hold of that great body of Englishmen who needed to have it talked into their minds. The work could be done all over England by the members of their association taking it up and doing their best. It was said that it was difficult to get anything done because of the apathy which had followed on the remarkable victory of the last elections. General apathy should be a reason why they should not be apathetic. A great deal of perseverance was needed. The effect of their work was sometimes imperceptible as they proceeded, but it was there. Enthusiasm was needed for great rushes at the time of elections, but at ordinary times enthusiasm was not wanted so much as perseverance. The result was sure; it might be years before they would see it, but it was quite certain to come, and it would become most visible when the day arrived for actual conflict. That time would, of course, not be for some years, but they should quietly and persistently go on leaving the minds of the public at large with the great truth on which the whole of their cause rested, with the knowledge of what was at stake, what was the foundation of their claims, and what was the truth about the errors and misrepresentations with which they had to deal. It ought to be possible, before the conflict came on in its further form, to so permeate men's minds with the true history of the Church as to make a great number of the ordinary arguments seem ridiculous when reiterated.

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#### VISIT O

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In reply to a question why Church history should not be dealt with from the pulpit, the Primate said that he thought there was no reason why Church history, simply as history, should not be a part of the sermons preached from the pulpit. On the other hand, the man who preached such sermons must take very great care that he kept to the history, and that he did not make it difficult for people who differed from him on any political question to worship in his church, to which, by the very terms of his commission, he was bound to invite them.

#### VISIT OF THE ARCHBISHOP OF FINLAND.

On Thursday last the Most Rev. Antonius, Lord Archbishop of Finland, the deputed representative of the Holy Synod of the Russian Orthodox Church, arrived in this country, in order to take part in the Jubilee festival of her Majesty the Queen. Unfortunately, a very short notice of his Grace's intended visit was received in London, but in spite of this a considerable crowd of parochial clergy and laity gathered at Victoria Station to welcome the Archbishop on his arrival from Dover. Mr. W. J. Birkbeck, who has been attached to the Archbishop's suite during his Grace's stay in this country, has previously travelled to Dover to facilitate arrangements.

Shortly after twelve o'clock the train conveying the Archbishop and his suite steamed slowly into the station by the departure platform opposite the royal waiting-rooms. Amongst those to greet his Grace on the platform were the Prince Andronikoff, the Bishop of Grahamstown, the Archdeacons of London and Middlesex, the Duke of Newcastle, Lord E. Churchill, Sir Theodore Hope, Mr. Athelstan Riley, Colonel Hardy, Rev. Montague Villiers, Rev. J. Storrs, and others, the Rev. Professor Bevan and Mr. Percival acting as the Bishop of London's chaplains.

The Archbishop alighted from the saloon carriage, accompanied by General Kireef, Mr. Yury Sabler (the son of the under-Procurator of the Holy Synod of Russia), a sub-deacon, a priest, and Mr. Birkbeck. The united choirs of Holy Trinity church, Sloane street, and St. Mark's College, Chelsea, sang the episcopal greeting, "Is polla eti despota,"—which signifies "Long life to his Lordship." The passage-way to the waiting-rooms was lined on either side by a crowd of the clergy and laity, sisters of mercy, and little children; a number of the latter having been brought by their parents in order to receive the Archbishop's blessing. It was, indeed, a very striking sight to see the throng on each side falling on their knees in token of respect, the Archbishop, as he moved along, placing his hands on the heads of the children and blessing them, the choir continuing to chant their greeting.

At the waiting-room, his Grace was met by Colonel Welby, M.P. (of the Scots Greys, the Tsar's Own Regiment), who was wearing the Imperial order given him during his recent visit to Russia, who then read the following address:

"To His Grace the Lord Archbishop of Finland and Viburg:

"My Lord Archbishop.—We cannot allow your Grace to set foot in this capital of the British Empire after your long and arduous journey, without offering you a hearty welcome. On the auspicious occasion of the Jubilee of the Most Religious and Gracious Sovereign Lady Queen Victoria, many illustrious guests are visiting our shores, the representatives of many sovereigns and peoples. You, my Lord Archbishop, alone of

these exalted personages appear amongst us in a two-fold capacity. As coming to us under the high authority of his Imperial Majesty the Most Religious and Orthodox Emperor of all the Russias, the Father of the Russian people, you represent the Orthodox Russian nation. As sent by the Holy Governing Synod of Russia, you represent the mightiest of all National Churches, a church which, adorned with the memory of St. Vladimir, St. Alexander Nevski, St. Sergius, and of many other illustrious servants of the Most High, to-day cherishes within her bosom eighty millions of the human family; a Church to which, as was set forth by our late reverend Primate, the Russian nation "owes that which she has attained of power and dignity among the nations of Christendom;" a Church which is honoured throughout the world as the inflexible upholder of the saving faith of our Redeemer, as revealed in the Holy Scriptures, and maintained by the Holy Ecumenical Councils of the undivided Church of Christ.

"My Lord Archbishop, the faithful of the Church of England are profoundly grateful to your Most Religious Sovereign, and to your illustrious Church, for the sympathy extended toward them by this gracious token of peace and love.

"We pray the Great Head of the Church to bestow His benediction upon the Most Religious and Gracious Emperor, Nicholas Alexandrovich, and upon his most Religious Consort, the Empress Alexandra Theodorovna, the illustrious grand-daughter of our Most Gracious Sovereign, and to vouchsafe to draw our two communions more closely together to the honour of His Holy Name and the furtherance of the salvation of souls."

The address was translated by General Kireef, who speaks English fluently, and the Archbishop replying, expressed his delight at receiving such a warm welcome on his visit to a land in which he was a stranger.

On his Grace's reappearance on the platform loud cheers were given; the Archbishop and suite then driving off to Fulham Palace, where a welcome awaited him from the Bishop of London.

On Sunday morning the Archbishop was present at St. Paul's cathedral morning service. His Lordship was placed in the Lord Mayor's stall in the middle of the choir. On one side of him was his sub-deacon, and on the other, Mr. Yury Sabler, both attired in white albs, trimmed with gold lace. The Archbishop himself wore a purple cope, and held in his hand his crosier, whilst on his head were his hat and veil, which answer to the cowl of the Western monk. There were also in attendance at the service, his Grace's chaplain and General Kireef, who occupied the seat beneath the Archbishop; Mr. Birkbeck, dressed in deputy-lieutenant's uniform, standing to the right, and aiding the Archbishop to follow the service in a Latin version of the Prayer-book. His Grace remained during the whole of the High Celebration, and closely followed the service, removing, according to Eastern custom, his cowl, and standing bareheaded during the reading of the Gospel, the singing of the Nicene Creed, and the prayer of consecration. H.R.H. the Prince of Wales and his family were present during the whole of the service. At the conclusion, the Archbishop left his stall, following the clergy and choir, and proceeded to the vestry, blessing the people as he went.—Church Bells, June 25.

—What had the life of Jesus been to us, if we had only the records of His sermons without the record of His going about doing good? I think the everyday life of Jesus touches the human heart more than the great truths which He uttered.

#### REVIEWS.

The Church before the Court of Reason.—The Holy Catholic Church. Where, and what is it? The question answered and the American Church proved to be an integral part of the one Catholic and Apostolic Church of Christ, by an appeal to Church history, the Holy Scriptures, and the rational understanding thereof. By the Rev. E. Guilbert, rector of Trinity church, Southport, Conn.; pp. 68; 25c. New York: Thomas Whittaker.

Though primarily written for the American Church, this small treatise is most suitable for all who are to have sound teaching upon the Church's true position. We have too long neglected the historical argument, and depended upon the citation of Scripture texts. There is here little more than a summary, but the principle, when well established, will lead to deeper study of the continuous life of the one body of Christ. The supplementary notes are very appropriate, taken from modern authors. We hope to see the book have a recognized place in the upper classes of the Sunday school.

Lectures on Ecclesiastical History, with preface by the Dean of Norwich. Price 7s. 6d. London: Nisbet & Co., 1896.

It is one of the gratifying signs of the times in regard to religious subjects that a deeper interest is experienced in Church history, and especially in the history of primitive Christianity. There can, with ourselves at least, be no doubt as to the soundness of the principle of the English Reformation, that, in order to verify the doctrines of the Church, we must go back to the first ages; and that in order to understand the contents of the New Testament, we must find out their significance and application in the first days of the Church's life. The volume before us contains a number of lectures on Church history, delivered in Norwich cathedral by the Dean of Canterbury, and other eminent scholars and speakers. Dean Farrar discourses on Ignatius and Polycarp, Canon Meyrick on Justin Martyr, Archdeacon Sinclair on Cyprian, and Dr. Chase on Clement of Alexandria. One of the most interesting and thorough of the lectures in this volume is that of Vice-Principal Schneider, formerly professor in Trinity College, on Tertullian. The great African was a very interesting figure, and he loses nothing in the hands of Mr. Schneider.

#### CONCERNING CHRIST AND THE CHURCH.

A Sermon Preached Before the Synod of the Diocese of Toronto, in St. Alban's Cathedral, on June 9th, '97, by Rev. Herbert Symonds, M.A., Rector of Ashburnham.

Eph. v. 32: I speak concerning Christ and the Church.

Reverend Father in God, and brethren of the clergy and laity,—I am deeply conscious of the responsibility that rests upon one who is called upon to address you on such an occasion as the present, when we are met together under the Providence of God, and praying for the guidance of the Holy Spirit, to discuss the work of the Church, and to provide for the transaction of the business of this great diocese during the coming year.

On ordinary occasions the sermon deals not with matters of controversy, nor aims at the exposition of "views," but proclaims the truth, not in the name of the speaker (although it must be truth which has laid hold of his mind), but in the name of God. But there are exceptions, and on such an occasion, and before such a congregation as the present, the sermon may be permitted to partake somewhat of the nature of a discussion in which certain ideas concerning great truths, may be—not enjoined upon you as dogmatic certainties, but in all humility commended to you for consideration.



"I speak concerning Christ and the Church." And as the words of the Apostle fall on our ears, we recall the fact that throughout nineteen centuries this has been the subject of innumerable sermons, catechisings, treatises, decrees, papal letters, and reforming theses, since the day when our Lord Jesus Christ declared Himself to be its foundation, and promised that the gates of hell should not prevail against it. And during those centuries what diverse views of her nature, of her constitution, of her relations to her Master and to her members, of her essential truths and of their relative order and importance, have been held! What errors of doctrine have been taught, what more disastrous practical mistakes have been made, what tyranny has been exercised in the name of Him who declared that the Truth shall make you free! What abuses and immoralities in the highest places have been winked at, notwithstanding the solemn words of her Master, that by their fruits her prophets should be known! What indifference, despite the awful sentence, "Because thou art neither hot nor cold I will spue thee out of my mouth!"

And yet there is another side to this long history. It is the brilliancy of the sunshine that makes the shadows fall so black. Throughout the centuries, in spite of all opposition from foes without, in spite of the more deadly enemy of sin within, the Church has lived and steadily grown and gained, and to-day, though ominous clouds are lowering upon the horizon, or overspread parts of the open firmament, we yet feel that there are many signs that a new and brighter day is dawning upon the Church of Jesus Christ militant here on earth.

"I speak concerning Christ and the Church." Let us not forget the "Christ." For although in idea the Church is the perfect body, without spot or wrinkle or any such thing, yet in fact it is not so, and upon her members is laid the charge not only of extending her borders, but of purifying her life and doctrine. There must ever be in the Church a place for criticism, albeit criticism should be inspired by a single-eyed love after truth, and all genuine criticism must have as its fundamental and guiding object, the bringing of the outward body into an increasing harmony with the ideal of the Master. Perhaps this assumption that Christ and Church are interchangeable terms, lies at the root of that Roman dogmatism which utterly refuses to acknowledge past errors, either of theory or of practice. Until the Church is perfect we must still be careful not to confound the perfect mind of Christ with the imperfect mind of the Church. It is of Christ and the Church that we speak.

## I.

What is the mind of Christ concerning the Church? First, we must notice that the word was but seldom upon His lips. On the other hand, He did continually talk about (what in some sense must be the equivalent of the Church), the Kingdom of Heaven. Think for a moment of the frequency of that expression on the lips of Christ. See how it was continually connected with His fundamental teachings, and you will not deny that our Lord was strenuously eager that an understanding of it should be wrought into the very substance of the minds of His disciples. The Gospel itself Jesus defined as "the good news of the Kingdom of Heaven." He utters parable after parable in illustration of this, the only definition of the Gospel ever given. It is like a man casting a net into the sea; it is like a man seeking goodly pearls; it is like a great tree affording shelter to the fowls of heaven; it is like leaven, gradually permeating and transforming the dull mass of dough into light and wholesome bread. It is like a sower sowing seed; it is like the seed gradually growing. It is like a field of wheat and tares. It is to be the first and supreme object of our efforts. For its coming we are steadfastly to pray. Without, in our faith and sincerity, becoming as little children, we cannot enter into it. It is like a king and his servants. It is like a vineyard wherein there is work for all. Certainly, the kingdom of heaven was above and before all else the preaching of Christ. It is the largest expression of His teaching. It includes, as a circle, everything else.

Now when we look at the various passages and parables wherein it occurs, we may be somewhat perplexed as to their exact signification, but we may distinguish at least two main features.

First, it is a present kingdom. Like Jacob's ladder, it is set up upon earth, although it stretches up into the heavens. Such parables as those of the leaven and the net, and such expressions as "The kingdom of heaven is at hand," and "The kingdom of heaven is amongst you," clearly prove this.

But, secondly, it is not perfect yet, according to the ideal. We must still pray, "Thy kingdom come." Now our Lord's apostles were chosen to continue His work, and carry His message over all the world. And the Gospel narrative shows us something of the way in which our Lord designed that to His teaching of the kingdom of heaven there should be given a bodily form. Many of His instructions to the apostles after He was excommunicated are simply counterparts of privileges and usages of the synagogue. The power of binding and loosing was no new thing: It belonged to the Rabbis, and when our Lord gave it to the apostles they could not but think of a new synagogue. There was a Jewish saying that where ten persons were gathered together there should be a synagogue, and God should be with them. Our Lord says: "Where two or three are gathered together there am I in the midst." The telling to the Church was the counterpart of the telling to the synagogue. Then over and above this the visible incorporation of the new member by baptism, and the sacrament of the Holy Communion, the outward token of fellowship, Divine and human, of necessity imply an outward organization, and this conclusion is abundantly confirmed by the study of the doings of the early Church, as recorded in the Acts of the Apostles.

## II.

So far, dear brethren, there will be but little difference of opinion. But when we proceed to ask: Is then this Church, this organized body, with its ministry, its sacraments, its constitution, the exact equivalent of the kingdom of heaven, we approach a point much in controversy. For this introduces the old question of the visible and invisible Church, about which we seem to be at a deadlock. May it not be that our terminology is at fault, and would it not be desirable to drop these expressions, visible and invisible, altogether? Scripture does not draw this distinction, nor, I think, any such hard and fast line as is implied in the terms visible and invisible. On the other hand, on various grounds, we cannot exactly identify the kingdom of heaven of our Lord's teaching with the historical Church of His founding. Perhaps it will help us to look at the matter for a moment in this way: The kingdom of heaven of our Lord's discourse, is the ideal of the Church. In His mind there was the perfect conception and plan of man, perfect as an individual, and of men perfectly united together in harmonious relations. The perfect man in the perfect society, sanctified and knit together by the continuous operation of the Holy Spirit—that is the ideal of our Lord. Sometimes the kingdom of heaven has an individual reference; more frequently it refers to the whole body, but everywhere it is the archetypal idea of God for man and for men. But that idea has to be realized. It cannot be all perfect at once; the materials out of which it is to be built are rough and rude, and full of blemishes and flaws. The Church upon earth is the gradual evolution of the heavenly ideal in the sphere of this present world.

The architect of some magnificent cathedral has first of all before his mind's eye his ideal. There it is to him in all its perfect glory, plain as the mental picture of our own homes is to ours. Then he outlines it on paper, and we see the design and understand what is aimed at. But how many weary years elapse, what errors and misconceptions of builders have to be patiently corrected, how often must this piece of wall or pillar or buttress be torn down and rebuilt? How many a spoil plank and stone and carving before the glorious edifice is at last complete? And is not this a true picture of the spiritual temple of humanity? Jesus Christ is the architect. His is the perfect ideal. We,

alas! are imperfect builders. Just as formerly, all were not Israel that were Israel after the flesh, just as the prophets distinguished between the corrupt mass of the people and the faithful remnant, so in the temple of Christ, there is hay and straw and stubble mingled with the gold and silver and precious stones. Just as of old, the kingdom of God had to be rent in twain through the imperfection of the human king, and yet both parts continued to be God's kingdom, so, too, not in unity, but apart, we build our separate pieces of the temple, praying and believing that the Great Architect will some day fit them together.

And if this distinction of the ideal perfect and the actual imperfect be true, may it not be that our Low Church brethren and Protestantism in general, in making a definite distinction between the visible and invisible, has too violently separated what are in a very real sense one, and so to underrate what may verily be called the divinity of the historical and external organization? And on the other hand, has not that system which is known as Catholic, whether Greek or Roman, or Anglican, too closely identified the ideal and the actual, so as to unduly magnify the past, and to cling too tenaciously to the very form and letter of those things which, albeit necessary, are not necessarily unchangeable—the tools, the means, whereby the actual is erected? The former or Protestant principle is too careless of the body, and so ministers to division and confusion; the latter so exalts the idealized past, that it tends to become indifferent to the spiritual needs of new circumstances and new times, and would force into one unchanging mould all the spiritual life of all the nations. The former is wanting in appreciation of social order, law, and unity, the latter in its appreciation of liberty.

## III.

The results, then, at which we have arrived are: First, that the mind of Christ concerning the Church includes the idea of a visible and organized society, which is the means of incorporating into a divine brotherhood all mankind. But, secondly, it would seem that our Lord defined to the apostles nothing beyond the broad outlines of such a society. We are, indeed, told that during the great forty days He spoke to His disciples of the things concerning the kingdom of God, but the narrative of the Acts lends no support to the hypothesis that these conversations related to organization, and furthermore, we remember that the first great organizer of Gentile Christianity was St. Paul, who distinctly repudiates any dependence upon the original Apostles. There would appear to be nothing in the New Testament that conflicts with the statement that "Christ did not order the details of the Church's government, or appoint the grades or functions of its ministers. He left that to be essential; to proceed, that is, out of the essence or nature of the Christian life itself, declaring its own needs. He taught His truth, He gave His Spirit, He sent His ministers; but He did not define their orders, make bishops, priests and deacons, He did not establish any pattern of worship. He did not declare how or when His sacraments should be administered. All these things shaped themselves out of the free life of the Church. They are free to change, as the Gospel, always the same, changes its attitude towards each changing age." (Phillips Brooks.)

Such being the two principles which we derive from an inductive study of the mind of Christ as expressed in the Gospels, let me, in conclusion, endeavour to apply them to the circumstances of our time and of our Church.

What should be the ideal of the Anglican Church? Surely, dear brethren, none other than to be the spiritual mother and home of the English-speaking peoples. That was the ideal of the Elizabethan statesmen and reformers, to adapt the Church with its services and ceremonies so as to unite the various religious parties into a society coterminous with the State. That the Church of England failed was due to the fact that, humanly speaking, the task was impossible. All candid historians admit that there was wrong on both sides, that neither party understood the true principles of comprehension or toler-

ation, but broader and more liberal than the English history see that. It is something more than a merely common people, it is a half of liberty means of maintaining the Conservative camp well as National, and

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ation, but certainly the Church of England was broader and more liberal in those days than Puritanism, just as Hooker was vastly broader and more liberal than Cartwright. Yet on a review of English history from that day to this, we cannot fail to see that English Non-conformity has been something more than mere sectarianism. It has immensely contributed to the greatness of the English people, it has fought and won great battles on behalf of liberty, it has from time to time been a means of spiritual revival. The very fact that in the main the Church of England has been found in the Conservative and Non-conformity in the Liberal camp, sufficiently proves that the Church, as well as Non-conformity, has been one-sided, partial, and in a manner sectarian.

The mission of the Church of England here, not less than elsewhere to-day, is not to win these communions back—history does not thus undo its past—but to steadily enlarge both its borders and its sympathies, so as to include them in a wider unity. Outside of England (and even there, the Church makes no appreciable inroads into Non-conformity, despite of renewed and strenuous efforts) non-Anglican English-speaking Christianity grows with greater rapidity than Anglican. Surely, brethren, our calling is neither to court the favour of Rome, nor to turn our eyes from home to the Orthodox Church of the East, but our mission is to our separated brethren who have contributed to the rich stream of English literature, who have greatly advanced the common weal, who are inseparably bound up with the greatness of our Empire. In the cause of missions, philanthropy and temperance, Non-conformity has heroes, that reflect enduring honour upon the English name.

Nor is the English Church unmindful of this call. Canada, the United States and England have each had a hand in those Lambeth proposals for reunion, whose comprehensive liberality we ourselves hardly realize. Our brethren of other communions must surely admit that proposals for unity which neither in doctrine nor worship prescribe anything they have not already, and which in government ask only the acceptance of the historic episcopate, without imposing any theory of the episcopate or any particular form of its administration, spring from hearts that are moved with a fervent zeal for unity, and an honest desire to be inclusive and not exclusive, comprehensive and not limited.

Theoretically, we have taken a great step towards unity. It seems to me, dear brethren, that we have not sufficiently followed it up in practice. The Lambeth proposals clearly illustrate the truth that the circle of our agreements is vastly larger than that of our differences. We all believe in God the Father, the Creator, in God the Son, the Saviour, and in God the Holy Ghost, the sanctifier. We all believe that sin is bad, and righteousness is good; we all observe the two evangelical sacraments of Baptism and the Holy Communion; we all worship on the same day of the week; we all read from the same Bible. Dear brethren, consider how great is this circle of agreement. How small, how non-essential, by comparison, the circle of our differences! There is a very large standing ground that is common to us all. Can we not find some way of occupying it together? I do not plead that differences should be smothered, nor that we should pretend that they have no existence, but I would plead for a more practical recognition of our agreements. With so much in common, are we to be religiously as divided as though we were a community of Churchmen, Buddhists and Mohammedans? Can we never, believing in the spiritual power that flows from unity, meet together for united consultation and for the common worship of our common Lord?

The combination of unchanging principles, with variety in the form of their expression, seems to me not only to be true to New Testament teaching and the history of the Church, but wonderfully consonant with the spirit of the English people. The aim of the English constitution is to combine, with the utmost liberty of the individual, the order and unity of the commonwealth. In other words, the English constitution is a constitution of prin-

ciple, not of written law. In every varying form the English Government seeks to give expression to its own proper principles.

And so the Anglican Church throughout the world, if she is ever to be the Church of the English-speaking peoples, must combine the conservative and the liberal elements in religion, which have, since the Reformation, been sundered. For their reunion we need more freedom and less appeal to the letter of a dead past. Freedom, not all at once, but "slowly broadening down from precedent to precedent," more freedom and elasticity in worship, more adaptability of principles to circumstance in government and in creed. Whilst English statesmen with few exceptions have had faith in the English people, and have ever had that faith justified, the English Church has erred on the side of caution and timidity. We have heard the winds blowing and seen the waves rising, and have feared to launch out into the deep, forgetful of Him who is with us in the ship.

My brethren, let us not set up as our ideal the Church of the 4th, of the 11th, or of the 16th centuries, but rather let us seek from a renewed study of the mind of Christ, and from an impartial review of the whole history of His Church, to discover and clearly to set forth those principles and that method, both of teaching and of action, which will weld together into a living and growing unity every good element in the disjecta membra of our English Christianity. If we have faith in a living Christ, if we believe in the presence of a guiding, guarding, and presiding Spirit, we shall go forward in the path of freedom, and, in the confidence that love cannot err, shall accomplish this glorious ideal. There is no other body that can even attempt it. The task is ours, our right, our duty, our heritage, our privilege, and our calling. Oh, let us be obedient to it, in the name of the Father, in the faith of the Son, and in the power of the Holy Ghost.

#### THE PRIMATE OF CANADA ON THE MISSION SCHEME OF THE GENERAL SYNOD.

(From his charge to Synod to Rupert's Land).

The General Synod, at its meeting in Toronto, in 1893, appointed a committee on missionary work of the Church, having an Eastern division for the Province of Canada, and a Western for the Province of Rupert's Land and British Columbia. The Western committee, in January, 1894, formulated a scheme for mission work in the Dominion. It was no scheme for pooling funds. It did not propose to interfere with any endowment, special grants from outside, or local funds for any purpose. It merely contemplated one combined mission system for the whole Dominion, as in the Presbyterian and Methodist bodies, for raising funds for all mission needs in the various dioceses not met by local funds, and for foreign work in its various branches. However, the Eastern committee, when it met in Montreal, at the time of the Provincial Synod, in September, 1895, did not see its way to adopt this larger scheme, but unanimously approved of a draft scheme for mission need met by the Diocesan mission efforts, which was submitted to the Western committee. The Western committee, while believing that its own scheme, by consolidating mission efforts and presenting larger needs, would be much more effective, at once accepted the main proposals of the Eastern committee. The joint committee reported to the General Synod in favour of these, with some modifications suggested by the Western committee. I cannot speak for the Lower House, but certainly in the Upper House the scheme, with a few amendments, was harmoniously and unanimously adopted, and there was no expectation of difficulty. It was, therefore, a very unwelcome surprise to learn that the Synod of Montreal had passed a resolution declining to take any part in the working of the scheme, and protesting against it as contravening the basal principles of the General Synod.

It is principle that the General Synod is not to interfere with any existing rights of a diocese; but

the constitution places within its jurisdiction the general missionary work of the Church. It is very obvious that in an extreme sense it would be impossible for a Provincial or General Synod to formulate any mission scheme, involving the raising of money, that would not interfere with a diocese; but if no penalty is suggested for a neglect of the resolutions of the mission scheme, and if in fact the carrying out of them is left to the loyalty and co-operation of congregations and dioceses, the rights of dioceses do not seem to be interfered with in any constitutional sense—otherwise the constitution prescribes for the General Synod an impossible task.

The sections named in the resolution of the Synod of Montreal as chiefly contravening the principles upon which the General Synod was formed are sections 7, 8, 10 and 13.

This is section 7: "All funds raised in any diocese for mission work beyond its borders shall be forwarded to and distributed by the Executive Committee, and all particulars of all grants and gifts, which may be received within any diocese from outside the Dominion, shall be communicated to the Executive Committee." A later clause restricts the appropriation of funds by the Executive Committee to funds not previously appropriated by the donors. This section, with the exception of a few verbal changes of no consequence, is taken from the scheme unanimously adopted by the Eastern committee at Montreal. I don't know the ground of the objection of the Synod of Montreal. Probably the clause is considered too inquisitorial, or is regarded as in some way limiting the action of dioceses or other donors. The Mission Board of the American Church seems to receive and transmit a large amount of funds from donors for special purposes. Still donors will often prefer to send directly their own contributions, and in that case will simply ignore the clause and that will be the end of the matter. It is customary, I believe, in the case of the Domestic and Foreign Missionary Society of the Province of Canada to receive vouchers instead of the money. I am not very favourable to the first section of the clause for quite an opposite reason. It would tend to throw unnecessary work on the officers of the Executive Committee, which might as well be done by the donors. The C.M.S., and latterly in a measure, the S.P.G., decline to receive special funds not in direct support of any work of the society, and over which their committee have no control. But whatever the ground of objection of the Synod of Montreal, if any contributing of funds or giving information required by this clause would have been unsatisfactory to the Diocese of Montreal, it would surely have been better to have left the clause so far inoperative in its case than to endeavour to render abortive the main legislation of the last General Synod, and to throw the working of the mission scheme into confusion.

The 8th section arranges for the publication annually of the mission needs and resources of each diocese, and for this purpose the 10th section provides for the supply of full information from the Bishop or secretary of each diocese through its own division, and the issuing of two annual appeals signed by the Bishops. These arrangements are natural and simple, and I do not understand why they are objected to. There is nothing asked which every diocese should not gladly furnish, and which, in fact, might not largely be obtained from the yearly Diocesan reports. But if any diocese does not wish to receive aid, and objects to give information, it can abstain. There is no penalty. Still, I trust dioceses will have a truer sense of what is due to the General Synod of the Church, than to do this capriciously and without very good reason. Unfortunately, the history of the mission efforts of the Church tells us that the ignoring of the wishes of the Church by abstaining from carrying out its regulations is only too readily adopted. A late Pastoral of the Bishop of Georgia stated that 2,000 congregations in the American Church were said to pay no attention to the mission requirements of the General Convention.

The 13th section directs that the Executive Com-



mittee inform each diocese of the sum which it is expected will be granted to that diocese, but this is only provisional, as it may be reduced, if necessary. This provision cannot but be very helpful. How it contravenes any basal principle is a puzzle. The Executive Committee is only dealing with its own—that is, with funds entrusted to it. It has been always a great disadvantage in our mission work that the Domestic and Foreign Missionary Society of the Province of Canada avoided responsibility by guaranteeing nothing. There may be some difficulty at first when the income is uncertain, but even then it would be well to have something to work up to, and at the most the grant may, according to the terms of it, be reduced if the necessary funds are not forthcoming. So I trust the Executive Committee will, as far as possible, apportion what is necessary for the work which it feels should be undertaken. If our people do not furnish them with the funds, then the work must be reduced and any debts paid, but the funds needed are for more likely to come if a definite sum is put forth as necessary to fulfil obligations. The scheme of the General Synod may prove very defective and need in time to be amended, but I trust the dioceses will give it a full trial and endeavour to make the best of it till the General Synod, after sufficient experience, has the opportunity of reviewing it. It cannot but be very fatal not only to any united action of the Church, if dioceses take up a position of isolation and opposition. The scheme provides for an Executive Committee composed of the Bishops of the Upper House, and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof. It lies then with the Synod to elect two clergymen and two laymen.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

Montreal.—A special service was held at All Saints' church last Tuesday evening. The choir of Grace church, Point St. Charles, was present, and took charge of the musical part of the proceedings. The Rev. Dr. Ker preached from Luke iii. 10, the words of the text being, "What shall we do?" The subject of this discourse was the importance of personal religion, illustrated especially by the life and character of John the Baptist and his power of causing people to meditate upon their spiritual condition. The offertory was devoted to the aid of the extension fund of All Saints' church.

'W.A.' Item.—The 11th annual report of the Toronto Diocesan W. A. is received, and the encouraging comparison of results of work in 1896 and 1897 evokes hearty congratulations for what has been achieved, a fitting sequel to the motto of Toronto W. A.: "Whatsoever thy hand findeth to do, do it with thy might." The pamphlet is unfortunately just overweight, so that every posted copy bearing only a one-cent stamp, will involve a two-cent fine for insufficient postage.—"Verbum Sap."

### TORONTO.

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

Port Hope.—Speech day at Trinity College school has always been held as a sort of red-letter day. The Holy Communion was celebrated in the school chapel at 7.30, and later, at half-past ten, morning service was said there, a congregation which filled the chapel being present. The Provost of Trinity College, Rev. Herbert Broughall, and Dr. Bethune assisted at the service, and an eloquent and practical sermon was preached by the Rev. Prof. Worrell, of the Royal Military College, one of the old boys, whose name stands on the roll of honour of the school as the head boy

of 1868, and also as having won the first Foundation scholarship in 1868 at Trinity University, as well as the Wellington scholarship in the same university in 1869, and again in the following year. Prof. Worrell took for his text the words: "Add to your faith, virtue," and in well-chosen words spoke to the boys of the necessity of cultivating the true spirit of religion, which is another word for true manliness. He dwelt upon the fact that courage was not bravado, and said "that boy was not showing true courage who wilfully puts himself in the way of anything which he knows full well will be a temptation to him, such a line of action showing rather moral recklessness than courage." The Port Hope boys have a good name to sustain wherever they go. Prof. Worrell quoted the well-known words to the boys who were leaving school and going out into life, "Help those who need help, and keep yourself straight." The singing of the boys' choir was excellent. The prizes were presented in the School hall by the Provost of Trinity University. We are sorry we have not space to publish the prize list.

When the prizes had all been given Provost Welch was called upon to speak. After expressing his great pleasure at being present for the first time, and his congratulations to the staff and the boys who had done so well, he spoke of the great value schools of the kind were to the national life, developing, as they do, not a uniform type of boy, but many types, and instancing the records won by noted men here and in England who had passed through like schools. Mr. E. Martin, Q.C., of Hamilton, followed, introduced by Dr. Bethune as "an old friend" of the school. This Mr. Martin acknowledged to be true, saying that almost since 1878 he has had sons as pupils in the school. He then spoke encouragingly to the boys who had not been successful in winning prizes, telling them that they had at least gained habits of study and perseverance that would benefit them in after life, when, if they so determined, they may win good success in their chosen careers. The Rev. W. C. Allen, of Millbrook, spoke as an "old boy," and a former master, of the benefits he had gained from the school, in both relations. Mr. Allen's name appears on the honour roll as having won the Wellington scholarship at Trinity University in 1870. The last speaker was Mr. H. H. Strathy, of Barrie, whose son is the head boy of the year, and who spoke particularly to the boys who are leaving school and going out into active life. The head master then expressed his thanks to the members of the teaching staff, and his great regret at the departure of Mr. Fryth for Lennoxville, where he will fill an important position. Then, after singing a verse of the National Anthem, the Provost pronounced the benediction. A very recherche lunch was served in the large dining-room for the school and the visiting guests, who were very numerous.

### NIAGARA.

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

Queenston.—The regular summer meeting of the Rural Decadal Chapter of Lincoln and Welland was held in this charming place on July 6th. There were present Ven. Archdeacon Houston, of Niagara Falls; Canon Bull, of Niagara Falls South; Canon Mackenzie, of Chippawa; Canon Gribble, of Port Dalhousie; Rural Dean Spencer, of Thorold; Rev. W. J. Armitage, of St. Catharines; Rev. M. W. Britton, of the same place; Rev. P. W. Smith, of Fort Erie; Rev. R. H. Archer, of Stamford; and Rev. S. J. Woodroffe, of Homer; besides Rev. G. B. Bull, incumbent of Queenston. After Holy Communion in the Brock Memorial church, the clergy proceeded to a shady spot near the monument and entered upon the business of the day. Gen. ii. 1-3, was read in Hebrew by Rev. Canon Gribble and considered by the members. Eph. vi. 5-9 was read in Greek by the Rural Dean and carefully examined by all present. Rev. M. W. Britton led in the study of the clause, "He ascended into heaven" in the Apostles' Creed. After an excellent lunch, prepared by a committee of ladies,

and spread out in another leafy bower, the members listened to two extremely well-written papers by Canon Mackenzie and Rev. S. J. Woodroffe, on "Evolution," a general discussion following. The evening was devoted to a service in the church, with addresses on the "Religious Aspect of the Jubilee," by Rev. Canon Bull and Rev. M. W. Britton. This meeting of the Chapter was one of the most delightful and edifying deanery gatherings in the experience of those present. Rev. Dr. Roy, of Niagara Falls, N.Y., attended the morning session, and helped to make the occasion profitable. The congregation at Queenston hope to add to the church, before a distant date, a substantial tower, thus completing this fine sacred edifice.

Cayuga.—Opening services in connection with the new St. John's church on Friday, 2nd, and following Sunday, and which was concluded Friday evening, when the Rev. Mr. Forneret, of All Saints' church, Hamilton, preached. The new church replaces an old frame structure erected in 1853, and which, though endeared to many in the congregation by early associations and memories, had long outgrown its usefulness. Service was last held in the old building on Trinity Sunday, 1896, and on the first day of July, 1896, the first stone was laid, and although during the progress of the entire building, which is of a most massive and costly nature, no undue haste was used, yet the sacred edifice was sufficiently advanced to permit of the laying of the corner-stone on the 20th July by the Lord Bishop of the diocese, the impressive ceremonies of which were duly mentioned at the time in our columns. Under the loving superintendence of the rector, the Rev. Mr. Francis, to whose devotion and self-sacrifice the congregation owe the splendid "House of Prayer," in which nothing mean or tawdry has a part, the good work proceeded without accident or mishap for six months, when, on Advent Sunday, the 29th November, service was held in the basement of the church for the first time, and then just one year and a day from the laying of the first stone, the opening services began. We do not know the cost of the building, but we understand that no mortgage is to rest upon the church, and that the debt, if any, is trifling, and has been met again by the devoted self-denial of the rector, until he is relieved by the payment of the balance of the subscriptions. The building is of solid grey stone, with square tower, belfry and battlements of old English style of a true ecclesiastical type; the interior is finished in polished red oak, the seating in keeping of natural oak, with lectern, pulpit and arch of oak, rich in church carving, while the walls are tinted a delicate green, relieved by a stencil pattern. Everything throughout is of the best, while the handsome electric chandeliers, the beautiful memorial windows and the costly pipe organ, all bespeak the interest, the faith and attachment of the congregation. Of the special gifts to the church we might mention the stone font, by Mr. Gifford; the brass book-rest, by Judge and Mrs. Snider; the two memorial windows in the east gable by Miss Blakeney and other members of the family; the children's memorial window in the centre of the chancel; on the right, the window from the Willing Workers, in memory of the Rev. B. C. Hill, the first rector of the parish, and on the left the window of the local Masonic lodge; the brass alms dish from the relatives of Mrs. Francis, in England; the lectern, by the Rev. Mr. Arthur Francis; the oriel window, by Mr. Harry Francis, and the oak railing under the screen, by Miss Francis, three of the children of the rector. On Friday evening the church was crowded. The rector, who was assisted by the Rev. Mr. Scudamore and the Rev. Mr. A. Francis, preached ably from the text, "My house shall be called the house of prayer." On Sunday morning and evening the Rev. Mr. Mackenzie was the preacher, and notwithstanding the intense heat, the congregations were very large. Mr. Mackenzie is not a stranger to us by reputation if he is in person. Possessing a high standard of oratory, he is a powerful thinker. His sermons were masterpieces of logic, new, concise, original and to the point. He said a great deal in a

short time, with The morning building, and true religion, public worship the building offertory, at rendered by A choir was assisting interesting persons we might meet first service in Johnson, plaintiff daughter's new church.

MAURICE

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Ripley.—S on June 20 read on the tional hymn was preached the 22nd t union Than attended. bent of the Presbyterian ter gave tional conc by the me occasion. A the soloist, orchestra, and the R brought to after which grounds, t drew. T bell, to be

GEORGE T

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short time, while he greatly impressed his hearers. The morning subject was of altar and temple-building, and of that sacrifice which is essential to true religion, and the evening topic was of that public worship that God required of His people in the building erected in His name. During the offertory, at the respective services, solos were well rendered by Miss Bull and Miss Martin, while the choir was assisted by Dr. Russell. Among the interesting personal reminiscences of those present, we might mention that Mrs. Gardiner attended the first service in the old building, her mother, Mrs. Johnson, playing the organ. Mrs. Gardiner's daughter's marriage was the first celebrated in the new church.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, TONDON.

Personal.—The Rev. E. Softley, jr., late of Kingsville, is spending a season of vacation with his parents at Leamington, Ont., previous to engaging again in active work.

Bruce Deanery.—The next annual Sunday school convention for Bruce will be held at Walkerton on July 21, for which occasion a suitable programme is being prepared.

Warton.—Trinity Church.—The Queen's Jubilee was not forgotten here. The church was appropriately decorated, and services were observed having direct reference to the unique event. On the afternoon of June 20 a public religious service was held in the Town Hall, when a sermon was preached by the Rev. W. Henderson, attended by the various local societies. The following Sunday, 27th, the Masonic body attended Trinity church, when the Rev. Bro. G. M. Franklin, District Chaplain, was the special preacher.

Ripley.—Special Jubilee services were held here on June 20 and 22. The appointed service was read on the Sunday in St. Paul's church. National hymns were used, and a suitable sermon was preached by the rector. On the morning of the 22nd there was held in St. Paul's church a union Thanksgiving service, which was quite well attended. The prayers were said by the incumbent of the parish, and one of the two resident Presbyterian ministers and the Methodist minister gave short addresses. In the evening a national concert was given in the Agricultural Hall, by the members of the choir, augmented for the occasion. Miss Annie E. Freeborn, of Clinton, was the soloist, and the vocalists were assisted by a small orchestra, a drum and fife band from Kinlough, and the Ripley brass band. The concert was brought to a close with three cheers for the Queen, after which a large bonfire was burned on the grounds, together with the fiery cross of St. Andrew. The proceeds will go towards a Jubilee bell, to be placed in the church tower.

#### ALGOMA.

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

Schreiber.—On April 4th Rev. J. P. Thursly took the services at Nepigon. On April 11th Rev. M. C. Keily, R.D., assisted at the services and preached. On May 23rd Rev. J. P. Thursly took the services at Schreiber. On April 22nd an Easter meeting was held. Mr. W. Hedge and Mr. G. E. Stacey were appointed churchwardens. The sum of \$90 was raised towards repairing and paying off the debt on the parsonage. Mr. Hedge and Mr. Presson repaired the parsonage. Mr. Stacey tinted the windows in the church. Mr. Riley did the plastering. All this work was done gratuitously. On June 22nd the W.A. held a fancy sale and tea, and realized the sum of \$66. The wardens have been able to add \$50, making a total of \$116 towards the parsonage debt, leaving less than \$100 to pay.

### British and Foreign.

Dr. William Spark, the well-known city organist of Leeds, died recently, aged 72.

The Bishop of Bangor, who has been very ill, is now almost restored to health again.

The Rev. F. C. Moir, rector of St. Mary's, Port Glasgow, has been appointed incumbent of St. John's, Dumfries, which is an important living.

Through the liberality of the members of four of the City of London Companies, the half-domes at the corners of the great dome will be filled with mosaics.

The Bishop of Wakefield's Jubilee hymn was sung on the 20th ult. at the Greek church in Bayswater, and also in a number of Non-conformist places of worship.

On the night of the 22nd ult. an electric arc light of 45,000 candle-power flashed from the highest turret of the great west tower of Ely cathedral from 10 p.m. until 2 a.m.

A sad accident marred the Diamond Jubilee celebration on Sunday, June 20th, at Hawarden church. The band was playing through the village when James Rogers, who was in charge of the drum, died.

On Jubilee day the bells were rung in the parish church of Dolgelly. One of the ringers was an aged man, who rang the same bells sixty years ago on the occasion of her Majesty's accession.

The Church of St. Andrew, Kildwick-in-Craven, which is known by the name of "The Lang Kirk of Craven," is in a dangerous condition, and it has been decided to pull down and rebuild part of it at once.

The Dean of Canterbury assigned seats to many leading Non-conformists at the St. Augustine Commemoration service, which was held in the cathedral on the 3rd July, on which occasion the Primate addressed the Bishops.

The Rev. A. J. Robinson, rector of Holy Trinity, Marylebone, and some time previous to that the rector of Whitechapel, has been offered the rectorship of St. Martin's, Birmingham, and will in all probability accept that living.

In St. Thomas' church choir at Ryde, Isle of Wight, and old lady of 85 is the leader of the choir, of which she has been a member for 78 years. She walks to the church from the almshouses, of which she is an inmate, to the services regularly Sunday after Sunday.

At the open-air service, held on the steps of St. Paul's cathedral on the Queen's Jubilee day, the Archbishops of Canterbury and York wore their purple coronation robes, and the Bishop of London was vested in a magnificent new cope of cloth of gold.

The Bishop of Perth (W. Aus.), Dr. Riley, had a narrow escape when starting for England to attend the Lambeth Conference. A signal rocket, sent up from the vessel on which he was voyaging, was driven back by the wind, and, passing between his ankles, struck the deck with great force, making a hole four inches in diameter. A sailor was killed.

The Most Rev. the Lord Archbishop of Finland, who, by command of the Czar, specially represented the Russian Orthodox Church at the Jubilee celebrations, was present in St. Paul's cathedral at the great service held therein on the morning of the 20th ult. At its conclusion the Archbishop left his stall, and, following the clergy and

the choir, proceeded to the vestry, blessing the people as he went. In the evening he attended St. Barnabas, Pimlico.

It will be of interest to many Church people to know that the crozier borne by the Archbishop of Finland in St. Paul's cathedral on June 20th, and which he used again upon Jubilee day, is one of the three episcopal staffs which belonged to the celebrated Patriarch of Moscow, Philaret Nikitich Romanoff, the father of the Tsar Michael Theodorovich, the founder (A.D. 1613) of the present reigning dynasty of Russia. The "crutch" of this famous crozier, which most visitors to Moscow will remember to have seen in the Kremlin amongst the treasures of the Patriarchal Treasury, is one of the best specimens of 17th century jewelry which that splendid collection possesses. It is made of solid gold, and is richly ornamented with turquoises and other precious stones.

### Correspondence.

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

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

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

#### THE INDIA FAMINE.

Sir,—Have the Canadian people an idea of the sad condition India still is in with her multitude of starving? We hear conflicting reports, but the letter published in the last number of the Faithful Witness gives no uncertain sound, and I trust the readers of The Canadian Churchman will be interested in knowing how things are with their brethren in India, and that all who can send any further help will bear their great distress in mind. Sunday schools and congregations can fill envelopes specially marked for this purpose, and there are many, many ways in which we can still help to feed these hungry people. Let us think we see them, worn down to skeletons, in their hot, boiling sun, pleading for food. Let us not forget or neglect them, let us each try and do something, looking above for guidance and blessing. The Bishop of Lucknow, Rev. A. H. Wright, Allahabad, India, who is in the midst of the famine district, is most thankful for help, that the missionaries may continue their work of relief, and contributions may be sent direct to his address, or to Mrs. Williamson, 83 Wellesley street, Toronto, who will be kind enough to forward it, and I trust he may still receive many offerings from sympathetic hearts. The cry of starving little children is particularly distressing. A lady of this town, who is now working in one of the India Homes, writes that the messenger despatched to bring in some of these children, had aged ten years by the sights he had seen by the way. Miss MacLean is glad to supply any who can make use of subscription envelopes. They may be had by ordering them from Mr. G. Parker, 33 Adelaide street west, Toronto. READER.

### Family Reading.

#### CONTENTMENT.

A gentleman meeting with a shepherd, one misty morning, enquired, "What kind of weather do you think it will be?"

"It will be," said the shepherd, "what weather pleaseth me." On being asked to explain his meaning, he replied, "It will be what weather pleaseth God, and what weather pleaseth God, pleaseth me."

—"The larger our faith in the unseen, the more we shall see in the seen."



## BEGINNING AGAIN.

When sometimes our feet grow weary  
On the rugged hills of life,  
The path stretching long and dreary  
With trial and labour rife,  
We pause on the toilsome journey,  
Glancing backward in valley and glen,  
And sigh with an infinite longing  
To return and begin again.

For behind is the dew of the morning  
In all its freshness and light;  
And before are doubt and shadows  
And the chill and the gloom of night.  
We remember the sunny places  
We passed so carelessly then,  
And ask, with a passionate longing,  
To return and begin again.

Ah! vain indeed is the asking!  
Life's duties press all of us on;  
And who dares shrink from the labour,  
Or sigh for the sunshine that's gone?  
And may be, not far on before us,  
Wait fairer places than then;  
Life's paths may yet lead by still waters,  
Though we may not begin again.

For evermore upward and onward  
Be our paths on the hills of life,  
And soon will a radiant dawning  
Transfigure the toil and strife,  
And our Father's hand will lead us  
Tenderly upward then,  
In the peace of a fairer world  
He'll let us begin again.

## TRIFLING WITH TEMPTATION.

There is a way of saying No which means Yes. If you look at a man in the face and say I won't, that is one thing; but it is another thing—is it not?—if you halt and hesitate and let your No come stammering out as if you were ashamed of it? Balaam began by wanting to please God. He said, and probably he was at least half honest in saying, "If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord, my God, to do less or more." Yet he wanted to please himself at the same time. He asked God again if he might not go. He kept trying to curse the people, although he could not; and when he could not curse them, he tempted them to sin. What was the good of his saying, "Let me die the death of the righteous," when the only possible way of dying as the righteous die—and this is a lesson which belongs to all as much as to him—is to live as the righteous live? And so he went from good to bad, and from bad to worse, until, as St. Peter says, he became a perpetual instance of the ruin wrought in a highly-gifted human soul by "loving," not God only, but "the wages of unrighteousness." Balaam's prime mistake was that he trifled with his conscience. At first, when the Princes of Moab asked him to go with them, he knew perfectly well that it was wrong. Probably, if he had spoken out like a man, they would never have asked him again. But he began saying to himself, "What a pity that I should lose all this money! Might not I go? Might not I just try again if God will let me go? What does it matter, if it is a little wrong? How do I know that anything worse will ever come of it?" Ah! but this is just what is so fatal to say. God speaks once to the human soul, and speaks loudly; but if you disobey His voice it soon sinks to a whisper. Follow your conscience, and it shall lead you to God. Believe me, the only way to get more spiritual light is to live according to the light you have. It may only be a light that breaks athwart the darkness; make the most of it, and some

day you shall have more. There may be hereafter only one duty which is clear to you, only one friend or kinsman whom you can help, only one boy whom you can keep from evil, only one piece of work which you alone can do. Well, do that; try to accomplish that one object; try to save just that one human soul. Gradually, it may be after many a day, the clouds will break; you will know more of God's will; His will will seem nearer to you; His voice will sound more clearly in your soul; you shall enter into that Divine peace which the world may neither give nor take away.—J. E. C. Welldon.

## WAITING FOR SOME GREAT THING.

Some are often idly dreaming: "If God would only do some great thing, if I could behold an angel, if I saw a hand, if I heard a voice, if I had some evidence like that, if God would give me some wonderful answer to prayer, how surely I should be converted!" The fact is that many are actually waiting at this moment for some such thing as that. They are expecting some further marvellous influence which will some day or other be exercised upon their minds, and then when that wonderful influence comes, they look to be thoroughly changed by this great interposition which God will make on their behalf, that their will shall be constrained, and their whole soul changed as by a miracle; and so they let the present opportunity pass by unimproved, looking only for some great thing to happen to them, whereas for all this there is no warrant in the Bible. I believe that every one of us has, at this moment, enough, quite enough to save him; nay, I believe that every one of us is, at this moment, in the most favourable position in which he can possibly be placed for his salvation, and that if circumstances were changed, he would be in a less advantageous condition. For does not the Spirit draw you now? Is not the truth that you now know larger than the truth you obey, and, therefore, is not it all that you, at this moment, could bear? Are you not painfully conscious that if you would but act out the convictions given you, you would soon become a better man? Are not you perfectly aware that every good gift we have would increase if only we exercised it? It is a very ignorant and foolish thought which those have who think that outward circumstances can do much for the soul of man! The worst circumstances cannot really hinder you, and the best cannot truly improve you!—James Vaughan.

## DID THEY MEAN IT?

The young people in a certain meeting rose and sang with bowed heads:

"Here, Lord, I give myself away,  
'Tis all that I can do."

It was sung as a prayer, and the room was very still. Afterward they joined in singing:

"I am Thine, O Lord, I have heard Thy voice."

There was a sweet solemnity in all the service. It was the evening of the Sabbath day, and Monday morning dawned full of the stir of week-day life. As the week went on, some of these young people seemed to forget the songs and the service of the Sabbath. Did they really mean what they said and sang?

Suppose they did not; would that set them free from the responsibility of keeping the pledges made? Imagine a soldier enlisting in the United States army and solemnly taking the oath binding him to protect the flag and serve his country, saying afterward that

he had a right to go home when he chose, and refusing to do duty, because after all, he did not mean what he said when he took the oath. Would he not be treated as if he had meant what he said, notwithstanding? Would he not be called a deserter if he went home without leave?

It is not probable that young hearts are insincere when the lips repeat pledges and sing consecration hymns. They do mean what they say. The trouble is that the feeling of responsibility is not quite strong enough to go down deep and last long. It is right to make the pledges, to sing the hymns, only let it be remembered that the obligation to keep them is just as binding afterwards, when the feeling may not be so strong.

One should keep his word, whether he feels like it or not.

## "AS I HAVE LOVED YOU."

"Love one another as I have loved you." How did Christ love His disciples. How did He manifest His love for them? Was it not, among other ways, in wondrous patience with them, with their faults, their ignorance, their unfaithfulness? Was it not in considerate kindness, in ever-watchful thoughtfulness, in compassionate gentleness? Was it not in ministering to them in all possible ways? What is it, then, to love one another as He loves us? Is it not to take His example for our pattern? But how slowly we learn it! How hard it is to be gentle, patient, kindly, thoughtful, even perfectly true and just, one to another! Still, there the lesson stands and waits for us, and we must never falter in learning it.

## "ALL ARE MADE ALIVE."

Ah! we murmur our complaints against the death that is ours through Adam, as if death were all that our corporate unity with mankind had brought us. Yet if God is to be judged, let the death incurred under original sin be set parallel with the life involved and inherited under the covenant of Jesus. For this is our Gospel—this our Easter news; that as by one man came death, by one Man also came the resurrection from the dead. "Christ is risen from the dead," and in Him and with Him the whole race into whose history He has inwoven His presence and His name, is lifted, through the body of His exaltation, to the right hand of God. The entire movement in which we had found ourselves held is reversed. That downward drag, which was upon us all like a weight, that burden of suffocating sin, ponderous, masterful, relentless—this is gone. The set of the strong tide is changed; the dull, withdrawing currents, muddy and depressed, are now running up on the flood, with rush and bubble and press, with gurgling triumph—cheerful, brimming, and immense. The curse of certain failure that lay heavy and fast upon man's wintry world is become the promise of a victorious hope, vital and young as the spring. And all feel it; all mankind, who knew the withering touch of the ancient evil, know, in their degree, the power of the Risen Man. Upward and upward we all are drawn; we are sucked up after the movement of that glory; we all live within the range of the resurrection; we all quiver under its strong pressure, grasped as we all are by the lordship of the New Humanity, which covers and consummates the entire sum of human existence.—H. S. Holland, M.A.

—The happiness of life may be greatly increased by small courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks and little kind acts of attention.

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## THE SOWER

## I.

A sower went forth to sow  
His eyes were dark with woe;  
He crushed the flowers beneath his feet,  
Nor smelt the perfume, warm and sweet,  
That prayed for pity everywhere.  
He came to a field that was harried  
By iron, and to heaven laid bare,  
He shook the seed that he carried  
O'er that brown and bladeless place.  
He shook it as God shakes the hail  
Over a doomed land.  
When lightnings interlace  
The sky and the earth, and his wand  
Of love is a thunder-flail.  
Thus did that sower sow:  
His seed was human blood,  
And tears of women and men,  
And I, who near him stood,  
Said, "When the crop comes, then  
There will be sobbing and sighing,  
Weeping and wailing and crying,  
Flame, and ashes, and woe."

## II.

It was an autumn day  
When next I went that way,  
And what, think you, did I see?  
What was it that I heard?  
What music was in the air?  
The song of sweet-voiced bird?  
Nay—but the songs of many,  
Thrilled through with praise and prayer,  
Of all those voices not any  
Were sad of memory;  
But a sea of sunlight flowed,  
A golden harvest glowed,  
And I praise Thee again and again,  
God of the earth and skies!  
And I praise Thee again and again,  
For the sower whose name is Pain."

—Richard Watson Gilder.

## THE PEACE OF GOD.

There are few words that fall on the ear and the heart like the word "peace." It carries a blessing in its very sound, so long has it been a messenger of what all men need and crave. It was the salutation, "Peace to thee," which in the East men exchanged as they passed one another in the fields or streets. It was with this word that the early disciples were to enter men's houses when they carried the glad Gospel news. It was this word which they inscribed on the burial places of their dead; and it is peace which the Church, in her Master's name, pronounces upon the people in her benedictions, "The peace of God which passeth all understanding."

## FAITHFUL IN SMALL THINGS.

Many older people will recall the once magnificent dry goods store situated in New York, and the owner thereof, A. T. Stewart, in every sense a self-made man. Not to have visited this store was not to have seen New York, from a woman's standpoint, at least, and so on my first visit I found myself therein.

Standing at a dress goods counter, the one in waiting said, in an undertone, "If you would like to see A. T. Stewart, look to the right." So, hastily looking in the direction indicated, I saw the far-famed merchant, who, I must confess, did not strike me as above the ordinary in appearance; indeed, to the casual observer, many of the clerks in his employ seemed more richly endowed by nature.

"He makes a tour of inspection through the entire establishment every morning," said the clerk, "and I tell you it keeps us on the alert."

"But," said my companion, "what good

can it do if he rushes through the store as he did just now? He did not appear to notice anything."

Here the clerk smiled in a telling way, as he said, "Yes, he had that appearance, but nothing escapes his educated eye." Then turning to me he continued, at the same time holding up a piece of dress goods with a tiny pattern interwoven, "do you detect an up or down to this figure?"

"There is no up nor down," I said at first; but reading my mistake in the eye of the clerk, I looked more carefully, and then admitted that I did see a slight difference.

"Yes," continued the one holding it up to view, "yet slight as it is—so slight that most people like you at close range would not perceive it—Mr. Stewart, passing through as you just saw, would readily detect my error had I used this goods in draping and reversed the figure. He has many times called me to account for mistakes as trifling as that would be."

"It hardly seems possible!" exclaimed his listeners in one breath; and then followed this query: "Do you attribute Mr. Stewart's success to faithfulness in small things?"

"Most certainly!" was the emphatic reply. "Nothing is too small to be righted," seems to be his motto, or rather that was the way he taught himself to think when he commenced at the foot of the ladder, and now it has become second nature and requires no effort. A casual observer, passing through the store as you just saw him, could not detect the most glaring faults in arrangement; but his eye, from long training, takes in at a glance the slightest mistake, as all the clerks know to their sorrow. Yet all admit that this faithfulness in small things has made him the merchant-prince he is to-day."

Careless, go-easy ways may suit you best to-day, young people, but if indulged in, "only little things, not worth minding," may later on become giants to rule you. While on the other hand, if faithfulness in small things is cultivated, it may prove a stepping-stone to great things.

## THE MINISTRY OF SYMPATHY.

No ministry in this world is more beautiful than that of those who have become familiar with life's paths, and have learned life's secrets in the school of experience, and then go about inspiring, strengthening and guiding younger souls who come after them. Nothing in Christ is more precious than this knowledge of life's ways gained by His own actual experience in human paths. He has not forgotten what life was to Him. He remembers how. He felt when He was hungry or weary or in struggle with the tempter or forsaken by His friends. And it is because He passed through all these experiences that now in heaven He can be touched with the feeling of our infirmities and give us sympathy, help and guidance.

## KEYNOTE IS LOVE.

The keynote of God's service is love. All our worship, our devotion, our service, our almsgiving must spring from love, or it is worthless. You ask a mother why she denies herself, and starves herself, and works herself to the bone for her child, and she answers because she loves him. So if we love God there is nothing too hard for us to do for Him, nothing too heavy for us to bear for Him, nothing too precious for us to give Him. "If I have not love," says St. Paul, "I am nothing." "If we have not love," says a preacher of these times, "pure, simple, child-like, beautiful love, our music is noise, and our sacrifice is vanity." You tell me that you love God. Then show it by doing

something for God. Love means service, acts, not words. Do you ask me how you can serve the Lord your God? I answer by obeying Him, by walking in all His ways, and not your own. Obedience is better than sacrifice. You can serve God by doing good to your fellow-men. When we minister to Christ's people we minister to Christ. Try in the future to think less of self and more of others, do something for Christ's sake. Do not wait to be able to do great things, do what you can. You may be unable to do much; your way of life may be commonplace and obscure, and the world may know nothing of you. But, my brethren, the world may be the better for you. The whole garden is filled with the scent of the violets, which you cannot see. So every good life, however lowly, makes the world better, sweeter.—Rev. Wilmot Buxton, M.A.

## REASON FOR A SONG.

No road is sunny all along,  
But the shadows thickly lie;  
Yet reason is there for a song,  
Since God is nigh.

No heart but has to bear its pain,  
Yet the trouble goes at length;  
The fading hope is bright again  
When God gives strength.

O child of God, be calm, be still,  
Let the past be what it may;  
Live now as for the Father's will,  
And Him obey.

And let the tumult and the rush,  
And the doubts and questions cease;  
Give God thy care—and know the hush  
Of perfect peace.

## PRAYER BRINGS PEACE.

It is a common complaint among Christian people that they do not feel happy in their religion; and many who do not complain are nevertheless very plainly not at ease. They are dissatisfied, gloomy, impatient, or else unreal; putting on a false cheerfulness; merry, but not happy. May not the secret of much dissatisfaction and want of peace really lie in the absence of true prayer? There is little of the spirit of devotion; therefore, there is little of the fruits of devotion. Perhaps, when we meet with such a case of restless disquiet, the clue to it may be a very simple one. He has not prayed. He may have gone through the form of prayer—"said his prayers," as we say—but he has not prayed. Is it strange, then, that he has not that peace which is the result of prayer? But how is peace the result of prayer? Partly, no doubt, in the way of a natural consequence upon the habit of prayer. The very act of prayer of necessity implies such a childlike dependence upon God, that it is impossible it should not produce a sense of peace and security at other times. It assumes and acts upon the belief that God is a merciful and loving Father, and this belief is not a thing that can be taken up for the brief time of prayer, and then laid aside for the rest of the day. It is in its nature an abiding principle, which must more or less enter into other things besides prayer. If there be none of this quiet childlike trust in God in other things, we may be nearly sure that there was very little of it in the hour of prayer. And if so, what then must have been the nature of the prayers themselves?

—Artificial wants are more numerous and lead to more expense than natural wants; from this cause the rich are oftener in greater want of money than those who have a bare competency.—Anon.



## THE GOLDEN SIDE.

There is many a rest in the road of life,  
If we would only stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it!  
To the soul that is ever full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright  
Though the winter storm prevaileth.

Better to hope though the clouds hang low,  
And to keep the eye still lifted;  
For the sweet blue sky will soon peep through  
When the ominous clouds are lifted;  
There was never a night without a day,  
Or an evening without a morning,  
And the darkest hour, the proverb goes,  
Is the hour before the dawning.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart  
And hands that are swift and willing,  
Than to snap the delicate, minute threads  
Of our curious life asunder,  
And then blame Heaven for the tangled ends,  
And sit and grieve and wonder.

## "UMBRELLA HOSPITAL."

BY L. T. MEADE, AUTHOR OF "THE FLOATING LIGHT OF RINGFINNAN."—

## CHAPTER IV.—(Continued.)

"Why, Jane H'Amarintha," she said, "of this ain't luck. I wor jest a-lookin' fur you. Yer aunt 'ave met wid 'er fate wid a vengeance. She wor jest crossing by Salt's public—a drop too tight, as usual—when a big dray come h'up and knocked 'er down. She wor h'all smashed h'up, and they 'ave tuck 'er to the 'orspittle."

"Is she—is she—dead?" asked Jane Amarintha.

"I 'spect she be by now. She wor h'all smashed h'up, I tel yer."

"Let's go to her," said Jane Amarintha.

The two girls set off running, the other children following at a little distance.

When they reached the hospital they were told that the wretched woman was dead. She had breathed her last without one gleam of returning consciousness, and almost immediately after her admission into the hospital.

"Why h'ever don't yer cry?" asked the tall girl of her little companion.

"Cause I ain't sorry," answered Jane Amarintha. "She did nothink but wallop me. I ain't sorry one bit."

"But yer ha'n't no home now."

"I don't care."

"And wot 'ull come o' the baby—wot 'ull come o' Lizar Hanne?" At these words a look of softening and feeling came over the hard little face of Jane Amarintha.

"Why, that ere babby's mine, now," she said, "and I must go fur it. I furgot my babby. I'm real glad as it is mine. Don't keep me, Polly. I left my baby in Umbrella Hospital."

She put swift wings to her little feet, and her companion, a very worthless kind of girl, soon gave up pursuing her.

But all these events—her walk to the hospital, her long delay there—had taken time; had taken, indeed, some hours; and by the time she reached Joshua Henderson's it was past ten o'clock. The little shop was closed, and every light out.

Intense excitement had kept her up till now; but now, at sight of the closed door, she suddenly found herself both faint and timid. She leant against the door-post, and the tears she had refused to shed for her drunken aunt ran freely down her thin cheeks.

What had become of her baby? Had that cruel old man put it into the street? Had he let her pretty baby die of hunger and hard treatment? After a time she ventured to knock timidly at the door. There was no response. Then she walked down all the lanes and passages near, peering into every nook and dark corner, hoping and longing to see again the little fat bundle and pretty blue eyes.

Hour after hour was spent thus by the poor little girl, until at last, worn out, she sank down into a corner and slept.

## CHAPTER V.

All that night, too, Henderson sat up—he sat up by his own bed—watching the sweet and sound sleep of a baby. He kept a light burning, and the light fell full on the soft and dimpled face.

The baby, fat though she was, and of low origin, was a pretty creature, and Henderson could not help noticing how the lashes lay on the cheeks, and how the fair hair curled on the little head.

No one knew what thoughts were passing in his mind as he watched by the little child. No one knew whether he was angry or pleased—whether he was softened or hardened by this strange thing that happened to him.

As the morning broke he once put out his hand, and softly touched the baby's little cheek. Then he went and opened his shop-door.

He found a child leaning up against the door-post—a child who, when she saw him, raised her hands, fell on her knees, and said, in a piteous, shrill voice:

"Oh, please, kind Mr. Umbrella Man! where's my baby?—where's my Lizar Hanne?"

"The baby's here, little girl," said Henderson, gravely. "You had no right to leave her with me—no right whatever. But the baby's safe enough." And he led Jane Amarintha to where the sleeping baby lay on his own bed.

\* \* \* \* \*

Now a strange and perverse thing happened immediately after this, showing the fickleness and inconstancy even of little baby maidens; for when Jane Amarintha, in a transport of delight, wanted to clasp the baby in her arms, Lizar Hanne refused the embrace, turned away from Jane Amarintha, and would allow no one to touch her but Mr. Umbrella Man.

When she got into his arms she ceased crying, clutched at his silver beard, and smiled triumphantly. But the queerest part of all was that Henderson himself chuckled quite audibly, and sat down, with the baby in his arms, in his old arm-chair. There, seated at his feet in the early summer morning, Jane Amarintha told him her story.

That very day the curate was much surprised by a visit from Joshua Henderson at his own home. Henderson came with a double subscription—a subscription to enable the curate instantly to send a baby and a little girl for three weeks into the country.

"And if the country agrees with them, why you let me know, Mr. Judson," he said in conclusion, "for I believe I can scrape together another pound or two for the young things; and be sure you tell me when they get back to London, for they are a pair of orphans, and no one ought to neglect orphans."

"But, Mr. Henderson! indeed, I thank you with all my heart; but may I ask—the fact is, you astonish me!—may I ask what has led you so completely to change your mind?"

Here old Henderson, looking more sly than shy, answered demurely, "It was all along of the 'cutest baby I ever met."

And from that day the old man never forgot to do himself the pleasure of doing good, at least to the sickly children of the poor.

THE END.

## A NOBLE CALLING.

The great God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a missionary physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only model missionary that ever appeared among men; and now that He is head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?

## THE LANGUAGE OF CATS.

Some years ago, says a writer, while two little kittens of ours, one black and the other tabby, were playing with a cork, the old cat suddenly appeared at the garden door with a little field mouse which she had caught, and on her giving a kind of call, a mew, in fact, the tabby kitten at once stopped its game and ran to receive the mouse, while the black kitten continued playing as before. My mother (writes "L. E. L." in the *Bombay Guardian*), who was in the room at the time, being much surprised, asked the silly little thing, as she naturally considered it, why it did not go and secure its share of the mouse. Kitty, however, made no reply, but went on playing as before, till rejoined by the tabby, who had meanwhile made short work of the mouse. Presently the cat returned with a second mouse, giving apparently precisely the same call as before; but this time, strange to say, it was the black kitten who ceased its game and received the mouse, the tabby taking not the slightest notice. There could therefore be no doubt that the mother had a special call for each of the kittens, which they recognized and obeyed, and the content with which each allowed the other to finish the dainty morsel, without any attempt to share the feast, might certainly furnish an example to many a child. More, however, was to follow, for nearly an hour later the cat once more appeared, laden with a third mouse, which again fell to the share of the tabby kitten, after which my mother, being called away, was not able to discover whether the black kitten received a second mouse or not. Certainly animals have a language of their own, and occasionally set us examples which many of us would do well to follow.

## HINTS TO HOUSEKEEPERS.

Whipped Cream Pie.—Sweeten with white sugar, one teacup of very thick cream, made as cold as possible without freezing, and flavoured with extract of lemon to taste; beat until as light as eggs for frosting, and keep cool until the crust is ready; make crust moderately rich, prick well with a fork to prevent blistering, bake, spread on the cream, and to add finish, put bits of jelly over the top. The above will make two pies.

To Cure Boils.—Mix one tablespoonful of wheat flour in one tumbler of cold water, and drink the whole mixture at one dose. If necessary repeat the dose the next day. If the boil has already commenced to form keep it wet with tincture of arnica.

—In this world it is not what we take up, but what we give up, that makes us rich.

## Children'

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Beware o



**Children's Department.**

**GOING TO SCHOOL.**

I met a little maiden fair,  
One morning in September;  
Her sunny face, and winsome air,  
I ever will remember.

"Where are you going, little girl,  
So merrily this morning?  
Your bright blue eyes and golden curl  
Your pretty head adorning?"

She paused just long enough to say,  
My ignorance almost scorning:  
"Why, I am six years old to-day,  
And school begins this morning."

Then off she ran, without a word,  
To learn the lessons given.  
May I be just as ready, Lord,  
For lessons sent from heaven.

I ever would thy pupil be;  
And still in knowledge grow;  
Till I attain to my degree,  
And quit this school below.

**THE BOY ON THE BACK SEAT.**

A gentleman who was visiting one of the schools of a great city stopped for a while in a class-room and listened to some of the recitations. At the back of the room was a seat which could accommodate only one scholar. It was occupied at the time by a boy who at once attracted his attention. The boy seemed to be bright and intelligent. His lessons were well prepared, and he always appeared to be giving strict attention to the subject under discussion. The visitor was in such a position that he had an unobstructed view of this boy, while the scholars in front hid the lad from the teacher when she sat at her desk.

The teacher noticed that her visitor wore a puzzled expression, and she wondered at it. Afterwards when the scholars were dismissed she learned the cause. "You have a very interesting class," the gentleman remarked, "and I have been much entertained this morning, but there is one thing

**Delicious Drink**

**HORSFORD'S ACID PHOSPHATE**

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations

**Good Blood**

Is essential to health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health. Impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

**Hood's Sarsaparilla**

Is the best — In fact the One True Blood Purifier. cure Liver Ills; easy to take, easy to operate. 25c.

that I cannot understand. How is it that the scholar who seems to be best in every particular happens to be at the foot of the class?"

The teacher smiled. "When you and I went to school," she replied, "nearly all classes had what we called head and foot. To-day things are different. There is no going up and down so far as the seats are concerned. At least I do not know of that method being used by any school at present. What seems to be the lowest one is really a position of honour in this room. That boy is on the back seat because I can trust him out of sight. I know that he will go on with his work and give as much attention to me as he would if he were here by my side. I am sorry to say that I cannot speak so confidently of all my scholars. There are some that would accomplish little if I placed them in that seat, but Henry Naylor I can always trust anywhere."

"Then he will become a man that his parents and friends will have cause to be proud of," the visitor rejoined warmly. "Whatever other good qualities he may have, whatever talents he may display, these will be of small account compared with the fact that he can be trusted. What the world needs to-day are more men who are worthy of trust, no matter in what position they may be placed."

**TWO SISTERS.**

A lady was telling me of two sisters whom she is acquainted with, for both of whom she has a warm regard, but who are of different types.

"Lizzie," said my friend, "has the loveliest manner in the world. She is always ready to promise anything, and you leave her with the impression that she going to do various charming things in your behalf. It ends there. Lizzie never does a single thing, and she never puts herself out in the least for any one. She means to do what she says, at the time of saying it, and her impulses are most kind and friendly, but she does not carry them into effect. The fact is that she always has a great many irons in the fire, and she cannot possibly do well everything she attempts. When you first meet Lizzie you love her, but her popularity

is never firmly fixed, because she disappoints you so constantly. Still, I grant that she has a charming manner.

"Rebecca, on the other hand, is rather cold, undemonstrative in externals. Her fear lest she may exaggerate keeps her from being in the slightest degree effusive, and she is sometimes hardly affable. It would seem a dreadful thing to Rebecca to convey a false impression. In consequence, she does herself injustice by her low-toned, even, uncolored form of speech, and her apparent brusqueness repels her acquaintances. Only her intimate friends and her family know how sweet she is at the core. Rebecca says little, but she does much. Her life is spent in the performance of unseemly duties, and she never considers her own comfort or convenience if she can do another a service. Of the two sisters, I prefer Rebecca."

After my friend had gone I thought it over, and concluded that there might be a character more satisfactory than either, composed of a union of both. Why not the cordial manner and the sweetness of expression, with the added grace of the ready deed, and the promise fulfilled? Why need the sister who is kind and generous in reality surround herself with the prickly roughness of a chestnut burr?

**RALPH'S VICTORY AND DEFEAT.**

"I won a victory last week," said Ralph Baker with a bright face, waiting after school a moment to speak to his teacher.

"I'm glad of it," said Mr. Groves heartily. "Tell me about it."

"You remember talking to us last Sunday, Mr. Groves, about our tempers, and the only safe way being to place them in God's hands. You know I have a dreadful temper, and it gets the better of me over and over. Well, I had a great temptation last week, and I nearly lost the battle, but I remembered your words in time. I shut my lips tight and just cried for help in keeping cool. I do believe I had the help you told us about, too," and the boy looked up with a half-shy but happy expression.

Mr. Groves gave his hearty sympathy and encouragement to the scholar he loved, and Ralph went home feeling glad and full of courage.

But the very next week he had a different story to tell. He had had a defeat, he said, and his temper was worse than ever. It was not much use after all.

"Why, Ralph!" exclaimed his teacher, "you are not much of a soldier if you lose courage in this way. You have already forgotten that you had a victory by God's help, last week; remember that He did help you, and be sure that He will help. I am sorry you failed, but don't give up for that reason. Show that you trust by trying again."

**CAN WORK ALL THE TIME.**

"My daughter was suffering from catarrh of the stomach, and tried many different prescriptions without benefit. Finally she began taking Hood's Sarsaparilla and it helped her at once. She has taken fifteen bottles and is now able to work all the time. We prize Hood's Sarsaparilla very highly." Anna Merrell, Eaton, Que.

—Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.



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It pays to use a little paint now and then about the home—place or farm. Paint is a preservative. Our booklet "Paint Points" tells what kind of paint to use for different surfaces. It tells the difference between good and bad paint. It tells what kind of paint to use for the house—for barns, fences and roofs—for furniture and decorative work—for floors—for bath-tubs—and for buggies, bicycles, wagons and implements. Send to-day for a free copy of "Paint Points."

**THE SHERWIN-WILLIAMS BATH ENAMEL**

will make an ordinary zinc bath tub look like porcelain. Over 10,000 dealers sell The Sherwin-Williams Paints. Different paints for different surfaces—not one for all.

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CLEVELAND CHICAGO NEW YORK MONTREAL  
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**HAPPINESS AND GREATNESS.**

It is of no use for a person who is not habitually happy to count himself either very good or very great; for his gloom convicts him as lacking in faith and hope and love. And most surely no one amounts to much who does not excel in all three of these things. They are fundamental to high character. Little goodness without much love; and he in whom love abounds will certainly be glad, for in making others happy he cannot fail to be happy himself. Little goodness if faith be small; for faith puts us in touch with God, who is the soul source of virtue, and a vigorous faith scatters the clouds, making sunshine in the soul. The man whose hope is scanty, who looks on the dark side of things, and takes sad views, will, of course, be sad, and must, to some degree, be bad, for he disregards the commandment of God, who says, "Rejoice." And as to true greatness, Christ settles that, and rules out the unhappy by putting the crown on those who serve. They who are occupied in genuine ministration to the needs of others have so little time or disposition to think of self, that it is impossible for them to be unhappy.

**DON'T YOU BELIEVE IT, BOYS.**

Have you not sometimes heard it said of bad boys that they would probably "out-grow" their moral defects and that it was not worth while to take much notice of these defects on that account? It is a pernicious belief. It takes far more than a mere increase of years to "outgrow" evil habits formed in one's youth. They are not outgrown or overcome excepting through the development of moral strength, and this does not come of its own accord. Without God's help youthful defects of character will simply increase and become more fixed as one grows older. No evil tendencies can be "outgrown" without a corresponding ingrowth of the grace of God. It is useless to try to develop true character along any other lines.



## A BLIND WEAVER

A blind boy stood beside the loom  
And wove a fabric To and fro  
Beneath his firm and sturdy touch  
He made the busy shuttle go

And oft the teachers passed that way  
And gave the colours, thread by thread,  
But by the boy the pattern fair  
Was all unseen. Its hues were dead

"How can you weave?" we, pitying, cried.  
The blind boy smiled. "I do my best;  
I make the fabric firm and strong,  
And one who sees does all the rest."

Oh, happy thought! Beside life's loom  
We blindly strive our best to do,  
And He who marked the pattern out,  
And holds the threads, will make it true.  
—Beth Day.

## THE DISCERNING OF SPIRITS.

"Beloved, believe not every spirit,  
but try the spirits whether they are of  
God." Thus speaks the Apostle Saint  
John.

Man is in the midst of great war be-  
tween good and evil, the hosts of hea-  
ven and the powers of hell, God and  
Satan. The soul is constantly moved  
by diverse spirits; it is in reality the  
field of battle. Therefore, we should  
know how to receive the good and re-  
ject the evil.

Despair is always a suggestion from  
an evil spirit. Hope, always a ray  
of light from the good.

Calmness and patience are evidences  
of the presence of good spirits. Haste  
and over anxiety are apt to be the  
manifestations of evil.

Spiritual desolation or dryness is not  
always evil. It may be the method  
God is using to discipline our souls.

The evil spirit, however, sometimes  
transforms Himself into an angel of  
light, and urges us to adopt some re-  
ligious course of pious practice merely  
as a means of causing us to fall into  
the sin of pride. Soon the result ap-  
pears in anguish of the soul and trouble  
and lost serenity and light. All mere-  
ly natural spiritual exaltation, there-  
fore, must be carefully watched lest it  
be a snare.

"The Spiritual Exercises" of S.  
Ignatius contain some excellent sug-  
gestions for the discerning of spirits.

GREATNESS SHOWN THROUGH  
LOVE.

Law is great, but personality is  
greater. The latter implies love, help,  
grace. If a father stood to his boys  
for no more than the enactment and  
enforcement of law, how meagre would  
his fatherhood be! The true father is  
indeed their lawgiver, but he is also  
their helper to live the law freely and  
gladly. He is not simply the one who  
establishes the standard, but the one  
who makes it possible to live up to  
that standard. So of the heavenly  
Father in His relation to His children.  
Some seem to know Him only as law-  
maker, and they see Him only through  
the atmosphere of conscience and its de-  
mands. They agree that he is to set  
up the standard by which they are to  
live, but he leaves it to them to achieve  
such a life. Their souls are burdened  
by the very loftiness of their vision  
of the divine purity and justice, and  
the demands of these upon them. But  
they come not into the joy of finding  
these divine attributes to be forms of  
the divine activity by which men are  
renewed into the divine image, and  
that the loftiness of God in perfectness  
is His lowliness in help. God's very  
greatness brings Him near to us in  
His love for men.

## HOW TO BE CONTENTED.

If we cannot bring our means to  
our minds, then let us try to bring our  
minds to our means. That is an old Pur-  
itan minister's version of Paul's cheerful  
message to the Philippian brethren:  
"I have learned, in whatsoever state  
I am, therein to be content." The  
great apostle was not content to be in  
a low spiritual state, and therefore he  
pressed towards the zeal of a higher  
spiritual life every day. But he was  
content to be where his Master put  
him, to bear all the hard knocks and  
endure all the rough usage that he  
had to encounter in the path of duty.

## KEEP CLOSE WATCH!

Look to it that you are well guarded  
against that Stealthy Enemy, Kidney Dis-  
ease—South American Kidney Cure is  
the only Remedy which will Relieve at  
once and Cure.

Michael McMullin, of Chesley, writes:  
"I had been troubled with gravel and kid-  
ney disease for eight years. At times the  
pain was so severe I could not lie in one  
position for any length of time. I took  
South American Kidney Cure according to  
directions. I got immediate relief. The  
soreness and weakness all left. I can tes-  
tify to the remedy being a wonderful cure."  
This stealthy enemy will not quit you by  
using pill doses. It must be a kidney spe-  
cific—a liquid that will dissolve all the hard  
substances and carry them off through  
nature's channel. South American does  
this. It is a liquid and never fails to cure.

—Try to keep clear of prejudice,  
and be willing to alter any opinion  
you may hold when further light  
breaks in upon your mind. He is  
clever beyond precedent, or weak be-  
yond measure, who never has reason  
to change his judgment of men and  
things.

## SCIATIC, OUCH!!!

Excruciating Pains—Have you Suffered  
Rheumatic or Sciatic Pains?—South American  
Rheumatic Cure will Relieve in 6  
Hours and Cure.

"I suffered intensely with rheumatism  
and sciatica in my left hip. I tried a great  
many remedies and a number of physicians,  
but they could do very little for me, only  
giving me at times a little temporary relief.  
I saw South American Rheumatic Cure ad-  
vertised and decided to give it a trial. The  
first few doses benefited me wonderfully,  
and after taking only two bottles the  
pains disappeared, and there has been no  
return. I consider my cure a marvel, as I  
had been so bad for two years that had I  
been given the whole universe I could not lie  
on my left side." E. Errett, Merckville,  
Ont.

—How much more may a pleasure  
be enjoyed, when we have the sweet  
consciousness of having earned it by  
doing our work first.

## IN SICKNESS AND IN HEALTH.

Man and Wife join Hands in Proclaiming  
the Great South American Nervine King  
of Cures for Stomach Trouble and Nerves.

Mr. S. Phillips, of Wiarton, Ont., writes:  
"I was very much emaciated by chronic  
dysentery and dyspepsia for a number of  
years. No remedy or no physicians seemed  
to successfully cope with my case. When all  
else had failed I read of cures being effected  
by South American Nervine. I decided to give  
it a trial. Before I had taken half a bottle I  
was much improved and felt greatly relieved.  
A few bottles of it have made me a new  
man. I am better and healthier than I  
had felt for years." His wife was also a  
great sufferer from stomach trouble and  
headaches. She says: "Seeing the wonder-  
ful effect it was having on my husband, I  
tried it also; the remedy gave me almost in-  
stant relief, and has cured and made a  
strong woman of me."

—"Godliness is condensed good-  
ness."

## TRUE CHARITY.

Almost every Christian, man or wo-  
man, has at heart the wish to heal the  
hurts of life for others, but few have  
the delicate tact which can touch a  
wound without giving pain.

An acquaintance of the late Mrs.  
Astor—whose charities were as secret  
as they were wide—spoke once of her  
habit of sending her carriage out with  
friends who were ill or not able to af-  
ford the luxury of a drive.

"She did not send the carriage,"  
quickly remarked a friend. "She  
went in it. The drive was not an  
alms. It was a pleasure to herself,  
which the invalid made pleasanter by  
sharing."

"A copper farthing," says the Irish  
proverb, "given with a kind hand, is  
fairly gold, and blesses as it goes."

## TOM'S NEIGHBOUR.

It is really encouraging to remem-  
ber what a variety of helpful things  
children may do for others, if they are  
on the lookout for opportunities.

Tom Tremont passed down the  
street one morning playing a tune on  
his mouth-organ. He made very nice  
music, at least Mr. Collins must have  
thought so, for, as Tom drew near his  
door, the old gentleman, who was  
sitting outside warming himself in the  
sun, called:

"That's pleasant, lad; that's very  
pleasant."

"Do you like it, Mr. Collins?" Tom  
said, pausing in front of the gate.

"That I do; it sounds very nice,"  
was the reply.

"Then I'll come and play a few  
tunes for you," Tom said, opening the  
gate.

The old gentleman was visibly  
delighted as he listened to the tune of  
"Marching through Georgia," and he  
said when Tom finished:

"That was fine. Now play 'Sweet  
By and By' and 'Rock of Ages.' It  
seems like I'd rather hear those tunes  
nowadays than the stirring ones I  
used to want."

So Tom went over the pieces named  
and a number of other dear, familiar  
airs, and when at last he rose to go,  
his companion thanked him so grate-  
fully that Tom promised to visit him  
again.

He went many a time after that to  
play for Mr. Collins, and always the  
old gentleman was so evidently pleased  
to see him and thanked him so warmly  
for his kindness that Tom always felt  
rewarded for giving up a little of his

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Now at 740-742 Yonge Street. Few doors  
south of Bloor street.playtime to make things pleasant for  
his neighbour.—Pure, rich blood feeds the nerves.  
That is why Hood's Sarsaparilla, the  
great blood purifier, cures nervousness.—Our heavenly Father does not con-  
sider alone the deed we do, it is the  
motive prompting it. If that be good  
and true we need not care what any-  
body else thinks or says, because we  
surely know that He understands.

## SEE THAT LINE

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

Blessings on the little folks who see the small things that need to be done, and then do them cheerfully and willingly!

"I wonder what my daughter has been doing to day?" Mrs Sutton said to Susie, as the little girl ran out on the porch to greet her mother when the latter returned home from the city.

"I didn't do anything very much," Susie began smilingly.

"Wait there!" interrupted old Mrs. Sutton from her rocker back of the grape vine. "I know somebody who held the clothes-pins for Mary this morning; I watched her from the porch. The same somebody left her book and went to the store to order sugar, and there was no complaint about doing it. She helped her grandmother to wind a skein of wool, and did a dozen other things to help along with the work."

"Such little things!" Susie laughed.

"I don't count them."

"I do, and your mother does," Mrs. Sutton replied lovingly.

And so do other mothers and grandmothers.

PILES CURED BY DR. CHASE

I. M. Iral, 186 Drolet St., Montreal. 15 years suffered. Cured of Blind Itching Piles.

William Butler, Powassan, Ont., Suffered many months. Cured of Protruding Piles by one box.

Pabano Bastard, Gower Point, Ont., Suffered for thirty years. Cured of Itching Piles by three boxes.

Nelson Simmons, Myersburg, Ont., Cured of Itching Piles.

Dr. Chase's Ointment will positively cure all forms of Piles. Write any of the above if in doubt.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.

DR CHASE CURES BACKACHE.

Kidney trouble generally begins with a single pain in the back, and in time develops into Bright's Disease. People troubled with stricture, impediments, stoppage of water, or a frequent desire to urinate at night, will find Dr. Chase's Kidney-Liver Pills a blessing. Read the wonderful cures in another column. One pill is a dose, and if taken every other night will positively cure kidney trouble.

-To love Jesus means to trust Him always. Tell Him your needs, just as if He were in the room with you in person, and He will help you.

THE LIFE OF DR. CHASE.

As a compiler of Chase's Recipe Book, his name is familiar in every household in the land, while as a physician his works on simple formulas left an imprint of his name that will be handed down from generation to generation. His last great medicine, in the form of his Syrup of Linseed and Turpentine, is having the large public patronage that his Ointment, Pills and Catarrh Cure are having. Dr. Chase's Syrup of Linseed and Turpentine is especially adapted for all Bronchial and Asthmatic troubles.

-To give a kindly hand to the many who long to rise, but who can not rise without; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness - this is to do Christ's work in the world.

How many people are ashamed to go into company on account of their foul smelling breath caused from catarrh or cold in the head? If they would study their own interests they would soon have sweet breath like their neighbours. There is one sure cure for Catarrh and that is Dr. Chase's Catarrh Cure. Give one blow through the blower and you get relief immediately. Price, including blower, 25 cents.

-The best way to be thankful is to so live and act that all our actions show forth our gratitude.

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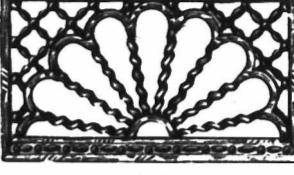
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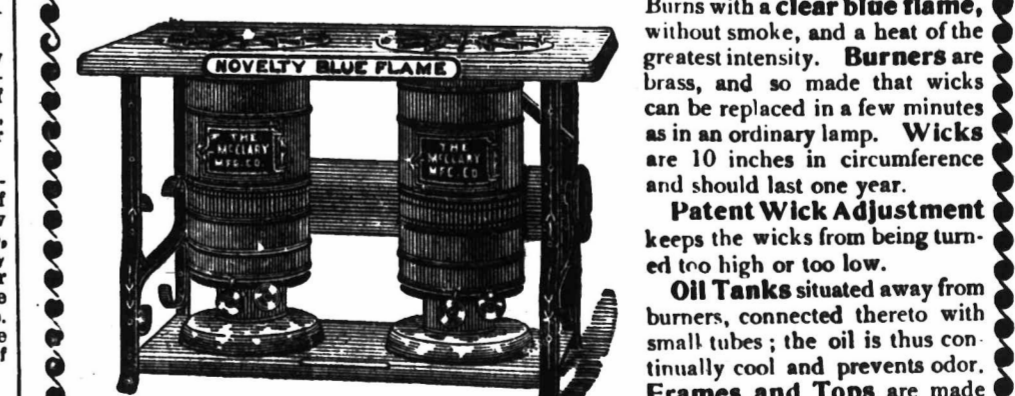
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Burns with a clear blue flame, without smoke, and a heat of the greatest intensity. Burners are brass, and so made that wicks can be replaced in a few minutes as in an ordinary lamp. Wicks are 10 inches in circumference and should last one year. Patent Wick Adjustment keeps the wicks from being turned too high or too low. Oil Tanks situated away from burners, connected thereto with small tubes; the oil is thus continually cool and prevents odor. Frames and Tops are made of steel and cannot be broken. No perforated plates or braces surround the burners to retain any char or oil soakage, thus preventing odor.

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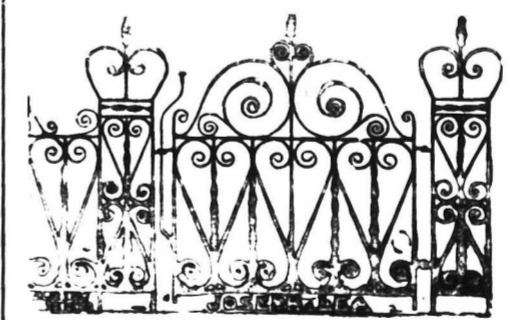
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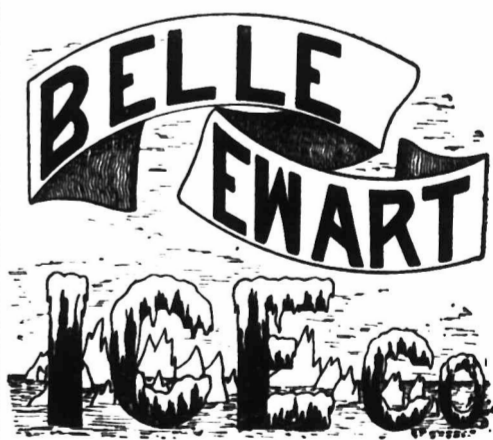
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