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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 4, 1902.

[No. 34.

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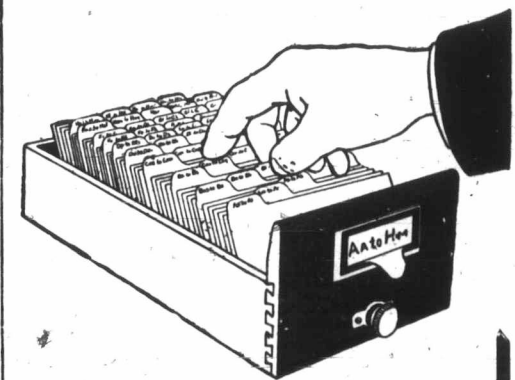
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TORONTO, THURSDAY, SEPTEMBER 4, 1902.

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**LESSON FOR SUNDAYS AND HOLY DAYS.**

**15th SUNDAY AFTER TRINITY**

Morning—2 Kings XVIII; 1 Cor. XV 35.

Evening—2 Kings XIX or XXIII to 31; Mark VIII 10—IX 2.

Appropriate Hymns for the 15th and 16th Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

**FIFTEENTH SUNDAY AFTER TRINITY.**

- Holy Communion: 180, 202, 311, 312.
- Processional: 35, 37, 189, 232.
- Offertory: 167, 174, 212, 275.
- Children's Hymns: 182, 223, 332, 335.
- General Hymns: 7, 19, 169, 191.

**SIXTEENTH SUNDAY AFTER TRINITY.**

- Holy Communion: 308, 315, 316, 320.
- Processional: 390, 432, 478, 532.
- Offertory: 366, 367, 384, 388.
- Children's Hymns: 261, 280, 320, 329.
- General Hymns: 290, 295, 477, 637.

**Want of Consideration.**

We are sometimes tempted to take our readers into our confidence when we feel mortified at some want of consideration. But on more sober second thought we are convinced that it is wiser to grin and bear it, or if anything is said to deal in generalities. Speaking generally therefore, and without reference to any particular case, we would remind our readers how difficult it is to find out what is happening in church matters in Canada and to our Canadian brethren who work for the church elsewhere. Often we are indebted to our exchanges for such items, but no amount of poring over papers will give the accurate information which we wish in order to announce in fitting terms, for instance, the death of some leading layman. At Synod

meetings, when absent ones are asked for, the question is naturally asked: Why was there no notice in the Canadian Churchman, the paper in which such notices should appear? The real reason is that no one took the trouble to write to us. Naturally it is the only means by which to let distant friends (members of Synods for instance) know what has taken place. And so it is in other things, the little things which make up human life. Now that the holiday season is passing, we look for hearty and frequent co-operation from our friends all over the Dominion.

**Missionary Efforts in Barotseland.**

Capt. Alfred Bertrand, of the Swiss Federal Army, the well-known explorer and traveller, has given an interesting account of the remarkable change that has taken place in King Lewanika's country. He says: "Barotseland in 1895 was almost entirely unknown and unexplored. Three travellers only had passed through it, and from their accounts we expected to take our lives in our hands. Their experiences at the hands of the Barotsi led them to paint their treachery, rapacity, cruelty, and degradation in the darkest colors. All the greater was my astonishment when I saw with my own eyes the transformation which had been effected by the mission. Although parts of Lewanika's realm are healthy, beautiful, and rich in resources, the Barotse plain or valley, in which the tribe prefer to live, is barren and fever-stricken. To my astonishment, on reaching the Zambesi I found at each of the stations churches, schools, houses, and stores erected in situations where everything had to be made from the raw material, and that was extremely scarce. The timber framework of the church at Lealui, the capital, was a chef d'œuvre of joiner's work. This had been put up by the artisan missionary, Mr. Waddell, of Glasgow. Gardens with avenues of bananas or parterres of European vegetables had been laid out, forming an object lesson to the people of what might be grown even in that poor soil. I found perfect silence and discipline reigning in the schools and at the services. At church I was struck by the serious and intelligent demeanour of a middle-aged man, who, I learnt to my surprise, was no other than Lewanika, and whom we had expected to find a blood-thirsty tyrant. Further acquaintance showed that the transformation was not merely an outward one. At his court we found order, cleanliness, courtesy, and hospitality. Lewanika himself, who was adored as a sort of divinity, had ruled by terror alone, shedding blood like water. He had at his orders a code of tortures each more horrible than the last. Now a rough but regular judicial procedure has taken its place. Lewanika has forbidden the making and consumption of intoxicants throughout the country, and has set the example by himself becoming an abstainer. To-day I am assured he has not tasted alcohol for seven years. The Barotse mission has produced real and not merely outward professors of Christianity. Among these I may mention his son and heir, Litia; his niece, Akanangisea, a great chieftainess in her own right; and

Mokamba, his son-in-law and Prime Minister, who is now in England with him. Much remains to be done; but the presence of Lewanika to-day as the guest of King Edward the Seventh is a proof of what Christian Missions can accomplish."

**The Indian Census.**

According to the official report of the Indian Census Commissioner for the ten years ending March, 1901, the members of the Church of England in India have increased 47 per cent., whilst Protestants generally have increased 44.8 per cent. and Roman Catholics 16 per cent. The Roman Church still claims more than half the Christians of India, but the proportion of Romanists to the whole Christian population has decreased from 61 per cent in 1891 to 54.2 per cent. in 1901. The increase in the population of India during the last decade has been only 2.4 per cent. instead of 11 per cent., which would have represented the normal increase. This fact is probably to be explained by the famines and plague of the last five years. After all deductions for possible inaccuracies have been made, it would appear that the non-Roman forms of Christianity have increased nearly twenty times as fast as the population, taken as a whole. During this period the number of Hindus fell from 207,731,000 to 207,146,000, a decrease of .2 per cent., while the number of Mohammedans increased from 57,321,000 to 62,658,000, i.e., 9 per cent. In Burma, where an extension of missionary work is at present so greatly needed, the population as a whole increased 21 per cent., the Christians 27 per cent and the Buddhists nearly 33 per cent.

**The Deaf and Dumb.**

About six years ago a London church paper contained an exceedingly interesting account of the anniversary services of St. Saviour, Oxford St.—the church of the deaf and dumb—when the Bishop of Lincoln made an urgent appeal on behalf of the "Association in Aid of the Deaf and Dumb." Services for these "silent ones" are held in nine parts of London, beside this centre of activity, the especially beautiful church of St. Saviour, which counts among its memorial gifts a mosaic reredos to the memory of a benefactor, himself deaf and dumb; also a striking picture, "Ephphatha" the gift of an artist who shared the deprivation of those to whom the work of his hand must often have brought thoughts of hope and comfort. A short mention of this "labour of love" which has its social side as well, appeared in one of our church papers at the time, with the suggestion of the many in our midst, who must miss all but the silent following of the dear, familiar words of prayer and praise—all of special effort in this direction having been made chiefly by those of other communions than our own. Once again has come the reminder of this corner of the vineyard waiting to be tilled—this bit of work waiting to be done; once again too, the stimulus of what the church has done elsewhere for her "silent

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children." On the twelfth Sunday after Trinity, the message of the gospel for the day was rendered to many of us by the words of one who, while his work lies in the neighboring land, holds yet his place in the hearts of his "own people." Teaching upon some aspects of the church's work and mission, he reminded us incidentally of this special need among us for which, despite much done in other ways, no adequate provision has so far been made. Stirred by the thought of St. Saviour and its beautiful gifts, only one of many in the Motherland; and by the knowledge that once a year as "Ephphatha" Sunday comes round, an appeal is made throughout the church among our kinsmen on behalf of these, its "silent, shut-in" members, shall we not turn in righteous emulation to seek out our duty in the matter? There are surely loving hearts who will give of their abundance or of their poverty, if but the appeal is made in some definite form; and there are surely those too, who, once the need is realized, could carry such a scheme to a successful ending. Shall not our cities yet have their St. Saviour—our country its "Ephphatha" Sunday?

#### The Church's Year.

How steadily the stream is flowing back into the old channel. The Oxford revival as we have often said, was simply begun in the Church of England, but the movement has long since extended into all religious bodies. What will be the result is impossible to foresee, it is idle to speculate. Recently we published statistics showing how the Presbyterians, Methodists and Baptists in the States were adopting the outward semblance of church order and copying the vestments. Now we find the leading members of the "Free" churches in England are commonly observing the Christian year. Recently at the Presbyterian Union of New York, Rev. Dr. Howard Duffield said, "I want to see Good Friday, Easter Sunday, Whitsuntide, and other feast days observed by the Presbyterian Church." These words were received with great applause. That incident indicates a notable change of view among Presbyterians. The Standard of Chicago, a leading Baptist paper, elaborates the same ideas in the following words: "It is the defect of our present Church customs that Easter comes to us unprepared. Explain it as one will, most of our Baptist churches in the Northern States will in some way recognize the season of the resurrection next Sunday. But unlike the Ritualistic churches in which the observance is part of a system, few, indeed, among us have been, even formally, commemorating the sacred and solemn events that preceded the Resurrection and gave it meaning. This matter of church usage is not what we desire to criticize or to commend here; but it is certain that without a Passion Week in the soul there can be no Resurrection Day that will bring deep exultation. And if any of us imagines that the dawn of a certain Sunday, with some air of holiday about it, lilies and chorus choirs, can work any transformation within him, lift any veil of the heart, banish any secret sin, or make a far-off Lord seem near, his hope is vain. The Easter sunshine and the laughter of children brighten many a mood, and that is worth while. But they lift no life out of the valley and change no destiny."

#### The Northwest Harvest.

As year after year the acreage under wheat increases in Manitoba and the Northwest Territories, we have the railways taking in larger armies of harvesters. Like armies sent to the scene of war, many do not return, but with this great difference, that those who stay remain to live and develop homes for themselves. This brings about one very undesirable result which ought to be grappled with: a superfluity of young, unmarried men in the west and a corresponding preponderance of young, unmarried women in the east. This is an evil so great as to deserve more serious thought than it receives, and it also requires action. In the west our clergy and missionaries might do something to encourage the men to make homes, and become intermediaries through whom young people might make arrangements, and the girls be sent west in safety. Sir Wilfrid Laurier in his speech in Edinburgh advised the Scotch to marry young; he said, and truly, that there was no life which men could live so fitted to develop all that was best both for themselves and for the nation. And so we think that our clergy and laymen at the Synod in Montreal might talk over the matter and perhaps devise some working arrangement to equalize the sexes in this new settlement. Mr. Chamberlain proposes sending out young English women to South Africa as the only certain way to establish British feeling in that country. Unless our young Canadian women are also settled in the West, the young men will marry such young women as they find there, who may come from other continents, and whose children will have little Canadian or British feeling. Another set of institutions might be tried in the Northwest, that is the establishment of homes for young women, where they could safely stay for a limited time and during such visit acquire a practical knowledge of the ways of the new country. Our sisterhoods and deaconesses could take these in hand and show a readiness and capacity for taking up new work in a new country. We are satisfied of the need of such assistance to colonize our Northwest and we are sure that the religious bodies which strive to give it will receive the gratitude and support of the colonists.

#### A Counter Reformation.

There is no movement without a reaction; attack necessarily arouses defence and sometimes counter attack. The agitation in Austria popularly called "away from Rome" is now met by an unexpected movement. The leaders of it acknowledge that there is a foundation for the cry "away from Rome" and to meet it, aim at a change in Roman Catholic thought by substituting for the ultra montanism, evangelical ideas and ideals of church life. They wish to raise the cry of "away from the Middle Ages" within the church itself. They desire to elevate Roman Catholicism to a higher and more spiritual life, to abandon any interference with the State and to become a purely religious body.

#### The Bible and its Use.

The National Educational Association of the U. S. at its meeting in Minneapolis adopted a resolution regretting that familiarity with the English Bible as a masterpiece of literature was rapidly decreasing among the pupils. They

asked that the Bible be studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed. Surely after this our people should take courage and reflect how impossible it is to understand the allusions in any poetical work (take Tennyson, for instance) with a familiarity with the literature of the Bible.

#### Appeals for Aid.

One of the most important subjects which our Episcopate can take up and systematize is the mode in which the needs of Canada should be made known to zealous church people, able and willing to assist us. This need is chiefly required in England and it is most desirable that some scheme should be adopted whereby the necessities of each particular district can be brought forward in the Motherland in an interesting and yet a dignified manner and by authority. We were obliged some time since to protest against the language Lord Strathcona was alleged to have used, in which the Canadian commissioner gave the great influence of his name to a statement that the Church in Canada was quite able to support itself and all missionary enterprise. But while objecting to such a sweeping statement, one which undoubtedly gave a false impression, we believe that much harm is done by the way in which our needs are made known; there is no system, every one is pushing, and who in England is able to discriminate between the real want and another which may be met by a little parochial effort? In a leading English church paper we recently saw an appeal by Miss Tucker, treasurer of the Algoma Sustentation Fund, to which, and to the necessity for it, there can be no question. But in the next column was a displayed advertisement for help for a mission in Canada. We are not going to give a gratuitous notice, but this is dated from one of the richest country towns in the largest and richest diocese in the province of Ontario—for a merely secondary purpose, the church being already built. This is the kind of appeal to which we understand Lord Strathcona referred. In England there is much liberality and there is hardly a parish in the older parts of Canada which has not gained through kindness by the incumbents' friends and the parishioners' relatives in their old homes. The new raw districts are the most necessitous, and in the nature of things the least able to reach a public. This year we have asked our Students Missionaries to write to us and have promised to throw our columns open to them and later on the few we have received and published may be added to. But that is another branch of the question quite different from appeals to England.

#### VACATION AND AFTER.

The summer months are past, and the still quiet days, and the changing leaf remind us of the approach of Autumn. The harvest is being gathered into barns and the husbandman is reaping the well-earned fruits of his labour. A kind Providence has blessed our land with plenty, and from all sections we hear of nought but abundance and prosperity. The numerous places of summer resort with which our country abounds, and which have been well patronized this season, not only by our own people but by



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very many of our American cousins from the hot and crowded cities of both East and West, are being abandoned, and the hotels and cottages are being emptied of their numerous health and pleasure seeking occupants. Many a weary toiler and tired housekeeper will return with improved health and renewed energy to their accustomed cares and labours, and discharge them more cheerfully and efficiently because of the short respite from them which they have enjoyed. There is no tonic like rest, change of scene and air, and amid the pleasant fields and woods, by lake sides and ocean shores we drink in both life and health. Schools will now re-open their doors, and happy children fresh from country sights and scenes, many of them will begin again their wonted tasks. The holiday time will soon be past, and all will settle down again to the serious work of life. Our churches and congregations feel the effects of the holiday season, and between the absence of many from their ordinary place of abode, and the effect of the heat on all, our congregations are for a time greatly reduced in numbers. Then while away from home not a few leave no opportunity of attending church, and others because they are out of their accustomed place get careless and for weeks together, perhaps, neglect attendance at public worship. The result is a temporary demoralization of many congregations, and it is late in the autumn before the Rector gets his people collected together again, and settled down once more into congregational life and activity. Parochial work is largely crowded into the six or seven months which precede Easter. Church workers as well as others will be none the worse for their holiday, and will enter with fresh energy upon the interesting fields of work to which the church invites them. The demands upon earnest church people are many and increasing; as also is their ability to help, owing to our prosperity likewise increasing. To advance the church and extend its influence is the demand of the hour. Missions at home and abroad are the supreme object of interest. For lack of it, in the past, the church has languished and others have distanced her in the race. The cry in all parts of the church is to awake and put on strength. We trust the Spirit of Missions, and an intelligent Missionary enthusiasm will pervade all our congregations in all parts of our wide country; and that greater interest and larger liberality will be manifested toward missions, whether diocesan, domestic or abroad. When we see the small contributions for these objects, we are amazed at the utter want of success on the part of the church at getting a small moiety even of the wealth of her members for the extension of Christ's Kingdom. We trust that refreshed by rest and change our scattered congregations will again reassemble in increased strength, renew with greater zeal their accustomed activities and charities, and that on all hands we shall witness an abounding in the work of the Lord, remembering that we are labourers together with Him, and that our labour is not in vain in the Lord.

#### WESTERN CANADA AND THE S.P.G.

Some time ago our columns contained letters and complaints, as to the course which the venerable S.P.G. saw fit to pursue with reference to the Church in Western Canada.

Seeing that the Church in Canada itself, where responsibility in the matter was at least, as great as that of the Mother Church, and that we were much better able to realize the true state of the case; and yet did not do any more, if as much, as the S.P.G. we did not feel that we were in a position to say anything as to lack of sympathy and aid from English sources. We thought it eminently a case in which to first cast the beam out of our own eye, before attempting to remove the mote from our brother's eye. There are signs however of an awakening to our duty, and we hope to see in the not distant future, owing to the action of the General Synod, a reorganization of our Mission Board, and, as a result, far greater interest in, and liberality towards the church in our rapidly growing West. It was we think owing more to lack of organization than word of sympathy, or interest, that in the past so little was accomplished for the cause of Domestic Missions; and with improved methods we hope for greatly improved results. It is pleasing to notice, that without waiting for action here, the Venerable Society has acted in this matter with its accustomed wisdom and generosity. We read with pleasure of the manly frankness with which Bishop Montgomery admitted that a serious mistake had been made and they were reversing their policy. Such candour and generosity will not, we believe be without its effect in this country, and we shall, we hope, join hands with the venerable S.P.G. in assisting the Bishops of the Province of Ruperts Land, and the Dioceses in British Columbia in the great missionary work in which amid many difficulties, they are engaged. The following statement made by Bishop Montgomery at an S.P.G. Conference held recently at Oxford will be read with much interest by Canadian churchmen. He asked the prayers of those assembled for that Bishop, the Archbishop of Ruperts Land, now lying dangerously ill in London. He admitted that the Society had made a serious error in reducing the annual grants from its funds to Colonial dioceses as—e.g., in North-West Canada, on the contention that these dioceses ought to be self-supporting, and said the mistake was being remedied forthwith. As a consequence of the mistaken policy he had referred to, statistics showed that in the Province of Ruperts Land the Church was losing her hold on her members, and was already much behind other religious bodies. It was not right that the loyalty of her children should be so strained in these growing dioceses of English settlers, and the Society has decided to suspend the operation of its general rule of 10 per cent. reductions in Canadian dioceses, voting also the sum of £8,000, to be expended after consultation with the Archbishop of Ruperts Land.

#### THOUGHTS ON EDUCATION.

The writer of a recent review of "Thoughts on Education" by Mandell Creighton, recalls the late Bishop of London as at once the "most inspiring teacher and the most brilliant talker whom he has ever known," and expresses the wish that these late utterances of his might be widely read and deeply pondered even by those who might not be in complete agreement with them all. Not to the "Educationalist" only but to every thoughtful mind must the force of these words commend them-

selves:—"The quality most useful and most valuable to society is the faculty of forming a right judgment; and this faculty can only be developed by the discipline which comes from methodical study." A high ideal of education truly! Half unconsciously we realize that one or another has a "gift for teaching," vaguely including therein, perhaps, many gifts; Bishop Creighton analyzes our thought for us.—"One necessity of primary education is to follow carefully the order of the child's mind. The mistake of all systems of education is that they do not follow that order, but rather the order of the mind of the grown-up person, between which and the mind of the child there is a great difference." You cannot get a child to learn merely from prudential considerations. A child is much more idealistic than a grown person and readily responds to an ideal impulse. You cannot attract him by the hope of making money in the future. He wants to learn what the world really is, to make his surroundings intelligible. Upon your capacity for putting to the child the appeal to learn on a basis which attracts, his response will inevitably depend. The point at which knowledge will cease to make a man a better wage earner may soon be reached; but the point at which it will cease to make him a better and happier man will never be reached." What an underlying plea is here for a certain grasp of a few subjects in the beginning—in the training time of the brain, rather than a confused smattering of many which passes and leaves no trace behind. Again there is the doctrine which, we are told, Creighton preached "in season and out of season, to a public which never loved it and is only now beginning to appreciate it;" "A man's opinion is not likely to be of real value unless he has taken years of trouble to form it. We realize the value of moral discipline and we talk about the discipline of life, but we do not think enough about the need of discipline for our mind. It is your intelligence, your mind, which constitutes the strongest part of your being." The man who, we are told, was never afraid of truth in any shape, touched the highest ideal when he said, "Is not the pursuit of knowledge a further help to the discovery of God?"

#### IMPERIALISM.

Amongst progressive nations there is no doubt a growing popularity of the Imperial idea. Circumstances more than any conscious intention or effort have made Great Britain the leading Imperial power in the world to-day. To the possession and importance of a world-wide Empire the people of Great Britain have only recently awakened. It is due largely to the influence of the Colonial Secretary, Mr. Chamberlain, to the formation of the Commonwealth of Australia, and to the assistance rendered by the Colonies in the South African war. The United States is following in our wake, and is no longer continental merely, but has become Imperial by the results attending and following the war with Spain. Germany has aspirations in the same direction, which may in time be realized, though at present it is hard to say how they will be accomplished. There is no doubt a true and false Imperialism. There is an imperialism which has for its motives only greed, treachery and slaughter—



the aggrandisement of a nation regardless of the responsibilities which attend the acquisition of territory, and consequent duties to subject races. A true Imperialism is much less concerned with governments than with the reconstruction of moral, industrial and political ideas, which calls indeed for the best qualities of the race, but is an incentive rather than a discouragement to supreme effort. The inspiration of a true Imperialism is not lust of territory, but the development of the human race. Increased rule and trade may follow but neither should be leading motives. The success of British Imperialism is seen in its effects, when the millions of India are content with it because of its result, and because they are happier, and more prosperous than they would be under native government alone. The problem which confronts Great Britain is the uniting of the various races, English, Dutch and African, who between them people South Africa. It will demand the greatest wisdom and patience, and will tax the highest constructive statesmanship of both the home and colonial governments. The Dutch in South Africa, as have the French in Canada, will seek to conserve their nationality and their language, and by all means to promote the influence of their race. If they unduly preponderate, and the country fails to attract and retain an English population, we must, we fear, as time goes on, anticipate a weakening of the connection between South Africa and the parent State. French loyalty in Canada is as much due to fear of American absorption, a forfeiting of their cherished language and institutions, as to any other cause. Were independence a possibility, or re-union with old France, we would tremble for the result. In South Africa the prospect of cordiality between the two races, and of lasting union with England, are both better and worse than in Canada. Better, because the two races are near akin, and live intermixed; worse, because there is no mighty neighbour to swallow up seceding Dutchmen. The hopeful signs at present are that Kruger's influence is over, and that the generals who fought in the field advise a loyal acceptance of the situation, and it is quite possible that under liberal institutions in which all races will have equal rights, with perfect autonomy in local affairs, that the Dutch will come to realize that they are as well, if not better off, than they would be in an independent republic. The situation is both delicate and difficult, and time only can settle past differences, and overcome present obstacles to a peaceful and prosperous Dominion of South Africa, a contented and happy member of the Confederacy of Greater Britain.

#### THE LATE REV. R. W. SAMWELL.

The Rev. Robert Walter Samwell, rector of St. Matthew's, Ottawa, and formerly rector of Wales and Moulinette, passed the narrow stream which divides the Church above from that beneath, early on the morning of Sunday, 25th August, after a long and trying illness. The last time in which he performed his priestly functions was on the Sunday after Ascension Day, May 11th; a week later he was in the Anglican Hospital, the Chil-

den's Hospital, Ottawa, suffering from typhoid fever. This disease, after some three weeks developed into typho-meningitis, which apparently by going way to treatment, till early in July he suffered a relapse, after which he made very slow progress. On Sunday, August 17th, it was found that consumption had set in, and a week later a bright and promising career was closed by death. The history of Mr. Samwell's last Sunday service here, as told by himself the day before his death, is exceedingly beautiful. For some days he had been suffering from a heavy cold, and on the Sunday attended a funeral at which he appeared to increase it. In the evening he sent for his medical attendant, who gave him treatment, as Mr. Samwell thought, for ineipient grippe. The deceased had always been very particular as to administering the first communion to newly confirmed candidates, and the members of a large class, who had recently been confirmed, had expressed a desire to attend communion on the Sunday after Ascension. Although feeling utterly unfit for duty, Mr. Samwell went to his church to experience a time of refreshing at the early celebration. Forty-two candidates and their friends communicated, the whole service being marked by special solicitude and devotion. During Morning Prayer, Mr. Samwell felt better, the racking headache from which he had been suffering had passed away, and he read the service and preached with his usual earnestness and animation. With afternoon school came a return of his symptoms of indisposition, and these increased in severity during an early supper at which some friends from a distance were present. So all did he become, that he excused himself to his friends, going to the church to prepare for his evening service. To a member of his flock, who arrived early, he said he felt utterly unfit to officiate, but hoped he would be helped to go through the service. "It was remarkable," he said, "but directly I began the service, my headache went, my indisposition seemed to disappear, and I felt fit. It was a curious coincidence, but the theme of my sermon that night was the same as that of the motto which I had chosen for my ministry on the day of my ordination: 'Be ye witnesses for Jesus Christ.' It did not matter how one was placed, or what he had to do, he should so do it as to be a witness for Jesus Christ." That was my motto at the time of my ordination, and the subject of the last sermon I ever preached in my church." The last, and probably the most eloquent, sermon ever preached by Mr. Samwell was that consistently and unconsciously preached by him on his death-bed. Up to five days before his death he had hoped that possibly he might recover, and continue his great work for his Master. When first his medical attendant informed him of the change that had taken place in his condition and that death was inevitable and would probably not delay, his mortal nature shrank from the realization of the truth, and his grief at having to leave his wife and small family was intensely bitter. "When first I knew I had to die, my anguish was extreme at the fact that I had to die and leave my dear wife and little ones, but that soon passed. His strength is made perfect in our weakness, and I speedily realized that it was my Father's will." The victory was speedily given Him and the bitterness of death passed forever, whilst to all who were privileged to see him in his lost moments, were a striking proof of the truth of Christ's religion, and the sublimity of his faith. For each he had a cheery word, for everyone a message of loving sympathy and encouragement, whilst with Christian unselfishness he utterly forgot himself, and spent his last moments of consciousness in comforting and consoling those who were sorrowing because he must so soon leave them. Shortly after midday on Saturday, it became evident that dissolution was near, and scarcely was midnight past, and it was drawing towards dawn of the Day of Rest, than he passed to his Father's home, where there is

no night. The Rev. Rural Dean C. F. Bliss, his brother-in-law, officiated at the morning celebration to a congregation deeply in need of comfort. The love in which Mr. Samwell was held was shown in the singing of the hymn: "Now the Labourer's Task is O'er," by the choir. The congregation were so deeply affected that they could not join, and the sound of weeping could be heard even above the voice of singing. After Evensong, the remains were moved from the hospital to the church, where they were received by the Rev. C. F. Bliss and the surpliced choir, of which the men acted as pall-bearers. After the opening sentences the choir sang: "Now the Labourer's Task is O'er," an immense congregation joining in the words of sweet and comforting faith. The church was filled to its utmost capacity, and large numbers were obliged to leave unable to obtain admission. Up to nearly midnight, sorrowing friends continued to take a last farewell of the well beloved form. From the time the remains reached the church until their removal to the station members of the Men's Association supplied a guard in the church. At three o'clock the church was again crowded for the holding of so much of the service for the Burial of the Dead as can be read elsewhere than at the place of actual interment. The remains having been received by the Rev. C. F. Bliss the evening before, the service began with the processional hymn: "For All the Saints," after which the Ven. Archdeacon Bogart read the Psalms and the Epistle. Preceded by the choir singing the "Nunc Dimittis," the remains were then removed from the church to the railway station, where the train was taken for Wales, via Cornwall. The floral tributes were many and beautiful, including mementoes from the churchwardens and parish, the St. Anne's Guild, the Sunday School, and the choir, as well as the various fraternal societies of which deceased was a member, and also from many private friends. The esteem in which he was held by his parishioners is shown by the words appropriately placed on the churchwardens' card: "I have fought the good fight, I have maintained the strength." In all their services his bereaved people have not allowed one word of repining to transpire. "Sorrow, bitter and acute, they all feel, for each feels more that he has lost a personal friend, almost a relative, rather than a priest, whom most of them had never seen twelve months ago. They know that for him there is no death; what seems so is transition," that he, in truth, is not "dead, but sleeping," and has only gone before to the "Father's home." This he realized fully, saying to a friend, whose house he had thought of taking, "I shall not need your house now, I am going to my Father's house." No more striking evidence could be adduced of the high esteem in which Mr. Samwell is regarded in the city, though only here a few months, than the fact that the Rev. Dr. Rose, of the Dominion Methodist Church, made kindly reference on Sunday morning to Mr. Samwell's demise, which he knew would be heard of with regret by many in the congregation, and he asked his hearers' sympathy and prayers both for the stricken family and the bereaved Church. The pall-bearers to the railway station were the Revs. C. E. Sills, A. W. Mackie, W. P. Garrett, Thomas Bailey, M. Dumbille, North Gower and Saddington, Richmond. Amongst the clergy present were the Revs. Canons Pollard, Hanington and Lowe; Smith, of Hull, and Quartermain, of Renfrew. The late Mr. Samwell was born in the county of Leicester, England, in the year 1864. He was educated for the Anglican ministry and emigrated to Canada in 1888, when he was appointed a lay reader under the present Rural Dean Bliss, who was then at Mattawa. Two years later he was ordained by Archbishop Lewis and appointed to a mission at Mattawa. About this time he was married to a daughter of the late Rev. C. P. Bliss, of New Brunswick, father of Rural Dean Bliss. He was

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permitted to stay but a short time at Mattawa, be- ing transferred to the parish of Wales, on the St. Lawrence, near Cornwall, where he remained un- til he was appointed to St. Matthew's church last year. As a clergyman, he was one of the most active in the diocese, and one of the most suc- cessful in Church organization and Church build- ing. While stationed at Wales he purchased a rectory and built a beautiful church, as well as making extensive improvements to the other two churches of the parish. A few months ago, he was appointed to a very important position by the Conference of Bishops, and he has been for a number of years a prominent member of the Mission Board and several other Church organi- zations. Mr. Samwell was a great lover of music and considered it a most important feature of sacred service. He was a good preacher and pos- sessed an attractive personality and pleasing voice, which in a measure accounted for his great suc- cess in all work which pertains to a parish. Dur- ing the past year he has won the love and respect of his entire congregation and of all others with whom he was brought into contact. During the past year his success at St. Matthew's has been described as marvellous, and many of his parish- ioners say that he accomplished in one year a work which they expected would require several. He was a prominent member of the Masonic Order and of the Independent Order of Foresters and the Ancient Order of United Workmen. He leaves a wife and four children, and a brother, Archdeacon Samwell, of Adelaide, Australia, as well as a host of relatives and friends to mourn his demise. Mrs. Samwell, wife of the late Mr. Sam- well, has been a very active and energetic Church worker. She was a tireless assistant of her husband, aiding him in numerous ways in his pastoral work. She was prominently connected with the Ladies' Auxiliary, and is deanery secre- tary of the Ladies' Auxiliary for Carleton East.

THE BAPTISM OF THE HOLY GHOST.

One great need of the Church of Christ to-day is spiritual power. She stands still where once she ran. She stands still where once she ad- vanced by leaps and bounds. Hinged in by the darkness of heathenism, of indifference, and of unbelief, her light spreads but slowly, and some- times seems even to yield before the pressure of the surrounding gloom. For nineteen centuries she has been God's witness on earth; and still the greater part of the human race know not God and His Son Jesus Christ. Of material power she displays no lack. In the last fifty years our own branch of the Holy Catholic church has shown a vigour which has amazed even her most hopeful sons. She has covered the land with new and restored churches. She has raised vast sums for the work of God. She has bestowed the greatest care on the externals of public worship. She has sent forth countless mis- sions to evangelize the heathen in our great cities and in foreign lands. She has excited a widespread interest in religious questions. And yet, where are the spiritual results corre- sponding to this wonderful outburst of Church life? has the standard of personal holiness risen? While the number of our communicants has almost quadrupled, has the number of our saints grown? With all this stir, and talk, and light, are Churchmen as a whole more unselfish and more self-sacrificing? Have real conversions to God multiplied? Has the tone of the reli- gious press become more healthy? From all sides, from weary workers in the mission field, and the slums of our great cities; from brave men and women fighting the dreadful trinity of evil—unbelief, intemperance and impurity; from the Christian thinkers who are facing the great social and intellectual problems of our age; from the villages and hamlets of our country, there comes a cry for greater spiritual power—

power for holiness, for active service, and for patient suffering. The very keenness of this sense of need is a sign of promise, and a prophecy of fulfilment. It is the Spirit of God who has brought home to us the knowledge of our weakness, that He may supply us with strength. He is with the Church. He lives in all her true and faithful members as the source of power. "Ye shall receive power," said our Lord to His disciple as He was on the point of ascending into heaven, "when the Holy Ghost is come upon you." And the Holy Ghost has come, and waits to give power to as many as are will- ing and able to receive it.

THE CHURCH.

A Catholic Church must be for all who love our Lord and Saviour. We have no right to question the opinion of any who hold or teach the Apostles' and Nicene Creeds, and are loyal to the Church. We have clergy of different views; but all teach the doctrine of faith in our Lord Jesus Christ. But let us call your attention to the singular broadness with which the Church provides a place for everyone. No matter what faith persons have been brought up in, or may now hold, the Church has room for them, and a true doctrine, they themselves being judges. For example; (in the words of a writer, whose name I greatly wish I knew): "Are they Christians? So are we. Are they United Brethren? So are we. Are they Presbyterians? So are we; hav- ing a Presbytery, and laying on of hands, every elder of us, at ordinations. Are they Baptists? So are we; insisting on baptism of adults, as well as they, and also on baptism of children—and doing it by immersion if any want it." So little does the Church care for the form of Baptism, that she permits any of the three. She is no formalist. Says Bishop Randall: "The word baptize has a generic meaning, similar to our English word travel. A person is said to 'travel,' when he walks, when he rides upon a horse, when he sails in a ship. A person is 'baptized' when he is immersed, when he is sprinkled; when water is poured upon Him." The controversy about form of Baptism is only one between the definite and indefinite article! Some think immersion the form; we a form. It is only "a" vs. "the" When will Shibboleths cease? And, goes on this writer of strong ideas: "Are they Methodists? So are we; having given Wesley, Coke and Asbury to the Word, and having a method in our ways, so strict that many have not been able to follow them all in any of the ages that we claim. Are they Quakers? We too have a religion of silent prayer, and believe in a meek and silent spirit, and in words of charity and mercy. Are they of the Reformed Faith? So are we; even bringing in the Reformation of Cranmer. Do they believe in conversion? So do we; and we keep Whitsunday in honour of the day when three thousand were converted, and the Prayer Book has the Collect, 'Create and make within us new and contrite hearts,' etc. Have they Bishops? So have we—an unbroken line from the Apostles, and which have never been overtopped by a Pope, nor dwindled down into superintendents. Do they believe in temperance? So do we; and illus- trate it in our eating and drinking, and in our speech. Have they much to say of the Bible? We read it ten times in our two services, and the Church has translated it, and furnished almost every martyr who has died for it." And says another celebrated divine (many years a promi- nent Presbyterian clergyman), after he had come into the Church: "I am (now) satisfied with mine (ordination.) It is Congregational, for it was done in the presence, and with the approba- tion of 'the brethren.' It is Presbyterian, for Presbyters, together with the Bishop, laid hands on me. It is Episcopal, for it was done by the Bishop himself. It is Papal, if you please, for, under Elizabeth, the 'Pope' acknowledged our

orders, and offered to receive us as we were, if we—would allow his jurisdiction."—Rev. R. W. Lowrie.

THE FUTURE STATE.

By Bishop Carmichael.

A sermon preached in St. George's church, Montreal, from the text, Luke xvi., part of verse 26: "There is a great gulf fixed." No one, we fancy, however critical or carping, would venture to assert that, when our Lord spoke, He did so at times without any definite object, and that the language he used was com- posed of sounding words, and nothing more. For apart wholly from the unlikelihood of such a course, our Lord Himself appeared to place a great value on the power and influence of His own words. . . . Bearing this fact in mind, what was our Lord's object in telling the story or speaking the parable of Dives and Lazarus? Surely, that the use which we make of our gifts or blessings, or sorrows, or trials, on this side of the grave exercises a moulding influence on our life on the other side of the grave. He shows us how the life is one life, with the grave interpolated into it; that Dives here is Dives beyond, that Lazarus here is Lazarus beyond; that Dives' life here made his life beyond miserable, and Lazarus' life here made his life beyond happy. Noticing our Lord's treatment of the subject, the speaker said: "When He used the word 'hell' or 'hades' we may feel sure that He used it in the sense that the ordinary Jew listening to Him understood the word; that is, that state of blessedness or sorrow into which departed spirits entered whilst await- ing final judgment; or in other words, that He wished it to be clearly understood that He fully endorsed the Jewish belief that after death the wicked suffered and that the souls of the blessed dead were at rest and happy. We could not fancy our Lord using a word, that had a current or dis- tinct meaning, in a sense different from that mean- ing, unless He explained the unusual sense in which He used it. The same thought applies to our Lord's description of the state in which Dives was—a state of pain, distress, grief. There is not a hint that it was a state of purgatorial cleansing. The word which we translate 'fixed' as applied to the great gulf existing between the evil and the good in the state implies permanency, endurance, lastingness. There is not a hint that Dives was in a state where imperfect souls who die unfit for heaven may yet have perfected in them that which, plainly lacking on earth, made them unfit for blessedness. It is clear that our Lord used words to his hearers intended to teach them that in the intermediate state in which Dives and Lazarus were, Dives remained to the end of that state the same Dives, that entered into it; he could never in that state become as Lazarus was." His Lordship went on to explain how the story throws a light on the doctrine of eternal punishment. "The idea of many," he said, "appears to be that punish- ment hereafter is a voluntary act of God. But is there not another light in which we can regard such punishment, namely, as a human necessity, as something inflicted on man by himself. Ad- mitting man's freedom to choose good or evil, that the soul which passes out of the body carries in it all the traits of character that went to make up the real man during his earth-life—how could the soul of an evil, sinful man have any affinity with, or desire for, the purity and holiness of such a state of existence as the Bible pictures heaven to be?" The speaker pointed out the thought that Dives in no sense murmured against the state in which he was, but implored a mitiga- tion of the discomforts of the state. He did not ask to be with Lazarus, but for an easier life whilst abiding where he was. It may be with regard to the soul of a wicked man that it could not enter heaven because it would not if it could. There is something more than awful in the thought that a life of customary sin here—a life



from which God is purposely shut out—becomes so set in its Godless ways and so fashioned on Godless lines, that heaven to it would only be a worse hell. Though no doubt he might wish for an alleviation of misery, he would not leave his state for a holier. It thus be so," said the preacher, "what an awful lesson we have against living that kind of life which drops religion out of it, makes the heart hard as iron against spiritual influences, and moulds the whole character on godlessness, because it is a character without God. The Gospel is free, but I am also free to reject it, and with that rejection goes on that hardening process which surely ends in my feeling that evil is my best good. When in years I have trained myself to feel this as an immortal being, and I am brought face to face with death without one spiritual thrill in my heart, or a desire to possess one, it needs no creation of a vindictive God to make for me a sad and gloomy hell. I have made it for myself, for I am free to choose, and immortal."

#### CHRISTIANITY.

It is not everyone who could give a right answer, if asked to what religion he belongs? But, supposing we begin by stating that our religion is the Christian religion, fewer still could give a correct answer to the question, "What is Christianity?" Let us try to answer this question as simply as we can now, for, most plainly, till we can answer it, we cannot possibly "be ready always to give an answer to every man that asketh us a reason of the hope that is in us." What, then, is Christianity? It is the religion of Christ—the religion which teaches Christ—which brings us to Christ—which makes Christ its first and chief object. This the name itself would tell us, and we cannot press this truth too deeply upon our hearts. Our religion is the religion of a Person—it consists very much in our relations and feelings towards that Person—and that Person is Jesus Christ, our ever blessed Saviour. But still this is not the whole account of the matter. When we ask, "What is Christianity?" we wish to know more exactly what it is which Christianity gives us, and which no other religion can give. To find out this we should naturally turn to the Creeds, as the shortest and simplest accounts of what we, as Christians, believe. There we at once meet with the great mysterious doctrine of the Holy Trinity—Three Persons and one God—the Father, the Son and the Holy Ghost. When we are asked in our Catechism what we chiefly learn to believe in the Apostles' Creed, we say, "First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God." Now of these three great truths, the first might be known without Christianity. The Jews of old knew and worshipped the one true God, and their children know and worship Him still. Even the followers of the false prophet Mahomet profess to worship the one true God. And amongst the very heathen themselves in ancient times, some had wisdom given them to despise their own false gods, and to believe in one God the Maker and Ruler of all things. But if we might perhaps have learned to believe in God the Father who made us and all the world, without Christianity, yet Christianity is the only religion which teaches anything at all of the other two great truths—of God the Son, who has redeemed us and of God the Holy Ghost who sanctifies us. And so, if we ask what it is which Christianity gives us, and which no other religion can give, we shall truly answer: It gives us the knowledge of Jesus Christ, and of the Holy Ghost. It tells us, firstly, of a Redeemer who has made atonement for us, who has lived, and died, and risen again, for us, through whom we may obtain pardon and justification and everlasting life. And it tells us, secondly, of a Sanctifier, who dwells in our hearts, and leads us to God, and makes us holy. In short, Christian-

ity teaches us the two great doctrines of the Atonement through Jesus Christ, and Sanctification by the Holy Spirit. Other religions may teach us to pray to Him and to praise Him. Other religions may bid us be pure and holy, may command us to love one another, and forgive those who have injured us. But we have within us a sinful heart. We cannot live up to what we know to be right. And no other religion but Christianity can tell us how we can be pardoned and accepted after sinning so miserably; no other religion can tell us how to cure the evil within us, and make ourselves pure and holy. Let us draw out these two points more fully. First, Christianity points us to Christ. We know that "all have sinned and come short of the glory of God," and we know that God's law has said, "The soul that sinneth, it shall die." But a way of escape is found. The eternal Son of God took man's nature upon Him, that He might suffer and die to pay the penalty of man's sin. Free pardon and acceptance is offered to us in Him, that is, if we will come to Him—believe in Him with a real living faith—put our whole trust in Him—hold fast by Him. He has said, "This is the work of God, that ye believe on Him whom He hath sent;" and again, "Him that cometh to Me I will in no wise cast out." And now, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins." His sufferings, His death, have made atonement to God for us. "The blood of Jesus Christ cleanseth us from all sin." But, secondly, Christianity speaks to us of a Holy Spirit. It is true its first words are of a Saviour who is Christ the Lord, but that Saviour purchased for us, by His precious death upon the Cross, not only pardon and peace with God, but another wondrous gift besides, even the indwelling aid of God's Holy Spirit. Not only have we sins which need an atonement, but we have also a sinful nature which needs amendment; and it is the work of the Holy Ghost to sanctify or make holy; to cleanse, and change, and renew, and strengthen, our corrupt hearts and weak wills; to draw us to God in child-like love, to form in us the likeness of Jesus Christ Himself. This then, is what Christianity teaches us. Let us ask God ever to give us both a right understanding of our religion, and also grace to practice what we understand. "granting us in this world knowledge of His truth, and in the world to come life everlasting." Amen.

### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

#### OTTAWA.

Eamer's Corners.—A meeting of the Church women of this place and vicinity was held at the house of Mr. Colin Cline on Thursday, August 21st, for the purpose of forming a branch of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England. The rector, Rural Dean Houston, of Cornwall, occupied the chair, and Mrs. Houston, organizing secretary of the deanery, explained the object of the meeting, and the spirit and work of the Woman's Auxiliary, when it was resolved to form a branch to be called the Eamer's Corners branch of the W.A. The following ladies were then elected as the officers of the branch: President, Mrs. Houston; vice-president, Mrs. Samuel Cline; secretary, Mrs. Colin Cline; treasurer, Mrs. Wm. Alguire; Dorcas' secretary, Mrs. Charles Eastman; buying and cutting committee, Mrs. William Alguire and Mrs. Alfred Alguire. The regular monthly meeting will be held on the third Thurs-

day in each month at 2 p.m. This new branch bids fair to become an important factor in the spread of Christ's kingdom.

#### REVIEWS.

Magazines.—Everybody's Magazine.—The current number of this magazine opens with an article, the first of a series of five, from the pen of Miss B. Van Vorst, describing how the American working woman lives. This article gives the writer's actual experiences as a toiler in a large pickle factory in Pittsburg. T. P. O'Connor contributes an article on the new Prime Minister of Great Britain, the Right Hon. A. J. Balfour, M.P., under the caption: "The Unemployed Rich." Miss Manners gives the true record of a day in the life of a well-known type of society woman in New York. The story, "Danny," by A. Ollivant, is concluded. In addition to the above, there are several short stories, including a New England ghost story. The number is, as usual, well illustrated throughout.

Scribner's Magazine.—The August number of this magazine is replete with interesting reading matter. W. A. Wyckoff, the author of "The Workers," contributes an article entitled: "Among London Wage Earners," in which he presents with characteristic vigour their present conditions and prospects. Miss M. R. Andrews contributes the first of two instalments of a story with the title: "Vive l'Empereur." A blind antiquarian is the hero of a dramatic short story, "A String of Pearls," by J. Barnes. The life of the French art student in Rome is aptly described by M. Fournier. J. B. Connolly writes of "A Fisherman of Costia," in which he vividly describes the life of an Irish fisherman on the West Coast. A young American traveller, W. F. Whitehouse, describes an adventurous trip through Abyssinia, whilst Madame Peixotts describes and M. Peixotts illustrates a quaint town, Mostar, in Herzegovine. The second instalment of J. M. Barnes' tale: "The Little White Bird," appears, and Mr. Davis' story: "Captain Macklin," is concluded.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Church of the Redeemer.—The Rev. Henry E. Benoit, the rector of this church, who has been very ill for the past month, with an acute attack of neuralgia, complicated with jaundice, is, we are pleased to say, making a good recovery and hopes to be able to resume his pastoral duties in the near future.

Diocesan College.—The Rev. Principal Hackett has returned home after a visit to England. While away on his vacation he was not forgetful of the interests of the college, and secured from the Colonial and Continental Society of London two bursaries of the value of £20 each for students reading for Holy Orders at the Diocesan College.

Cowansville.—The prize list for Dunham Ladies' College, distributed recently, is as follows: Gold medallist, Miss Dollie McNicoll, Montreal, with an average of 89 4-7, II. Academy Class; others who would have been eligible for the medal, Miss Lillian Plaisted, Dunham, average 85 9-14, I. Academy; Miss Beth Burt, Enosburg Falls, Vermont, average, 81 7-15, II. Academy; Miss Bessie Hibbard, Farnham, average 75 7-16, II. Academy; Miss Frederica Trenholm, Montreal West, average 81 7-13, but I. Academy. Not

(Continued on page 567).



British and Foreign.

Mr. F. C. Eccles, of Stonehaven, has been appointed to the office of librarian for the diocese of Aberdeen.

Bishop Day, who in 1899 resigned the See of Cashel, and Mrs. Day, celebrated their golden wedding lately.

The missionary spirit is the life-blood of the Church. Missions are the imperialism of Christianity. They expand the minds, the hearts, the convictions of Christians. Of all visions of the future the vision of a universal Christ is surely the grandest and the best.—Bishop Weldon.

The Bishop of Peterborough will spend his period of convalescence at Walmer Castle, which has been placed at his disposal by Lord Salisbury.

The Lord Bishop of Clogher has appointed the Rev. Prebendary F. J. Hurst to the chancellorship of the diocese, vacant by the death of Chancellor S. L. Brakey.

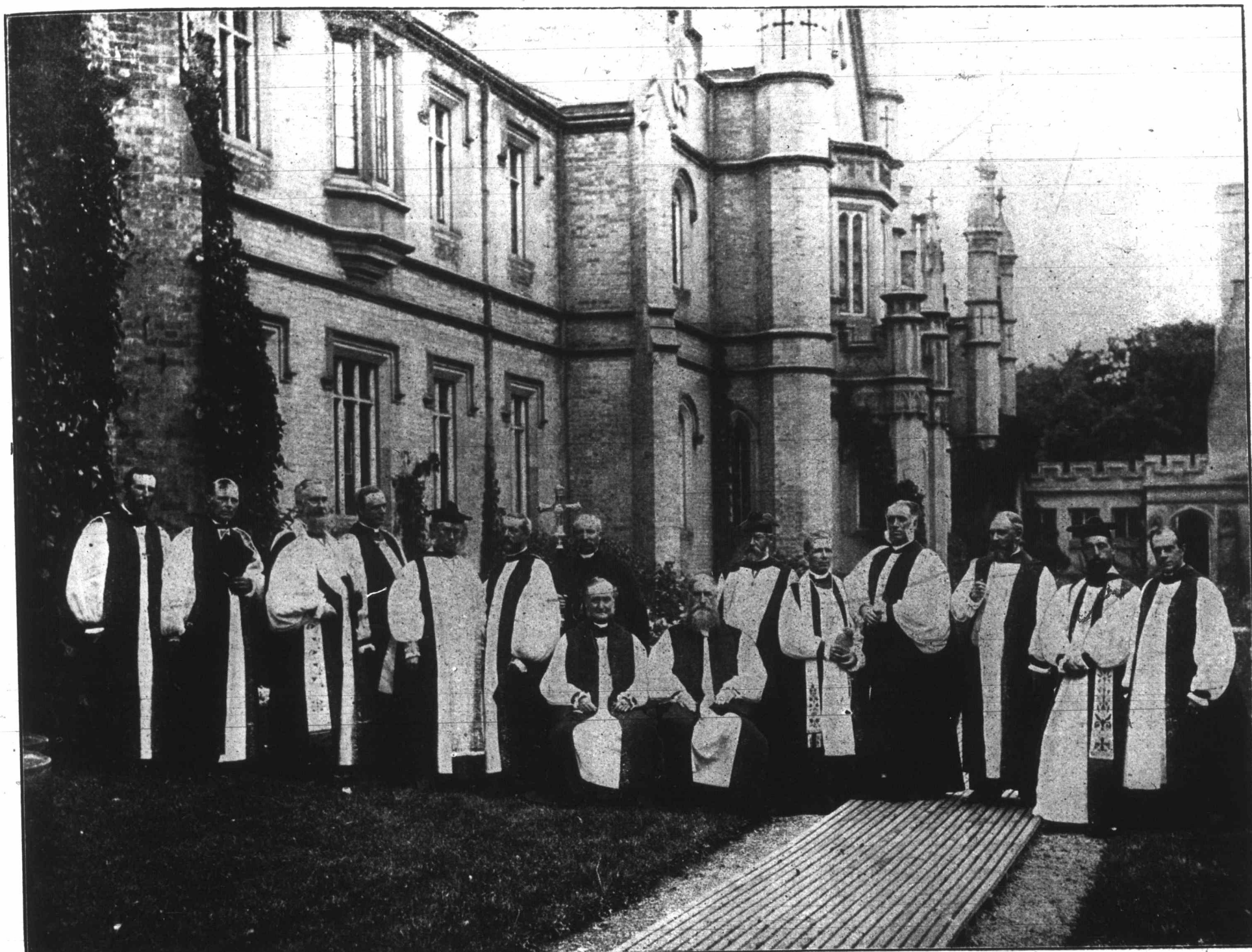
Work in the Matsumoto part of the Canadian mission field is very hopeful; people seem more inclined to seek after and listen to Christianity than they ever did before.

The English railroad from Mombasa to Uganda has cost not only \$20,000,000, but also the lives of eighty persons who were engaged in its con-

A memorial to the late Canon Carter is to be placed in the chapel of the Clerwer House of Mercy. It is being designed by Mr. Bodley, and will consist of an "altar-tomb" with a recumbent figure of Canon Carter upon it.

An unusual sight was witnessed recently in Winchester Cathedral. The Dean had made special arrangements for a Confirmation of adult Church-people, and as many as seventy-one candidates were got together from different parts of the diocese. Thirty-nine were females.

When someone asked the present Bishop of London if he was not devoting too much effort to Foreign Missions, and if they ought not to keep the money for the salvation of London,



The House of Bishops (Present) of the General Synod of the Dominion of Canada, held in Trinity University, Toronto, September, 1893.

The Bishop of Winchester has been appointed a Knight Commander of the Victorian Order by H.M., the King.

Sir G. G. Stokes has been elected master of Pembroke College, Cambridge, in succession to the late Dr. Searle.

The Rev. R. E. Scott, formerly senior curate of the parish church, Brighton, has been appointed assistant secretary to the S.P.G.

The Rev. H. J. Lawlor, D.D., Precentor of Trinity College Chapel, and Professor of Ecclesiastical History in the University of Dublin, has been appointed Precentor of St. Patrick's Cathedral, Dublin.

struction. They were seized and eaten by lions, which in this region are of great size, being about four feet in height and nine feet in length.

The King has conferred the Royal Victorian Chain upon His Grace, the Archbishop of Canterbury, a decoration originally intended only for royal personages who are members of the Victorian Order.

One stately figure will be much missed in Oxford next term. Dr. Randall, Archdeacon of Oxford, is resigning his archdeaconry and the canonry of Christ Church, which is attached to it, and is leaving Oxford. He will not, however, be lost to the diocese, as he will retain his position as Bishop of Reading.

rather than send it abroad, he touched the very core of Christianity when he answered that the only hope of saving London was for London to help in saving the world.

Foxley parish, near East Dereham, Norfolk, has perhaps the most wonderful record in the country. It has only changed its rector once in 110 years. In 1792, the Rev. J. Sloughiton took the living, and held it until 1840, when Canon Norgate, the present rector, was appointed. The venerable canon is himself probably the oldest rector in England, having a record of sixty-six years of clerical service. He preached a sermon on the Coronation of Queen Victoria, and had never had the assistance of a curate until this year.

This new branch...

The cur- opens with an five, from the pen how the A-meri- is article gives the a toiler in a large P. O'Connor con- Prime Minister of A. J. Balfour, M.P., ployed Rich." Miss of a day in the life ty woman in New by A. Ollivant, is re above, there are g a New England as usual, well illus-

August number of interesting reading : author of "The article entitled: ers," in which he ighour their present ss M. R. Andrews stalments of a story ar." A blind anti- atic short story, "A es. The life of the s aptly described by vrites of "A Fisher- ively describes the he West Coast. A F. Whitehouse, de- through Abyssina, bes and M. Peixotts tar, in Herzegorine. Barnes' tale: "The and Mr. Davis' story: ed.

Church News

SPONDENTS. L. Archbishop, Mont- Bishop-Coadjutor. edemer.—The Rev. of this church, who t month, with an plicated with jaun- ay, making a good to resume his pas-

Principal Hackett visit to England. e was not forgetful , and secured from Society of London £20 each for stu- s at the Diocesan

or Dunham Ladies' is as follows: Gold oll, Montreal, with demy Class; others for the medal, Miss erage 85 9-14, I. , Enosburg Falls, I. Academy; Miss erage 75 7-16, H. enholm, Montreal Academy. Not e 567).



The remarkable reconstruction of mission work in China is evidenced by the fact that the issues of the British and Foreign Bible Society in that empire during the first five months of 1902 have been 545,036 copies of Scripture, of which 150,000 copies went out in the first eight days of the year.

The Theological School for Women, at Tokyo, St. Hilda's mission, has recently been enlarged by the addition of an upper story. By this addition new class rooms have been added for the students, and it also allows for a considerably larger number of pupils being taken for training purposes.

The Rev. J. G. Evans, a well known Congregational minister of Winslow, Bucks., has gone over to the Established Church. The announcement of

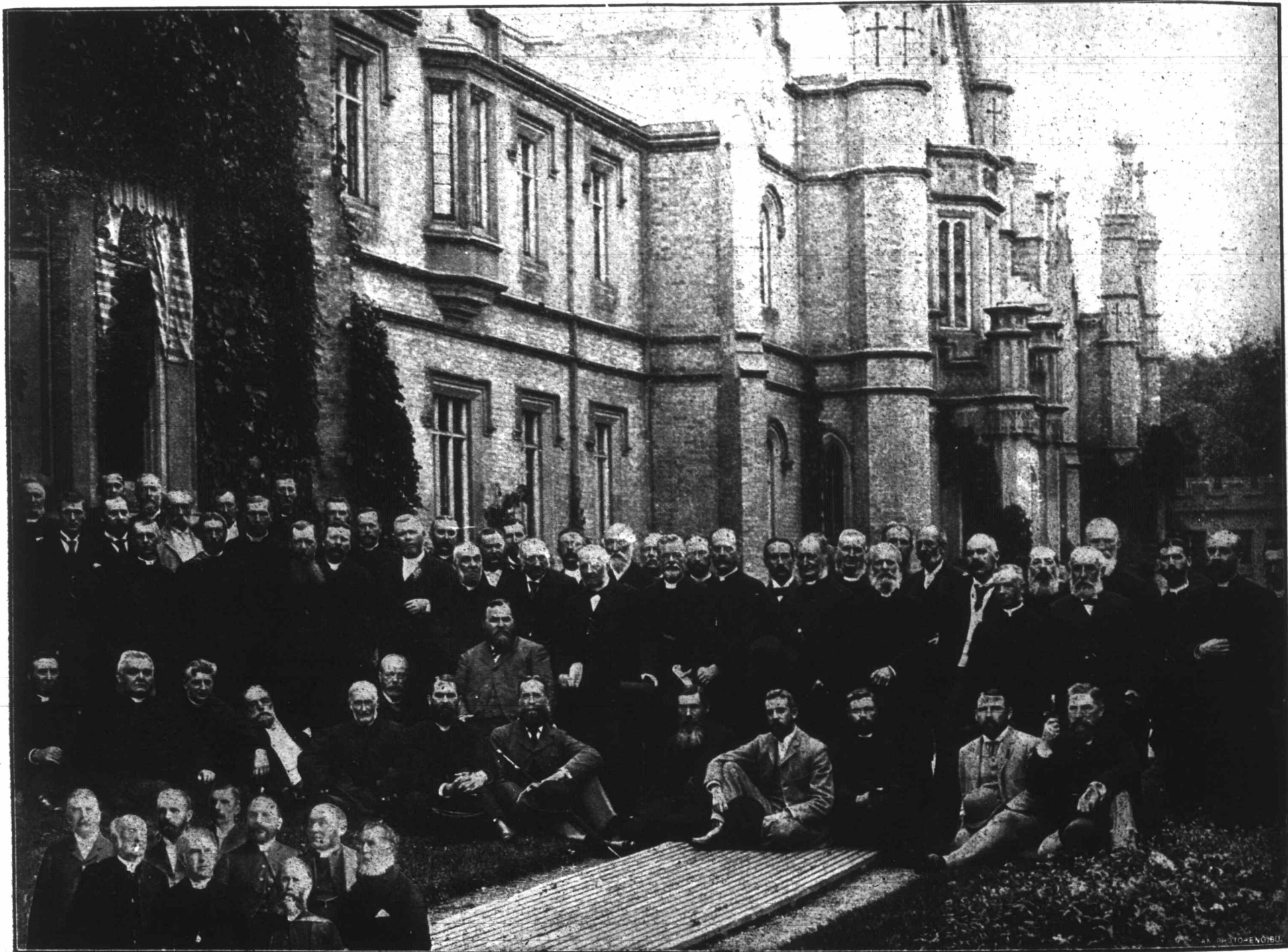
Two handsome gifts have recently been made to St. Werburgh's parish church, Spondon, viz., a handsomely carved oak credence table, presented by Mr. and Mrs. J. A. Lewty, of Ingle Nook, "as a thankoffering for many mercies;" and an oak prie-dieu for the chancel, given by Mr. F. Porter, of Bakewell, a late sidesman.

The total membership of the Church in Japan at the present time is approximately 100,000 persons, but of this number the diocese of S. Tokyo claims something over 2,000. The baptisms in the diocese in 1901 were 345 as against 218 in 1900. The number of those confirmed last year was 219, as against 142 in the preceding year.

The first list of donations and subscriptions for the Grimsby Church Extension Scheme shows a

Churchyard, Isle of Man. His lordship led the hymns, which the great congregation heartily sang. During his address he made an appeal for the Manx Church Sustentation Fund, stating that there were only five livings in the island averaging £300 a year, the remainder averaging £150—most of them being under that sum.

It is officially announced that the total number of missionaries on the roll of the Church Missionary Society at the end of June was 920, viz., 540 men and 380 women (not including wives). Eighty of these are honorary, 27 partly so, and 333 are in whole or in part maintained, so far as stipend is concerned, by the contributions of associations or other organizations (including 41 by the colonial associations), and 104 are maintained wholly or in part by individual donors.



The House of Clergy and Laity (Present) of the General Synod of the Dominion of Canada, held in Trinity University, Toronto, September, 1893.

his determination to join the Church of England was made last week in his valedictory sermon at Winslow, and came as a great surprise to the congregation.

The famous old building known for generations as the Blue Coat School, in Newgate Street, the site of which has been bought by the Governors of St. Bartholomew's Hospital for extension purposes, was given over to a firm of housebreakers. The work of demolition will probably take two or three months.

The cut flower trade of New York is the largest in the world, amounting to nearly \$6,000,000 a year. There are a thousand flower farms within a radius of fifty miles of the city. There are millionaires who have made their fortunes by the sale of flowers in the magnificent shops on Broadway and Fifth Avenue.

total of £6,700, including 2,660 shillings for the Bishop's Million Shillings Fund. Other sums have also been received since the list was made out. Several sites have been given, and an anonymous donor has promised £500 when the fund reaches £9,500, so as to complete the first £10,000.

The Church Missionary Society states that there is a great lack of suitable candidates for the Foreign Mission field, and that the deficiency is infinitely more serious than insufficiency of funds. The Zenana Mission Society has also the same complaint to make, and states that if offers are not received from volunteers ready to go into training next September, there will be still fewer outgoing missionaries next year.

Bishop Straton preached on a recent Sunday morning to ten thousand visitors in Braddan

The committee of the society have just had one of their periodical reviews of financial affairs. In a prospective statement for the year ending March 31st, 1903, they estimate that in order to meet the increasing expenditure, some £40,000 more than the available receipts of last year will be required, besides which the adverse balance of last year, now reduced to £17,000, has to be covered.

Dr. Alexander, Archbishop of Armagh, has passed his seventy-eighth birthday. He is still unsurpassed as an oratorical preacher, capable of stirring the enthusiasm of large congregations. His was one of the most interesting personalities at the Coronation last month. He is quite bowed down by the weight of years, and can only walk with the aid of two sticks, but his intellect is as keen as ever, and he still continues to take the utmost interest in the current events of the day.



The white population of Alaska has within the last four years increased from 4,000 to 60,000.

In 1871 the Protestant Christians in Japan numbered only 10, in 1881 they numbered 3,500; in 1891 they had reached 33,000; and now they have totalled 46,600.

Under Bishop Restarick, of Honolulu, there are ten clergy, and besides the cathedral congregation there is St. Clement's parish and St. Peter's Chinese congregation.

The Bishop of London, in a recent address, said: "I have noticed the extraordinary happiness of every missionary I have ever met. I have seen plenty of people with long faces at home, but I have never yet seen an unhappy missionary.

The living of St. Saviour's, Poplar, vacant by the death of the late Rev. Father Dolling, has been offered to and accepted by the Rev. M. N. Trollope, M.A., who has been for some years a missionary in Corea.

The Bishop of Tokyo has written interestingly "about the seventh General Synod of the Church in Japan, recently adjourned, which he characterizes as the most remarkable ecclesiastical gathering that has ever met in that Empire. Measures were inaugurated in preparation for a Japanese episcopate hereafter."

A handsome Coronation gift of £1,000 has been presented to the Missions to Seamen for the provision of a new steam launch of stronger power than the present Mission steamer, for the

won for Christ immediately if the men were there to do it. If our 1,000 Church Missionary Society's missionaries could be doubled at once in numbers, the mission field could easily absorb every one of them."

The British and Foreign Bible Society have recently added to their list of publications copies of the New Testament translated into four hitherto unknown tongues. The New Testament is to be turned into Nyanja, for the tribes of the Shire River bank, Nyassaland, and in this work the Livingstonia Mission of the United Free Church of Scotland, the Blantyre Mission of the Established Church of Scotland, and the Myera Mission of the Dutch Reformed Church are collaborating. A version in Yalunka is nearly ready for natives of the Falaba district of Sierra Leone, and in Bugota



Niagara. Columbia. Kingston. Ottawa. Toronto. Quebec. Archbishop of Ontario. Nova Scotia. The Primate. New Westminster. McKenzie River. Montreal. Qu'Appelle. Algoma. Saskatchewan. Huron. Athabasca. Moosonee.

The House of Bishops (Present) of the General Synod of the Dominion of Canada, held in St. John's College, Winnipeg, September, 1896.

The Bishop of Kyoto writes enthusiastically of our school in Nara, which is pronouncedly a Christian institution. Speaking of the recent Commencement, he says: "There is a room full of bright, intelligent pupils, quiet and orderly, a table with God's Word upon it, books of prayer and praise, and the books are used in the school—the life of Christ being the topic for the week. There are over one hundred pupils on the roll, of all ages and classes, from the judge of the county court to the assistant priest in the adjoining temple.

The Bishop of Chester lately dedicated in Capenhurst parish church, near Chester, a three-light window, representing an allegorical subject, one of the most devoted missionaries of the Church in India, who died a year ago at Bombay. as a memorial of the late Miss Helen Richardson,

visitation of the ships and lighthouses on the Tees by the society's chaplain from Middlesbrough. The noble work done on the Tees for sailors of many nations by the Missions to Seamen chaplain and staff has long called for a more efficient and powerful mission vessel, such as can now be built.

The C.M.S. is asking its friends to observe Tuesday, September 30th, or other convenient day falling in the same week, as a day of intercession. The circular of invitation says: "Never was the need for prayer greater; because never were the openings for work more numerous and more promising, and the demands for funds and living agents more urgent. The Katikiro of Uganda recently pleaded for 200 workers and he is receiving two. A missionary lately, home from India speaks of "scores of villages" that might be

for the inhabitants of Ysabel Island—one of the Solomon group. Lastly, a translation into Visayan, spoken by some two million persons in the Philippine Archipelago, is being undertaken. All are enterprises of great interest to philologists.

In the parish of St. Andrew, Wakefield, there is a mission room which has had a curious history. It has been held in turn by the Congregationalists, the Catholic Apostolic body, the Salvation Army, and the Primitive Methodists; but these have all given it up, and now the vicar of the parish is working it with very fair success. It is situated in the centre of one of the most "slummy" districts of the town, and it attracts many who have not been in the habit of attending church or chapel. Nonconformity may achieve a certain success in middle-class districts, but it seems to have no permanent power amongst the



poor. On the other hand, there is no locality too poor and no people too degraded, for the Church to attempt to reach with its beneficent ministrations.

Correspondence.

THE REORGANIZATION.

The Onward Movement.

Sir.—It will be found on examination that our endowed and our stronger parishes have as their central point some town or important village, and that the hamlets and villages and country parts lying around these parts, within a radius of from five to ten or

science on the duty of public worship, they drop into the nearest or most popular place in their neighborhood, and after awhile become identified with it. And thus the church has lost and is losing thousands of her people. And so it becomes evident that what we need first and most urgently, if we are going in any measure to win our people back, is a vastly increased force of workers, clerical and lay, in almost every field. All the large centres ought to have not less than three men working where now there is but one. And these ought to call forth and be accompanied by an unlimited number of parish workers, men and women, who would assist in organizing, and in carrying on services, Bible readings, cottage meetings and Sunday schools, wherever an opening could be found, and in circulating defensive, didactic and devotional literature among

and which were unanimously adopted by that body, aim at the gradual, and it is hoped rapid, establishment in every important and central parish, of a priest, a deacon, and one or more lay readers and that these should call forth and organize a guild or band of church workers who would undertake in several subsections the several departments of church work, and who would set themselves to be grounded in the truth, that they may for themselves know the faith, and be ready in these days of laxity and unbelief to defend the faith, and with strenuous earnestness to extend the faith. I have been asked, won't this scheme just result in increasing the number of the clergy, and in diminishing their pay? Where are you going to get the money for the maintenance of such an increased clerical staff as is proposed? Well, first, I would get some-



The House of Clergy and Laity (Present) of the General Synod of the Dominion of Canada, held in St. John's College, Winnipeg, September, 1896.

twelve miles have not now and most of them never have had any church services. While the Methodists and other separatists have religious assemblies at every corner, the Church has made no effort to provide for these scattered sheep. It has been assumed that farmers in villages might and would drive from three to five miles, or walk at least two miles, to attend the services of the parish church, and so no effort was made to bring the services nearer to them, and now it is found by a long and losing experience that farmers will not take the trouble to hitch up their horses and villagers will not walk even two miles to church, while there is a service at their doors. They have no idea of the Church's claim. They are perplexed by what they see around them. They come to the conclusion, which many of their neighbours have evidently reached already, that one church is as good as another. And so to what their con-

them, and that this work should be extended in ever-widening circles as workers increase and opportunities opened, until the whole land is covered with active and energetic workers. It is needless to say that an organized effort of this kind, even if continued for years, would utterly fail in its ultimate object of turning men to God, unless a spirit of faith and devotion were awakened among us, far deeper and more inspiring than that which prevails among us at the present time. We do greatly need a spiritual awakening and reconsecration of ourselves to God and His work. That awakening could hardly fail to come to us as the immediate result of an honest and earnest resolve to throw ourselves into this onward movement for the sake of Christ and His church and for the sake of human souls. They are perishing for lack of knowledge. Now the resolutions, which I submitted to the late synod of Toronto,

one who is imbued with the conviction of the need and possibility of this work to visit the parishes in which it is to be first undertaken, lay the whole scheme before them, call them to arms, organize, and canvass for help from house to house. Then, secondly, I would cut down the large grants that are being made to form four or five of the missions, which, unless all testimony deceives, are doing no good. Then, thirdly, I believe there are rich men in Toronto, and I hope elsewhere, who when they see a comprehensive and practical scheme set on foot, will supplement when it is necessary, the local effort that has been made for the support of the increased staff. In some cases to provide that support altogether till the effort is tested I would in no case diminish the stipend adjudged necessary by the synod by six hundred for a deacon and eight hundred for a priest.

JOHN LANGTRY.

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(Continued from page 562).

eligible for the medal because she did not take Latin, and Miss Nora Westover, Frelighsburg, average 82.3-13, not eligible because she was a III. model pupil, and the medal goes to the Academy classes only, are the others who took a high standing at the examinations. Class Prizes—A. A. Class, Miss Gertrude Plaisted, Dunham; II. Academy, Miss D. McNicoll (1), Montreal; Miss B. Burt (2), Enosburg Falls, Vt.; Miss B. Hibbard (3), Farnham; I. Academy, Miss Lilian Plaisted (1) Dunham; Miss Frederica Treholm (2), Montreal West; III. Model, Miss Nora Westover, Frelighsburg; II. Model, Miss Mabel Slater, Montreal; Lady Principal's prize, Latin and mathematics, Miss Dollie McNicoll, Montreal; (100 degrees in algebra, geometry, mensuration; 92 degrees in arithmetic; 75 degrees in Latin); Miss Lilian Plaisted, Dunham, French, 82 degrees; Miss Nora Westover, Frelighsburg, history, 80 degrees.

Mansonville.—On the 20th ult. an event of considerable importance took place in this parish, the occasion being the laying of the corner-stone of the new church. Despite bad weather, a large number of people witnessed the ceremony, and manifested much interest in the proceedings, the details of which were admirably arranged by the building committee and the Rev. E. H. Croly, incumbent. The edifice now in course of erection is being built on the site of the old church, and will cost \$3,000, of which sum \$2,000 has been raised. The work will probably be completed in October. The massive granite corner-stone was duly and solemnly laid by the Venerable Archdeacon Davidson, D.C.L., and addresses were delivered by the Rev. Rural Dean Carmichael, the Rev. Rural Dean Jeakins, and Mr. W. Farwell, of Sherbrooke. The Rev. Messrs. E. P. Yates, G. A. Mason, E. P. Judge, H. Charters and E. H. Croly also assisted in the ceremony. Messrs. W. Lynch and Robert W. Heath, churchwardens, were indefatigable in their efforts to welcome invited guests, and to have the proceedings carried out in a dignified and orderly manner. The ladies of the congregation served an excellent luncheon, when congratulatory addresses were delivered by the Archdeacon of Bedford, and his remarks were ably supplemented by Mr. James McKinnon, general manager of the Eastern Townships' Bank. During the day the Troy Brass Band rendered choice musical selections in the grounds adjoining the church. The Mansonville Methodists have kindly placed their church at the disposal of the Church of England congregation, which graceful act was appreciated by all.

Grenville.—His Grace, the Archbishop of Montreal, held a confirmation service in the parish church on August 21st. Thirty-five candidates, most of whom were adults, were presented by the Rev. W. F. Fitzgerald, rector. The number of stalwart men confirmed was very striking. This speaks well for the work of the rector, who came here last April. Last year Mr. Fitzgerald presented thirty-four candidates in his former parish of Quyon, and the year before last he presented thirty-one candidates, making a total of 100 candidates in the course of three years. His Grace spoke in feeling and touching language of this work of Mr. Fitzgerald's. The church was more than crowded on the occasion. The following clergy were present: The Rev. Rural Dean Sanders, Montreal; Rev. Rural Dean Phillips, rector of Hawkesbury; Rev. E. A. Anderson, M.A., incumbent of Vankleek Hill, and Rev. W. F. Fitzgerald, M.A., rector of the parish.

## ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Wolfe Island.—Trinity.—The parishioners are noted for having a good garden party. This year they were determined to surpass all previous

efforts, and success crowned the attempt. Extensive preparations had been carried on for several days prior to Wednesday, Aug. 20, the day of the party. A fine night and a large crowd was all that was to be desired to make it a night to be remembered in the history of the parish. The ferry steamer brought over a large crowd of people from Kingston and Garden Island. Simcoe Island was also well represented. The various booths for the sale of ice cream, home-made candy, soft drinks, and the fish pond were well patronized. The music was furnished by an orchestra from Kingston. The handsome sum of \$133.39 was realized, after paying all expenses. On Sunday the rector thanked his people who took part in the work of making the garden party such a grand success. This is not the first time that Mrs. Cox has lent the use of her spacious grounds for Church purposes. The frightful thunderstorm that swept over this section of the province early Thursday morning, August 21st, struck this island shortly after 3 a.m., and lasted till after 5 a.m.; death and destruction marked its path; cows were killed and thousands of birds. The beautiful fields of waving grain were laid low and levelled with the ground. Orchards were destroyed, the limbs being torn from the trees, and large trees were uprooted. The hail lay on the ground to the depth of several inches.

## TORONTO.

Rev. Arthur Sweatman, D.D., Bishop, Toronto.

The Right Rev. Dr. Newnham, Bishop of Moosonee, met with a painful accident a few days ago. Whilst bathing at Chapleau, he cut his right knee with a piece of glass. The wound was at once dressed by a local doctor, but afterwards became inflamed, and the Bishop, therefore, came on to this city for further treatment, and on the advice of Dr. Arthur Small, his physician, he has become an inmate, for the time being, of the General Hospital.

Norway.—St. John's.—The Rev. W. L. Baynes-Reed, rector of this parish, returned home from British Columbia on Monday, the 25th ult.

Toronto Junction.—St. John's.—The members of this church are clearing up the gore lot between Louisa and Dundas streets, and hope to make a beauty spot in front of the sacred edifice. Heretofore, the grass has grown wild, and locust trees and bushes have given it a very unkempt appearance. The trees, except those which will be ornamental, have been cut down, an iron fence is to be erected, the lot will be levelled and sodded, and shrubs will be planted here and there. Mr. Murray and the churchwardens are taking donations towards the cost of the work.

Halls Glen.—The fourth annual tea and concert held in this parish on Wednesday, August 20th, was very successful. Although the weather was rather threatening during the early part of the afternoon, yet when four o'clock came the clouds had rolled by, and people for miles around flocked to the scene of festivity. The gathering was considerably larger than in past years, a fact which seems to show that the interest in the anniversary is not abating. At 4.30 a football match between North and South Drummer was played on the grounds near the church; after a good game, this resulted in a victory for the "men of the North," score, 4-0. Tea was then served, and after the large assembly had partaken of a bountiful repast, an entertainment was given at which the local orchestra (the Choate family), discoursed sweet music. On the invitation of the incumbent, the Rev. A. S. Dickinson, Mr. H. M. East, barrister, of Toronto, very kindly consented to act as chairman for the evening. In introducing the chairman, the incumbent took occasion to publicly tender Mr. East the thanks of the congregation

for his very thoughtful gift of one hundred silver tea-spoons recently presented. Mr. East made an excellent chairman, and added greatly to the success of the evening. The programme was good throughout, and appreciated by all present. The Rev. W. Archbold, who made many warm friends during his three years' ministry here, being called upon for an address, expressed his pleasure at being present. After congratulating all on the success of the tea, he made kindly references to his successor, who, he trusted, would always have the earnest support of the congregation. On the following evening, a social was held at which there was quite a large gathering, mostly young folks. The gross proceeds amounted to over \$150. After paying expenses, the balance will go to reduce the debt on the church. The anniversary services of this church were held on Sunday, the 24th ult. In the morning at 10.30 the Holy Eucharist was offered, the Rev. W. Archbold, of Craighurst, former incumbent of this mission, being celebrant. Evensong was held at 7.30, at which service the church was well filled. The prayers were read by the incumbent, the Rev. A. S. Dickinson. The Rev. W. Archbold preached at both the morning and evening services.

## NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

St Catharines.—Bishop Ridley College.—M. G. A. Scott, B.A., until lately one of the resident assistant masters at Bishop's College, Lennoxville, has been appointed to a similar position in this College.

Georgetown.—The Sunday schools of Georgetown, Norval and Glen combined for a picnic on the 23rd of August. They met on the grounds of Mr. S. Beaumont, Glen. Swings, boating, a programme of sports, and a sumptuous tea were provided. The outing was a great success, and it is hoped that union picnics of Church schools will in future be the rule. Mr. J. Beaumont contributed the prizes. A large number of children competed in the various events. Mrs. Wallace distributed the prizes to the successful competitors.

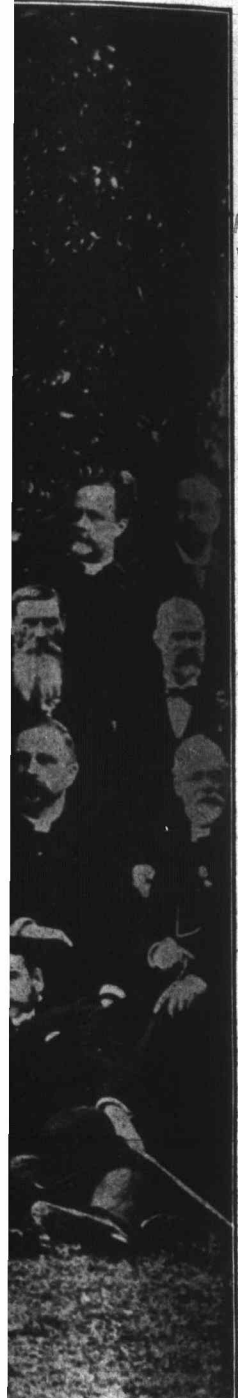
Hamilton.—St. Peter's.—The annual choir outing in connection with this thriving parish took place on Thursday to Burlington Beach. A special car on the Radial Railway reached the pavilion shortly after nine o'clock in the morning. Boating, bathing, fishing and baseball were indulged in until noon, when a substantial meal was served, and fully enjoyed. In the afternoon Mr. Self, the police magistrate of Hamilton, took the company for a sail on his yacht. The boys enjoyed themselves as only boys can. The company returned to the city in the evening, tired but happy. Cheers were given for Mr. Self and his son, and for the Rev. Thos. Geoghegan, rector of the church, under whose direction the entertainment was given.

## HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Brantford.—St. John's.—The handsomely equipped sanctuary of this church was still further enriched on Sunday, August 24, by the addition of two beautifully finished pieces of furniture in rich quartered oak. These comprised a Bishop's chair on the north side of the altar, and sedilia on the south side for the clergy. These gifts came from the Women's Sewing Society of the church and reflect great credit on their judgment and taste. The Rev. C. B. Kenrick, at the morning service referred to them in commendatory terms. Another pair of brass vases has also been added to the furniture of the altar and other gifts will probably be supplied in the near future. The Rev. C. B. Kenrick addressed an exceedingly large

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the following congregation on Sunday night, the service was excellently rendered by a numerous choir.

ALGOMA.

Canon Thorne, D.D., Bishop, Saint Ste. Marie, Novar, Church Building Fund. The Rev. J. Laid, the rector of Novar, acknowledges with many thanks the following sums towards a fund for building a church in this village in place of the one recently destroyed by fire. From Miss M. Lacey, Hamilton, Ont., \$5; offertory at the Royal Hotel, Muskoka, per Dr. Gaviller, of Ferndale House, \$21.50; from Beaumaris, Ont., per Rev. C. J. Machin, Mus. Bac., four summer parishioners of Pittsburg, \$17; from Christ church, Gregory, per W. Gregory Allen, Esq., \$20; individual subscriptions from friends on St. Joseph's Island, per Rev. P. W. P. Calhoun, \$8.50; from Rev. C. J. Machin, Mus. Bac., Beaumaris, Ont., \$1; from the Rev. Joseph Waring, Dufferin Bridge, Ont., \$1; from Mr. A. Granger, Seguin Falls, Ont., \$1. The foundation of the new church is now completed and paid for, and the work of erecting the sacred edifice will progress as fast as sufficient money comes in to enable the parishioners to pay for the work as it is accomplished. The weather at the present time is in every way favourable for the work to be pushed forward rapidly.

KEEWATIN.

Rat Portage.—The new diocese of Keewatin extends as far east as Savanne, and west to Molson; to the United States boundary on the south, and north to the North Pole, or to the furthest point visited by the Eskimos. It includes Fort Frances and all the Rainy River district. From Molson the boundary line runs north along the 90th degree of longitude to Fort Alexander, and thence due north up the eastern shore of Lake Winnipeg. Although beyond Churchill, 700 miles north of Winnipeg, there are no established missions, Archdeacon Lofthouse used to visit the Eskimos, travelling in winter on snowshoes and in summer by boats, as far as Marble Island, 500 miles away to the north. Chesterfield Inlet was the limit of his journeying towards the North Pole, but he used to meet many Eskimos who came down from points 300 to 400 miles still farther away. The residence of the Bishop of Keewatin will be at this place. He will have twelve established missions under his charge. At present there are only ten clergymen at work. One is badly needed for Fort Frances; that point and the Rainy River district may require two. Only three at present are exclusively engaged in white work, all the others being missionaries to the Indians and the Eskimos. All the missions in the north are of the latter class.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—Last week a committee, organized by the British and Foreign Bible Society, commenced the work of the revision of the Cree Bible. The committee is composed of representatives from various bodies labouring among the Crees from the Church of England and Methodists, with manuscript help from the Presbyterian Church. The Bishop of Athabasca is the president.

MOOSONEE.

Ferdinand A. Newnam, D.D., Bishop, Moosonee.

Moose Factory.—The Bishop of Moosonee, the Right Rev. Dr. Newnam, has had charge of the largest Anglican diocese on the continent. The

formation of part of the territory of the diocese of Keewatin, the diocese of Moosonee might come to embrace the same diocese in its extent. To reach Winnipeg from the head quarters, that is, the place of residence, his residence, the Bishop of Moosonee had a nine days' canoe journey to make up the Mississibi river, with 21 portages. The diocese of Moosonee comprises entirely Indian missions, the Bishop thinks that there are probably not always white people in it. He has nine clergymen, the number having been decreased by the division. The inhabitants, consisting of Crees, Ojibways and Eskimos, number some 6000 or 7000. The missionaries are so widely separated that they hardly ever see one another; the holding of a Synod is quite impossible. Some of the missionaries do not see a brother missionary for a couple of years.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head. Qu'Appelle.—New churches in this diocese have been consecrated this year as follows. At Oxbow a handsome stone church free from debt; at Churchbridge, a neat small church of wood, free from debt; at Wolseley a very nice church has been consecrated; at Whitewood a really handsome structure of stone, costing \$3,000. The Welshmen from Patagonia have settled in this diocese, about 13 miles south of Saltcoats. They brought with them a chaplain, who had been ministering to them in Patagonia, who gives them services in the Welsh language.

OUR GOD IS EVERYWHERE.

Our God is everywhere,  
And He for us will care;  
Will dry the falling tear,  
And still the coming fear,  
That too much grief will come,  
To sadden happy home,  
Our God is there to heal;  
Each sorrow will appeal  
To Him, e'en though its weight,  
To us may seem so great.

He keepeth worlds and stars;  
He ruleth states and wars;  
And wicked men He moves,  
To go in certain grooves,  
When 'tis His will they should  
Work out His people's good,  
He leaves us not alone,  
For are we not His own  
To keep, and plan our way,  
For work or blissful play.

Now if the shadows dark,  
Of danger sets a mark  
Of fear upon my heart,  
Ere yet its throbbings start,  
I'll say "God's everywhere,  
And He for me will care."  
That thought will bring a rest  
Of calm unto my breast,  
To lighten ev'ry grief,  
And give me sweet relief.

No sparrow falls to earth;  
No sorrow hath a birth;  
No rains or sunshine fall,  
But He has planned it all.  
So free my heart of fear,  
Nor let it faint appear,  
When troubles loom ahead,  
And sickness 'round is spread;  
With Thee I'll leave my fate,  
For Thou art good and great.

—A. Graves, B.

—History is philosophy teaching by example.

THE SPIRIT OF PRAYER.

The spirit of prayer is a pressing forth of the soul out of this earthly life, it is a stretching, as far it can, all its own spirit, to receive a spirit from above, to be one life, one love, one spirit with Christ in God. For the love which God bears to the soul, his eternal, never ceasing desire to enter into it, and to dwell in it, stays no longer than till the door of the heart opens for Him. For nothing does, or can keep God out of the soul, or hinder His holy union with it, but the desire of the heart turned from Him.—William Law

DOING ALL FOR JESUS.

To "do all things in the name of Jesus" is the lesson of a life; do not be angry with yourselves, nor despair of ever learning it, because thou art slow to learn the first few syllables. When thou hast learned to do all things to Jesus, it will shed pleasure over all dull things, softness over all hard things, peace over all trial and woe and suspense. Then will life be glad, when thou livest to Jesus; and how sweet death, to die in Jesus; with Him, and to Him, and in Him, to live forever more.—E. B. Pusey.

—Many troubles may be God's spades digging deep for the foundation of His temple in our lives.

—The human heart can only be known and thoroughly understood by that Being Who made it.

—A firm trust in the assistance of Almighty Power naturally produces patience, hope, cheerfulness, and all other dispositions of mind which alleviate those calamities that we ourselves are not able to remove.

—Remember always thy end, and that time lost never returns. Without care and diligence thou shalt never get virtue. If thou begin to wax lukewarm, it will begin to be evil with thee. But if thou give thyself to fervour of spirit thou shalt find much peace and feel less labour, through the assistance of God's grace and the love of virtue. The fervent and diligent man is prepared for all things.—Thomas a Kempis.

English Silver Mounted Cedar Pencils

seem to have completely captured the pencil field. They are handsome, pocketable, strong and easily renewed, and run from \$1.50 each, upwards. Let us show them, or anything else in our splendid stock to you. We are sure a few minutes spent will not be lost.

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COMPLETE IN HIM.

Complete in Him! Blest words of peace!  
From slavish fear they give release,  
And bid my anxious doubtings cease—  
Complete in Him.

In Him all might and mercy meet;  
By Him I'm clothed from head to feet;  
My soul's equipment is complete—  
Complete in Him.

My faithful, sympathizing Friend!  
In Him all beauties sweetly blend;  
And I shall be, till time shall end,  
Complete in Him.

With Christ, no other priest I need—  
No sacrifice: He once did bleed;  
He ever lives to intercede:  
Complete in Him!

His righteousness my perfect plea,  
From all the claims of justice free,  
Who shall bring aught in charge 'gainst me,  
Complete in Him,?

Who shall condemn? 'Tis Christ who died,  
That pleadeth at the Father's side;  
And naught for me can be denied,  
Complete in Him.

Complete in Him—all things are mine;  
Thou, Lord, art mine, and I am Thine;  
My store is infinite, divine!  
Complete in Him.

And when my voice shall fail in death,  
In still will trust what Jesus saith,  
And whisper with my latest breath—  
"Complete in Him!"

His truth and love, a boundless store,  
Shall be my heaven for evermore,  
And I will sing, as still I soar—  
"Complete in Him!"  
—Newman Hall.

HINTS TO HOUSEKEEPERS.

Stewed plums make an appetizing break-  
fast dish. Select large plums and prick each  
one in several places with a silver fork. Put  
in a saucepan and cover with cold water to  
a depth of a couple of inches; place over the  
fire, and simmer until quite soft, sweeten to  
taste and stew a few minutes longer. Do  
not stir while cooking, and let the fruit be-  
come cold before removing from the sauce-  
pan.

To can plums, choose the best plums possi-  
ble for preserving. Prick each one with a  
needle to prevent the skins from bursting,  
and put them to steam. When tender, put  
them into jars, set in a pan of hot water and  
fill the can with the fruit. Over it pour a  
syrup made from cooking for a few minutes  
one quart of sugar with one pint of water.  
Pour this into each jar till it overflows.  
Plums put up in this fashion will retain their  
flavour and shape.

Plum Jam.—Weigh three-quarters of a  
pound of sugar to a pound of fruit before  
the fruit is picked over. Carefully look the  
plums over and remove all that have a speck  
of decay; pick off the stems, then wash the  
fruit in cold water and put it in a large pres-  
erving kettle with enough cold water to  
keep it from sticking to the bottom of the  
kettle. Let the fruit boil gently over a slow  
fire till quite soft and all the skins have  
burst open, then remove it from the stove  
and press it through a colander; then throw  
away the pits and skins in the colander, and  
return the pulp and juice to the kettle and

let it come to a boil, then add the sugar and  
let the whole boil till it is as thick as  
molasses. Carefully remove the scum as it  
rises. It is said the success of the famous  
Scotch jams depends much upon their being  
properly skimmed. When the jam has  
boiled so thick that it falls like jelly from a  
spoon dipped into it, it is done. Put it in  
small glasses or porcelain pots. Made after  
these directions, it will keep for years.

Egg Plant.—Slice it crosswise, and about  
an inch thick; lay in strong salt water for  
one hour with a plate on the topmost slice  
to keep it under the brine. This will draw  
out the bitter taste. Put a cupful of pounded  
crackers into a flat dish and season with salt  
and pepper. Beat the yolks of two eggs in  
a shallow bowl. Wipe each slice of the egg  
plant dry, dip it in the egg, and roll it over  
and over in the crumbs. Have ready heated  
in a frying-pan, some sweet lard, and fry  
the vegetables in it to a fine brown. As  
each slice is done, lay it in a hot colander  
set in the open oven, that every drop of  
grease may be dried off. Serve on a hot  
platter.

"I HAD NOT THE HEART."

This was the excuse offered by a junior  
employee for not exposing to the manager  
the wrong conduct of a senior in the office.  
This is an actual case explained to us a few  
days ago by the trusted manager of great  
financial interests. The confidential clerk  
and senior employee was making personal  
use of the company's money, and covering  
up the matter by delaying entries, and by  
other deceptions. This became known to  
the manager after several cases of misapprop-  
riation had occurred, and the confidential  
clerk was clearly convicted of theft and de-  
ception. One of the younger clerks knew  
of these transactions, and when asked by  
the manager why he had not informed, he  
replied, "I had not the heart; I thought he  
would restore the money." The first of these  
phrases was repeated several times, with  
the evident intention of showing strong hu-  
man sympathy towards the transgressor, un-  
til the manager became convinced that the  
young man was turning a weakness into a  
virtue. Then he turned the phrase so as to  
drive home a moral lesson thus; "You had  
not the heart to expose your friend's wrong-  
doing; you had not the heart to rebuke the  
wrong; you had not the heart to insist on  
righteousness; you had not the heart to  
honour your own conscience; you had not the  
heart to serve the interests of the company.  
Such a weak heart in such a serious crisis  
is not commendable sympathy, but con-  
demnable cowardice."

Here is a lesson for young men and young  
women.

HINTS TO HOUSEKEEPERS.

Cream of Carrot Soup.—Wash and scrub  
three medium sized carrots and slice them  
very thin. Put them in a stew pan with one  
cupful of water, one slice of onion and a  
small bay leaf; cover closely and let them  
simmer until tender. Then rub through a  
strainer, reserving the water in which the  
carrots were cooked; add the strained car-  
rot pulp to the water, put it over the fire.  
If thick, add one cup of water. Put one and  
a half level tablespoonfuls of butter over the  
fire, when melted add the same amount of  
flour and stir until smooth; add this to the  
carrot mixture, stirring constantly until  
thickened. Season with salt and pepper and  
add one cupful of hot milk, and half a cup of

cream. The cream may be omitted but the  
soup is richer with the addition.

For a delicious Fruit Salad put a little  
nicely flavoured maraschino or wine jelly in  
the bottom of a plain, square mould which  
has been imbedded in cracked ice to chill.  
Let the jelly set, then put in a layer of  
fruit, such as stoned cherries, cubes of pine-  
apple, large ripe blackberries, slices of ban-  
ana and a little grape fruit pulp, etc. Then  
pour on another layer of jelly and in this  
manner fill up your mold. Set on ice until  
wanted. When turned out on a salad dish  
the weight of the fruit will cause the mould  
to fall apart into blocks and thus form a  
jellied fruit salad. The fruit may be slight-  
ly moistened with liquor if desired.

To make Macedoine Fruit Salad, stem  
and stone half a pound of very ripe cherries  
and add a quarter of a pound each of red  
and white currants, and a quarter of a pound  
each of raspberries and strawberries picked  
over carefully and hulled. Sprinkle the  
fruit plentifully with powdered sugar and  
three tablespoonfuls of brandy. Shake the  
fruit about lightly until the sugar is dis-  
solved, keeping all very cold, then serve  
at once or pack in ice and salt for a few  
hours.

To prepare Tomato and Pineapple Salad,  
arrange crisp lettuce leaves on a shallow  
platter; in the centre of this place peeled,  
chilled and sliced tomatoes, alternated with  
slices of pineapple; put the half of a mara-  
schino cherry in the centre of each slice of  
pineapple; marinate all with French dress-  
ing.

—We must all go there sometimes. The  
glare of the daylight is too brilliant; our  
eyes become injured and unable to discern  
the delicate shades of colour or appreciate  
neutral tints—the shadowed chamber of  
sickness; the shadowed house of mourning;  
the shadowed life from which the sunlight  
has gone. But fear not! it is the shadow of  
God's hand.

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Tourists and Travellers from all  
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selection—Better values than ever.

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84 & 86 Yonge St., Toronto



"GOD BLESS US, EVERY ONE!"

"God bless us, every one?" played  
Tiny Tim—  
Crippled and dwarfed of body, yet so  
tall  
Of soul, we tiptoe earth to look on  
him,  
High towering over all.

"He loved the loveless world, nor  
dreamed, indeed,  
That it, at best, could give to him  
the while  
But pitying glances when his only need  
Was but a cheery smile.

"And thus he prayed: 'God bless us,  
every one,'  
Enfolding all the creeds within the  
span  
Of his child-heart; and so, despising  
none,  
Was nearer saint than man.

"I like to fancy God, in Paradise,  
Lifting a finger o'er the rhythmic  
swing  
Of chiming harp and song, with eager  
eyes  
Turned earthward, listening—

"The anthem stilled—the angels lean-  
ing there  
Above the golden walls—the morn-  
ing sun  
Of Christmas bursting flower-like with  
the prayer,  
'God bless us, every one!'"

A PEACEMAKER.

Fred. Gould had been bound to  
Mr. Hartwell for two years, and in  
all that time there had been ooth-  
ing like a doll anywhere on the  
farm. But about a week before, a  
little granddaughter had appeared  
from the city with her arms full  
of them, and since then they were  
always cropping up, first in one  
place and then in another.

With his lack of experience, it  
was hardly to be wondered that  
Fred., when he came in for din-  
ner one day, should have flung his  
strap of books on the sofa and  
snapped off the entire foot of  
Melissa Eugenia, who lay there,  
smiling in her sleep.

Alice, the grand-daughter,  
snatched her baby to her heart,  
and grieved sadly, while Fred.  
stood looking on, feeling like a  
murderer.

Late in the afternoon, as he  
was creeping back to the house,  
he came upon Alice sitting on the  
side porch.

"Don't make any noise, Fred.,  
she whispered, lifting a warning  
finger. "Melissa Eugenia has gone  
to sleep at last."

"I say," blurted out Fred., de-  
termined to be over with the  
speech he had been diligently pre-  
paring during the day. "I'm  
awfully sorry I broke your doll. I  
didn't mean to do it."

"Oh, well, never mind. It was  
just accidental. She's been in the  
hospital ever since, and taken all  
kinds of different medicines, and  
now she feels easier."

Fred. felt easier, too. He ven-  
tured to sit down on the edge of



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past style has not been rad-  
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improvement.

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Plate of the most approved  
style costs but \$1.00.

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100 of the very choicest  
cards for \$1.00.

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promptly executed.

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Cor. Yonge and Adelaide Sts.  
TORONTO.

the porch. "I thought you'd be  
mad," he said. "I thought girls  
always got mad every chance they  
had."

"They do not," said Alice, with  
dignity. Then, her round face  
flushing, she confessed: "I guess,  
maybe, I was a little mad at first,  
but I didn't stay so."

"Why?"  
"Because I knew it wasn't your  
fault; you didn't mean to do it.  
Crossness is a horrid feeling. I  
think; don't you? Anyway, it's  
generally silly."  
"Silly?"

"Yes; grandmother says it is,  
because there's generally a mis-  
take about it. She says that the  
real things to be cross about are

only a few, and she thinks every-  
body ought to be patient even  
with those. Grandmother believes  
in a lot of patience."

When supper was over and the  
chores were done, and Alice had  
gone to bed, Fred. came back to  
the side porch and sat there by  
himself. He looked doubtfully  
across the tree tops to the chim-  
neys of the next farmhouse.

"Of course," he said to himself,  
"grandmothers believe in patience,  
but boys don't, very much. Per-  
haps if they did, they wouldn't be  
in so many scrapes," he acknow-  
ledged, with a sigh.

For some minutes longer Fred.  
sat with his chin propped on his  
hands, staring at the chimneys.  
Then he jumped up and started  
through the garden gate, and  
along the narrow path to the Hart-  
well farmhouse. In the yard was  
a boy of about Fred's age. When  
this boy saw Fred., he lifted his  
head, straightened himself, and  
began to whistle carelessly, as  
though to prove to all the world  
that he had nothing on his mind.

Fred. opened the gate and went  
straight in, as though afraid to  
stop. "I say, Jack," he began—  
making his second speech. "I  
guess perhaps you didn't mean  
to tip up my boat that time, did  
you?"

Jack's face changed. "No, I  
didn't—honest," he said, eagerly.  
"I was just in fun, and somebody  
pushed me, or something, and she  
went all the way over. It—it was  
too bad!"

"Oh, that's all right! I say,  
let's go nutting Saturday."

It was starlight when Fred.  
went back through the meadow.  
"I'll know enough now to look  
for mistakes another time," he  
was thinking. "It saves trouble.  
Even if he had upset the old boat  
on purpose, it wasn't worth mak-  
ing a fuss about. I guess grand-  
mothers know more about such  
things than boys do."

A WONDERFUL PLACARD.

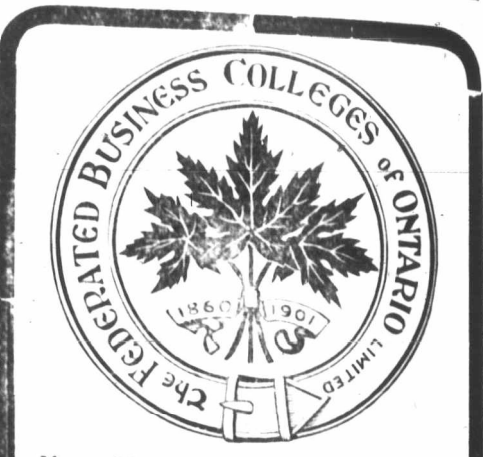
"Maud Eloise is lost!"  
The corners of Hetty's lips were  
drawn down dolefully as she said  
it.

"Where?" asked Tom.  
"Oh, I don't know. If I knew,  
I'd spouse she wouldn't be lost. She  
isn't on the nursery floor, nor on  
the stairs, nor behind the coal-  
house, nor up in a tree. The last  
time she was lost she was hang-  
ing in the hop vine, where she fell  
out the window, but she isn't  
there now. Mamma says I'm care-  
less, and it serves me right."  
"That's the moral," said Tom,  
looking grave. "Mamma always

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Headache.

Pain across the forehead or at  
back of head is dangerous. It  
slowly but surely weakens the  
intellectual powers, impairs the  
vitality and will. Headache is  
sometimes from the eyes but  
more frequently is caused by a  
disordered condition of the sto-  
mach and digestive organs.  
Do not suffer. The pain can  
be cured by the harmless remedy

Abbey's  
Effervescent  
Salt

It never loses its effect. Cures  
by driving out the poison, and  
does not simply deaden the pain  
as do so many preparations con-  
taining narcotics.  
Abbey's in the morning will  
make you well and keep you well.



has a moral to things. When I broke the greenhouse window with my ball, it was disobeying, for mamma told me not to throw on that side of the house, so the moral was, I couldn't go to the concert. And when I climbed up to taste the jam, and the jam jar tumbled down and spoiled my new jacket, that was a moral. "I wish we were always good!" sighed Hetty. "Then there wouldn't have to be any morals. And I wish I could find Maud Eloise!"

"We'll have to get a placard out after her," said Tom, decidedly.

"What's that?"  
"It's a kind of a paper they have when things get lost. When John Dodd got lost they had one, and when Uncle Tom's Fido got lost they had one. Placards always find things."

"I wish I had one!"  
"I'll make you one. I know exactly how to do it. Hetty trotted away for a big sheet of paper, and Tom went to work."

"Lost!"—that's the first word Now we must tell everything about her."

"Well," said Hetty, "she's a beautiful doll, you know, that Aunt Anne gave me—"

"Answers to the name of Maud Eloise," said Tom.

"But she can't talk," said Hetty.

"But that's the way they say it. Now, what did she have on?"

Such a stream of talk! Tom found plenty of work printing a quarter of what was said. When all was done, the paper read like this:

**LOST.**

A buteful doll she answers to the nam of muddy-luces aunt an gave her to hetty and it was very good of her and her dres is pink and its faded where she fel down the sistern and thers three flounces and a hole in it and a blu sash on and her hairs haf gon where she cot in the hop vine and I eyes gon where fido plade with her and buteful boots but ones gon whn I had a hole in my pocket and if any boddly brings her bak they will be rewarded with a big apple only Tom bit it and 6 marbles and a red wissel only the wissel don't go and her distressed parents will be thankfully reseved by it.

"There always has to be something about the distressed parent," said Tom, looking at his work with great pride. "Now we'll stick it on the front gate."

As they came back, they met Uncle Tom.

"Whose lovely creature is this?" he asked. "I found her in the arbour."

"Oh, Uncle Tom—that's Maud Eloise. Tom said a bla'guard would bring her back, and 'twas true, you see!"

Then Uncle Tom heard the whole story, and was shown the placard, and did not wonder at all that Maud Eloise should have been found at once.



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Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor. This is wrong. PEARLINE is not like other powders. Test it for washing. Compare the soap paste made from PEARLINE with that made from any other soap powder or washing powder. 672

**ASK A FRIEND**

**THE WORD YOU DO NOT SAY.**

The hasty word may be recalled,  
The angry word repented,  
And you may sometimes stand appalled  
At some hot word resented.  
But never need you be dismayed,  
Nor blush in any day,  
When you kept watch and ward above  
The word you did not say.

For speech is silvern, we have heard,  
And silence 'tis that's golden;  
And honour was of old conferred  
Upon the word witholden.  
And yet—and yet, I mind me that  
There must be brave words said;  
And sometimes, it were cowardly  
To close the lips in dread.

**The Old Way**

**Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.**

We say the OLD way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain foods and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

What is needed is abundant nutrition, not less, and this means plenty of good, wholesome, well cooked food and some natural digestive to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted, and this is the way they cure the worst cases of stomach trouble.

The patient eats plenty of wholesome food, and Stuart's Dyspepsia Tablets digest it for him.

And this in accordance with nature and common sense, because in this way the whole system is nourished and the over-worked stomach rested, because the tablets will digest the food whether the stomach works or not. One of Stuart's Dyspepsia Tablets will digest 1800 grains of meat, eggs, and similar food.

Any druggist will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and probably is the purest and safest remedy for stomach troubles.

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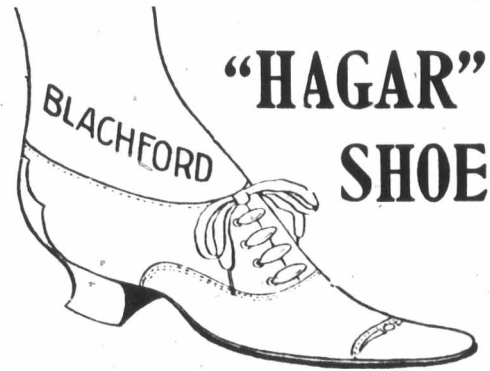
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**Headache.**

On forehead or at dangerous. It weakens the eyes, impairs the vision. Headache is in the eyes but is caused by a irritation of the sensitive organs. The pain can be relieved by a harmless remedy.

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Its effect. Cures the poison, and deadens the pain preparations. In the morning will keep you well.



THE GERMAN EMPEROR AND THE LITTLE DOG.

She was only a little cur, of no breed whatever, but most affectionately true, and beloved of the two ladies who had brought her with them for change of air from Karlsruhe to Baden-Baden.

By the beautiful Lichtenthaler Allee, she delighted to frisk about while her mistresses sat busy with their knitting, and there it was that one morning she made the acquaintance of the great and good old German Emperor, William I., who, after drinking the waters, was enjoying a short stroll beneath the trees. She bounded forward immediately upon perceiving the royal presence, for she was of a remarkably discerning nature, and with the ball of worsted in her mouth, which one of the ladies had allowed inadvertently to fall to the ground, she leaped upon him, and in her excitement somehow managed to untwine the same and twist the threads of wool round the legs of his Imperial Majesty.

The ladies were naturally in great consternation, but to their relief the Emperor speedily released himself, exclaiming at the same time, "So, my little rascal, you wish to ensnare me, do you?"

But from that time, whenever he met her, the dog was always noticed and caressed by the Emperor, and later on he was the means of saving her humble little life.

It happened one afternoon that some young fellows got possession of little Aime, who in her innocence was ready to make friends, threw her into the river Cos, and amused themselves by pelting her with stones. The brave little dog strove hard for life, in spite of the hopelessness of it. But help was at hand, and to the surprise and no less dismay of her cowardly persecutors, from a most unexpected quarter it came. Suddenly her piteous cries attracted the notice of the Emperor, who happened at that moment to be crossing the bridge a little higher up. Quickly he appeared upon the scene, and the young men fell back abashed. Their obsequious salutes he did not acknowledge, but glancing at them with withering scorn, made his way to the water's edge and called the little dog by name, and as almost exhausted now she crawled forth, he lifted her up—dripping wet—into his arms, while she nestled close to him, trembling in every limb.

"My poor little friend," the Emperor exclaimed, "you are safe now."

Then, again in contemptuous silence, his Imperial Majesty passed the group of crest-fallen young men, and gave the shivering little Aime to the ladies, who by this time had heard of her peril, and rushed off to her rescue.

Years have gone by. The noble old Emperor who did so much for Germany is dead. But



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his memory will never die, and it is always with tears in their eyes that they tell now the story of the little dog, Anne. —E. White, in Our Dumb Animals.

SAVING TO GIVE—GIVING TO SAVE.

The above subject was given to a class of young boys as a topic for discussion. The very first remark it brought forth was:

"I don't see what the last half of the subject means—how it is possible to give in order to save."

"I have a thought," answered a bright lad, quickly. "Doesn't it mean that we all have some qualities that it is a pity to lose?"

"What qualities, for example?" asked another.

"Well, what we call loving-kindness, consideration for others' needs, generosity."

"But do these qualities need cultivation?" asked the teacher.

"I think so," answered another boy. "Doesn't everything good in us grow by use and diminish by neglect? Now generosity and loving care for the wants of others are things worth keeping. We lose them if we never put them to use."

"Oh, I see!" interrupted another quickly. "By giving we save to our own natures something worth a great deal more than the thing we give away."

"That is the whole story," answered the teacher. "It is only another way of putting the great thought that is in the words: 'Whoever will save his life shall lose it; but whoever will lose his life for my sake the same shall save it.' There is a great deal of saving that is really a loss."

When we come to the other side of the question—saving in order to give—there is a double way of looking at that also. If we save even our pennies in order that we may have more to bestow in charity, or in support of Christian work, the good we do that work is only a small part of the real good of saving. The little sacrifice that we make, the self-indulgence that we deny, the extra work that we do, all give to our own character a strength and sweetness and power that enrich us far more than the money we give takes from us. It sounds very paradoxical, but it is nevertheless true that what we do for others comes back in threefold measure. It comes not only in the training which giving brings to the nobler part of our nature, but it comes again in the love and gratitude of those whom we help, and a third time in the satisfaction of seeing others happier because of our sympathy and aid.

True charity is the spirit that giveth and yet increaseth. If we are governed by selfish considerations when it is absolutely better that we be generous-hearted towards those that suffer and towards the causes that need our support, that fact should not act upon us as a motive for giving;

it should only act as a reminder of God's wonderful way of strengthening and cheering his children as they move on in his appointed way. The reward is not the thing to work for, but to be grateful for when it comes.

DAILY TRIALS

Trials have no meaning, unless they are means to an end. The end is the inheritance; and sorrows here are the earnest of the inheritance. Measure the greatness of the glory by what has preceded it. If a measure of the greatness of any result be the length of time taken for getting it ready, we can dimly conceive what just must be for which seventy years of strife and sorrow are but a momentary preparation, and what must be the weight of that glory which is the counterpoise and consequence to the affliction of this lower world.

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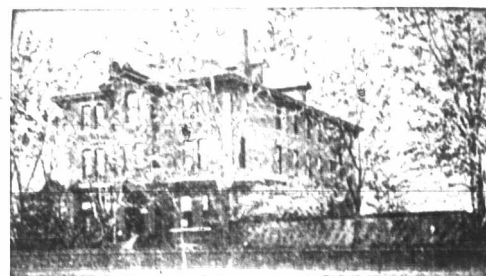
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