

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26 ]

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1900.

[No. 42.]

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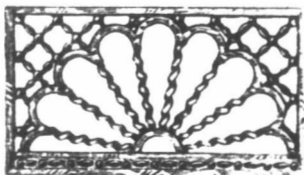
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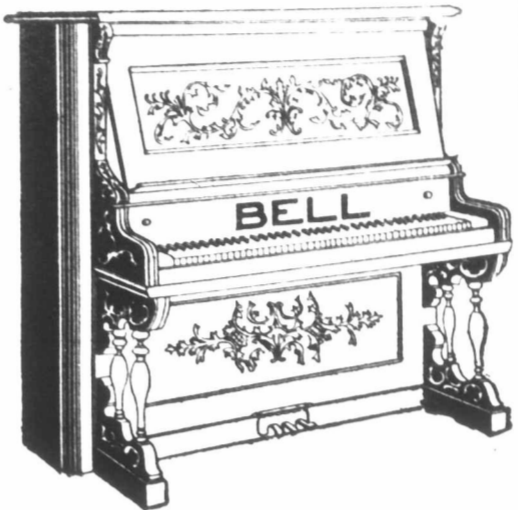


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Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

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Offertory: 227, 234, 243, 257.  
Children's Hymns: 568, 569, 570, 574.  
General Hymns: 12, 21, 200, 202.

## The Round-Table Conference.

Canon Newbolt, who attended what is known as the Round-Table Conference, held at Fulham Palace, speaking of it, said: "I wish I could tell you the result of that conference: probably you will know it in the course of a few days. It is a conference of those who differ on Church problems. But I am persuaded of this—that if we could pursue simply the lines of devotion, we should be all one in our devotion; even though we might differ theologically here and there. There are no differences such as you would expect, no such horrible differences as are put into our mouths from the outside. We felt we were brothers there. However much we may differ, we felt that nothing can make us forget that we are brothers, priests and laymen of the same Church, that our differences may after all vanish, and that at any rate they are far less than people suspect. More than this, I cannot tell you."

## Church Decoration.

The Archbishop of Canterbury spoke some wise words on this subject, when he said men should never grudge anything by which they could enhance His glory, lift the soul towards Christ, and

show love for Him. There were, no doubt, emergencies when men might devote their all to the alleviation of dreadful suffering or the rescue of fellow creatures. For such reasons they had the right to worship in the poorest and meanest building until they were ready to do their duty to God. But, in the ordinary course, they should not grudge any money needed to prove that they really cared for His worship. Whatever contributed to make Divine service a greater pleasure, whatever had force to draw people into God's house, was sanctioned by the blessing of the Lord Himself. Every impulse to make the churches worthy of their purpose, and make them look as if those who had charge of them really loved them, was an impulse blessed by the Almighty. Though it might seem sometimes as if other uses of money ought to take precedence, there were few more fruitful in blessing than that of making a church as attractive as it could be. The man who could not afford to give a penny found a blessing when he saw that the church he had entered spoke of love of God, and of devotion to His worship; and, when a place of worship had stood for generations and had always borne these tokens of affection for the Creator, it offered testimony that was most impressive and beneficent.

## A Little Learning is a Dangerous Thing.

If theological thought is to be sound, it must have the aid of knowledge. A thinker, whose logical powers are unbalanced by learning, is not a safe guide; and if theological thought is to be wisely and safely promoted, it must be on a basis in which learning is given its due place. In the last twenty years, there has been some special need of attention being paid to this fact. On the one hand, they have been fruitful years in the discovery and study of documents; and on the other hand, they have been years in which speculations on many subjects, intimately connected with theology, or bordering upon it, have been suggested in great numbers and in rapid succession. There are grave dangers to the Church, alike, in ignorance on the part of its members, and in the hasty acceptance of plausible and fascinating theories.

## An Interesting Anniversary.

It was on the 9th of October, a year ago, that Mr. Kruger, then president of a Republic, and now a private person, presented his provocative demands to the Queen, his suzerain. Much has happened since then. The Power he so rudely challenged has put forth all its force. The nation which he believed to be divided in its counsels, has acted as one man. From every corner of the Empire has come freely offered help to maintain British rights in South Africa. And at home the general election has evoked from the people an overwhelming evidence of approval of the action taken upon Mr. Kruger's defiant threats. If we have no pity for him, we have all the more pity for his countrymen, whom he deceived and tempted to a course of egregious folly, and we shall confidently hope that the new Parliament will pursue a policy, gentle, though firm, avoiding, where possible, everything that might make it hard for the vanquished to bear with the rule, and to live in the society, of their conquerors.

## The Significance of Music.

There is great moral significance in the fact that while Scripture gives no answer to many curious questions, we might ask, as to the occupation of the blessed hereafter, it at least represents them as joining and singing the praises of God and the Lamb; their habitual frame, as one of loving worship of Him by Whom they were redeemed, and of perfect harmony with each other. And the reason why the pleasures of music may be fitly associated

in our minds with the joys of heaven is because nowhere else do we find so striking an illustration of the power of a multitude of human wills united in one harmonious whole. God has so constituted us that man does not attain the highest state of which he is capable, until each has learned to subordinate his own will to the wills of others; such a union of wills being not only the necessary means of our protection from danger, but the source of our purest pleasure; and when the object of this union of human wills is the sounding forth the glory of God, earth can afford no symbol which more fully expresses the enjoyment of heaven.

## The Return of the Contingents.

The volunteers have returned to London, and the C. I. V. have had so great a reception that the very excess of rejoicing almost destroyed the welcome. The first instalment of our fighting men have returned. They were preceded by the invalided, and will be followed in due course by those who remain until quiet is restored in South Africa. We only mention the absent, because in the exuberant and unequalled welcome which greeted our heroes in all the cities, indeed, all over Canada, on their return; those who were not present should not be forgotten. The welcome is an evidence of gratitude to all, and is not confined to those who were there, and is another evidence of our unflinching pride, loyalty, and love of the land from which we sprung, and the Empire to which we belong.

## The United Free Church of Scotland.

The cable conveys the intelligence that the Presbyterians, in Scotland, who dissent from the Established Church, have united in one body, with the exception of a small section, which has organized under the historic title of the Free Church. Since the establishment of Presbyterianism, in the reign of William and Mary, the lot of that Church has been a troubled one. During the 18th century, the tender consciences of well-meaning and religious Scotsmen compelled them to "come out," and set up rival organizations. This state of mind culminated in the great disruption in 1843, when the parent Kirk was rent in twain and the Free Church set up in every parish in opposition to the Established Church. Since that great split, the tendency has been changed, and movements for consolidation set in. The smaller bodies of seceders united many years ago as the United Presbyterian Church, and now that body and the Free Church have amalgamated under the above name. Scotland is a very different country to what it was, in an ecclesiastical sense, fifty-seven years ago. The disruption strife drove many into the quieter haven of the Scottish Episcopal Church, which has grown steadily since. Other causes, principally the Irish famine and the iron industry, have caused a large Irish settlement in the west, and the Roman Catholic body, small in 1843, is now large. What the future will be is always impossible to foretell, and it is especially hazardous to guess what will take place in Scotland. We find it very commonly stated that there is great friendliness between the Established and the Episcopal Church, but there seem many difficulties in the way of union.

## CONGREGATIONAL SINGING, PLAIN-

### SONG.

The last subject in these columns was "Congregational Music," and the writer stated "educate the people." Strongly do I urge holding a weekly practice for the congregation and make a hard and fast rule that the people sing in unison only. No Church tune, fit to be sung in common worship, can be spoiled in this

way, never fear to insist that all the congregation sing the first solo. Heaven save us from the soloist in the pew who sings "second" and "third" "it up she goes" and that other terrible person who "puts in a tenor." If you want the people to join in the singing and would hope for any true measure of success in the movement to restore the congregation their bounden rights in common praise, as well as common prayer, we must give them music they can sing, and lead them in a way to sing it. True religious melody, broad and full massive harmony, and simple, regular progressions must be the rule, if we would have the people "sing unto the Lord a new song, and the congregation of saints praise Him." Judging from a letter written by one "Cultor," in the Mail and Empire, on the 23rd, it is quite evident that strictly congregational singing is desired by many laymen, and personally I must thank this gentleman for having written the letter referred to. Not only in our own Communion, but in the Roman branch of the Church Catholic, the subject of Church music and congregational singing occupies a deal of thought among the clergy, and the time is not far distant when florid, catchy music will be banished from the Church's service. For what object do we go to church? Is it to while away an hour or so listening to the music that feeds the vanity of the musicians, and which distracts the worshipper, or do we go there to worship God? The great Saint, Chrysostem, says: "Nothing so exalts the mind and gives it, as it were wings, so delivers it from earth, and loosens it from the bonds of the body, so inspires it with the love of wisdom and fills it with such disdain for the things of this life, as the melody of verse and the sweetness of holy song." We wonder what the good saint would say, could he hear holy song as oft-times rendered now? The great Saint Bernard says that "Church music should be full of gravity, being neither fastidious nor luscious, sweet without being frivolous, soothing to the ear, but so as also to move the heart; it should appease sadness, mitigate anger, and not diminish but fecundate the sense of the words." As stated in last week's article, the writer believes that good congregational singing can be had in any church, whether elaborate or plain services are in vogue, and after many years of experience and study, he is positive that plainsong, when rightly instructed, is the only music for our various offices. Within the past 50 years, the early restorers of plainsong relied on text books, which have since been proved worthless; much of their labour then was misapplied, so that now the restoration of the use of plainsong has to contend not only with ignorance, but with prejudice due to its misrepresentation. But as I have already taken up more space than allotted to me, I will continue next week on plainsong, the art of which has been, within the past decade, thoroughly mastered. Should any clergy be sufficiently interested to desire private correspondence, the writer will be glad to assist and advise, if possible, any priest so wishing. H. C. W.

#### THE ENGLISH CHURCH CONGRESS.

The Church Congress recently held at New-castle on Tyne, was a good average gathering of its kind, the attendance in spite of the near approach of the general election, was thoroughly satisfactory; the papers were well up to the ordinary standard; the speakers and readers were representative of the whole Church; and except for the eccentricities of Mr. Kensit and his followers, there was hardly any exhibition of party spirit. The question is periodically raised whether these annual congresses serve any really valuable purpose; and as regards the Church at large, the question is open to discussion; but there can, we think, be little doubt that a well managed congress is of great, and often permanent, value to the Church in the neighbourhood where it takes place;

markable reception given to the Archbishop of Canterbury by the workingmen of Tyneside; it was the genuine and spontaneous tribute of workers to one whom they recognized as being, in his own sphere, as hard a worker as any of them, and that at an age when most "working men," in the accepted sense of the term, have, as a rule, ceased to do any laborious work; the other was the magnificent eloquence of the Bishop of Ripon, who held his audience enthralled for three-quarters of an hour, and then concluded, amid deafening applause, that was renewed again and again. The opening sermons of the congress were preached by the Bishop of St. Andrew's, a member of a prominent Northumbrian family, and by the Archbishop of York, who plunged with most commendable courage into the very heart of the controversy, which has been agitating the Church in England

for the last two years, and stated clearly and temperately the attitude, as he understands it, of Anglicanism in relation to the doctrine of the Eucharist. Whatever may be thought of his doctrinal position—and for our own part, we have no fault to find with it—all who heard him must have welcomed, and been thankful for, his noble appeal for a large-hearted comprehensiveness. The discussion showed that the men of light and leading among High Churchmen, men like Mr. Hutton and Dr. Lock, fully recognize and admit the immense value of the great movement of the 16th and 17th centuries, and give no countenance to the shallow persons who belittle it. This discussion showed equally clearly that Mr. Kensit no longer counts for anything in the affairs of the Church, if, indeed, he ever counted for anything. The Bishop of Newcastle, who, it was generally agreed, made an almost ideal chairman, exhibited great astuteness in calling upon Dr. Ryle, a son of the late Bishop of Liverpool, to follow Mr. Kensit; and a plea for the comprehensiveness which must be a note of the Church of England, came with added force from the bearer of a name so justly venerated by Evangelicals. The mention of Dr. Ryle reminds us of the very interesting debate on Old Testament Criticism in relation to teaching. His contribution was solid, temperate, and of the high-

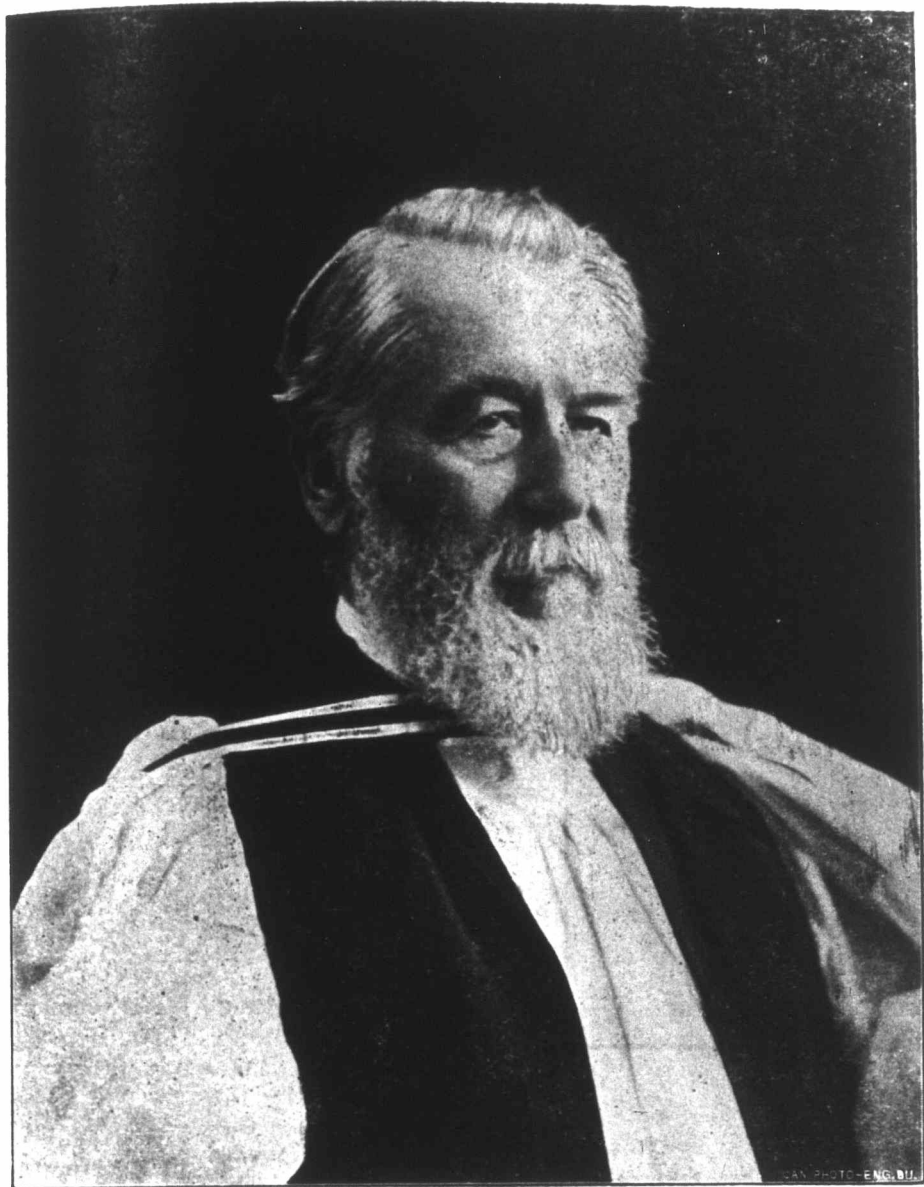
est value; the same cannot be said of the brilliant, but singularly unconvincing, effort of Professor Margoliouth, who followed him; indeed, this discussion was somewhat marred by the spirit displayed by both Professor Margoliouth and Dr. Wace, who, scholar as he is, simply played to the gallery, and played, we are bound to admit, very successfully from his own point of view. Just as this subject indicated the necessary acceptance by the Church of what might almost be called a "new learning," and therefore followed appropriately upon the discussion on the Reformation, which owed so much to the "new learning," now no longer new, so it was itself very properly followed by a consideration of the best way to secure "autonomy" for the Church. This matter has hardly come as yet within the range of prac-



THE ARCHBISHOP OF ONTARIO.

the Newcastle congress, of 1881, for example, gave most valuable aid to the movement for dividing the old diocese of Durham, the population of which had grown too large for the charge of one Bishop. At present there is no such great enterprise in progress, and yet the congress must have done immense good if it were only in being the means of getting together such meetings as those for men, for women, for young women and girls, and for boys; all of those were wonderfully well attended; the first two mentioned completely filled the great hall, which holds at least three thousand persons, and few can have been present at any of them without gaining some additional sense of the value of the English Church to the English people. Two very striking features of the men's meeting are worth recording; one was the re-

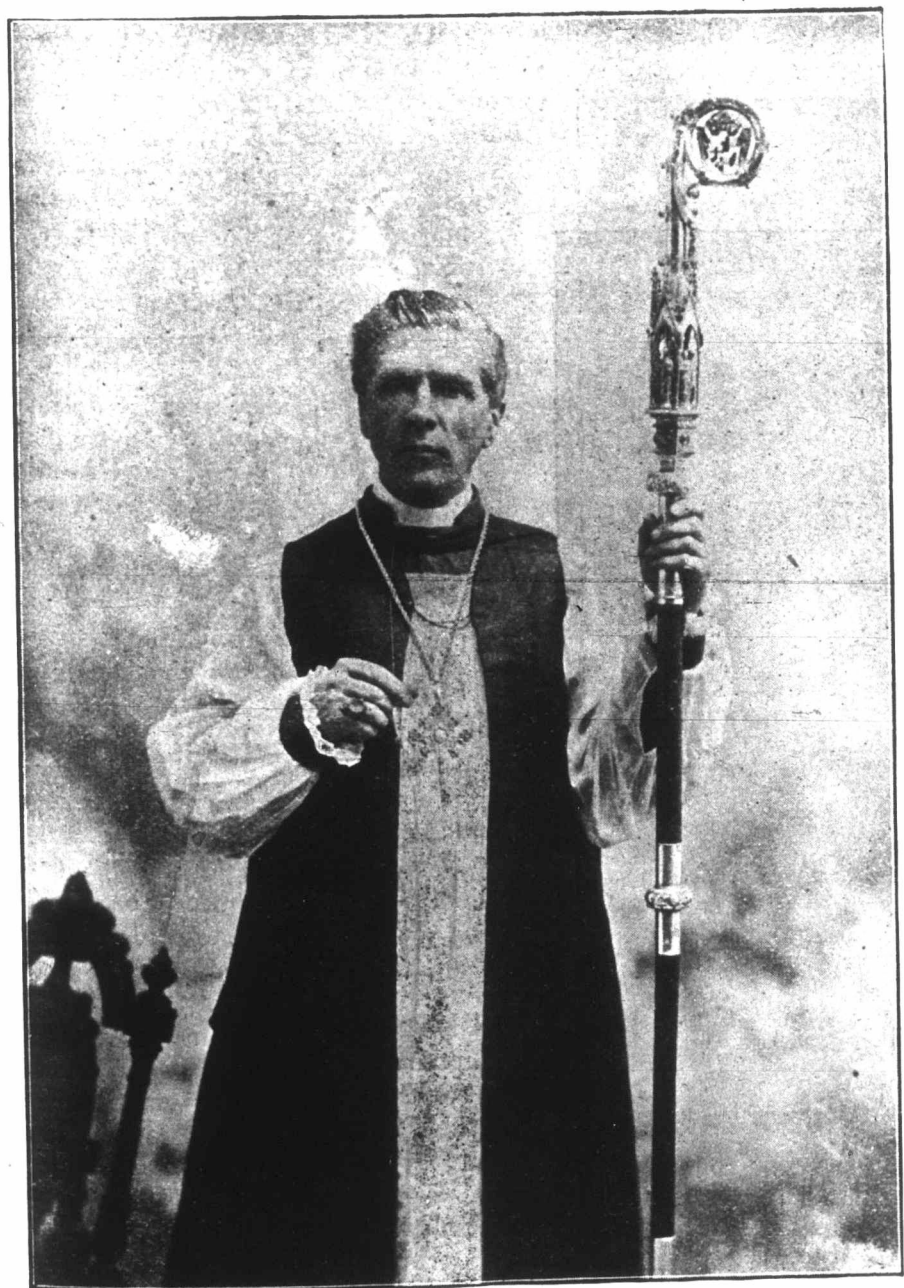
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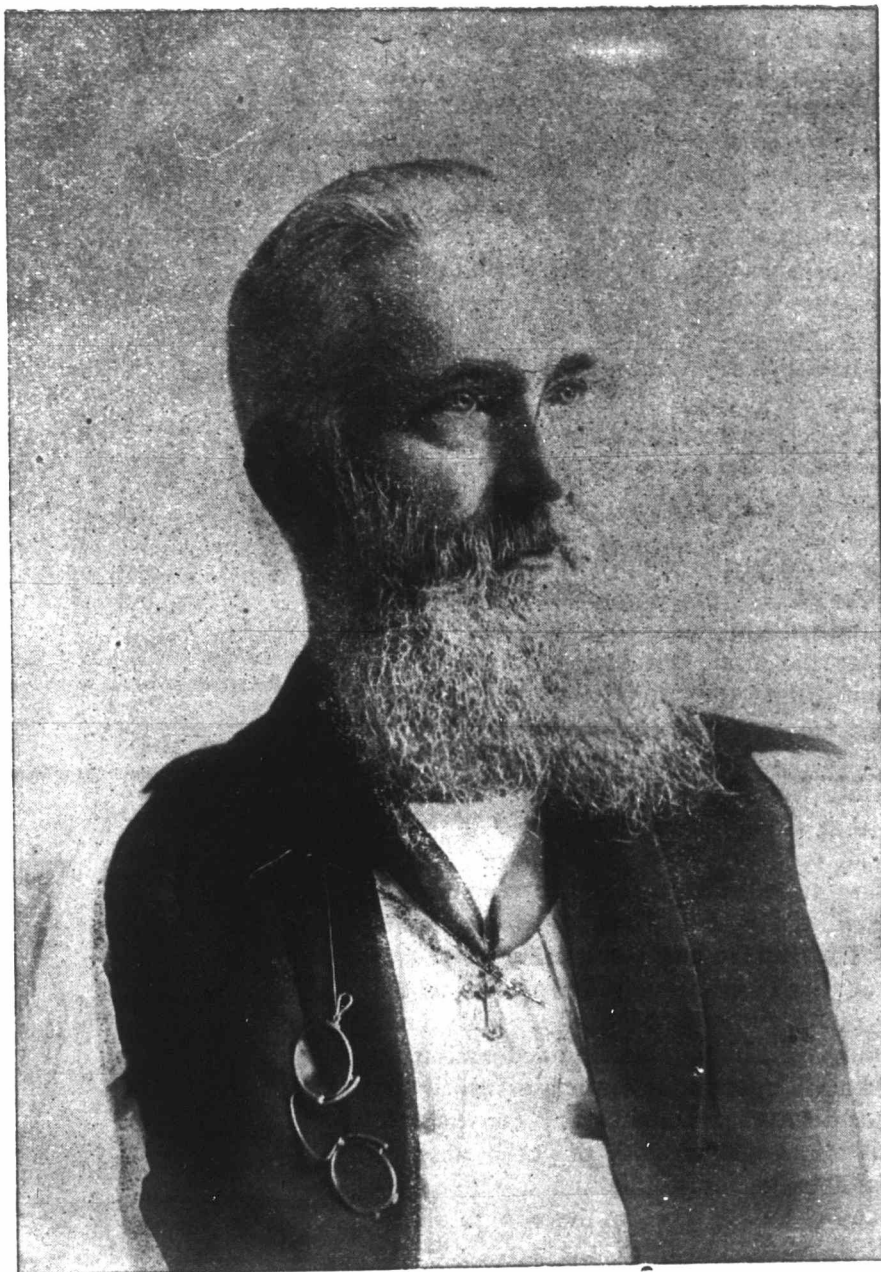
THE BISHOP OF MONTREAL.



THE BISHOP OF TORONTO.



THE BISHOP OF OTTAWA.



THE BISHOP OF QUEBEC.

that colonies, there not being at present any other body of the same kind in the world. The government's action in this respect was an evidence of its determination to support the rights of the colonies, and to secure a permanent, the one or two, dissonant notes only made more impressive the volume or harmonious assertion of the right of the Church to manage her own affairs. From this topic the congress turned to the subject of the work of the Colonial Churches and the mission field; it was unfortunate in the present cordial state of feeling in England towards the colonies, that the Churches should be represented only by the Bishop of a diocese in the West Indies, though no fault could be found with him personally. The information given about the housing of the poor, disclosed a frightful condition of things in some of the great cities and county districts; and it is earnestly to be hoped that the Church, as the commissioned teacher of righteousness to the nation, will make her voice heard to the discomfiture of slum owners and slum owning companies. As we look back upon the congress of 1900, as a whole, we see reason to hope that one result of it, may be to draw together again some who seemed to be drifting far apart from each other, and that it may tend to soften the bitterness of controversy, and do something, though this is much to hope, to moderate the unreasonableness of extremists on both sides.

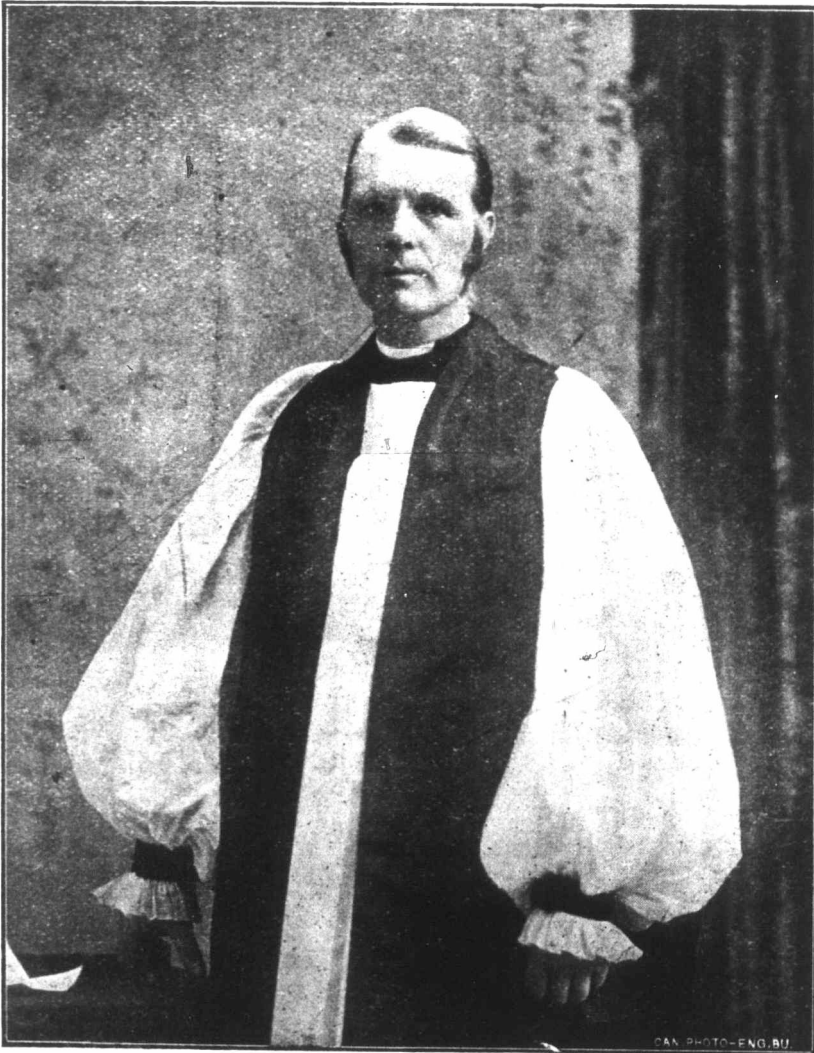
CONSECRATION OF THE BISHOP-COADIUTOR.

The ceremonial of All Saints' Day, in the Cathedral Church of the diocese, was one of the most impressive and imposing ever witnessed in Canada. It will mark an epoch in the history of the Church. All the surroundings of gloriously fine weather, and splendid building, and beautiful vestures, and heart-stirring music, contributed to the effect. It was the second time the consecration of Bishop took place in Kingston. Thirty-eight years ago, the Rev. John Travers Lewis was consecrated first Bishop of Ontario, on March 25th, 1862. To any survivors of that event—alas they are but few—present last Thursday, what a contrast must the service have presented! A new cathedral, three times the size, with magnificent chancel, filled with white-robed choristers; Bishops in scarlet robes and pectoral crosses; a mitred Archbishop, with train bearers; a procession of some two hundred clergymen, preceding the ten prelates; full choral celebration of Holy Communion, with the Benedictus and Agnus Dei; the celebrant Archbishop taking the eastward position, with the epistoler and gospeler; all the ritual of the Prayer-Book scrupulously followed; the prelates making their offerings individually, each one kneeling reverently at the altar; the elements reverently consumed, and the ablutions made before leaving the sanctuary; hymns, all taken from that once much-abused "Hymns A. and M.," and sung heartily by an immense congregation, that filled the great church in every part; all this, and more, must have had a startling significance to all who remembered the condition of the function forty years ago. The patient and persevering ministrations of the intervening years by a united body of Bishop and clergy, had their crowning success in the dignified and truly Catholic (not Roman), service, at which the second Bishop of Ontario was consecrated. It was all conducted with the utter absence of fussiness or interruption, and the cathedral authorities deserve to be congratulated on the manner in which the arrangements were carried out. With one exception, the



THE BISHOP OF NIAGARA.

music was perfect; the hymns were admirably chosen, and all the service was well rendered by the choir. The exception was the *Veni Creator* (hymn 157), which, coming at the solemn moment, just before the actual consecration and laying on of hands, should have been taken far more slowly and softly by both organ and choir. A little reflection will show that the Invocation of God, the Holy Ghost, at this critical point, should be sung—if sung at all—with exceptional reverence, and as deliberately and prayerfully as possible. The rest of the musical part of the service merits only praise. The litany (Tallis' Ferial, in E.), was sung with his usual clear intonation and feeling by the Archdeacon of Ontario, who is also the



THE BISHOP OF HURON.

precentor of the cathedral; and the responses were well taken up by both the choir and the congregation generally. Indeed, it may be said to have been one of the features of the music worthy of remark, that, with the exception of the anthem, all the hymns and congregational parts of the service were set to popular tunes, and were readily and heartily joined in by the people. The festival of the day was observed by the singing of Hymn 438, "How Bright those Glorious Spirits Shine," as the introit. When all had taken their places, the sermon preached by the Venerable Bishop of Montreal was worthy of the occasion, and delivered with wonderful power and effect. It was evident that all the words came from the heart of the justly respected and beloved bishop, who was parting with one who has for years been called his right hand in the diocese of Montreal. With these general remarks we proceed to give the order of the service. The Bishops clergy, and lay delegates assembled in St. George's Hall at 10 a.m., and were marshalled in the following order:

Rev. G. L. Starr, assistant master of ceremonies.  
R. V. Rogers, Q.C., lay secretary, and James Shannon, registrar.  
Lay delegates to Provincial Synod in order of election—Judge Macdonald, Edward J. B. Pense, Judge Wilkison, B. S. O'Loughlin, J. R. Dargavel, Henry Briscoe, R. J. Carson, lay delegates generally.  
The choir.

Rev. F. D. Woodcock, second assistant master of ceremonies. Deacons of the diocese.

Priests of diocese in order of ordination.  
Rural Deans Loucks, Emery, Macmorine, Bogert, Wrigit and Jarvis.

Visiting clergy from Montreal: Archdeacons Evans, Davis, Norton, Principal Hackett; Rural Deans Sanders and Brown; Canon Dixon, Rev. Messrs. Rollit, Charters, Renaud, J. Carmichael, Graham, Overing, King and Waterson.

Visiting clergy from Ottawa: Canon Muckleston, Revs. Messrs. Quartermain and Radcliffe.

Verger Huggins, of the cathedral.  
Carons of Cathedral—Revs. E. H. M. Baker, J. W. Burke, A. Spencer, G. W. G. Grout.

The Dean of Ontario, master of ceremonies.

Mayor Minnes, Consul Twitchell, County Attorney, Col. Montizambert, D.O.C.; Dean Carmichael, Montreal.

Bishop-elect and chaplain, Sanders and Rollit.

Canadian Bishops, with chaplains—Their Lordships of Algoma, Niagara, Ottawa, Quebec, Huron, Toronto and Montreal.

Bishop of Western New York, with chaplain.

Chaplain Worrell, with Archbishop's crozier.

His Grace, the Archbishop of Ontario, consecrator, with his chaplains, Archdeacons of Ontario and Quinte. The worshipful Chancellor, R. T. Walkem, Q.C., D.C.L.

Arriving at the cathedral, the laity proceeded to the chancel steps, in due order, and faced inwards, lining the aisle, where seats were provided for them outside the pews. The clergy opened out at the door, and the procession proceeded in reverse order, the choir singing the processional hymn, "The Church's One Foundation," while the visiting bishops took places within the sanctuary. The Bishop-elect was seated without the rail. The rural deans, canons, visiting clergy, chancellor, and lay guests were given seats within the chancel. The diocesan clergy were seated in front of the pews. The galleries were reserved for visitors from other places. The chapel and every available foot of ground were occupied for seating by introduction of chairs.

Over 1,200 were seated, through tickets, ere the doors were opened to all after the processional. The silk flag of St. George's Society, the bright red cross of the patron saint, covered the side of the organ. The introit hymn, as the bishops entered the chancel, was: "How Bright These Glorious Spirits Shine." The Communion was begun, the Archbishop being celebrant; the Bishop of Western New York, Gospeler; the Bishop of Toronto, Epistoler. The Archbishop's voice gave evidence of the clearness which in his prime was his great distinction.

The Bishop of Montreal was conducted to the pulpit by the Dean, preceded by the Verger, and after pronouncing the Invocation, delivered the sermon, as follows, from the text Acts xx., 28:

"Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God; which He hath purchased with His own blood."

Men, brethren and fathers, take heed unto yourselves. The warning is urgently required. The great temptation of the earnest, devoted worker for Christ; of those who are most absorbed in the watchful care of the Church of God, is to neglect their own souls. As elders, overseers, bishops, there is danger, in anxiety for the flock, that personal religion may suffer. Our Church has been keenly alive to this danger. In the ordination of deacons, she has chosen as the epistle for the day, a passage containing the words: "Let these also first be proved," as the gospel, a passage containing these words: "Blessed are those servants, whom the Lord when He cometh shall find watching," and she prays for the priests, "adorn them with innocency of life, that both by word and good example, they may faithfully serve Thee in this office," and for the deacons, "make them modest, humble and constant in their ministrations." In the ordering of priests there is enjoined, with still more intensity of earnestness, care for their own personal religion. The Bishop exhorts them to have in remembrance, "to how weighty an office and charge they are called"—to sleepless diligence; and then solemnly warns them, "if it shall happen the same Church, or congregation, whom you must serve, or, any member thereof, to take any hurt or hindrance, by reason of your negligence, beware; beware that neither you yourselves offend, nor be occasion that others offend." And the Church seems to concentrate the force of this warning in the form of ordaining a Bishop. She chooses for the epistle, a portion of Scripture demanding "a Bishop must be blameless," and puts this question, "will you deny all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world that you may show yourself in all things an example of good works unto others." You will, therefore, see how imperative it is that we have in remembrance the command, "Take heed unto yourselves," and how wise it is, that although we know these things we should unceasingly, with great care and study, pray and live as taught by the Holy Spirit. It is related of a noted infidel that on being asked, "Why he shortened his visit to a God-fearing friend?" he replied, "his life is such that if I remained, I should believe in Christ in spite of myself." Example preaches.

And then comes the further injunction "take heed to all the flock." Again, I go to church and listen to her exhortation taken out of the Holy Scripture. She does not leave us room for any excuse. For example. The excuse that some of the flock are wandering in valleys or hills beyond our view, we are to follow them, we are to seek for Christ's sheep that are dispersed abroad, not one so insignificant in the eyes of the world that he may be despised, not one so heedless that

he may be left to perish. They are Christ's treasure, they are the sheep of Christ, which He bought with His death and for whom He shed His blood, they are the spouse of Christ, they are the body of Christ, and they are committed to our charge, in these solemn words, "see that you never cease your labour, your care, your diligence, until you have done all that lieth in your power to bring all committed to your charge unto that agreement in the faith and knowledge of God, until there be no place left among you, either for error in religion, or for viciousness in life." And then take heed to feed them: "The Church of God." (The metaphor is exchanged for an explicit name). The Church is to be fed with the Bread of Life, that Bread which came down from heaven. Christ Jesus, in all His offices, Christ all and in all. And we learn from St. Paul's instruction to Titus, Bishop of Crete, something of a Bishop's duties in this behalf. Gener-



THE COADJUTOR BISHOP OF KINGSTON.

ally speaking, Titus was to "set in order the things that were wanting, and ordain elders in every city, holding fast the faithful word, showing himself a pattern of good works." And these things, especially, he was diligently to inculcate. The aged men and the aged women to set the example, as becomes Christian experience and knowledge of the truth of life. The young men to be sober-minded, and the young women are specially enjoined to cultivate the domestic virtues, and the servants are not forgotten; they are exhorted to show forth the virtues of their calling in life, that they may adorn the doctrine of God their Saviour in all things.

Now, from this instruction, pastors and chief pastors learn that two states of mind are necessary to success in their arduous work. The first is such a close touch of sympathy with the daily life of the people—great and small—that the people shall feel the heart beat of a friend, as well as a minister, in their pastor. The people must

believe and feel that a pastor has a mind and heart at leisure from self, to soothe and to sympathize, and then they will give in return both love and confidence. The pastor, like his Divine Master, must give that sympathy with a glad heart, fully expecting nothing again, but looking to Jesus for the return of the sympathy which he bestows upon the Church committed to his charge. The chief pastor especially must bear his own burden; the burden of constant and varied care and work, the burden of daily reference, the burden of the trials and sorrows, doubts, anxieties and fears of the clergy of the diocese. He must bear these burdens as well as those of his own, for which he may seek neither advice nor help of any human power, only at the feet of Jesus, where he will pour out his soul, bewail his own weaknesses and seek for strength and guidance. God, by Isaiah, teaches, "In quietness and in confidence shall be your strength." Perhaps

there is no quality of the mind more valuable to the pastor, who desires to be the true friend of his people, than that of the quiet mind. The greater the responsibility, the greater the need of a firm hold upon oneself; and quietness and confidence are only to be found by trust in Christ. The man who is always in haste shows himself wanting in grace and power to discern his own capacity. Either he has undertaken more than he can accomplish, or, he has mismanaged his time and opportunities. The chief pastor especially is exposed to disturbing interruptions. Beloved, repose of mind is often possessed by the most busy; repose of mind can be cultivated, and great strength and great comfort go with a quiet mind. There is less danger of falling into fretfulness, or fear. Cast your care upon God, and keep yourself and your time for the use of those who look up to you. Your trouble may possibly be as great as those you are called upon to console—possibly greater; but in dwelling upon the consolations which are in Christ Jesus, in searching for healing words, in realizing a loving sympathy, you will open the way for the healing stream of God's Holy Spirit, and revive your own drooping soul with the Divine remedy you sought on behalf of others. Beloved brethren of the clergy, be not cast down, nor faint under your double burdens. Pray, trust, and be not afraid. There are, moreover, duties more trying to most men than even visits to the house of mourning. The pastor may find himself called upon to rebuke open and flagrant sin, he must not be silent—a plain rebuke will often offend, and yet it must be given and the pain borne. It is a part of "the whole counsel of God," of which the Apostle speaks to the Bishop of Crete, and nothing needed

must be withheld. We live in times which resent faithful words and plain speaking—but we must speak. Beloved, it should always be apparent that the rebuke grieves the pastor, that the duty is not willingly undertaken. There should also be a wise discretion, dictated by wisdom from above in the choice of words. There should be the spirit of the Apostle when he wrote: "I made you sorry out of much affliction, with many tears." This is the spirit which awakens conviction, and leads to that Godly sorrow, which worketh repentance, not to be repented of. Beloved, you will see how this illustrates my assertion that soul must be in touch with soul, sinner with saint, in order that the Church, as a whole, may be edified. Where there is no power of contact, there is paralysis and death. Where there is the isolation of selfishness and unfaithfulness, soul is separated from soul, and vitality is destroyed. There is no love, no bonds of peace, no life. And yet the true man must lead his own self-reliant, inde-

pendent life, or there will be no gladness in him, whether he be cleric or layman.

The second state of mind, the need of rest, is seen in a touching and instructive picture of Divine goodness and human need when Jesus said to the Apostles, "Come ye yourselves apart into a desert place, and rest awhile." No work is so noble as that which they did. They went from town to town, from village to village, from house to house, preaching repentance, healing the sick, and teaching the ignorant. Returning, they were met by the sad news of the murder of John the Baptist. Hungry, weary, and cast down, they came and told Jesus. He saw their need, and bade them come and rest, but the people saw them departing, and ran about to meet them, for there were still griefs to assuage and wounds to heal. Jesus was moved with compassion towards them, because they were as sheep not having a shepherd. He delayed further journey. He taught them and fed them, and then and not till all were satisfied. He sent away the multitude. He sent away the disciples also, and Himself sought the rest and refreshment of solitary prayer. Jesus knew what was in man. He knew that periodic rest of mind and body was necessary to health and even life, and so we have this loving lesson for pastor and people, from the youngest deacon, with his untried responsibilities, to the consecrated Bishop, conscious of his high calling, his human frailty, his need of spiritual comfort and strength, to bring him successfully to the close of his labours. Brother, now to be consecrated, the high dignity, the heavy responsibility of which I have spoken, is laid upon us by the Holy Spirit. The Holy Spirit has called us to the weighty charge. You are set on the watch-tower by the Holy Spirit as a watchman. Oh! be vigilant. You are sent by the Holy Spirit as a messenger. Oh! be faithful, as a steward. Oh! take care that the heavenly food is rightly divided. You are by the Holy Spirit deputed as an ambassador for Christ. Take heed that you, and those you are called upon to oversee, beseech, in the name of God, pray in the name of Christ; be ye reconciled to God.

But, brother, the Holy Spirit has not laid upon you this heavy charge and left you alone to bear the burden. He is with you. He will furnish you with all needed strength and wisdom. True, it is God's Church. True, He has purchased it with His own blood. True, that cost, "the blood of God," reveals to us the preciousness of man, as engaging for his redemption the Blessed Trinity, in the offering on the cross. True, it is a solemn and awful responsibility; nevertheless, be not afraid. Remember the words, "I can do all things through Christ that strengthened me." Brother, the Apostle gives this warning for his day; "I know that grievous wolves shall enter in among you—not sparing the flock," and you know that we are not exempt in our day. You know that they are ravaging on every side. Surely we are bound to follow the example of the Apostle, surely we should be able to appeal to all those committed to our charge, in such words as these, "I have been with you at all seasons—serving the Lord with all humility of mind. I have kept back nothing that was profitable unto you; but have showed you, and have taught you publicly, and from house to house testifying repentance towards God, and faith towards our Lord Jesus Christ." Surely we should be firm and steadfast, and strive to be able to say, "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Brother—now to be consecrated. I thank God that I can speak these things in your presence with the conviction that long before this time you have well-weighed and pondered the responsibility of the charge wherunto it has pleased God to call you, and have clearly determined, by God's grace, to give yourself wholly to this office. Brother—I have known your work in the mission field, and as parish priest. I have known you in fellowship and in friendship. I have known you in that intercourse when men speak heart to heart.

I have known you in your unselfishness and devotion to duty, and I am persuaded that you will nobly live up to the exhortation, to be spoken when presently the Bill is delivered to you. Give heed unto reading, exhortation, and doctrine, think upon the things contained in this book, be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto duty, and to doctrine, and be diligent in doing them, for by so doing thou shalt both save thyself and them that hear thee."

I give you up with joy, sure that you will be a blessing in the high office to which you have been called by God; sure that as a wise and faithful servant, giving to God's family their portion in due season, you will at last be received into everlasting joy.

I give you up with sadness, seeing that I shall be deprived of the sweet council which for so many years we have enjoyed together. When the Chief Shepherd shall appear, may you receive the never fading crown of glory, through Jesus Christ our Lord.

The sermon ended, the Archbishop, the presenting bishops (Huron and Niagara), the Bishop-elect, and the Chancellor, then proceeded to the chancel steps, hymn 413 being sung, "Oh, Son of God, Our Captain of Salvation," and presented the Bishop-elect.

The certificate of election of William Lennox Mills, D.D., coadjutor Bishop, was read, as signed by the Bishop of Ottawa, secretaries Spencer and Rogers. The Chancellor, having administered the oath of obedience to the Metropolitan, the Archbishop said: "Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before He did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ and His apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work wherunto we trust the Holy Ghost hath called him."

The litany was now sung by Archdeacon Bedford-Jones, and was concluded with the special prayer.

The examination of the Bishop-elect followed, the congregation standing. While he retired to assume the full episcopal vestment, the anthem, "Send Out Thy Light," Psalm xliii., 3-6, was sung by the choir. Then followed "the Laying on of hands," at the entrance to the chancel, which is raised considerably above the nave—after the Veni Creator had been sung; the Bishops of Montreal, Western New York, Ottawa and Niagara standing on the right of the Archbishop, and the Bishops of Toronto, Huron, Quebec, and Algoma on his left.

During the collection of the offerings, which were for the Cathedral Restoration Fund, Hymn 545, "Glorious Things of Thee are Spoken," was sung with great effect. Then the rest of the Holy Communion service was said, the bishops all communicating, as also the immediate friends of the new Bishop. During the solemn part of the Communion, hymn 537, "Peace, Perfect Peace," was sung by the choir. The consecration service was ended by the Blessing upon the consecrated, that he might be a wholesome example, and receive the crown of righteousness. The Benediction was pronounced by the Venerable Archbishop.

During the ablutions, the Nunc Dimittis was sung to Barnby's familiar chant, and then the whole ceremonial closed with the Recessional Hymn, 439, "The Son of God Goes Forth to War." At this point, the Archbishop and Bishops having reached the chancel steps, there was a halt and two addresses were presented to the Bishop-elect. One was a very beautifully illuminated one, accompanied by a handsome pectoral cross and chain of gold, given by the clergy of the diocese. It was read by the Archdeacon of Ontario, and was as follows:

To the Right Reverend William Lennox Mills, D.D., Bishop Coadjutor of the Diocese of Ontario:

Right Reverend Father in God: We, the clergy of the diocese of Ontario, beg to tender you a very cordial and affectionate welcome, accompanied by our prayers that your lie and rule among us and with us may be abundantly blessed of God, for the Church's sake and your own.

As our first act of greeting, on this day of your consecration to the episcopate of the Church of God, we would respectfully ask your acceptance of the sacred emblem, which represents at once the love which our Great High Priest and the Chief Shepherd of souls would have all pastors feel for His flock, and also the Divine Source of the strength which alone will enable you to bear the weighty burden now laid upon your shoulders.

And herewith we hasten to offer you the assurance that we shall endeavour to lighten your labours and strengthen your hands by a ready compliance with all your lawful and honest commands, as well as by our constant supplications that God, the Holy Ghost, may ever give you a right judgment in all things, support you under the many cares and responsibilities of your high office, and unite us all, bishop, clergy, and laity, in a single aim and a hearty desire to promote the glory of God, and the well-being of His Church in the diocese of Ontario.

Signed on behalf of the clergy, T. Bedford-Jones, Archdeacon of Ontario; Buxton B. Smith, Dean; A. Spencer, Clerical Secretary.

Kingston, Festival of All Saints, 1900.

Bishop Mills replied in these kindly terms: "My Dear Reverend Brethren,—One would need to have a colder nature than I profess to have to be unmoved by this address, and the gift, with which you have accompanied it. I accept them as tokens of your affection, and I assure you that both will be precious—very precious—to me.

"The way in which I, a stranger, have been welcomed by you scarcely less than your election of me to the high office to which I have been set apart to-day—indicates to me God's over-ruling hand. I feel that He has put it into your hearts to call me, and thus to receive me; and this gives me confidence to believe that He will use me and bless my work amongst you. I thank you for the prayers that have been offered in my behalf throughout the diocese since my election. I assure you I have been deeply touched thereby, and, I doubt not, strengthened. I also thank you for your promise in this address, to continue to pray for me. Let your prayers—warm, earnest and incessant—go up, day by day, that God may use me and accomplish, in the years to come in this diocese, all the good pleasure of His will in connection with this office, to which He has called me.

"Such united prayer will ensure a successful episcopate, because it will bring down God's blessing and guidance, without which there can be no real success. And so to-day, as naturally I shrink from the responsibilities and burdens of the office of Bishop in the Church of God, I remember the words applicable to my needs, even as to His to whom they were spoken: 'My grace is sufficient for Thee.' Relying, then, on God's promised help, I take up my duties to-day in the name of Him Who died for us and rose again, Jesus Christ our Lord."

This was followed by the following address from the laity. Mr. Pense read this address: The Right Rev. William Lennox Mills, Bishop Coadjutor of Ontario:

My Lord,—The Laymen's Association of the diocese, representing the laity at large in the ceaseless activities of the Church's work, extend to you, on their behalf, the heartiest and most cordial of greetings.

Many evidences have reached them of the affectionate regard in which you have been held in your old home, of your devoted parish ministry, and of your zealous work throughout the diocese of Montreal, and they are confident that their new spiritual leader will be a loving father, a wise counsellor, and a sincere friend.



Lennox Mills,  
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THE BISHOP OF FREDERICTON.

The laymen are grateful beyond measure for the progress of the Church under the able administration of their honoured Archbishop, and proud that another diocese has been set apart from their domain to do God's holy work with the energy of fresh endeavour. Cheerfully, again assuming the burden of building-up, they have endeavoured, through increased interest in Synod affairs, through the healthier state of the various trusts, and through the fast growing Augmentation Fund, to place the diocese in better condition than ever before. In this spirit they offer you their loyal co-operation, as one whom they will cheerfully and proudly second in every effort for the general good.

Out of gratitude for the prosperity which has enabled them to provide for increased episcopal service, and for the Divine guidance which has led them to a choice for Bishop that has given uncommon gratification, the laity have erected the throne in this cathedral, commemorating this consecration as marking another step in the Church's onward course, and as forging the first link in a



THE BISHOP OF VERMONT.

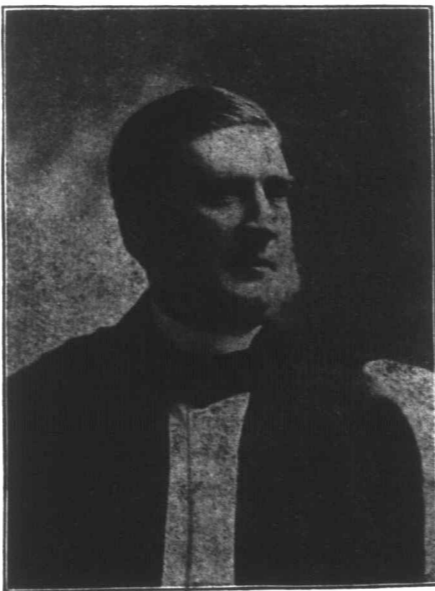
chain of affection binding Bishop and people together, for, it is hoped, very many years.

Edward J. B. Pense, president; John C. Patterson, secretary.

And the Bishop replied:

"My dear brethren of the laity, I thank you very sincerely for the kind sentiments which you have just expressed, and for this beautiful and appropriate gift of an episcopal throne, which will so fittingly mark my consecration as a Bishop amongst you, and adorn this cathedral church. I have often heard of the loyalty and devotion of the laity of this diocese, to the interests of the Church, and I feel sure that I shall have in them faithful supporters in doing the Church's work.

I heartily accept your promised co-operation, and shall rely upon your sympathy and help. In the diocese of Montreal, where I have laboured for more than a quarter of a century, I was undoubtedly blessed by God, and had the warm and generous sympathy and affection of both clergy and laity in all that I attempted to do. They were ever ready to believe that the best was intended, whether or not it was always done, and I believe that here, no less than there, if I am to take my experience so far as an index to the future, I shall have the sympathy of loving hearts and the help of willing hands. Your words and actions make me feel at once at home, and in the midst of



THE BISHOP OF WESTERN NEW YORK.

friends. That God's richest blessing may ever rest upon you, is my prayer in your behalf."

Before leaving the church, the Archbishop rose and stated that an omission had been made at the late Synod, and no title had been given to the Coadjutor-Bishop. In extending to him a cordial welcome, he wished to announce that he would be known as the Bishop of Kingston, which would be his official title. This closed the proceedings, which lasted from 10.30 a.m. to 1.15 p.m. A splendid reception, by the citizens, was given in the evening in the City Hall, to the Bishop and Mrs. Mills, at which very interesting addresses were delivered by both the Bishop himself, the Dean of Montreal, and other visiting clergymen. So ended a very happy day for the diocese. Laus Deo.

HOMILETICAL HINTS ON THE COLLECTS.

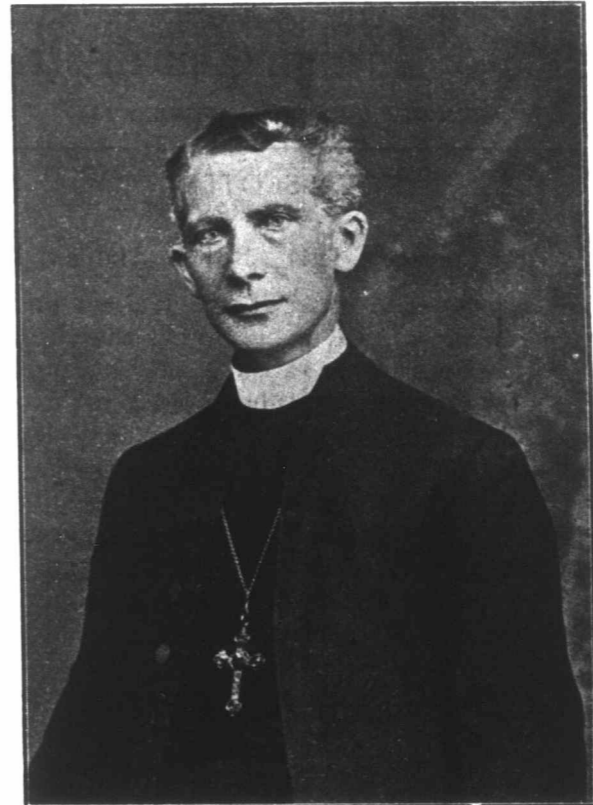
By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Twenty-Third Sunday after Trinity.

In some respects the Latin Collect here seems superior to the English translation. "A literal rendering of the Latin would be—"O God, our refuge and strength (Virtus), Who art Thyself the author of piety, be present to the pious prayers of Thy Church."

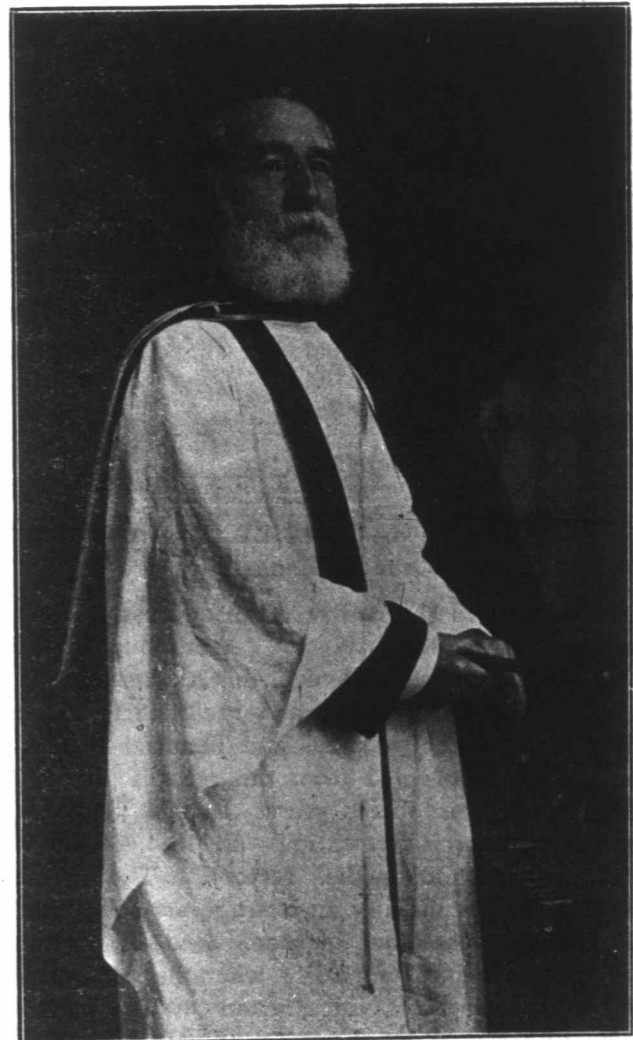
It would hardly be possible to preserve this play on the word in the English. Note:

- i. The address to the Hearer of Prayer. Useful, in praying, to have in our hearts a sense of the greatness and goodness of Him to Whom we pray. And here:



THE BISHOP OF ALGOMA.

- 1. He is the Refuge to which His people can flee in time of danger. "Rock of Ages," etc.
- 2. He is their strength. None for them, but in Him. Our strength is weakness.
- 3. The Author of all godliness. God is Love. Universal love. All human love but the radiation of His.
- ii. The Prayer. Divides itself into several parts.
- 1. Remarkable appeal: "Be ready." God always ready. Yet such appeals authorized, "Arise, O Lord," etc.
- 2. To hear. Most ready to listen to prayer. Anticipates. Prompts. Teaches.
- 3. Devout (pious), prayers. Offered in faith and in submission.
- 4. And not of the individual only, but also of the Church.
- 5. A condition of prevailing prayer stated. That we should ask "faithfully"—with faith. This includes all. Note the identity of faithful prayer with devout prayer.
- 6. The end of prayer. To obtain effectually or efficaciously. Such blessings as will ensure a permanent good to ourselves, to the Church, to the world.



THE VEN. ARCHDEACON BEDFORD-JONES.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Lawrencing. The Rev. George Haslam preached his farewell sermon in St. John's church, here, on the 28th ult. This parish is now vacant, and the churchwardens would be pleased to receive applications from clergymen who would like the position of rector. The parish is one of the best in the diocese of Nova Scotia, consisting of the parish church, with fine rectory and grounds, and one outstation about four miles distant. Applications will be received by the undersigned, S. Watson Oxner, W. Norman Zwokr, wardens.

## FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Chatham. Annual harvest thanksgiving services were held in St. Paul's and St. Mary's churches, on Sunday, October 14th. There were large congregations, and appropriate musical selections were well sung by the choirs. The churches were tastefully decorated, and the thankoffering amounted to \$200.

## MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Potimore.—On Sunday, the 14th ult., the annual harvest thanksgiving services were held at Christ Church, and at St. Andrew's church, Blanche Lake. The buildings had been richly and carefully decorated, and, taken as a whole, had an even more attractive appearance this year than at most previous festivals. There were numerous decorators, and owing to the kindness of several parishioners, a large quantity of materials in the shape of flowers, fruit, and grain, was available. The services commenced with an early celebration at which there were fifty communicants. The offertory during the day amounted to \$37, being \$12 more than was the case last year. The churches were crowded at all the services by devout congregations, and eloquent and powerful sermons were preached by the Ven. Archdeacon Mills, D.D., now Coadjutor Bishop of Ontario, who, at the morning service, received into the Church the incumbent's infant son, who was named William Lennox Mills, having been born on the day that the Archdeacon was elected to the office of a Bishop. The festival formed a pleasing termination (these being the last sermons preached by the Archdeacon as a priest in the diocese of Montreal), to the many special services the Archdeacon has held in this parish, and from which so many spiritual blessings have been derived.

## ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Trenton.—In the course of an address, given by the rector, the Rev. F. W. Armstrong, in St. George's church, on Sunday, the 4th inst., he gave the following interesting and useful facts in connection with the spiritual and financial affairs of that parish, collected from the records kept by him for the past fifteen years. In 1889, \$3,700 was spent on church restoration. In 1890, \$2,300 was spent on rebuilding the rectory. The present debt is \$2,400, making an average annual payment for this purpose alone of nearly \$360. The number of communicants in parish, when he came there, or who have come since from other parishes, 176; of these 20 are dead, 50 removed, and six have lapsed; total loss, 76; number remaining,

too. Prepared for confirmation by himself during last fifteen years, 235; of these, 10 have died, 88 moved away, and eight lapsed; total loss, 106; number remaining, 129. Total number on present communicants' list, 220; of these, 180 have attended the Holy Communion at least once since last Easter. A lapse of only 40 out of 411, is phenomenally small, and even of these, he stated that only four could be counted actual loss, two having gone to Methodism, and two to Roman Catholicism. Of the remaining ten, nine were comprised in three families, three of whom continue to attend the services, but not the Holy Communion. At least 25 per cent. of the 235 confirmees were converts from other bodies. And yet they say the Church is on the wane.

## OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Almonte.—The Rev. J. K. MacMorine, M.A., preached in St. Paul's church on Thanksgiving Day. He left here twenty-three years ago, and was greatly interested in his visit, after so long an absence.

Arnprior.—The church is undergoing repairs and enlargement, and when it is reopened, it will have a new pipe organ.

## TORONTO.

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

Theological and Missionary Society of Trinity College.—At a meeting of the Divinity Class, held last week, it was decided to follow up the work of last year by a further study of missions in Japan; a field in which the friends of Trinity are particularly interested at the present time, owing to the efforts of the Divinity Alumni Association to establish, on a firm basis, an associate mission in that field, to be supplied and supported by the graduates of Trinity University. The Rev. E. Murrell Wright, B.A., was chosen as leader of the Class for the year, and he is sparing no pains to make the meetings both interesting and instructive. It will be gratifying to the relatives of our late fellow-student, Mr. Arthur Boddy, to learn that the Compline and Mission Study room, that was furnished by them in memory of him, is in daily use by the Class for Compline, as well as for the weekly meetings of the Mission Study Class, and is much appreciated by the students. At the general meeting of the society, reports of summer duty were read by the following: Rev. D. T. Owen, Rev. H. S. Musson, E. P. S. Spencer, M.A., who was engaged in the mission of Korah, and later at Thessalon, and Bruce Mines Mission, Algoma; R. Turley, B.A., who was stationed at Vankleek Hill, in the diocese of Ottawa; I. A. Trotter, B.A., of work at York Mills, under the Rev. T. W. Powell; W. J. Kerney, B.A., who laboured at two stations in the mission of Powassan; G. B. Gordon, B.A., of duty at Humber Bay; H. J. Johnson, B.A., who relieved Rev. E. G. Dymond, L.Th., for May and June; Mr. E. J. McKittrick, who was busily engaged at a mission of sixteen stations, along the C.P.R., with headquarters at Schreiber, and later at Port Arthur; Mr. J. A. R. Macdonald, who continued work at Clareville; Mr. A. C. Lancefield, of work at Lowville and Nassagawega; Mr. E. W. B. Richards, at Carleton Place; Mr. D. R. Smith, at Markham; Mr. T. F. Summerhayes, of duty at General Hospital; Mr. F. J. Somers, at Grand Valley; and Messrs. F. H. Pengelley, G. G. Ballard, B.A.; A. Bagshaw, and H. F. D. Woodcock, who took occasional duty.

The Church, Bible and Prayer-Book Society.—The second annual meeting of the Church Bible and Prayer-Book Society was held at the Synod Office, Toronto, on Tuesday, the 23rd of

October, 1900. In the unavoidable absence of the Bishop of Toronto, the chair was taken by Rev. Ronald Dean Langtry. Among those present were the Bishop of Quebec, Bishop of Algoma, Revs. Canon Cayley, Canon Sweeny, C. L. Ingles, M. M. Fothergill, H. O. Tremaine, A. Hart, Messrs. Russell Baldwin, L. H. Baldwin, C. E. Ryerson, J. S. Barber and others. The honorary secretary read a report showing that forty-four grants had been made of various Church publications, including Bibles, Prayer-Books, Hymnals, S. S. Libraries, Tracts, etc., to missions and struggling parishes in various dioceses of the Dominion, and also to the two South African contingents, a full list of which will appear in the printed annual report. The honorary treasurer read the financial report for the year, which showed that the amount expended in grants had doubled that of the preceding period; \$1,034.59 had been collected, and that only a small balance remained on hand to meet the demands for the coming year. After congratulating the society on the progress of the work, the Right Rev., the Lord Bishop of Quebec, spoke very earnestly of the debt of gratitude which the Canadian Church owes to the mother country, through the kind offices of the Society for the Promotion of Christian Knowledge. Special collections should be made throughout the different parishes, he urged, and forwarded to this society in England, which has made so many grants to Canadian churches. His views were endorsed by the Lord Bishop of Algoma, who took the occasion to thank the Ch. B. and P. Bk. Society for the grants made to missions in the diocese of Algoma. The following officers were elected to the Board of Management: Revs. Dr. Langtry, Canon Cayley, Canon Sweeny, C. L. Ingles, A. J. Broughall, John Gillespie, Canon Welch, M. M. Fothergill, G. A. Kuhring and H. O. Tremayne. Messrs. J. S. Barber, A. S. Irving, C. R. W. Biggar, R. R. Baldwin, L. H. Baldwin, C. E. Ryerson, A. W. Grasett, Dr. Parkin, N. F. Davidson, and S. G. Wood. At a subsequent meeting of the Board of Management, the following officers were re-elected: President, Bishop of Toronto; 1st vice-president, Rev. Dr. Langtry; 2nd vice-president, R. Russell Baldwin; organizing secretary, Rev. M. M. Fothergill, hon. secretary, Rev. H. O. Tremayne; hon. treasurer, J. S. Barber.

The Church of the Holy Trinity.—Rector, Rev. John Pearson, D.C.L.; curates, Rev. W. J. Brain, B.A.; Rev. V. E. F. Morgan; rector's warden, Mr. C. J. Agar; people's warden, Mr. W. H. Tippet. On Friday evening, October 26th, the service, commemorative of the 53rd anniversary of this church, which was consecrated by the Hon. and Right Rev. John Strachan, first Bishop of Toronto, on October 27th, 1847, was held. The clergy in the chancel were the Revs. John Pearson, W. J. Brain and V. E. F. Morgan, of this church; the Rev. Dr. Welch, rector of St. James'; the Rev. A. H. Baldwin, rector of All Saints; the Rev. M. M. Fothergill, the Rev. Dr. Sweeny, rector of St. Philip's, and the Rev. W. F. Swallow, incumbent of Christ Church, Woodbridge. Clergy from St. John's, St. Luke's, Grace Church, and other parishes were worshippers with the congregation in the body of the church. Dr. Sweeny sang the service; Mr. Baldwin read the lessons, and Mr. Swallow preached on "Worship," before dealing with his subject, mentioning the fact that he had seen the foundation-stone of the church laid; had been present at the consecration service, had afterwards been a chorister, and had been ordained in the building, in which the anniversary service was now being held. Mr. A. R. Blackburn, the organist and choir-master, had an orchestra to supplement the fine instrument over which he presides with such skill, and the choir numbered some thirty-seven voices, although it was a week-night. The church was decorated with grain, fruit, flowers, palms, etc. An interesting feature of the service was the placing of the cancelled mortgage, by the people's warden, upon the alms basin, at the time of the

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offertory, and the singing of the "Te Deum," by  
choir and congregation, as the rector placed the  
offerings upon the altar. The anniversary music  
was repeated on Sunday evening. As Holy Trinity  
has been a sort of "mother church" in the city,  
and as so many ex members of the congregation  
are scattered through this country and the United  
States of America, it may prove interesting to  
such of them as may read this item, to know that  
this, the first debt which has rested upon the  
edifice, was incurred in September, 1896, in which  
year it was deemed necessary to put a slate roof  
upon the church, and to execute other much-  
needed repairs in the fabric. The total cost was  
some \$3,500, and it was thought that after paying  
the \$500, that year, the \$3,000 mortgage could be  
comfortably paid off in five years, at the rate of  
\$600 per year. However, at the annual parochial  
"At Home," held in the school-house on Novem-  
ber 7th, last year, the idea of paying off the whole  
parish debt (\$1,200 on the church, and \$2,500 on  
the school-house), by the end of 1900, so as to  
be clear by the beginning of the new century,  
was planted in the minds of the people, and they  
have done well in working and giving towards  
that much desired end. The Sunday school  
pledged \$100, and has given and collected about  
\$150, the choir gave \$50; the Choir Guild, \$5;  
and the Young People's Guild, over \$60. Individ-  
ual subscriptions have been many and liberal,  
from the few cents of the self-sacrificing poor  
up to large amounts from the well-to-do; putting  
us in mind of the text, from which the late Bishop  
Sullivan preached to us on the occasion of our  
fifty-first anniversary: "For the people had a  
mind to work." Holy Trinity has not the wealthy  
congregation which she had before the residential  
portion of the city spread far and wide, and be-  
fore the days of surpliced choirs in every second  
parish, and it means a big effort for her to raise  
this money in addition to that for the ordinary  
parochial requirements, and the responding to the  
customary diocesan and extra-diocesan calls.  
Still, good hopes are entertained of having the  
last vestige of debt removed, if not by December  
31st, 1900, at least by Easter, 1901, and if any of  
the sons and daughters of Holy Trinity, who,  
though far away, still retain the strong affection  
for the old church, which seems to mark so many  
who have worshipped there, in by-gone days,  
desire to help in the good work, and to assist their  
successors in accomplishing their hearts' purpose,  
they may do so by sending what they feel dis-  
posed to, give to the wardens, care of the rector,  
at No. 10 Trinity Square, and acknowledgment  
will be duly made in the Year Book next spring.

St. Simon's.—A full choral service was held in  
this church on the evening of All Saints' Day.  
Special Psalms were sung, and an anthem, which  
was feelingly rendered by the choir, "God Shall  
Wipe Away All Tears from Their Eyes," by T.  
Field. Whilst the offertory was being taken up, a  
sacred song, by Sir Arthur Sullivan, entitled,  
"The Homeland," was sung by the choir, who,  
throughout the whole service, fully maintained  
their high reputation. During the service the  
well-known hymns, from A. & M., "The Saints of  
God," and "For All the Saints Who From Their  
Labours Rest," were also sung. The Rev. Canon  
Cayley read the lessons, and his son, the Rev.  
Edward Cayley, the rector of the church, preach-  
ed a thoughtful and appropriate sermon from  
words forming part of the second lesson: "Where-  
fore, seeing that we are compassed about with  
so great a cloud of witnesses (or martyrs), let  
us lay aside every weight and the sin that doth so  
easily beset us, and run with patience the race  
that is set before us, looking unto Jesus, the  
Author and Finisher (or Perfecter), of our  
faith," Heb. xii., 1-2. At the close of the service,  
the organist, Mr. J. W. F. Harrison, played the  
"Hallelujah Chorus."

Port Hope.—St. John's Church.—A handsome  
font has recently been placed in this church, to  
the memory of the late Mrs. Isabel Shortt, by the

family of that much-esteemed and beloved Chris-  
tian lady. Mrs. Shortt was for many years a  
valued member of St. John's congregation, her  
husband, Dr. Shortt, having been for about  
thirty years rector of the parish. Shortly before  
her death Mrs. Shortt was made a life member of  
the Woman's Auxiliary by the St. John's branch  
of the W.A. Mrs. Shortt's son, the Rev. Chas.  
A. Shortt, M.A., is now in Japan, and her  
daughters, Mrs. Willoughby Cummings, and Miss  
Zoe Shortt, reside in Toronto.

NIAGARA.

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

Stony Creek.—Seldom has the Church in this  
village had a grander opportunity of showing the  
beauty of the Anglican liturgy, than that pre-  
sented at the Masonic service here last Sunday  
afternoon. Through the kindness of the trustees,  
the Methodist place of worship was placed at the  
disposal of the Masons, who had invited Brother  
Rev. C. E. Belt, M.A., incumbent of the Church  
of the Redeemer, to preach. The Anglican  
liturgy, which was printed in leaflet form, and  
distributed in the seats, was used. For two weeks  
the Methodist and Anglican choirs had practised  
together, and the way the Gloria, Magnificat,  
Nunc Dimittis, anthem and hymns were sung,  
made the service most hearty. Before commencing  
the service, Rev. Mr. Belt said the Anglican  
Church has been accused of two things—first,  
praying from a book; second, lack of true devotion  
in prayer. To the first he wished to plead guilty;  
but they had the example of the Saviour and His  
apostles to follow. The second accusation, that  
we could not pray in spirit and in truth from a  
book, he asked the congregation to help him  
prove unfounded, by each one responding heartily  
in the service. Mr. Belt preached an earnest ser-  
mon on manliness, from Eph. iv., 13. During the  
offertory, a trio "Nearer, My God to Thee," was  
sung by Messrs. Springsteed, Kimmins and Gal-  
braith.

Gulph.—Rev. A. J. Belt, the rector of St.  
James' church, who has been appointed to Mil-  
ton, bade farewell to his congregation on Sunday.  
The church was crowded at both services, and  
the Sunday school in the afternoon, where, per-  
haps, the most affecting good-bye was made, was  
well filled. Rev. Mr. Belt's remarks in the morn-  
ing were solely of a farewell character, and it was  
one of the most touching and powerful appeals  
ever heard in St. James'.

Niagara Falls, South.—The congregation of  
All Saints' church had the pleasure, on Sunday,  
October 21st, of listening to two most interest-  
ing discourses by the Rev. T. C. Simpson, a mis-  
sionary of the British Universities' Mission, in  
German East Africa. Mr. Simpson has been  
labouring for eight years among the wild,  
nomadic tribes of Central Africa, of whom the  
late Dr. Livingstone has written so much, and  
for whom he appealed to the English Universi-  
ties, with Trinity College, Dublin, in 1860. His  
appeal was supported by Bishop Grey, of Cape-  
town, and has proved eminently successful. Since  
the beginning, in 1861, under Bishop Mackenzie,  
the German Government has acquired possession  
of that part of Africa, but the missions continue  
their good work, and are encouraged by the Ger-  
man Government in many ways; for instance, by  
a refunding customs' duties to them. In the  
afternoon, Sunday, October 21st, the Rev. T. C.  
Simpson addressed the children and teachers of  
All Saints' church Sunday school, on his mission  
work in Central Africa. The diocese is called  
"Zanzibar and East Africa."

HURON.

Mount Pleasant.—At the annual harvest thanks-  
giving services, held recently, in All Saints'  
church, Principal Dymond, of Brantford, preach-

ed a practical sermon on the words of  
Psalm cvii., 8, in the morning. The incumbent,  
Rev. E. Softley, Jr., preached in the evening. The  
church was well filled at both services. A liberal  
offertory of some \$52 was contributed.

Meaford.—Christ Church.—During the absence  
of the rector, Dr. Caswell, on a holiday, the  
Sunday duty for the past six weeks has been  
very efficiently taken by Capt. McGee. The rec-  
tor and people of Christ Church must surely be  
gratified because of the deep and great interest  
manifested in their welfare by the unselfish devo-  
tion of such laymen as Mr. McGee.

Correspondence.

All Letters containing personal allusions will appear over  
the signature of the writer. We do not hold ourselves  
responsible for the opinions of our correspondents.  
The opinions expressed in signed articles, or in articles  
marked Communicated, or from a Correspondent, are  
not necessarily those of the CANADIAN CHURCHMAN.  
The appearance of such articles only implies that the  
Editor thinks them of sufficient interest to justify their  
publication.

RUPERT'S LAND.

Sir,—I desire to thank Mrs. George Bland, of  
Castlemore, Ont., for \$1, in response to my ap-  
peal, making a total of \$21 received to date.

J. F. COX, Missionary.

Sioux Mission, Griswold, Man., 19th Oct., 1900.

DO NOT SHARE THE SENTIMENT.

Sir,—A few days ago my attention was drawn  
to the fact that, in your issue of 11th inst., you  
report me as having given utterance to the absurd  
statement that the clergy of the Church should  
be "divided into two classes, refined or towns-  
men, to minister to the people in the towns and  
cities, and another class for the country." Will  
you kindly allow me to say that I was never  
guilty of using any such words, and do not share  
the sentiment they imply.

T. C. STREET MACKLEM.

Trinity College, Toronto, 26th October.

FAIRWEATHER'S



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special design  
of our own  
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84 Yonge Street, Toronto

HE CROWNETH THE YEAR WITH HIS GOODNESS.

"He crowneth the year with his goodness" the grain  
Crowdeth store house and bin  
The fruit, fully ripened, lies blushing, the cattle  
Are safe gathered in  
While chill are the days of November, with skies  
That are sombre and drear,  
Wide, wide o'er the world he bestoweth his bountiful  
Kindness and cheer.

"He crowneth the year with his goodness" far, far  
O'er land and o'er main,  
With longing, the wayfaring pilgrim shall turn  
To the homestead again:  
Joy! joy! to the happy home coming, where loved ones  
Await his return:  
The table with dainties is crowded, and festal fires  
Merrily burn.

"He crowneth the year with his goodness" our Father,  
A song we would raise:  
A tribute of love and thanksgiving, a psalm  
Of jubilant praise:  
For health, peace and life, with its blessings, the care  
That hath guarded our ways;  
And oh! for thine own loving favour, the goodness  
That crowneth our days.

"IN EVERYTHING GIVE THANKS."

Perhaps there is no command in the Bible that puts Christians more to the test than this. Life at best has much work, and many burdens. By far the majority in the world, whether in the pulpit or the pew, the shop or the home, labour early and late with little compensation. For the mother it is the old round of daily care, the turning dresses inside out, planning, hoping, working after the children are asleep; for the father it is the constant work at the bench on the farm, or over the counter, amid the wearing competition of business, till the brain whirls and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a Psalm of Praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly uncongenial as well as confining; and yet do we carry a merry heart that doeth good; like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We find the world grasping, and each one living for himself. Others step in to fill the places we had hoped to obtain. Sickness, death even, comes to those who are dear to us; yet do we take all as from One who knows the end from the beginning, and do we in everything give thanks?

We are, perhaps, conscious of having made a failure on some public occasion, where we had hoped to do ourselves great credit. Are we content to leave this with God, if we have done our best? It is easy to be thankful for

the successes of life, but it is poor Christian living that is not thankful amid its ills.

What a world this would be if Christians lived up to this high privilege, command even, to be constantly thankful. In such a state of mind there is no gloom, no fault finding, with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace and hope. Let us take this for our motto, for one week at least: "In everything give thanks." It will be a short, blessed week, and God will be honoured.

THE CRITICAL HABIT.

Do not drift into the critical habit, writes Ruth Ashmore, in discussing "The Critical Girl," in the "Ladies' Home Journal." Have an opinion, and a sensible one, about everything; but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them; find the kindly, lovable nature of the man who knows little of books; look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures; and teach yourself, day in and day out, to look for the best in everything.

It is the every-day joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy; it is the accumulation of the little ones that constitute living; so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now.

HINTS TO HOUSEKEEPERS.

Uses for Salt.—Salt puts fire out in the chimney. Salt in white-wash makes it thick. Salt and soda are excellent for bee stings. Salt used in sweeping carpets keeps out moths. Salt thrown on a coal fire, which is low, will revive it.

Cranberry Jelly.—Pick over and wash sufficient berries to measure two quarts. Put them in a large granite stewpan with two pounds of granulated sugar and one pint of water. Cover closely and bring quickly to the boiling point; boil for ten minutes without stirring, then skim and press through a sieve. Pour into wetted moulds and set away in a cold pantry.

Orange Custards.—The juice of ten large oranges, a teaspoonful of sifted sugar, the yolks of twelve eggs and a pint of cream are needed. Sweeten the orange juice with the sugar, and set it

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Royal Baking Powder has not its counterpart at home or abroad. Its qualities, which make the bread more healthful and the cake of finer appearance and flavor, are peculiar to itself and are not constituent in other leavening agents.

Great efforts are made to sell alum baking powders under the plea that they are so many cents a pound cheaper than Royal. The admission that they are inferior is an admission that they are inferior. But alum powders contain a corrosive poison and should not be used in food, no matter how cheap.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

over the fire. Stir constantly till hot; then skim carefully and set aside to cool. When nearly cold, add the eggs, beaten very light, and the cream. Pour into cups and serve cold. If desired, the whites of the eggs beaten stiff, with a teaspoonful of pounded sugar may be used, a heaped tablespoonful on the top of each cup of custard.

Chicken Croquettes.—Add to the quantity of minced chicken, about one-quarter the quantity of bread-crumbs, also one egg well beaten to each cupful of meat; pepper, salt, and chopped parsley to taste, add the yolks of two hard-boiled eggs rubbed smooth. Add gravy or drawn butter to moisten it, make into cones or balls, roll in cracker-dust or flour, and fry in hot lard.

Mushrooms with Bacon.—Take some full-grown mushrooms and having cleaned them procure a few rashers of nice streaky bacon and fry it in the usual manner. When nearly done, add a dozen or so of mushrooms and fry them slowly until they are cooked. In this process they will absorb all the fat of the bacon, and with the addition of a little salt and pepper will form a most appetizing breakfast relish.

—Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mispend it, desperate.—Bishop Hall.

—Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, and a hundred virtues which the idle will never know.

—In a high and noble sense every man is his brother's keeper. It is every man's duty to help the weak, the needy, and the fallen. Let us remember that we owe a duty to our fellows that should never be ignored. Since Christ died to help and save us, we ought to be willing to make any sacrifices in our effort to help and save others.

—Bearing a disappointment patiently really makes it lighter. Fretting over it makes it harder for ourselves, and forces other people to help us carry it, whether they wish to or no.

—There is this difference between happiness and wisdom; he that thinks himself the happiest man is really so, but he who thinks himself the wisest man is really the greatest fool.

HISTORY OF THE LEAD PENCIL.

The lead pencil, the most common of all writing implements, is somewhat over two hundred years old. The term "lead pencil," however, is a misnomer, as, in a mineralogical sense, there is not a particle of lead in its composition. The lead pencil originated with the discovery of the graphite mines in England, in 1664, during the reign of Queen Elizabeth. As graphite so greatly resembled galena, the German name for which was bleiglanz, it was given the name of blei, or lead.

In the early days of lead pencil making, the graphite was sawed into thin sheets and cut into strips smaller and smaller, until they were of a size to be covered with light wooden slips, and thus serve as pencils. The first pencils created much excitement. The graphite mines of England were considered of inestimable value, and were protected by law. But there was great waste—first, in digging, for many pieces were too small for cutting, and again in the manner of cutting the graphite, which was so crude that half the material was lost.

So a binding substance had to be invented. Glue, gum, isinglass and other substances were tried, but the graphite was only rendered hard and brittle and of uneven hardness. Its marks were faint and indistinct and in those days if the point broke, it was quite an undertaking to sharpen it again. First, the wood had to be cut away and the graphite heated over a light to soften it, after which it was drawn to a point with the fingers.

In 1795, Conte, a Frenchman, came on the idea of using pulverized graphite and binding clay. The discovery resulted in pencils of varying hardness, according to the amount of binding clay added, and each pencil was of exactly the same hardness throughout its length. Soon after the discovery, improvements followed in mixing,

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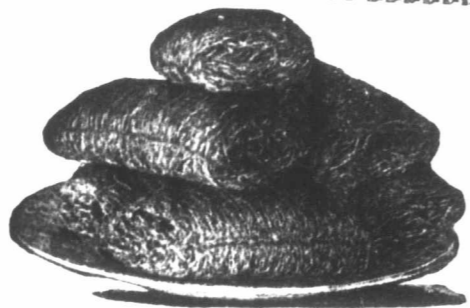
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difference be-ld wisdom; he f the happiest but he who wisest man is fool.



Shredded Wheat Biscuit

A POINTER. Use them as Patty Baskets—made in a minute—simply cut out the top leaving half inch border, scrape out shreds and there's your Basket.

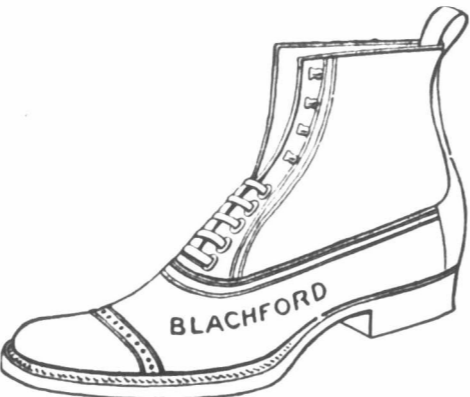
AS TO TOAST. Split the Biscuit, then slightly toast and serve cold with butter. try them, you will never use white bread again.

These are two of hundreds of ways of using them.

Send post card and get our Cook Book, giving 262 ways of preparing and serving Shredded Wheat, address

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If you are in doubt as to what plan will best meet your needs, see one of our agents at once, or write to Head Office, when information will be cheerfully furnished.

L. Goldman, Secretary Wm. McCabe, Managing Director

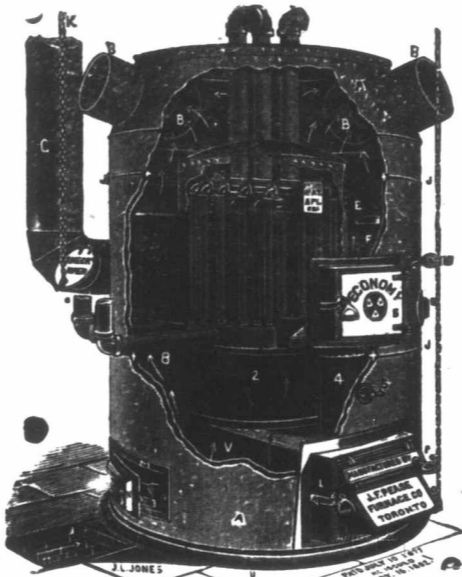
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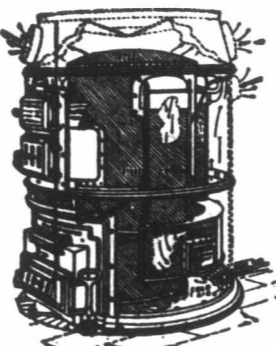


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rolling and shaping the graphite composition, which was cut into little pieces, placed in a warm oven to harden, and finally encased in wood, as seen to day.

"IT IS WELL."

Beloved, it is well:  
God's ways are always right;  
And love is o'er them all,  
Though far above our sight.

Beloved, it is well  
Though deep and sore the smart,  
He wounds, who knows and cares  
To heal the broken heart.

Beloved, it is well  
Though grief benight our way,  
'Twill make the joy more dear  
That comes with dawning day.

Beloved, it is well  
The path that Jesus trod,  
Though rough and dark it be,  
Leads home to heaven and God.

A KISS FOR MOTHER.

The young people who have laughed over Eli Perkin's funny speeches may not find anything to laugh about in this article from his pen, but they will find much to think about:

"I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up to-morrow morning, and get breakfast. When your mother comes and begins to express surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, clubby hands, whenever they were injured in those first skirmishes with the rough old world.

"Then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow, have all been out on interest these long years.

"Of course she is not so pretty and kissable as you are; but if you had done your share of the work during the last ten years, the contrast would not be so marked.

"Her face has more wrinkles than yours; and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would seem to be bright wavelets of sunshine chasing one another over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity and then you will appreciate your mother; but it will be too late!"

WHAT POLLY LEARNED ABOUT SPONGES.

"Where do sponges come from, Aunt Marcia?" asked little Polly Fenton, who had been sitting for the last ten minutes in her aunt's pleasant kitchen, minutely examining the holes in a fluffy, yellow sponge, with which she had just been washing her face.

"Why, child, I thought you knew where sponges came from."

"I do not, Aunt Marcia. Won't you please tell me something about them?"

"Well, dear, the sponge is the skeleton of an animal that resembles a plant. Sponges grow at the bottom of the sea, and are also found adhering to rocks, shells, etc. There are fishermen who make it their business to gather them. They go down into the sea in diving bells and pluck them with their hands, or they are harpooned and dragged up to the surface, the harpoon being the main instrument used in gathering them."

"Are there many different kinds, Aunt Marcia? And what part of the world do they come from?"

"There are several different varieties, I believe, Polly, and the most of them come from the eastern part of the Mediterranean Sea. The finest sponges are imported from Asia Minor and the Greek Archipelagoes. These are the ones chiefly used. Sponges from the West Indies, called 'the Bahama,' are of poor quality, and those from Tunis are too hard for general use. The island of Kalimno, on the south-west coast of Asia Minor, is the headquarters of this industry. The fishermen go out in May and return in September, fishing during that time off the shores of the islands of Greece, of the southern Sporades, and especially of Rhodes, Crete, Syria, and the island of Rod and of Tunis. The fishermen do not go deeper than from fifteen or twenty feet to gather sponges, as it is considered those beneath that depth are not of any commercial value. When the sponges are gathered, they are exposed to the hot rays of the sun or buried in the sand until the fleshy substance has decomposed. Then they are washed, bleached, and assorted, from which place they are sold and sent out to be distributed over the world."



Are You Deaf??

All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. 696 La Salle Ave., International Aural Clinic, Dept. 120 CHICAGO

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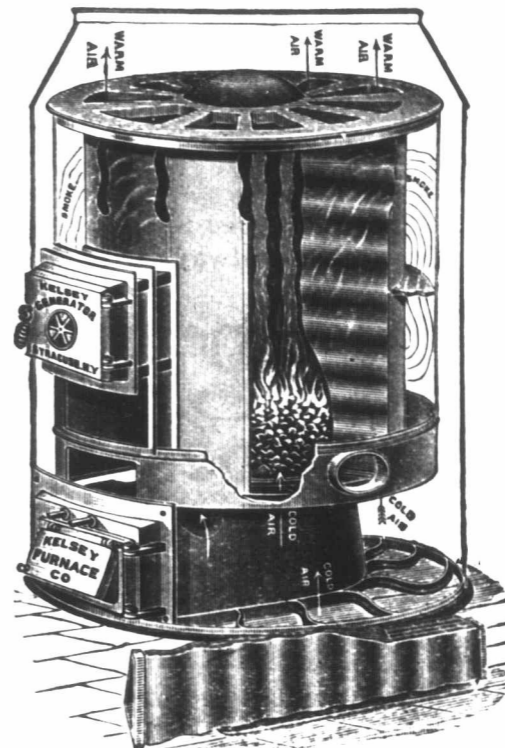
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The James Smart Mfg. Co., Brockville, Ont.  
Dear Sirs,—I have great pleasure in recommending your "Kelsey" Heater, the one installed in my house last fall having given the greatest satisfaction, and the quantity of fuel consumed was not much over half used with the former heater.

I wish to add that the warm air register in my dining-room is connected to generator with a long crooked pipe, and I must say that at first I had my doubts as to whether this room could be warmed by your heater, but by using your "positive attachment" I can in a few minutes make my dining-room uncomfortably hot. I believe the "Kelsey" Generator to be the best warm air heating apparatus made.

Yours truly, D. C. STRACHAN.

The "Kelsey" Warms all your House all the Time.

3 times as much heating surface and air capacity as the ordinary hot air furnace. Made in six sizes. 5,000 to 100,000 cubic feet capacity.

Particularly adapted for the proper and economical warming and ventilating of churches, schools, large residences, etc. Our "Kelsey" Booklet tells all about them. Write for one.

The James Smart Mfg. Co., Ltd.

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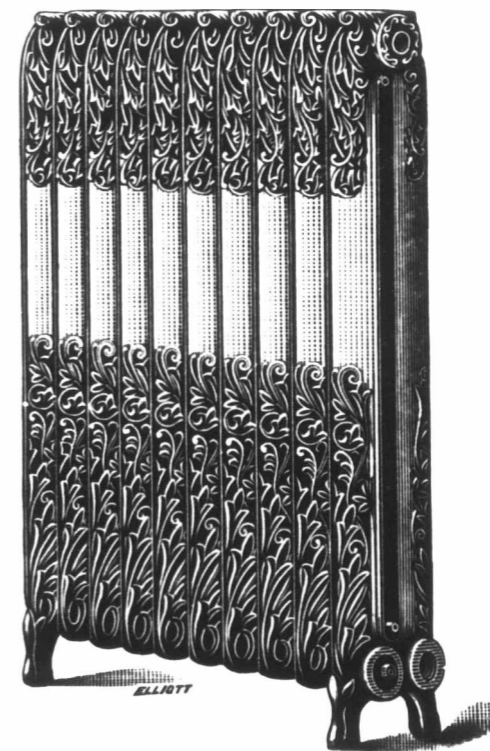
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Fulllest information at your service if you are concerned with any heating question.

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TORONTO WINNIPEG VANCOUVER

"What are they used for, Aunt Marcia?"

"Their principal uses are for bathing and for cleaning carriages, windows, slates, and many other things. The small, fine, cream-coloured sponges sold by druggists bring a good price, and are mostly for medical purposes."

"Thank you, Aunt Marcia, for telling me about sponges. I shall feel a great deal more interested in them now that I know where they come from and how they are gathered."

THE FIRE-BIRD.

He has been named so, because his plumage gleams like flame in the summer sunshine, as he darts from tree to tree. Indeed, he often looks like a fire-brand in feathers, and one can easily fancy that he might ignite the branches among which he glides so gracefully. There is not a more brilliantly-hued bird in our northern woods and orchards, and very few that are so handsome. He is well favoured as far as names are concerned, having fully as many as one bird can take care of. While he is usually known in the ornithologies as the Baltimore oriole, he is also called in common speech the hang-bird, the golden robin, the fire-finch, and the hang-nest, while some persons mistakenly call him the gold-finch.

Few sounds in the groves are more cheery than the oriole's loud, clear, child-like whistle. He does not pipe much of a tune, it is true; in fact, in listening to him one feels that, while he has musical talent, he ought by all means to take a thorough course in vocal drill, so unformed and unskillful is his performance; but still one's heart leaps with joy at the sound, for it is so full of the gladness of the spring. There is something human-like in his tones, as if he were half-talking, half-whistling to himself while pursuing his quest for food amid the foliage. I sometimes imagine that he says: "Spring is here! I'm glad, glad, glad! The flowers are blooming, the fields are growing green, the streams are singing, and everything is beautiful, beautiful!"

In spite of his cheerful voice and resplendent plumes, both of which would naturally attract the gunner's attention, he is a very sociable bird, coming to town, and fearlessly weaving his pendant nest in the maples along the trees. I do not know how many of these swaying hammocks I have found in the town where I live, some of them right in the most thickly populated portions outside of the business streets.

His nest is a curious structure, a sort of pouch hung on the outer branches of trees, where it swings back and forth in the summer wind, and makes a real cradle for the nestlings within. It is compactly woven of tough, fibrous grasses, made stronger with horse-hair and strings and almost anything that can be utilized.

When the mother-bird sits in her deep poke, nothing but her slender bill and a part of her head are visible, and these only when she cranes up her neck to look at you.

My farmer neighbour, who lives across the field, and who has a sharp eye for the birds, told me the other day that a few years ago he saw a nest that was fastened to one of the topmost branches of a hickory tree fully one hundred feet from the ground, and, strange to say, the nest was about two feet long. There it swung back and forth in mid-air, long after the builders and their brood had abandoned it.

—Religion is the best armour a man can have, but it is the worst cloak.—Bunyan.

**THE CHARM OF HEALTH**

**H**EALTH AND BEAUTY, health and happiness, are inseparably linked together. Life's grandest prize and beauty's greatest charm is health—robust, vigorous health. It is health that makes life worth living and gives one the ambition and energy to accomplish great things. Sad it is to think of the many who fall by the way—the nervous and physical wrecks. Overcome by mental strain, overwork or wasting disease, men and women get nervous, irritable and depressed, the duties of home or business worry them, they get weak, wrinkled and debilitated. Life has no charm, no hope when health has taken flight.

When you begin to fail is the time to take action—the time to replenish the nerve force by the use of the great nerve building medicine DR. A. W. CHASE'S NERVE FOOD. It is not like any remedy you ever tried. It does not stimulate or deaden the nerves. It simply increases the vitality of the body by creating new nerve force and forming new, red curcuscles in the blood.

**DR. CHASE'S NERVE FOOD**

Fills the nerve centres with health, vigor and strength. Gradually and certainly the headaches and neuralgic pains disappear, the irritability and sleeplessness become a thing of the past, and joyous robust health is felt pulsating through the nerve fibres, carrying new energy to every organ.

Mrs. D. W. Cronsberry, 168 Richmond Street West, Toronto, Ont., states:—  
 "My daughter, who sews in a white goods manufactory, got completely run down by the steady confinement and close attention required at her work. Her nerves were so exhausted, and she was so weak and debilitated, that she had to give up work entirely, and was almost a victim of nervous prostration.  
 "Hearing of DR. CHASE'S NERVE FOOD, she began to use it, and was benefited from the very first. It proved an excellent remedy in restoring her to health and strength. After having used four boxes she is now at work again, healthy and happy, and attributes her recovery to the use of DR. CHASE'S NERVE FOOD."

DR. A. W. CHASE'S NERVE FOOD is in condensed pill form and is sold at 50 cents a box, at all dealers or from Edmanson, Bates & Co., Toronto.

RIGHT SIDE OUT.

Jack was cross, nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated. Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and his trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravellings,—before the glass, wondering what his mother meant;

but he was not quite clear in his conscience.

Then his mother, turning him round, said, "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No mamma," answered Jack, shame-faced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

—Always speak the truth, but do not be offensively blunt.

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For the next thirty days, and with a view of helping Sunday Schools to a good library of Church Story Books, we make the liberal offer of \$20 worth of Books, all in first-class order, for \$10—cash with order.

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Five Books at \$1 each..... \$5.00  
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Do not delay, order at once while stock is complete.

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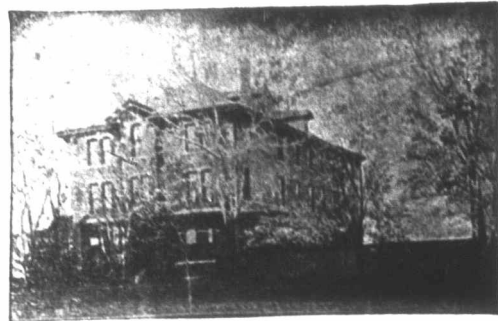
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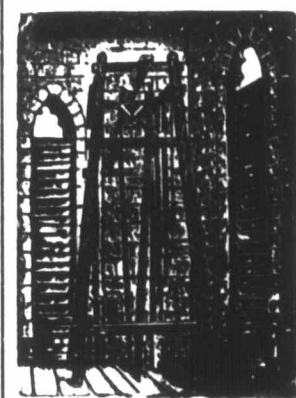
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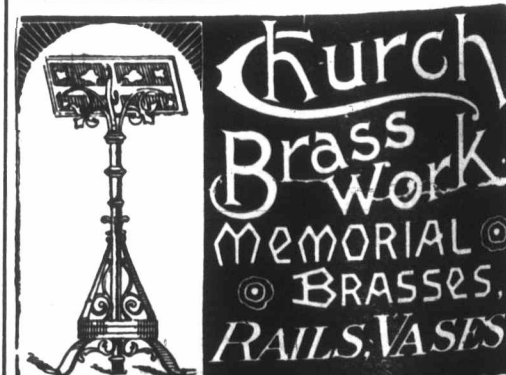
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