

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23]

TORONTO, CANADA, THURSDAY, DECEMBER, 9, 1897.

[No. 49.



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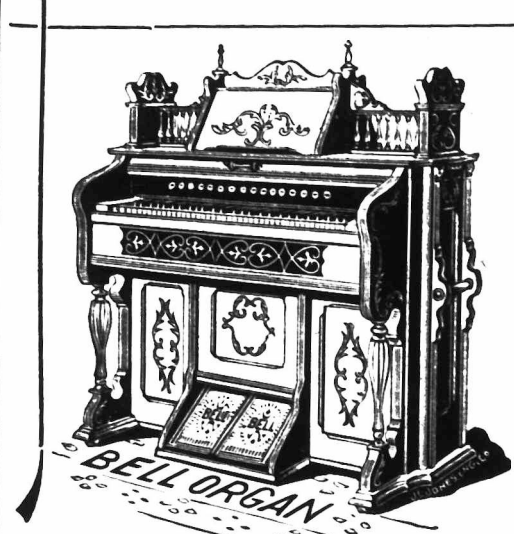
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

Dec. 12th.—THIRD SUNDAY IN ADVENT.

Morning.—Isaiah 25. 1 John 4, v. 7.
Evening.—Isaiah 26, or 28, v. 5 to 19. John 19, to v. 25.

Appropriate Hymns for Third and Fourth Sundays in Advent and Christmas Day, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

THIRD SUNDAY IN ADVENT.

Holy Communion: 311, 318, 355, 559.
Processional: 48, 268, 353, 463.
Offertory: 27, 52, 205, 288.
Children's Hymns: 47, 339, 345, 569.
General Hymns: 46, 206, 217, 264, 474, 536.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 50, 317, 319, 322.
Processional: 47, 53, 280, 463.
Offertory: 49, 203, 398, 537.
Children's Hymns: 48, 340, 346, 570.
General Hymns: 31, 51, 54, 193, 521, 535.
Christmas Day: 55, 59, 60, 61, 62, 316, 329, 330, 482, 555.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Fourth Sunday in Advent.

St. John i. 23: "I am the Voice of one crying in the wilderness."

The season of Advent coming to an end. Thus all seasons. Day of grace going; day of doom drawing near. And God sends ministries and ordinances to prepare us. We are listening to the voice of one.

i. What are we preparing for?

To meet our God: "the way of the Lord."

1. A way by which He may come. Not that He is ever absent; nor yet as coming in

the ordinary way of grace; nor in the way of judgment—but in a special manner. In the Incarnation. "A light"—"for the fall and rising again"—for salvation.

2. A way by which we may go to Him. Nothing wanting in Him. Ever ready. For us much needed of preparation. (1) Ignorance dispelled. (2) Indifference broken up. (3) Faith excited. (4) Obstacles removed.

ii. The preparation.

Then and now. The Baptist a type of the Christian ministry. Special agencies. Note St. John's words.

1. He was a "voice." (1) Deep humility; not the speaker, but only a voice. (2) Yet articulate speech. No uncertain sound.

2. "Crying." Cry aloud. And he with urgency. Deep tenderness, yet awful earnestness.

3. In the wilderness. (1) Literally; and this symbolical. (2) Spiritually; no roads yet made. (3) The keynote. "Repent": Change mind, thought, purpose. (a) Their present position wrong. Wrong expectations and desires. (b) They must change all this. Learn God's purpose; understand the nature of His Kingdom; prepare to receive the King, by putting away the evil, by putting on the good.

4. What is specially demanded?

Belief that He is coming. Verily visiting us in great humility; preparing for coming of great glory. And what is involved in this belief? Faith in His Word. Love to His Person; and the learning from Him of love to men. Surely, easiest of all at this holy season. Glory to God: on earth peace.

Gospel for Christmas Day.

St. John i. 14: "The word became flesh." Words of deep and awful and gracious meaning always; but on Christmas day, with no ordinary power. Proclaiming the mystery of Christ and His Gospel. The greatest subject.

i. Contemplate the fact set before us.

The second Person in the Holy Trinity assumed man's nature.

1. How can this be? Fact certain; manner unknown. A mystery and unique.

2. Do we complain of the mystery? (1) Man a mystery. (2) But God and man in union. (3) Yet remember—man made in the image of God.

3. An event unprecedented, but not unprepared for. Fullness of time. Ages passed. At last: "Arise, shine."

ii. The significance of the fact:

1. Declaring the great love of God to man. Condescension. Sacrifice.

2. Raising man's hopes. Reconciliation. Union. Fellowship.

3. The pledge of all future deliverance.

4. Explaining all Christian mysteries of sacraments and life. (1) Holy Baptism. (2) Personal Faith. (3) Holy Communion. Glory to God for Christmas. "Behold, I bring you good tidings of great joy."

OUR CHRISTMAS NUMBER.

It is with great satisfaction and confidence that we recommend to the notice of our readers the Christmas Number of The Canadian Churchman. A glance at its appearance and contents will prove that it is, in every respect, the handsomest illustrated Church paper that has ever appeared in Canada. It will at once be perceived that it has been brought out with a very large expenditure of money and labour. We are therefore convinced that our readers will thoroughly appreciate our endeavours, and will second our efforts to obtain for this number a circulation commensurate with its excellence. One method of giving such assistance we would respectfully suggest, namely, that copies might be sent to friends instead of Christmas cards. We believe that in this way it might be made useful and acceptable to many at Christmastide. Price ten cents.

THE OUTCOME OF NEGLECT.

By Rev. Henry E. Benoit.

The following incident, taken from the last printed report of the Board of French Evangelization, and adopted by the General Assembly of the Presbyterian Church in Canada, will be read with interest by all Church people in this country.

"The Outcome of Neglect.—One of the most impressive and sadly instructive reports that has reached the office of the board is from the pen of a man eighty-four years old. He has spent his whole life in the Province of Quebec as a faithful witness of the truth. He gives the names of eleven heads of Protestant families—six of them Scotch, two English, two Swiss, and one Dutch—who settled at Murray Bay in 1812. He carefully tabulates the number of descendants from each family for five generations, and finds that they aggregate ten thousand and thirty souls. Had these been brought up in the faith of their fathers they would now constitute as many as three-fourths of the population of the parish of Murray Bay, and be a great strength to the Protestantism of the province; but through the neglect of the churches to which the original families belonged, they all speak only the French language, and are Roman Catholics." It is not the large number of descendants from the eleven original heads of families which surprises us, for there is nothing really remarkable in that, but it is the neglect and short-sightedness of the original churches to which the first families belonged. While they were sending missionaries to all parts of the world, they were losing at home more people than all the missionaries could make converts in heathen lands. The effect of this policy upon the Church must be like the experience of the man who paid dear for all his goods and sold them at ridiculously low prices. He did an amazing amount of business while his capital held out. It is just as foolish policy for the Church to blind itself to larger losses at home by visions of smaller gains in other

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lands. We do not, for one moment, undervalue the importance of missionary work among the heathens. We are prepared to believe that the Christian Church in general does not do one-hundredth part of what she ought to do, and what the Master expects that she should do for the heathen. But "these things ye ought to have done, and not left the others undone." What we desire is to call attention to the losses of the Church in our own land, and of which the incident quoted above is but one of many. We all know, for instance, that the original settlers in North Ontario were nearly all Church of England people. Why is it then, that our Church is in so small a minority in all that section of the country? Why is it?—The outcome of neglect; nothing else. Look at the losses of the Church of Rome in the United States. It was said at the Council of Baltimore that not less than twenty-three millions of Roman Catholics had come to the United States by emigration alone since the beginning of the present century. The last United States census (1890) gives the Roman Catholic population of that country as six millions and a half, and not ten millions, as Roman Catholics are accustomed to claim. What became of the other seventeen millions? Lost to the Church of Rome! Again, the outcome of neglect. Only a few weeks ago we had occasion, in these columns, to refer to the growing infidelity and antagonism to the clergy in the Province of Quebec. A striking instance of this has just come to view. On Sunday, October 31st, three thousand French-Canadians in the city of Montreal marched to the grave of a political leader, in open defiance of the Archbishop, who had only requested that the demonstration be put off until the next day. Not being able to find a priest who would officiate under the circumstances, the service for the dead was read and a libera sung by laymen. An event which is unparalleled in the history of the Roman Church in the Province of Quebec. Can English-speaking people in this country remain passive spectators while so large a part of the population is surely drifting into unbelief and atheism?

We wonder how many people in Ontario realize that in perhaps less than two generations—in certainly not more than three—the French-Canadians will have become a majority of the entire population of this country? providing, of course, that conditions remain as they now are. Ought it not to be of the greatest concern to all Christian people what becomes religiously of a people, who, in the natural order of things, will become a majority of the whole? Let no one deceive himself by supposing that the mortality must be greater with the offsprings of large families. Such at least is not the case in the Province of Quebec. Not long ago the press was reporting the case of a certain Mr. Beaulieu, who had had forty-one children by three wives. All but one of the children were living. We know the case of another French-Canadian who has twenty-nine children living. When recently the Canadian Government proposed to give one hundred acres of land as a bonus to all heads of families who had twelve children living, in less than two weeks, if we are rightly informed, three hundred bona-fide applications had been received. No doubt that

there would have been five or six times that number of applicants if the land offered by the Government had not been considered worthless. The French-Canadian is not going to die out. He may become less French and more Canadian. That, we believe, is for English-speaking people to say. He may drift into infidelity and atheism. That will depend largely upon the neglect of the Church of the English-speaking people. One thing is certain—he is not going to die out. He is now seven-eighths of the entire population in the Province of Quebec, and will soon be nine-tenths. He numbers already 250,000 in the Province of Ontario, and all this in the face of the fact that in the past thirty years one million of his children have gone to the United States, where they have become an important factor in American politics. When prosperity shines again upon his beloved Canada Jean Baptiste will see many of his children returning from the land of exile. Meanwhile, if it be pertinent to ask, "What are English-speaking people going to do about it? What is the Church going to do?"

CHRISTIAN LIFE IN GERMANY

Ever since Hugh Rose published his famous work on the State of Protestantism in Germany (about the year 1825), the subject has much engaged the thoughts of all English-speaking peoples. Many things have contributed to this result. In the first place, German theological literature, partly in its native state, partly in translations, has been about as much read by English theologians as by Germans; and then, of late years, large numbers of students from England and America have been found studying at German universities. It is, therefore, of great interest to us to know something of the religious condition of the German people.

The volume before us makes a very useful contribution to this subject. The author is the western editor of the "Congregationalist," is well acquainted with the state of things of which he gives an account, and, as far as we can judge, is quite impartial in his opinions and statements. He is indeed, "one familiar with the blessings which grow out of complete separation between Church and State"—probably more convinced of those blessings than are some of our readers, yet he recognizes the difficulties under which the German churches exist, and can make allowances for them.

"In regard to the people at large," he says "they are a Christian nation, and have religious instruction in their schools. They are an intellectual people, and they are also poor. Socialism prevails widely—probably a consequence of the hardness of their lives. Romans and Protestants are equally in earnest about their religion. There is a good deal of immorality among the people, but not more than in other countries. One curious characteristic of the people is their neglect of the Lord's Day and of public worship." Dr. Williams says that the Professors of Theology attend church "with tolerable regularity!" We have heard a different account of the Herren

*Christian Life in Germany, as seen in the State and the Church. By E. F. Williams, D.D. Price, \$1.50. New York and Toronto: Revell Co., 1897.

Professoren—but "as much cannot be said of theological students." And to think of these young gentlemen, a few years later, scolding their people for not coming to church! "Everywhere," says the author, "there seems to be a tendency to identify morality with religion, and to make little of the forms of worship. Many do not come to church till the Liturgy is over. Sunday is a day of pleasure as well as of worship. It is held in no such reverence as in Great Britain and her colonies."

One matter of interest should be noted. "There is apparently more respect for law in Germany than in America. In Germany laws are made to be kept. The cities are so governed as to make it comfortable, convenient, and safe to live in them. They are governed for the benefit of their inhabitants, and not for the sake of office holders." Here are some points which we shall do well to give heed to. The passion for making laws has hardly taken possession of Canadians as yet, but there are signs of its approach. This whole book is of great interest as enabling us to understand Germany, and giving us lessons for our learning.

REVIEWS.

Prisoners of the Sea. A Romance of the Seventeenth Century. By Florence M. Kingsley. Price \$1.25. Toronto: Copp, Clark Co., 1897.

Those who have read Miss Kingsley's very interesting story of "Paul" will be prepared for a book that will be well worth reading; but they will hardly be prepared for a story so fascinating and exciting as the "Prisoners of the Sea." Let us allow at once that several of the situations are not only startling, but border on the improbable; but then life is full of improbabilities, and there is nothing here which is at all impossible. A small party of ship-wrecked men and women—two women and three men—are cast upon an island showing traces of having been recently inhabited, but now deserted. Then one of the party is carried off, and the rest are brought into great danger. The different incidents are related with much vigour, and the attention of the reader does not relax for a moment. Poetical justice is done all round, and we are able to lay down the volume with a sigh of relief, glad that the characters we were most deeply interested in came at last to the haven where they would be. We should add that the story of the man in the iron mask forms a considerable episode in the narrative, although we are not prepared to believe that Miss Kingsley has solved this mystery.

Readings and Prayers for a Communicants' Class. By Rev. C. E. Smith, D.D. Milwaukee: Young Churchman Co., 1897.

A very excellent and useful little volume. Dr. Smith undertakes to provide a book for American Christians, since most of those already existing are for English people; for, he says, "American Christianity is not like English." Well, we suppose that English Christianity is good enough (or bad enough) for us here in Canada; and we are afraid that our senses are not sufficiently exercised to discern the differences, except in phraseology. This may be because we are a mixture of the two. However this may be, we are sure that those clergymen who have communicants' classes will be greatly helped by the contents of this volume.

The Bread and the Breath of Life. By Very Rev. H. I. Bodley. Milwaukee: Young Churchman Co., 1897.

A very pretty little brochure in its outward appearance, and a very thoughtful, devout little treatise in its meaning and contents. Whether the whole truth of the matter is brought out or not, much is striking and instructive.

Jim and Mrs. Jim. Toronto: Toronto News Co., 1897.

Anything that can keep a man from neglecting his family and spending all his evenings at his club may safely be commended. Still more, a book which does this office for the club-woman as well. The "Society Man" and the "New Woman" are well taken off in the little book before us—which, however, is exceedingly well got up, well printed on good paper.

Your Little Brother James. By Caroline H. Pemberton. Price 75c. Philadelphia: G. W. Jacobs & Co.; Toronto: Copp, Clark Co., 1897.

A very pretty story, and a very edifying. The little brother was a mere waif, the son of a woman who was frequently in prison, and himself too much accustomed to such lodgings by the time he was nine years of age. The moral sense in him was virtually dead until he came under purer and happier influences; and the story of his transformation is full of interest and encouragement.

The Facts and the Faith, a study in the rationalism of the Apostles' Creed. By Beverley E. Warner, D.D., rector Trinity church, New Orleans, La., 12mo., pp. 243; St. 25. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

The connecting the Apostles' Creed with any idea of rationalism is at first somewhat startling, yet the Scriptures themselves must conform to reason, and the Church must be the teacher of a rational Christianity. Many of the difficulties that beset the path of searchers after truth proceed from theological theories and inferences, and not from the simple facts of the Gospel. The aim of Dr. Warner is a most laudable one, to demonstrate the real strength and reasonableness of the faith, when looked at in its own light and proportions. In writing he faces three classes—the professed Agnostic, the truth-seeking but puzzled man of the world, and the perplexed Christian disciple. Each of these has an element of reason in his slowness of belief, and it is important that he be led to see where the truth is, and where its failure. The central truths of the Creed are few, simple, and well balanced; these are the only things that the Church requires us to receive and hold for our soul's health. But around these there is a large mass of theological and speculative theories and inferences, and it is from these that the doubts and defections usually proceed. The Protestant cannot stand by the simple Scripture or Creed for his Protestantism, but must import his peculiar interpretation. The plain Churchman succumbs too often to the same temptation. We can now realize how many of the bitterest controversies have raved over non-essential, and how often enemies were requiring but a word of definition to bring them into accord. There is a needless prejudice against reason, as it co-ordinates with conscience and the word of God; we have to use it in the highest offices of faith. Dr. Warner's chapter upon the atonement is probably the best in the volume, and he traverses the traditional view that the Incarnation depended entirely upon the fall. Christ became man, according to the Divine counsels, from all eternity, and is the flower and perfection of the whole human race; that in Him every one may be perfected. The sacrifice upon the cross was not the aim of the Incarnation, but an incident in the carrying out of its purpose.

Our author gives a powerful presentation of forgotten truths in the chapters upon the Lord's Descent into hell, the Resurrection, Ascension, and return for Judgment, bringing out always the facts as the base. The least satisfactory is that upon the Communion of Saints, the latest and least useful of the articles in this creed, and really forming a part of the article preceding it. The article is unlike all the rest in its vagueness of definition, and hence its variety of interpretation, so that Dr. Warner has to select his own views as a working base; but we feel at once the doubtful ground, and the serious, telling argument runs aside into religious sentiment. As a whole, however, the volume forms a most valuable addition to our theological library, and some slight traces of haste will disappear in another edition.

Simple Counsels. By Rev. Arthur I. Gammack, M.A. (New York Publishing Co., Limited).

Is intended for those who in confirmation are entering upon the fuller privileges and responsibilities of the Christian life. Its suggestions are singularly clear, pure, and practical, laying hold at once of heart and mind, and laying the foundation of religious habit at the time when the conscience is tenderest. It is exactly what a rector wants for distribution among his young people, and the price, five cents (or less for a quantity), brings it easily within reach. It is a vade mecum for instruction and service.

THE MISSION FIELD.

The motto on the seal of the Moravian Brethren is *Vicit Agnus noster: eum sequamur*—"Our Lamb conquers: let us follow Him."

The town of Gigeni has long been known as one of the most bigoted and intolerant of Italy, yet from its Waldensian Church has gone the first missionary from Italy to China. From the Waldensian Theological School at Florence two missionaries have gone to the Zambesi country and one to Lessonto.

Rev. Wm. Hunter, missionary in Manchuria, writes: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

Whereas in China filial piety was the centre of the system, in Japan loyalty was made the basis. For in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the Emperor and his ancestors.

The first anniversary meeting of St. Luke's Hospital, Tokio, has been held. There was an attendance of about two hundred, who expressed great interest in the report of Dr. Osada, the physician in charge. Among other things he stated that the hospital had been self-supporting, with the exception of the small sum of seventeen yen monthly, received from the mission. There had been treated about five thousand patients, and forty-two had been cared for within the building in spite of unfinished wards.

At St. John's Chapel, Shanghai, there are at present 77 native communicants and 179 baptized Church members. During the year there have been 17 baptisms and 15 confirmations.

The Rev. George Heber Jones writes from Chemulpo, Korea: "In faith, hope, and charity, in sincerity, steadfastness, and patience, the Korean Christians are a constant source of joy and grati-

tude to God, to the missionaries. The Korean Christians are distinguished by simplicity of faith in God, and patience, endurance of aspersion, both by the heathen native and the unsympathetic foreigner.

In a Colorado mining camp a Sunday school missionary held a service. In the audience was a young girl who had never before heard a sermon. She listened intently, and seemed greatly thrilled and excited by it all. "Why," she said to the preacher, "I always thought there was never anything in the world so nice as a circus; but this preaching and singing is ever so much better! When are you coming again?"—Mrs. J. B. Gregg.

Rev. J. Lindsay Patton in Japan, writes: "Often what the Japanese thinks to be Christianity in a foreign dress is the pure teaching of Christ, which as yet is foreign to his soul and the life of Japan. What is wanted here is not a 'Japanese Christianity,' but a 'Christian Japan.'"

The work of Miss Fraser during recent months for the relief of the exiled Armenians at Varna, Bulgaria, made such an impression upon the committee of wealthy men in that city who aided in the work that, on Miss Fraser's departure, they presented her with a handsome silver tea service, with her monogram and "Varna, 1897," engraved on each piece, together with a quotation from Matthew xxv. 35, 36, in Armenian. The Armenian Patriarch at Constantinople also sent to Miss Fraser a letter of thanks, with his benediction, for the services which she had rendered his people in their time of need.

Bishop Williams has confirmed eighteen Japanese in Trinity cathedral, Tokio. This is the second class presented this year, Bishop McKim having confirmed fifteen at Easter. Evidently a good work is being done there.

Reports continue to be made of the wonderful work which is being wrought in the northern districts of China and in Manchuria. A missionary lately from the latter country stated, in a great missionary meeting in Edinburgh, that since his landing in England letters had come to him which announced that there had been hundreds of converts on his field who were claiming baptism. "Everywhere," said he, "people want Christianity."

A tract put in a missionary box for India was afterwards given to a Burman chief, and it led him to Christ. The chief told the story of his new God and great happiness to his friends. They also were led to believe and cast away their idols. A church was built in the neighbourhood, and a missionary was sent for. Fifteen hundred converted from heathenism was the result of the little seed.

The editor of the "Church Missionary Gleaner" says: "The deficit is paid off! Thank God, indeed! A few hours before our going to press a cheque for £3,000—exactly the sum needed, though it was impossible for the donor to know it—is received. The Lord has heard the prayers and honoured the faith of His children who have besought Him for this thing, and now, relieved from the burden of debt, let the whole society accept the sign to go forward joyfully and humbly and unflinchingly."

The Rev. J. H. De Forrest, of Sendai, Japan, writes: "Three sermons, with a communion service, at which fifty partake and two are baptized, end my public work at Wakamatsu. The many advertisements I see in the home papers of individual communion cups reminds me that where foreign customs have not influenced the churches here the most natural way to partake of the communion is by separate cups. The tiny teacups of Japan, or their little sake cups, costing not so much as a cent apiece, answer the purpose excellently. Fifty of these were passed on lacquer trays at our Wakamatsu communion."

A pathetic story attaches to a Gospel now published in Matabele by the British and Foreign Bible Society. Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed 500 copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at Shiloh, her husband's mission station. During the revolt the Matabele stole these copies and used them as headgear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the Gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable.

Concerning the late Miss Lily Funsten Ward, the Rev. Mr. Pott writes in the "Church in China": "Miss Ward had been in China not quite three years, but during that time she had endeared herself to the hearts of all who knew her, both Chinese and Westerners. Even in Shanghai the native Church members had heard of her as one whose character was wonderfully noble and unselfish. She was in charge of the Jane Bohlen School in Wuchang, and had done much to make that school a strong force in our mission work. Ever forgetful of self and full of enthusiasm for the work of missions, she has left us a priceless heritage in the Christ-like character she displayed. Hers was a life full of noble ideals, and full of an earnest attempt to realize those ideals. Having been found faithful in the few things, the Master has called her to a share in some larger work in some of the many mansions of our Father's house."

BISHOP CHINNERY-HALDANE'S CHARGE.

(Concluded from Last Issue.)

Our Dangers.—The Bishop, going on to speak of more general considerations, said that history, the history of the Church and of our fallen race, even within Christian lands and in Christian times, must teach the lesson that we must always rejoice with trembling. That there are dangers against which we must be on our guard, even within the Church, can hardly be denied. The battle as to sacraments and worship has been fought and practically won. For the full results of this victory we have only to wait with a little patience. That sacramental doctrine lies near the very foundations of Christianity, that the sacraments are, as they have been called, "the extensions of the Incarnation," through the working in them of the Holy Spirit, and that a reverent and dignified ritual is the natural outcome of sacramental belief and of a true faith in the Incarnation, are truths which have won their way in every direction. But, on the other hand, there is always the danger lest while developing this fair and true superstructure we should forget to look to the foundation—to those great principles, I mean, of faith and love towards our Lord Jesus Christ, without which sacraments become of no avail, and apart from which ritual is degraded into a mere self-pleasing aestheticism. Without a full belief in the true Godhead and perfect manhood of our Lord and Saviour, without an entire realization of the necessity of His atoning death as a sacrifice for our sins, without an absolute dependence upon the merits of that propitiation, and a loving, penitent trust in His redeeming grace, without a sincere conviction as to the truth and reality of His resurrection from the holy sepulchre, of His ascension from Olivet, and of His second coming in that human nature which He has for ever united to His Eternal Godhead—without this foundation all else is vain.

And they do not speak truly, my reverend brethren, who tell us that these doctrines, lying though they do at the very foundation of all true religion, are sufficiently realized by the generality of educated Christians. It is not so. And perhaps it is among those who belong to the educated classes that ignorance as to the vital truths of Christianity is most conspicuous. For as it has been often pointed out, children and others in the humbler ranks of society frequently have the benefit of the varied agencies by which the Church preaches the Gospel to the poor, such as Bible-classes and catechetical instructions, which do not as a rule come so much in the way of those who are socially their superiors.

Errors as to the Faith.—And then there is another danger. We have to be on our guard not merely against ignorance, but against positive error even among those who do not intentionally separate themselves, either from the communion or from the doctrine of the Church. Unitarianism as an organized sect is apparently declining. Yet it has been pointed out, I think both by Unitarians themselves as well as by others, that Unitarian principles have gained ground, even among persons who have not consciously given up their assent to the doctrines of Christianity. This may be so; and it must always be our duty to watch against such a danger, lest, through an imperfect grasp of the truth, any of our people should imbibe or assimilate errors which of necessity must overthrow their faith in Jesus as the Lord, and thus in the end rob them of that peace and joy which are the blessed possession of those who believe in Him.

But as I can assure you, my reverend brethren, from experience, we have not only to be on our guard against a want of faith in our Lord's Divinity. For there are, I fear, still many ill-instructed Christians who do not fully grasp the reality and the permanence of His human nature. Such are they who do not realize that He not only was, but is true man, and that His human nature is an eternal reality, or in other words that His two whole and perfect natures, having been joined together in His one Divine Person, can never be divided.

Such dangers are very real ones. And the great remedy against them, on our part, is diligence in teaching and preaching repeatedly the faith that was once delivered to the saints. For preaching is not only for the enlightenment and conversion of unbelievers—it is also for the edification of the faithful. It is our office not merely to impart the truth to those who are without. We have also to confirm the belief of those who are within, so that, being more and more established and strengthened in their most holy faith, they may be less easily tossed to and fro, and carried about with every wind of false doctrine.

I know, my reverend brethren, from my own case, as perhaps some of you have known from yours, that eloquence is not a common gift. But without being eloquent we can all deliver our great message in the words of Holy Scripture and in the words of the Catholic Creeds. And to my mind it is difficult to understand the position of those who believe that Jesus our Lord and our God has become man, that He has suffered for our sins, that He has risen from the dead, and that in Him alone there is salvation, and who nevertheless do not make this Gospel the main topic of all their teaching.

False Charity.—But I would now turn to another danger, that of false charity, a charity often arising from secret unbelief or indifference as to the faith. True love, true charity is the greatest of all virtues. It makes men like God—for God is love. God is love, and therefore God is always manifesting His love in innumerable ways, temporal and spiritual—though, through some mysterious cause, another power seems for the present always to be working against the power and against the love of the Almighty, both in the spiritual and very evidently also in the physical world. Yet God is love, and therefore when we show lovingkindness, and do acts even of temporal mercy, we are, as it were, putting ourselves on His side in the great battle with the devil and with those mysterious powers of evil in which sorrow, pain, and death have their origin. Love, therefore, is the chiefest of all vir-

tues. And yet so long as evil of any kind exists, true love must involve hatred. To love God involves the hatred of all that is opposed to God—of all that detracts from the honour and glory of God. The merciful man hates cruelty—the truthful man hates deceit—the loyal disciple of the Lord Jesus Christ hates anything that involves a denial of his Saviour. To such a one a teacher of error, say, for example, a teacher of Socinianism, is not merely a man who has arrived at a wrong conclusion as to an abstract question of theology, but rather he is one who, consciously or unconsciously, is robbing the Lord Jesus of His glory, and who is doing dishonour to His Holy Name.

There is also that false toleration which some mistake for Christian charity, and against this also we must be on our guard. For there is a true sense in which the Church of Christ, in proportion to her faithfulness, always has been, and always must be, exclusive. The word "Catholic" must not be so interpreted as to imply that there is room within the Church for all the various forms of belief or of unbelief that exist in the world, or even among those who profess to be Christians. The Church has ever opened her arms to receive the ignorant, who desire to learn the one faith, and above all, in Christ's Name, to welcome all penitent sinners who come seeking pardon through the merits of His Passion. But she never can, without unfaithfulness to her Lord, find room for those who will not adore Him as God, or who will not accept those other truths which, under the guidance of the Holy Spirit, have been embodied in her creeds. We must, therefore, not be ashamed (if it be for Christ's sake) to be called exclusive or even intolerant.

Inexact Statements of Sacramental Truths.—But there are other special dangers to which we are exposed in an altogether opposite direction. The Anglican revival, at least in its developments during the last sixty years, has led us to a fuller realization of what the Church has always taught as to the Holy Sacraments. We have also been brought to a more frequent and reverent use of those means of grace, through which the Holy Spirit imparts to us the benefits of the Incarnation and of the redeeming work of our Lord Jesus, in the way of life, of strength, of refreshment, and of purification. Such inestimable benefits we cannot have too constantly before us. And yet there is the possible danger of dwelling upon the sacraments in our own minds, and of preaching about them to others in such a way as to convey the impression that we regard them as being in themselves ends; and without sufficiently guarding against the idea that the mere reception of a sacrament can in itself be profitable to the soul without correspondence on man's part, according to his ability, with the grace of God; without, in other words, those right dispositions, failing in which that grace must be received in vain.

In Holy Baptism we are, through the operation of the Holy Spirit, incorporated into the Mystical Body of Christ, which is His Church, and begotten again to a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible and undefiled, and that fadeth not away; we are, in act, made by the Sacrament of Regeneration, members of Christ, children of God, and inheritors of the Kingdom of Heaven. But it is of vital importance that we should never teach this great truth in such a way as to obscure what is also most clearly revealed—that we must be children of God not only by regeneration in Holy Baptism, but also in that way which the blessed Apostle St. Paul sets before us when he writes, "As many as are led by the Spirit of God, they are the sons of God." The grace of Baptism can never obviate the necessity for that change of heart, for that newness of life, for that conversion from sin to God, which all must actually experience who become His true children, and are made meet for the inheritance of the saints in light. Just as there has been amongst us, in past times, a certain want of clearness in our witness to Catholic truth both with regard to the doctrine of the Real Presence and as to the sacrificial nature of the Eucharist, so, perhaps, not altogether without reason, we have been accused of undervaluing in our teaching, the necessity of conversion, and of that real change

of heart which is essential before any member of our fallen race can become that which God wills him to be.

The preparation of candidates for Confirmation should give us all a great opportunity of insisting upon this truth. For we must teach that in that Sacrament there is not only the outward and visible sign, but also the inward and spiritual grace—which is nothing less than the anointing of the Holy Spirit whereby the worthy receiver is strengthened and confirmed and enabled to go from grace to grace, from deeper penitence to truer faith, then onward to an ever-increasing love, towards our Lord Jesus Christ. Thus the Christian having perhaps been awakened (sometimes, it may be, suddenly) from a spiritual sleep hardly to be distinguished from spiritual death, is enabled to run with patience the race set before him, looking unto Jesus, and guided and protected all along by the Holy Spirit, has grace given him to show by a godly life that the path of the just is as the shining light, which shineth more and more unto the perfect day.

Then again, there is the ministry of reconciliation, the benefits of which to ourselves are, I hope, becoming more and more a matter of personal experience. In the discharge of this duty as regards others, we should use all our endeavours to make our penitents realize a definite approach to Jesus Christ. We must teach them that if they are to come aright it must be, not for the sake of our poor fallible advice, which may or may not be helpful, but for that pardon which, though He may condescend to bestow it through our ministry, is Christ's own gracious gift, purchased for His people at a great price, even at the price of His own most precious blood.

So also with regard to the Blessed Sacrament of the altar. We believe that the Holy Eucharist is not only a sacrifice which we offer up to the Eternal Father in memory of the death of His dear Son, but that in it we have, moreover, the mysterious though real and adorable Presence of the Body and Blood of the same, our Blessed Saviour, under the forms of bread and wine. Yet we must not allow our people to rest in this blessed truth in such a way as ever to forget the unveiled glory of our Lord in heaven, or so as in any way to lose the habit of often, in heart and mind, ascending to that place whither He has gone before, and in which we hope hereafter, through His merits, to behold, in the fullness of its glory, that Body which was nailed to the cross, which was laid in the holy sepulchre, and in which He manifested Himself to His apostles and disciples before He was taken up, and the cloud received Him out of their sight. Nor in our approaches to Jesus in the Blessed Sacrament must we ever forget that as there once was a time when weak and sinful mortals were permitted to see Him face to face, to hear His voice, and to receive comfort and guidance from His lips, so there shall be a day when His people shall see Him again, no longer veiled beneath the outward signs of His Presence, but manifested to sight as well as to faith in the restful glories of His everlasting kingdom, as the King in His beauty, and yet always the Man Christ Jesus, the same yesterday, and to-day, and forever. It is a blessed thing to worship Jesus, and to receive Him in His Holy Sacrament. But it will be more blessed to see Him and to worship Him in heaven. In the lesser blessedness we must not forget the greater.

I would now, in connection with what I have desired to say as to our sacramental teaching, beg to suggest one last thought. We have been taught and we teach that the sacraments are to be regarded as the extension of the Incarnation, or, in other words, that by means of the sacraments we are united with Christ, in Whom we have the forgiveness of our sins through the merits of His Passion—in Whom we have eternal life through the power of His Resurrection, and in Whom we have sanctification, because He is the Lord our Righteousness. But in stating this great truth we must beware lest any of our people should unconsciously substitute in their thoughts the sacraments by means of which the Holy Spirit works, for the Holy Spirit Himself. It is the Holy Spirit Who unites us to Christ. The sacraments, though wondrously

blessed in their operation, are only what they are to us because that through them, under ordinary circumstances, the Holy Ghost makes us partakers of Christ and of His Salvation. Therefore, when we think and speak of the extension to our souls of the benefits of the Incarnation, our first thoughts and our first words should be rather of the Holy Ghost Himself. Whatever life-giving, strengthening, cleansing, saving grace there is in any sacrament is not only from Christ, but it is also in every case through the operation of that Blessed Spirit Whose it is to unite us to our Lord and to make us partakers of the unsearchable riches of His goodness.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—Thanksgiving Day.—Special services were held in most of the Anglican churches on Thursday (25th November), and although the attendance was above the average for a week-day service,—the dual character of our Thanksgiving services (i.e., Parochial and National) is rather unfavourable to the due observance of the latter.

Personal.—The Rev. C. G. Rollit has been appointed assistant minister of St. James the Apostle church. Mr. Rollit will not begin his duties before January.

St. Jude's.—Miss Elliott recently received a handsome testimonial in the shape of a silver teaset (4 pieces) from the rector, wardens, and friends of St. Jude's church and Sunday school, in acknowledgment of the painstaking, faithful, and pleasing manner in which for the past four years she has filled the position of voluntary organist at the Wednesday evening services and lectures. Canon Dixon concludes his written address accompanying the beautiful gift, as follows: "That God may reward you richly with all spiritual and temporal blessings is our earnest prayer." Signed on behalf of the subscribers by yours very sincerely, Jas. H. Dixon, rector, etc.

Funeral of Mrs. Drake.—Nov. 29.—The funeral of the late Mrs. Walter Drake, who died last Friday evening at Saratoga, took place on Monday morning at eight o'clock, from the late residence of the deceased, 752 Sherbrooke street, to the Windsor street station, where the remains were placed on board a special car on the train leaving at nine a.m., and taken to Abbotsford, Que., for interment. A short service was held at the house by his Lordship Bishop Bond, at the conclusion of which the funeral procession was formed and proceeded to the railway station. The chief mourners consisted of Mr. W. Drake, husband of the deceased; Mr. T. R. Wood, brother; Mr. R. Wood, nephew; and Mr. F. W. Evans, of Westmount. St. Thomas' church was draped in mourning on Sunday in memory of Mrs. Drake, who, with Mr. Drake, were regular attendants at the church before they moved to Sherbrooke street. Reference to the deceased was made at each service by the Rev. J. F. Renaud, who spoke briefly of the loss the church had sustained by Mrs. Drake's death. By her kind ways and the interest she took in parochial and charitable work, Mrs. Drake had endeared herself to all. The prayers of the congregation were requested for the bereaved husband.

Brotherhood of St. Andrew.—The annual business meeting held in St. George's school-room, was well attended. Among the clergy present were the Revs. C. J. James, H. Jekill, Graham. Charters, H. Kittson, G. Abbott-Smith and Dr. Ker. After devotional exercises the president, Mr. A. P. Tippet, called on Mr. D. M. Stewart to read the secretary's report. This showed the existence to-day of ten local chapters, with 79 regular members and ten probationers, making a total of 89, being an increase over last year of five regular and five probationary members, or a total increase of ten. The

chapter added during the year is St. Luke's, which brought with it a total membership of eighteen—fifteen regular and three probationary members. The council has met eight times during the year, in the rooms of the Y.M.C.A., kindly placed at their disposal. The local assembly has held in the various churches where chapters are in existence eleven meetings, the average attendance was 61 (41 members and 20 visitors), and the smallest 17. Two impromptu meetings were held during the year. New chapters are expected shortly to be opened in Trinity and St. Simon's churches. A chapter was organized in St. Mary's church a few weeks ago. There are now three boys' chapters, with a total membership of 20, as compared with two chapters last year, with a membership of seven. The Brotherhood year just ended opened auspiciously for the order in Montreal, as it was immediately preceded by the annual convention of the Canadian Brotherhood, which did much to encourage and strengthen. A feature of the past year worthy of special mention was the Lenten meetings, which were held in the Mechanics' Institute. The meetings were held every weekday except Saturday, from 12.30 to 12.55, and were attended by an average of 37 men. The services and addresses were a combination of brevity, earnestness and instruction, and inexpressibly helpful to the Christian business men who availed themselves of these refreshing bits of sunshine which daily rent the clouds of commercial skies. Mr. Stewart also reported funds on hand amounting to over nine dollars, with no indebtedness. The following were elected by the various chapters as delegates to the council: All Saints', Mr. M. S. Berry; Advent, Mr. R. A. Dickson; Grace, Mr. William Bishop; St. George's Mr. G. A. Atwood; St. James the Apostle, Mr. S. M. Lovelace; St. Luke's, Mr. Thos. W. Hayes, jr.; St. Martin's, Mr. A. J. Vibert; St. Stephen's, Mr. Heary Evans; St. Thomas', Mr. P. S. Hardiman. Business being thus dispatched, the Very Rev. Dean Carmichael was called on for an address. His subject was "The Religious Character of the Members of the Society," with which he connected the topic of "The priesthood of the laity," for the society, the Dean said, was simply giving expression to the thought contained in the idea of that priesthood. He spoke among other things, of the responsibility resting on the members to be regular attendants of the services of the Church, not only to offer to God the service of prayer, but to offer to Him the service of praise. "The Church seems to be going mad on the subject of praise, to the detriment of prayer," a gentleman had observed to the speaker a few days since. But if men were always asking and never thanking; if always on their knees, and never rising from them to express the gratitude of their hearts, surely they were losing one-half the joys of religious life. The Church not only placed on the lips of her people a magnificent confession to be made to God, but also a magnificent thanksgiving; prayer melting into praise, praise now melting into prayer—that was true worship.

Cordial votes of thanks were extended to the Dean and Professor Steen for their kindness in consenting to be present, and for their encouraging words.

TORONTO.

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

St. Phillip's.—The Rev. Canon Sweeny presided at a lecture given last week in the Sunday school, by the Rev. H. C. Dixon, the subject being "The Life and Times of St. Paul." Each part was illustrated by excellent slides.

St. Mary's.—An entertaining programme was provided last week by the Young People's Society of this parish.

Collections for the Widows' and Orphans' Mission Fund of the Diocese of Toronto are progressing satisfactorily. At meetings held in Trinity East, St. Cyprian's, and St. Luke's churches, large contributions were received. The deputation has visited every church in the city but four, and the

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claims of the fund will be laid before these congregations within ten days.

St. Luke's.—St. Luke's church was asked by the Apportioning Committee to contribute \$420 towards making up the deficiency of \$15,500 in the mission and Widows' and Orphans' funds of the Anglican Church. The response given by the congregation to that appeal, which was made last Sunday, was \$741. Additional amounts are expected. The offertory for the day was close upon \$900.

The Old Boys' Association of Trinity College School, Port Hope, have decided to revive the annual dinner that was started some years ago, but which has not come off for the last couple of years. At the annual meeting at Port Hope, on the day before Speech day, a resolution was passed calling on the new Executive to have a dinner in the Christmas holidays, if possible. The Executive have accordingly appointed Messrs. Frank Darling, H. C. Osborne, L. M. Lyon, and Alexis Martin (hon. secretary, 80 Church street, Toronto), as a Dinner Committee, and arrangements have been made with Webb to have the dinner on January 4th, at his place on Yonge street. The tickets will be \$2 (including wine), and may be obtained from the above committee, or from Messrs. E. L. Curry, 77 Mackay street, Montreal; Rev. Prof. Worrell, Royal Military College, Kingston; T. H. Ince, care Messrs. W. H. Glenn, Sons & Co., Main street, Buffalo; D'Arcy Martin, Hamilton; H. Campbell Becher, London; J. Travers Lewis, Ottawa; Rev. G. H. Broughall and E. M. Watson, T. C. S., Port Hope; E. M. Counsell, Merchants Bank, Winnipeg; and G. H. Barnard, Victoria, B.C.

The celebration of St. Andrew's Day by the local assembly of the Brotherhood of St. Andrew was fittingly concluded by the preaching of the annual sermon by Rev. Provost Welch, of Trinity College. The service was held in the Church of the Redeemer, corner Bloor street and Avenue road, and the sacred edifice was crowded to the doors by the members of the Brotherhood and their friends. The Rev. Provost chose for the subject of his sermon the life and work of St. Andrew. The great watchword of the patron saint of the Brotherhood was grace for grace, and the reverend speaker exhorted his hearers to follow the good example set by this holy man. At some length the speaker further dwelt upon the great aim and importance of the Brotherhood of St. Andrew, which he characterized as the greatest men's religious society in the world. The annual meeting of the local assembly was held on Saturday evening at 8 p.m. in the school-room of St. Thomas' church.

Eglinton.—A special service was held in St. Clement's church, a large congregation being in attendance. The service was fully choral, and was effectively rendered under the leadership of Mr. H. Waddington. The sermon was preached by the Rev. Canon Sweeny, Rural Dean of York, who took as his text John i., 40-41. The Canon spoke of the various organizations of the parish, especially of the Brotherhood of St. Andrew, giving the reasons of its existence and the eminent work it was doing. A reception was held after the service in the Y.M.C.A. hall.

Toronto Church of England Sunday School Association.—The first regular monthly meeting of this association was held in the school-house of St. Stephen's church on Thursday evening, November 18th, and was very largely attended by Sunday school teachers and others. In the absence of the rector, Rev. A. J. Broughall, M.A., the chair was filled by Rev. C. L. Ingles, M.A., one of the vice-presidents. The meeting was opened as usual with hymns and prayers. The first speaker was Rev. H. P. Lowe, M.A., his subject being "A Model Lesson on the Institute Leaflet, and How to Prepare it." His address was listened to most attentively. He urged the teachers to make themselves familiar with Scripture texts, and to be ever ready with everyday illustrations. He besought the teachers to show their classes the glorious result of faith in good works. "Necessity of Sys-

tematic Teaching of the Church Catechism" was most earnestly set forth by Rev. Provost Welch, D.C.L., who showed clearly the need of dogmatic teaching for children. He strongly advised teachers to use the "Church Catechism Explained," by Rev. A. W. Robinson, M.A. There were representatives from twenty-one Sunday schools present, as well as many clergy of the deanery. The chairman urged all teachers to make use of the New Reference Library as well as the Museum of Scripture Models and maps, all of which is to be found at No. 17 Richmond street west. The regular Saturday afternoon meetings for the study of the institute Bible lesson are being conducted by Rev. Canon Sweeny, D.D., in Holy Trinity school-house, at three o'clock, and are being fairly well attended. The next meeting of the association will (D.V.) be held on Thursday, 10th December, at 8 p.m., in the school-house of the Church of the Messiah, Avenue road, when the Rev. A. U. De Pencier, M.A., will speak on "Boys' Classes, and How to Manage Them," and the Rev. Prof. Clark, D.C.L., will lecture on "Some Features of the Anglican Reformation."

Shanty Bay.—St. Thomas'.—We regret to say that owing to failing health, the Rev. J. E. Cooper, incumbent of this parish, finds it necessary to give up clerical work for a time, and has sent in his resignation to the Lord Bishop. He hopes to continue his work here until the end of the current year.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP OF LONDON.

Delhi.—The Rev. Geo. McQuillin, having resigned Kirkton and accepted this parish, has been in charge here nearly two months.

Woodstock.—New St. Paul's.—Sunday, Nov. 28th, was a day of special services in this congregation. Rev. J. C. Farthing, the rector, had arranged for a series of practical talks in connection with the various organizations of the parish and their various duties. At 8 a.m. there was a celebration of the Lord's Supper. Rev. Rural Dean Hodgins, of Seaford, was celebrant, and gave an address to the Brotherhood of St. Andrew on "Consecration." Rev. S. J. Woodroffe, of Homer, assisted in the service. At 11 a.m. morning prayer was said, Mr. Hodgins being the preacher, and taking for his subject "Selfishness," and Mr. Woodroffe assisting in the service. At 3 p.m. there were two children's services, one in St. Paul's, where Mr. Hodgins addressed the children, and one in the chapel, where Mr. Woodroffe addressed the children. At 4 p.m. there was a short service for men; about 200 were present, and Mr. Hodgins spoke on "Idleness," and Mr. Woodroffe on "Two Ways of Life." At 7 p.m. evening prayer was said, Mr. Woodroffe being preacher, and taking for his subject "The Rich Young Ruler" (Luke xviii. 22), and Mr. Hodgins assisting in the service.

The remains of the late Mrs. Shaw-Wood were laid away at Woodland cemetery, Saturday, Nov. 20th. The funeral was very largely attended, and took place from the late residence, Woodholme, London township, at 11 o'clock, to Hyde Park, where a full choral service was held in the Church of the Hosanna, where deceased had attended service during her life, and in which she had taken the greatest interest. The service was very beautiful. Ven. Dean Innes, rector of St. Paul's cathedral, conducted the service, assisted by Rev. Mr. Rhodes, rector at Hyde Park. The floral tokens were very numerous and beautiful. A single cab was insufficient for their conveyance to the cemetery. As the funeral cortege passed through the city en route to Woodland, the bells of St. Paul's were tolled in memory of the dead. The pallbearers were Major A. M. Smith, Mr. E. B. Smith, Mr. Harry Carling, Dr. Lough, Mr. T. F. Lightbourne, and Mr. M. Lightbourne. The deceased, Sarah Isabella Shaw, was the daughter of Rev. Robert Shaw, of Barnet, Vermont, U.S.A., and some time rector of St. Mary's, Coldspring, in the Highlands of the Hudson. He was a direct de-

scendant of Sir John Shaw, of Scotland, and married Sarah Jane Hooker, the descendant of the well-known "Judicious" Hooker. Deceased was born in 1834, and was married to Mr. Richard Shaw-Wood, of "Bosco Manor," in the Islands of Bermuda, from whence the family removed to Canada, and settled at Woodholme, near Hyde Park. In her lifetime here Mrs. Shaw-Wood was an earnest member of the Anglican Church, and took an active part in all worthy benevolences. On the Board of the Protestant Orphans' Home, she was most active and zealous. She was held in universal respect by every one in this community, and in the highest degree by those best acquainted with her devotion as wife and mother and her unblazoned deeds of kindness and charity. The bereaved family have the heartfelt sympathy of all who know them, in their irreparable loss.

Clinton.—The collection taken up in St. Paul's church on Thanksgiving Day amounted to \$200, the largest ever taken up on any one occasion in the history of this church. On Monday evening of last week the Rev. Mr. Newton delivered a lecture in the schoolhouse, on "How to Pull Down a Church, and How to Build it up," which was much appreciated by the audience.

The Bishop of Huron purposes holding a "quiet day" in each deanery of the Huron Diocese. The meeting will be for the clergymen only.

Ingersoll.—On Monday evening, Nov. 29th, the congregation of St. James' met in the school-room to receive the new rector, Rev. James Thompson, and to bid good-bye to the retiring rector, Rev. A. Murphy, and his wife. Rev. Mr. Murphy was presented with a purse containing \$130 in gold coin, accompanied by the following address, read by Mr. C. C. L. Wilson, and the purse was handed over by Mr. S. King:

"Reverend and Dear Sir,—We, your late parishioners, and members of St. James' church, Ingersoll, desire to express to you ere you leave us, in some manner how deep has been and still is our sincere appreciation of your work and labour of love for us in the all too short space of time that has elapsed since you first took charge of the parish. Although well aware of the views that you entertain that the time should not be too extended for a clergyman to remain in one place, we hoped that an exception to your rule would be made, so far as Ingersoll is concerned, until we were suddenly undeceived by the announcement you made of the proposed resignation by you of your charge, and that the good work you engaged in here must come to an end. While regretting as we sincerely do, this, your determination, we congratulate ourselves with the comforting reflection that the termination of the relationship of pastor and people has not been caused by any feeling of dissatisfaction on either side, and that we are enabled therein to recognize the hand of Him who "doeth all things well," and that His call, and His only, is the reason of your decision in this matter. The remembrance of your ministrations among us will go forth from many a loving heart that you leave behind you. We ask your acceptance of the accompanying purse as a slight evidence of our appreciation of your worth and work. We wish at the same time to convey to Mrs. Murphy our heartfelt regrets at the separation about to ensue, as we can bear true testimony to the valuable assistance she has been to yourself and ourselves in furthering the interests of the parish during your sojourn here. Believe us, dear Sir, to remain, on behalf of the congregation. Yours faithfully, C. C. L. Wilson, Stephen King, Churchwardens."

The new rector was present and had the pleasure of being introduced to a large number of his parishioners.

Sarnia.—The rector and congregation of St. George's on Sunday, Nov. 28th, attained the fitting and satisfactory result of many years of energetic and liberal effort, when their beautiful church, having been freed from everything in the shape of legal incumbrance, was consecrated to the uses of

public worship by his Lordship the Bishop of Huron. The consecration was announced to take place during morning service, and long before the time for commencement, the church was crowded to the doors, and seats had to be placed in the aisles. At the hour for the opening of the service, the Bishop, accompanied by his assistant, Rev. Mr. Durnford, of Point Edward, entered by the main door, and were received by the rector, churchwardens, and other officers of the church. Mr. John Fowler, people's churchwarden, on behalf of the incumbent, churchwardens, and congregation, read the petition to the Bishop to consecrate the church. The remainder of the impressive ceremony of consecration was then proceeded with, after which the regular service was taken up, the psalms and lessons appointed for consecration ceremonies being substituted for the regular order of the day. The Bishop took his text from Psalm 34, part of first verse: "His praise shall continually be in my mouth." The argument of the sermon was to show how vast had been the improvement which the spread of the Christian religion had wrought in the condition of the human race. The evening service attracted the largest congregation which St. George's has held since the day of its opening. Long before the time for service to commence, every seat was filled, the aisles had to be filled with chairs to accommodate the later comers, and many turned away in doubt of being able to gain admission. At the close of the service, the rector, Rev. Mr. Davis, took a few moments to express his deep gratification and thankfulness at the event of the day, which had so happily crowned the work of the past fifteen years. When he took charge of the parish fifteen years ago, the proposal to provide increased church accommodation was under consideration, but nothing definite had been done. Since that time the property had been bought and the church had been built and furnished, at a cost of over twenty-five thousand dollars. By the energy, the labour, and the liberality of the congregation, every dollar of that large sum had been paid, and to-day, the congregation had been able to hand over the church free of debt, lien or charge of any kind whatsoever, to be consecrated for all time to the uses of public worship and that alone. So long as he was rector, and he hoped for ever after, that worship would be carried on as it had been, in purity and simplicity, according to the practice of the Church of England in Canada. He most heartily thanked the members of the congregation for their earnestness and liberality in good work, and he thanked the members of other denominations for the courtesy and kindness which had always been extended to him during his residence here. The Bishop's evening discourse was from Rev. xxii. 20: "Even so, come Lord Jesus," and was a most eloquent presentment of the hopes which all Christian people felt for the early coming of Christ's kingdom on earth. The choir, under the leadership of Dr. Clement, had prepared a very fine programme of music for the several services. The year which witnesses the consecration of St. George's church marks also the semi-centennial of the establishment of the parish. In 1847 Rev. G. J. R. Salter, M.A., of Christ's College, Oxford, was appointed missionary to "Moore and parts adjacent," which included the present town of Sarnia, then a hamlet of three hundred inhabitants, among whom were sixteen members of the Church of England. Service was at first held by Mr. Salter once every six weeks. In 1848 the late Commander Vidal, R.N., built upon a property purchased by him on the London road, now occupied by the residence of Mr. Fred. W. Kittermaster, a little brick church with capacity to seat one hundred people, and presented the land and building to the parish. In 1855 Mr. Salter, who up to that time had lived on his farm, on the river front in Moore, a mile below Corunna, removed to Sarnia, and service was thereafter held in Sarnia every Sunday. In 1858, a frame transept was added to the church, which increased the seating capacity to two hundred and sixty; and the church was reopened and consecrated by Bishop Cronyn the same year. In 1869, Rev. Mr. Salter resigned his charge of the parish, on account of failing health, and was succeeded by Rev. Dr. Wilson, who died

within a year. In 1870 Rev. T. S. Ellerby was appointed rector, and he continued to minister in the parish till he was superannuated in 1881. After an interregnum of six months, Rev. T. R. Davis, M.A., the present rector, was appointed in May, 1882. During the closing year of Mr. Ellerby's charge, the subject of increased church accommodation had been considered, a subscription list had been drawn up, and a considerable sum had been subscribed for the erection of a new church on the old site. After Mr. Davis' appointment, the matter was again taken up, and a decision was come to by the congregation to choose a new site nearer the centre of the town. The property now occupied by St. George's was purchased from Mr. Wm. Farr, and the construction of a new church, according to plans prepared by the late Mr. Henry Blacker, was undertaken. On June 11th, 1883, the corner-stone of the new church was laid by Bishop Hellmuth, and the church was completed and opened for public worship by Bishop Baldwin on June 22nd, 1884. The church is situated on the corner of Charlotte and Vidal streets, fronting on the latter street 58 feet by 114 feet in depth, with transept 66x27 feet, the main body of the church being 46x42 feet, and the chancel 35x25 feet, with organ chamber and vestry attached. The building is of white brick on a foundation of dressed limestone, with trimmings of Ohio sandstone and red brick, with slated roof and spire. The height from grade line to top of side wall is 25 feet, to the peak of the roof 55 feet, the tower is 75 feet high, surmounted by a 75-foot spire, cap 5 feet 6 inches and finial 2 feet, making a total height of 167½ feet. The building is of Gothic design, open truss roof, with groins in transept and chancel, and is lighted by stained glass, the transept windows being 22 feet by 11 feet 6 in. The walls are frescoed throughout, the ceiling of pine oiled and varnished, the seats and other woodwork of pine, ash, and walnut, finished in oil and varnish. It is lighted with gas and heated with hot air. The main building will seat considerably over six hundred, with choir seats in the chancel for thirty. The church and site as completed cost \$22,000. The Sunday school was conducted in the old church for a time, but a few years afterwards it was decided to dispose of the old church property, and in the year 1888 ground was broken north of the church, and a new school building of white brick on stone foundation, a model of the church on a reduced scale, was erected at a cost of about \$5,000. In July, 1893, the late Mrs. Paul Salter presented the church with a set of Harrington's tubular bells, which cost \$1,000. This season a new organ was put in, which, with motor and water connection cost over \$2,200. The church has recently also been renovated, three memorial tablets have been put up to the memory of deceased members, a beautiful communion table has been presented by Mrs. Gurd in memory of the late R. S. Gurd; and there have also been presented a hymn board by Misses Stella and Maud Johnston, a gas radiator for the vestry, by Mrs. E. R. Jones; pulpit, lectern and desk drapes, by the Sunshine Circle of the King's Daughters; besides many other articles of beauty and utility, contributed by generous donors from time to time. The church is one of the handsomest and best appointed in the diocese, and with the school-house and parsonage property represents a total value of nearly \$35,000, on which the only incumbrance is a balance of a little over \$3,000, resting as a lien upon the parsonage and school. The record is one which has not been equalled by any congregation of similar strength in the diocese; and is a showing of which the rector and congregation have good reason to feel proud.

Ingersoll.—The Woman's Auxiliary Missionary Association of St. James' church presented Mrs. Arthur Murphy, their retiring president, with an appreciative address and a lady's handsome travelling bag, as a slight token of gratitude for the active interest which she has taken in the work of that society.

Mitchell.—Union Thanksgiving services were held here on Thanksgiving Day in the Presbyterian church, Rev. W. A. Bradley (Presbyterian) conducting the service, and Rev. J. T. Kerrin, rector

of Trinity church, giving the address. The offertory was as usual, given to the poor of the town. Rural Dean Ridley, of Galt, and Mr. Kerrin exchanged on Sunday, Nov. 28th. The new church will be opened on Sunday, Dec. 12th, by Bishop Baldwin and visiting clergy, and on Monday there will be a reception for the Bishop and an organ recital.

Millbank.—On Tuesday, Nov. 30th, the W.A. held its annual meeting. There was a short service in Grace church at 2.30 p.m., with an address by Rev. Rural Dean Hodgins, of Seaforth, on "Woman's Work and Influence," founded on Acts xvi., the Story of Lydia. After the service, the women met in the parsonage for their business meeting, and election of officers, after which supper was served in the guild-room for all present. After supper, at 6.30, Mr. Hodgins had an informal talk with Brotherhood men, and later in the Village Hall, delivered an amusing lecture on "Ireland and the Irish." Rev. E. A. Fear (Methodist) was chairman at the lecture, and a very hearty vote of thanks to Mr. Hodgins was passed by the whole audience standing up to vote thereon, all being of opinion that the lecture was a most enjoyable treat. Proceeds of lecture were given to Crosshill church.

Brantford.—Grace Church.—The Brotherhood of St. Andrew held its annual meeting on Monday evening, Nov. 29th, when reports were received from the several officers, and plans for the coming year discussed. J. F. Mellor was re-elected director, James Lasbury, vice-director, and E. Bull, secretary-treasurer. A men's Bible class has lately been inaugurated, under the direction of Mr. H. H. Genet. Two of the missions of Grace church, St. James' and St. Paul's, united in a social held with great success in the parish school-house on Tuesday evening, St. Andrew's Day. Tea was served in the school-room, followed by a most enjoyable entertainment, the interval between them being most profitably occupied with an organ recital in the church by Mr. W. N. Andrews, the organist of the church, and others. The whole affair was a thorough and enjoyable success.

St. John's mission celebrated its dedication festival as usual on the last Sunday in the Church year. The church was well filled both afternoon and evening, and the large vested choir of men and boys, aided by a dozen girls, made the service as usual a most hearty one. The offertories on behalf of the building fund amounted to some \$50. The Sunday school of St. Paul's mission in Holmedale, has been undergoing some radical changes. Mr. Frank Bishop as superintendent succeeds Mr. Genet, who has gone to Grace church to direct a men's Bible class. Some additions have lately been made to the number of teachers and pupils, and a long-needed library is growing to considerable proportions through several gifts.

British and Foreign.

It is proposed that the Harrow School Memorial to Dean Vaughan shall take the shape of some suitable monument to his memory in the school chapel.

A memorial brass tablet was recently unveiled in Exeter cathedral by the Dean, to the memory of the late Bishop of South Tokyo, Japan, a son of the Bishop of Exeter.

According to recent statistics dealing with the population of New South Wales, it is shown that out of 1,132,234 (including aborigines) nearly 503,000 persons belong to the Church of England.

It is proposed to erect a memorial to the late Dean Vaughan in Llandaff cathedral, by filling in the great west window and the light above with stained glass, and substituting a stone balustrade for the wooden rails below the window. Under the window will be placed a brass plate bearing a suitable inscription.

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A generous donor has given £15,000 to the funds of King's College, London.

The Bishop of Durham has entirely recovered his health, and has returned again to his diocese.

The Rev. J. E. Griffen, missionary at Mbweini, East Africa, has been appointed Archdeacon of Zanzibar.

The Bishop of Liverpool's health is in a precarious condition, and he has been ordered to take complete rest for some time.

The Rev. Canons Winnington-Ingram and Crozier were respectively consecrated Bishops on St. Andrew's Day, the former in London, and the latter in Dublin.

The elections for the London School Board, which are held every three years, took place a few days ago. They resulted in a victory for the Progressive party.

It is proposed to present a mitre and cope to the new Bishop of Bristol, together with a set of copes for the Dean and Chapter of Bristol cathedral if the necessary funds be forthcoming.

The Bishop of Lichfield recently planted at Boscombe, as a Diamond Jubilee tree, a seedling from the Royal Oak, in which King Charles the Second lay hid after the battle of Worcester.

The Rev. A. B. Carpenter, rector of St. George's, Bloomsbury, has just been appointed a chaplain-in-ordinary to Her Majesty. He is a brother of the well-known and popular Bishop of Ripon.

The Church people of Edinburgh have determined to erect a memorial in their city to the late Dean (Dr. Montgomery), but the form which this memorial is to take has not as yet been decided upon.

The Rev. Prebendary Denison, who is the nephew of the late Archbishop Denison, was recently installed by the Bishop of London as sub-warden of the London Diocesan Deaconess' Institution.

The Rev. Dr. Moule, Principal of Ridley Hall, Cambridge, was recently presented by the par and present students of the Hall with a portrait of himself, which is to be hung in the dining-hall of the college.

The corner-stone of the Bishop Walsham How Memorial Church at Halifax was formally laid lately. The church, which is to be a mission church, is to be dedicated to St. Hilda. It will be attached to the parish church of St. Paul, King's Cross.

The death of the Rev. Canon E. B. Babcock, late Principal of Ripon Diocesan Training College, is announced, at the age of 73 years. He was appointed an honorary Canon of Ripon cathedral by the late Bishop Robert Bickersteth, in 1878.

A number of those Bishops and clergy who studied for Holy Orders with the late Dr. Vaughan at Doncaster, at The Temple, and at Llandaff, propose to erect a church in some crowded centre of population as a memorial to him. The church is to be erected at a cost of £10,000.

The S.P.C.K. will enter upon its bi-centenary on March 8th, 1898. It is proposed to celebrate this event by holding services of thanksgiving all round the world in all the various dioceses which the society has helped during the period of its existence. A grand central service is to be held on that date in St. Paul's cathedral.

The inhabitants of Richmond, Surrey, are about to erect a permanent memorial within the borough to the late Duchess of Teck. In all probability the form which the memorial will take will be that of a statue of her Royal Highness, which will be placed in close proximity to the municipal buildings. A mural brass or tablet is also to be placed in Kew

parish church, where the late Princess was a frequent worshipper.

The members of the Band of Hope in England recently celebrated the jubilee of the society by a special service in St. Paul's cathedral. The Archbishop of Canterbury preached from the words: "Lead us not into temptation." The cathedral was crowded with members. His Grace, owing to failing eyesight, had to be led into the pulpit.

It will be a matter of interest to all Churchmen to know that the Lord Chancellor has appointed Sir Walter Phillimore, Bart., to the vacancy on the Judicial Bench, caused by the recent death of Mr. Baron Pollock. Sir Walter Phillimore is the Chancellor of the Diocese of Lincoln, and Vice-President of the English Church Union. He is a great authority upon Ecclesiastical Law, and has published several books upon the subject. In past days his name has often appeared amongst the list of counsel engaged in famous ecclesiastical cases in the law courts. This was notably so in the case of the Bishop of Lincoln, and which ended in the pronouncement of the famous Lambeth Judgment by the late Archbishop of Canterbury.

Correspondence.

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

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

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

THE NAME "JEHOVAH."

Sir,—I heard recently what seemed to be a very beautiful and suggestive comparison made between the combinations of the name "Jehovah" and the branches of the seven branched candlestick. It was said there were six such combinations, and they were likened to the six side branches of the candlestick. The seven branches consisted of the main stem or central branch, and the six side branches, all of which six were communications from the main stem; in like manner the six "Jehovah" combinations were communications or revelations from Jehovah Himself, who, in the comparison, was represented by the central or main branch. What are the six combinations referred to? The books I have looked at give only five, viz: Jehovah-Jireh, Jehovah-nissi, Jehovah-Shalom, Jehovah-Shammah, Jehovah-Tsidkenu. Is there a sixth, and if so, is it Jehovah-Rophi? An early answer from you or some of your readers will oblige the writer.

ENQUIRER.

THE BISHOP'S INCOME.

Sir,—Under the heading of "A Broken Promise," in your last issue, you pass some severe strictures upon the clergy generally, touching the deficiency in the Bishop's stipend. If his Lordship's salary was derived immediately from the free-will offerings of the people year by year, your remarks would have more force; though even then the falling off might be largely owing, as in other funds of the Church, to the stringency of the times, and not to want of work or zeal on the part of the clergy. But is not the Bishop's income mainly derived from endowment, and has not the deficiency in amount arisen from the lower rate of interest received from this episcopal fund? In the loss sustained in this way every rector in the diocese is a sharer. In this parish, until of late years, the rector received from endowment \$840 per annum. Now he receives \$530, sustaining a loss of 37½ per cent., more than 1 per cent. over the Bishop's loss; taking his stipend at \$4,400, and his loss at \$1,600, making no account, as you do, of his residence. Of course all the rectors in the diocese are losers of income in the same proportion as the rector of this parish. I do not make this comparison as arguing

against the diocese fulfilling its obligation to its Bishop, but to point out that his Lordship is suffering in a common trouble, and one that cannot be entirely prevented, owing to the oscillations in the product of endowments. You say: "What is wanted is more work and less talk on the part of the clergy, and then the laity will without doubt wake up and do their duty." I know it has become the fashion to throw the blame of small collections for the charities of the Church upon the rectors of the parishes, upon their want of zeal and energy in appealing to the people, but I know equally well that in many cases such blame is wrong. Did you know as well as I do the inner history of many of our parishes, you would know that many times the incumbent fails in getting the amount the Church requires, after using the most strenuous effort; aye, and after giving more freely than any layman in his parish out of his own slender purse. Every earnest Churchman laments the falling off in the Bishop's income, and hopes to see it increased to the amount promised by the diocese; but he also laments with an equal sorrow the lessened income of rectors of parishes, of our missionaries, and of the widows and orphans of the clergy. It is not by the indulgence in mutual recrimination on the part of the clergy and laity that our troubles are to be remedied, but by united, loving, brotherly effort, in humble dependence on the Divine blessing. An effort is now being made to put the mission and widows' and orphans' funds in a satisfactory position. Let us hope that the appeals of his Lordship and the other gentlemen (clerical and lay), for these charities will evoke such zeal and devotion among us as will minister help to all the pressing needs of the Church.

A COUNTRY PARSON.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Another Observer submits an assertion without proof, saying that there is no sufficient ground for the adverse criticism of this prayer. He fails to distinguish between salvation and spiritual rewards, which are indeed two very different things. Yet he admits salvation cannot be earned, while he inconsistently and irrelevantly applies to it terms and references which can only refer to spiritual rewards which presumably in his view can be earned. But I hold that whether it be salvation or rewards of faith or obedience, nothing is earned, but all is of grace; else why should it be written (St. Luke xvii. 10): "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do?" And even if the Governor-General does his duty, how shall he advance his salvation by spiritual rewards for excellence of services freely given, but not earned, seeing they could not apply anyway, as he is, ex-hypothesi, an unprofitable servant? And what is the nature of the Governor-General's delegated power, and what has his commission to say about using it for the purpose mentioned? Is not the power delegated a purely secular one, to govern the people with equity and judgment, and according to law? If he does this he is an unprofitable servant, for there is nothing more that he can do. There is no supererogatory delegated power left to apply to his own soul's salvation, even if such a thing were conceivable. But his salvation lies in another plane than that in which his delegated power lies, albeit, "the powers that be are ordained of God." They are ordained for a different purpose, and to pray that he may use his delegated power to advance his own salvation is absurd to every one who gives the question its due consideration, and has not long been lulled by a mere sense of symmetry" and "completeness," to pray that he may use his delegated power to God's glory and the public good, seems thoroughly comprehensive and all sufficient; but if the sentence must be rounded out, such words as, "and for the promotion of peace and prosperity in this Dominion," might be added; or, "and that he may be so guided by the sevenfold gifts of Thy Holy Spirit that he may please Thee in all things." Thus it is evident that the alleged key that "Although salvation cannot be earned it may be advanced by the faithful

discharge of duty" being ill-constructed, unlocks nothing, and will not help the thoughtful, but much bothered supplicant, and it is to be hoped that something better in the shape of relief may be soon forthcoming.

OBSERVER.

CHILDREN FOR ADOPTION.

Sir,—Our society has several little children for whom homes are wanted, and we will be glad to have early applications for them. The following is a partial description of them: Seven months old—James P., blue eyes, light hair, fair complexion; Frank N., blue eyes, golden hair, fair complexion. Eighteen months—Roy S., blue eyes, light hair, fair complexion; a bright, beautiful child. Two and a half years old—Edward B., grey eyes, curly brown hair, fair complexion; a sturdy, bright little fellow. Three years old—Alexander P., brown eyes, light curly hair, pretty, bright. Jimmie S., has some African blood in his veins, and is a beautiful boy, bright, happy and intelligent, has brown eyes, soft curly black hair, and complexion with a brown tinge. He is a general favourite. We can send a photograph of this boy to anyone enquiring. Four years old—Frank F., blue eyes, brown hair, fair complexion; healthy but quiet. William H.F.—Brown eyes, brown hair, fair complexion. We would like to see some of these little fellows spending their Christmas in foster homes. What better season in all the year to stretch out the hand to help fatherless little ones to Christian homes and love, than the Christmas season. Then at this season of the year we would make an appeal to the many lovers of children, who are well off and not yet supporters of this society's work. Many kind friends remember us during December with books, toys, clothing, provisions, etc., and if others would only come to our aid at that time with money, it would be most acceptable. During this mid-winter time many children give entertainments in aid of some good cause. Some forty or fifty of our little wards and other young friends have been making an effort to help us pay off the debt on our Shelter furniture, and have done much. It is now all paid off but \$100, and we would like to see the child friends of unfortunate children clear this debt off in some such way as I have mentioned. May we have their help? We issue our sixth annual report next week. It is beautifully illustrated with pictures of some of our "cases;" and to such friends as are not recipients of copies annually and would like to help our work, we will be glad to send copies on application.

J. STUART COLEMAN.

Secretary Children's Aid Society, 32 Confederation Life Building, Toronto.

Family Reading.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lessons I have to learn.
I must take my turn at the mill;
I must grind out the golden grain,
I must work at my task with a resolute will
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all,
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill wheel goes;
Once doing will not suffice;
Though doing be not in vain,
And a blessing failing us once or twice
May come if we try again.

The path that has once been trod
Is never so rough for the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depths be riven
With the storm and the tempest, we need them all
To render us meet for heaven.

ECONOMY OF TIME.

Make the most of time. Some have little leisure, but there are sundry expedients, any one of which, if fairly tried, would make that little leisure longer. Most of the men who have died enormously rich acquired their wealth, not in huge windfalls, but by minute and careful accumulation. It was not one vast sum bequeathed to them after another, which overwhelmed them with inevitable opulence, but it was the loose money which most men would lavish away, the little sums which many would not deem worth looking after, the pennies and half-crowns, of which you would keep no reckoning—these are the items which year by year, piled up, have reared their pyramid of fortune. From these money-makers let us learn the nobler "avarice of time." One of the longest and most elaborate poems of recent times was composed in the streets of London by a physician in busy practice, during the brief snatches of time when passing from one patient's door to another. And in order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Glean up its golden dust, those raspings and parings of precious duration, those leavings of days and remnants of hours which so many sweep out into the waste of existence. And thus, if you be a miser of moments, if you be frugal and hoard up odd minutes and half-hours and unexpected holidays, your careful gleanings may eke out a long and useful life, and you may die at last richer in existence than multitudes whose time is all their own. The time which some men waste in superfluous slumber and idle visits and desultory application, were it all redeemed, would give them wealth of leisure, and enable them to execute undertakings for which they deem a less worried life than theirs essential. When a person says, "I have no time to pray, no time to read the Bible, no time to improve my mind or do a kind turn to a neighbour," he may be saying what he thinks, but he should not think what he says; for if he has not got the time already, he may get it by redeeming it.

GEMS.

The heart is restless till it rests in Thee.
If religion be anything it must be everything.
Life is not so short but there is always time for courtesy.

Act well at the moment, and you have performed a good action to all eternity.—Lavater.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

Even God's material sun does not cease to shine behind the cloud which hides it from view, and God's love, more unchanging than the brightness of the sun, knows no eclipse.—J. B. Mayor.

He that spends his time in sports, and calls it recreation, is like him whose garments are all made of fringes, and his meat nothing but sauces; they are healthless, chargeable, and useless.—Taylor.

I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little by play or betting, and then the Lord have mercy on his simple soul,

for simple it will not remain much longer.—Kingsley.

Two things well-considered would prevent many quarrels: first, to have it ascertained whether we are not disputing about terms, rather than things; and, secondly, to examine whether that on which we differ is worth contending about.—Colton.

WANTED—ENTHUSIASM.

Hope, courage, and earnest purpose are essential to the success of any great enterprise. The thing to be done must be worthy to command not only intelligent assent, but ardent love and enthusiastic devotion.

The work of missions rightly claims first place in the thoughts, prayers, gifts, and labours of Christians. The disciples of the Risen Christ owe it to Him as their Lord and Master to throw themselves heart and soul into the work which He has given them to do. That is their one great work. The Easter triumph sends forth afresh the grand commission, and lays it as a charge upon the rejoicing Church. But enthusiasm is an individual thing. It takes hold of the heart of one and communicates to another, and so spreads from one to another until the depth and glow of feeling has inspired the body with a great motive.

On the tablet to the memory of General Gordon are these words: "Major General George Charles Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." It is by such personal consecration, and by the example of such devotion and self-sacrifice, that the contagion of enthusiasm will pass from one to another and great works be accomplished for God and man.

HINTS TO HOUSEKEEPERS.

Fruit Cake.—Seven eggs, 1 cup of sugar, 1 cup of butter, one-half cupful of molasses, with one-half teaspoonful of soda in it, one-half pound of citron, 1 pound of raisins, 1 pound of currants, 1 pound of blanched almonds, 1 tablespoonful of nutmeg, 1 tablespoonful of cinnamon, one-half a tablespoonful of cloves, 1 quart of flour after it is sifted. Flavour with about five drops of almond essence. Beat the eggs separately; put whites in the last thing before putting it in the pan. Have the currants washed and dried the day before; seed and chop the raisins. Bake two hours in a moderate oven.

Orange Cake.—Bake a simple sponge cake in a round, deep pan, and when cold cut it with a sharp knife into four layers. Peel and slice six or eight oranges, and put a layer of oranges on the first layer of cake and cover them with sugar, then add another layer of cake, then oranges and sugar till they are all used. Make a soft icing and just let it brown in the oven.

Mother's Tea Cakes.—One egg, 1 cup of sugar, one-half cup of butter or beef suet, one-quarter cup of water, 1 teaspoonful of soda. Flavour with a little cinnamon. Flour enough to roll. Cut out in fancy patterns and cook in a quick oven.

Chicken Cutlets.—Season pieces of cold chicken or turkey with salt and pepper. Dip in melted butter; let this cool on the meat, and dip in beaten egg and in fine bread crumbs. Fry in butter till a delicate brown. Serve on slices of hot toast, with either a white or curry sauce poured around. Pieces of cold veal make a nice dish, if prepared in this manner.

Jellied Veal.—Boil the veal tender, pick it up fine, put in a mould, add the water it was boiled in, and set it in a cold place; season with salt and pepper to taste; a layer of hard-boiled eggs improves it.

A FEW CHOICE SELECTIONS FROM OUR HOLIDAY LIST

CALENDARS

The Phillips Brooks Calendar

Twelve leaves (8 1/2 x 10) with illustrations in colors and selections from the last volume of sermons. \$1.00

He Careth for You

A devotional calendar, twelve leaves (7 1/2 x 9 1/2) \$1.00.

Flowers of the Year

A Tennyson calendar, twelve leaves (9 x 11), with flowers, birds, etc., in colors. \$1.50.

The Pathway of Flowers

Six leaves (9 x 7), beautiful floral and landscape illustrations, with violet border. 50c.

Forget-Me-Not Calendar

Six leaves, illustrated with forget-me-nots and selections from the poets; size 6 1/2 x 8 1/2. 50 cents.

The Phillips Brooks Block Calendar

With selections from his works for every day in the year. 35 cents.

The Tennyson Block Calendar

With a quotation for every day in the year. 35 cents.

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The Pilgrim's Staff

Or, Daily Steps Heavenward by the Pathway of Faith. Long 16mo, cloth, gilt top. \$1. Containing a "faith" text for each day, and a selection on "faith," this volume completes the author's plan of three volumes dealing with the Christian Graces. "A Gift of Love" and a "Gift of Peace," the others of the series, have been splendidly received and hold their place among the best year books.

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Loving greetings for 365 days, chosen and arranged by Rose Porter. Long 16mo, cloth, gilt top. \$1.25.

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In same binding as above. \$1.25.

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Containing selections from his writings for each day in the year, with portrait of the author. Beautiful cloth binding. \$1.25.

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The Northfield Year Book, compiled by D. L. Pierson. Illustrated from designs by Mary A. Lathbury. A page for each day. 16mo, decorated cloth, gilt top, boxed. \$1.25.

Daily Strength for Daily Needs

A page for each day in the year. Selected by the editor of "Quiet Hours." White and gold binding. \$1.25.

Yesterday, To-Day and Forever

A poem in twelve books, by Edward Henry Bickersteth, D.D. Cloth, gilt edge. 90c.

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Children's Department.

HOW HARRY FOUND THE KITTEN.

Harry Lee, though but nine years old, was a boy who noticed a great deal what was going on around him, and used it to his own advantage. Living in the country he had few companions, and very little religious teaching, because his parents were not religious. However, Harry had been a few times to church and Sunday-school, where he heard the good people pray to God for all that they wanted. He was very much impressed with this service, and determined to try it for himself. His simple childish petition could often be heard asking for some trifling thing, of no consequence to others but of great importance to himself, for Harry was always very much in earnest. It happened at one time that the family were very much afflicted with cats. Besides several grown ones there were five little kittens of varied colours and patterns, some striped, one spotted and one a pure black.

Mamma determined to part with some of the kittens—not to drown them, but to find good homes for them among kind people. One little white kitten with black spots—the choice of the lot, was to be sent to Mrs. Fern, a gentle widow lady, who lived half a mile away, through the woods. Harry was to take it, and so started one pleasant morning. There was really no need of Harry's leaving the road, but the flowers enticing him, he was soon deep in the entangled vines and brush of the forest.

Kitty felt rather strange in so wild a place, and made frantic efforts to jump away, soon succeeding, too, and scampering off out of sight. Harry called "Kitty, kitty," many times, then he sat down and shed some sorrowful tears among the green leaves, but no Kitty came. He was about to return home, when he thought he might pray for the kittie. Harry was always particular about being alone when he prayed, and this time looked around for a suitable place. A wide spreading tree whose branches came down nearly to the ground stood not far away, seeming to Harry a veritable closet, and here he knelt and offered his simple prayer that he might find the little kitty. Before he opened his eyes he heard a soft "meow." "Meow, meow," he heard again from the thick bushes, and pulling them aside the kitten was soon in his arms, and on its way to its new home. Harry has grown to be a great strong man now, with a good deal of work to do, but he still believes in praying for what he wants, and in taking time to pray.

HIS "LITTLE FELLER."

I was opening a barrel of apples when the big, dust-covered and necessarily untidy man came back with the empty ash-barrel; I picked up an apple and held it out toward him, saying as I did so: "Won't you have an apple?"

He took it eagerly, saying as he did so: "Thank ye, sir I've a little feller at home who'd be tickled to death to git it. I most always find something in the ash-barrels to carry home to 'im at night, but it ain't often I git anything equal to this big apple. I tell

ye the little feller's eyes will shine when he sees it."

I don't know how many times that day my thoughts were on that big, rough handed fellow, with that apple put away carefully in his pocket for that "little feller."

When evening came I thought of the "little feller" who was on the lookout for the big, dust-covered father, with the calloused and soiled hands.

These "little fellers" glorify and beautify many a home in which poverty abides. But human affections can sweetly and patiently endure toil and rags and poverty when there is a "little feller" to meet and greet the father when the long day is done.

OLD MEN AND KIDNEY DISEASE.

Aged persons troubled with weak back, impaired kidneys, pain in the back and base of abdomen, scalding urine, with a small quantity of water at a time, a tendency to urinate often, especially at night, should use Dr. Chase's Kidney-Liver Pills. You know the Doctor's reputation, you know the value of his work, and that Dr. Chase would not risk his reputation on an unknown and untried remedy. Every druggist in Canada sells and recommends them.

SPEAKING THE TRUTH.

A boy twelve years old conquered a smart and shrewd lawyer fighting for a bad cause. Walter was the important witness, and one of the lawyers, after cross-questioning him severely, said, "Your father has been talking to you, and telling how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer "just tell us how your father told you to testify." "Well," said the boy modestly, "father told me that the lawyers would try to tangle me, but if I would just be careful and tell the truth I could tell the same thing every time." The lawyer didn't try to tangle up that boy any more.

WHERE SPECIALISTS FAIL DR. CHASE CURED CATARRH.

Jas. Spence, Clachan, Ont., writes:—"I had been a sufferer from Catarrh for 15 years. It became chronic and I had given up hopes of ever being cured when advised by a friend to try Dr. Chase's Catarrh Cure. I at once started and am pleased to state three boxes effected a complete cure, and I heartily recommend it to anyone suffering from Catarrh."

—To beat down an opponent by unreasoning opposition, or even by irresistible argument, may please us, but is not likely to gain him. There is a great chasm between achieving a victory and making a conquest, and the completeness of the first often prevents the last.

HAVE YOU SKIN TROUBLE?

Have you tried Ninety-nine Remedies and Still suffer?—Dr. Agnew's Ointment is the One in a Hundred that Never Fails, and only 35 Cents.

For scald head and eczema in the baby, tetter, salt rheum, ringworm, blotches, barbers' itch, ulcers and other skin eruptions in older people, Dr. Agnew's Ointment is the peerless and never failing cure. One application relieves the skin distress in a trice. A few days' treatment effects a permanent cure. Cures piles in from three to five nights.

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PRIEST, married, no family, seeks parish; town or
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preacher, musical. Refer to Rev. Geo. B. Bull,
Queenston, Ont.

THE QUEST.

There once was a restless boy
Who dwelt in a house by the sea,
Where the water danced for joy
And the winds were glad and free;
But he said, "Good mother, oh! let me go;
For the dullest place in the world, I know,
Is this little brown house,
This old brown house,
Under the apple tree."

"I will travel east and west;
The loveliest homes I'll see;
And when I have found the best,
Dear mother, I'll come for thee.
I'll come for thee in a year and a day,
And joyful then we'll haste away
From this little brown house,
This old brown house,
Under the apple tree."

So he travelled here and there,
But never content was he,
Though he saw in lands most fair
The costliest homes there be.
He something missed from the sea or sky,
Till he turned again with a wistful sigh,
To the little brown house,
The old brown house,
Under the apple tree.

Then the mother saw and smiled,
While her heart grew glad and free.
"Hast thou chosen a home my child?
Ah, where shall we dwell?" quoth she.
And he said, "Sweet mother, from east to
west,
The loveliest home, and the dearest and best,
Is a little brown house,
An old brown house,
Under an apple tree."

OBEEDIENCE TO PARENTS.

A Christian merchant who from be-
ing a very poor boy, had risen to
wealth and renown, was once asked by
an intimate friend to what under God
he attributed his success in life.
"To prompt and steady obedience
to my parents," was the reply,
"In the midst of many bad examples
of youths of my own age, I was always
able to yield a ready submission to the
call of my father and mother; and I
firmly believe that a blessing has in

Exhaustion

Horsford's Acid Phosphate

Overworked men and women,
the nervous, weak and debilit-
ated, will find in the Acid
Phosphate a most agreeable,
grateful and harmless stimu-
lant, giving renewed strength
and vigor to the entire system.

Dr. Edwin F. Vos, Portland, Me.,
says: "I have used it in my own case
when suffering from nervous exhaustion,
with gratifying results. I have prescribed
it for many of the various forms of nervous
debility, and it has never failed to do good."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.
Beware of Substitutes and Imitations.
For Sale by all Druggists.

Well Known Pastor

Health, Voice, Appetite and
Strength Failed—Completely Re-
stored by Hood's Sarsaparilla.

"My health failed entirely and paralysis
stared me in the face. My limbs were so
weak that I could scarcely walk, and
heart trouble was one of my ailments. I
had no appetite and suffered with consti-
pation. My voice failed me in the pulpit,
and life had become a burden to me. I
began taking Hood's Sarsaparilla and
very soon saw a great improvement. In
the winter I was attacked by the grip
which left me in a bad condition. I was
weak and prostrated. I went back to my
old friend, Hood's Sarsaparilla. After
taking a few bottles I felt like a new man.
Hood's Sarsaparilla seems to be the thing
for me, and I find Hood's Pills the best
corrector of the liver and stomach."
REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists.
\$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills

cure all Liver Ills and
Sick Headache. 25c.

consequence, rested upon all my
sports."

THE MOST PROMINENT ARE
FASHIONABLE.

Dyspepsia or Indigestion has be-
come a fashionable disease. There
are very few individuals who have not
at various times experienced the mis-
erable feeling caused by defective di-
gestion. No pen can describe the
keen suffering of the body, and the
agony and anguish of mind endured
by the Dyspeptic. Dr. La Londe, of
286 Pine ave., Montreal, says, "When
I ever run across chronic cases of
Dyspepsia I always prescribe Dr.
Chase's Kidney-Liver Pills, and my
patients generally have quick relief."

A DAUGHTER'S PART AT HOME.

One of the sweetest things a girl
can do is to receive things graciously,
particularly at home. In one's own
house a cordial manner is peculiarly
fitting. Do not stand off in the middle
of the room and bow coldly and form-
ally to the friend who has called.
Walk over to meet her; give her your
hand, and say pleasantly that you are
very glad to see her again. Stiff, cold
and formal ways of greeting acquaint-
ances are not proper in a girl wel-
coming guests to her father's house.
A daughter's part is to assist her
mother on every social occasion.
The girl pours the tea in her mother's
drawing room when friends drop in at
five o'clock. Quite often, when no
maid is present, she helps the guests
to sandwiches and the cakes which are
served at a five o'clock tea, and herself
hands the cups, and takes them from
the guest who would like to be re-
lieved.

Apart from and more important even
from her manner to a guest who hap-
pens in for an hour or a day, is the
manner of a daughter to her father and
mother. The father returns to his home
after a wearying day at business. He
is tired in body and mind. Coming
back, as his latch key turns in the home
door, he throws off care; he is joyous
at the thought of the dear ones he will
meet after hours of absence. His
young daughter, in a pretty gown, with
the bloom and freshness only girlhood

wears, should be ready to give him the
attention he loves—the kiss, the cheery
word—to help her mother and the
rest in letting her father see how much
he is loved at home. Men give up a
great deal for their families—their
time, their strength, the knowledge
they have gained in life's experiences—
they spend everything freely for thir
home's sake, and the home should pay
its debt in much spoken love.

SPREAD OF LA GRIPPE.

Distressing Nature of the Influenza Phase
of the Disease—Immediate Help from
Dr. Agnew's Catarrhal Powder—
Fifty Members of Parliament
Bear Testimony.

Grippe this season attacks the head
and throat with great severity. That remarkable
remedy, Dr. Agnew's Catarrhal Powder,
gives instant relief. W. H. Bennett, M.P.
for East Simcoe, and fifty other members of
Parliament have borne testimony over their
own signatures to the virtues of this re-
medy. It is known the continent over.
C. G. Archer, Brever, Maine, says: "I had
catarrh for several years. Water would
run from my eyes and nose, days at a time.
Dr. Agnew's Catarrhal Powder was the
only remedy that gave substantial relief,
and since using it I have not had an
attack."

POLITICS.

The Church has a business with
public concerns.

Sermons that are dead disquisitions
upon dead subjects are worse than
useless. We need such a discussion
of live topics, such an exposition of
living needs, as will move men to meet
these needs. It is the business of the
Church to initiate reforms and to lead
them. The pulpit should be used to
demonstrate in perfectly definite
fashion what the need of the day
is, and to so move those who listen as
to leave them no rest until they have
done their duty in the premises.

It is because so many Christians,
men who profess to be moored, are in
reality "dragging their anchors;" it

Scott's Emulsion makes
the blood richer and im-
proves the circulation. It
increases the digestion and
nourishes the body. It cor-
rects diseased action and
strengthens the nervous sys-
tem. In a word, it places
the body in the best possible
condition for preventing the
germs of Consumption from
beginning or continuing their
work. In that one sentence
is the whole secret. Book
covering the subject very
thoroughly sent free for the
asking.

SCOTT & BOWNE, Belleville, Ont.

is because we have so many men in
the Churches who lack "such confi-
dence in the right that there is felt no
need of shoring it up with influences
conceived in sin and shaped in in-
iquity; men who have such faith in
God that they are willing to take His
promises and to honour his drafts
without asking to have them endorsed
by the devil."

It's not the cough but what it may
end in, that makes it so serious. The
cough may be cured, the serious con-
sequences prevented, by Chase's Syrup
of Linseed and Turpentine. Price 25
cents, at all druggists.

—To judge religion we must possess
it—not stare at it from the bottom of
a seemingly interminable ladder.

—No matter how dark the ceiling in
the vault about a child's head, heaven
is reflected in its eyes.

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Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and
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It is palatable, nutritious and healthful; a great favorite with
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The Slocum Chemical Co., Limited, will send three free sample bottles (Psychine, Oxygenized
Emulsion and Coltsfoot Expectorant) of the great discoveries and specifics of that distinguished
scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for con-
sumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't
hesitate to take advantage of this free offer, but send at once name of your postoffice and express
office to the T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, and the three
free bottles will be promptly sent to you by express.

They have on file in their laboratory hundred of letters from those benefited and cured in
all parts of the world, and they take this means of making known to suffering humanity their
great specifics. Don't delay until it is too late, and when writing to them say you saw this free
offer in The Canadian Churchman.

Persons in Canada seeing Slocum's free offers in American papers will please send for samples
to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express
and postoffice address, and the samples will be sent.

THE BEST RECOGNITION.

Two boys were walking along the street of a village. They were of the age when the first feeling of gallantry is noticeable. The younger was just learning to lift his hat gracefully to those he met, and rather proud of the ability to do it.

An aged and poorly-clothed woman met them. She was evidently of the working class, but in the little town all are acquaintances and the boys knew her well.

As they passed the older nodded and lifted his hat. The younger simply nodded, and they walked on.

But a few yards farther on they met another—one of the village's prettiest young ladies.

Of course she too was known to the young men and they were glad to greet her. The older lifted his hat as before, while the other also raised his hat with all the grace with which he was gifted.

"Horace," said the older one when they had gone on a little, "don't ever do that again as long as you live!"

"Do what?" was the reply.

"You know what!" and the older looked searchingly at his companion. "You lifted your hat to the young girl and refused to do it to the other. If the old woman was worthy of your recognition at all she was worth the same honour that the younger one was given. Do you simply take off your hat to those you like, or do you do it to honour womanhood?"

"I did not think. Perhaps I was wrong," was the reply.

"Of course you were wrong. The honour that is due to womanhood is one that cannot be too carefully given, and you will find that it always pays to exercise it to the utmost. Be the gentleman to the working-woman that you are to your sister or mother. Politeness that is for show—that is on the surface, with no heart in it,—is beneath one."

That conversation took place many years ago, but it has been to the younger of the two boys the best lesson in true politeness that he ever had. It taught him that courtesy is based not on a code or form, but on kindness and the impulses of the heart. It made of him a man noted for his love of the people.

It pays to instill into our minds correct standards while we are young. There is a vast difference between doing a thing for show and doing it because it is right. We should cultivate high impulses and noble aspirations. As to politeness, it cannot come from without; it must come from within. Keep your heart filled with that love which prompts the best of recognition to all mankind.

We have never been so near to Jesus Christ that we cannot be nearer, and the closer we get the softer His voice.

THINGS WORTH REMEMBERING.

That in the lasting scale of things what a man IS, not what a man HAS determines his true value.

That common prayer, like common sense and common wealth, is rarer than it ought to be.

That in the making of character, the cultivation of right motives is as important as the persistence in right practices.

That in God's world, excessive grief is excessive selfishness.

That confession is a virtue, extenuation a fault, and deceitfulness a vice.

That in what place the house of God is neglected no other houses are safe.

There are some things we should do because our father did them, there are other things we ought to be very sensitive about because our mother believed in them, for the rest we should do what is right, if for no better reason than this—any fool can be wicked.

D-O-D-D-S

THE PECULIARITIES OF THIS WORD.

No Name on Earth So Famous—No Name More Widely Imitated.

No name on earth, perhaps, is so well known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's Disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

A GOOD REPUTATION.—"I don't know that you will be able to do much with him," said a father to the principal of a school to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"Oh, yes," said the father, "he is honest; he will tell the truth, even when it is against himself; you may depend upon that."

"Then we can manage him," said the principal; "he will make a manly man." And he did.

A SIMPLE CATARRHIC URE

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, Free, and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency etc. Thousands of Testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

I WOULD RATHER SING.

An eight year old child with a cut in her hand was brought to the physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations the little girl flung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing, 'Give, give, said the little stream.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lesson pain. Since weeping and groaning are distressing to one's mind, how would it do for us all to be singing instead?

BETTER THAN KLONDIKE GOLD

Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearing and laborious, becomes easy and is cheerfully performed. It has done this for others, it will for you.

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KILLING THE DRAGON.

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out."

The child stopped crying, but said nothing. That evening, however, when he bade his father good night, he whispered:

"Papa, I am very glad Catherine has the doll. I did kill the dragon!"

The Demon of Dyspepsia.

Banished For Ever by Dodd's Dyspepsia Tablets.

Snow cannot withstand the heat of the mid-summer sun. There's no ice on the creeks in August.

No more can Indigestion and Dyspepsia exist when Dodd's Dyspepsia Tablets are used. The sun melts the snow; Dodd's Dyspepsia Tablets digest the food. That's all that is needed to banish Indigestion and Dyspepsia.

But Dodd's Dyspepsia Tablets do more. While they are digesting the food, they rest the stomach; tone it up, restore all its old strength, and give it a new supply.

You don't have to take Dodd's Dyspepsia Tablets for ever. A short course of treatment, two or three weeks, is enough for any case. Then you can quit using them and enjoy the benefits they have given you.

Dodd's Dyspepsia Tablets are specially suited to every form of Dyspepsia. They will positively cure any form of the disease.

Dodd's Dyspepsia Tablets prevent the formation of poisonous gases in the stomach by digesting the food at once. There is no time for it to ferment and create gas.

If the bowels need treatment Dodd's Dyspepsia Tablets won't give it. But in each box is a package of smaller tablets that will. Thus there is a double treatment in every box.

Dodd's Dyspepsia Tablets, each box containing the double treatment, can be procured from all druggists, at 50 cents a box, or will be sent, on receipt of the price, by the Dodd's Medicine Co., Limited, Toronto.

—Everything that looks to the future elevates human nature; for never is life so low as when occupied with the present.

CONSUMPTION.

I will send FREE and prepaid to any sufferer a sample bottle of the Best and Surest Remedy in the whole World for the cure of ALL LUNG and BLOOD DISEASES. Write to-day and be made sound and strong. Address Franklin Hart, Station E, New York.

Hood's Pills

Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

CLOCKS IN AFRICA.

Until white men came among them the people of Africa had no idea of timekeepers. They have no division of hours as we have, but since our missionaries have gone into West Central Africa, at Bailundu and Chisamba, clocks have been brought in, very much to the entertainment of the natives.

Mrs. Currie, writing from Chisamba, describes the effect produced upon the boys by the coming of several Waterbury clocks which they had brought. They were greatly interested in seeing them go, and were particularly impressed by the alarms.

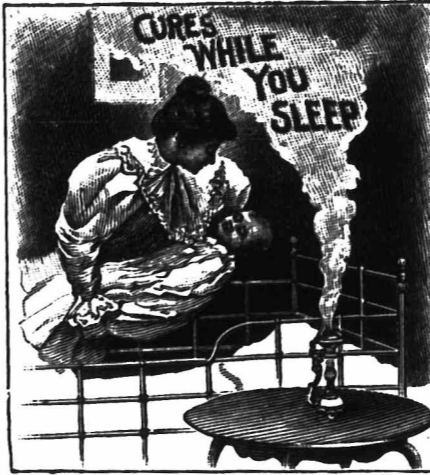
The night after their arrival the boys set the alarms of the various clocks all the way from midnight to morning, just to hear how they would sound and to see what impression they would make when the boys were awakened from their sleep. Apparently there was not much sleep in those houses during that night.

One of the chiefs who had sent his men to the coast had them bring up a large eight-day clock, but not knowing how to manage, he brought it to Mr. and Mrs. Currie to be "healed," as he said.

Much amusement was caused by a little fellow, Cisapa by name, who after he had been watching the clock, happened to pass in front of it, when the glass door against the dark background of the clock made a mirror. Cisapa stood, and then shouted out, "Tundako" ("Go away"); then coming to Mrs. Currie he asked, "Who is in the clock?"

He knew as little about a mirror as he did about a clock. But these lads who know so little about what is to be seen in civilized countries are not stupid. They learn very quickly what is told them, and notice what they see, and, best of all, many of them act according to their knowledge, and when they learn Christian truth they accept it and try to walk in the light of it.

We want to give them not merely clocks and mirrors, but that Book which shall help them to see themselves as they are, and that gospel which shall enable them to measure time and eternity aright.



—Men of the noblest dispositions think themselves happiest when others share their happiness with them.

—Medical men say rheumatism is the forerunner of heart disease. Hood's Sarsaparilla cures rheumatism by its action on the blood.

—God intends that we should always be poor and needy, to give us constant errands to go to Jesus.

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These are the words of Mrs. Wm. Burton, of Dartmore, Ont., after doctors had prescribed and she had taken every known heart remedy. Dr. Agnew's Cure for the Heart gave relief in almost shorter time than it takes to tell it—it worked a wonderful cure in a case of long standing, and to-day she says: "I am a well woman." Dr. Agnew's Cure for the Heart has no case recorded against it where it did not give relief inside of 30 minutes.

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