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said about being sure to  
get the genuine.

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The Sun's in the middle,  
And planets around him so grand  
Are swinging in space  
Held forever in place  
In the Zodiac girdle or band.

Hi diddle-diddle,  
The Sun's in the middle,  
And Mercury's next to the sun;  
While Venus so bright,  
Seen morning or night,  
Comes second to join in the fun.

Hi diddle-diddle,  
The Sun's in the middle,  
And the third in the group is our Earth;  
While Mars with his fire,  
So warlike and dire,  
Swings around to be counted the fourth

Hi diddle-diddle,  
The Sun's in the middle,  
While Jupiter's next after Mars;  
And his four moons at night  
Show the speed of the light;  
Next golden-ringed Saturn appears.

Hi diddle-diddle  
The Sun's in the middle,  
After Saturn comes Uranus far;  
And his antics so queer,  
Led astronomers near  
To old Neptune, who drives the last car.

### Aunt Susan's Plain Talk.

"Hester!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"O Auntie!" Hester began.

"Don't interrupt me until I've finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are; in fact, I think not; but she will be good-natured."

"Why, Auntie—"

"That isn't all," composedly continued Aunt Susan. "To-day your husband was half-way across the kitchen floor, bringing you the first ripe peaches, and all you did was to look on and say, 'There, Will, just see your tracks on my clean floor. I won't have my floor all tracked up.' Some men would have thrown the peaches out of the window. To-day you screwed up your face when he kissed you, because his moustaiche was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it; when he lifts anything, you tell him not to break it. From morning till night your sharp voice is heard complaining and fault-finding. And last winter, when you were sick, you scolded him about his allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I did not think of the pump.'"

"But auntie—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in

that sweet-natured woman has not been found; so you have time to become so serene and sweet that you husband can never imagine that there is a better-tempered woman in existence."

The Baldwin apple is to have a monument—a granite shaft seven feet high, crowned with an apple—erected near Woburn, Mass., the exact spot where the first Baldwin apple-tree was discovered, a hundred years ago, by a surveying party. The name came from Col. L. Baldwin, a distinguished engineer, who sent apples from the tree to friends, and they spoke of it as the Baldwin apple.

# The Church Evangelist.

Vol. XVII.—No. 12.

TORONTO, AUGUST 22, 1895.

\$1.50 per Annum.

The *Churchman* (New York) talks about the Christian ministry as a *chain*. Would it not be better to keep to the simile of a *NET*? A chain is no stronger than it's weakest link, and the breaking of one link, breaks up the chain. A net will hold together, even if some of its meshes are cut or weakened.

At the dedication festival of St. Peter's, London Docks, the chairman, Lord Nelson, said, "We want less attention paid to the decoration of our Churches, and more to the support of the real work. Surely the best decoration of a Church, in God's sight, is the altar crowded with devout communicants, whose daily life is a living witness to His truth." Over \$12,000 is needed to finish the Church as originally designed, but the first care of the clergy is to finish the schools, build up God's children in the Faith, and win human souls to Christ.

The parish of St. Bartholomew, New York, is doing good work amongst the sick poor. A night dispensary for diseases of the ear, eye, nose and throat has been established and ten physicians assist in the work, who during the past year treated 18,000 old and new patients, and performed 1,000 operations. There is an out-patient department, which gave medical attendance to 330 patients at their homes. The medical department attached to the parish has treated 2,023 new cases, while the surgical department has treated another 2,000 new cases. The Rev. Dr. Hodgkin, who is a medical man, is anxious to originate in a small way some such a work among the poor of Toronto. Who will help him.

The Archbishop of York has addressed a letter in the following terms to a number of Nonconformist ministers resident in Yorkshire:—"Dear Sir,—It has always been to me a subject of regret that the clergy of the Church of England should have so few opportunities of social intercourse with the ministers of other religious communities, however much they may be divided on questions of Church order or even of Christian doctrine. As a humble effort towards the removal of this defect I am venturing to ask the various ministers resident within the Diocese of York to spend some part of the day with me on Thursday, August 8. At twelve o'clock a steamer will bring the party to Bishopthorpe by the river from Ouse-bridge, and shortly after their arrival a brief devotional meeting will be held, in which I trust that some of my guests will kindly take part. I shall then hope to have the pleasure of your company at luncheon, and for the remainder of the afternoon. Through the kindness of the Dean of York I have arranged that there should be a special service at the minister at five p.m., at which your presence will be welcome, if you should find it convenient to attend. May I hope that you will favor me by accepting the enclosed invitation? Believe me to be faithfully yours in our Blessed Lord.—WILLELM EBOR."

The National Church of England has just emerged from a great crisis, and her deliverance from those who would have overthrown that part of the Establishment which is in Wales is surely due to the protection of her Divine Head. If the prayer and maxim for the present year of the Archbishop of Canterbury, "Cleanse and Defend," has been directly answered, the duty of cleansing, on the Church's part must not be overlooked. One abuse in her administration, and

we contend that it is the greatest of all, is the granting of privileges in many parish and district Churches, and the denying of their free use to the majority. In the late election the people have made the cause of the Church their own; what is the Church proposing to do for the people, in response to this magnificent effort on her behalf? For the freedom, or lack of freedom of our churches, the bishops, clergy, and wardens are responsible, and we now solemnly appeal to these officers, collectively and individually, to remove the stain of pew rents and appropriation in God's Houses. These attacks upon the Church will then be deferred, if not ended, and the work of God, in our midst, will be continued with the life and vigor of Apostolic times.—*Free and Open Church Association.*

Prof. Max Muller asks for money to photograph the inscriptions of the Kutho Daw, near Mandalay, in Burmah, before they are destroyed. The Kutho Daw is a collection of over 700 Buddhist temples, each containing a white marble slab, on which part of the Tripitaka, the great Buddhist Bible, is engraved.

More than two thousand years ago the results of alcohol on the body were compared to the bite of a serpent and the sting of an adder; and alcohol has not changed its nature since. At the present time alcoholic beverages are certainly the most injurious, deceptive and dangerous elements of death and destruction that exist, and the annals of criminal courts prove that it is an aggravated public nuisance generally. Yet the beverages are so fascinating, and the poison in them so insidious, that the whole human race has been deluded and cheated for thousands of years, and more injury has resulted from their use than has been occasioned by all the woe of war, famine and pestilence combined.

We are glad to note that the Provincial Synod of the Church in the West Indies decided at its recent meeting that the Primate of the West Indian Province should be designated Archbishop. This decision is quite in accord with the expressed wishes of Churchmen in that part for many years past. The formal assumption of the title is, however, postponed until the next Lambeth Conference two years hence. The new Archbishop is Dr. Nuttall of Jamaica. The desire to erect Primacies into Archbishops is growing apace in all parts, and its accomplishment is only a question of time. It will be remembered that at the General Synod of New Zealand last February the question was discussed, and although there was a strong party favorable to the change, the Synod decided that in its opinion the time was not fully ripe. Had it been known then that the West Indian Province was about to take this step, the action of our General Synod might have been different. Within the last year three Provinces—Canada, South Africa, and the West Indies—have adopted the title of Archbishop for their Primates, and the United States are now talking about following the example thus set. Probably New Zealand will presently do likewise, for the recent judgment of the General Synod only meant that so far as it could see the opinion of Church people in the colony was not generally favorable to the proposal. No doubt opinion will be strengthened by the action of the other Provinces, and possibly at our own General Synod in 1898 we may take this very desirable step in ecclesiastical polity.

## The Church Evangelist.

Issued every Thursday, from the office of the Church of England Publishing Company, Limited, Aberdeen Chambers, Toronto.

TERMS \$1.50 PER ANNUM.

All communications for either business or Editorial Departments should be addressed THE CHURCH EVANGELIST, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than noticeable advertisements taken.

### The Mission Work.

The great, ever present, ever pressing duty of the Church is her mission work. "Preach the word; be instant in season and out of season." "Behold I send you far hence to the Gentiles." Preach the Gospel to every creature." These are her marching orders, and just in proportion as the Church is alive unto God does she set herself to obey; just again in proportion as each individual member of the Church has realized the blessedness of the salvation that is his in Christ Jesus, in that proportion is he inspired with a deep desire to make all others, whom he can reach, partakers of his joy.

Now the Canadian Church with the view of making this work real to her members, has grouped it under three heads, Diocesan, Domestic and Foreign. It is of the first of these that we wish to speak in this article. Is it in a satisfactory condition anywhere? Look at the Diocesan reports of almost every Diocese for the answer.

Huron is far away the worst. The Bishop in his recent pleading charge to the Synod, stated that the deficiency would this year probably equal \$21,000. And this in spite of the fact that the Commutation Fund of that Diocese has been turned into a Mission and Superannuation Fund; and notwithstanding the further fact, that no considerable expansion of the missionary work within the diocese has taken place. Our good friend Mr. Browne thinks that this is neither "hopeless nor alarming." We should certainly feel, if we lived in that diocese, that it is not very creditable to lay members of the Church who live there, and that it argues a lack of interest in, and loyalty to the Church's cause which is very greatly to be deplored.

We have not been supplied with any report of the proceedings of the Niagara Synod, or of the condition of its Mission Fund. We fear, however, from dim recollections of past years, that it is following at a respectful distance the lead of its big brother Huron. Then Toronto has a continued deficit in its Mission Fund of from four to seven thousand dollars. This we are told does not mean that the income has fallen that much short of the expenditure in any year, but only that we have overdrawn our income, or have spent it, six months before it has been received. This may be true, but every now and then the overdraft is increased, and an appeal has to be made to the people to wipe out this deficiency and put the Mission Fund on a sound basis. We are sorry to have to add that the continued appeal is continually in vain, the Mission Fund comes out as bad if not worse than before.

Ontario, until about a year ago was about in the same plight as Toronto. But whether as the result of an independent inspiration, or as the result of the finger of scorn being pointed at her, by those who forgot that they were themselves living in glass houses, she has roused herself, and has almost, if not quite, extinguished the Mission Board debt, putting to shame older and richer dioceses.

Montreal since the days of Bishop Fulford, has until lately led the way in ever recurring, and we fear, ever accumulating deficiencies. Pathetic and passionate have been the appeals made by the Bishops, for help and deliverance, and though that help has once or twice been given, still it has only been to relapse into the old condition of depressing, hindering deficiency.

Quebec is, as far as we know, the only diocese whose Mission and other Funds are in a fairly satis-

factory condition. This is probably due, in part, to the fact that an extended system of parochial endowment has been carried out in that diocese, and partly to the further fact that having refrained from attempting missions among the French people, the mission fields among the English speaking people have been limited, and long ago fairly well supplied.

Of the missionary enterprise of the Maritime Provinces within their own borders we have no information; nor yet of the condition of their Mission Funds. We gather, however, from those who know the country, that there has been no well devised and resolute effort to overtake the mission needs of these Provinces; as there are still large territories, in some cases whole counties, in which the Church is not and never has been represented at all.

Altogether the retrospect and the outlook of our Diocesan Mission work, is not very gratifying. In every diocese there are a considerable number of villages, and large interspaces of the country, not yet occupied. There are whole communities given over to some flagrant heresy, and we are doing nothing to reach or rescue them.

The question presses, what can be done to remedy this state of things? In many parts of the country the Methodist ministers and meeting houses outnumber our missionaries and churches, at least three to one; we are being out-numbered and over-borne. The momentum of numbers, and the sentiment of the people are against us, we seem altogether unable to get sufficient funds to sustain the Missions we have; and any large extension under the present system seems hopeless. Can any of our readers suggest a remedy? We will welcome communications on this subject; it is the most pressing subject of the hour.

### A Suggested Scheme.

We submit a brief outline of a scheme, not for superseding but for supplementing our present missionary organization. Our people must, if possible, be roused up, not only to sustain the Missions we already occupy but to aid in the expansion of the Church until all neglected territory is occupied. There is but little use in sending a young man alone into a village or district where the religious sentiment and belief of the whole community is against us. There is victory in numbers, and if we are going to recover our lost ground we must multiply our living agents vastly. But there is no money. How can it be done? Only by absolute consecration of themselves to their work on the part of the clergy. We believe that in this country as well as in England, there are young men of the best ability and highest attainment who have in them the heroism for this work, if the way is open, and they are directed in it. Let then the plan of the great Missions of former days be studied and adapted to our present Diocesan needs. Let a community of three, four or more workers, priests, deacons and laymen be formed; let them rent a farm with necessary buildings in the centre of some long neglected district; let them live under rule. So many hours for work on the farm—(three a day would be ample)—for study, for devotion, for work in the Mission, for rest. If one who is skilled in farming, a cleric or a layman can be got to take charge of that department, it can be so worked that with the offerings of the people and the ordinary Mission Board grants, such a community could easily be sustained, and it would have in it five or ten times the force of an ordinary Mission, for the number of workers could hold services in school houses and farm houses, and barns in summer, and so teach, and preach, and instruct, that in a little while the convictions and sentiments of that community would be changed. And the circle could then be widened, or the old hive swarm into a new district till all the neglected places were filled.

### The Primate on Education.

At the late meeting of the Synod of his Diocese the Archbishop of Rupert's Land spoke at some length on the subject of primary education. In the course of his remarks, he asked, "How much of our

literature could be taught if, on religious grounds, even the reading of a passage from the Bible is excluded, for how, in that case, can the Bible be honorably referred to and the allusion explained? I am aware that many opposed to religious exercises refuse to see this consequence from the exclusion of the Bible, but conscientious teachers, even if no one objected, would soon find the difficulty. One of the Victoria inspectors of schools reported of the prescribed moral teaching, "that the teachers feel that, in giving these lessons, they are treading on debateable ground, while the sanctions of Scripture are expressly forbidden by the department." It is but a step further for convenience to publish, as the Victoria Government did, expurgated editions of standard literature, excluding sentences having reference to what would touch religion, as the stanza referring to Christ in Longfellow's *Wreck of the Hesperus*, and the verse about "The big ha' Bible," in Burns' *Cottar's Saturday Night*. Thus the Word of God, or what is gathered from it, is removed from the perusal of the young just as are immoral passages in heathen classical writers.

"If that is the outcome of our divisions and separations, does it not condemn the greater part of them? I confess I have wondered at the complacency with which so many ministers regard the removal of religious instruction from our schools, especially those who should know how much the Scottish character has been built up by the religious training of the parish schools. I can only ascribe it to want of experience of the subtle character of an upbringing in which religion is put in a subordinate position. . . ."

"Though I consider that it is not practicable, in the present state of the country, to have, with fairness and efficiency, any general provision for denominational schools, yet if the State desired, as I think it should, to meet the wishes of many parents anxious for religious instruction for their children, there might be some other way of attaining this most desirable end. I would therefore draw your attention to an arrangement which, I understand from the Bishop of Salisbury, has been found to work very happily in New South Wales and Tasmania, by which, without any sacrifice or compromise of opinion on the part of anybody, religious instruction may be given where it is desired. The teachers give a limited amount of unsectarian religious instruction, and a portion of the time is set apart during school hours when ministers, or others authorised by them, or by a religious denomination, meet weekly the pupils belonging to their own body. I believe it is essential, for the success of the arrangement, that the instruction be given in school hours. The Bishop of Manchester says an attempt of the kind out of school hours entirely failed. Such additional instruction could only be very partially given in the present circumstances of this country, but it would be of great importance so far as it went, and in time would become more efficient. . . . I see that the Synod of Toronto has unanimously resolved to petition the Legislature of Ontario for such an arrangement. . . ."

#### The Open Church.

The soul can no more live without nourishment than the body can live without its daily food. Our fathers saw that; and how bravely and poetically they struggled against this growing indifference to loftier things! For in the middle ages there was found means of bountiful nurture of men's best strength, and bountiful provision against his weaknesses. The modern clergy have misunderstood that provision, as they have misunderstood many others. The keeping open of the church all day was not intended to be reduced to a set daily service, but was meant to give opportunity to those souls weary of walking amid the choking thorns of life, to get a little quiet time and do a little weeding. And in foreign countries even now this practice prevails. At noon the bell rings, and the ploughman stops the team, and the poor beast knows what the bells mean, the patient ox stands still, and for a moment even he has some dumb communion with lofty things. Yes, the bell

rings, the team stops, the herd is housed, then is a hush. And what was that done for? That there should be just a little breath of heaven come down; that there should just be a moment's thought of good, of God, of heaven and of the soul. Then, again, at evening the *Angelus* sounded, and again the peasant said his prayers, and the sweet bell called to his mind his duty and his Church.

It is true it may have been understood, but faintly, perhaps may often have been misunderstood altogether, but it gave the mind an opportunity for the pious weeding which is the most essential part of the work in the poor man's spiritual garden. The Church bent down at noontide and at evening, and cleared a little space for the good seed. These simple customs, these beautiful old rites cleared a little space in the soul for the good seed to grow in. So our fathers, when they parted from the Roman Church, kept up the custom, for churches were open daily so that any who felt that the thorns were choking might enter and rest, and clear a small space of the thorn covered soil. . . . That old custom of our fathers was a wise provision, and was gravely and watchfully meant lest man should come to have no relation to anything but himself, and lest he should come at last to be like the dwarf in the fairy tale, lost among the tree stems—nothing whichever way he went, but stems, stems, stems, and he wandering without guide, direction or intention. These thorns without constant weeding will grow so tall that they will overtop the tallest man that can be. And though every man will not take, perhaps, so directly scriptural a remedy, every man must have means of strengthening.

#### The Archbishop of Canterbury on Open Churches.

"The opening of the churches is again a thing which I have very much at heart, and I hope that the number of Churches that are opened is daily increasing. I can bear witness to the benefit of having the Churches open. The use made of them sometimes may be very small, and we must not be cast down because we see that the Roman Catholic Churches are full, or, at all events, that there are a great many more people praying privately in those Churches than in our own. A little while ago I was travelling, and a young artisan found out that I had come from Truro, and he said, "I was several years at Truro. I am a painter, and I used to like very much to go to the Church. It did me a great deal of good." I said, "What do you mean particularly?" He said, "It was such a blessing to me that there was a Church always open." I said, "Did you use it?" For I knew that I very seldom saw people there. He said, "Yes, I used it every day. I had no other chance at all. I had to fight my way among people who took quite a different view of things from what I did; but it was such a blessing to me that every day at my dinner-time I had to pass the Church, for I never missed going into the Church either in going to dinner or coming back, and saying such prayers as I had time to say. It was the making of me." That is a simple instance to quote, but I believe that it is a typical instance, and that there is a great deal more use made of open Churches than we suppose. People drop in there quietly, and leave their burdens before the throne of God.

The seventy-ninth annual report of the American Bible Society, just published, says that over 1,500,000 Bibles, Testaments and integral portions of the Bible were printed by the society within the year; over 1,000,000 of them were printed on the presses in the Bible house and more than 500,000 were printed in foreign lands. Through purchases of additional volumes the total number printed and procured by the society amounted to 1,958,674 copies. Of these 947,103 volumes were issued from the Bible house and 634,025 in foreign lands.

The Chester Diocesan Choral Association held its triennial festival in Chester Cathedral on July 25th. One thousand choristers took part in the service.

## The Social Problem.

BY J. H. W. STUCKENBERG, D.D.

The Social Problem must be mastered before a rational attempt to solve it can be made. If quiet is to be restored to our distracted age, the principles involved in the agitation must be understood and the causes of the frequent eruptions known. But little reflection is needed to get rid of that shallow view which confounds the Social Problem with socialism. The one is a problem, the other is its proposed solution by means of some form of collectivism; and it is strange that the problem and the solution could ever be taken as synonymous. Every deeper view likewise disposes of the theory that the Social Problem is the same as the labor question. The latter is included in the Social Problem as a very essential factor, but only as the building includes the foundation on which it rests. The labor question usually pertains to material interests; but besides these our problem involves the interests of education, of ethics and religion. It is truly social, involving all the factors and all the concerns of society; and it is the Social Problem of the age because the absorbing question of society.

The problem arises from the inequality in the social conditions; and it would lose its force if it were proved that this inequality is just and necessary. Now men are agitated by such queries as these: Are the existing inequalities right? Are they inevitable? Have they their source in nature and are they the product of natural law? Can God ordain them, so that pious resignation is a duty? Or are they social institutions, society having made them and being responsible for them? If the latter is the case, then society can also change these inequalities.

Absolute equality is a dream. Neither by nature nor by achievement are men equal. An enforced equality would require the strong to descend to the level of the weak, since these cannot rise to the standard of the strong. The social workers, who are at the same time thinkers, seek no Utopian equality; but they insist that justice to the individual and to society demands all possible equality of opportunity; that is, social reform aims to establish such conditions as will give to all equal advantages for developing their powers and running successfully the race of life. With the educational, moral, industrial and social opportunities equal to all, each will be thrown on his resources, and be responsible for the result. No circumstance, but personal effort, is to determine the place of men. So reasonable is this equality of opportunity, so urgently is it needed, that it is rapidly becoming the ideal of social reformers.

It is evident that laborers are the chief agitators, for the reason that they are the principal sufferers from the actual or supposed ills which spring from the inequalities in human conditions. They insist on a change; and in this insistence we behold the working of certain elemental forces of human nature. Men naturally strive to preserve their being and to attain well-being; this is simply a struggle to survive, and to survive under the best possible conditions. Those who think the present agitations a product of demagogues, and treat them as artificial, foreign to human nature, external and superficial, and destined to vanish when men come to themselves, have failed to fathom the meaning of the most remarkable uprising of our generation.

We have passed to that stage of progress in which the true claims of the individual are as fully recognized as ever, but when the social claims and duties are insisted on as never before. Where a false individualism has prevailed, we do not put an equally false and extreme communism, but we demand a socialization in the domain in while the interests and rights of society are supreme. We demand for the individual what belongs to the individual, and with equal emphasis demand for society what belongs to society. In grading upward, not leveling downward, the rights of labor and of capital are equally sought.

## Home Reunion Notes.

SIR,—I give this week the new President's address at the annual meeting of our Society, held last month. NELSON.

The Bishop of Truro, in his address, first expressed his pleasure at being allowed to take any part in a society which had at heart that which was so near to the heart of our Lord. Some years ago, when he was at Leeds, he tried to arrange a meeting with some Nonconformists, and he was in constant correspondence with a leading Nonconformist layman of Yorkshire. At last he was forced to say, "You do not take the interest in this question of Reunion which I do." To which came the reply, "No, I do not. Man is by nature a disagreeing animal. You will never get us to be at one. We were born with disagreement in the midst of us." Was that so? He thought this Society existed in order to disprove that. He might perhaps be allowed to mention an incident which occurred to him before he went to Leeds, to illustrate the truth that we were

getting nearer each other. A very prominent lay member of the Baptist community remarked to him, "Do you know the history of the spiritual life in this parish? Some ten years before you came, the religious life of the place was at a low ebb, so all the Nonconformists agreed to spend a week together in earnest prayer. The Church of England, which was poor in numbers and weak in spiritual influence, was asked to join, but declined. It was the only unrepresented body among us. We spent the week in intense prayer to God. What was the answer? The first answer was given in the coming of your predecessor, a devoted and gifted parish priest, and ever since, Dissent has been going down and down before the Church." He was inclined to think that that same movement has been going on a much wider scale than most people are aware of. If there was, then, this centripetal power amongst us, counteracting the ever-widening centrifugal forces, it showed that God was leading on the Church and all Christians at the present time. Just as we grew nearer to the central Object of our worship, we must, even on mechanical laws, grow near to each other. Christianity was shorn and crippled in many of its main spiritual gifts by the breaking asunder of spiritual life, and we would have far more spiritual force if we were all one. Every religious community on'y continued to breed disciples by the spiritual life that was within it; we wanted that life within the Church. He thought that few Churches had any idea of the grandeur, the beauty, and the tenderness which the Church would display to God and man, when all who loved our blessed Lord were at one together. Reunion would bring into one organic body all the scattered and squandered powers of God, which were now like meteors, not like stars, going going their own way, and threatening danger all around. We should have a great deal more spiritual force if it was not wasted and dissipated by separation. The spiritual power of A would be greater if B were organically connected with him; but B, being at the present time separated from him by prejudice and ignorance, A, no less than B, was not the force he was meant to be. So it was, not only that we should embrace in the Church the spiritual gifts that were now scattered, but each man's spiritual gifts would be more intense and vigorous if they were held in conjunction with all the other spiritual gifts amongst us. What a gain it would be if men like Dr. Dale and Dr. Milligan saw exactly as we saw. We might be quite sure that Dissent was now holding gifts which were meant for the one Church. Thus, there was the use of extempore prayer among Nonconformists, which was not much taught, and still less practised, among the greater part of the members of the Church of England. Who had been in company with devout Nonconformists without being struck by the real gift of spirituality which was poured forth in extempore prayer from their lips? Without desiring in the least to break with formalities of prayer, and liturgy, he (the Bishop) held that we had wants outside these, which could be expressed by the greater use of extempore prayer, which Nonconformists had studied more carefully than we had. Then, again, liberality in giving was more pronounced among Nonconformists than with members of the Church of England. These spiritual powers, which belonged to this or that person, to this or that community, in spite of separation, not because of it, would not reach their fullest development and reflect the mind of the Master, until the Church was completely at one.

## The Discipline of Suffering.

Many years ago a traveller through a South American forest lost his way; fever-stricken and parched with thirst, he stumbled blindly along, and at last lay down, hopeless and despairing, to die. A sunbeam struggling through the leafy dome glanced on a hidden pool; the sparkle caught the eye of the dying man; by a supreme effort he reached the water's edge, and, stooping, drank long and deeply, only to sink back with a groan at the irony of fate, which, instead of the sweet, refreshing draught for which he longed, had mocked his dying lips with one bitter as the water of Marah. Driven by the frenzy of thirst, he drank again and yet again, and at last fell into a sleep from which he awoke to find life and health restored. A cinchona tree had fallen into the pool; and thus was saved not only the life of that one traveller, but through the discovery then made of the virtues of Peruvian bark, health and happiness have been restored to thousands. In this story we see a parable of the discipline of suffering.

One of the stings of affliction is found in the question that rises up so continually—Why is this sorrow laid upon me? Why must I endure this pain? I was so happy; why this cloud of bereavement? This "why" has tried the faith of sufferers in all ages; it added to the burden of Job's trials. With its constant iteration—like the buzzing of some insect round a sick man's head—it vexes many a troubled heart to-day. Why is suffering permitted—why? A full answer cannot be given. "We see through a glass darkly." We are like children gathering shells on the seashore—all our

treasured hoard is as nothing in comparison with the riches that lie hidden in the depths before us. "What I do thou knowest not now, but thou shalt know—hereafter." Waiting for that hereafter of full knowledge, let us pick up as we may such fragments—delicate, opal-tinted shells cast up by the storm—as God in His goodness permits.

There are illnesses that can only be cured by acid medicines; it is the bitter tonic that brings the flush of health to the wan cheek; so there are diseases of the soul that can be healed only by the discipline of suffering; the heavenly Physician, who "giveth medicine to heal their sickness," makes no mistakes. Affliction is curative; like the knife in the surgeon's hand, it wounds to heal. "It is good for me that I have been afflicted, that I might learn Thy statutes." In the wearisome days and nights of suffering, the Christian calls his own ways to remembrance. Undetected sins and shortcomings, self-deceivings and half-unconscious dalliance with pleasant evils, neglect of known duties, and spiritual somnambulism in dangerous places, natural gifts that masqueraded as heavenly graces, and indolence that folded away its talents—like some deadly secret written with invisible ink they have been inscribed on the pages of the soul, unseen by human eye, but when the acids of affliction touch the page the hideous secret comes into open vision, and the soul sees itself as God sees it. It is the sharp pain, telling of hideous disease, that drives the patient to seek the doctor's care; so the Christian, when suffering reveals to him the plague-spots on his soul, flies to the Good Physician, and soon is able to exclaim, "Bless the Lord, oh my soul, Who healeth all thy diseases." The bitterness of affliction is a tonic. It is not in the lap of luxury that soldiers are trained; the racers and wrestlers in the ring at Olympia did not win their laurels without pain; our noblest workers and thinkers are not those who live an easy, pleasant life.

In the battle against evil, in the race of life, Christ's soldiers and wrestlers are trained through suffering, and braced by pain. What sick man ever grew strong on sugared draughts? Ease, luxury, a life that has all the hard corners padded, these are not the things that bring out the best that is in a man. As with the physical and moral parts of our nature, so with the spiritual. When David was at ease in Jerusalem he weakly fell, but in adversity he was strong to resist evil. "Before I was afflicted I went astray, but now have I kept Thy word," is not the confession of the Psalmist alone. How many souls have seen behind the veil of sorrow the shining face of an angel from heaven strengthening them! Is there not more than a suggestion of this idea in the cheery words of St. Paul addressed to the afflicted: "Wherefore lift up the hands that hang down, and the feeble knees?" There is a height of spiritual joy to be attained by the Christian through suffering, to which no ladder but that of pain can reach. "To know the fellowship of His suffering." Of earthly happiness the Saviour tasted little, but there is not a depth nor shoal of sorrow that he has not sounded, and when He calls His own to cross that sea, "He goeth before them." We can only touch on this thought, leaving each to think it out for himself. Too weak to pray, too suffering to think, let the soul cling to the Man of Sorrows, and in that mysterious "fellowship," then only to be realized, will be felt that secret sustaining joy which "B.M." pictures in one of her poems—"Only heaven itself is sweeter than to walk with Him upon the sea of sorrow."

But affliction has a wider range. Suffering has a power, and pain a ministry, far outside the little circle of the sufferer's own personality. The soul that thinks only of its own cure, its own strengthening, its own hidden fellowship, will grow morbid, and lose much of its pain-bought good. Fanny Bickersteth, in the midst of a very furnace-fire of agony, was yet a missionary to all around. Little Ernest von Willick, lying on his bed of sickness, never dreamt that his trustful words—

When the Lord me sorrow sends,  
Let me bear it patiently—

would have power to soothe an emperor's heart. A clergyman once declared that he believed more good to have been wrought in his parish by the prayers of those imprisoned in sick rooms, who, in their time of fellowship hand in hand with Christ, had spoken to the Most High, than by all the labors of a well-trained band of workers. Who can sympathize like one who has endured the same loss? Who can comfort like one who has sorrowed with the same sorrow? Who can intercede like one who has borne the same burden? "What I tell you in darkness that speak ye in light." Those whom God has "trusted with pain" have a glorious priesthood—to minister to hearts distressed—to touch with tender hand the spirit's wounds. Let those whose lips have tasted the water of Marah remember that they have a service to offer which none save they can render, a ministry for which God Himself has ordained them. If we consider our Lord's life we see that that which has influenced men most was not His doing, but His suffering. His life was lovely and helpful, but the power of it was in his agony

and death. So in the day when the Books are opened it will be found, we doubt not, that many of the greatest victories of the Christian Church have been won by wounded soldiers, many of her grandest enterprises carried through not by the workers' zeal, but by the folded trembling hands of unknown sufferers; and heads that have long meekly bowed beneath a crown of thorns shall at last be diademed with gems.

### The Pleasures of the Clergy.

We have a feeling that we would like to tell people who have a superficial idea that the clerical life is a monotonous round of dullness, something of the joys of its experiences; says the *New York Observer* and we may presume that ministers will not object to reading a summary of their satisfactions set in order. Some men of the world, whose conception of pleasure rests on a basis of wine, cards, theatres and dissipation, have a vague idea that the clergyman leads a colorless existence. The money makers often have an idea that the clergyman having missed what is to them the chief end of existence can have little if any real zest in life; while to those lower down, gamblers, habitues of race courses and of prize fighting resorts, it seems as if one had better be dead than to drag through the world as a minister. Still other people of many classes, in fact some of nearly every class, imagine the minister to lead an inanimate, uninteresting existence poised between two worlds and belonging to neither.

It may be worth while to summarize some of the joys of the clerical life therefore, and to show that while these various classes spoken of have very different conceptions as to the things in which the satisfactions of life consist, the clerical ones are such as have a rational basis. We would not be understood to intimate that these joys, or at least all of them, are objects set before this class as incentives, or that the epicurean view of pleasure is a main motive in clerical life; but there are certain satisfactions and permitted pleasures that fall to the lot of the minister that add a human interest to his life when known to other men, or rather impressed upon their attention.

We will begin at the temporal and human end in order to work forward to the more important things. Sharing with most men—with the exception of the priesthood of the Church whose ministry is compulsorily celibate—the opportunities for domestic joys, the clergyman has to a greater extent than most men the opportunities of friendship. He is brought into close companionship with a whole congregation, in many cases with a whole community. They know him and he knows them more intimately and sympathetically than almost any other person in the community. He belongs to the people, and lives with and for them. For humane and men-loving natures, which have a horror of isolation, loneliness and the coldness of merely ambitious and money-making lives, this warm, close touch with humanity brings constant joy and stimulus. Multitudes of business men live isolated, frozen lives, away from the hearts of their neighbors. But the minister has this distinct advantage in a respect that adds immensely to the satisfaction of living. Hosts of people are at home in his house, and he is at home in their domestic circle. Since man is a social creature and finds a great part of his comfort in the company of his fellow beings, this satisfying of the social nature by sympathetic contact with the minds and hearts of many people must be set down as one of the great pleasures of the clerical life.

The clergyman shares with all readers and scholars the great perennial, inexhaustible joy of books. He too can daily chant the praises of the library in which the soul of the world still breathes and throbs, of the new book in which the living brain shares its fresh thought with all buyers. Books which have been the joy of philosophers, kings, scholars, all ranks in all places, the minister has his share in. He has the joy not only of mere reading but of growing mastery of the study to which he has set himself. He also reads in several tongues; he familiarizes himself with the thought of all nations and times; he listens to the songs of the great poets. "What great times I have here in my library!" exclaimed one noted divine; and voiced the feelings of hundreds of others of his class. The minister has also open to him, to a degree limited only by his other work, the field of writing. A large number do write for the press, and there seems to be no good reason why the odd moments of the year should not be so occupied.

The minister shares with other men the pleasures of travel. In the course of a life time he manages to see a good deal of his own country, possibly something of foreign places. If change of scene brings pleasure to other people, not the less does it to the clergyman. Possibly it brings more pleasure to the man whose life is confined for a great part of the year to his parish, than to the rich who are always moving over the face of the earth, and so deaden the sensation of novelty.

The minister is no less alive than other people to the delights

of contact with nature. He walks and drives and rides; he botanizes a little, and geologizes a little. He hunts and fishes perhaps a little, or at least there is no good reason why he should not, and there is plenty of good clerical precedent for his doing so.

The other side, the spiritual side, offers much greater joys still. There is the pleasure of usefulness. Few men, no matter what their creed, are inclined to deny the utility of the clergyman. The mere fact of a man standing in a community, however weakly if it be consistently, for righteousness and truth is a notable thing; he prevents evil even where he does not achieve much actively in the way of good works.

To be the means of leading people to see the truth, and to act upon it and turn into the ways of righteousness, fills the soul with happiness. To preach the word of God to men, to make known Jesus Christ, to win souls—this is better than carving statues, or writing books, or making money. To see people edified, to receive assurances that some word has brought light into a dark place, to see men and women growing in grace and the knowledge of God, under one's ministrations, is equalled by no other comfort of this life. One writer has spoken of the glow about the heart that comes from worldly success; another defines happiness as the feeling of going right, hitting the mark. This kind of success with souls brings, too, a glow about the heart; and the sense of hitting the mark, of doing work that is worth while, that endures, is of incomparable satisfaction.

The clergy may thus be seen to have their fair share of joy; they have nature and books and men, society and work; and when in good health and with their labors prospering need envy the conditions of life of no other class of men.—CALVIN DILL WILSON.

Archdeacon Wolfe went to China in 1862. At that time there were three converts in Foo Chow. These three all turned out unsatisfactory. Four others were baptized, one of these was expelled in disgrace, another entirely disappeared. The missionary who had gone out prior to J. R. Wolfe died, and the Archdeacon was himself so ill that he had to retire to Hong Kong. In his absence the Chinese mob attacked and set fire to the mission buildings which after years of toil, had been erected, and in one night they were annihilated. Thus, after twelve years, the whole mission apparently collapsed. J. R. Wolfe's friends advised him to abandon Foo Chow, and the committee lost heart. But a call from God inspires courage, and Wolfe returned to his work. At the end of 1893 the veteran work reports that the mission has extended its operations into an area as large as one-half of England, in the province of Fukien. They have 170 Christian places of worship, with 11,000 adherents. They have 125 native catechists, and 106 schoolmasters. They have organized native Church Councils, and a Council for the province annually, somewhat corresponding to our Synod, attended by about 300 native Christian men and women. "These blessed results," says the Archdeacon, "are, under God, mainly due to the free employment of a native agency."

Those who oppose foreign missions should remember that it was all foreign missions once. There would never have been any evangelization or Christian civilization in Europe, Britain, or America, except for the aggressive foreign missionary spirit.

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly.

OF	HATH	BEAUTY	ZION	SHINED
OF	THE	OUT	GOD	PERFECTION

Also:

AND	THE	APOSTLE	WHEREUNTO	AM
A	A	PREACHER	TEACHER	AN
AND	OF	GENTILES	APPOINTED	I

NOTE.—Do not send in any answers until January 1st, when all should come together.

Thoughts for Quiet Hours.

THE MARRIAGE TIE.

The Voice of the Church.

"Till death us part"—  
So speaks the heart  
When each to each repeats the words of doom.  
Through blessing and through curse,  
For better and for worse,  
We will be one till that dread hour shall come.

Life with its myriad grasp  
Our yearning souls shall clasp,  
By ceaseless love and still expectant wonder,  
In bonds that shall endure,  
Indissolubly sure,  
Till God in death shall part our paths asunder.

Till death us join—  
O voice yet more Divine  
That to the broken heart breathes hopes sublime;  
Through lonely hours,  
And shattered powers,  
We still are one despite of age or time.

Death with his healing hand  
Shall once more knit the ban  
Which needs but that one link which none may sever,  
Till through the only good,  
Heard, felt, and understood,  
Our life in God shall make us one for ever.

Those who are accustomed to regard the verse "The sun shall not smite thee by day, nor the moon by night" as a mere figure of speech, are told by the writer of "Linnings for Teachers" that the "smiting moon" is a much dreaded reality in equatorial climates. Says the author: "Last night was a full moon at the equator. With the sun standing directly overhead in December this means not night, but a silver day of exceeding brightness, a blue sky, snow white clouds, scarcely any stars visible. Upon such a night a stranger would wonder to see the native people carrying an open umbrella. The fact is, such a radiant moon possesses the smiting power to which the composer of the Psalm refers. If one walk out bareheaded, soon an unpleasant sensation of fullness will be felt above the temples, and next day there may be a fever and symptoms similar to those of sunstroke. Many cases occur of the people who have lain out in the open air being smitten by moonlight with facial paralysis. Any of the features may become violently and permanently contorted. The mouth especially suffers, sometimes so distinctly as to give the unfortunate the veritable appearance of a *lusus nature*. This is the moon David knew, and after beholding its beautiful yet dangerous brilliancy this Psalm acquires a new force and sweetness."

It ought to be remembered, that personal activity promotes growth in grace. It was a wise philosophy which gave the work of the world's evangelization to Christians. It would have been an easy thing for God to convert the human race at a stroke, by some irresistible suddenness of the Spirit's influence. But He graciously chose to give it to us. He formed a plan which would allow play for all our varied characteristic endowments. And in putting these rapidly and repetitiously into service is found the simple secret of their increase. Love grows by loving. Hope enlivens itself by hoping. Zeal gets on fire by keeping up the heat. Intelligence is augmented always more by teaching others than by studying for one's self alone. Extra talents are given to the man who rightly uses five or ten. Life augments all its forces by merely living in natural energy. You sometimes see in a chemist's laboratory a horse-shoe magnet suspended against the wall, loaded heavily with weights attached to the armature. You ask the reason, and he replies carelessly, as if this were quite a commonplace thing, "The magnet was losing power through disuse, and I am restoring it with work."

The celebrated traveller, Baron Humboldt, wrote a thrilling account of the first earthquake he ever witnessed. The earthquake was at Cumana, South America. The first shock came after a strange stillness, and produced a terrific effect in the Baron's mind, upsetting all his previous notions as to the permanency of the earth. He could no longer trust the ground that seemed so firm and solid under his feet. The houses could not shelter him, for they were tumbling to the ground. He turned to the trees, but they were being thrown down. He looked toward the sea, but its waters had so receded that ships were rolling on the sand. He thought of fleeing to the mountains, and looked that way; when, lo! the mountains were reeling to and fro like a drunken man. He turned his eyes towards the heavens above him, and of all he could see, they alone seemed calm, firm, and immovable. Let Christians read and learn a lesson. Look up! "There is nothing firm but heaven."



## BROTHERHOOD OF ST. ANDREW.

OBJECT. The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service: To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church, and in young men's Bible classes. Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

We quote the following from *The Independent*, a leading Congregational paper of the United States on the Brotherhood of St. Andrew.

The two rules of the Brotherhood—Prayer and Service—bind each member to pray and labor, not merely for the general extension of Christ's kingdom but for the salvation and help of some individual soul. As Luther said, *Bene studisse, bene orasse*—to have studied well is to have prayed well; so the Brotherhood believes that the man who prays well will work well. The epitome of the prayer for this special object it finds in the words of Jesus: "Thy kingdom come"; and while there are not weekly meetings, of the character known as prayer-meetings, yet it impresses upon its members the fact that the Brotherhood is pre-eminently a praying band. Another requirement indicative of a spiritual strength and entire reliance upon Divine assistance is, the frequent corporate communions of the Brotherhood. At the Lord's Table the members "silently renew their vows," pray for strength to enable them to do their work, and pray that others may be brought to the Lamb of God.

The Rule of Service pledges the members to live and work and witness for Christ. This is not an indefinite or passive service, for it requires that each member shall make at least one conscious and conscientious effort each week to bring one young man under the influence of the Gospel, and this is to be done not for "the sake of the Rule, but for the sake of God and for the sake of the man." The Brotherhood defines this Rule as follows: "It means the consecration of a man's common sense, common sympathies, and common influence to the spread of Christ's kingdom among young men."

It would not be just to compare the Brotherhood with other organizations doing religious work, from the point of view of membership, because it must be borne in mind that the Brotherhood does not in any way work for the enlargement of its membership, does not place importance upon members; does not try to bring men into the Brotherhood; but it does work for the enlargement of Christ's kingdom; it makes the Christianizing of a man the all important object; it endeavors to bring men into the Church. In other words, it is the means to an end, and not that end. Acting under that same impulse it not only does not use, but discourages the use of all social attractions. It believes that men should work for men, women for women, and deprecates the use of those means which entertain and are used to influence young people of both sexes. The one thing that the Brotherhood emphasizes more earnestly perhaps than any other organization of like character, is the fundamental idea of individual work—man to man, man for man; and not to bring that man into the Brotherhood, but into the Church. To make men Christians is its sole object. Vice President McEee said recently:—"If women could save the world, the world would have been saved long ago," and he emphasized in powerful words the necessity of man's work in the salvation of the world. This, the Christianizing of man, and man's work for the enlargement of Christ's kingdom, the Brotherhood believes is not to be accomplished so well by public meetings, eloquent sermons, impassioned appeals, the influence of enthusiastic crowds, as by the quiet, unassuming individual work of man to man. So the annual conventions are specially designed for the discussion of Brotherhood work. One of the most important subjects at the last Convention was the question of Brotherhood Bible classes, and as a result during the year many chapters have organized these classes for the study of the Bible. At the Convention, time is given for the presentation in detail of various topics bearing directly upon the work of the Brotherhood. There has never been any effort made to gather great crowds at these conventions, or by the addresses of eloquent speakers magnify the importance of the organization. The Convention was simply a body of earnest, consecrated men, desiring to learn the best methods for the prosecution of their work.

Besides the work of bringing men to church or under the influence of Gospel truth, the Brotherhood has other lines of activity of a purely humanitarian character. Those worthy of special notice are hospital and prison visiting, rescue work, going out on the streets to find the outcasts and homeless ones, and provide lodging for them: visiting hotels and boarding houses, and Brotherhood houses. These latter are boarding houses, or, rather, homes for young men, in which several resident members of the Brotherhood "set the tone of the house." This "one" is distinctively healthy,

cheerful, helpful Christian living. A Brotherhood house has been in successful operation in Chicago for some time, and New York, Philadelphia and Boston will, it is expected, soon have such homes for young men. The Brotherhood house is the practical result of the desire to reach some of the thousands of young men in the large cities who live in cheap boarding houses without any religious influence and subjected to the many temptations that continually beset them.

Volunteers from the several Chapters visit the hotels on Sunday mornings, and invite strangers in the city to attend Church service. It is not possible to get at the results of this work. One of the volunteer visitors, in making his report to the Chapter, said: "I have never received other than most courteous treatment. Men who are evidently not churchgoers show their appreciation of the invitation extended to them, and in many cases such men have said that they would attend service."

Commissioner Faure, several weeks ago was in the vestibule of Calvary Church, on the lookout for strangers, inviting them to the after-meeting for men. One of these strangers said to him: "Yes, I am going to stay, and I am glad I came; but I must find the man who came to me in the hotel this morning. I have been coming to New York for years on business, and this is the first time that any one ever invited me to church. I want to get hold of that man's hand." In some cities this work of getting hold of traveling salesmen and tourists has become so successful that some of the "drummers" have called the Brotherhood the "Church of the Strangers."

House-to-house visiting is done regularly by committees appointed for this purpose. Two or three Brotherhood men take a certain district, go to every house, get into the boarding houses and thus find the young men, and try to induce them to come to the Brotherhood Bible schools and to church services. Every Saturday, twenty or thirty Brotherhood men visit the prisons and hospitals of New York City, and this work is done in the other great cities. The prison authorities have said to the General Secretary that the inmates look forward eagerly to these Saturday afternoon visits.

It should be noticed here that the Brotherhood of St. Andrew, recognizing the social wrongs and evils of the times, has put itself on record as believing that the only means to right these wrongs, to cure these evils, is the application of the Gospel of Christ. The General Secretary of the Brotherhood said to the writer of this paper: "If men believed and practiced the precepts of the Sermon on the Mount, the labor problem and all kindred questions now disturbing society would be solved."

It was decided at the meeting of the Canadian Council held last week, to hold a Provincial Convention in Toronto the third week in October.

## Extracts from the Cross of St. Andrew.

At a meeting of the Clergy of Kilmore Diocese, Ireland, lately held in Cavan, a paper was read by the Rev. G. Mortimer Anderson, Rector of Knockbridge, on the aim and objects of the Brotherhood. The Lord Bishop of the Diocese occupied the chair, and, after a friendly discussion of the subject of the paper, his lordship said that the society was one which was likely to do good. He would wish to see it worked in the Diocese, as he felt that any effort to rouse the young and careless members of their church should be encouraged; and several of the clergy, including the Rev. H. Martin, D.D., Examining Chaplain to the Bishop, also spoke in favor of the organization which had achieved such real good in the Episcopal Church of America.

If the cities, as affirmed by an American writer, are largely made up of boys and young men who have come up from farms and country villages, and if, therefore, the country makes the city, and not the city the country, surely County Chapters of the Brotherhood are all essential, not only for the sake of rural lads themselves, but also for the sake of those among whom they go to dwell. Let each country youth be a messenger of good to the town life which he enters, and let his Brotherhood education scatter seeds for good among his new associates.

"The Brotherhood" was the first subject for discussion at a clerical meeting held here on the 29th ult., at the Vicarage of Pan Moutn, Lancashire.

A meeting of clergy and laity was held at the Diocesan Rooms, Lord street, at 4.30 p.m., on Thursday, the 1st inst., to hear an address from the Rev. Frank Du Moulin, of Toronto, late lay secretary of the Brotherhood in Canada.

A Brotherhood address was delivered in the room below St. Jude's Church, Liverpool, on the 23rd ult. to a large Bible class of young men, who meet fortnightly under the direction, in the absence of the Vicar, of the Rev. A. L. Price, curate. The spirit of the Brotherhood manifestly prevails here, and it is hoped that a probationary Chapter will be formed ere long.

## MISSION FIELD.

## My Friends the Missionaries.

(From the Home of the Bible.)

BY MARIAN HARLAND.

My opposite neighbor at table upon the voyage from New York to Southampton in the autumn of 1893 was a young woman about twenty-five years of age, whom I silently decided by the closing of the second day out, to be among the most interesting of my fellow-passengers. In feature she was pleasing, even pretty, but her charm lay in a certain refinement of speech and manner, combined with quick intelligence and sensibility of expression. She was a lady in grain, and in education and conversation, so far above the average of her sex, that when the crucial twenty-four hours of "slight unpleasantness" to both of us were happily over, I made opportunity to cultivate our acquaintanceship.

We were already good friends when on the fourth night of our voyage—which chanced to be Sunday night—we were pacing the moonlighted deck together, and the talk took a personal turn. The initiative step was my statement that I was bound for Palestine, the Promised Land of my life-long dreams, never before visited by me in body and in truth. My companion listened, and when I proposed jestingly that she should join me in Jerusalem, smiled brightly.

"In other circumstances, nothing would give me more pleasure, but I too, am going to a Promised Land. My destination is Rangoon."

"Are you going alone?" "Alone so far as human companionship is concerned. The friends with whom I was to have sailed left America a week ago. I was detained by a short but severe illness."

This was the preface to the story I drew from her. From childhood she had known that she was "appointed," as she phrased it, to the Master's service in foreign lands. With the natural shrinking of youth from privation and toil, she had tried to get away from the conviction in various ways. At twenty-three she was impelled to reveal to her mother the struggle going on between conscience and expediency, and how she could not escape from the persuasion that the Divine will urged her to consecrate herself to the life of a foreign missionary. The mother's reply set the seal upon her purpose.

"Were I fifteen years younger I would go with you. As it is, let me fulfill my part of the mission by giving you cheerfully."

From that moment, the deep peace that entered the daughter's soul had never known a cloud, a clear-headed, resolute woman, she knew what she had undertaken. In putting her hand to the plough she had grasped it, not hastily, but with staying power in the hold. In our long and earnest talks upon the subject, I appreciated for the first time what constitutes "a call to the mission field." Since then I have thought and spoken of it with reverence, as something with which a stranger to such depths of spiritual conflict and such heights of spiritual enlightenment as hers may not intermeddle.

My last glimpse of her was at the Waterloo Station, London. We had said "good-by," she caught sight of me, stepped to the open door of my carriage, the electric light showed the ineffable white peace of the smile with which she kissed her hand to me silently, and made a slight but eloquent upward motion. Then the crowd and the London night swallowed her up, and I saw her face no more.

The thought of her had much to do with the resolution that moved me a month later to seek an interview with a party of missionaries, who, I heard, were voyaging with me upon a P. and O. steamship bound to India via Port Said. The information came to me through the lips of one of the ship's officers who was my vis à vis at table. "A jolly game of cards had been disturbed the night before by the psalm singing of a pack of missionaries in the second cabin" he growled, "if they had sung something jolly don't you know, the card party would not have minded it so much although there was such a lot of them that they make a beastly racket, but hymn tunes have a way of making a fellow low in his mind, don't you know?"

I had never heard until then of missionaries as second cabin voyagers, and the impression was disagreeable. It is still, although I have learned how common it is for the Board at home (moved presumably by the churches at home) to economize in this way, especially when the voyage is long. My readers may not sympathize with the indignation that flushed up to my forehead at the coupling of the words "missionaries" and "second cabin." It may be that the failure to fall in with my temper arises from ignorance of the conditions of a six weeks voyage second class, in a P. and O. steamship. The first cabin passage was inconvenient to discomfort to one used to Atlantic floating palaces. The linen was dingy and musty; the food badly cooked and carelessly served; the general debility of the milk and the sustained strength of the

butter were matters of popular complaint, nothing was up to the prime standard of quality except prices. As soon as breakfast was over I betook myself to the end of the ship where was located the second-cabin, and passing through the gate, asked a ruddy young Englishman if I might have speech with my friends the missionaries. He was one of them he said pleasantly, and he had the whole band about me in a few minutes, sixteen of them, all from Great Britain, four Wesleyans, four Baptists, four from the Church of England, and four Congregationalists. My exclamation at the equal allotment to each denomination raised a laugh, and we were no longer strangers. In breeding and education the women were the superiors of those who lounged in sea chairs under the double awning amidships, and murmured languidly at the heat and length of the voyage.

The cheerful contentment of the party was to me astonishing. With one accord they overlooked discomforts until they became glaringly obtrusive, then laughed at them. When questioned, all pitched the stories of personal experience in one key. Of their own free will, and after mature deliberation, they had entered upon a course they hoped to continue while life should last, and they rejoiced and were glad in it. Six of the sixteen were veterans in the foreign field; five were the children of missionaries who had been educated in England and were going to carry on the work begun by their parents.

The peace that passed worldly understanding was not the serenity of ignorance. They knew what they were undertaking.

A young man—a first-cabin passenger—who had heard with mingled wonder and cynicism the report of my visits to the "psalm singers" one day asked to accompany me. Being a gentleman he quickly affiliated with the missionaries and made the most of our call. It was evening, and after bidding them "good night" we walked the deck for a while, he glancing at each turn, at the group seated in the moonlight within the cabin doors. By and by he gave without prelude his solution of the mystery of the happiness of such people in such circumstances. "They must love Him" reverently raising his cap "very much."

In six words he had furnished the key to conduct that baffles the adepts in secular policy. It is a key that adjusts itself to every combination.

Through the silence succeeding the unexpected remark I seemed to hear in the rush of the south wind that blew softly and the wash of the Mediterranean waves, like the rhythm of a Gregorian chant:—"For I am persuaded that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In Beirut, Syria, I counted my friends the missionaries by the score. Dr. post, the head of the medical department of the Protestant College, which is, to all intents and purposes, a university, was our fellow passenger from Port Said, via Jaffa, and the first hand clasp I had after we anchored in the Beirut office, was from Dr. Bliss, the President. For ten days and more I was in hourly association with the noble body of professors and tutors, who, with their families make up one of the most charming social circles it was ever my privilege to enter. During one of the calls with which Dr. Bliss honored me, he said with the air of a man who celebrates a happy anniversary:—"Thirty seven years ago I left my native land for this place and work." "Have you never regretted it?" "Regretted it! In looking back to-day, my regret is that I have not in the course of nature, thirty seven years more to devote to the same cause."

"We are sometimes spoken of as the gilt-edged mission," he continued, but there are black edges to certain leaves of our history."

This introduced a deeply interesting abstract of the early struggles of the mission band—then a feeble folk—against half-hearted backers at home, and the apathy of the native population. I had from an eye witness the particulars of the massacre of Christians by the Druses in 1862. How every native Christian man and boy in the settlements near Beirut was killed, and the women and girls were brought down from the ruins of their homes to fill the mission house and be fed, nursed, and clothed by the missionaries and their wives. Of an alarm of peril that led to the flight by night under cover of the cactus hedges lining a lane that ran down to the pier, where lay a boat ready to convey the hunted American Christians to an English man-of-war. Babies were snatched from their beds, and borne off by their parents, everything else of value being left for the pillagers. Of Mrs. Bliss's sigh, as she sped along in the midnight at her husband's side, "If we could only escape to the mountains!" and his reply, "God is our refuge and strength, my dear. Look at the mountains, the Lebanon range, that at sunset had been as the Garden of the Lord in terraced luxuriance of vine and olive and fig tree, now lurid with the glare of burning villages." "Now we have no hardships!" was said to me so often that I inferred time and custom had reconciled them to the role of men without a country. My opinion was reversed by the events of the Thanksgiving day I passed in Beirut. I shall never participate in such another celebration of our national festival. Addresses were made, prayer was offered for the far away native land, and we all sang as clearly as aching throats and swelling hearts would allow, "My Country, 'tis of Thee!"

(Continued next week.)

## CORRESPONDENCE.

## FAIR PLAY.

Editor of "The Church Evangelist."

Sir,—It is quite refreshing to a lawyer in this dull vacation weather to read a religious newspaper. One is almost sure to stumble into the midst of a row about some trifle, with examples of the "odium theologicum," the "suppresso veri," and, not infrequently, even the "suggestio falsi." Your last number affords an instance in point. The Rev. Mr. Sage, who is, I am told, a professor in one of our Church Colleges—writes savagely about the Rev. Mr. Ingles, "challenging" him to battle, accusing him "as I have done in the public press and on the floor of the Synod," of "teaching diametrically opposed to the doctrines of the Church of England," and finally wanting to know "what purpose Mr. Ingles had in view in writing" an apparently defensive letter which I have not seen.

Then this self-constituted "defensor fidei" and accuser of his (Rev.) brother tells us what it is all about,—viz.: a passage of ten words which he quotes from a Sunday School lesson leaflet, and which reads as follows: "Does the catechism say that there are only two sacraments? "No."

Mr. Sage goes on, "nothing can be more clear than that this question and answer asserts that there are more than two sacraments." To my mind "nothing can be more clear than" that it asserts no such thing. It states the simple truth. The catechism does not say that there are only two sacraments. It says, "the number of those sacraments (as the word "Sacrament" is hereinafter defined), which Christ hath ordained in His Church as generally necessary to salvation, is two only." This is all that our Catechism expressly declares on the subject. Mr. Sage's wild inference that this involves "that teaching of the seven Sacraments which is the heresy of the Roman schism," contains, I submit, a "suggestio falsi," if not, it would seem that the real object of his attack is the Catechism itself.

In a subsequent paragraph of Mr. Sage's letter we have the "suppresso veri." His words are:—"In the second Book of the Homilies it is stated in speaking of the sacraments 'there be but two; namely, Baptism and the Supper of the Lord,'—"there be but two."

Now here is the passage in full: see how he misquotes it. "Now with like, or rather more, brevity you shall hear how many Sacraments there be that were instituted by our Saviour Christ, and are to be continued and received of every Christian in due time and order and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ, there be but two, namely

And a little further on the Homily proceeds:—"But in a general acceptance (sic) the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name not only to the other five commonly of late years taken and used for supplying the number of the seven Sacraments, but also to divers and

sundry other ceremonies, as to oil, washing of feet, and such like: not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are."

I hold no brief for Mr. Ingles, the attacked Leaflet, or even the Church Catechism, but I do love fair play, and cannot but regret to see the columns of a religious paper used by a divinity professor in appeals to ignorant prejudice based upon misquotation of evidence and misstatement of the reasonable inference to be drawn therefrom.

Such arguments do not tend to increase a layman's respect for either the erudition or the fairness of some, at all events, among his "spiritual pastors and masters."

August 9th, 1895.

Editor of "The Church Evangelist":

Sir,—It is a singular thing to me that the Rev. G. B. Sage endeavors to make so much out of the omission of the comma in the reprint from the Church Catechism of the answer to the question, "how many sacraments hath Christ ordained in His Church?" That answer as printed on the Leaflet (junior grade) for Feb. 17th was supposed and intended to be an exact reprint of the answer in the Catechism. The omission of the comma was purely an error on the part of the printer which escaped the eye of the proof reader. All that the S. S. Committee of the Diocese of Toronto is responsible for is the teaching on the Leaflet in explanation of that answer as contained in the Catechism.

The Leaflet in question says distinctly, as Mr. Sage says it does "that the Church Catechism does not say that there are only two sacraments." The question therefore narrows itself down to whether this teaching is in accord with the teaching of the Church of England, or not.

Mr. Sage quotes from my letter a dozen words from the extract from the Second Book of the Homilies concerning the number of sacraments but by quoting only these dozen words he misrepresents the passage. If this is the way Mr. Sage reads all his theology I can understand now how it is that he comes to the conclusion he does. May I trouble you, Mr. Editor, to let him see again a few more words of the passage from which he has selected the dozen words referred to, and, I think, even he must come to a different conclusion concerning the teaching of the Church. "And as for the number of them (the Sacraments), if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ; there be but two, namely, Baptism and the Supper of the Lord. For although the absolute hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands), is not expressly commanded in the New Testament to be used in absolute, as the visible signs in Baptism and the Lord's Supper are; and, therefore, Absolution is no such sacrament as Baptism and the Communion are. And although the ordering of ministers hath His visible sign and promise, yet it lacks the promise of remission of sin as all other sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such sacra-

ments as Baptism and the Communion are." Clearly this passage teaches that "Absolution" is a Sacrament and also the "ordering of ministers," but "neither it (ordering of ministers), nor any other sacrament else, be such sacraments as Baptism and the Communion are." Does Mr. Sage consider it honest to select from this quotation the dozen words "there be but two, namely, Baptism and the Supper of the Lord," and claim that they give the teaching of the whole passage? Again, I say, the teaching of the Leaflet is in accordance with the teaching of the Church of England, and rightly interprets the Church Catechism when it says that the Catechism does not say there are only two sacraments, but two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

Mr. Sage says "any intelligent reader of Mr. Ingles' communication, will see that he does not say that the Church teaches more than two sacraments." Surely if the Leaflet in question teaches that there are more sacraments than two "ordained of Christ in His Church," then my endeavor to prove (whether I have succeeded or not your readers must decide) that this is in accordance with the teaching of the formularies of the Church of England is an evidence of my own belief that the "Church teaches more than two sacraments." I should have imagined this would go without saying.

One word to T. W. P.: Until this matter has come in a formal manner before the S. S. Committee of the Diocese of Toronto, I think it would be undignified for that Committee to take any notice of it. Up to the present so far as I know no representation has been made to the Committee either by the Synod or the Bishop of Huron. However this is only a matter of opinion.

CHARLES L. INGLES.

August 9th, 1895.

Editor of "The Church Evangelist."

Sir,—It is desirable that the minds of the members of the approaching Provincial Synod should be set working on the important questions which are to engage the attention of that body. Foremost and most important is the relationship of the Provincial Synod to the General Synod, representing the Church of England in the Dominion of Canada. Each of these bodies is now free to deal with doctrine, discipline and worship (which include everything) in and over the same field. If the existence of the present power and privileges of the Synod of the Province of Canada had not been pledged and secured to it as the condition of creating the General Synod, many would now be ready to recognize with the Synod of Huron that the Provincial Synod has no longer any ground for existence and may be dispensed with. Happily, this cannot be done. One body, either the Provincial or the General Synod would no doubt suffice to meet the church needs for thirty or forty years to come, but both will be indispensable in the future, when we have multiplied Dioceses all over the Dominion, and the church's business is increased beyond the compass of any one general body. If we desire to have our system of Provincial Synods then we must be ready to protect and conserve them now, even at the cost of both time and money, although we can ill afford either.

The first question that will confront us at the approaching session of the Provincial Synod is in connection with Canon I. May the General Synod disallow or veto the canon or the resolution? And if so is it com-

petent to the General Synod to annul all the canons which have been enacted by our Provincial Synod, during the last 34 years? Here is the difficult and delicate point which calls for wise and judicious treatment. The Church's best interests can only be promoted by true and right provisions, such as will secure for the General Synod the supremacy to which it is entitled by its position, and yet retain for the Provincial Synod that measure of power without which its usefulness cannot exist. May I venture to indicate how this may be accomplished. Let the General Synod accept in the first instance the canons of our Provincial Synod, subject to such amendments as it may hereafter finally adopt after having first submitted them to our Provincial Synod, and then reconsider them with the representatives of the Provincial Synod before them. Let the General Synod also act carefully in accordance with its constitution, by sending down to the Provincial Synods all canons of a coercive character, and not finally enact them before leaving from all the Provincial Synods. Let our Provincial Synod then amend its constitution in such terms as will give the General Synod the right of disallowing any canon passed by the Provincial Synod. In this way such uniformity of legislation as may be important for the Church in the Dominion would be secured through the General Synod, while each Provincial Synod would be able to secure for the churches within its limits such freedom and such means of acting as might be suitable for them, while the churches in other Provinces might not be ready for them or might be unwilling to accept them.

May I add, that the proposed canon on suffragan Bishops would bring into existence not a class of bishops, but only one and possibly two suffragans at the same time in this Province. No Diocese can have a suffragan without the consent of the House of Bishops, and the House of Bishops is not likely to give its consent when and where it is possible for a Bishop to infringe health or unequal to the demands upon him to commission a suffragan in some other diocese to discharge Episcopal functions for him. Accordingly the strong prohibitions are that under the proposed canon there never would be more than one, or at the outside two suffragan Bishops, at the same time within the Province. Yours faithfully,

A MEMBER OF THE SYNOD.  
7th August, 1895.

#### CLERICAL HOLIDAYS.

Editor of "The Church Evangelist":  
Sir,—The season is now upon us when we expect to read something about, as well as to enjoy, our annual holidays. Some good people of a pessimistic turn of mind seem to imagine that holidays are entirely unnecessary for both lay people and clergy, and in the case of the latter, very prejudicial to their parochial work. The layman is well able to defend himself. As for the clergy, whose work is supposed by many to be so light and pleasant, a season of entire change and rest at this time of the year is absolutely imperative, unless their work is to degenerate into a merely spiritless and monotonous round of duty. For the work of the clergyman is as much greater as his calling is above that of the layman. An instance or two of his all-round labours.

The clergyman lives ever in the

glare of a parish publicity. He must be the model and leader of the parish. That is "Moral Tension." He must be a constant student, an omnivorous reader, a careful thinker. That is "Intellectual Tension." He has to be as nearly ubiquitous as a mortal can be. That means "Physical Tension." He must develop the highest spiritual forces of his own soul and the souls of others. That means "Spiritual Tension." If he be in most Missions he must be a good financier too. There is "Business Tension." And then to the outward eye, results are for the most part hidden. There is a battle of what the world finds to encourage itself in sympathy and visible success. The cleric works in Faith—the results will appear in the revelation of the Hereafter. And after all he is only human. Who then would deny to him, living at such high pressure on many sides, the fortnight or month of change of scene and air and occupation which the professional man and the tradesman find with their far lighter labours, so very necessary?

On the necessity of holidays, the late Bishop Thorold, of Winchester, said wisely and well in his "Practical Counsels" in his Diocesan Magazine:—"Public opinion has long ago settled that they (holidays) are an indispensable feature of our modern hurrying times, and if prudence and consideration fail to provide them, implacable nature suddenly appears upon her judgment seat and exacts in her unfeeling fashion, the uttermost farthing for violating her inexorable laws. . . . We preachers do not always suspect how even our kindest and most indulgent hearers are relieved, even unconsciously to themselves, by change of voice and treatment of subject, though the doctrine be the same and the service lessening of its reverent devoutness. . . . Absence helps difficulties to look quite different, when much musing over them had magnified them into mountains. . . . The first and most delightful impressions of holidays is to have "nothing to do" and doing it. . . . in the sense of official routine. . . . Another use of holidays is just pure "Happiness." Why are some of us so afraid of being happy? Is it that God revenges us happiness, or that it is in itself selfish and sinful, or that it is too perilous to be enjoyed for its own sake, since it impoverishes and effaces the soul? If so, why does the lark sing, and the bee hum, and the dog bark with pure delight. . . . and the innocent child crow on its mother's knee? The faculty of enjoyment for its own sake is a sort of Divine gift. No one need be ashamed of it. . . . To make but one person happy is to help to make him to be good. And why is a man's self to be left out of the calculation? Another use of holidays is "Rest," . . . quite compatible with physical exercise and intellectual occupation, music and drawing, the reading of books and the society of friends. For the best kind of rest is recreation, and just as the most fatiguing of all kinds of walking is on a dead level, where there is no relief for the muscles, so the tired man will often find himself refreshed and restored by a holiday, of which the least accurate account would be that it had been a *deceus far niente*. There has been plenty to occupy, to interest, to instruct but nothing to worry or exhaust."

The meaning of holidays could not be better stated than this.  
C. SYDNEY GOODMAN,  
West Mono, Orangeville.

Rev. P. Watkins, late professor in Bishop's College, Lennoxville, has been appointed principal and divinity professor of Huron College, London.

## CHURCH IN CANADA.

A little girl came to the Rectory, Carleton Place, Ont., on Saturday evening, August 10th, with a kindly worded note, and \$100 from the congregation asking the clergymen to go and take a rest. The Lord bless them and keep them.

A Confirmation service was held in St. Matthias Church, Coldwater, Ont., on July 25th. Sixteen candidates were presented to the Bishop for "laying on of hands." The Bishop gave an admirable address, speaking more particularly to the candidates who were to be confirmed. A large congregation was present, and the service was very hearty.

The Venerable Bishop of Montreal, laid his annual visit to St. Paul's Church, Hinchinbrook, on Monday, and to St. John's Church, Huntingdon, on Tuesday. At the latter church the rite of confirmation was administered to five candidates. His Lordship was accompanied by Rural Dean Robinson, of Clarenceville. The Church Warden and Lay Delegates of St. John's Church had the pleasure of meeting the Bishop at dinner at the Rectory, previous to his visit was made on Wednesday.

A good congregation assembled at St. James' Church, Parkhill, Ont., on Sunday morning, when the Rector preached on behalf of the Widows and Orphans' Fund of the Diocese. By an appropriate coincidence, the Old Testament portion of Holy Scripture appointed in the Lectionary was from the closing chapter of the first book of Chronicles in which the abounding liberality of the people for the building of the Temple, is recorded. The text was from the Prayer of David on that occasion—"All things come of Thee, and of thine own have we given Thee."

The new Church of England at Souris East, Nova Scotia, was opened last evening. The clergy present were: Rev. E. T. Woolard, Rector; Rev. E. P. Crawford, of St. Luke's Halifax, and Rev. James Simpson, of St. Peter's, Charlottetown. The organist and choir of St. Peter's, vested in surplice and cassock, assisted in the service, which was choral throughout. The choir and clergy entered the church singing "The Church has One Foundation." Tallis' service was rendered by the Rector and choir, and Rev. Jas. Simpson read the lessons. After the service Rev. Mr. Crawford preached an excellent sermon from the text, "This shall be my resting place," impressing upon the congregation the fact that the church is the house of God. At the close a "Gloria To Deum" was sung. Charlottetown Examiner.

The funeral of the late Frank Evans on Saturday afternoon was largely attended. After a short service at the house, the body was taken to St. James' Church, Toronto, where the burial service was conducted by the Revs. C. H. P. Owen, Canon Greene, and C. H. Marsh. Mr. Marsh gave a short address, pointing out that God had a lesson for the congregation of St. James in the sore trials to which they were being subjected. From the church the funeral proceeded to the cemetery, where Mr. Marsh finished the service. The large number of prominent citizens who, on the busiest day of the week, followed the body to its last resting place, testified to the high position held by the deceased in the esteem of the community. The Public School Trustees attended in a body, to pay their last tribute of respect to their late colleague. The members of the Bar and the High School Trustees also were present. The mourners were the two

sons of the deceased, Francis and Reginald, two brothers, the Rev. H. J. Evans, of Montreal, and Dr. L. B. Evans, of Toronto, several nephews, and Mr. Wm. Grant. The pall bearers, all old residents, were Messrs. James Quinn, G. I. Bolster, S. S. Robinson, A. Fowhe, W. Tucker, and Dr. Corbett.

The Ven. Archdeacon Dixon, of Guelph, preaching on Sunday last at the Chinese Massacre said the devoted missionary, full of the enthusiasm of St. Paul, who with his wife and children, were murdered was among us, and a guest at the Rectory less than two years since, and whose relatives in this city, in former years, were highly respected. He was here for a few days, and addressed you from this pulpit on the work that was going on in China, for Christ and His Church. His first sermon here made a deep impression. It was in reference to the four lepers who went into the deserted camp of the Syrians and did eat and drink, and carried away treasure and hid it. This, he pointed out, was an emblem of those who enjoyed every spiritual blessing, while the great heathen world was starving. In the afternoon he preached in Farnham Church, speaking of his uncle, Rev. Mr. Stewart, for whom he cherished a deep affection. In the evening he again preached on the Divine authority for Mission Work. On the following Monday he gave two addresses, the first at 3 p.m., which riveted the attention of the large audience, by his enthusiastic eloquence in describing the great work in China among the heathen. Even then he seemed to have a presentiment that there was a storm brooding over their mission field and that the most work while it was called to-day. He spoke very earnestly of the need of ladies giving their services in the mission field. It was the only way to get access to the Chinese women and many were offering themselves for this work. As with all who were brought into contact with him, I was deeply impressed with the depth and earnestness of his convictions. In his mind there was no doubt or cavil, the truths of the Christian revelation all centred in the living person of Christ. In a letter written he gives an account of the mission work. He was engaged in establishing native missionary associations to prepare Chinese Catechists to go into the remote parts of the country. Of these there were already eighteen self-supporting and doing excellent work. Further, Christian education is making a great advance. In his two districts he said there are now 41 village schools for boys and 12 for girls, and of these, 56 are supported by friends. He had lately visited two cities in which two ladies in each of the Zenana Society had prepared the most interesting group of candidates for baptism he ever met, ranging from old men who were converts, down to children. Those ladies had also formed native classes of women taking several of them at a time to their own homes for three months' instruction. They also held missions for men, in which converts took part in the services. From a report of work among lepers kindly furnished me by a young lady of this city, I find that Mr. Stewart had also charge of an asylum for lepers in Ku Cheng. This building and a church had just been completed. Mr. Stewart writes: The poor creatures are packed together in their miserable quarters close by, and look forward eagerly to the change to the airy, comfortable asylum. I have had service with them and catechised them as often as I could on Sundays, and they really answer very fairly about the great truths of Christianity. Mrs. Stewart also writes: The new leper house is like a palace, compared to the place they were in. Mr. Stewart in

his letter speaks of the alarm caused by the actions of the rebels. To guard against them several thousands of dollars were subscribed by the wealthy people to rebuild the walls of Kueheng. Our house, however, he said being outside the city the rebuilding of the wall will not help us. Again, the outlook may be dark, but at our principal baptismal service no less than sixty converts at one time were admitted to the church. In a P.S. he says: the Mandarin ordered all the gates to be blocked, and for three days we were closely shut up. The effect of these troubles on the native church has been to bring them near to God as their only help. Last Sunday four men came to me for baptism from the place where the persecution began. These are the last words of this most interesting letter. A few weeks later in the mysterious Providence of God, this noble-hearted missionary, his devoted wife and children, his faithful Irish servant, and other workers for Christ, were brutally murdered. No particulars are given.

DIocese of Rupert's Land.

On Sunday, July 28th, new churches were opened at Somerset and LaRiviere, Man., by His Grace the Archbishop, assisted by the Rural Dean and Rev. A. Tansey. Both the buildings are of wood with stone foundations. The Somerset church is well finished outside even to the chancel. The windows and door have arches of the Norman style and look very neat. We understand that the building though not finished inside, is so far practically free of debt. This is a good showing and speaks well for the Incumbent and parishioners. The LaRiviere church has no chancel but the front is beautified by the addition of a porch, belfry (with bell) and spire surmounted by a St. George's cross; the whole reaching a height of nearly fifty feet. The windows have Gothic arches. The interior is beautifully finished with stained Columbia granite and quarry vestries are built at the east end, the space between being raised to form a pro chancel, the steps of which are beautifully finished. The walls between the vestries and the plaster with sand finish. The work on these two buildings was, we understand, done almost entirely by the voluntary labor of parishioners under the direction of the Incumbents. His Grace the Archbishop kindly gave up a portion of the time set apart for his visit to Banff in order to open these churches and hold a confirmation at Boissevain. While appreciating most highly the self-denying labors of His Grace, carrying with them, as they always do, such kind and helpful words of approval, encouragement and instruction for clergy and people, still we feel almost guilty that for our sakes His Grace was led to give up a considerable portion of the time set apart for much needed rest.

The Rev. Arthur Owen will soon be in charge of Snowflake Mission. We would bespeak for him and Mrs. Owen a warm welcome by, and the fullest confidence of all our people throughout the Mission and this Deanery, believing them to be working in the spirit of the Holy and to do His work. God bless them and their labors in the Snowflake Mission.

The Incumbent feels that much of his work in St. James' Parish, Manitou, and at New Haven is being too long neglected on account of building operations at LaRiviere. But this is a great work for so small a congregation, and the

Incumbent's continuous presence is at most a necessity. He would, therefore, ask his people of Manitou and New Haven to exercise, for a few weeks longer, that excellent spirit of patience towards his apparent shortcomings which they have so generously shown.

SUNDAY SCHOOL CONVENTION.

The Sunday School Convention for the Deanery of Perth was held in St. James' Church, St. Mary's, on Tuesday, July 23rd. There was a good attendance. The delegates from the various churches in the Deanery, viz., Stratford, St. Mary's, Mitchell, Atwood, Kirkton, Listowel, Millbank and Sebringville received the Holy Communion together at 11 a.m., at which the Revs. Deacon and Cooper officiated. This was followed by an address of welcome by the Rector, Rev. W. J. Taylor, and the convention then settled down to business. The Rev. K. S. Cooper gave an address on "Religious Education in Day Schools," but want of time prevented any discussion. After adjournment the convention met at 2.30, when the following papers were read, and much interesting discussion followed upon each. The papers were all well received calling forth eulogistic comments from the attending clergy. "The Sunday School Teacher at Home," written by Mrs. Mooney of Stratford; "Feed My Lambs," written by Mrs. Mason and read by Mr. Boys of Sebringville; "The Work of the Sunday School Teacher Other than Teaching," written by Miss Lee and read by Miss Mabel Davis of Mitchell; "Atoms," written by Miss Burns of St. Mary's; "What to Teach in Sunday School," written by Miss Homer of Stratford. In the evening divine service was held in St. James' Church. The Rev. J. Ridley, Rural Dean of Galt, preached a most excellent sermon on the duty of parents and teachers. It was a sermon that will not soon be forgotten by those who were favored to hear it. A point worthy of notice at the evening service was that the three clergymen, viz., the Rev. W. J. Taylor, Rev. J. Ridley and Rev. J. L. Kerrin, were all familiar figures to the Mitchell delegates, the two former having been Rectors there, and the latter being the present Rector. Since Mr. Taylor has taken charge of the St. Mary's parish (four and three-quarters years ago) it has made much progress. The grounds which have undergone a complete transformation at the hands of the Rector were greatly admired by the visitors. The convention was a great success, and the delegates left for home much pleased and edified by the meeting. Next year (D.V.) the convention will be held in St. James' Church, Stratford.

DIocese of Fredericton.

St. Mary's chapel, Chatham, N.B., was reopened for divine service on Tuesday, August 6th, after having been closed since September last for the purpose of having very extensive alterations and decided improvements made throughout the interior, the services meantime having been held in the Sunday school building. The clergy present were His Lordship Bishop Kingston, Ven. Archdeacon Neales, Rev. J. Roy Campbell, J. H. S. Sweet, P. G. Snow, W. J. Wilkinson, C. O'Dell Bayle and Rev. Canon Forsyth, Rector of the parish of Chatham. Prayers were said by Rev. W. J. Wilkinson; the first lesson read by Rev. J. Roy Campbell, the second by Archdeacon Neales; Canon

Forsyth was gospeller, Archdeacon Neales epistoler, and Rev. J. H. S. Sweet server. The Lord Bishop was the celebrant and preacher. The choir of the church was assisted by members of the choirs of St. Paul's, Clatham, and St. Andrew's, Newcastle. At the evening service an interesting and instructive sermon was preached by Archdeacon Neales.

The special services in connection with the reopening of St. Mary's were continued through the week days following the 11th, and on the evening of the 7th, the Rev. J. R. Campbell, B.D., of Dorchester, was the select preacher, and delivered an able and appropriate sermon on the text: "the glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The clergy present were the Ven. Archdeacon Neales, Rev. J. R. Campbell, Rev. W. J. Wilkinson and Rev. P. G. Snow. On Thursday morning there was a celebration of the Holy Eucharist at 7.30 o'clock, in addition to the morning and evening prayers of the day. The select preacher at evening was the Rev. W. J. Wilkinson, M.A., a grandson of the Rev. Mr. Bacon, the first Rector of Clatham, who delivered an appropriate sermon from the text, Luke XXI, 5, 6. On Friday evening the Rev. J. H. S. Sweet, S.A.C., of Newcastle, was select preacher, and gave an admirable discourse. Sunday, August 11th, was devoted to the commemoration of the Jubilee of the Inthronization of the late Bishop Medley to the See of Fredericton on June 11th (St. Barnabas' Day), 1845. The services in connection with this celebration were deferred in the Parish of Clatham in view of the reopening of St. Mary's Chapel. The services of Sunday, the 11th of August, were very appropriate to the occasion, and largely attended. Musical selections from the compositions of Bishop Medley were sung, and the Ven. Archdeacon Brigstocke delivered able and interesting sermons, which were listened to with great attention.

The offering at the several services of the week amounted to \$225.55; \$131.73 being for the expenses of repairs in St. Mary's, \$67 for the Medley memorial window, \$10 for the incapacitated Clergy Fund, and \$17.82 for ordinary current expenses. The services were a happy celebration of the reopening of St. Mary's Chapel, the interior of which is now very handsomely restored, and in all its appointments well suited to its sacred purpose.

The chapel as first built consisted of what has been, for the last fifteen years, the nave of St. Mary's, and used for Sunday school as well as church purposes. Since many improvements have been made. The alterations now made have been very extensive, and St. Mary's now presents a handsome appearance. The architectural design of the whole is principally that of the Rector, Rev. Canon Forsyth, and it speaks volumes for his good taste and skill in such matters. The committee acting with the Rector in making the improvements were Church Wardens Burchill and Winslow, Vestry Clerk D. G. Smith, T. DesBrisay and M. S. Hocken. The cost has been about 2,000 and the ladies' guilds connected with the church have the well-deserved credit of raising about \$1,600 of that amount, the balance being in subscriptions and donations.

This does not, of course, include the cost of the five handsome memorial windows, admirably executed by Messrs. J. C. Spence & Sons of Montreal, and costing \$250 each, or \$1,520 in all. The very handsome hangings and altar-furniture are from the well-known church furnishing houses of Messrs. Jones & Willis, of London, and Birmingham.

## ECCLESIASTICAL NOTES.

**A new Bishopric has been formed for Western China.**

The Rev. Charles A. Weed, after nearly nine years' service in the Methodist ministry, has returned his credentials, and has applied to Bishop Doane for orders in the Church.

By the consecration of Canon Awdry, Chichester Cathedral, is in the happy position of having three Bishops on its clerical staff, the other holders of stalls being Bishop Tuftnell and the Bishop of Reading.

At the request of Bishop Davies, Bishop Hall of Vermont, has consented to give a three days' retreat to the clergy of his Diocese on his return from the General Convention. The exact date is not yet determined but will probably be the last week of October or the first week in November. The announcement of place and of other particulars will be made later.

A new sisterhood has been founded in Brisbane, Australia. It began in 1892 with one sister and six "novices." On Easter Tuesday three of the novices were professed by the Bishop. The sisters have charge of a diocesan school, a training school for girls going out for domestic service, and a rescue home. They are also engaged in city missionary work.

The National Church for this month publishes a list of the 180 candidates for Parliament who voted for the second reading of the Welsh Disestablishment Bill, and indicates their fate. Seventy-three of them have been rejected, while the majorities of the rest, which aggregated over 156,000 in 1892, have now fallen to 86,000—a diminution of nearly 50 per cent.

Miss Browne, who is one of the party of five ladies who have recently sailed to join the mission in Uganda, has gone forth as the representative of the Girls' Friendly Society in the Diocese of Meath. Miss Browne is the first lady who has gone out to the mission field in connection with the Girls' Friendly Society in England or Ireland. She, as well as some other members of the party, who are the first ladies from Europe to enter Uganda, has had the advantage of previous hospital training in order to fuaer usefulness in the work.

The late Archbishop Tait of Canterbury once made an effective use of a sermon. Driving down a steep hill, he was confronted by a runaway horse, with a heavy dray, making straight for his carriage. He threw a sermon into its face. The horse was so bewildered by the fluttering leaves that it swerved and paused, the driver regained control, the sermon was picked up, and the Bishop proceeded on his way. "I don't know," he said to the Archbishop of York a few days later, "whether my sermon did any good to the congregation, but it was of great service to me."

The Dean of Norwich (Dr. Lefroy) recently speaking of modern theology as required by the public from the clergy, said that he was reminded of a dear old lady who went to a dog-fancier to buy a dog. The dog-fancier said "What sort of a dog do you want? Is it to be a pointer, or an Irish terrier, or a collie, or what?" "Oh," she said, "I really don't mind, provided he suits the drawing-room carpet!" "There are a great many people who want to make theology uncommonly like that dog," said the Dean, and added that for his part he did not mean to match anybody's carpet."

## OUR STORY.

### THE LORD'S PURSEBEARERS.

#### CHAPTER XVI—Continued.

He fell soundly asleep after the glass of hot gin, mere drop as it seemed to him while he drank it; for the good food Joanna had made him eat had, in a little degree, allayed the fever burning within him. The bed, too, was more comfortable than any he had slept in for some time; for he had spent his nights in any hole he could creep into. The entrance one after another of the other occupants of the room did not disturb him. They were powerful and rough-looking men, five of them; for the place only held six beds.

"Look here!" exclaimed the one who occupied the next bed to old Isaac's, see what the old raskill has done with his boots. He reckons 'ers upside with us."

But in the dead of the night old Isaac Chippendell awoke with a sense of suffocation, and vainly trying to call upon Joan for help. A man's hand was on his throat, and his breath gurgled as he tried to draw it. It was pitch dark; for the faint glimmer of the gas, which was usually left alight, had been blown out. There was a desperate, though quiet, and almost silent, fight, going on across his bed; for the ruffians who were struggling for the possession of his boots were careful not to alarm the sleepy deputy, drowsing over the fire in the kitchen below. The old man made one feeble effort to defend himself, and cry aloud for help, before he lost all consciousness, whilst the fierce combat went on until one of the combatants was beaten.

#### Chapter XVII.—A Miserable Deathbed.

It was early the next morning, before daybreak, that Joanna and Peter Clapham came to the lodging house, to make sure that old Isaac Chippendell should not again elude them. The deputy told them civilly that he had taken care he should not leave the house, indeed, he had not yet come down-stairs; and as all the other lodgers who had occupied the same room were already gone, they could go up and talk with the old man in bed. Isaac had never been an early riser, he added.

Very cautiously they mounted the steep and dark staircase, and turned into the bare and squalid room, which contained no other furniture than the low, narrow bedsteads, packed closely together. The atmosphere was foul and heavy, and Peter Clapham made haste to open a window. There was no light in the room save a very dim glimmer of gas, which just served to show that all the beds were empty excepting one. This was the farthest from the door, and on it lay old Isaac, apparently in profound slumber. For a few seconds they stood silent, looking down pitifully on the poor bed with its dirty coverings, and the dishonored head of the aged man resting upon it. He lay in his clothes, but Roger's greatcoat which Joanna had given to him the night before was nowhere to be seen, and his own torn and filthy rags scarcely covered him. But as they gazed in sorrowful compassion a vague fear took possession of them. There was no movement, no sign of life in the rigid and prostrate form. Peter Clapham stooped down and raised the gray head, but it fell back again on the hard mattress like one dead, and the pallid face which was now turned towards them, looked like the face of a corpse. Joanna fell on her knees beside the bed, and laid her hand upon his heart.

(To be Continued.)

FATHER AND SON CURED

THE VILLAGE OF WHITECHURCH DEVELOPS A SENSATION.

The Father Attacked With Rheumatism and the Son With St. Vitus Dance - A Story That Can be Vouched For by All the Neighbors.

From the Wingham Advance.

Mr. Joseph Nixon is the proprietor of the only hotel in the village of Whitechurch, and is known to the whole countryside as a man who thoroughly understands his business, and a jovial companion as well. It is well known in this part of Ontario that Mr. Nixon's hotel was destroyed by fire, but with that energy which is characteristic of him he quickly set to work to re-build. His story, as told a reporter of the Wingham Advance, who recently had occasion to visit his hostelry, will prove of interest. "I was helping to dig out the cellar," he said, "and in the dampness and cold I contracted rheumatism which settled in my right hip. It got so bad that I couldn't sit in a chair without doubling my leg back at the side of the chair, and I couldn't ride in a buggy without letting the affected leg hang out. I suffered a great deal more from the trouble than anyone who has not been similarly affected can imagine. How I was



"I was helping dig out the cellar."

cured is even more interesting. One day I saw a neighbor whom I knew had rheumatism very bad, running down the road. I called him and asked what had cured his rheumatism. Dr. Williams' Pink Pills he promptly replied, and that determined me to try the same remedy. Well, the result is Pink Pills cured me, and that is something other medicines failed to do. I don't know what is in them, but I do know that Pink Pills is a wonderful medicine. And it is not only in my own case," continued Mr. Nixon, "that I have reason to be grateful for what the medicine has done. My son, Fred, about twelve years of age, was taken with an attack of cold. Inflammation of the lungs set in and as he was recovering from this, other complications followed which developed into St. Vitus dance, which got so bad that he could not possibly stand still. We gave him Dr. Williams' Pink Pills, with the result that he is now thoroughly cured, and looks as though he had never had a day's sickness in his life, and if these facts, which are known to all the neighbors, will be of benefit to anyone else, you are at liberty to publish them."

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of a grippé, loss of appetite, headache,

dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excess of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50.

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