

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, AUGUST 19, 1897.

[No. 31, 32, 33.]

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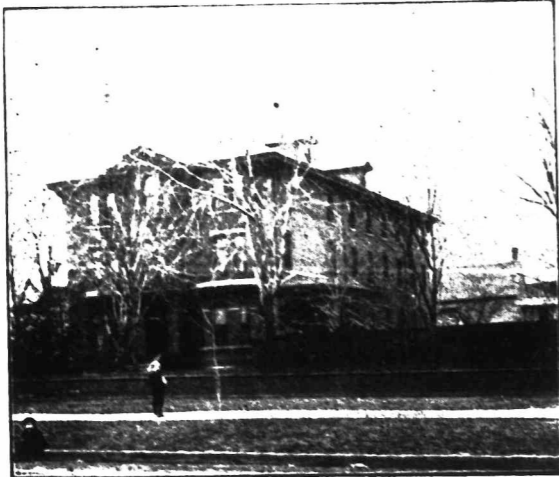
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 19, 1897.

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## Lessons for Sundays and Holy Days.

August 22nd. TENTH SUNDAY AFTER TRINITY.

Morning - 1 Kings 12. 1 Cor. 3.

Evening - 1 Kings 13; or 1 Kings 17. Mat. 27, v. 27 to 27.

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

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 182, 317, 322, 555.

Processional: 37, 176, 215, 391.

Offertory: 186, 225, 240, 523.

Children's Hymns: 194, 341, 571, 574.

General Hymns: 12, 164, 171, 239, 515, 527.

### ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 311, 316, 556.

Processional: 165, 202, 297, 390.

Offertory: 20, 160, 174, 234.

Children's Hymns: 224, 338, 342, 569.

General Hymns: 170, 237, 266, 462, 479, 512.

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

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

### Epistle for Eleventh Sunday after Trinity.

I. Cor. xv. 10. "By the grace of God, I am what I am."

Man's proneness to extremes well known. In races and individuals. Oscillating. Equipoise difficult. Case suggested by the text. (1) Utterly independent. (2) Powerless. In the ideal Christian harmonized—largely in St. Paul.

1. He is something. 2. He is what He is by the grace of God.

i. It is the grace of God which gives power.

i. Can understand St. Paul's conviction.

All might know; but he was forced to know

by experience. (1) In regard to his standing in Christ. Assured of the power of the Gospel. Yet once an unbeliever. By a kind of miracle of grace changed. How could he forget or doubt? (2) So with regard to his mission. An office to be magnified. Not chosen by himself—imposed by God.

2. But no less true of all Christians. Although less striking, no less true. (1) What thought so absurd as independence? (2) Rise to the moral sphere. Here also the principle operative. (3) Also in the spiritual sphere—in our relation to God. Of course, all is of God, and life harmonious only when this recognized. But here also obligation, responsibility, failure. So that two new needs are discovered; need of pardon, and of spiritual strength. By the grace of God. (a) Mercy. (b) Grace to help.

ii. Thus power given and possessed. Perhaps the prominent thought but inseparable from the other "by the grace of God." Note

1. St. Paul's statement respecting himself: (1) He was something. (a) A Christian. (b) An Apostle. (c) An Apostle to the Gentiles. (2) He had done something. No false humility, generally insincere.

2. Applicable to all truly serving Christ. Pride not made for man. Humility our strength. Yet a danger the other way: "I can do nothing." If we rest in this, a danger of paralysis. But we must rest. We are taught other thoughts. (1) I am the child of God. Here no presumption. None can deprive us of that privilege. (2) I can serve God. No vainglory or presumptions. To fancy we cannot serve, is to lose power. To know that we have strength, but only the strength of God, is to gain God to fight for us. Here then is the double attitude of a true life. Neither side true, if the other left out or ignored.

## DEATH OF THE BISHOP OF WAKEFIELD.

News has been received of the death of the Right Rev. William Walsham How, Lord Bishop of Wakefield, which event occurred in England on the 10th inst. The late Bishop was the first Bishop of Wakefield, that See having been constituted in 1888, when the large Diocese of Ripon was sub-divided. Dr. How was consecrated a Bishop in 1879, and served for nine years as a suffragan to the Bishop of London, taking his title from the town of Bedford. In the year 1888 he was translated to the Diocese of Wakefield, and appointed the first Bishop of the new See, on the recommendation of Lord Salisbury, the present Prime Minister, who was holding the same position at that time. The late Bishop was well known in the literary world, for he was a somewhat prolific author, his principal works being: "Plain Words," "Pastor in Parochia," and a "Commentary on the Four Gospels." In addition to these works and others of a like nature, he was the author also of a book of poems and of several hymns.

During the past few weeks his name has been brought prominently before the public from the fact of his having been the author of the Jubilee hymn, the first two lines of which run as follows:

"O King of Kings, whose reign of old  
Hath been from everlasting."

This hymn was sung at the greater majority of all the Thanksgiving services held on June 20th last, not alone in Great Britain, but all over the Empire. The late prelate was 74 years old at the time of his death.

## DEATH OF REV. E. A. OLIVER.

The Pueblo Chieftain of July 16th, announces the death in that city of Rev. Alexander Edward Oliver, rector of the Episcopal Church of the Ascension, on the 15th. Deceased was born at Cornwall, Ont., in 1862, and was a son of Dr. Wm. H. Oliver, of Chicago, and nephew of Dr. E. A. Oliver, of Sarnia. He was educated at Trinity College, Toronto, and ordained in that city by the Bishop of Toronto in 1885, and advanced to the priesthood in 1886. After spending a year attending lectures at Oxford University, England, he returned to Canada. His first appointment was to the church at Bolton, Ont. While curate at St. Simons', Toronto, his health became impaired and he went to Pueblo, Colorado, to seek a more suitable climate. He served a year as rector of Christ church, Canon City, and then as assistant to the rector of Holy Trinity church, Pueblo. In September, 1895, he was called to be rector of the Church of the Ascension. In May, 1896, he married Miss Florence Patterson. The remains were interred under the chancel of the church over which he presided. The Chieftain says: Mr. Oliver, as a man and a priest, was deeply beloved. He was a man of marked intellectuality and of the most sensitive and refined traits of character, one who carried in his very presence and manner the earnestness of the sincerity and truth of his own spiritual convictions and the depth of his consecration and the work of his ministry as a priest in the church of God.

## THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The Church Students' Missionary Association is a society established among the students of the various colleges in the United States and Canada. It was formed about ten years ago with this object in view:

1. To gain and disseminate information concerning missions and missionary work.

2. To arouse and stimulate interest in such work.

3. To further the work of intercessory prayer.

This praiseworthy object has been rigidly pursued by the association ever since its formation, with very fruitful results. A convention is held each year, when passed work is reviewed and fresh zeal kindled in the various chapters represented thereat. Practical work has been accomplished in the way of sending



men and money to the foreign field. Some have been led through association with this society to take up active missionary work both at home and abroad. This has been a special feature of the work accomplished by the association. The next annual convention will be held (D.V.), in Trinity College, Toronto, some time during February, 1898. Missionary meetings, to which the public will be invited, will be held during the convention. It is hoped that when the exact date is made known many will endeavour to keep it free from other engagements, so that they may have the privilege of listening to missionary addresses of representative Churchmen of Canada and the United States; and that, having heard, they may go home fired with increased desire to labour zealously for the extension of Christ's Kingdom throughout the world.

#### THE BISHOP OF BRISTOL.

The Right Rev. George Forest Browne, D.D., Bishop-suffragan of Stepney, has been appointed to the restored Diocese of Bristol, and thus, at last, the anxiously-awaited appointment has been made.

Dr. Browne, who is the son of the late Rev. R. Forrest Browne, Precentor of York Cathedral, and who was born in the year 1833, has already shown his ability both as a parish priest and as Bishop-suffragan. He was educated at St. Peter's school, York, and St. Catharine's College, Cambridge, and was ordained deacon in 1858, and priest in the following year. He was appointed Theological tutor and Bell lecturer in the Scottish Episcopal Church in 1862, and Fellow and Lecturer in St. Catharine's College, Cambridge, in the year following. Three times he has been a proctor of the University of Cambridge, and from 1874 to 1878, and again from 1880 to 1890, he was a member of the Council of the Senate. In the year 1887 Dr. Browne was elected Professor of Archaeology (Disney), in the University, a position which he held for four years, when he was appointed to a residentiary canonry in St. Paul's Cathedral by the Marquis of Salisbury. On the retirement of Dr. Billing, the Bishop-suffragan of Bedford, in 1895, on account of continued ill-health, he was appointed suffragan in his place to the Bishop of London, taking the title of the Bishop of Stepney.

Dr. Browne has been for many years past connected with the University Extension movement, and has written many books on archaeology and early Church history, on which subject he is one of the greatest living authorities.

On the occasion of the quite recent visit of the Bishops and Archbishops to Glastonbury Abbey, the Bishop-designate of Bristol delivered a very interesting and learned address upon Glastonbury and its history, which was eagerly listened to by all present.

#### THE LAMBETH CONFERENCE.

In the following our readers will find a report condensed mainly from the Church Times of the proceedings connected with the visit of nearly two hundred prelates of the

Church from all parts of the world, and their attendance at the decennial Lambeth Conference. The conference which has just been held at Lambeth, in England, is the fourth of the kind that has taken place. These conferences have been held at intervals of ten years, with the exception of the present one, which, at the suggestion of the late Archbishop Benson, was held a year earlier to coincide with the Queen's Diamond Jubilee, and the celebration of the 1,300th anniversary of the foundation of the See of Canterbury by St. Augustine, and that of the death of St. Columba, the Apostle of Iona. The first Lambeth Conference was called together under the presidency of Archbishop Longley, in 1868, when 76 Bishops were present. In 1878, 100 prelates assembled at Lambeth. In 1888, 145 Bishops were gathered together, while this year about 200 were met—a good sign of the increasing importance attributed to these conferences. The conference sits and debates upon the questions before it with closed doors, under rules designed to facilitate orderly and fruitful discussion. The discussions at the first session lasting several days, being concluded, various subjects are assigned to appropriate committees to be considered by them during a fortnight's intermission now to be taken by the conference and to be reported upon when sittings are resumed after this interval. The result of the ensuing deliberations are then embodied in a encyclical letter, which is sent forth to all the world. The decisions of the conference are binding upon no one as having any legal or canonical force, but only in so far as they represent truth and justice, wisdom and piety. Petitions and addresses may be received for their consideration, but no replies can be given other than such as can be gathered out of the General Encyclical, ultimately promulgated. A very kind and fraternal address was sent to the Conference by the General Assembly of the Scotch Kirk, which, however, was courteously acknowledged, not by the conference, but by the Archbishop of Canterbury. The decennial conference has been distinctly a power for good, not only in promoting peace and unity within the Church, but in clearing the minds of many without for their reconciliation. The opening services of the conference began at Lambeth chapel on Wednesday, 30th June, by a celebration of the Holy Communion at 8.30 o'clock a.m., and was confined principally to the Bishops. On Thursday evensong was held in Westminster Abbey, when the special sermon was preached by the Archbishop of York, from the text: "When He the Spirit of Truth is come He will guide you into all truth. St. John xvi., 13. There were nearly 200 Bishops present from all parts of the world, with their respective chaplains. The procession was formed at the Church house, and the Bishops, in their robes and many coloured hoods, and their chaplains bearing the pastoral staff, marched to the Abbey, where they joined the Abbey choir, singing "The Church's One Foundation," as the processional hymn, Sir John Bridge playing the organ. A vast assemblage, deeply moved, viewed the procession outside, while an immense congregation, admitted by ticket, filled

the Abbey. The procession advanced up the nave, the members at length reaching the stalls appointed for them. The Bishops of London and Westminster (the Bishop of Durham was absent through illness), followed by the Bishops metropolitan from abroad, and by the Archbishops of Rupertsland, Ontario, Armagh, and the Archbishops of York and Canterbury. The Archbishop of Dublin was not present. The archiepiscopal crosses were borne before the two English primates. As usual, two boys carried the Archbishop of Canterbury's scarlet train. Evensong was chanted by the Rev. Dr. Frontbeck, the Precentor. The proper psalms were 24 and 68. The sub-Dean (Canon Duckworth), read the first lesson, Isaiah, 63, and the Dean (Dr. Bradley), the Second, Ephesians, 4th chapter. The vast throng turning to the east, recited the Apostles' Creed. The Anthem was "Lift Up Thine Eyes," by Goss, and the "Veni Creator" was sung before the sermon. The hymn: "O Gladsome Light" preceded the blessing, which was given by the Archbishop of Canterbury, cross in hand, from the midst of the altar. The final hymn was "O Sing to the Lord," as the procession retired, after an imposing and ever-memorable service.

On Friday, at 2.35 p.m., a special train left Charing Cross to convey the Bishops and other clergy to Ebb's Fleet, the landing place of St. Augustine, calling to take on the Canterbury clergy and choir by the way. Ebb's Fleet is a spot on the wide Minster marshes, on ground where the estuary of the Wantsum once flowed up from the south-east to the mouth of the Thames, making the Isle of Thanet an island indeed. Now it is a wide green flat, with hundreds of cattle brouching on it, and the river Stour flowing through it to Pegwell Bay, south of Ramsgate. Midway between the Minster and St. Lawrence is one of the two sites which have been claimed as the scene of St. Augustine's first sermon, and on this site the late Earl Granville erected a magnificent lofty stone cross. Opposite this the train pulled up, and a procession was at once formed, first, the Dean and Chapter of Canterbury, with choir all robed and singing, "Onward Christian Soldiers" to Sullivan's spirited tune, as a processional. Then the Primate, with his chaplains, the Lord-Lieutenant of Kent, and the trustees of Richborough (Lords Stanhope and Ashcombe, Sir Mark Colet, the Bishop of Stepney and Canon Routledge), followed by the Mayor and Corporation of Ramsgate, after whom came the Bishops. The scene was highly picturesque, and the assembly of spectators was very large. The lofty cross is guarded by a high palisade. Outside this a large space was railed off for the pilgrims to enter, and beyond was a vast concourse of people and vehicles of all descriptions. The choir having entered the enclosure, took up its position in front of the cross, and sang Augustine's Anthem, as given by Bede, to good, simple music, composed by the Rev. H. Hichens. These are the words: "Hosanna, Alleluia. For Thy Mercy's sake, O Lord, turn away Thine anger from this city, and from Thy Holy House, for we have sinned. Alleluia."



Then followed a shortened litany and the Lord's Prayer, in which all responded with devotion. The following special prayer was said by the Archbishop before the benediction: "O God, who by the preaching of Augustine and his followers, didst bring the truth of Thy Gospel home to our English fathers, grant us in like manner with a fervent zeal to spread the glad tidings of Thy glorious Son throughout the world, and to abide in the perfect truth of Thy Holy Word, through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen." The service being over, the train, after some delay, was taken down to Richborough, the site of an old Roman walled camp and beacon tower of much antiquarian interest, and which, owing to an ancient chapel here and certain references of ancient writers, is the rival of Ebb's Fleet in claiming the landing place of St. Augustine.

(To be continued.)

REVIEWS.

The Romance of a Jesuit Mission, a historical novel, by M. B. Sanford. Price \$1.25. Toronto: Revell Co., 1897.

The Jesuit mission to the Hurons is sufficiently romantic in itself, apart from any fictitious elements; but here we have a very charming story connected with one of its most thrilling episodes. Those who have read the history in the pages of Parkman are not likely to forget it, or ever lose interest in it; and it loses nothing in these pages. The life of the fathers, their relations to the Indians, their labours, their watchings, their martyrdom, are all told here; and besides a very pretty story of a young English girl cast upon their care, whose charms brought trouble and pleasure and pain to the community. We must not reveal the plot, but we can commend the story as sweet and wholesome reading to all classes and all ages.

The Christian. By Hall Caine. Published by George N. Morang, Toronto.

This tale professes to represent the Church in the person of one of her clergy, carrying on her work under the very complicated conditions which she has to encounter in this last quarter of the nineteenth century. The struggle which a heroic soul is making to lead a true Christian life, and to show it effectually to others in various spheres of life, while hampered by stereotyped hindrances, both as to social customs and abuses of ecclesiastical trust and patronage are portrayed in a strong light in the author's well-known vivid and attractive style. As far as the blameworthiness of the Church is concerned for evils complained of, the author does not seem to make sufficient allowance for growth and inheritance of wrongs and mistakes which tend to become stereotyped in a State Church, and are prevented from being reformed through the cupidity of mankind and the mutual jealousies of Church and State. It does not seem to be noted that the Church as a body has been of late years making heroic struggles to reform herself as she is bound to do through the assistance of Parliament, but has met with the strongest opposition on the part of those who denounce her so-called corruptions, because their occupation would be gone were the latter to cease. It is surprising to see a stale old falsehood and source of popular prejudice and malign assertion against the Church substituted for fact, and contrary to all probability, put in the mouth of the Prime Minister, when he is made to say (page 319): "As for the Church, it was founded on Acts

of Parliament, it was established and endowed by the State, its head was the sovereign, its clergy were civil servants, who went to levees and hung on to the edge of drawing rooms, and troubled the knocker of number ten Downing street. This, in the face of the historical setting forth of the truth by Mr. Gladstone, Lord Selborne, and Lord Salisbury, and many other competent writers is most inexcusable, and calculated to do much harm. In regard to the statement, "As for Christ's laws, in this country they were interpreted by the Privy Council, and were under the direct control of the State Department." The struggles of the last fifty years show that this control was an usurpation of the State, which, after many had been persecuted in the secular courts, and sent to prison, had to yield to the re-establishment of a proper ecclesiastical court, and itself in Church matters became a fifth wheel to the coach.

Apart from these and a few other points, to which space does not now permit us to discuss, the book is unexceptionable. In other respects it will be found instructive, entertaining, and impressive, tending to stimulate Christian activity, especially in the direction of raising the oppressed and the fallen, and as far as possible by inculcating the dignity of human nature in its relation to Christ, to prevent the lapses of humanity. We are thankful that novel-writing has taken a turn in this direction, and congratulate Mr. Hall Caine upon this excellent use of his literary power, and bespeak for "The Christian" its merited success.

GIRLS' FRIENDLY SOCIETY.

The annual service of the Toronto branches of the above society took place at St. Simon's church. The service, with appropriate hymns, etc., was a most bright one, the rector, the Rev. S. Macklem, a warm friend of the society, singing the service, etc. The members of the G.F.S. turned out well, each maiden being recognized by the snowy "Marguerite" blossom resting on her breast. The address was given by the Rev. the Provost of Trinity College, on "Purity, Help, and Prayer." A short resume of the same may be interesting to our readers.

Purity.—This word indicates the main object of the G.F.S. and the essential reason for its existence. Then, in due course, other things follow, the assistance rendered the one to the other, bright, kindly acts lovingly performed; then recreation, brightening and cheering many an otherwise dull, lonely evening, introducing sunshine into life's deepest shadows. By lives of purity members and associates are strengthened and enabled to raise the tone of society, and consequently of life, and "to fulfil the law of Christ."

The ideal is a high one, "pressing towards the mark of our high calling, by daily, hourly, 'bearing each other's burdens.'"

In the first place, let us glance at the need for the organization; when, in 1875, an English matron, Mrs. Townsend, feeling that the assistance which could be given to weaker and more inexperienced young sisters, by a properly organized method, sought counsel and aid from the late Archbishop of Canterbury, who thoroughly sympathizing with the movement, gave his sanction; and so the Church took up the work, which to-day spreads like a network over the whole world, and wherever the Church of God unfurls her banners, near it humbly, but with strength of purpose, may be seen the Girls' Friendly Society, pursuing its aims. The associates, on whom the efficient working of the society depends, carrying on the work with prudence, tact, and ready sympathy, taking care that each individual mesh in the great network remains unbroken, the mainspring of all being love of souls. Then on the members the credit depends, let such dear girl remember what it has done for her; and so shall she be better able to aid her sisters in need of help and friendship. The bright chain of fellowship existing between associates and members—the

one can give help and assistance to the other, for all can give something; personal influence, loving words, true-hearted friendship, and above all, prayer; in this way encircles the world. In the character of wife and mother the society has done much to raise the standard, by emphasizing the grand principles of purity, carrying out to the full the sacredness of family life, and thus strengthening the well-being of the nation and the Empire. B.V.T.W.

THE HOLY SPIRIT IN THE CHURCH.

A Sermon Preached Before the Bishops Assembled for the Lambeth Conference in Westminster Abbey, on Thursday,

July 1, 1897.

By the ARCHBISHOP OF YORK.

"When He the Spirit of Truth is come, He will guide you into all truth."—St. John xvi., 13.

The coming of the Holy Ghost was no mere isolated event in the history of the kingdom of God. It was a great epoch—the opening of a new era in the life of man, the ushering in of a new dispensation. No operation of Divine power, no act of God, can be terminable in itself. It has in it of necessity the element of continuous duration. Even the primal work of creation, although pictured for us in poetic language which suggests the idea of completion and conclusion, was in reality not so much a finished work as an initial impulse, of which the creative energy should extend and operate through all the coming ages, even renewing the face of the earth, and perpetuating the life of the creatures which find in it their dwelling place from generation to generation.

So it was also in the Incarnation of the Son of God. The union of the two natures in His Divine Person was not a mere fact in history. It was the imitation of a new purpose of love, by which not only humanity itself, but its individual members, should be brought into union with the living God. One by one, age after age, they were to be grafted into Christ, and He to be formed in each of them, in all the powers of His incarnate life, as once He was formed in the womb of the Blessed Virgin.

And so it is in the coming of the Holy Ghost. He did not come as one that would come and go. He came to stay; to abide with us for ever. He came as the Spirit of Christ to take up His dwelling in Christ's Church, which is His Body, until He should come again. It is this great truth which underlies the whole teaching of our Blessed Lord in the farewell words which He spoke to His disciples on the eve of His Passion. It is in this light that we must understand His exceeding great and precious promises, and most of all the promise of my text, "He shall lead you into all the truth." It might seem at first sight as if these words were addressed exclusively to the Apostles. Our Lord had told them that there were many truths which as yet they could not bear. These truths could only be understood in the light of events which had not yet occurred, and by a spiritual experience to which they had not yet attained. But when the time had come the Holy Spirit would reveal to them what had been for a time withheld, and thus put them in possession of the Gospel message in all its fullness. Such an interpretation of our Lord's words is no doubt admissible, but it does not exhaust the fullness of the promise. It is hard, indeed, to determine whether any additional truths were made known to the Apostles after the Day of Pentecost. Even in the case of St. Paul we need not suppose that by the special revelation which was made to him he learned anything of essential truth which was not already known to St. John or St. Peter. The words of our Lord, taken with their context, might seem to imply that the teaching of the Holy Ghost would bring with it some fresh revelation of Divine truth. But it is manifest that the promise was fulfilled, not so much by the revelation of any new dogmas, concerning which Christ Himself had been silent, as by the enlightening of the Apostles to understand more fully and more clearly what they had already learned from the teaching of our Lord Himself. The accurate rendering of the words of my text seems to demand such an interpretation. "He shall lead you into all the truth;" not merely



into truth generally, into all truth undiscovered or unrevealed, but into all the truth. The truth itself was once for all delivered to the saints; but it lay before them as a Promised Land, into the full possession and enjoyment of which the Holy Ghost would lead and guide them.

The Holy Ghost had no new revelation to make to mankind. His mission was that of an interpreter and guide. He was not to speak from Himself. He was to take of the things of Christ to declare them to His Church. Christ Himself, His work, His words, and His life, were to be the subjects with which the Holy Ghost should deal interpreting their significance, their power, their loveliness to the sons of men. Such an interpretation could not be made at once in all its completeness, it must be gradual and progressive, proportioned to the needs and capacities of successive generations. Age after age His work would still go on, guiding the Church and guiding individuals into all the truth, opening up new aspects of the truth, enlarging our conceptions of words and events already familiar, declaring to us their special message for each particular age, building up from generation to generation the great temple of the truth.

The history of the Church of Christ has furnished a continuous illustration of the fulfilment of Christ's promise. We see it in the gradual growth and development of Christian doctrine and Christian worship. The formation of creeds themselves was in strict accordance with the interpretation of Christ's promise. There is nothing to be found in them which was not already contained in the teaching of the Apostles and afterwards in the Holy Scriptures; but under the guidance of the Holy Spirit the creeds present these truths in a concentrated and practical form. Even the latter additions made to them by the Councils of the Church contain nothing new in themselves, but only a fresh presentation of truth to meet the circumstances of particular times, and to guard the sacred deposit from some prevalent error or from some practical defect. And so it has ever been in the history of the Church. From age to age we can hardly fail to trace in the development of Christian faith and Christian life the overruling guidance of the Holy Ghost, directing the minds of men for a time to some particular aspect of the truth, according as His infinite wisdom and love discerned a convenient season or foresaw some coming need. From the Day of Pentecost until now He has been leading us into all the truth. Our own branch of the Catholic Church, even within the past century, will furnish us with helpful illustrations of this principle, and with no uncertain evidence of the guiding hand of the Holy Ghost.

The Great Evangelical uprising in the latter part of the past century, laying anew the deep foundation of the Christian hope; the Oxford Movement of fifty years ago, turning the thoughts of men to the constitution and characteristics of the Church of Christ, and teaching them to see in it no mere human society, but the extension of the incarnate life of Christ Himself and the sphere of the operation of God the Holy Ghost; the revival in our own days of the long-dormant privileges of Divine worship with its glad voices and its holy strains, making the hearts of them rejoice that seek the Lord; in all these various advances of Christian faith and Christian life we can hardly fail to trace the guiding of the Holy Ghost. In each of these movements there may have been error or defect, narrowness or extravagance, mistakes inseparable from all human operations even when associated with the working of Divine power. But when all that is earthly has been eliminated, or in its transitory nature has passed away, there remains the precious residuum of the spiritual truth into which the Holy Ghost has guided the Church. How different does the religious history of the Church appear, even in our own generation, when we have learned to associate its events and influences not with the names of individual leaders who were permitted to take some prominent part in the movements of their day, but to see in every phase and epoch of religious revival the unceasing fulfilment of the Saviour's promise, "He shall lead you into all the truth."

My purpose, in what I have been saying, has been to press home upon you and upon myself the abid-

ing reality of our Saviour's promise, and its living power in our own day; to regard it as a promise made to ourselves as truly as it was made to the holy Apostles; a promise which, amidst all the perplexities and difficulties of our daily life, we may ever hear in the silence of the heart, speaking to each and all of us, to the Church itself and to the individual Christian the words of comfort: "He shall guide you into all the truth." To us, my right reverend brethren, to whom so much has been given, and of whom so much shall be required, how full of consolation and of encouragement are these words of Christ! Amidst all our deliberations and discussions in the solemn conference which has brought us together at this time shall we not find our strength and stay in the unfailing help of the Holy Ghost the Comforter, and rest from day to day on the Master's promise—"He shall guide you into all the truth"?

But I have further wished to make it clear to myself and to you on what conditions and within what limitations we may expect its fulfilment; that we are not to look for any addition to revealed truth, but only for a clearer light and deeper insight into the word and works and ways of God.

A single illustration will make my meaning clear. Another branch of the Catholic Church has, in our own day, proclaimed to the world as infallibly true, the dogma of the Immaculate Conception of the Blessed Virgin Mary. This is manifestly an addition to the body of revealed truth. Nothing but a special revelation from God could have made known to mankind a fact which could only be one of the deepest secrets of His Divine operation. There is no word in Holy Scripture which could give support to such a dogma. Without this it could only be at most a pious speculation. But Rome has now given it a place in the first rank of Divine mysteries. It is easy to see what has led to such a step. The gradually developed cultus of the Holy Virgin, and the adoration addressed to her in the devotions of the Roman Church, demanded for their justification some such idea of her elevation above the level of even the highest and holiest humanity, and a freedom from the inheritance of taint and weakness which rests upon every member of the human family. But we cannot see in this the fulfilment of our Saviour's promise. It is no part of the Truth once delivered to the saints—the Truth into which the Holy Spirit was to lead the Church of Christ. It is a new Gospel; it is a new order of humanity; it is something added to the words of the book.

It may be well for us, and particularly on an occasion such as this, that we should consider one or two directions in which the Church of Christ at the present time, and we its members, need more especially the guidance of the Holy Spirit.

It must surely appear to every thoughtful mind that in these days in which we live there is an amount of what may be called spiritual movement, which has probably no parallel in the earlier ages of the Church. I have called it spiritual, although, no doubt, it is on one side intellectual, while on the other hand, the eyes which are earnestly gazing into mysteries half-revealed and half-concealed are, to use the expression of the Apostle, the eyes of the heart. There is a strange and beautiful commingling of mental unrest with longing desire.

Take, for instance, the question now stirring in so many hearts, and more and more from year to year—the question of the unity of the Church of Christ and the reunion of its divided branches. It is surely impossible to doubt that all these efforts and these longings have their first spring in the guiding of the Holy Ghost. They cannot arise from the mere activity of busybodies or from the idle dreams of vacant minds. Is it not that the Lord and Life-giver is breathing with His quickening breath upon souls whom He has chosen and prepared—waking up in them the thought of the one Body and stirring in them the desire for the oneness of the Faith, in the unity of the Spirit and in the bond of peace? At such a time how much we need His promised guidance! How much we need the constant prayer that He who has put into our minds good desires may bring the same to good effect! The question is one as full of difficulty as it is of attractive interest, but the special direction

in which we need the guidance of the Holy Ghost is in the necessity which lies upon us to distinguish more carefully between what St. Augustine has called the *necessaria* and the *adabilia* between matters which are fixed and determined by the Word of God and by the voice of the universal Church, and those which in the wisdom of God have been left without clear definition or complete solution—about which there is room for such pious speculation and diversity of opinion as need not divide us from one another, so long as those opinions are not converted into articles of faith or insisted upon as of general obligation. But for this difficult, yet urgently needed work of discrimination, we deeply need, and we should most surely receive, the promised help of the Holy Spirit. It will certainly not be settled by newspaper controversy or by heated utterances of party spirit. Amidst these the guiding voice of the Holy Spirit will scarcely be heard. Into such an arena He cannot enter:

He can but listen at the gate,

And hear the household jar within.

Meanwhile, from many sides and from unexpected quarters, the growing desire is more frequently and more freely expressed for the drawing together of the separated branches of the Church of Christ—a desire the existence of which we may well attribute to the working of the Holy Ghost. It is for us to seek His guidance, with a ready will to follow where He leads, or to pause where He bars the way. If only we are a willing people in the day of His power He will guide us into all the truth.

There are other questions which will occur to many of you—questions which have long lain dormant, but are now asserting themselves in the hearts and consciences of Christian people. To take but one instance. Who is not conscious of the ever-widening and deepening desire among all sorts and conditions of men to gain some knowledge of the condition and experiences of those who are hidden from us by the drapery of death, who have passed into some inner mansion of the heavenly Father's house? How widespread and how strong is the interest now felt by devout men and women in that mysterious stage in the life of the soul and of its progress which lies between its departure from this passing world and its final consummation and bliss in the life everlasting. Nor is this a mere matter for pious speculation. It has its practical issues of a very real kind. For the question opens up other enquiries which largely affect the Christian life and the Christian hope. Everywhere our people are asking what are their relations to the departed, what community of spiritual fellowship is possible between them, what intercourse of thought or feeling, what personal affection, what mutual knowledge, above all, what reciprocity of prayer? On all these questions the Word of God is very remarkably silent, and we can hope for no further revelation to enlighten our minds and to comfort our hearts. But in the words of our Lord and His Apostles—and in the instincts of the enlightened conscience—and in the aspirations of sanctified hearts there are suggestions and intimations which need only to be fully and rightly understood to shed light upon the dimness or even the darkness of that hidden world and to guide both our thoughts and our prayers into the way of peace. And the Holy Spirit will not fail us. He will guide us into all the truth.

Does it not seem to you that in the light of Christ's promise, and in the face of our manifold needs, there is a call for increased devotion to God the Holy Ghost? We have heard it frequently said in another branch of the Catholic Church that what we need is an age of Mary; that is to say, we may well suppose an age in which she would be more and more exalted and worshipped, and her aid and mercy invoked as the panacea for the sins and the ills of the human race, and for the final salvation of mankind. With all the affectionate veneration for the Mother of our Lord which every faithful Christian must feel and show, it is not to her that we must look for guidance or for safety. What we rather need is an age of God the Holy Ghost, an age in which there should spring up and



increase a deeper and more continued sense of His presence with us and His personal love towards us, and a more ready trust in the unceasing and un-failing guidance of Him who will lead us into all the truth. How little do we think of Him as the Companion and Comforter of our daily lives. How little do we commune with Him in our hearts or speak to Him in our prayers. How seldom do we think of Him as an object for our affection; and yet how patiently, how tenderly has the blessed Spirit shown His love to us amidst all the waywardness and forgetfulness of our daily lives. There are, no doubt, reasons why in the public service of the Church so few direct petitions should be addressed to God the Holy Ghost; but there are none to prevent us from speaking to Him in our private prayers.

One further word must be said before I close. We shall fail to estimate the full blessedness of our Saviour's promise unless we bear in mind the ultimate meaning of His words: "He will guide you into all the truth." But the final truth is God Himself—the one great reality, the first and the last—the great I AM. As the truth He reveals Himself in the face of Jesus Christ.

The soul which is daily and truly surrendered to the guidance of the Holy Spirit will daily be brought into closer fellowship with God Himself and Jesus Christ, whom He has sent. Day by day he will enter more deeply into the knowledge and love of God; day by day he will grow in the likeness of Jesus Christ. To him all needs will be supplied and all desires fulfilled. For him the Apostles' prayer will be abundantly fulfilled. He will know the length, and breadth, and depth, and height, and the love of Christ which passeth knowledge. He will be filled into all the fulness of God.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

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

Clerical Changes and Appointments.—Rev. I. M. Coffin has resigned Leslie Mission, and has been appointed to Bristol.

Rev. B. S. T. Marriott has resigned the Parish of Buckingham, and has been appointed rector of Chambly.

Rev. R. D. Irwin has resigned the Parish of Chambly and has been appointed to that of Adamsville.

Rev. R. Y. Overing has resigned the Parish of Valleyfield, and has been appointed to that of Buckingham.

Rev. Geo. H. Gagnon has been appointed pro-tem. to the charge of Valleyfield.

The St. Andrew's Home.—Amongst the SS. "State of California's" passengers who arrived August 1st was Mrs. Frances, S.P.C.K. matron, in charge of a party of really nice healthy girls, sixteen in number, from seven to nineteen years of age. From the Andrews' Home, Mrs. Frances goes with them to the Western Home, Niagara-on-the-Lake, for distribution.

Christ Church Cathedral.—A polished marble tablet has been placed in one of the transepts of Christ Church Cathedral to perpetuate the memory of William Audley Mervyn, assistant minister of the cathedral, second son of the late Rev. W. H. Mervyn, rector of Killead, County Antrim, Ireland, who died in Montreal, March 7, 1895, aged 43. The tablet was erected by the deceased's mother, sister, and some members of the congregation.

St. John the Evangelist.—The Rev. Fred. Smith, who has been officiating as organist at the Church of St. John the Evangelist for the past three months, has been appointed chaplain to a Sisterhood at Peekskill, N.Y.

St. Martin's Church.—The funeral of the late Mr. Robert Hendery took place at three o'clock Thursday afternoon from his late residence on St. Famille street, to St. Martin's church, where an impressive sermon was conducted by the Rev. G. Osborne

Troop. The large number of friends who followed the remains to Mount Royal cemetery, testified to the high place the deceased held in the esteem of his fellowmen. Mr. Hendery was a faithful adherent of the Church of England in Canada, and had been for many years an active worker and supporter of St. Martin's, as previously he had been of Trinity.

St. Luke's Church.—On a recent visit to this church, your correspondent was pleasantly surprised to find a neat new iron fence enclosing the church and rectory. There is a folding lattice-work double gate, which is secured by cross-bar, etc., but when open the gates are folded up into quasi posts. Then, the church has two energetic young churchwardens—no quasi posts, but living pillars—one of whom assists the clergyman by reading the lessons and some of the prayers. A chapter of the St. Andrew's Brotherhood has lately been instituted with a present membership of some ten young men. The attendance at the Sunday school was 200, of which number about 40 belong to the Bible class. There were fair congregations for the season, 23 communicants, one baptism and churching service. The parish seems to be flourishing, and the congregation hopes in the near future to clear off the remaining debt of three hundred dollars.

Back River.—Saturday last was a gala day for the children of St. Andrew's Sunday school at the Back River. It was the occasion of their annual picnic, and a much-enjoyed time was spent in the Electric Park, kindly lent for the occasion by Mr. Peloquin. The weather was excellent, and the large attendance of people found the cool shade of the trees very pleasant. The parish is a scattered one, so it was found necessary to convey the children of the west end to the park in a conveyance. Through the kindness of Mr. Matthew Boa, one of his large haycarts was placed at the disposal of the church, and under his careful supervision about fifty children were happily brought to the grounds. Over a hundred children were present with their parents and friends, and the different items on the programme were entered into with keen delight.

Berthier en Haut.—The buildings adjoining St. Alban's Church school are being repaired and fitted up as a residence for the rector's family, so that the whole of the present school building may be utilized for educational purposes, thus increasing the accommodation. The Rev. C. J. Boulden, rector of the school and incumbent of the parish, left on Tuesday with his family for a three weeks' vacation at Sydney, C.B.

#### ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Lansdowne Front.—Service was held for the first time in the Church of the Redeemer, Rockport, in this mission, on August 8th. The Rev. C. J. Young, B.A., officiated, and a large congregation assembled, who showed their appreciation of the service by contributing handsomely to the Building fund. This church was commenced last year, and is the third erected in the parish during the pastorate of the present incumbent. With the assistance of a lay assistant, at present Mr. J. D. Wright, B.A., he is able to give frequent services in his five churches, and arrangements are made to hold a service every Sunday morning in this church during the remainder of the summer.

Portland.—Newboro' Parish.—The members of Emmanuel church are to be congratulated on the consummation of a project which has, for the past few years been on their minds, viz., the completion of their church by the addition of a tower and spire, while the possession of a really first-class bell meets a long-felt want. On Sunday, August 1st, a very large congregation assembled, when the first public ringing of the bell took place, and a sermon suitable to the occasion was delivered by the Rev. G. H. P. Grout, rector of the parish. The stonework of the tower, which reaches to a height of three feet above the apex of the nave, is a model

of neatness and excellent masonry, reflecting great credit on the local workmen, while the spire, surmounted by an iron cross, lends a worthy finish to the work. Scarcely two months have elapsed since the commencement of the work, during which time the congregation has not been idle. On July 8th the corner stone was laid by Archdeacon Bedford Jones, assisted by eight of the neighbouring clergy. The ceremony was succeeded by a dinner in the adjoining grove, after which addresses were delivered by Mr. Geo. Taylor, M.P., Judge Reynolds, and the visiting clergy. The Newboro' brass band enlivened the occasion, and the proceeds, after deducting expenses, amounted to \$165. The bell, which was placed last week, weighs 512 lbs., and too much cannot be said in praise of the Meneely firm, which cast it. Its richness and depth of tone would make it contrast favourably with the majority of city bells. Situated as the church is on a thickly-wooded hill, overlooking the beautiful waters of the Rideau Lake, the bell can be heard for miles on every side, calling the people together for public worship. The total cost of tower and bell, somewhat in excess of \$600, will doubtless be forthcoming before the end of August, when the congregation intend turning their attention towards the interior decoration of the church.

#### TORONTO.

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

The Bishop of Moosonee, who has just returned from the Lambeth Conference, preached in St. Andrew's church, Centre Island, last Sunday morning, giving an account of mission work in his diocese, a full report of which will appear in our next issue.

Miss Lizzie Dixon acknowledges with thanks the receipt of twenty-five dollars from the Church of the Ascension Sunday school, Toronto, for Rev. H. Robinson, Peace River, Athabasca.

St. Philip's.—The Rev. Canon Sweeny sailed from Liverpool on Thursday, the 12th inst., and is expected to arrive in Toronto about the 25th inst.

Uxbridge.—In Memoriam.—Harry Chapman.—In the sad death by drowning while spending his well-earned holidays in the neighbourhood of Peterborough, the church at Uxbridge loses one of its best and brightest sons. Well known in his own and other towns as a most skilful lacrosse player and popular companion, he was better known to his own nearer circle as an exemplary son, a capable and trusted employee, a devout and generous Churchman, and an earnest and regular Sunday school worker. Though not a member of the St. Andrew's Brotherhood, there is more than one young man who cannot but remember his continual entreaty and affectionate call to higher and holier things, and the one who spent his last night with him on earth acknowledges that it was to him he read his Bible aloud, and for him that many of his prayers that night were said as their subsequent conversation proved. The body was brought for interment to Uxbridge, in St. Paul's cemetery, and the crowded church on the Friday afternoon, the closed stores, the mass of flowers, the long procession of the lacrosse and young men's clubs, the sermon by his deeply touched rector, to whom his death is a personal loss not easily replaced, all bore witness to his worth and example, as well as to the universal sympathy which is most sincerely felt for his aged parents, his immediate relatives, and his closest friends.—R.I.P.

Greenbank.—Reopening of St. Agnes' church, after being closed for some five years or more. Services were resumed in St. Agnes' church on Sunday, July 25th, by Rev. A. J. Reid, of Uxbridge. This little church was originally designed by Rev. R. S. Forneri, formerly incumbent of Uxbridge, and now rector of Adolphustown, in the Diocese of Ontario, and reflects great credit on his architectural taste and skill. All the windows are of stained glass, and the fact that but trifling damage has been done to them during these years shows that the "boys" of the village have not been



without respect for the closed house of God. A reverent and attentive congregation, numbering some 75 souls, for the most part members of other denominations, followed the evening service leaflets, and listened to the sermon on the rise of the Christian Church and its early settlement in the Motherland, illustrated by the fact that this year is being celebrated the thirteen hundredth anniversary of the foundation of the Archbishopric of Canterbury.

#### HURON.

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

Rev. Rural Dean Hodgins is canvassing the Parish of Millbank in the interests of the Diocesan debt this week.

Rev. J. F. Parke, rector, of Clinton, is camping with the Boys' Brigade on the lake shore at Bayfield.

Rev. J. M. Gunne, of Gorrie, has been appointed to Parkhill, and Rev. Wm. Stout, of Goderie's township, to Atwood.

Meaford.—Anglican Sunday Schools.—The annual convention for the County of Grey was held Wednesday, July 21st, at Christ church. There was a large number of delegates from Markdale, Clarksburg and Owen Sound, and several representatives from Walters Falls, Chatsworth, etc. Holy Communion was celebrated at 11 a.m. by the rector, the Rev. Dr. Caswell, assisted by the Rev. H. V. Thompson, M.A., of Newmarket. The delegates who had arrived were billeted for dinner among several of the Church families. The steamer "City of London" brought in a number from Owen Sound at 1 o'clock. The convention assembled in the Church school at 2.30. After the opening prayer the Rev. J. Ardill, of Owen Sound, was chosen recording secretary pro tempore. The Rev. H. V. Thompson, M.A., and the Rev. W. H. Sparling, from Dakota, visiting clergymen, were invited to take seats on the platform, and to take part in the discussions. Four excellent papers were then read and discussed with considerable interest. The first by the Rev. R. J. Murphy, B.A., of Walters Falls, "Teaching the Children," the second by Miss Parke, of Owen Sound, on "The Relation of the Home to the Sunday School," the third by Miss Lettbridge, of Brookholm, on "Personal Influence of S.S. Teachers," and the fourth by the Rev. M. M. Goldberg, on "The Pastor in the Sunday School." The convention was considered a great success in numbers and interest. Tea was provided for all at six o'clock by the Ladies' Aid, and the large assembly fully enjoyed the spread for which the ladies of Christ church are noted. A hearty vote of thanks was passed in the convention for the hospitality shown to the visiting delegates. It was resolved to meet at Markdale next year, the officers were selected, and the business of the convention brought to a close. The heavy downpour of rain which fell at six o'clock by no means put a damper on the good spirits which prevailed, although it made it necessary to postpone the garden party which the young ladies of St. Agnes' Guild purposed to hold in the evening.

#### ALGOMA.

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

The Bishop of Algoma arrived in Quebec last week on his return from England.

### British and Foreign.

The Bishop of London has been gazetted Acting Chaplain of the London Rifle Brigade.

A new church has been erected on the Rhone Glacier, and it was dedicated on July 27th last.

The election to the Bishopric of Kilmore will take place on September 2nd, and to that of Meath some time during the second week of that month.

The Parish of Aston, near Birmingham, with a population of 43,000, is the largest in England.

The Rev. G. E. Newsome, M.A., has been elected to the office of vice-principal of King's College, London.

The Duke of Connaught recently received in Hyde Park about 3,000 members of the Church Lads' Brigade.

The Bishop of California, U.S.A., recently addressed a very large number of people in the open air on Tower Hill.

The Additional Curates' Society recently received a benefaction of £1,000 from a gentleman who takes an interest in its work.

The Archdeacon of Cork, the Ven. John Quarry, D.D., is in a very delicate state of health. He has been in orders since 1832.

The Rev. C. G. Robinson, canon of St. John's cathedral, Diocese of Brisbane, has been appointed Archdeacon of Dunedin, N.Z.

The Rev. Prebendary Huxtable, formerly sub-deacon of Wells and vice-principal of the Theological College, died lately, aged 87.

Mr. Francis Peek, of Eastcheap, has donated £1,000 to the Church Army for use more especially in the social work branch of that society.

Some pictures have been placed in the nave of St. Paul's cathedral. It is hoped in time to establish in St. Paul's a gallery of sacred art.

An anonymous donation of £3,000 has been made to the C.M.S., by which the deficit on the account of last year has been carefully cleared off.

It is reported that the Bishop of Ballarat, Aus., Dr. Thornton, intends to resign his see at an early date and take up an appointment in England.

The Bishop of Bangor is recovering but slowly from his late illness, and will not be able to resume his episcopal duties for the next three months.

The Rev. Edward Grose Hodge, vicar of St. James', Holloway, has been appointed rector of Holy Trinity church, Marylebone, by the Crown.

On the four Sundays in July last forty of the American, colonial, and missionary Bishops preached 126 sermons for the S.P.G. in London and its suburbs.

Dr. Archdale, Bishop of Killaloe, has been appointed by the Lord Justices a Commissioner of Education in Ireland in succession to the late Archbishop of Dublin.

A sub-division of the Diocese of Manchester is very likely to take place in the near future, so great has been the advance of Church work in Lancashire of late years.

A missionary demonstration on a large scale is to be held in Leeds during next month. It is expected that fourteen or more Bishops will take part in the proceedings.

At a recent valedictory meeting of C.M.S. missionaries more than thirty bishops were present. Such an assemblage of prelates on a C.M.S. platform was entirely unprecedented.

The Ven. J. F. Barton Parkes, rector of Coolgardie (W.A.), has been recently appointed Archdeacon of the newly-formed Archdeaconry of Coolgardie and the adjoining gold fields.

The Lord Bishop of Durham has been unwell and is ordered by his physicians to take a complete rest for several weeks. He will be away from Bishop Auckland until October.

A beautiful memorial granite cross has been built to the memory of Bishop Wyndham Knight-Bruce, late of Mashonaland, at Bovey Tracey, of which place he was rector when he died.

The Rev. J. R. Denham, rector of St. John's, Dumfries, has been appointed by the Bishop of Norwich to the rectory of St. Clements' Norwich, and the head of the diocesan staff of mission clergy.

The Bishop of Natal is still, after fifteen weeks' illness, unable to leave his bed. He is, however, making a little progress towards recovery, and his complete restoration to health is eventually looked for.

The restoration of the ancient abbey church of Llanthony, Monmouthshire, is almost completed through the munificence of Lord Llangattock, and will very shortly be reopened by the Bishop of Llandaff.

Over 180 Archbishops and Bishops were received by her Majesty the Queen at Windsor Castle recently. A service was held in St. George's chapel, which was conducted by the Dean and Canons of Windsor.

It has been decided that the memorial of the late Archbishop Benson in Canterbury cathedral shall take the form of a canopied tomb beneath the north-west tower, which is close to the site of the place of burial.

Another of the city churches, St. Michael's, Wood street, Cheapside, has been pulled down, and its site was sold the other day by auction for £31,500. This church was one of the many erected by Sir Christopher Wren.

Canon Woodward, the Vicar of Folkestone, is about to restore the churchyard cross of the parish, which was blown down in the storm of December 19, 1705, when the greater part of the nave of the church was also destroyed.

At a recent service in St. George's cathedral, Capetown, a new pulpit, erected to the memory of those who lost their lives in the wreck of the "Drummond Castle," was formally dedicated by the Dean of Capetown.

The south window of the Lady Chapel in Winchester Cathedral is being filled with painted glass in memory of the late Bishop Thorold, whose grave is adjacent thereto. The window will shortly be dedicated by Bishop Berry.

The Bishop of Lichfield preached in his cathedral lately, through the medium of an interpreter, to 200 deaf and dumb people from various parts of his diocese. The service was in commemoration of the Queen's Jubilee.

Bishop Marsden, who was for some years Bishop of Brisbane, in Australia, has been appointed by the Archbishop of Canterbury to act as Administrator of the diocese of Bristol until an appointment is made by the Crown to that see.

The Primate of Scotland, together with the Primate of the West Indies, assisted the Archbishop of Canterbury in the consecration of the Bishop of Antigua recently at Lambeth Palace. They read the epistle and gospel, respectively.

The important living of Christ church, Folkestone, vacant by the death of the Rev. Claude Bosanquet, has been conferred by the patron, Lord Radnor, upon the Rev. H. L. Deck, the well-known vicar of St. Mark's, Wolverhampton.

The Very Rev. George Bradley, Dean of Westminster, unveiled the Tennyson memorial beacon on Freshwater Down, Isle of Wight, a few days ago. Its site is in the immediate vicinity of the poet's favourite walk, and it is visible for many miles around.



The death of the Rev. G. A. Clarkson, a well known Sussex archaeologist, is announced, at the age of 82. He graduated at Cambridge in the year of the Queen's accession, and has been for the past 36 years Vicar of Amberley-with-Houghton, near to Arundel.

The important rectory of St. George's-in-the-East will become vacant next month, owing to the resignation of the Rev. Prebendary Turner, who has been rector of the parish since 1882. He is a prebendary of St. Paul's, and a Chaplain-in-Ordinary to the Queen.

Mrs. Talbot, the wife of the Bishop of Rochester, laid the foundation stone recently of the "Victoria Tower" at St. Mary's parish church, Chatham. A peal of eight bells and a large clock will be placed in the tower. This church is to be fully restored in due time.

The Very Rev. Provost Mather was consecrated Bishop of Antigua, W.I., on the 18th July by the Archbishop of Canterbury, who was assisted in the ceremony by the Bishops of Oxford, Moray and Ross, Brechin, Jamaica, Barbadoes, and Guiana. The service took place in the chapel of Lambeth Palace.

Some 500 Freemasons, attending the Grand Lodge of Kent, which was held in the Chapter House at Canterbury lately, subscribed £1,000 to cover the cost of a new east window in that recently-restored building. A cheque for the above amount was handed to Dean Farrar by the G.M., Lord Amherst.

The long disused burying ground belonging to St. Mary-le-Strand, will shortly disappear to make way for a new street about to be constructed. This burying ground, which is now a children's playground, is associated with some of the most striking and pathetic passages in "Bleak House." It was here that "Poor Jo" desired to be buried.

The recently-closed conference met in the room where that of 1867 took place. It is the ancient guard room—one of the oldest apartments in Lambeth Palace. In 1878 and 1888 the deliberations took place in the great library. It was at first contemplated to hold the sittings at the Church House, but it was felt strongly for the sake of continuity that the conference should hold its first sittings at Lambeth.

A marble tablet to the memory of the late Archbishop Benson has just been erected in the Garrison church at Canterbury, the dedication of which building was one of the last public acts of the kind performed by the late Primate. Dean Farrar, in unveiling the memorial, stated that this was the first memorial ever erected by British soldiers to an Archbishop of Canterbury.

A novel kind of service has been held at St. John's church, Streatham. The congregation, a poor one, was asked to bring offerings in the shape of new-laid eggs for the sick and the convalescent in the hospitals. More than 5,000 eggs, including some from the Duchess of York, the Duchess of Fife, and Princess Christian, arrived. After the evening service, they were repacked and sent to the Medical Charities for the patients.

The Archbishop of Canterbury has announced that the Bishops assembled at the recent Lambeth Conference passed a resolution recognizing the title of the two Anglican Archbishops in Canada, and at the same time expressing the desirability that a similar dignity should be conferred in the near future upon the metropolitan Bishops of Australia, South Africa (Cape Town), and the West Indies.

The Right Rev. William Walsham How, Lord Bishop of Wakefield, died on August 10th last, aged 74. He had been Bishop of Wakefield since the creation of the See in 1888, and wrote the Jubilee hymn which was so universally used a few weeks

ago throughout Great Britain and Ireland at the various Thanksgiving services. He was for some years prior to his appointment to the Wakefield Diocese Bishop of Bedford, and one of the suffragan Bishops to the Lord Bishop of London.

The increase in the number of prelates attending the Lambeth conferences is remarkable. In 1867, 144 bishops were invited, but only 76 accepted the invitation of Archbishop Longley to meet together for "brotherly communion and conference." At the second, in 1878, 173 were invited; 108 accepted the invitation of Archbishop Tate, and exactly 100 were able to attend. In 1888 the third conference was summoned by Archbishop Benson; 211 were invited and 145 attended. The roll of the present conference numbers 200. Some of these were at the last moment prevented from attending, but about 190 have been present at Lambeth.

Correspondence.

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

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

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

FUNERAL EXPENSES.

Sir,—I saw by the newspapers that a society has recently been organized in Toronto to lessen the expenses of funerals. Three or four years ago a Burial Reform Association of the Church of England was organized to do away with the lavish displays that we made at funerals. At funerals the tendency is towards extravagance and pride. Poor people imitating their richer neighbours, have gone into expenses which have taken them years to recover from. For a decent interment, all that is requisite is the cheapest form of pine coffin. In some parts of England prepared pulp is used, the object being to have the body to decay as quickly as possible. Those who are engaged in the burial reform movement direct their attack to the coffin, which they say it is irrational to make too strong, and bricked-up graves they consider still more opposed to sanitary sepulchres, and call them a reproach to intelligence. A few flowers used to be strewn upon the coffin and grave as symbols of life after death, but now other emblems are added—costly floral crosses, anchors and crowns, until the profusion covers the significance of the use of them. What a vast amount of money is wasted at funerals. According to a report drawn up by Sir Edwin Chadwick for the British Government, he states that upon a moderate calculation from \$300 to \$500 were necessary to bury an upper tradesman; \$1,250 for a gentleman, and \$3,000 to \$8,000 for a nobleman, and the sum annually expended in funeral expenses in England and Wales is thirty millions of dollars.

In a letter I received last week from the widow of a clergyman, she says: "We have just finished putting up a monument to my father and mother. It is very handsome; with the iron railing which came from England it cost between four and five hundred dollars." Instead of erecting a plain tomb or head-stone in memory of the departed, the tendency is to erect costly monuments by persons who cannot afford it.

Public sentiment is growing in favour of the process of incineration as the best means of disposing of the remains of the dead. Many clergymen have recently preached and written in favour of cremation. As yet, I have heard of only two persons belonging to Canada being cremated. There are now seventeen crematories in the United States. In 1885 there were 36 cremations in the United States; 1886, 119, and these figures have yearly increased until in 1893 we find 677 cremations, and in eleven months of 1894 there were 876. The French Cremation Society states that in Paris alone more than 20,000 bodies have been cremated since the commencement of the movement. Crema-

tion Societies have been organized in various parts of Europe. The report of the Cremation Society of England for 1896 shows that there were 137 cremations at Woking. The reports from the other crematories, at Liverpool, Manchester, and Glasgow, show that cremation is increasing in popularity. In Massachusetts the cost of cremation is \$30. The day after the cremation, the ashes are delivered to the relatives in a metallic case or an urn. It will take some time to overcome prejudices and preconceived notions of those who are opposed to it. All things are possible with God, and whether the body is consumed to ashes by fire or whether it goes to dust by decay, it will be easy for Him to reanimate the elements with living power and bring the conscious man back into physical life as a resurrected being.

Yours, etc.,  
July 26th, 1897. PHILIP TOCQUE.

VOICING THE FEELINGS OF MANY.

Sir,—Will you allow me to express a grateful acknowledgment of letters that appeared in your issue of July 29, and I know I am voicing the feelings of many, who were distressed, but not interested, over the sermon that appeared in The Canadian Churchman of the 15th ult. Distressed, because of the dangerous impression left on the minds of many, who get little or no teaching at all from the parish pulpits, and who mostly rely on the character of the Church paper to which they subscribe to guide them in the way. It is the miserable sophistry of the sermon in question that makes it dangerous to that large class of readers, who either have not the means, or of others who have not the intellectual power, to seek out for themselves the true, from the false, and like scholars, look up to a Master. Who, may we ask, among our spiritual leaders and guides is endeavouring "to court the favour of Rome?" Surely the proceedings of the last few months would point in a very contrary direction. And who, that is truly Catholic minded, does not look with thankfulness on the efforts of the holy men, past and present, who are striving to do away with the barriers that separate us from the Holy Catholic Orthodox Church of the East? Surely no efforts have been left untried, nor will be, to bring back into the fold those who have wilfully and willingly left it. But are we going to be asked "to steadily enlarge our borders," till every hateful error can creep in, and perhaps be asked to accept, for instance, such teaching as that put forth by Dean Farrar! in his last miserable book, "The Bible," etc.?

DELTA.

CHRIST AND THE CHURCH.

Sir,—Lately we have been told once more that "Christ sent His ministers, but did not define their orders. These things shaped themselves." Our Prayer Book says: "Almighty God, who by Thy Holy Spirit hast appointed divers orders or ministers in Thy Church." Our Lord promised that the Holy Spirit should guide the Apostles into all truth, and should take of the things of Christ, and show them unto the Apostles. Some would have us believe that our Lord did guide His Apostles by His Spirit in their preaching and writing, but abandoned His Apostles to the sway of circumstances in appointing priests and deacons. But the natural understanding of our Lord's promise is that the Apostles should be guided by the Holy Spirit into truth of action as well as of word. This understanding is the interpretation of Scripture adopted by the Catholic Church, by our own, and all other branches. It is a flat contradiction of this rationalistic statement that "These things shaped themselves." The same may be said of the Gospels and Epistles, but everybody admits Divine guidance in their composition. Indeed, there has been in the Catholic Church itself much greater controversy over the New Testament Scriptures than over the orders of the ministry. No whisper of doubt as to our orders being of God is heard during that period when much difference of opinion was expressed about the New Testament



canon. As a matter of sound criticism we have much more reason to admit that the New Testament is more liable to alteration than the orders of our ministry. That these orders shaped themselves is contrary to St. Paul's teaching in his address to the clergy of Ephesus, ordained by himself, "Take heed to the flock in which the Holy Spirit ordained you bishops." Our communion stands by the long existing consent of the whole Church with regard to the Divine origin of the books of the New Testament, and also by the ever existing consent of the whole Church to the faith that God the Father, Son, and Holy Spirit co-operated in establishing the three orders of our ministry to be as permanent and sufficient under all circumstances as the one Faith and one Body.

HOOSIER.

#### REV. MR. SYMONDS REPLIES TO HIS CRITICS.

Sir, I have carefully read the letters of Rev. C. A. French, "P.P.," and "Workman," contained in your issue of July 20th, and will endeavour, as briefly as may be, to reply to the questions and criticisms they contain.

1. Mr. French does not believe that the *modus vivendi* proposed by me is possible. But he offers no serious criticism of it, and if the expression "No patent medicine whatsoever, consisting of a certain amount of Anglicanism, Romanism, and dissent" is intended for a description of the *modus vivendi*, he has entirely misunderstood my remarks. The question I submitted was this: Can we not, in view of the large circle of doctrine common to our own and the principal religious communions round us, sometimes stand together within that circle? Can we never on the ground of our common Christianity meet together not merely as citizens or as philanthropists, but as Christians? My plea is on behalf of a greater fellowship with our fellow-Christians, albeit we cannot at present enter into full communion with them. I cannot believe that such a plea is contrary to the Spirit of Christ, as revealed in His own teaching. Both Mr. French and "Workman" object to the statement of Bishop Brooks, that Christ did not define the orders of the ministry, nor make bishops, priests and deacons. But neither of them offer any reply that is relevant. Mr. French refers to St. Matt. xvi. 18 ("Thou art Peter, etc."); to the commission of seventy, to the fact that the twelve only were at the celebration of the supper; to St. John xx. 21 where the best authorities (Westcott et al.), maintain by reference to St. Luke xxiv. 33, that others than the twelve were present; and to passages of Scripture belonging to a period subsequent to the ascension. None of these are to the point. Brothers "P.P." and "Workman" refer to my remarks upon Acts I. 3. "Speaking of the things pertaining to the Kingdom of God." In reply to "Workman's" question, why I did not state to what these words referred if not to the organization of the Church, I may remind him that a sermon has limits, and the Synod sermon was, I fear, somewhat on the long side of brevity. But in view of the fact that in popular manuals this verse is so often unhesitatingly quoted in favour of this reference, it is natural that I should be asked to give reasons for the view stated in the sermon. The Kingdom of God was an expression oftentimes on our Lord's lips. When, therefore, in the Acts of the Apostles we find it without any context to help us to define its meaning, it is in accordance with recognized principles of exegesis, to seek light from those passages wherein its signification is illustrated by a more or less full context, as in the Gospels. Now, whilst the Kingdom of God in the Gospels has often a social reference, no details about the organization of a society are found. Its growth, its principles of faith, and more particularly its ethics, are the main topics of the Gospels. So far, then, it may be claimed that there is a reasonable presumption that the instructions or conversations of which mention is made in the Acts had a similar reference. But this presumption would be overthrown if in the succeeding narrative, any appeal was made to these instructions, when the question of organization actually arose.

But such was far from the case. The one clear instance full of plain instruction is to be found in Acts vi. Up to this time there was no need of organization, yet had our Lord distinctly prescribed the ordination of deacons it seems strange that the Apostles waited until trouble arose in the Church before carrying out such a prescription. Why not have forestalled "the murmuring of the Grecians against the Hebrews"? When the necessity of sub-division of labour arose the twelve did not say, "The time has come to fulfil the commands of the Lord regarding the instruction of the diaconate" or anything of the kind, they point out the difficulty, and propose a remedy (I say "propose" because the words "the saying pleased the multitude," indicate the acceptance of a proposition. Lightfoot says "the Apostles suggested the creation of this new office,") which is joyfully and successfully applied to the emergency. The origin of the presbyterate is not recorded, nor is there any record of the establishment of the episcopate, or even of a single bishop, at the hands of the original Apostles. But concerning the former, Lightfoot says: "As soon as the expansion of the Church rendered some organization necessary, it would form 'a synagogue' of its own. The Christian congregations in Palestine long continued to be designated by this name, though the term 'ecclesia' took its place from the very first in heathen countries. With the synagogue itself they would naturally, if not necessarily, adopt the normal government of a synagogue, and a body of elders or presbyters would be chosen to direct the religious worship, and partly also to watch over the temporal well-being of the society." Under these circumstances it is fair to say that if the instructions of our Lord "concerning the Kingdom of God," referred to organization of the Church, it is very strange that so far as we can trace their procedure in the matter, it appears to be quite independent of them. Such, sir, are my reasons for believing that Bishop Brooks was briefly, plainly, and tersely expressing the facts, when he said that "Christ did not order the details of the Church's government, or appoint the grades or functions of its ministers. He left that to be essential, that is to proceed out of the essence or nature of the Christian life itself, declaring its own needs." There remains the request of "P.P." for preciseness of thought and accuracy of definition in regard to "conservative and liberal elements in religion." If "P.P." will read over once more that part of the sermon in which the expression occurs, I think he will see that the context makes it clear that I was not referring to the rudiments of Christian doctrine. Let me remind "P.P." that the misunderstanding of a passage is not always due to the obscurity of the writer. There is another alternative. I can hardly suppose any other of your readers to have gathered such a meaning from my words as "P.P." and I feel that some apology is due to them for the following attempt to elucidate matters for his sole benefit: The word "element" is defined in the Century Dictionary as "a fundamental or ultimate part or principle." The conservative element or principle is, according to the same authority, "to retain and maintain what is established, as institutions, customs, and the like: it is opposed to innovation and change." The liberal principle is the opposite of this. The happy combination of conservative and liberal principles in the political history of England has contributed not only to the greatness, but to the stability of the English constitution. The preponderance of the conservative principle in the English Church has (I advance this only as an opinion), weakened the Church at home, not only, nor even principally in numbers, but in influence and respect. I regret that it has been necessary to take up so much space in reply to my critics. I should like to add other things, but perhaps, Mr. Editor, if I have not exhausted your patience and that of your readers, you will allow me, like "Workman," to offer a few observations in a future issue.

HERBERT SYMONDS.

—Politeness costs little and yields much.

—Not to enjoy life but to employ life ought to be our aim and aspiration.

#### GRIMSBY PREPARATORY SCHOOL.

Many parents are very loth to let their younger boys attend the large boarding schools, knowing as they do, what a change it is to leave home and suddenly associate with a number of boys nearly, if not all, their seniors. The Grimsby Preparatory School obviates this. Its object is to prepare young boys for the higher schools and at the same time train them to be manly, and keep them free from all evil influences. Mr. W. J. Drope, M.A., the principal, is an enthusiast in this work. Having had practical experience in teaching all grades of work, from Public School to the most advanced in the Collegiate Institutes, he is especially well able to advise and instruct the boys and give them individual attention, as the number of scholars is limited. Religious instructions and the Church catechism are not forgotten. Athletics are not lost sight of. There are ample grounds for cricket, football, and tennis, and in winter a rink for skating, hockey, etc. Nowhere in Ontario could a finer and more beautiful location be found. The handsome country residence is on the south shore of Lake Ontario, in the centre of a rich farm of 80 acres, with lovely surroundings. The boys have full run of these ample grounds, and prize it highly.

#### Family Reading.

##### PATIENCE.

Still are the ships that at anchor ride  
Waiting for fair winds or turn of tide;  
Nothing they fret, though they go not yet  
Out on the glorious ocean wide.  
O wild hearts, that yearn to be free,  
Look and learn from the ships of the sea!

Bravely the ships in the tempest tossed  
Buffet the waves till the sea be crossed;  
Not in despair of the haven fair,  
Though winds blow backward and leagues be lost.  
O weary hearts, that yearn for sleep,  
Look and learn from the ships on the deep!

##### GOOD COMPANY.

A good rule of life is to keep the very best company, and never to associate with the evil, except to help them to reform. Good associates elevate and stimulate us and we take a higher stand in life by their help. Low company corrupts, and especially is this so in sexual matters. This is too well known to require argument.

##### WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the services; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favourable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against God, against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behaviour and a right education.



IN THE GARDEN.

Fam would I help the gardener in his toil,  
 Mid flowers he loveth best;  
 Bringing fresh water to the thirsty soil,  
 And doing his behest.

So would I toil in Thy garden, Lord,  
 Sowing the seed Divine;  
 And like a child some slender aid afford  
 To that dear Hand of Thine.

Through hidden ways—still fragrant with Thy  
 tread—  
 Lead me, that I may see  
 Thy lilies fenced in their leafy bed,  
 Blooming alone for Thee.

In the cool glimmer of the early dawn  
 Let me arise, and go  
 From grove to vineyard green and dewy lawn,  
 Thy precious plants to know.

Too rich for me the guerdon of Thy smile,  
 My skill is Thine alone;  
 I can but labour for a little while,  
 Yet Thou my work shalt own.

WORRIES.

What people call "worries" are very common. Often they come from mere trifles; but they are not the less "worries" for that. Little things sometimes vex and trouble us more than great things.

"I am so worried with the children," says one who is the mother of a large family; "I cannot get a quiet moment."

"Something happened to worry me this morning, and I have felt upset all day," says another.

"One thing or another is always coming to worry me," complains a third, taking a more general view, and setting himself down as more tried with worries than other people.

But, after all, worries depend very much on how we take them. What puts one person out for a whole day will hardly disturb another for a moment; and a lot in life that seems to one full of trouble and vexation is found by another peaceful and happy.

"Ah! I know that very well," cries Mrs. Sharp; "but I can't take things so quietly. There is Mrs. Meek, next door; come what may, nothing ever seems to put her out; but I'm not one of that sort."

Well, Mrs. Sharp, is not that just what I said? Worries depend very much on the way we take them. You agree with me, you see. Mrs. Meek takes them one way, and you take them another. And you grant they do not trouble her so much as they do you. Is not her way the best?

"Yes; but I can't take things as she does. I'm not one of those quiet folk; and when worries come I must be worried."

Stop! not so fast. I am not so sure there is any must about it. Do you strive against being worried? When things turn out amiss, or the children are troublesome, or any one says something that vexes you, do you try not to be vexed, or worried, or put out? For that is what Mrs. Meek does.

Again, do you watch against worries? You know they are likely to come. Do you prepare your mind for them, that you may meet them aright, and get the better of them? I am mistaken, if your neighbour Meek does not do this, too.

Once more, do you pray? I know your neighbour does that. Every day she begins with prayer, and every day she ends with prayer; and if anything comes to try her in the course of the day, then she prays, too; if it be but a word or two, or a thought, just the lifting up of her heart.

Depend upon it, Mrs. Sharp, it is chiefly trying, and watching, and praying, that make

your neighbour so much less worried by things than you are. Perhaps she may be of a quieter disposition by nature; but she never would have been able to meet the troubles of life as she does without God's help, and that she gets by prayer. She strives, she watches, she prays, and God helps her.

Now, perhaps you do not pray. I fear you do not; for I think you would not be so much worried if you did. Prayer is a wonderful help against worries. Try this plan. Begin to pray. Pray to God about this very thing. Don't be ashamed; don't be afraid. Open your heart to God; tell Him all that worries you. Make Him your friend. He is such a friend! so kind, so patient, so gentle! always ready to listen, and to help! Not a trouble can come, but by His will. He can prevent trouble from coming at all, or soften them when they do come, or help you to bear them. He can do everything. Pray to Him regularly every day. And pray, besides, whenever you are tired. A spirit of prayer and a worried spirit can hardly be together. You have many other things to pray for; pardon through the blood of Jesus, grace, peace, the gift of the Holy Spirit—you want them all. Perhaps, when you pray in earnest about your worries, you may learn to pray about all your wants. How much happier will you be when you become a person of prayer.

This is the main thing of all. But strive and watch as well as pray. Think, when a worry comes, "Well, it is but a trifle. It is not worth while fretting about it, and it is not right." Strive, by God's help, to get the better of it. Watch. Be always on your guard against impatience and fretfulness. Try to be ready for the worry before it comes. Do not let it take you unawares.

I venture to say that, if you thus take your neighbour's way, you and she will be more alike about worries; and I am sure you will be happier than you are.

THE LADDER OF LIFE.

The ladder which all true men long to climb—the ladder of noble endeavour, of stern self-control, of victory over the base and lower passions—will always be seen wherever men have caught, as the best thinkers of all time have caught, some glimpses of the true view of life's meaning and life's duty; but the guarantee of the realization of their desires belongs only to those who believe that the world is governed by love and by wisdom, whose eyes are open to see not only the ladder, but also the hands from the unseen world which are stretched out to give help to the struggling sons of men. Moralism and religion stand side by side at the foot of the ladder of life, but when they severally begin to climb, it is religion that will outstrip the tardy steps of moralism, because religion moves forward with confidence as she points to the opening heavens. Her eye alone can pierce the clouds and behold the light of the promised day. She sees the angels of God ascending and descending, and for her the hopes of humanity are assured in One to whom all power is given, who is to her both Son of God and Son of Man.—Bishop Boyd Carpenter.

INFANCY AND CHILDHOOD.

The habit of drinking daily a quantity of water is one that is valuable in many ways. Its importance is seldom emphasized. It is not enough that the child should take an occasional glass of water, or that the babe should be given a spoonful as a rarity. But the habit of water drinking is essential to the well-being of every child. Most children will occasionally ask for water at meals or take a swallow of ice-water when they see others drinking, or will enjoy water with lemon or

fruit, or jelly or sugar, or flavoured with tea or coffee; but water pure and simple it seldom occurs to a child to demand, or to a mother to offer, although of all foods this one is the most important, and no other contributes so directly to the health and growth of the child. The tiniest baby should be given a teaspoonful of water many times during the day; and if at night it takes water from a nursing bottle, it will require during several hours no other nourishment. A child two years old may with advantage drink at least a pint of water every twenty-four hours, and a child from three to four years old will not infrequently consume a quart of water in the same time.

All water fed to a child should have been boiled, and must be kept in a bottle or carafe that can be closely stoppered. It should neither be warmed nor cooled; but should be given to the child at ordinary temperature as it stands in the living-room. It should always stand within sight of the infant, or within reach of an older child. Where it is necessary to go downstairs or into another part of the house in order to obtain a drink for the child, it usually has no drink at all except at such times as its thirst becomes intense. It is not necessary or advisable to give water to a child during meals, but at other times it may be safely allowed to drink as often and as much as it will. It may even be encouraged to increase the amount, if the water that is used has first been boiled and is of the proper temperature. We cannot, of course, force a child to drink, nor is it pleasant to over-urge such a necessary operation. But by having water always at hand we may make drinking easy, and by providing a pretty cup, or making some merry play, we can go farther and make the drinking of plain water really attractive until the habit is firmly fixed, when it will regulate itself.

WHEN TROUBLE COMES.

When trouble comes, don't let despair  
 Add to the burden you must bear,  
 But keep up heart and smiling say,  
 "The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong,  
 But sing a helpful little song,  
 Or whistle something light and gay,  
 And whistle half your care away.

The man who sings when trouble's here,  
 From trouble has not much to fear,  
 Since it will never tarry long  
 When stout heart meets it with a song.

Then don't forget, when things go wrong,  
 To try the magic of a song,  
 For cheerful heart and smiling face  
 Bring sunshine to the shadiest place.

A CHILD OF GOD.

Conversion does not make men God's children; it makes them His good and repentant and obedient children, but they are His children first. You are consecrated and given to God in your baptism; the whole of your life from that hour until now was, and is, a consecrated life, and though you have not known it, you ought to have done, and every action of that life ought to have been holy. Why? Because you are God's holy and consecrated child. You do not become His child because you are converted, but by being converted you turn back to Him again, because you are His child. Walk worthy of your birthright, because you are a child of God, a member of Christ. That is something to say; it consecrates the whole life of a man; it makes his whole life perfect in character, though not in fact; it makes it holy from the very first moment of your baptism.—Archbishop Magee.



## ABIDE WITH ME.

Written by F. A. W. M., by the Rev. Henry Lyde from the Latin MS. of the passion of his son, Familiar Mass, 1714.

Abide with me, O Lord, and the day is far sped.

Abide with me, O Lord, 'till the eventide,  
The darkness fallers, Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O, abide with me!

Swift to its close, ebb's on life's little day,  
Earth's joys grow dim, its glories pass away,  
Change and decay in all around I see,  
O, Thou, who changest not, abide with me!

Not a brief glance I beg, a passing word;  
But as Thou dwelt with Thy disciples, Lord,  
Familiar, condescending, patient, free,  
Come, not to sojourn, but abide with me!

Come not in terrors as the King of Kings,  
But kind and good, with healing in Thy wings,  
Tears for all woes, a heart for every plea,  
Come, Friend of Sinners, and abide with me!

Thou on my head in early youth didst smile;  
And, though rebellions and reverse meanwhile,  
Thou hast not left me, O, as I left Thee,  
On to the close, O Lord, abide with me!

I need Thy presence every passing hour,  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, O, abide with me!

I fear no foe with Thee at hand to bless,  
Ills have no weight, and tears no bitterness,  
Where is death's sting? Where grave thy victory?  
I triumph still, if Thou abide with me!

Hold then Thy cross before my closing eyes,  
Speak through the gloom, and point me to the skies,  
Heaven's morning breaks! and earth's vain shadows flee!  
In life, in death, O Lord, abide with me!

## BATTLES ON SUNDAY.

Some of the most important battles by land and sea have been fought on Sundays. The most important Sunday battle on land was Waterloo, while at sea Lord Howe inflicted a serious defeat on the French naval forces on Sunday, the "glorious" 1st of June, 1794. Inkerman, the "soldiers' battle," was another Sunday victory. It was fought on November 5th, 1854, between the British and French against the Russians, when 8,000 British repulsed a force of 25,000 Russians, of whom 9,000 were killed and wounded. Other important Sunday victories were Ramillies, one of Marlborough's great victories, which was fought on Whitsunday, May 23rd, 1706; Oudenarde, on Sunday, July 11th, 1708; and Malplaquet, on Sunday, September 11th, 1709. The battle of Vimiera was fought on Sunday, August 21st, 1808, and it was on Sunday, January 16th, 1812, that Wellington issued the order: "Ciudad Rodrigo must be carried by assault this evening at 7 o'clock." The Indian mutiny broke out at Meerut on Sunday, May 10th, 1857, while Kars was carried by assault by the Russians on Sunday, November 18th, 1877.

The Central Business College. We are advised that this excellent school has just closed its most successful year, many young men and women having found their way through its hands into good positions in the business world. The next session will begin on September 1st, and anyone interested in commercial education, shorthand, type-writing or telegraphy will receive full particulars by sending a postal request to the principal, Mr. W. H. Shaw, Yonge and Gerard streets, and mentioning this paper.

## I'LL BE A MAN.

That well known temperance orator, John Gough, was once going to a small village six miles from the nearest railway station to conduct a meeting. From the station to the village a small one horse omnibus ran, and into this the lecturer entered, his only fellow-passenger being a man who seemed to regard him intently.

"As we sat together," said Mr. Gough, in telling the story years afterwards, "I noticed the man was leaning forward very strangely; I saw him take a handkerchief—that was the beginning of it—and tie it round his face. Then he would sit a little, and shake it out, and then tie it another way, still leaning his head forward.

Said I: 'Have you the toothache?'

"No."

"Then will you be good enough to tell me why you lean forward with the handkerchief?"

"Well," he said, "the window of the cab is broken, and the wind is pretty cold this morning, and I am trying to keep it from you."

"Why," said I, "you don't mean to tell me you are sticking your head in that hole to keep the wind off me?"

"Yes, I am."

"I said: 'Well, I thank you, my dear fellow. I never saw you before.'

"No, but I saw you; I was a ballad singer, and used to go around with a half-starved wife and a baby in her arms, my wife often-times with a black eye. Somehow or other I got to hear you in Edinburgh, and you told me I was a man. I went out of the place and said: 'By the help of God, whatever it costs, I'll be a man!' And now I have a happy home, and wife and children gathered round. God bless you, sir! I would stick my head in any hole under Heaven if I could do you any good. God bless you, sir!"

## A STORY OF GENERAL GORDON.

That great and good man, the late General Gordon, when he was at school, was as mischievous as most boys, indeed, more so. The following story is told of him by Dr. Bixby, who was at one time at school with him. When the boys had done anything wrong they were shut up in a large, barely furnished room, and set to write lines from a Latin author.

One of the most frequent visitors to this room was the late General, and he used frequently to be annoyed by the boys who were free coming to the door and jeering at him through the keyhole, telling him what a fine afternoon it was, and inviting him to come out and "lick" them.

Though he could not oblige them in the former, he resolved to do his best for them in the latter particular. He borrowed a large garden syringe from the gardener, and taking it with him the next time he was sent to write lines, went round to the various desks, and sucked up the ink into the syringe.

Several other boys were in durance vile with him, and they eagerly awaited the approach of their tormentors.

By-and-bye they heard stealthy footsteps coming down the passage. Nearer and nearer they came, and at last halted outside the door. "They're peeping through the keyhole," whispered the future General, and, placing the syringe at the keyhole, he squirted the contents through with all the energy he could muster.

There was a smothered exclamation of disgust, and then an appalling silence. Then someone fumbled with the handle of the door; it opened, and in stalked the head master, his face black with wrath, and his once immaculate shirt-front black with ink. We must draw a veil over the painful scene which followed.

## WHAT TOMMY SAID.

Uncle John. Well, what do you mean to be when you get to be a man?

Little Tommy (promptly). A doctor, like pa.

Uncle John (quizzically). Indeed; and which do you intend to be, an allopath or a homoeopath?

Little Tommy. I don't know what them awful big words mean, Uncle John; but that don't make no difference, 'cause I ain't goin' to be either of 'em. I'm just goin' to be a family doctor, an' give all my patients Hood's Sarsaparilla, 'cause my pa says that if he is a doctor, he's 'bliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.

## HINTS TO HOUSEKEEPERS.

Vanilla Ice Cream. Two quarts rich cream, one pint new milk, one pound sugar and one teaspoonful vanilla. Mix well and freeze. Another way: Put milk and one cut vanilla bean on fire and boil slowly. Strain through a wire sieve, and when cool add cream and sugar, and freeze.

Tapioca Ice. One cup of tapioca soaked over night: in the morning put it on the stove, and when boiling hot add one cup of sugar, and boil till clear: chop one pineapple, pour the tapioca over it, stir together, and put into moulds. When cold serve with sugar and cream.

To Crystalize Nuts or Oranges. Take one cup of sugar, one small cup of water and the juice of a lemon: let this boil carefully until the syrup when dropped from a spoon looks like fine white hairs and is brittle: then dip small pieces of oranges into this and lay them on buttered plates to dry. The whole meats of English walnuts can be done in the same manner.

Onions are almost the best nerveine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of colds, coughs, and influenza, in consumption, insomnia, hydrophobia, scurvy, gravel and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.

Fried Chicken. Wash the chickens until all the blood is out, cut them in pieces, rub a very little salt over them, then roll each piece in flour. Fry them (covered) til a nice brown color in lard or butter. Make a gravy of cream and butter: if the cream is not very thick, add a little flour, season to taste, adding a little mace or nutmeg as desired.

Soft Gingerbread. One small half cup butter, one and one-half cups molasses, two well-beaten eggs, three cups flour, one tablespoonful ginger, a little each of nutmeg, allspice and cinnamon, one half cup sweet milk, and one and one-half teaspoonfuls baking powder.

English Yorkshire Pudding. One-half pound of flour, one pint of milk, a pinch of salt, one teaspoonful of baking powder. Mix well together the baking powder, flour and salt, then add a little milk, and beat until perfectly smooth: then add remainder of the milk. Melt some butter or dripping in a flat tin, pour in the batter, place a joint of beef or mutton on it, and bake in a quick oven.

Pineapple Ice Cream.—Three pints cream, one pint milk, two ripe pineapples, two pounds sugar. Slice pineapples thin, scatter sugar over them, and let stand three hours. Cut or chop the fruit into the syrup, and strain through a bag of coarse lace. Beat gradually into the cream and freeze. Remove a few bits of pineapple and stir in cream when half frozen. Peach ice cream made in the same way is delicious.



Children's Department.

"HALF-BLAME, DOUBLE-PRAISE."

"Half-blame, double praise, Best win men to mend their ways."

Perhaps the now obsolete term, "an old saw," was once given to such a saying as this, because it cut so sharply, dividing truth from error.

For it is a mistake to give all blame and no praise. If only young people would realize this, it would do a world of good to the younger people and children, if nothing more.

A chance to help imposes a duty to help, and gives the privilege, which is a higher motive still, and there is one thing very certain: these younger ones, who have plenty of faults, to be sure, will not mend their ways by the aid of the older ones, if they get more blame for their failures than praise for their attempts to do right.

Therefore it is a very safe rule to give only "half blame," to restrain part of the censure, at least, for another time, for if when one is vexed and out of patience all the blame one

Delicious Drink

HORSFORD'S ACID PHOSPHATE

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations

Merit

Made and Merit Maintains the confidence of the people in Hood's Sarsaparilla. If a medicine cures you when sick; if it makes wonderful cures everywhere, then beyond all question that medicine possesses merit.

Made

That is just the truth about Hood's Sarsaparilla. We know it possesses merit because it cures, not once or twice or a hundred times, but in thousands and thousands of cases. We know it cures, absolutely, permanently, when all others fail to do any good whatever. We repeat

Hood's Sarsaparilla

Is the best - in fact the One True Blood Purifier.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

feels like delivering is poured out, there is small doubt that it will be too much.

When things go amiss, and annoyances are felt, it seems to be the most natural thing in the world to blame somebody. There is a sort of relief to the feelings in doing it, and, where it can be done, it is laid upon younger shoulders. It seems safer to do this than to accuse older ones. But that is not generous, is it?

When another vexes us, how quickly the reproof flames out! Are we half as quick to praise well-doing, as to scold ill-doing? That is not a very lovely trait, certainly. We want to conquer it by all means, and keep this bit of human nature under control.

Therefore it is a very safe rule to give only "half blame," to restrain part of the censure, at least, for another time, for if when one is vexed and out of patience all the blame one

A COMFORT.

Clara Bell and mamma and all the rest of the family had gone to spend the summer in the country with grandma. It was a big old-fashioned, white house, on the village street. It had so many windows that it seemed to say to every sunbeam, "Come right in and make everything bright."

And the big front door was usually ajar, as if to invite everybody to come in. And everybody liked to go in, too.

Grandma had many visitors. Sometimes Clara Bell left her play under the old vine-covered porch and stole in to listen.

Deacon Hopkins was one of the visitors, and he often took Clara Bell on his knee and told her charming stories of "When I was a boy." The other children in the street somehow knew when these stories were going on, and often there was a group of eager listeners about the old man. He was very old indeed, Clara Bell thought. He stooped very much, and always walked with a cane, and his hair was as white as snow.

But his heart, dear me! it was as young as a boy's. His voice was feeble and cracked; but how he loved to sing!

Sometimes, summer evenings, he

would sit with them on the porch in the dark, and then he always began a hymn, in which the others would join. Perhaps the one he sung most was Clara Bell's favorite, too.

"Jesus loves me, this I know, For the Bible tells me so."

The summer days flew away. The time had come for Clara Bell and all the rest to return to the big, bustling city.

Deacon Hopkins came to make his parting visit. Clara Bell sat close to him in the twilight, while he sang verse after verse of the hymn he loved.

Then he said: "Clara Bell, I am an old man, and I have seen many good days and many sad ones, and I have never seen any day when these lines could not comfort me. When there have been sad times, I have said: 'He bore more than this for me,' and then my burden has seemed lighter. Keep on singing, little one, and sing these words into your own heart."

Clara Bell was very still for a long time after the old man had gone. When mamma came to put her to bed, she said, "I am singing them in my heart."

A BANKER'S EXPERIENCE

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter however, I intend to be my own family doctor."

—Enjoy the blessings of this day; and the evils of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are not yet born to the morrow.

SURPRISED HIS DOCTOR.

"A little over a year ago I was laid up with Bronchitis," says Stanley C. Bright, clerk, of Kingston. "My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across an advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

—Not to fulfil the mission given us, is soon to be left without one, dropped out, set aside, while others do our work and receive the honour and reward which should have been ours.

THROAT TROUBLE CURED.

"I used Dr. Chase's syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 254 Bathurst street, Toronto. "It proved most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

—In all troubles and sadder accidents, let us take sanctuary in religion, and by innocence cast out our anchors for our souls to keep them from shipwreck.

DELIVERED FREE OF DUTY



Price, \$10 Reduced from \$25

Heart Trouble.

Maxwell, Ont., Canada, Jan. 6, 1897.

I commenced using one of your Electropoises in June, 1895, for valvular heart trouble, and neuralgia of the same organ. I realized improvement from the first, and in several letters to you, my sister stated the great benefit derived from its use. My heart does not trouble me now, except when I overexert myself, then I feel a slight pain in it. I only wish we had heard of it sooner as it would have saved us a great deal of useless expense. We would not part with it for any amount of money if we could not replace it.

Yours very truly, J. D. Sterling.

Rheumatism.

St. John's, Que., Canada, Feb. 21, 1895.

The wonderful properties of your Electropoise having been brought to my notice, I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient. Yours very truly, James O'Caïn, (Mayor of St. John's).

Paralysis.

Minnedosa, Man., Canada, Jan. 28, 1895.

I commenced using the Electropoise last November for rheumatism and paralysis. My experience with it since then enables me to say now, that the Electropoise is the one only remedy worth trying for the above maladies. I have tried every thing else and find the Electropoise the only genuine and grand success. Gratefully yours, Alfd. H. Racey.

Book by mail (free) to any address, telling all about the self-applied oxygen remedy and why it often cures cases pronounced "incurable."

ELECTROLIBRATION CO., (Room 51), 1122 Broadway, NEW YORK.

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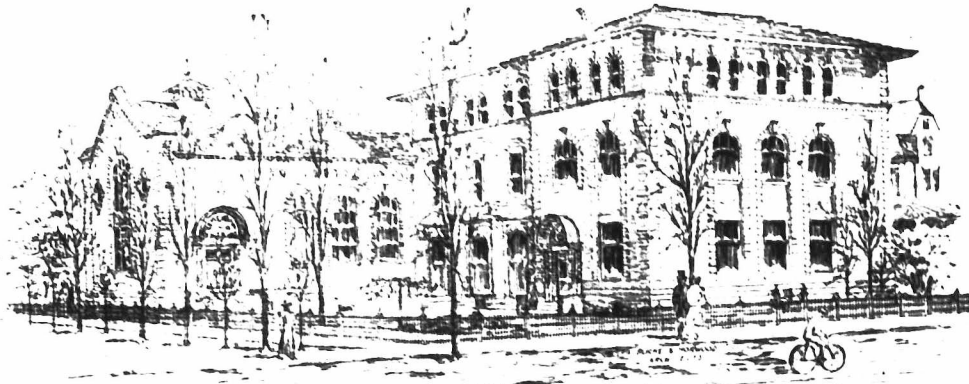
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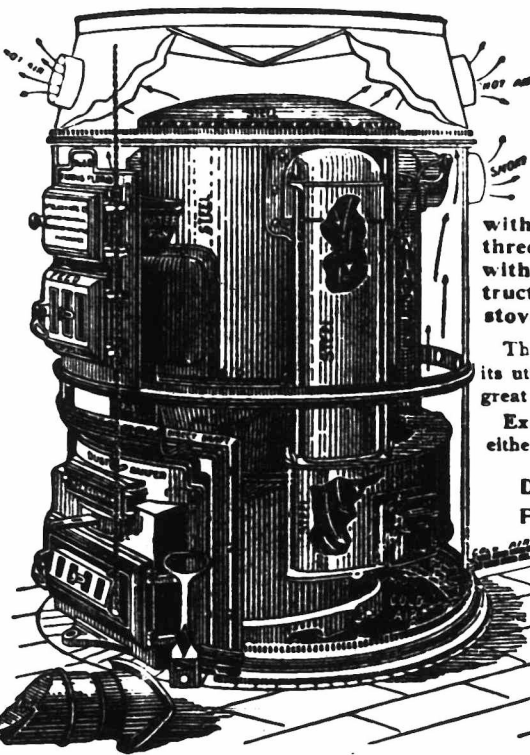
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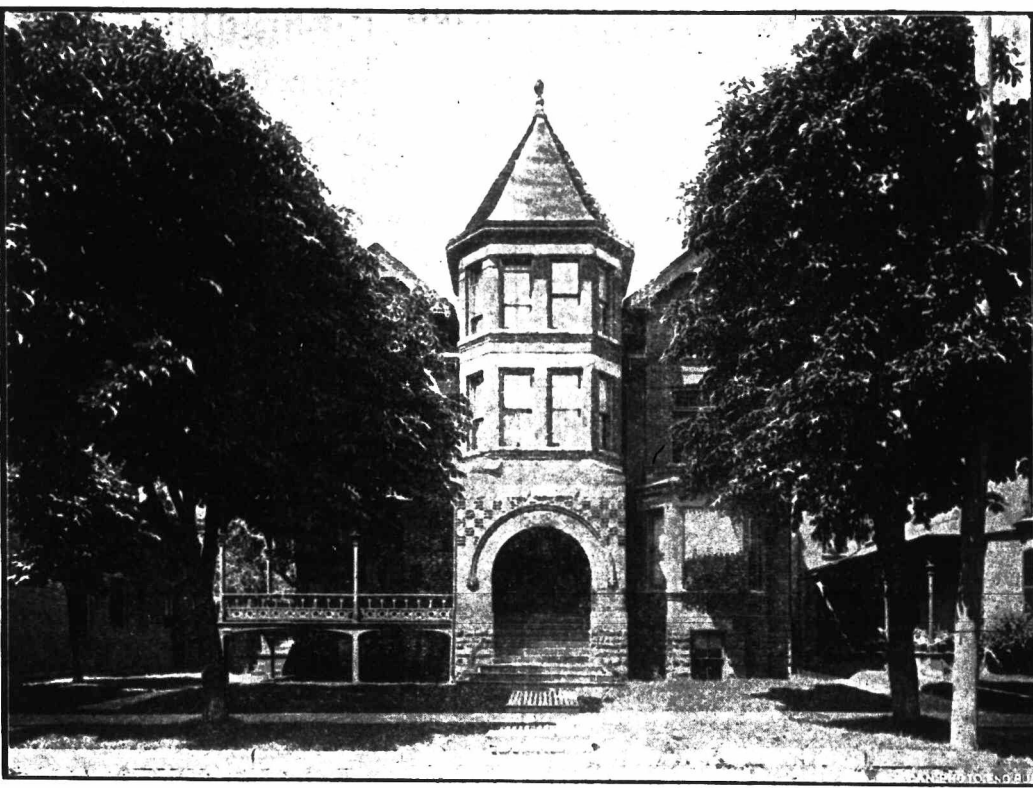
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