

first council of ed with deep nom Christ has to whom He alway to the s greater when Lamb's Bride, or (which God dom. Feeling osed on me to phets, 'I am a me, venerable- bey His word- hou speak.' I feet and pray all truth.' We nal Churches; ity to God for h with all the t itself to the ty; and each the sacraments, oh for which it of our common thers. Division sneers at Chri- nd the modern brother, denies hom Christ died is a Saviour. It at fault? The If one has sin- d as deeply by o reunion looks to human eiren- There are un- ns to be healed, en we are blind, of Peace' rules prayer will be hou, Father, ar ay be one in us, hast sent Me.' slutely by itself bes need reunion Church. There it is quickening Ve all know that uer the world. nd sin is banded rist, the world Men must hear the lapse of cen- nce delivered to re will be only

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s will appear own r the opinions of

that the leaven the population, ds—among those members of the articularly those hich has become

d brought to the on the occasion reform supposed community; and xists also, in the and congregations of the Protestant which latter fact zation existing in of this province ng of our country ly, of the Metho- rded praise for ospel message to nfortunately, our ence is as before sition and duty of raging and up-hill ce to-day; as the still hold a warm le portion of the nces, is not to be

emarks from the of Halton held on ur indulgence and ction, thus giving

color to a charge of introducing politics in a religious paper, but I plead as my excuse, my intention to illustrate thereby, a principle which I wish to establish for a purpose I will endeavour to explain.

I have selected the County of Halton as representative of the country constituencies generally, having been a resident of that county for twenty-eight years of my life, I therefore know it well.

It is a patent fact that the largest proportion of upholders of legal Prohibition is to be found in the ranks of Nonconformity, clerical and lay; the candidates, on the occasion alluded to, were required to sign a pledge to uphold a movement in Parliament to secure legal Prohibition, with a view ostensibly to secure the return of a member who would carry out such intention, and this by implication, at least, was the condition of receiving the support of the Temperance party. Mr. Henderson, the Conservative candidate, sat for the county at the last session in Ottawa, but has since been unseated for an unlawful act of an agent; Mr. Waldie, the other candidate, had been unseated previously for a breach of the Election law, and was the other candidate on the 22nd, his opinions placing him in the ranks of what may be termed Reformer, Liberal, Grit, or Radical, for, in effect, these are synonymous terms, their meaning differing only on the question of degree.

Mr. Henderson, a life-long and consistent advocate of Temperance, signed the required pledge, which Mr. Waldie refused to do—and did not do; the result of the election was the defeat of Mr. Henderson, showing in my humble estimation, that although his only fault was that he was a supporter of the Government at Ottawa, these purists sacrificed their implied promise while professing to uphold a principle to the exigencies of "party."

Mr. Henderson in meeting the requirements of the upholders of legal Prohibition by signing the pledge submitted by the Dominion Alliance, did not succeed in securing their support, while Mr. Waldie, who refused to fulfil the conditions, was elected. The fate of Mr. Henderson, I think, shows clearly that the opponents of the majority at Ottawa, under the guise of a "third party," added to that of custodians of public morality on the drink question, have accomplished a sharp political trick, proving that these would be "Saints of the Lord" are political tricksters before anything else, and not to be trusted when they think the interests of their political "party" are at stake.

But the moral I would deduce from the case I have quoted—and this is my chief object in writing this letter—may, I think, teach a lesson to those Churchmen, who, in their anxiety to curry favor with other bodies of Protestants, particularly the Methodists, in the interests of Christian Union, and endeavour to overcome their prejudices and objections to the Church of England, recommend the reducing of the Church's standards almost to the level of Nonconformity, are not likely to secure the end they aim at, because the energy and aggressiveness manifested by that body, which is strong in numbers, and considerably inflated with denominational pride, and sense of importance, seek rather an extension of their own peculiar section of the Christian Church, than Christian Union in general.

I do not wish to be uncharitable, but, judging from what I have seen in many years past, and from passing events of the present day, I cannot but think there is a deep rooted and inherent opposition to Conservatism in Church and State respectively, in certain sections of Nonconformity, inherited, I presume, from their Puritan forefathers, notwithstanding the gushing expressions of respect and affection occasionally uttered by these Puritanic professors when alluding to the grand old historical Church of England; these expressions are empty flattery spoken for effect; attempt at conciliation may, I think, be carried too far.

No, let us adhere to the teachings of the Church, and uphold her standards, we have faith in their efficiency, because they are founded on Scriptural authority, let us carry them out in their integrity, and be true to our profession, and not pretend to offer an apology for being Churchmen, or for that system of Conservatism as an abstract principle, which teaches us loyalty to our Church, our country, and our Queen.

These principles have stood the test of time, and being inherently sound, they will serve us until the end comes.

JOHN HOLGATE.

Toronto, 25th August, '88.

IN GREAT NEED.

SIR,—My Indian Homes are in great need of increased help. My own time is now so entirely occupied that I find it really impossible to write as I would do, and keep up the interest in our work; but it does seem hard when sometimes two or three weeks pass with only an average of \$25 or \$30 a week receipts, and all the expense of keeping up three

Indian Homes to meet. It seems to me it is all organization now and no money. The contributions go away on their long, tedious, unsatisfactory journey through the hands of so many appointed officers instead of coming to us direct as they used to do, and by the time they get to us we are all mystified as to where they come from and do not know whom to thank. And, in the meantime, there is a great deal of anxiety as to how to provide the ways and means for carrying on the work. Applications come to us for the admission of pupils, and we don't know whether to accept them or not, because the means of support are so precarious. I don't know whether it is that the recent Government grant we received the promise of for our new Elkhorn school has given people the idea that our coffers are now so overflowing that we need no further help. If this is the idea it is, indeed, a fallacious one; when Government made this grant it was conditional that I should raise a proportionate sum from outside. "If we give you \$8,000 a year towards support of eighty pupils at Elkhorn, what will you raise among your friends?" they asked me, and I said \$2,000. This is how the matter stands; and yet nothing whatever is at present coming in for Elkhorn, and far, far short of what we require for the support of our old institutions, the Shingwauk and Wawanosh. I have never asked for money for an object when I did not really need it; my friends know that. Every cent as it comes in is employed, none is put by, we live from day to day like the birds; I publish full reports in detail of all receipts and all expenditures; and when I have money sufficient and complete, some object in hand, I at once make it known. I have always done this. Just now we are really in great need. We had to borrow money for draining our land last year, and now we have to borrow again to build a barn, the Washakada Home at Elkhorn is running up a bill which we have no funds to meet. I need an assistant superintendent but cannot pay his salary. I can only go on my knees and pray God to raise up friends to help us at this critical time. Please send soon and send direct.

E. F. WILSON.

SKETCH OF LESSON.

15TH SUNDAY AFTER TRINITY. SEP. 5TH, 1888.

"David at Court."

Passage to be read.—1 Samuel xviii. 5-16.

A palace not always the happiest place in the world. Sorrow and sickness there; but these can be borne as long as there is a firm trust in God. To-day we are going into a king's court. One who had natural gifts, as well as high spiritual privileges lived there, yet for the lack of the one thing needful became the saddest failure.

I. *The Miserable King.*—Saul had no real love for God. He lacked a perfect heart. Having forsaken God, the Spirit of the Lord departed from him. In the place of that wise, gracious, loving influence which he had despised, "an evil spirit from the Lord" troubled him. He became gloomy, melancholy, and at times almost insane. God was punishing Saul; well would it have been for him if he had recognized God's hand, and repented him truly of his former sins, then the good spirit would have returned to him. See (James iv. 8, 10; Job v. 17.)

Let us be warned how we grieve the Holy Spirit. See (Eph. iv. 30; Isaiah lxiii. 10.) It is dark indeed when sin hides God's face from us. Let us ask God to "order our steps." Ps. cxix. 133. Let us use the prayers David himself gives us. Ps. xvii. 5; Ps. li. 11.

II. *The Youthful Harpist.*—One day David was fetched away from the sheep, taken with his harp to the palace of king Saul. How astonished he must have been to get the message. How was it that David came to be sent for? ch. xvi. 16-19. The king wanted some one who would play sweet music to him, perhaps sing too. See the result (v. 33.) The king is better, "the evil spirit departed from him," what a relief to all in the palace to see their king restored to reason. But Saul was not cured, he often had fits of melancholy; then David would be sent for to play before him. After his victory over Goliath David appears to have lived at Saul's palace continually, ch. xviii. 2. Saul attached him to his own band of officers, v. 5. David was not spoiled by praise, everybody loved him. vv. 7, 14, 16; but Saul soon became jealous of him, not so Jonathan. Contrast their behaviour. Saul's unworthy suspicions find vent in words, v. 8. It appears to have brought on a return of his malady, and made him rave like a madman. David's music had no power to soothe. (v. 11.) Only David's activity prevented Saul from being a murderer. Yet Saul had no reason to hate David: he never failed in his respect to Saul vv. 14-16. The music of David's harp is a figure of the music of Jesus' name. The "music of the Gospel" is the music of David's Son. It is the "balm" for our wounds, see (Jer. viii. 22.) It brings us forgiveness—reconciles us to God—makes us truly happy.

HINTS TO HOUSEKEEPERS.

WELL-VENTILATED bed-rooms will prevent morning headaches and lassitude.

To keep cut flowers fresh, in the evening lay them in a shallow pan or bowl with their stems in a very little water, and cover the receptacle with a damp towel, one just out of water. In the morning the flowers can be arranged in vases for the day. The stems can be slightly cut from day to day. Flowers treated in this manner can be kept from one to two weeks, and sometimes even longer.

A RELISH FOR PICNIC PARTIES.—Mix one spoonful of sugar, one teaspoonful of mustard, one good pinch of cayenne, and gradually add one cup of vinegar. Now chop fine some boiled ham, tongue, or corned beef, and moisten with the above mixture. Spread on thin slices of bread and butter, and you have a sandwich that will not be unacceptable to a hungry person at home or in the woods.

My love was like a lily fair,  
Low drooping in the sultry air,  
My heart was rent with grief and care.  
I loved her well.

But lo! The wonder grows and grows;  
My love's now like a blooming rose.  
How bright her face with beauty glows,  
I dare not tell.

The wandering bee would stop to sip,  
The nectar on her perfect lip.  
'Twas Dr. Pierce's Favorite Prescrip-  
tion wrought the spell.

BRUSH AND COMB CASE FOR TRAVELLING.—Cut from firm drilling, for the case, a piece fifteen inches long and eleven inches wide. Cut also, for the pocket, a piece thirteen inches long and five wide. Bind this with a piece of braid eleven inches long, across one of the long sides, gathering the pocket to fit the length of the braid. Gather the remaining long side, and baste the pocket to one end of the case, and bind the two together with the braid, which is to be carried all around the case. Put on straps for the necessary toilet implements. These are to be made of the drilling and bound with the braid. Fold over three times, fasten with a piece of braid to tie round the whole.

ODDLED CHICKEN.—Choose young, tender chickens, suitable for boiling. Split them down the back and lay them in a dripping pan. Dash a cupful of boiling water on them, turn a pan over them and roast in the oven for half an hour. At the end of this time rub them over with butter, recover them for ten minutes, and baste again with the gravy in the pan. Rub them with butter once more in about five minutes, and then baste frequently with the pan gravy, keeping the fowls closely covered between times. Try them with a fork to see if they are tender. When done they should be a uniform, delicate brown. Dish and keep hot while boiling up the gravy, thickening it with a little browned flour, and seasoning it with minced parsley, salt, and pepper. Pour half a cupful over the chickens and serve the rest in a gravy boat.

"He most lives who thinks the most,  
Acts the noblest, feels the best,  
And he whose heart beats quickest  
Lives the longest, lives in one hour  
More than in years do some whose  
Fat blood sleeps as it slips along their veins."

These lines describe that condition of perfect health which all men and women wish to enjoy. To be able to think clearly, to incline to do noble acts, to live long and joyously, we must be free from the domination of disease. By taking Dr. Pierce's Golden Medical Discovery we may, by purifying the blood, escape consumption, general debility, and weakness, and all blood and skin diseases, and verify the truth of poetry as well as fact.

POT POURRI.—Take half a sack of rose leaves, a quart of lavender, two ounces of sweet marjoram and two ounces of lemon thyme; spread these out on a table or floor, and turn them every day till they are quite dry, when they will have shrunk to half the quantity. Then put into a jar and mix