

work, the work of our beloved Church. The man, whoever he be, who looks to his own party, and thinks only of his party, has little to restrain his movement so long as it be in one direction. The man who thinks of his Church is swayed by restraints of the most tempering, wholesome, natural sort.

"Life unites where opinion divides. That in the last ten or twenty years this has largely been found true is your experience as well as mine is, perhaps, our brightest ground of hope. That we may find it increasingly true, year by year, is the object to which every loving son of the Church should lend his continual effort and care."

C. E. T. S.

Speaking at the Canterbury Diocesan Conference in July on the teaching of Temperance in schools, the Archbishop of Canterbury (Dr. Temple), in commending the subject to the conference, said:

"I have no doubt at all that there are very few things which it is better worth while for a clergyman to take in hand, and which will do more to promote the success of his Christian work in his own parish, than to deal with the sin of intemperance. There are, no doubt, very various modes in which the sin can be dealt with, but the Church of England Temperance Society has met with so large a measure of success as very clearly to indicate that if we are willing to support what it has undertaken we shall be more likely to do our duty in this respect than by any other means that we can devise. The Church of England Temperance Society is, as you are aware, a very broad-minded society, because it does not in any way interfere with any man's conscience. It does not require of any man either to become a total abstinence or to speak of total abstinence as the one way in which alone intemperance can be fought. It does not ask for any man to go against his own conscience in this matter, but it lays stress upon the importance of two things—namely, in the first place the importance of not being indifferent to what is so great a curse in this country, and in the second place the importance of enlightening the great body of the people upon the true character of the intoxicating drinks which are the cause of so very much misery. The ignorance of people upon this subject is very considerable, and sometimes almost ludicrous, but every experiment that has been made—and a great many experiments have been made—has shown, and shown repeatedly, that the use of intoxicating liquors is not conducive to strength nor conducive to health, and is not in the slightest degree necessary, and that, on the average, it certainly shortens life. It is well that all such facts should be known, and especially that they should be known in the class which is most tempted to use such liquors. We who for the most part do work with our brains do not always

appreciate the temptation that comes to those who work mostly with their bodies. The thirst that always accompanies manual labour adds to the temptations which attend all alike, and very greatly increases the difficulty which men have in resisting the temptation. For their sakes it is desirable that, if possible, they should be instructed in what is now well known with regard to the use of alcohol. I think that it would be a very great gain if everywhere the clergy would use the opportunities that they have now of procuring such information for the children in their schools."

Appropriated Places in Church.

In an interesting article in the *Free and Open Church Advocate* for July the Rev. Arthur Symonds, rector of St. Thomas's, Stockport, states that the system of appropriation of seats is a comparatively modern invention, and that down to the end of the fourteenth century no seats were reserved in churches.

"So late as 1492, Chief Justice Hussey decided that 'The Church is common to every one; wherefore it is not reason that one should have his seat, and that two should stand, for no place is more for one than another.'

"It is generally recognized that it is since the Reformation that the custom of appropriating seats or pews has sprung up. But, however it came into existence, there is ample evidence that it soon developed into an abuse. Hardly had George Herbert's words, 'All equal are within the Church's gate,' been written than we find Bishop Corbet saying (1635), 'Stately pews are now become tabernacles, with rings and curtains to them: there wants nothing but beds to hear the Word of God on.'

"All through the seventeenth century we find protests against the abuse, though it was not until quite the end of the century that the Church had sunk so low as to make a profit out of it. Still, having commenced by making distinctions between persons, the time was bound to come when money would control the question, and so there is no reason to be surprised at finding Sir Christopher Wren saying at the beginning of the eighteenth century, 'There is no stemming the tide of profit, and the advantage of pew-keepers, especially, too, since by pews in his chapel of ease the minister is chiefly supported.'

"According to the law of the land (leaving out of sight the law of God), the use of the church was still common to all parishioners, but they had 'taken the Houses of God in possession,' and amongst many others we find John Wesley protesting against the introduction of the abominable system into his chapels. By the end of the century it was beginning to be recognized by thoughtful men that the closing of the doors of the places of worship of the Establishment was alienating the people of the country from the Church."

THE man whose religion costs him only ten cents pays for all he gets.

EVERY penitent tear that falls from the eye springs up a flower of comfort.

MANY consult God about their safety who would never consult Him about their duty.

GOSPEL has been aptly defined as putting two and two together and making it five.

MEASURE not men by Sundays, without regarding what they do all the week after.

THE mind is something like a trunk. If well packed it holds a great deal; if ill packed, next to nothing.

THE trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened!

WE judge ourselves by what we feel capable of doing while others judge us by what we have already done.

DEATH is ours, results are God's. We are not sharp-sighted enough either to see how much good we may be doing when we undertake to do any good thing.

NEVER do we approach nearer to our Maker than when we cause the sunlight of Heaven to pour upon the broken soul of our suffering brother.—*Cardinal Gibbons.*

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Saint Ste. Marie, Ontario, the sum of _____ to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes, and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the _____ and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will or codicil giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Act's.

*The above should be inserted here, and might be (1) The General Mission Fund, (2) The Widows' and Orphans Fund, (3) The Superannuation Fund, (4) Algoma Mission Centenary Fund, etc.