

practice. There is a Toronto parish where a small endowment of real estate has advanced in value so as to hold up a church, which would otherwise sink by reason of increasing poverty. In Prince Edward Island is a case where successive small bequests in wills by members of the congregation amount at present to about \$100,000—all this on the judicious advice of the lawyer employed, who happens to be a good Churchman. What discourages people, however, is to see such an endowment as the Toronto Rectory Surplus wasted on parishes where it is not needed, while in many very poor districts in the same city, the Church is dragging wearily because of inability to meet pecuniary demands. Rich parishes do not need endowments—better without them!

M.

Notes and Queries.

SIR—What History of England is used in the day schools of England? Is Macaulay's History used?
SUBSCRIBER.

Ans.—Many have attempted to write and get into the schools some history of England, but the one most in use at the present day is probably Green's Short History of the English People. Macaulay's History is not adapted for school reading, and is too openly the work of a partisan: his essays are published separately and often read in school, as he is a finished writer of English and groups dramatically.

Sunday School Lesson.

14th Sunday after Trinity. Sept. 18th, 1892.

"FORGIVE US OUR TRESPASSES. . . . THAT TRESPASS AGAINST US."

Have already spoken of forgiveness of sin while speaking of the Christian Faith. We saw what sin was, and how God hates it; that He is willing to forgive, if we repent, for the sake of Jesus Christ; that in the forgiveness of sins God is reconciled, the sin put away, and the guilty conscience set at rest. Our lesson to-day is on asking for the forgiveness of our sins.

I. THE PRAYER FOR FORGIVENESS.

"Trespases," what is meant? What is S. Luke's word (S. Luke xi. 4)? And S. Matthew's (S. Matt. vi. 12)? "Trespases," "sins," "debts," mean the same things.

Sins, offences against God; debt, what we owe, yet do not pay. Trespases means a passing over or stepping out of the way.

When we say we have trespassed against God we mean we have gone out of His way.

See what David says about it. (Ps. xiv. 3.)

"We have erred and strayed," etc. (General Confession). God's law like a line. When we sin we pass over the line; we transgress, or trespass against God.

Having broken God's Law, we want "forgiveness." Forgiveness, i. e., God blots out all our sins; He treats them as if they had never been (Isa. xlv. 22).

We should ask God for all we want, and especially for forgiveness. Till our sins are forgiven, God's face is against us (Isa. lix. 1, 2). They are like a thick mist between us and God.

Our sins forgiven, all is happy; God's face shines on us. You see we ought to ask forgiveness. Jesus Christ never asked for forgiveness. Why? (1 S. Pet. ii. 22). See what the Psalmist did (Ps. li.), and Daniel (Dan. ix. 16). The best thing of all is never to sin; the next best thing is to have forgiveness. What else is necessary besides prayer that our sins may be forgiven? Confession (S. John i. 9). We must also forsake our sins (Prov. xxviii. 13). We are members of the new or Christian covenant (Heb. x. 16, 17). What a happy thing to have all our sins, as it were, forgotten.

II. THE CONDITION.

But the petition we are considering lays down another condition. "As we forgive them," etc. If we do not forgive those who have wronged us, what a terrible prayer this becomes. In other words, it becomes a prayer that God will treat us as we treat others, i. e., "will not forgive us" (See S. Matt. xviii. 21, etc.). We have offended God much more than any one has offended us (See S. Matt. vi. 14, 15).

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Family Reading.

A Cow's Intelligence.

Col. I. D. McDonald of Columbia City tells the following story of animal intelligence: He had bought a lot of stock, including a cow and calf. The cow had been recommended as one of the kindest animals. Its motherly affection for its offspring had more than once attracted attention. It never deserted its calf, and anybody that tried to separate them was met with such piteous appeals from the elder that nobody but a hardened butcher could carry out a design against the younger. The cow and calf drove along very indifferently with the other cattle until a deep stream was reached. There was no bridge, and the current was very swift. When the cattle plunged in they were swept off their feet into deep water, and a good many of them disappeared for a moment.

When the cow came up her first thought was for her calf. She held her head up out of the water and looked about in all directions. She did not at first see her calf, because it had been swept several rods down stream and was struggling in the water. The mother at length observed this with dismay. Instead of making for the opposite shore, as all the other animals had done, she plunged into the stream and swam down below her calf. The current drove the young animal up against the protecting bulk of the mother. Then the mother started for the shore, the calf swimming alongside of her in comparatively calm water. Some progress was made in this way; but about the middle of the stream the current, striking the calf in the forequarter, swept it behind the cow, and it floundered down the stream. The mother once more went to the rescue. She had to swim clear around to the other side of her calf, and this done she had to steady herself in the stream, treading water to hold her position until the calf was once more safely against her side, and the latter then swam safely to shore.

A Question of Seconds.

That is the title of a capital little sketch in black and white from the brush of H. F. Farny. It shows a train on a siding in the woods, a crescent moon lighting dimly the tops of the dark pines. Beside the engine stands the conductor, lantern on arm, in consultation with the engineer, who has just climbed down from his cab. They are comparing their watches, and it is "a question of seconds" as to peace or peril. The sketch was drawn for the great Dueber Watch Case Company and was the idea of President Dueber to show graphically the importance to life and limb of "a question of seconds" in watches. A second too slow, a second too fast, means much with railway men. That's why they all use the ever accurate Dueber watches. Messrs. Frank S. Taggart & Co. 89 King St. West, Toronto, are special selling agents for Canada; it will pay you to write them for circulars.

Interview with a Deal Boatman.

"Yes, sir," said the boatman, "we have been off to the Goodwins three times during this sharp weather. We have had more than six weeks of nor'-easterly winds, and I can tell you s me of it is cruel work. They may say what they like about us Deal boatmen, but when we go off like we did on Monday night there isn't none of us as knows that he's coming back again alive. There was a cruel sea running, and it was that thick that we could hardly see a boat's length in front of us. The Mary Somerville is a beautiful little boat, but we were up to our waists in water, and we had to stand up and keep stamping up and down to keep ourselves from freezing. The water seemed to just run through her, for she shipped it as fast as she freed herself. We started about three in the morning. There was a bitter nor'-easter, as I said, and the snow, which was more like hail or ice, struck you in the face like a handful of tin-tacks. Wind and tide was against us, and it was as dark as pitch.

"Well, we reached down off the pier in order to get round to the Gull, but we were five hours before we got to the Sands, when we found it was

a Guernsey brigantine, the Crocodile, laden with granite, which was in trouble. The Ramsgate life-boat, with the Bradford, had, however, got there first. The captain and the crew had taken to the rigging, and they were very near perished with the bitter cold. Life lines were thrown to them by the Ramsgate men, and all were safely got on board except the Captain, who was so benumbed with cold that he fell into the sea and was drowned. Some of us had been out the night before, and only got home at nine o'clock, and were called out again at three. We did better on Sunday night, for we not only saved the men ourselves, but got the brig off. She was from Guernsey too, and was laden with stone. We got our boat off in about ten minutes, and the chaps on shore gave us a cheer.

"A splendid breeze sprang up, and we were alongside the brig in half-an-hour before the signal was answered from Ramsgate. We put some men on board, and three Deal galleys joined us, and we threw over about 150 tons of granite. She was making water, but we got her off at high tide, and brought her up in the Downs, and afterwards had her towed by the tug into Ramsgate Harbour. This is the first vessel we have saved for a very long time. We shall get a little, but there are about forty of us to share in it. When we go off in the daytime we get 10s. a-piece, but if it is at night we get £1. The Mary Somerville has saved about 200 lives, although she has not been here very long, but our captain has helped to save many more hundreds. We took off fifteen Norwegians from the timber ship which now lies on the sands. We had a rare job to get them on board the boat, but we got them all safely. We were out on Sunday night about six, and got back here at nine on Monday evening—fifteen hours; and then we were out again at three on Tuesday morning, and did not get in again until about twelve, so we have had a pretty rough time of it this week, but we are all ready to go again if we are wanted."

When weak, weary and worn out, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite.

Guard the Conscience.

Let it be your most earnest endeavour to keep your moral instincts right and true. Never let them be disguised by sentiment; never let them be obliterated by self-indulgence; never let them be sophisticated by lies. Do not think that light words or careless thoughts about them will be indifferent, and will leave you unaffected by them. "Character," it is said by our latest moralists, "is not cut in marble: it is not something solid and unalterable; it is something living and changing, and may become diseased, as our bodies do." You learn here, in season and out of season, line upon line, precept upon precept, here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man. You know that this teaching is right and true, and that in time and eternity your happiness depends thereon.

Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and curse. Oh, choose your side in the battle of life, and be not found on the wrong side. "Abhor that which is evil, cleave to that which is good." For as you have heard the sin and its curse, so in very few words hear its punishment. That punishment is nothing less than the failure of all life; the waste, the loss, the shipwreck of the human soul; the sapping of every moral force and every vital instinct; for "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall grow up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." How powerful is the metaphor. The rose is a glorious flower, yet how often have we seen the rose-tree shrivelled, withered, blasted, producing nothing but mouldering and loathly buds. Why? Because there is some poison in the sap, or some canker at the root. Have you never seen it so?—Archdeacon Farrar.