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text from which the learned Bishop Ellicott preached, the Rev. John Wesley says:—

"And he cried and said, Father Abraham, have mercy upon me." "I do not remember in all the Bible any prayers made to a Saint, but this. And if we observe who made it,—a man in hell,—and with what success, we shall hardly wish to follow the precedent. Oh let us cry for mercy to God, and not to man! Let us beg our living friends to give us all the help they can, without waiting for assistance from the inhabitants of another world. A gentleman of great learning, the honorable Mr. Campbell, in his account of the middle state published not many years ago, seems to suppose, that wicked souls may amend in hades, and then remove to a happier mansion. He has great hopes, that 'the rich man,' mentioned by our Lord, in particular, 'might be purified by that penal fire, till, in process of time, he might be qualified for a better abode. But who can reconcile this with Abraham's assertion, that none can pass over the great gulf, may we not probably suppose, that the spirits of the just, though generally lodged in paradise, yet may sometimes, in conjunction with the holy angels, minister to the heirs of salvation? It is a pleasing thought, that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us, while they were in the body. The knowledge of our benefactors will add to the happiness of those spirits who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants, the prophets;' not God, nor an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation. Some of the happiest hours of my life I have spent meditating in the 'City of the dead,'—the Church Yard—thinking of the life scenes of departed friends who have thrown off the burden of the flesh. Their memory always remain fresh. The memory of the dead should be cherished as a consecrated thing. The 'Communion of Saints' implies not only fellowship of holy persons one with another on earth, but a fellowship of holy persons with kindred spirits withdrawn from earth. It will do us good to think about the dead. It will arouse us to a deeper consciousness of the unseen world, and its untried realities, and so quicken our diligence in preparing to meet them. To whom under God is the Church of Christ indebted for its present strength and growth and prospects in the world? To the dead who braved the assaults that were made upon the faith of the Gospel? The dead. To whom are we indebted for much tender care, and earnest intercessions in our behalf, for words of instruction and warning, and entreaty, the silent influence of which remain with us to this day? To the dead. And now that they are gone, should we hold them at a distance from us, as if they were strangers. The mariner on a long voyage pledges to the health of 'friends astern,' until half-way to his destination, and then, 'friends ahead.' We are all embarked on the voyage of life, and whether we have passed over more or less than half of it, let us cherish the memory of 'friends ahead' who have passed the 'waves of this troublesome world' and now tread the immortal shores. And who has not 'friends ahead?' Who counts not a loved one in that cloud of witnesses above us which the apostle represents as gazing down upon us. We believe in the 'Communion of Saints.'

July 15th, PHILIP TCCQUE.

ALGOMA.

SIR,—With your kind permission I have to make grateful acknowledgment of responses to my letter which appeared in DOMINION CHURCHMAN: but as the generous donors desire it, I simply state that I have received \$5 from 'Anon, West Toronto,' and \$100 from 'A Friend, Port Hope.' God grant that there may be many such friends. At the same time I would say, I have received \$14 for the Asylum Mission, from Major Nixon, Eng., and duly handed it to the Treasurer. The fear of Mr. Editor before my eyes when I last wrote made me forget to tell my friends, that if they will help me to complete the work proposed, I am prepared to furnish Stanleydale Church, with Surplice, Stole, Communion Vessels (Nickell Silver,) Linen, and a small Font, none of which are there now, nor is the building in a fit state to receive them. I have not yet got a 'surpliced choir,' so, if any Parson would accept four or five 'boy's surplices' in good order, I would send them, simply saying, 'first come first served.'

July 12th, WILLIAM CROMPTON.

—What shall a prisoner of Providence do? He can not go; then let him stay. He can not work; then let him learn the divine secret of rest.

SKETCH OF LESSON.

9TH SUNDAY AFTER TRINITY. JULY 29TH, 1888.

The New King and the Old Prophet.

Passage to be read.—1 Samuel xi. 1—xii. 5.

Our lesson to-day sets before us two men,—the new king, Saul, whose appointment we saw in last lesson, and the aged prophet, Samuel, who is handing on to Saul the reins of government which he had so long held in his own hands. What will Saul's life be like? Will it be like that of the holy Samuel? Look first at

I. *The King.*—What does he do as soon as he is appointed to his high office? Assemble an army? Build a splendid palace? Erect a magnificent throne? Levy taxes from the people? No, he goes back to his home in Gibeah, to his former occupation, the tending of his father's cattle. (Ch. xi. 5). He waits for God to show him how and when to act.

But he has not long to wait. The Ammonites on the east of the Jordan, old enemies of Israel, who had long ago been subdued by Jephthah, (Judges xi. 32-38), but who have since grown strong again, lay siege to Jabesh-Gilead, and exact very cruel and humiliating conditions from her inhabitants. A short respite being granted, the citizens send messengers to Israel, who fill the people of Gibeah with grief by their sad tidings (v. 1-4). The message comes to Saul. He sees the people weeping, and is immediately inspired with energy and enthusiasm. The Spirit of God comes upon him. He sends a warlike message throughout the tribes calling all Israel to arms. (Compare the 'fiery cross' of the Highlanders). His summons is immediately obeyed, and at the head of a great host he marches with the utmost rapidity to Jabesh-Gilead, and before the time of respite has expired, delivers the city by utterly defeating the Ammonites (vv. 5-11).

Does his success fill Saul with pride? No. To his energy and enthusiasm he adds modesty and moderation. He had all at once become universally popular, as is usually the case with a successful general. But there were those who despised him (x. 27), and the people now desired that these should be put to death. But Saul will not hear of it. He is not revengeful, he fully forgives his enemies, while the people joyfully proclaim him king (xi. 12-15). We shall have to return to Saul again, and to see sad changes in him.

Meanwhile look once more at

II. *The Prophet.*—Samuel had grieved when the people demanded a king (viii. 6). He felt that it was disloyal to God. But when God bade him yield to the people's demand he loyally obeyed, and himself looked out and anointed a king (xi). Now, in rejoicing at the victory, and at the appointment of Saul, Samuel may feel that he is forgotten, and may foresee that God Himself will be treated even as His prophet has been. He, therefore, reminds them of what he had done for them, and calls upon them to bear testimony to the integrity with which he had walked before them all his life, which they joyfully do (xii. 1-5). Then he tells them how often God has delivered them, and how they have sinned in asking a king (vv. 16-19). Yet, even now, the prophet promises that if they will only serve God He will bless them, while if they forsake Him He will punish them. He promises, moreover, that he himself will never cease to pray for them (vv. 20-25). Noble old Samuel! From childhood to old age has thou been faithful to God, and a kind and wise friend to His people? What a pattern art thou for us all!

A STRANGE SLEEPING-PLACE.

We've lost our dear Harry, our own little boy!
Oh, where can the little one be?
We've searched every corner and nook of the house;
Nurse wants him to come to his tea.

Let's look in the garden. Alas! he's not there!
The shadows of evening have come.
"Oh, Harry!" cries mother, her heart full of fear,
"Come home, my wee darling, come home!"

But what is the matter with Oscar just now?
He seems quite excited and wild;
And what do I see, in the back of his couch,
But the dress of my dear little child?

Asleep in the kennel, curled up in the straw,
His rosy face pressed on his arm;
While honest old Oscar lies down by his side,
To keep his companion from harm.

"Oh Harry, you rogue! you have frightened me so!"
Cried mother, her heart full of joy.
"You never must sleep in the kennel again,
Or I'll think you a naughty wee boy."

—The Prize.

MORE FOOD ANALYSES.

OFFICIAL ACTION BY THE MASSACHUSETTS STATE BOARD OF HEALTH.

There is no more useful work in which health authorities can engage than the examination of the various articles sold to the public for food, drink and medicine.

The agitation for the passage of laws to expose and punish food adulterations in the United States, is being aided by action of this kind taken by the Boards of Health of several of the States, Ohio and Massachusetts, following the course of the Inland Revenue Department of the Dominion, have published the names of many of the impure or unwholesome articles examined. Among them are the following brands of alum baking powders: Davis', Silver Star, Forest City, A & P., Silver King, Kenton, Cook's Favorite, Gem, etc. This is a most effectual way to stop their sale; as no one will buy any alum baking powder knowingly.

Massachusetts analysts have tested the various cream of tartar and phosphate baking powders sold in that State, and they report that the Royal baking powder is superior to all others in purity and wholesomeness, and contained nearly 20 per cent. more strength than any other. The exact determination as to strength of the several brands was as follows:

RELATIVE LEAVENING STRENGTH.

Name.	Cubic in. gas per oz. powder.
Royal	126.15
Cleveland's	107.7
Congress	81.2
Horsford's	95.1

The official tests in both the United States and the Dominion likewise prove the superiority of the Royal in purity, strength and wholesomeness.

TELL THE STORY.

Ages ago the devout Psalmist declared as the consequence of his own pardon and renewal, "Then will I teach transgressors Thy ways, and sinners will be converted unto Thee."

But sometimes believers forget this Scriptural example, hence Mr. Spurgeon, in a recent sermon, gave the following earnest and suggestive exhortation:

"If you know Christ tell others about Him. You do not know what good there is in making Jesus known, even though all you can do is to give a tract or repeat a verse. Dr. Valpy, the author of a great many class books, wrote the following simple lines as his confession of faith:

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

"Valpy is dead and gone; but he gave those lines to dear old Dr. Marsh, the rector of Beckenham, who put them over his study mantel shelf. The Earl of Roden came in and read them. 'Will thou give me a copy of those lines?' said the good Earl. 'I shall be glad,' said Dr. Marsh, and he copied them. Lord Roden took them home and put them over the mantel shelf. General Taylor, a Waterloo hero, came into the room and noticed them. He read them over and over while staying with Earl Roden, till his lordship remarked, 'I say, friend Taylor, I should think you know those lines by heart.' He answered, 'I do know them by heart, indeed, my very heart has grasped their meaning.' He was brought to Christ by that humble rhyme. General Taylor handed those lines to an officer in the army who was going out to the Crimean war. He came home to die; and when Dr. Marsh went to see him, the poor soul in his weakness said, 'Good sir, do you know this verse which General Taylor gave to me? It brought me to my Saviour, and I die in peace.' To Dr. Marsh's surprise he repeated the lines:

"In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

"Only think of the good which four simple lines may do. Be encouraged, all of you who know the