

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, AUG. 18, 1892.

[No. 33.]

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August 21.—10 SUNDAY AFTER TRINITY.

Morning.—1 Kings 12. 1 Cor. 1. 26 & 2.
Evening.—1 Kings 13; or 17. Matt. 27 to 29.

RITUAL DECISIONS.—Those who favour a more elaborate ritual have good reason to be satisfied with the news from both London and Dublin. In the former the House of Lords has decided in favour of the prosecuted Bishop King, and in the latter the Diocesan Court has acquitted Canon Smith, accused of violating the Irish Canons.

THE "ONE NECK" OF SCEPTICISM.—Bishop Temple, addressing the lay helpers at Zion College, congratulated Christendom on finding in Renan's writings the very "neck" of the sceptic position. So that, Renan being disposed of—and he felt no difficulty in disposing of him—the head of modern infidelity was effectually cut off.

THE JAMAICA CHURCH ARMY seems to be a "live issue" at the tropics, if we may judge from an article in the *Jamaica Churchman*. The matter was taken up in the Diocesan Synod, and a subsequent conference held on the subject; decision was come to on the topics of cornets, concertina, drum, uniform, hymn book, newspaper, &c.

"THE MAN FOR THE PLACE."—Under this title the *New York Churchman*—commenting on a speech of Sir Arthur Gordon at a recent S. P. G. meeting—well says: "A timid, nervous spectacled scholar, who could not sit a horse, nor drive a cart, could do nothing in the Australian bush—might be 'just the man' to deal with Buddhist or Hindoo."

"THE FAIRBAULT SYSTEM" still exercises the controversial and polemical talents of the Roman Catholic Archbishops Corrigan and Ireland—the former prettily accusing the latter of betraying the cause of "religion in the schools," upon which the R. C. authorities have usually laid so much stress. There seems to be a great deal to be said on both sides.

ANGLICAN MISSIONS TO THE ORIENT.—We notice in the *Guardian* an appreciative letter from an Armenian, Theodore Isaac, in reference to Archbishop Benson's recent friendly utterances as to extending "the fraternal hand to those weak, oppressed, and down trodden Oriental Christians," and leading the Sons of Shem gently back to their ancient faith.

A "MOBILIZED" MISSIONARY CORPS is strongly advocated by the *New York Churchman* as a substitute for "Missionary Society" machinery: men to be "individually sent, recalled and shifted about, by a board of bishops in close correspondence with the missionary bishops—without the least disparagement or reflection." This would certainly simplify matters.

HARDENING INFLUENCE OF WEALTH.—As a rule, men—clerical or lay—who rise to a position of ease and affluence, begin at once to show apathy about the lower ranks—from which they have risen. They are more inclined to add to the incomes of their already rich-enough fellows than to level up the incomes of the poor. The phenomenon is horribly common.

RAFFLES, AND GAMBLING GENERALLY.—Arch-deacon Sinclair, lately preaching at St. Paul's, said: "A raffle has an innocent air—it is really the abandonment of a principle. Gambling bears to stealing exactly the same relation that duelling bears to murder. . . . Of all habits, gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian."

CARNEGIE AND CARNAGE have been terribly near in association at Homestead—in a manner so suggestive as to leave a very unpleasant impression upon the public mind—not creditable to the practical wisdom of the millionaire speculator and author, who has so lately advertised the world as to his experience with the labouring classes and as to the right usage of wealth.

THE MANITOBA SCHOOL ACT has reached a temporary victory before the Privy Council—we say "temporary," because there is, along with the verdict, a significant suggestion of the possibility of "remedial measures" on behalf of the aggrieved Romanists and others who may value "religion in the schools" of the North-west. The school question has become a world-wide controversy.

GRINDELWALD UNITY has not made a very marked presentation of solid qualities as yet—whatever may be the remote or ultimate results. The immediate results have not been very promising—but then, what could we expect? If a few rough edges are smoothed down by rubbing against each other, that will be some benefit: and the mere contact may do some good in the long run.

"HIGH CHURCH" WORSHIP AND WORK.—The *New York Examiner* has an article—*apropos* of the new American Hymnal—expressing the thanks of Christendom to the race of men who have not only rescued Christian hymnody from the airs of *Zampa* and *Der Freischutz*, but inspired Church work among the poor. "It is a well known fact that the most potent influence at work in evangelizing the outcasts of London is the labour of the High Church clergy."

"HIGH CHURCH" CONGREGATIONALISTS.—Attention has been attracted to the decay of "Independence" or Congregationalism in England—attributed to the failure of the ministers to instil their "Church principles" (what are they?) into the rising generation, whereby they have become an easy prey to the Establishment. It seems that real "Church principles" are doing some execution!

"ST. THEODORE."—A correspondent of a Church paper pertinently asks why the English Church has never canonized in her calendar this great organizer of the national Church of England in 673. Coming from Tarsus in mature life, he carried the wisdom and energy of the Eastern Church into his new sphere. He became a thorough Englishman, remaining as thoroughly Catholic—and not at all Roman!

THE VATICAN INFLUENCE IN RUSSIA AND TURKEY is becoming quite marked. According to *Figaro* the Pope has been drawing France and Russia together, as well as Czar and Sultan. According to the *Frankfurter*, a "General Patriarch" has been set up by the Vatican at the request of the Porte for purposes of negotiation with the Roman Curia. The Patriarch of Armenia is the Pope's commissary in Turkey.

MANNERS?—Lord Chief Justice Coleridge would seem to imply by his recent judgment against the Duke of Rutland that the name of that noble family is somewhat of a misnomer *now-a-days*—whatever it may have been when they were first ennobled. It does not argue 'good manners' even in a Duke's son to speak rudely to a working man. They knew better, at least, in the reign of good old George III.

BISHOP REICHEL AND "HOME RULE."—The Bishop of Meath—who is a Yorkshireman, educated at Berlin and Dublin—has taken a prominent place among the most strenuous opponents of Home Rule. *Church Bells* says: "It will be evident that a man of such ripe experience and knowledge is not likely to have spoken inadvisedly when he warned his brethren of the designs of Roman Catholicism."

"DESERVING CHARITIES."—Where shall we find deserving objects of charity? They are few and far between! If we wait till we find such objects, we shall wait a long time usually, and our charity—if so confined and limited—will have little indeed to do. We must not be too critical when men and women are fighting desperately for their famishing babes. Let us discriminate, by all means, but not "wait."

NEWFOUNDLAND BEHAVIOUR.—Unfavourable comment has been aroused by certain reports which have gone about in reference to the unhandsome conduct of some of the sufferers by the St. John's fire. Selfishness on the verge of despair, however, is too common a trait of degenerate human nature to excite much surprise. So it has ever been—from the great fire of London, downwards—the scum will rise and settle!

NATURE PUZZLES SCIENCE.—When interviewed lately about the planet Mars, Prof. Schiaparelli very modestly and wisely limited his conclusions by saying: "Nature everywhere causes phenom-

ena which are at present little understood . . . it would be idle in an astronomer to set up a hypothesis for discussion"—as to the character of canals 300,000 miles long at a distance of twenty-five million miles from the observer!

RECEIVING BRIBES.—The matter of fact way in which the Sultan of Morocco offered Sir C. E. Smith £30,000 to betray the British interests into the Sultan's hands is a rich illustration of the morality of the Moors and cognate nations. The Sultan's surprise at the indignant rejection of his "business-like" offer must have been a fine sight. At any rate the English envoy's action gave him a much needed glimpse of British principles.

"ENLIGHTENING THE PRESS" was one of the subjects which lately interested the Canterbury Diocesan Conference. This is a "mine" of influence upon the public mind which has been too little "worked" by the Church of England, and too extensively worked by the Church of Rome. A long chapter might be penned on the power of Jesuitical insinuations by means of perversions of the "Queen's English" in the newspaper press.

THE PATRIARCH SOPHONIOS OF ALEXANDRIA.—A communication in the *Guardian* says (apropos of Bishop Blyth's visit to Cairo recently): "The Patriarch was said to be ninety-five when the Bishop saw him in 1887; he is certainly five years younger to-day in health and vigour of mind. His sonorous voice has a very hearty ring in it, especially when he is saying kind and brotherly words about his respect and love for the Anglican Church."

"ANY PASSENGERS FOR JOPPA?" was the railway guard's call in Punch's old facetious joke about a future Syrian railway. The joke is now realized, or nearly so, as a fact! The surface of Palestine and Syria is being marked by a modern railway system, with stations at some of the most sacred sites of Bible history. This is even more startling than the experience on American railways with Rome, Syracuse, Geneva, Utica, &c., en route.

EPISCOPAL APATHY AS TO THE COMFORT OF THEIR CLERGY has drawn upon itself no little animadversion of late—it is too general (though there are some brilliant exceptions) to be overlooked in the present crisis. The converse is not true, and this makes episcopal apathy more marked. The priests of the Church, even the poorest of them, have always shown a desire to lift their bishops to a plane of comparative affluence. Why the difference?

THE BISHOPS, AND CLERICAL STIPENDS.—The *Guardian*, taking the line already suggested in America, says: "We are convinced that an appeal from all the bishops—who are the only clergy removed, by their position, from all suspicion of personal interest, and yet fully acquainted with the facts—for a fund to raise the income of all benefices to £250 per year, would meet with a response wholly different from present inadequate contributions."

EPISCOPAL ELOQUENCE.—The Bishop of Manchester has been addressing the Lancashire Independent College in a way that leads the *Methodist Times* to call his address "an object lesson on the power of extemporaneous speech. In his naturalness, and utter absence of the only too common "clerical drawl," the Bishop might have been mistaken for a Nonconformist minister!"

This is refreshing—*naturalness* of speech in a Nonconformist minister!

GRINDELWALD CONCESSIONS.—One of the first fruits of the Swiss holiday conference is a statement by Mr. Price Hughes (Methodist leader) in favour of the "Lambeth proposals," and especially conceding the advantage of the Episcopal system "for aggressive purposes." He was "prepared to admit that Episcopacy existed from the time of St. John!" What more is wanted, or at least to be expected, from such a quarter?

IMMATERIAL RELIGIONISM.

It sometimes happens, in the case of a siege or impending battle, that some incautious and awkward combatant, while attempting to "throw light" upon the enemy's position by a display of rockets, manages beautifully—for the purposes of the other side—to expose his own position and that of his unfortunate comrades to the enemy's watchful gaze. The "light" is thrown the wrong way! Just such a display of sky-rockets (verbal fireworks) we find in the tail end of a sermon preached at the Niagara Church Centennial—viciously but stupidly "lugged in" as a spicy peroration. Here it is: "There is an ever widening gap between clergy and laity, caused in the main by propagandists who are seeking to replace the old and dignified (!) service of the Church—so fragrant of great memories, of devout piety, and profound scholarship—by a grotesque and tawdry imitation of Latin ritual, and a ceaseless and unspiritual multiplication of dead ordinances. For our dignified and eminently spiritual liturgy our people are called upon to substitute the meretricious and sensational. Bad grammar and worse theology have usurped the seats once occupied by the disciples of Bull, of Stillingfleet, of Andrews, of Butler, of Wheatley, and those illustrious post-reformation divines who shed so much lustre upon the scholarship and learning of the English Church. There were intellectual giants in those days with whom it would be more than folly to compare the modern expert in kindergarten ritual. In the meantime we ought to pray for the revival of spiritual religion in our beloved Church, which is the only true antidote to the materialistic ecclesiasticism which is popular at present, and by which utterly godless men are permitted to play the part of readers in the Church of Christ."

THIS "EXUBERANCE OF VERBOSITY"

will effectually display and lay bare the whole foolish and ill-conceived "position" of the preacher and his party, as he goes on bombastically to say: "For our own part we (!) most solemnly repudiate those fantastic theories of ritual and doctrine, &c." It is the mark of a budding "Mrs. Partington" to be not content with any amount of stock phrases and stereotyped sayings of others, but to add from her own crude vocabulary some choice home-manufactured *morceaux*—such as "materialistic ecclesiasticism," &c. This ill-judged display of animosity in a sermon on an especially peaceful and fraternal occasion is *absolutely fatal* to the safety of the position so exposed. At every point the light flashes, in a reactionary manner, back upon the lines of defence or defiance, with a close fidelity that is supremely ridiculous—one can almost hear the derisive laughter that breaks forth from the opposing camp as they note down the utter weakness of their stupid enemy's position.

"THE OLD AND DIGNIFIED SERVICE"

at once reminds us vividly of the scenes of filth and indolence in which the *deformed* service of the

early 19th century "revelled"—if we might use a phrase denoting activity of a condition characterized by phenomenal sloth and laziness. Their idea of "dignity," forsooth, was to *sit still*, let the cobwebs form, the dust accumulate, the dilapidations increase, the silence become oppressive, the activities of religion petrify—nothing left to indicate any remnant of life except a slow and painful issue of vapid utterances from the pulpit. God save us from such "dignity"—and He has! Then "tawdry imitation of Latin ritual" is a particularly luminous phrase—it throws up at once the curious parallelism between the old and lazy ("dignified!") rendering of the Church service one hundred years ago, and the very similar indolence of Roman Catholic worship. They were as like as two peas! Two slatternly, slovenly sisters could not be more so—any pretence at ornament they had, either of them, was "tawdry" to a degree. Who ever thought of *imitating* such a ritual? It was the very type from which the new reformation has rescued the Church.

"BULL, STILLINGFLEET, ANDREWS, &C."

—the very names that re-called the Church to her Catholic inheritance, whose teaching and writing were the mediums of reviving long forgotten truths. What an unfortunate reference for the preacher's purposes! His authorities are synonyms for Catholic doctrine and ritual! What could be more contrary to the Catholic-loving spirits of the great Anglican divines than the degenerate service in the eighteenth century, whether continental (Roman) or insular? If there is anything now-a-days "dignified and grand" about the Roman service, it is owing to the impulse for reform which emanated from the Anglican Church in its Catholic revival. The "organ galleries of the low Church system were swept away before the Anglo-Catholic revival—then the Roman organ-loft followed suit, though slowly.

"MATERIALISTIC ECCLESIASTICISM!"

What phrase could so well direct reflex attention to the flimsy, unpractical, unmanly, unreal, "spiritual" (bodiless) so-called religion which has been so largely replaced by a strong, *truly spiritual*, masculine and practical type of religion. Such men as Bishop King of Lincoln, and Bishop Hamilton of Niagara, need not fear comparison with Christian rulers of any age or clime, as exemplars of the purest and deepest personal piety and spiritual devotion. It is in attacking such men that mere "puritans" exhibit their intense stupidity, by directing comparison to their own flimsy and immaterial type of religion.

NATIVE RACES AND THE LIQUOR TRAFFIC.

We have received the fourth annual report of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic. The committee rejoice to be able to record the final ratification by all the powers concerned of the General Act of the Brussels-African Conference of 1890-91, a consummation for which they have been earnestly hoping during the last two years. This General Act, they feel, indicates a very decided advance in the history of the movement, and they trust will prove to be most hopeful in protecting the native races of Africa from the evils and temptations consequent upon the liquor traffic. They further pray that it may be only the first great step in a sequence of legislation in the same direction.

Some idea of the vastness of the territory affected by the Act may be gathered from the fact

that its length is 3,000 miles, and its greatest breadth about 4,600, and its least breadth about 1,500 miles, *i.e.*, a territory about five times longer than England and Scotland, about six times broader than England at her greatest breadth, and about five times broader in its least breadth than England at her greatest breadth, or, to put it in another way, the zone occupies something like one-fifth of the globe.

For the whole of this vast area in Africa, the following most stringent regulations have been agreed to by the Powers:—

"A. Absolute prohibition (Art. 91), both as regards the importation and manufacture of spirits in those parts of the zone—

- (a) Where the trade has not penetrated.
- (b) Where the religious belief of the people is against it, even if the trade has already penetrated there.

"B. Toleration of an existing spirit trade with a compulsory duty. Along the coast where the trade already exists, and has taken deep root, it was found impossible to prohibit it. Although it was found impossible to legislate as severely as for the interior, a *minimum* duty has been imposed, and thus the principle of a duty—though at present a small one—has been established."

Various details are given as to how the act is to be put into operation by the contracting Powers. The committee will watch with very great anxiety its working.

The report also contains an interesting letter, signed by the president and officers of the committee, in answer to a communication received from Gungunyana, King of Gazaland, who wished, with the assistance of the Imperial Government, to prohibit the sale of spirits in his territory.

Information is also given of the work which is being carried on at Natal, on the Gold Coast, Morocco, and Sierra Leone.

Turning to finance, we find that the subscriptions and donations amounted in all to £471, but the expenses connected with the work of the committee have been considerable, although the office expenses are kept at the very lowest minimum consistent with efficiency. It is a source of grave disappointment to the committee that they close their financial year with outstanding liabilities amounting to £105, against which there is only a balance of £45 at the bank.

The legislative success achieved by the committee should be a source of great gratification to the members of the C.E.T.S., for it was on the initiation of this society that the work was started.

We regret the financial statement is not so favourable as we should desire, and hope that the difficulty connected with the raising of funds is only of a temporary character.—*Temperance Chronicle*.

ADULT BAPTISM.

BY THE REV. A. W. SNYDER.

In this, more than any other Christian country, there are a vast number of unbaptized men and women. Probably a great many Canadians are unbaptized people. Of these, however, many believe in Christianity, and in no small degree are influenced by its teaching. They are upright, moral, conscientious people—according to their standard. But they are not members of Christ's Church, and very likely think it not at all necessary that they should be. Many such seem to suppose that if they only "try to do right, they are Christians already;" that, of itself, they think, makes them Christians. They are mistaken in so thinking. "But," they say, "I read the Bible, and admire its teachings and try to do right." That, of itself, does not make a man a Christian.

It is good to read the Bible. It is better yet to be guided by its teachings. No man is guided by its teachings who remains outside Christ's Church. To admire or even to be guided by this or that moral precept of Christ, does not make a man a Christian. No man can become a Christian without becoming a member of Christ's Church. Reading the Bible does not make a man a Christian. Being guided, to a degree, by its moral teachings, does not make a man a Christian. Reading Masonic books does not make a man a Mason. What does? Initiation into the Order. That does; nothing else can. It is the only possible way of becoming a Mason. It does not necessarily make a man a good Mason or any credit to the order. Still, it does make him a Mason. Now what makes a man a Christian? Initiation into Christ's Church. Nothing else can. It is the way ordained of Christ, the only way. There is no other. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Outside the Church he is outside the Kingdom—God's Kingdom. Remaining outside, he remains an alien from the Israel of God, and a stranger from the covenants of promise. God's promises are to His Church, that is, to those who are members of it. To them—and none else—does He promise grace, help, blessing; in a word, salvation. "But," a man says, "I try to do right; is not that a Christian thing?" Not necessarily. Many a Jew in St. Paul's day could say, "I try to do right," but that did not make the man a Christian. Said the Apostle: "They (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." That is just what thousands do in our day, who "try to do right" according to *their own* standard. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." In other words, "Whosoever wilfully disobeys any one known commandment of God, or rejects any one explicit injunction of his Lord, he 'is guilty of all.'" "Because of that one wicked reservation, he affronts the Law-Giver, Who is the Author of one commandment just as much as of another; shows himself to have a heart radically wrong—unreconciled at the test point—and therefore is in a radically wrong state, or is 'guilty of,' amenable for, *all*. The heart being impious at the centre-point, the whole state, the whole man, is disordered, out of harmony of heaven—irreligious—un-Christian." And this is the attitude of those who will not conform to Christ's commands.

He enjoined baptism. It is obligatory. It is a necessity, wherever it may be had. Whoever rejects it rejects Christ. To reject His teachings is to reject Him. To remain unbaptized is to remain outside the Kingdom; in other words, is not to be a Christian. It is to deny the Kingship of the Redeemer, and live in open repudiation of a primary law of the Kingdom. No man has any claim to the Christian name who does not accept Christ as his King. To do that is to acknowledge and obey the laws of the Kingdom. Therefore, whensoever men are really converted, they will say now, as on the day of Pentecost—"What shall we do?" For the unbaptized the answer now, as then, is, "Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

If any ask: "What is required of persons to be baptized?" The answer is: "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

KEEPING SUNDAY.

"Remember the Sabbath day;" we are not asked to remember, we are not persuaded to remember, we are not reasoned with to remember, we are commanded to remember the Sabbath day, to keep it holy.

What then is meant by the Sabbath day? It is the day on which God rested from His work of making the world and all things therein: it is therefore a fit day for men, His creatures, to rest in, in order that they may take off their minds and thoughts and attentions from the business and cares of life, and think of God.

The meaning of the word Sabbath is rest, and rest is the great object of every man for soul and body.

What is your great object in the day? Rest in the evening when your labour is done. What is the great reason of your labour now in the days of your health and strength? Rest and quiet in your old age. Thus rest is the object of everybody in this world, in one way and another, and God means it should be so, for He says "there remaineth a rest for the people of God." And as this rest is the great object of all our religion, and as in heaven we shall have eternal rest, which we shall spend in praising God, it is a fit thing that we should have rest now to pray to Him on earth. Oh, how often are many of us driven to long for this rest! to cry out, "Oh that I had wings like a dove, then I would flee away and be at rest!" "I heard a voice from heaven saying, write from henceforth, Blessed are the dead which die in the Lord; even so, saith the Spirit, for they rest from their labours."

But we also keep the Sabbath holy, not only because God rested on it from His labours, but because on the Sunday which took its place the Lord Jesus rose from the dead. And though the word Sunday is a Saxon name for the day which was given up by the heathen to the worship of the sun, just as the moon and other objects of worship gave names to other days of the week, we can as Christians well retain that one name as calling to our minds the day on which the Sun of Righteousness rose from the grave of this earth.

The word "holy" means "separate;" for we are to keep the Sabbath in all its employments, pleasures, feelings, thoughts, and occupations *separate* from the employments, pleasures, feelings, thoughts, and occupations of the other six days of the week. We are to make a broad difference in our ways of doing all we do; our works are to be of a different nature, our thoughts are to be of a different kind, our whole feelings are to be different. It is important to remember this; we are not only not to work, but the pleasure and rest we do take are to be of a different kind to the pleasures and rest of the other days of the week. Our pleasure is to be one for the soul, and our rest one for the soul, and the thoughts not altogether of the body. We are to keep the Sabbath *separate*. When men work on that day to get more wages, do they keep the Sabbath *separate*? When they spend it in pleasure-making, in parties, in eating and drinking and sleeping, do they make its pleasures separate from, or of a different kind to, what their pleasures are on other days?

"Six days shalt thou labour, and do all thou hast to do," or, as it says in the old Bible version, "and do all thy work." God does not, however, intend any man to be idle, and religion is not to be an excuse for neglecting our work. Time was when man did not work, when the warm sun of heaven sent down its fertilizing beams upon the beautiful garden, where corn grew without sowing, and fruits hung in clusters without pruning, and the earth gave her increase without tilling; and no winter blew across the garden, and no frost bound up the soil, and one long summer breathed its sweet air upon the ever green and glittering garden of the Lord, the Paradise of unfallen man. But when Adam fell, then said God—and you all can bear witness that what He then said has never been broken—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground."

"But the seventh day is the Sabbath of the Lord thy God." There is a certain grandeur about the way in which this is placed; the reason why above all others we should not work is placed first, "because that day is God's resting-day;" and shall His creatures refuse to rest when He has ordered and commanded them? In it "thou shalt do no manner of work," or "thou shalt not do any work."

Of course it does not mean that work in every sense of the word is forbidden, because an action is a work, and coming to church, saying our prayers, reading the Bible, or, again, supplying the wants of our body, attending to clothing and all such, are actions or works, and no one could think of saying that these works were unlawful on the Sabbath-day. But what are forbidden are all works which are merely to help the body any further than is absolutely necessary; consequently any attention paid to, or time employed upon, our food, our dress, or personal appearance, more than what is absolutely necessary, is wrong. Again, all works which are merely to gain us undue pleasure for our body or our senses, are wrong.

But those works are right which help on in any way the growth of religion, or the good of our own souls, thus, coming to church, etc.; any which are for the good of others, either relieving wants or aiding the distressed, or healing the sick, thus following the example of our Lord and Saviour Jesus Christ.

In the next place, who is it who shall thus keep holy the Sabbath-day? "Thou and thy son, and thy daughter, and thy man-servant, thy maid-servant, and thy cattle, and the stranger within thy gates."

Thou shalt keep holy the Sabbath. Man and woman and child, rich and poor, old and young, learned and ignorant alike, shall keep holy God's Sabbath-day. Yes, remember not one is excepted; their poverty is no excuse, for when God made the law He knew "the poor should not fail out of the land; their families are no excuse, for God speaks to persons with families, since He speaks of 'sons, daughters, and servants;'" their hard work in the week is no excuse, for God knew they should have that, since He has said, "six days shalt thou work, but the seventh shalt thou rest."

How little do parents remember how much they will have to answer for, for their children living in neglect of that holy day. How little do they remember the habit begun in childhood, which, growing stronger in advancing years, is the cause of frequent sin to themselves, and is handed down an unbroken custom from generation to generation.

Again, "Thy man-servant and maid-servant." How must this charge sink like a weight upon the conscience of many a master and mistress, who, by their insisting on work being done, prevent the possibility of their servants attending church; to many who, by their neglect, gaiety, idleness, pleasure, or the like, interfere with the sacred rest of the Sabbath, and fill their minds with thoughts as worldly as their own.

"And thy cattle." The Lord God is more merciful to His creatures than man is toward those placed in his power. He has provided a day of rest even for them. But how many a jaded animal never throughout its wretched existence enjoys the quiet from servitude that a merciful God has provided for it; but even for those who needlessly employ dumb animals, there will be a retribution at judgment-day. And even "the stranger that is within thy gates." No one, not even the stranger, is forgotten.

In conclusion, however, let it be borne in mind that the most rigid observance will profit nothing, unless the mind, the thoughts, and affections be taken away from worldly things. The shop is closed in vain if the heart be still lingering about its interests. The outward duties of the day may be discharged, but the soul not perform one. If any love the Sabbath he will never say, is there any harm in doing this or that? Is it lawful to read books, to visit, to write letters? No, all these are questions of one alone to whom the Sabbath is a burden and no delight. It is of no use, our regular church-goings, if our heart, in church and out of church, is not directed and given up to God and holy and religious thoughts.

Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

SPRINGHILL MINES.—Bishop Courtney laid the corner stone of the new Church of All Saints, Wednesday, August 3. There was an immense concourse of people present, the number being variously estimated at between two and three thousand. The Bishop was accompanied by the following clergy arrayed in full ecclesiastical and collegiate vesture, forming a striking and picturesque group. The Archdeacon of Nova Scotia, the rector of Springhill, the Rural Dean of Amherst deanery, the rectors of Parrsboro, River John, Londonderry and Pugwash. The assistants of Parrsboro and Springhill and Amherst. The service was a very solemnizing one and the singing of the choir led by the church orchestra was excellent. The Bishop was presented with a silver trowel for the ceremony containing a suitable inscription. A metal box was placed beneath the stone containing some interesting memoranda, including a list of the parishioners, a historical account of the parish work in Springhill up to date, containing an account of each missionary's labour in the parish; a list of the English Church clergy in Nova Scotia, an account of the laying of the stone, copies of church and secular papers, and some coins. Bishop Courtney delivered a remarkably eloquent address, urging his hearers to study for themselves the principles of the Church of England and not to heed the biased prejudices of scorners. He stated that every Christian or moral person must feel convinced that the work now being carried on in Springhill by the Church, the hospital, or the parish house was for good. With most marked emphasis and feeling the Bishop said, "I protest against hostility" in a Christian community or from any source towards such a work, and commend it to the sympathy and generosity of men of sound mind. Considering the hard times here, we learn that a generous collection was taken up and placed upon the stone. After the ceremony a banquet was tendered to the Bishop and distinguished visitors by the parishioners. Over 500 parishioners were present and partook of the good things provided. During the tea, the church orchestra, under the leadership of Mr. Moses Jones, played some fine music. The rector gave a spirited speech of welcome to the Bishop and an interesting histori-

cal summary of church work in the parish from the founding of the town. Bishop Courtney, the Archdeacon, the Rural Dean, and the Reverends Gibbons and Ancient followed with witty speeches eulogizing all concerned in the success of the work of the parish, which the archdeacon characterizes as "the newest and yet perhaps the model parish of the diocese." The audience was wildly enthusiastic as the speeches proceeded, the Bishop receiving three rounds of hearty cheers and the miners spontaneously singing "For he's a jolly good fellow." Among the visiting ladies present were Miss Harriet D. Fellowes, of New York, Mrs. Harris, Mrs. Downing, Mrs. Gibbons, Mrs. Cochran, Mrs. Cook, and others. The Sunday school children had a tea and entertainment on Thursday evening in honour of the event, at which about 200 children were present. Three corner stones of parochial buildings in one year show a commendable degree of activity. The hospital will be opened in November if the furniture can be obtained from generous givers. The church building will be proceeded with until the funds in hand are expended. Three thousand dollars more are necessary for the completion of the church.

MONTREAL.

MONTREAL.—Bishop Bond's appointments:
 Sunday, Sept. 4, at Sorel, Rev. W. N. Duthie.
 Tuesday, Sept. 6, at Ormstown, a. m., Rev. A. D. Lockhart.
 Tuesday, Sept. 6, at Huntingdon, p. m., Rev. H. Gomery.
 Wednesday, Sept. 7, at Hinchinbrooke, a. m., Rev. H. Gomery.
 Wednesday, Sept. 7, at Franklin, p. m., Rev. W. J. M. Beattie.
 Thursday, Sept. 8, at Hayelock, a. m., Rev. W. J. M. Beattie.
 Thursday, Sept. 8, at Edwardstown, p. m., Rev. E. G. Sutton.
 Friday, Sept. 9, at Hemmingford, a. m., Rev. T. B. Jeaknis.
 Friday, Sept. 9, at Hallerton, p. m., Rev. T. B. Jeaknis.
 Saturday, Sept. 10, at Lacolle, a. m., Rev. W. C. Bernard.
 Saturday, Sept. 10, at Sabrevois, p. m., Rev. J. Roy.
 Sunday, Sept. 11, at Christeville, Rev. B. P. Lewis.
 Sunday, Sept. 11, at St. Johns, Rev. W. Windsor.
 Wednesday, Sept. 14, at St. Johns, Provincial Synod.
 Sunday, Sept. 25, at Grenville, Rev. W. Harris.
 Monday, Sept. 26, at Papineauville, Rev. E. P. Judge.
 Tuesday, Sept. 27, at Portland, 3.30 p. m., Rev. W. T. King.
 Wednesday, Sept. 28, at Buckingham, 7.30 p. m., Rev. H. A. Meek.
 Thursday, Sept. 29, at Lakefield, 3 p. m., Rev. R. D. Irwin.
 Friday, Sept. 30, at Mille Isles, 10.30 a. m., the Churchwardens.
 Friday, Sept. 30, at Morin, 4 p. m., the Churchwardens.
 Sunday, Oct. 2, at Lachute, 10.30 a. m., Rev. A. B. Given.
 Sunday, Oct. 2, at St. Andrews, 7 p. m., Rev. N. A. F. Bourne.
 Monday, Oct. 3, at Vaudreuil, Rev. J. Pyke, Rev. L. G. A. Roberts.
 Letters may be sent two days in advance of the above dates: care of the clergyman of the parish.

ONTARIO.

LOMBARDY.—Through the exertions of the wife of our esteemed incumbent, and the kindness of S. P. C. K. and others, the Sunday School at Lombardy can now boast a library of over two hundred volumes of choice literature. We had Rural Dean Bliss here and at New Boyne a few days ago, on a collecting tour. He was heartily welcomed, and carried away with him \$48.00. We are looking forward with eagerness to the approaching visit of the Bishop. We hope then to have our church and graveyard consecrated.

British and Foreign.

In 1519 Sir Walter Raleigh gave £100 for the planting of religion in the barbarous places of Virginia, the first subscription to missions in modern days.

Two ministers of the Methodist Free Churches have announced their withdrawal from that body—the Rev. F. E. Chester and the Rev. Thomas Plant—with a view to take orders in the Church of England

Messrs. Raphael Tuck & Sons, who undertook to publish the "Queen's Letter to the Nation," in facsimile, for the benefit of the Gordon Boy's Home, have already forwarded a sum of £600 to that institution as a first instalment of the profits resulting from the sale of the letter.

It is estimated that at least £21,000 will be required for the Diocese of London alone to meet the new demands of the Education Department with regard to elementary schools, and that the Dioceses of Rochester and St. Albans will probably need a similar amount.

It is understood that at the forthcoming meeting of the Joint Synods of the Dioceses of Dublin, Glendalough, and Kildare, the Diocesan Board of Religious Education will ask permission of the Synod to be allowed to recommend a Catechism, now being drawn up, on the subject of Roman Controversy.

The will of Mrs. Daniel Leroy, who died at Newport recently, contains bequests of five thousand dollars to Bishop Whipple, Bishop of Minnesota, for the extension of missionary work among the Indians of the Northwest, and \$1,000 to the Rev. Dr. Henry Y. Satterlee as a discretionary fund to relieve cases of destitution in Calvary parish.

Archdeacon Farrar's paper on "Sacerdotalism," which appears in the *Contemporary Review*, will, with the permission of the author and of Messrs. Isbister and Co., be reprinted at the end of this month by the Protestant Churchmen's Alliance. A leaflet upon the subject of *Fasting Communion*, also by Dr. Farrar, is in the press.

In the diocese of Sodor and Man, the tithes are all paid into a central fund, and, after certain deductions have been made, are divided according to a fixed proportion among the bishop and clergy. Thus, when the tithe is low, as it is at present, bishop and clergy suffer alike, and this year the newly-appointed prelate, Dr. Straton, will receive only £1,119, about three-fourths of his proper income.

The *Record* says that the Niger bishopric question was again before the Correspondence Committee of the Church Missionary Society yesterday week, "but the matter is not yet sufficiently advanced for it to be right to make any definite public statement. Questions of great delicacy have to be discussed, and the whole situation is receiving the most careful consideration of the committee." The *Rock*, however, adds that the person whom the committee hope soon to see as Bishop Crowther's successor on the Niger was present and spoke. "Yet we are not allowed to publish a name which is an open secret to scores of persons. At the same committee meeting there was a three hours' discussion over a communication from the Archbishop of Canterbury about this bishopric, but we are implored to say nothing about it publicly."

The library of the British Museum, now the greatest in England and among the largest in the world, had its origin in the grant by Parliament, in 1753, of £20,000 to the daughters of Sir Hans Sloan for the library and antiquarian collection of that nobleman, which he had been gathering for many years. His library was thus purchased for the use of the nation, and five years later George II. increased the collection thus made by donating to it the Old Royal Library. Many other donations followed, by which the already enormous collection was largely augmented. The present reading room of the British Museum was first opened in 1857. It will accommodate over 800 readers, and, with some slight restrictions, is perfectly free to all.

The will of the late William Astor has just been admitted to probate. Under the law of New York, a special tax, known as the collateral inheritance tax, was levied against the estate, and \$205,000 was thus received by the State. But a number of charitable bequests were exempted from the tax, and go without diminution to the institutions intended. Among them were legacies of \$15,000 to the rector, church wardens, and vestrymen of Trinity church; \$15,000 to the Woman's Hospital; \$10,000 to the Home for Incurables at Fordham; \$15,000 to St. Luke's Hospital Association, of Jacksonville, Fla.; \$15,000 to the Association for the Relief of Aged and Indigent Females, and \$50,000 to the trustees of the Astor Library.

The Church of Ireland has, we regret to hear, a small ritual case upon its hands, as the Incumbent of St. Bartholomew's, Dublin, is about to be prosecuted for an alleged violation of the 36th Canon, which forbids 'crosses on or behind the communion

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table.' The *Irish Ecclesiastical Gazette* thinks that it will result in 'a determination of the question whether it was intended to forbid by this canon the erection of a cross as an ornament anywhere in the east end of a church, or only as a structure in connection with the communion table.' Our contemporary believes that 'it was this immediate association of the cross with the holy table that was in the mind of the framers of the canon when it was drawn up, otherwise there would have been no reason to forbid the cross as an ornament in one part of our churches, and permit its erection (as is the case) promiscuously in any other part.' Many Irish Churchmen disagree with the canon, and will be glad if the prosecution should end in its being declared that the intention of the canon is not to forbid a cross being placed anywhere in the east end of a church. The rule is incomprehensible to many devout Roman Catholics, whose religious feelings it shocks, and, when it is recollected how even the most pronounced Protestant Churches on the Continent do not object to the cross at the east end of their churches, this can hardly be a matter of astonishment.—*Church Bells.*

AUSTRALIA.—At a meeting of St. James' Cathedral building committee, Townsville, North Queensland, it was resolved to accept the plans submitted for a temporary iron and wood roof, and permanent doors and windows, at a cost of about £800, in addition to the present plans and specifications. The walls will be completed in a couple of months at most.

The Synod of the diocese of Adelaide commenced on May 16th, and was concluded on May 20th. Some important matters were under consideration. The Bishop's address dealt with a large variety of subjects. Speaking on a motion on Christian unity, which, as the subject is under the consideration of a special committee of the General Synod, was deferred, the Bishop upheld the historic episcopate as one of the foundations on which it is possible for home reunion to become a fact.

The see of Rockhampton for Central Queensland is almost a fact. As soon as the endowment fund reaches a paid-up capital of £10,000 the immediate formation of the new diocese will take place—leaving the completion of the endowment (up to £15,000) to be subsequently affected. Towards the first £10,000 a total of about £9,400 is promised and mostly paid. A further sum of £600 will therefore complete the minimum endowment capital, and thus enable the diocese to be at once formed.

France has paid well-deserved honour to the well-known Protestant pastor, the Rev. R. W. MacAll, by conferring upon him the Legion of Honor, in recognition of his twenty years' efforts in the evangelisation of the masses in France. Mr. MacAll is the oldest Protestant pastor in Paris, and the decoration was conferred on him on the application of all the leading French pastors. A prefect of police some years ago, in reply to a petition to suppress the MacAll meetings, remarked that whenever a new district mission was opened, drunkenness and disorder in that district were checked to a noticeable extent.

The Sea-side Home of St. George's church, the Rev. Dr. Rainsford, rector, has been repaired and improved at a cost of about \$500. The expense of maintaining it will reach \$3,000 or more during the summer, and funds for this formed part of the Easter offering of the parish. It is located at Rockaway Beach close to the city, but where the full benefits of the ocean are obtained.

St. Ignatius' church, N. Y. the Rev. Father Ritchie, rector, has a temperance society in St. Michael's Guild, which is doing quiet, but efficient work. Its membership is wholly confined to men, and is pledged to resist intemperance, blasphemy, and impurity. Total abstinence is not required, but is encouraged, and the total abstinence pledge is administered to any who desire it. The guild is under the guidance of the clergy of the parish.

The tercentenary of Trinity College, Dublin, was, in its way, a sort of re-union of Christendom. The procession to St. Patrick's cathedral included representatives from the Roman obedience, numerous members of the Church of Ireland, and a deputation from the universities of Oxford and Cambridge, and other learned bodies. In addition to this, numbers of Roman Catholics attended the service, and extraordinary enthusiasm and unanimity appeared to prevail.

On Sunday several hundred cyclists from all parts of Kent joined the local societies in a church parade at Rochester Cathedral, when Dean Hole preached a special sermon on "Sunday Recreation." He advocated the opening of museums and picture galleries on the Lord's Day, and said that mere idleness and sitting down were *rust, not rest*. There was true

recreation in cycling and enjoying the beauties of Nature as seen in verdant fields, luxuriant woods, and smiling orchards.—*Rock.*

At a special meeting of the Western Jewish Philanthropic Society, held on Tuesday, the Rev. Dr. Marks in the chair, the following resolution was unanimously adopted: "That this meeting desires to record its grateful appreciation of the generous aid and sympathy evinced by his Grace the Archbishop of Canterbury on behalf of the persecuted Jews of Russia, and to beg His Grace's acceptance of its cordial thanks for the noble and wholesome reproof administered by him to those who do violence to the rights of conscience and desecrate the name of religion."

We hear that the venerable Society for Promoting Christian Knowledge has voted the magnificent sum of 100,000*l.* to help in putting poor Church day schools in England and Wales in a state of complete efficiency to comply with the demands of the education department. The sudden call upon the managers of poor small schools threatens the existence of some of the schools, and constitutes an urgent crisis which necessitated the exceptional step taken by the society, which has twice previously during the last twenty-one years acted similarly and helped the Church schools during two periods of crisis. The grant now voted will be allocated in block grants to the different dioceses, to be dealt with for certain specific objects. No society has a stronger claim on Church people than such a society as the S.P.C.K., which appears to be ever ready to help the Church to carry the extraordinary burdens which are laid upon it.

The Sisters of the Clewer House of Mercy, in England, held their annual services and festival on Tuesday, July 5th. Many ladies accepted the invitation of the Mother Superior. A beautiful musical service was held at 9.45, and again at three, when the exquisitely decorated chapel was filled to overflowing with a devout and reverent congregation. The sermon was preached by the Rev. the Dean of Chichester. The house and all the varied undertakings of the sisterhood were thrown open for inspection, and great interest was manifested by the visitors in the various orphanages and homes, where the inmates show every satisfaction at the care and attention they receive, and do definite credit to the management of the sisters. An excellent luncheon was prepared for the guests in the refectory, and before leaving Clewer tea was provided for all those who had taken part in the day's proceedings.

It is cheering to read the following remarks in the *Irish Ecclesiastical Gazette*, with regard to the widespread restoration of churches which is going on all over Ireland. "One of the most gratifying signs of the vitality of the Church of Ireland may be found, we believe, in the universal restoration of her fabrics devoted to the worship of God. A more general and spontaneous movement never characterized any Church. The work goes on quietly and unobtrusively throughout every diocese in Ireland. We attribute this in a large measure to the deepening conviction that the Church is a divine institution, and the more our people get this truth into their minds the more will they be devoted to the making the outward fabric worthy of this inward truth. We have great hopes of the future of our Church from this fact, that disestablishment and disendowment have served to bring us into stronger relief as the divine institution planted in this land for the preservation and dissemination of the Catholic and Apostolic Faith. Clergy and laity are now uniting together with a marvellous unanimity, and the peace of God rules in our midst unaffected by the outward storms of the political world." It may also be added that a considerable number of churches are being built in various parts of the country.

LONDON, Aug. 3.—[Special to the *Mail*.]—The *Guardian*, commenting upon the dismissal of the appeal in the famous and long drawn out Bishop of Lincoln litigation, declares that the decision makes for peace and should therefore be welcomed. The effect of it is that the clergy will hereafter be permitted to do what they did before at their own risk of ritual suits. After the decision in the Lincoln case the most resolute opponent of ritualistic innovations will hesitate to bring an action unless on real, not immaterial, grounds.

The *Star*, the leading Radical organ, comments upon the case to the effect that it shows the Church to be in a pitiable condition, thousands of pounds being squandered for the purpose of deciding the right to stand on the north side of the altar and such like trivial matters. It is no wonder, adds the *Star*, that dissenters ridicule the Established Church when such are its fruits.

Bishop King was charged by an evangelical

organization known as the Church Association, which acted by means of certain "aggrieved parishioners" with contraventions of the statutes of the Church of England with regard to certain observances. The charges were all connected with the administration by him of the Holy Communion at St. Peter's church, Gowts, and in Lincoln cathedral during December 1887. The first step in the prosecution was taken on June 2, 1888, when the Archbishop was asked to cite the Bishop of Lincoln. This request was refused on the ground that the Archbishop had no coercive jurisdiction such as he was asked to exercise.

Soon after, however, the Judicial Committee of the Privy Council decided that he had such jurisdiction, and her Majesty the Queen directed that he should exercise his power. Accordingly, on January 4, 1889, the Archbishop issued a citation setting forth the charges and summoning the Bishop of Lincoln to appear. This he accordingly did under protest. The Archbishop sat alone as judge, assisted by five episcopal assessors—the Bishops of London, Winchester, Rochester, Oxford, and Salisbury—and by one legal assistant, Sir J. Parker Deane, Q.C., Vicar-General.

The court continued to sit at intervals throughout the year, and on November 21, 1890, the Archbishop delivered his judgment. The arguments had been concluded on February 25. Objections that the Archbishop had no power to act, and that a bishop was not bound by the directions given in the Book of Common Prayer rubric, had been previously overruled. The decision was substantially in favour of the accused prelate.

Taking the counts one by one, the court found that a mixed chalice was not illegal if the mixture were made previous to the service; that the ceremony of the ablution of the vessels used in the communion service, the standing on the west side of the table instead of the north, the singing of the "Agnus Dei" after the prayer of consecration, and the placing of lighted candles upon the communion table were not breaches of ecclesiastical law; but that the breaking of bread and taking of the cup "not before the people" was a misinterpretation of the order of holy communion, and that the making of the sign of the cross in pronouncing absolution and benediction was an unjustifiable addition to the ceremonies of the Church.

Both parties were ordered to pay their own costs. The archbishop's judgment was conceived in a spirit of peace, pleaded for toleration, and deprecated exaggerated suspicion of practices not in themselves illegal. But those who had brought the action were far from being satisfied, and it was soon announced that the case would not be allowed to rest, but would be taken to the House of Lords.

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.

Fresh Air Fund—An Appeal.

SIR,—Many of our kind-hearted citizens have already shown their interest in the above branch of the "Children's Aid Society" by sending in contributions in aid of the work; but it is quite possible that there are many more who will willingly aid when the claims of the work have been brought specially to their notice. The society is already deeply indebted to the press of the city and the obligation is increased by making it the medium of this appeal. The Fresh Air Fund branch requires help, and it is believed that the fact has only to be made known when the necessary funds will be at once sent in. Already there have been 17 excursions in which 5,000 persons, chiefly young children, have had the benefit of the outing. Two lunches have been served; to each person at each outing, and plenty of milk given to the little ones. It is estimated that the total cost for the season will be \$1,800, of which \$750 has been received, leaving over \$1,000 still required for this season's work. It has not been necessary in the past to send out collectors, and it is not the desire of the society to do so, as it is felt this is a benevolent work which commends itself to the sympathy of every one. The public are reminded that but for the extreme kindness of the steamboat owners, managers and captains, the cost would be greatly increased. The people in the city and country in sympathy with the Fresh Air Fund work are now appealed to for the one thousand dollars required for the work this season, and are asked to send their contributions

without delay to the secretary at 32 Church St., who would very much prefer that they be sent by registered rather than by ordinary mail, or by hand.

Yours truly,
J. K. MACDONALD, President.
J. STUART COLEMAN, Secretary.
32 Church Street, Toronto.

The C. E. T. S.—An Alleged Crisis.

SIR,—In your last issue, 21st July, I read with surprise and pain a paragraph as follows:—"C.E.T.S. Crisis. The *perfidium ingenium* of the total abstinence section in England has nearly wrecked this useful organization, and suggests the advisability of separating these enthusiastic extremists from the general body of 'true temperance' people in the society. The question has become a serious one, needing careful handling."

May I ask:—1. The source whence the writer obtained his, to me, very surprising information? 2. Upon what or whose authority he accuses the total abstinence section with schism, or the authors of a pending crisis? 3. Will he explain what he means by the "general body of 'true temperance' people in the society?" If there is the slightest foundation for the statements made by the writer of the paragraph, I agree with him that (4.) "The question has become a serious one, needing careful handling."

With my present information—and I was at the annual council meeting—there is no crisis pending. Should such be the case, however, the writer has, I think—why, I know not—put the "saddle on the back of the wrong horse."

GEORGE WARD.

40 Gloucester Street, 3rd Aug., 1892.

[See *Church Bell's* editorial, 24th June, re Bishop Temple's statements.—Ed.]

Peigan Reserve.

SIR,—Will you please publish the following account of our needs, which I have written in the hope that when our condition becomes widely known, we shall receive the help that we still require.

Our lady missionary here, Miss Brown, in her annual report to the Ontario W.A., stated that, for want of improvement and additions, we could not open the Home for some time. We have enlarged the dormitory; the Toronto W.A. kindly supplied us with cutlery, crockery, &c., and as we had some clothing and bedding we decided to re-open the Home at once, limiting the number of girls to six. Within a week from the day of opening we could have had a dozen girls, but for want of clothing we had to refuse some.

The Home is calculated to accommodate twelve girls. The only room they have for themselves is a little stuffy place 12 feet square. This is their sitting room, play room and the family dining room, and one will be able to form an idea of our packed condition, in that room, when I say that it contains a table 8x3½ feet and 12 chairs.

No one will deny that this room is far too small for what is required. By building a kitchen we could enlarge the dining room, and make the house much more convenient, and the work easier. To build this kitchen and make other little improvements we would have to spend about \$200. We possess at present \$30 for the purpose.

As I have stated above, we have had to refuse to take in some girls for want of clothing. We especially need shoes, underclothing, hats, and pocket handkerchiefs. Of course all other articles of clothing are needed, and we would be glad of any help whatever.

There is still another need. We require a horse and harness. I believe this mission has been comparatively little known, and the assistance we have received towards the Home so far is wholly inadequate to carry it on. Much less does it suffice when we have to hire horses and wagon to bring everything from town. We have now 8 girls. Towards their support we have only received \$40, and of this at least \$10 has been paid in horse hire.

There are bales in town now, but we cannot get them yet, though we greatly need them. They must wait till we go for provisions. Did we possess a horse we could bring all provisions, bales, &c., from town, at practically no cost, besides being in a position to do all our mission work more thoroughly.

All the Indians are now in camp. We are almost out of fuel. I shall have to take my axe into the woods, cut fuel, and pack it home on my back. Any assistance towards the purchase of a horse will be gratefully received.

A missionary's life seems one to be desired (at a distance), but on closer acquaintance its pleasantness is greatly diminished.

In conclusion I would heartily thank the branches of the W.A. who have so kindly assisted us, and I do hope that this appeal for assistance will not be in vain, as all I have asked for is absolutely necessary.

J. HINCHLIFFE.

SIR,—I heartily endorse the above. The need for a larger day room for the girls is great. By throwing the present dining room and kitchen into one this can be accomplished, but a lean-to kitchen big enough for the purposes of the Home must first be erected. The work should be done before the cold winter sets in, if our friends can supply the funds. This and the horse are two most needed requirements for the Peigan Mission.

The smallest contributions towards these will be thankfully acknowledged by Mr. Hinchcliffe.

J. W. TIMS.

Macleod, July 28th, 1892.

Census Reflections.

SIR,—Considerable has been written and more thought by many earnest minds concerning the religious census of the Church which has been lately published. Some have presented the Church's position as extremely happy, while others paint a dark picture.

We are all fairly familiar with the figures of the returns at this late date of the year. It is sad to learn that our numerical position has been weakened in the Maritime Provinces, but pleasing to know that in the West the Church has made substantial progress. In Ontario and Quebec her advance has been but moderate; very unsatisfactory growth, many justly think.

Some have stated that a lack of despotic methods in the Church accounts for her slow progress. Others contend that she has not been democratic enough. Others maintain that loss by migration and increase by emigration, tell the correct story of the census. One is inclined to give due deference to all these alleged causes of increase and decrease, but it is very much to be feared that none of these reasons are satisfactory.

Among the many causes for the present backward position of the Church in Canada, none has more right, nor should receive greater prominence, than the following, which is, lack of Christian or Church teaching, coupled, as it must be, with Christian or Church character on the part of both clergy and laity. Why do we state that we are better Churchmen to-day than, say, ten years ago. Is it not because we know more? We have been taught more. And what has been learned by us we are convinced is the truth. This is the result of teaching by men whose spiritual impetus is derived from the same source as the principles they teach.

Long ago the prophets said, "My people are destroyed for lack of knowledge." For the same reason they to-day suffer loss. Let us walk up to the question in a plain way by asking, how many young men of to-day, who have gone through our theological colleges, are there who have received no real grip of the Christian faith? Perhaps they have a grip; but I am sure one's positivism need not be very pronounced when he states that very many don't know what they hold. How then can the people be expected to receive definite knowledge of the true faith that is to be contended for, from the average man that has been through a Canadian college? No wonder that the mass of people have for their Creed, "I believe in the churches; they are all the same, there is no difference, &c." Some men are so at sea that they fear to look for the truth, being afraid, not that they will find it, but timorous like Pilate, will not, having found it, teach it to their people, much less to the so-called people of some other of the churches, which are so much alike that they agree to differ. Such men tell you in the face of their ordination vows "to let things rest" till they wake up some fine morning and find that the day of contending for the faith is over, when they know perfectly well that it was always over for them. No wonder that the Church has made no real advance in many places because of the convictionless work of her watchmen.

When a young man begins to take a divinity course, it is stated that he is "going into the Church." This is a most lamentable statement, and yet it is true, for the young man is going to run the risk (this phrase needs much emphasis), of just beginning to learn about the One Fold, Flock, Bride, Family and Body of Christ, and Her Fined and Jointed Head. One hopes that the time will come when the majority of people will say that such an one is not going into the Church, but is intending to prepare for holy orders.

The Creed of the Canadian people to-day is, "I am not bigoted," "One Church is as good as another," &c. I say this is the Creed of our people and of dissent, that thorn in the flesh of the Church, and how many Churchmen, clerical (!) and lay, have gone down helpless before its assertion by some old man or woman, or some slip of a boy or girl! In return for this nineteenth century falsehood, they have nothing to offer but undigested silence, and so the new creed, for it is not part of that of the Holy Catholic Church, prevails. This shameful state of things speaks volumes for our ignorance, half heartedness and moral cowardice.

We know that comparisons are odious, but if the truth is told let us swallow our share of the odium,

In comparing the average dissenter with the average Churchman, you find the latter agreeing with the creed of the former, which is, "I am not bigoted," &c. If bigotry is attachment to the truth, let us be bigots. Further, you find that the dissenter knows all about dissent, for it has an easy creed. He partakes of its life and vigor. The Churchman on the contrary knows almost as much of dissent as the dissenter, but he knows very little of the clear life and definite teaching of the Church. The dissenter believes in churches and Christian rivalry. (I always think it means Christian hatred.) The Churchman insipidly demurs, but is afraid to openly believe in anything else. He has not the faith that characterizes the dissenter. The reason is that his teacher (?) has just as little faith. "Like priest like people." The teacher's error is the people's trial.

It may sound strange to say that we have been learning from dissent. The Holy Catholic Church used to be content in emphasizing her four points, viz., the apostles' doctrine, fellowship, the breaking of bread and the prayers; but she has now in some places added the spurious fifth, viz., the style and substance of the average preacher in a dissenting pulpit. Preaching is essential, but this departure is in strange contrast to that which agrees with the four marks of the Catholic Church. Let it be emphasized to rock depths; the Church has nothing to learn from dissent. Her life is derived from the Holy Spirit of God, who upholds her in teaching and guiding her in all truth. It is looked upon as an historical fact that dissent sprang out of the Church. This shameful truth should be put in terms of more burning shame by us. This truth is more evident when we say that dissent sprang from the ignorance in the Church undispelled by watchmen (?) who hunted foxes and not men. This truth has a direct bearing on the census statistics of the Canadian Church to-day. We suffer from it too, for the "sins of the fathers are visited upon their children in this way unto the third and fourth generations of them that hate Me." Consequently, in Canada the Church is yet in a pioneer state, and men and women of pioneer mould are wanted to do her work. This work can only be done by knowing the apostles' doctrine and steadfastly teaching it anywhere and everywhere. It can only be effectively performed by Churchmen whose lives dovetail with what they teach, for this doctrine was intended to be taught by men whose character and conduct were apostolic—Christlike.

H. A. THOMPSON.

(To be continued.)

Shingwauk Home.

SIR,—I would like, if you will allow me through your columns, to announce to our friends and helpers that after four months of rest and change of scene and intercourse with kind friends in San Antonio, Texas, I have now, with my wife, returned to the Shingwauk Home to enter once more upon our work among the Indian children, both of us, I am grateful to say, feeling comparatively well and strong. We are very glad to get back and to be once more in the midst of our family and our work; but our hands are already more than full. Quite a number of the employees had left during our absence, several of their places not having been filled, and the number of the pupils at both Homes is at present very much reduced, there being only 30 boys and 16 girls. I shall have as soon as possible to go round to the Reserves to hunt up new pupils and get back those who have gone for an indefinite holiday. There is also a great deal to do about the buildings and grounds to get them into shape again. During the three weeks interregnum, while there was no matron, the boys broke up, as might be expected, a good deal of the kitchen furniture and utensils, and in one week the 30 of them found that they required to consume 19 pounds of sugar and 30 gallons of milk! It was also unfortunate that the school was left nearly two months without a master, the difficulty being to find one who could play the organ and sing as well as teach; during the interval the school was taught temporarily by one of our ex-pupils, Joseph Loney. Our house manager, J. W. Dooley, did his best to keep things straight, but having to be house manager, teacher, matron, cook, carpenter, tailor, &c., all in one, was a little more than could be expected of him. I do hope, now that we are back, that our many good and kind friends in all parts of the Dominion will come to our help, and assist me in building up again this work in which I have been so many years engaged. We have room in the two Homes for 74 boys and 26 girls, that is, 100 pupils altogether, and at present, owing to there being so few in residence and the expenses low, our funds are sufficient; but I know from past experience that directly we commence filling up the Homes and have engaged a suitable staff of employees, difficulties begin to arise at once through want of funds and insufficiency of clothes. Thus the maintenance of the Homes and keeping them in working order has been to me a cause of much anxiety. The Indian department gives us \$60 per

annum per head for pupils in residence up to the number of 77, but unless that \$60 be supplemented say by \$75 from some other sources, it is impossible to keep the Homes in proper working order. I do not look forward to continuing my connection with the Homes much longer myself; but I hope that when I give them up and retire to engage in some less anxious and laborious work, I may be able to leave them in a satisfactory condition financially, also well filled and in good working order.

EDWARD F. WILSON.

Shingwauk Home, August 6th, 1892.

Diocesanism.

SIR.—I cannot quite make out the gist of the Rev. Mr. Whitcombe's letter which appeared in your issue of the 11th inst. I presumed to object to the election of a clergyman from England to the Quebec Bishopric, because I thought that there might be, and ought to be, clergymen in this country sufficiently able, learned and experienced to discharge such a duty with credit to themselves and profit to the Church. In a letter, some three or four months back, I expressed a hope, and I think a conviction, that all the dioceses in Canada would get welded into one, so that the present ridiculous and unjust diocesan restrictions would be swept away, and clergymen could then feel at liberty to go, without let or hindrance or loss, wherever they felt their duty call them.

The Church of England in Canada will never become the power it ought to be, unless and until all the various dioceses are willing to give up something of their own pea patch independence in order to become part and parcel of one grand organization, able to stand upon its own merits, and demand for her clergymen the same treatment and status from the Mother Church which the Mother Church extends to her own clergymen.

A. BISSET THOM.

Galt, 12th August, 1892.

Interpretation of St. Matt. v. 29, 30. Asked.

SIR.—Will some of your many able correspondents favour us with a satisfactory explanation of St. Matt. v. 29-30 in the earlier members of the sentence, "If thy right eye offend thee (R. V., causeth thee to stumble), pluck it out and cast it from thee;" "and if thy right hand offend thee (R. V., causeth thee to stumble), cut it off and cast it from thee." Almost all the commentators I have consulted run away upon a series of truisms, and do not face what appears to be the real difficulty in our Lord's instruction. If we suppose that eye or hand or any member of the human body has become a source of violent temptation, and we can hardly be asked to suppose more, are we, as a Christian duty, to mutilate our body? Sin does not rest upon the instrument, but upon the will that uses it, and we cannot thus flee from temptation. According to our usual system of Christian ethics, the voluntary cutting off the hand would be an immoral action, and we can remember the Church's estimate, in the beginning of the third century, of a similar case of self-mutilation "for the kingdom of heaven's sake." We cannot imagine that our Lord spoke at random, but had a definite purpose in the words He used. We can as little imagine that He enjoined an act under any circumstances that was in itself immoral. That His words may have a meaning deeper than we can conceive we can easily allow. But what real sense did He wish to convey to the multitude by these words? What is the exact connection of these two verses as standing between verses 27 and 28, 31 and 32? And how will any Christian to-day be justified in giving practical effect to them? It is unquestionable that the loss of one member is as nothing compared with the loss of the whole body in Gehenna, but can we in Christian duty pluck out an eye or cut off a hand? Has any one ever done it, or felt called upon to make any such sacrifice?

JAMES GAMMACK, LL.D.

East Toronto, Aug. 9th, 1892.

Notes and Queries.

SIR.—As the Church's work is developing and more attention is paid to the surroundings associated with worship, we are hearing more about ecclesiastical terms. What is a Dossal, and a Reredos, and a Retable? Are they the same thing? An old man does not like to be quizzed by his great grandson, and to confess his ignorance.

SEN.

ANS.—In common speech the three are different, yet the difference between the first and second is rather one of usage than from any real reason.

1. The Dossal, Dorsal, or Dorsale, (from the Latin *dorsum*, the back) was the hanging at the back of any seat, and then the hanging or veil at the back of the

altar; it may have been used first to hide the rough wall, if any, or to form a back for the altar, and in our churches is probably a relic of one of the ancient Ciborium veils, or the rich curtains of the "ambitus altaris." It was often of cloth of gold, or with rich embroidery. It adds both dignity and beauty to the altar, and the decorations may be full of Christian teaching, or a simple memorial of some feature in our Redeemer's work. The Dossal is generally nothing more than an ornament for the altar, and should be made a thing of beauty, as we see in all the works of God.

2. The Reredos bears the same relation to the altar that the last does, but is usually constructional. In its simplest form it is an ornamental screen at the back of the altar; when filled with paintings it becomes an Altar-piece. In the old cathedrals and in some of the parish churches there are beautiful specimens that occupy the most of the East-end of the church, and the two best known by the futile attempts to have them removed, are those at Exeter, and St. Paul's, London. At the time of the Reformation in Britain they were sadly destroyed or mutilated, but a purer taste is beginning to restore them.

3. The Retable, as being a table, is different from both the preceding, and closely allied to the present Supper-altar. It was placed behind the altar in order to support a temporary or permanent erection for the purposes of some ceremonial. It is now used for receiving such ornaments as cannot properly be placed upon the altar itself. Where employed it should be so designed as not to hide either Dossal or Reredos, and the guiding idea should be reverence, propriety and dignity.

Sunday School Lesson.

10th Sunday after Trinity. Aug. 21st, 1892

"Hallowed be Thy Name."

Lord's prayer contains seven petitions, or short prayers. First three are prayers for God, last four for ourselves. We first pray for God's glory, then for ourselves. (Repeat each petition and tell what it is about.) If a good man were thrown into prison, where he would be with very bad men, and heard them cursing and swearing, he would feel more pain at their wickedness than at his own suffering. He would care more about God than about himself—so also, ought we. Our Lord teaches us this in the prayer He gave us and in St. Matt. vi. 33.

I. HALLOWED BE THY NAME.

Great lesson of the third command "to reverence God's Name." To "hallow" God's Name same as to reverence and honour it. A name, as we have seen, is that by which we know anyone. God's Name is that by which we know Him. This petition means may we "hallow" or "reverence" all we know about God.

Texts which tell us to honour God's name: Ps viii. 1, and xxxiv. 3; also St. John xii. 28.

The Catechism explains this petition thus: "That we may worship Him . . . as we ought to do." Thus the prayer means "may we worship God—pray to Him—praise Him—honour Him—as we ought to do." And not only we ourselves, but all the world. Hence this is a missionary prayer. If we desire what we pray, then we must, by our prayers and work, endeavour to bring all men to know God and to worship Him.

II. THE PLACE OF THIS PETITION IN THE CHRISTIAN LIFE.

No use praying "Hallowed be thy Name" unless we "hallow" it ourselves. When we pray to God we bow down to His holy Name; but we do not honour and hallow it if we allow our thoughts to go off to other things. We honour His holy Name when we go to church to worship Him, but not if we are inattentive.

"It is no use my saying 'Hallowed be Thy Name,' unless it is hallowed by me."

The position of this petition, and the two which follow it in the Lord's prayer, teaches us why we should go to church, not "to get something," but to "give something," i. e., to render unto God true worship. Let us take care that we always mean what we say, when we pray 'Hallowed be Thy Name.'

In heaven God's name is always hallowed by the holy angels. They worship God as He ought to be worshipped. Repeat this after me:—"To hallow God's name is angel's work. If we do the angel's work we shall be fit for the angel's home."

GOOD COOKING is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on label. Sold by your grocer and druggist.

Lines on an Early Likeness of my Eldest Brother.

Upon life's road, who has not known
Some high ideal kept in sight
Has round the soul an influence thrown
That did preserve it in the right?

This picture has been such to me,
For, often in half-hearted mood,
When life has seemed but vanity,
And faint th' attractiveness of good,

That face, so clever and so pure,
Made beauteous through sincerity,
Gave strength the conflict to endure
Until should come the victory.

F. D. J.

On the Hill-Top.

The true motive for the best young man's desire for purity is not fear. The wise men gather round him and say: "You must not sin. You must not be licentious; you will suffer if you do. You must restrain your passions; you will suffer if you do not." It is good for him to hear their voices; it is good for him in his weaker moments to be told how God has emphasized the good of every goodness by the penalty which he has attached to wickedness. But alas for every young man, if these fears are the safeguards upon which his soul habitually and finally relies to keep him pure! There is nothing choice about a virtue such as that. Alas for you, young men, if there is no such conception in you of the essential sacredness of life as shall make every natural process and experience beautiful, and just in proportion shall make every unnatural action, first of all, an impossibility, and then, when in some baser moment it seems possible, make it a horror! This is the young man's true purity—first, a divine unconsciousness and incapacity, and then, when this is no longer possible, a divine hate of impurity. How absolutely such a truth quarrels with all the abominable doctrines which would make us believe that a youth must wade its filthy way through the depths of iniquity up to the height of a wasted and withered continence! Not so; life, the true life, the choice life, begins upon the mountains. As the morning mists scatter, it sees the gulfs it did not see at first; but it has no natural necessity to plunge into them when they are seen. And the true power of its continence is not the horror of the gulf, but the abundance and glory of the pure hill-top where the young feet stand.—Phillips Brooks.

The Faithful Helper.

I have read somewhere that in one of the English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place made it greatly dreaded. Among the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night.

At length there was some alleged offence against the prison discipline, for which he was sentenced to four-and-twenty hours in this dungeon. He was led by the warder to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the warder died away in the distance; the outermost door was heard as its slamming echoed in the hollow place.

Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came a sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet! Never was sound more welcome.

"God bless you!" gasped the poor fellow.

"Are you there?"

"Yes," said the chaplain; "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing that he had mistaken the words.

"I am not going away as long as you are here," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough. "God bless you!" he cried. "Why I don't mind it a bit now, with you there like that."

The terror was gone. The very darkness was powerless to hurt while his friend was so near; unseen, but just above.

Every now and then upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

Ah, so beside us ever He standeth, our almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you alway!" And we, what else can we do but look up and cry, exultingly, "I can do all things through Christ which strengthens me?"

The Testimonials

Published in behalf of Hood's Sarsaparilla are not extravagant, are not "written up," nor are they from its employes. They are facts, and prove that Hood's Sarsaparilla possesses absolute merit and is worthy the full confidence of the people.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

"Gang to tha Knees."

An old Scotchman was at work on his knees by the roadside breaking stones. Blow after blow from his sledge shivered the flinty masses, and left the fragments ready for the highway. The parish minister, more noted for knowledge than grace, watched him at his work, and said: "Ay, Sandy, Sandy! if I could but br'ak my hearer's hearts as tha br'aks the stanes." "Gang to tha knees, mon!" was the stonebreaker's ready answer. There are many sermons which show a vast amount of head-work and brain-work, but very little knee-work. But brain-power and lung-power are not sufficient to reach the hearts of men; there must be the power of God; and this is bestowed in answer to fervent, effectual prayer. Go to your knees, O man of God! and find there the secret of that power which breaks hearts and saves souls. Go, if you will, to the writings of men, study and learn from every source; but go first and last to the Word of God, and to the mercy seat; and rest not until you feel in your own heart the power of the truth which you declare. And when you thus feel, your words will sink into the hearts of others, and dying men will hear and heed the voice of the living God. But do not think to break other hearts while your own is cold and dead. Go to your knees, be honest before God; and when you are made partaker of the Holy Ghost, others shall feel the power of your testimony, and much people shall be added to the Lord.

Start Right and Keep on.

Have decision of character. Character is like the goldfinch of Tonquin. It is magnificent while standing firm, but loses all its beauty in flight. How much decision of character in order that these young men may be Christians. Their old associates make sarcastic flings at them. They go on excursions and do not invite them. They prophesy that he will give out. They wonder if he is not getting wings. As he passes, they grimace and wink, and say, "There goes a saint."

Oh, young man, have decision of character! You can afford, in this matter of religion, to be laughed at. What do you care for the scoffs of these men who are affronted because you will not go to ruin with them? When the grave cracks open under their feet, and grim messengers push them into it, and eternity comes down hard

upon their spirit, and conscience stings, and hopeless ruin lifts them up to hurl them down, will they laugh then?

"Rest in the Lord."

"Rest in the Lord." Oh! words of love,
So pure, so sweet, so true;
They fall on hearts from heaven above,
Refreshing as the dew.

Rest in His grace. Before His cross
Thy load of sin lay down;
He bore for thee shame, anguish, loss,
For thee the thorny crown.

Rest in His love and cast away
Each anxious doubt and care;
Thy griefs, thy sorrows, on Him lay;
The burden He will bear.

Rest in His truth, and thou shalt find
That perfect peace is thine;
The peace that keepeth heart and mind
And guards them as its shrine.

"Rest in the Lord." He cannot fail,
His promise standeth sure;
Though stars shall die, and suns grow pale,
His word shall aye endure.

"Rest in the Lord," and trust His grace,
And He will lead thee on,
Till thou shalt see Him face to face,
And know as thou art known.

The Christian's Comfort.

The Christian's comfort increaseth or wanes, as the aspect of his faith is to the power of God. Let the soul question that, or his interest in it, and his joy gusheth out, even as blood out of a broken vein. It is true, a soul may scramble to Heaven with much ado, by a faith of recumbency, relying on God as able to save, without this persuasion of its interest in God; but such a soul goes with a scant side-wind, or like a ship whose masts are laid by the board, exposed to wind and weather, if others better appointed did not tow it along with them. Many fears, like waves, ever and anon cover such a soul that is more under water than above; whereas one that sees itself folded in the arms of Almighty Power—oh, how such a soul goes mounting before the wind, with her sails filled with joy and peace! Let affliction come, storms arise, this blessed soul knows where it shall rise and be welcome. The name of God is his harbour, where he puts in as boldly as a man steps into his own house when taken in a shower. . . . Do you not think they sleep as soundly who dwell on London Bridge, as they who live at Whitehall or Cheapside, knowing the waves that roar under them cannot hurt them? Even so may the saints rest quietly over the floods of death itself, and fear no ill.

Taking and Giving Offence.

Half the people in the world have had friends whom now they know no more, yet with whom they have never had any absolute quarrel.

"There seemed to be some coldness, and we left off seeing each other," is the excuse, and no more is known, at least on one side. A candid talk might readjust everything; but there is no such talk, and each goes his way with a thorn in his breast—a miserable state of things enough, but a very common one. Ten to one a lie is at the bottom of it; perhaps only a look misinterpreted; perhaps nothing. We all wish that one who is offended with us would candidly state the reason. To clasp a hand in honest friendship one day, and on the next receive a distant bow and a glance of mysterious reproach, are very hard and often very cruel.

It is a great deal easier in this world to take and give offence than to bestow or receive goodwill and friendship. Quoting Shakespeare seems an innocent thing enough, but mortal offence was once given by the line:

"Shake not thy gory locks at me."

uttered by an individual who had forgotten that the person to whom she spoke had red hair.

Jones, forgetting to introduce Smith to Brown, makes two undying enemies, each believing the other a distinguished personage, to whom Jones was ashamed to present an ordinary individual like himself.

Bashful girls offend their lovers by trying to conceal the fact that their hearts are touched; and bashful men offend the women they love, out of pure stupidity and terror of them. Old Goldbag's nephew is disinherited because he cannot laugh at his uncle's jokes; and married pairs have parted because of quarrels that had their origin in the color of a glove or the flavor of a pudding. On the whole, we are very lucky if we do not go through the world dropping our friends behind us to mark the way, as Hop-o'-My-Thumb dropped his bread-crumbs on his way to the ogre's mansion.

Responsibility.

"Very well, you must do it then, but I will not be responsible"—you may sometimes hear a person say when he has done all in his power to prevent another from doing something which he feels to be unwise, dangerous, or perhaps even wrong. And if he really has done all in his power to prevent the folly or wrong-doing, he has a right to take to himself the comfort of not being responsible, not having to answer before men or God for the folly or sin of the other man,—even though he may be in some sort of authority over him. But in such a case we need to be very sure that we have done all in our power. "Example is better than precept," says the old proverb, and the words are very true. If when our words protest loudly against any wrong-doing, our deeds do not agree with our words, it will be little use to talk. Which of us, looking back upon the past, will dare to say that he has not been responsible very often for the wrong-doing of others? How often a word would have hindered the wrong, and the word has not been spoken! How often the silent teaching of the daily life has undone the good which words might have done! How often has some thoughtless word done harm and evil of which as yet we know nothing, but which, when we do come to know it, will terrify us by its depth of blackness! Are we not responsible?

And then again,—it is a most fearful thought, one of the most fearful which can come to haunt us,—we may do wrong, and repent and be forgiven, but the evil effect of that sin of ours upon the souls of others may remain long after the tears of bitter repentance have proved our own shame and horror at the remembrance.

Amuse the Children.

To provide for their material wants is not sufficient. Give the children something pleasant to do or think, anything to keep them busy, and happy, for a busy child is a happy child, and if you have rightly managed his employments, a good child. It is not waste of time for parents to stop their work long enough to pet a child, to tell him a story, or play a rollicking game. When parents take time from worldly thoughts and plans to cultivate a sympathetic friendship with their children and each other, they are doing good work, and sowing seed that will spring up and bear abundant fruit.

Canada's Great Fair.

SEPT. 5TH TO 17TH, 1892.

The citizens of Toronto have voted \$150,000 to the Toronto Industrial Fair for improvements to be made on the grounds for this year's Exhibition, which is to be held from the 5th to the 17th Sept. next. About 50 acres have been added to the present grounds and a new race track and new grand stand to seat twelve thousand people is being built and many other improvements are being made. Consequently this year's Fair promises to be greater and better than ever. A large number of fine special attractions have been arranged for and several new features are promised. The exhibits in all departments will be larger and better than at any previous Fair and will include many that have been prepared for the World's Fair next year. Cheap excursions will as usual be run on all railways and the attendance of visitors will no doubt be as large as ever. For copies of the prize list and programmes drop a post card to Mr. Hill, the Manager, at Toronto.

"Daybreak."

Cometh a hush, the hush of deathly silence,
Falling o'er flower and wood and dewy lea,
While sinks the night wind, dying, softly dying,
Over the white foam on the restless sea.

Cometh a pause—a lull before the dawning,
Droops the tall bulrush by the lonely mere,
Till a bright glow dispels the heavy night cloud,
And song birds twitter, "'Tis the morn comes here."

Cometh a light, like glimpse of heaven's gateways,
Gleaming in amber, fitful rays of gold,
Glowing in crimson and in purple vestments
Riseth the Sun King, stately as of old.

Cometh a song, a song of gladsome music,
Echoing o'er tree-tops, from the peaceful wood,
Chanteth the wild bee, humming o'er the heather,
Swelling the chorus "Truly God is good."

Left Behind.

How incalculable has been the harm done to children in early life, through either the thoughtlessness, or probably the so-called playfulness, of those who have had them in charge! Bent upon their own little matters, some thus in charge have left, it may be, the perambulator at a doorway or upon a sloping path. The consequence has been the running away and overturning, to the frequent injury of the tiny occupant. We saw a perambulator completely turned over the other day by thus being left, and, but for the babe having been fastened by a strap, it must have fallen out, to the great risk of permanent injury. On another occasion, the perambulator, being kept near the edge of the pavement, turned over, and, but for the promptitude of some one at hand, the child would have been crushed by a passing vehicle. When occasionally we met a certain gentleman upon crutches—the which he has had to use some forty years—we recall to mind the cause of his life-long crippled condition. It was the nursemaid, when he was little more than a babe, placing him upon the damp grass.

How many recklessly play upon the fears of children, and thus victimize them for the remainder of life! One we well knew as a delicate boy had his sensitiveness thus wrought upon, from the effects of which, through a long life, he has never recovered. Hence, we would urge upon those who have charge of children to beware of frightening them. A far greater responsibility rests upon them than they are wont to think, and therefore the greater blame rests upon an abuse of the trust reposed in them. We would have young people think of this. Who has not heard the lamentable effects upon the child whom the servants sought to quiet by placing an unsightly figure at the foot of its bed, whilst they entertained the friends whom they had invited to the house, during the absence of the parents? Returning unexpectedly, the child was found, through fright, completely bereft of its reason, which never returned. We have often made the remark that nothing would make us so angry as the frightening of a child. It is the extremest cruelty, on account of its life-long effects.

—Bishop Ridley, of the diocese of New Caledonia, has recently been very ill, and he has been ordered home by the doctor. He mentions the following illustration of the love in which he is held by the Indian Christians of Metlakahla: "I must tell you of a beautiful thing. When the Indians were no longer allowed to see me, they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it, but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house. Curiosity led me to enquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent."

No OTHER Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people.

Ministering.

One of the sweetest joys of life is to feel that we are doing something for some one other than ourselves. The loneliest hearts, the people most to be pitied, are those who feel they are of no use anywhere. But, happily, no one need feel that way. It is true of the very least of us that "none liveth to himself, and none dieth to himself; whether we live or die, we are the Lord's." *We are the Lord's*: and for every soul that belongs to Him He hath a place and use.

So we do ourselves a great wrong if we sit in the shadow of our own gloomy thoughts, saying, as did Jonah, "It is better for me to die than to live." It is not true of anybody. There must be use for us as long as God suffers us to stay here; it is our fault, certainly, if it is true. That those who try to help others are the happiest, we do not have to go far to demonstrate. Every family circle has its illustrations. It is a blessed fact, too, that the joy of ministering is not the exclusive privilege of those who have abundance. We meet many choice bits of unselfish service among those who seem to have little to spare from their scanty store.

The Lord Jesus seeks the very best for His own people in everything. To make fair gems of character to sparkle in the light of the pure white throne is His ideal for each one of us. In this, too, He seeks our highest happiness. And because lofty character and purest joys are gained only in this way, He reiterates the truth, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." "Greatness is more a certain quality in a man than a certain size of a man." This quality of unselfish service is the supreme test of character, and the one fitness for highest honour.

We begin at the wrong end, as a rule, in our search for happiness. We think the sum of all endeavour is to be comfortable, and to have things as we want them. But we inevitably discover, sooner or later, that "a man's life consisteth not in the abundance of the things which he possesseth;" rather it consists in the abundance of the things which he gives.

"It is good," says one, "for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us." The true philosophy of life is to give "such things as we have" as we go along, not waiting, as we are tempted to do, for more leisure, or means, or opportunity.

We begin in this way preparation for higher service hereafter, where "His servants serve Him day and night in His temple."

Who can tell but that those who have borne heaviest sorrows here may know the highest joy in heaven because they understand how to minister to suffering ones to whom they may be sent?

Who can tell what the Heavenly Father has for His children to do in the eternities? No lagging years of inglorious rest are they! They are years of glad service without weariness, with larger capacities, with clearer vision, with the perfection of joy, of which we have had a little foretaste while ministering here in the flesh.

Summer Resort.

The Penetanguishene summer hotel is now open. This is one of the most delightful spots in Canada for summer outing, which is shown by the large number of guests patronizing it this summer. See advertisement.

The Use of Leisure.

Time-frittering is the most costly extravagance of youth next to actual dissipation. And unless the leisure hours are utilized under some system directed to the accomplishment of a given purpose, they are apt to be frittered away.

One of the most productive and popular of our literary men and orators was once asked how he managed to perform such a prodigious amount of work. "By organizing my time," he replied. He put in force the saying that "to choose time is to save time."

Only by organizing leisure—devoting certain hours to certain work—can one accomplish the noble end of "wresting from life its uses and gathering from life its beauty."

The Strength of a Kind Word.

Some people are quick to use harsh, angry words, perhaps because they think they will be obeyed more promptly. They talk loud, swear, and storm, though after all they are often only laughed at; their orders are forgotten, and their ill-temper only is remembered. How strong is a kind word! It will do what the harsh word, or even blow, cannot do; it will subdue the stubborn will, and work wonders. Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them.

A man was one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him. The man was in an ill-temper, and beat the horse; the horse reared and plunged, but he either could not or would not go the right way. A boy who was also with the cart went up to the horse and patted him on the neck, and called him kindly by his name. The horse turned his head and fixed his large eyes on the boy, as though he would say, 'I will do anything for you, because you are kind to me;' and bending his broad chest against the load, he turned the cart down the narrow lane and went on briskly with the load. Oh, how strong is a kind word!

—A story is told by the *North India Gleaner*, a missionary periodical, on the subject of Christianity in the East: "Some little Hindu girls announced one day that they were Christians. 'How and when did they become Christians?' The reply was they got together in a garden, sang hymns and prayed, and then poured water on one another in the name of the Holy Trinity. It is the story of Athanasius and his school-fellows over again. These little Hindu girls were not in play but in sober earnest." Readers of the life of the late Alexander Mackay, of Uganda, may remember that he mentions a similar incident. A native boy, finding himself at the point of death, got a companion of his own age to baptize him, and the juvenile administrator of the rite afterwards duly reported what he had done to Mackay.

If any of us should come to be thrown with people who don't care for God and holy things, and we are tempted to give up our prayers, or our Bible-reading, or our church-going, for fear of being "singular," or for fear of being laughed at, what comfort we should find in reading the history of Daniel, and seeing how brave he was in confessing his God and praying to Him even when it was death to do so. And what a comfort to see how God stood by him through that tremendous trial. Surely, if God thus took care of His servant, and shut the lions' mouths, He will also take care of us, who have been brought closer to Him by His blessed Son than ever Daniel could be, and will help us to bear a little laughing at and even dislike; and in time, when our faith has been sufficiently tried, He will shut the mouths of those who spoke unkindly of us.

There are many helps which we can use in the training of conscience. For instance, if we are in doubt as to what is right on any particular point, we can pray to God to show us, or we can turn to the Bible and see what it says, or the Prayer Book; or we can ask our clergyman to help us, or some friend wiser and better than ourselves. There is plenty of help ready for those who are ready to help themselves. Let us always, however, remember one thing: if our conscience tells us a thing is wrong for us, even if it may not be actually wrong in itself, we should never let ourselves be persuaded into doing it. Let us do what our conscience tells us, and even if we are mistaken, or as our friends may think "over particular," you may be sure we shall be on the safe side. It is we, and not our friends, however excellent, who will have to answer for our conduct: "Every one of us shall give account of himself to God" (Rom. xiv. 12).

The Brotherhood Call.

BY REV. FRANK J. MALLET.

Brothers, be true and brave.
Young manhood seek to save.
In God's own might,
Ye heralds, go, proclaim,
Go, tell abroad "His name."
Ye labour not for fame,
But for "the right."

The patriot heeds the call,
"To arms, to arms, men, all,
The foe is near;"
So, at our Captain's call,
We into line would fall,
And there our vow recall
Of "work and prayer."

A holy war we wage,
Though evil spirits rage,
Filled with dismay;
Their wicked plans shall fail,
Thy kingdom, Lord, we hail,
And everywhere assail
The tyrant's sway.

Lord, look in pity down
On city, village, town,
Through this domain,
Where darkness now holds sway,
Oh, shed the Gospel ray;
For this we humbly pray,
Nor pray in vain.

Thy Church, O Lord, extend,
For her our prayers ascend,
Hear, we implore.
Blessed and Holy Three,
Thy glory may we see,
And through eternity
Praise and adore.

Last Words.

When the Roman Emperor Augustus felt his end drawing near, he called out to his attendants, "Clap hands, for the comedy is at an end." One of his successors, the Emperor Severus, said sadly upon his death-bed, "I was everything, and it was of no use to me."

King Henry VII. of England turned to his servants when lying on his death-bed, and said to them, "Now, my friends, all's gone—my kingdom, my crown, my soul." His daughter Elizabeth's last words were, "I would give all my treasury to live a minute longer."

Thomas Nobbes, who had looked upon religion as the product of fear alone, said, as his end was drawing near, "I am about to make a leap into the dark."

The famous Cardinal Mazarin, of France, who, in his avarice, had amassed a fortune of 200 millions of francs, screamed aloud in the last hours of his life, "O my poor soul, what will become of you? Where am I going to?"

The Emperor Napoleon's last words were, "General, France—"

How different are the last words of some of God's own true children!

The great St. Augustine prayed, as he was dying, "Let me die, my God, that I may live."

Bishop Chrysostom, at the end of his troubled life, repeated once more his watch-word, "Praise God for all."

John Huss looked up to Heaven from the midst of the curling, leaping flames round the stake, and called aloud, "Into Thy hands, Lord Jesus, I commend my spirit, which Thou hast redeemed."

When Luther's hour to depart this life had come, he thought of the words, "God so loved the world, &c.," and of the words in Psalm lxxviii., "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

Calvin prayed as he was dying, "O for the wings of a dove, that I might fly to the Lord!"

Frederick William, King of Prussia, prayed, "Lord Jesus, I live to Thee; I die to Thee. Thou art my portion in life or death."

A Duke of Hamilton called his younger brother to his death-bed, and said, "And now, dear brother, you will soon be a duke, but I shall be a king."

The pious Professor Mander fancied on his death-bed that he was still giving lectures, and died with the words on his lips, "Now let us go home."

The last words which the godly Baron of Mottwitz repeatedly whispered were "Mercy," "Pardon."

Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

Hints to Housekeepers.

PUREE OF GREEN PEAS.—Cook one pint of peas in water with a little salt added, until tender, then pound them in a mortar: when crushed put them in a stewpan with one quart of stock broth, three spring onions, some salt and pepper, and a little mint, let boil ten minutes, add a little roux, and strain through a fine sieve. Pound to a pulp in the mortar one pound of spinach, squeeze the juice out through a piece of muslin, then add it to the soup; allow it to boil slowly for a few minutes to raise the scum; add a small pinch of sugar, and seasoning if required; send to the table with the soup some small pieces of toasted bread.

THE FOUR CARDINAL POINTS.—The four cardinal points of health are the stomach, liver, bowels, and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease.

GRANULA.—Take equal parts of graham flour, fine oatmeal, and cornmeal, mix to a batter thick enough to cling to the spoon. Bake in thin cakes in a quick oven. When baked, break into pieces and dry thoroughly in a slow oven until crisp, then roll with a rolling pin into fine crumbs. Delicious eaten in milk. Cold gems, bread, and corn bread can be prepared in this way and will be found to come very near a delicious New England Farm House dish called "Rusk and Milk."

THE CHILDREN'S FRIEND.—Gentlemen,—Last summer our children were very bad with summer complaint, and the only remedy that did them any good was Dr. Fowler's Extract of Wild Strawberry. We used twelve bottles during the warm weather and would not be without it at five times the cost.
JAS. HEALEY, New Edinburgh, Ont.

The black currant is said to be most productive, but the red varieties bring a better price in the market. For home use, we very much prefer the latter variety, and always put up a generous supply for the next spring's use, when the appetite craves their healthful acid. White currants, when fully ripe, are very nice for table use.

Ink stains can readily be removed from white goods by rubbing a cut lemon over the stain, then rubbing on salt and placing the goods on the grass under a strong sunlight. If the stain is of long-standing, it may be necessary to apply more than once.

THE WORST FORM.—Dear Sirs,—About three years ago I was troubled with dyspepsia in its worst form; neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B.B.B. and one box of Burdock Pills, and they cured me completely.
MRS. S. B. SMITH, Emsdale, Ont.

FRUIT BREAD PUDDING.—Half a cup of stale bread broken small, one cup of milk, one egg, one tablespoonful of sugar, one tablespoonful of raisins, two tablespoonfuls of currants, sprinkle of nutmeg, sprinkle of salt. Stone and halve the raisins, clean the currants; butter well a pudding dish, then arrange the currants and raisins in a pattern on the bottom; cover carefully with a layer of bread crumbs, add the nutmeg to the egg and milk, and pour a few spoonfuls carefully over the crumbs. Then make a pattern round the sides of the dish with the currants and raisins, put in the rest of the crumbs and all the egg and milk, and bake same as plain bread pudding. When done pass a knife around the side and turn it out.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$18.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address,

FRANK WOOTTEN, Toronto, Ontario.

Children's Department.

The Nightingale's Song.

Have you ever seen gypsies going about with a van? Sometimes they are tinkers, sometimes they have baskets and brushes to sell.

Very nice, you may think, in pleasant summer weather; but when it rains, or when snow is on the ground, it is quite a different thing.

Then, too, the children never go to school. Some children may think it would be delightful always to have holidays, but they would change their mind if they had to tramp all the day long.

There was once a little girl who was with the gypsies, but she was not one herself. Any one could see that, for she had fair hair and blue eyes, and real gypsies are always dark.

One day when they halted, she was sent off into the wood to gather sticks for the fire. While she was doing so, a bird began to sing.



Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly.

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort. Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.

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MENEELY & COMPANY, WEST TROY, N. Y., BELLS. Favorably known to the public since 1838.

had no thought but for the bird, and the bird had no thought but for his song, so that neither of them noticed that there was some one coming along the path, until a gentleman stopped and spoke.

"I came to get some sticks for the fire," said Ellen; "and, oh! I must make haste, for I forgot all about it when the bird sang."

The tears rushed to her eyes as she spoke, for she knew her gipsy mother would be angry. But she brushed them away and said—

"Did you hear the bird? wasn't it beautiful?"

Mr. Clive walked along with Ellen and asked her name and where she lived. She told him all her story, so far as she knew it, and it made him sorry to see how her face changed from the bright look it had on as he came up.

Little children with happy homes and kind fathers and mothers, do you

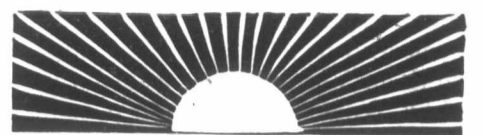
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and all diseases arising from imperfect digestion and derangements of the nervous system.

It aids digestion, and is a brain and nerve food.

Descriptive pamphlet free. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

WE WILL Deed You a Ten-Acre Orange Grove Tract in Ocala, Fla. WE WILL Loan You \$1,000 to Build You a House in Ocala, Fla. WE WILL Deed You a Villa or Business Lot 40x100 ft. in Ocala. WE WILL Pay Your Traveling Expenses to Ocala and return.



\$250,000 CASH LOANS

From the profits of the Company we will loan an amount not exceeding \$1,000 cash to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage, payable in ten years, will be taken on the property built upon.

New Settlers AND NEW WANTED HOUSES Ocala and Silver Springs Company, 170 World Building, New York City.

FREE! ALL ABOARD FOR Ocala, Fla. A City of 8,500 Population. \$14,000,000 Annual Trade.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot, free; a ten-acre orange grove tract, free; a loan of \$1,000, free; and your traveling expenses to Ocala, free.

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COST.

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Practical Book, and single entry Banking, Business metric, Commer- writing, and all ind and practical girl or young man January 1st, 1893, al subscriptions to .00 each, we will p.

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Iver, open face, stem h a jewel move ment, a Gent's \$18.00 Open and stem set, good twenty-five (25) yearly DEMAN at \$1.00 each.

Stoned, Genuine handsome design; or, Diamond Scarf Pin of subscriptions to the

carat gold, with pond Gent's \$5.00 14 carat patterns of the most subscriptions to the

with two pearls and g put up in a fancy \$2.50 pair of 14 carat rns, for five (5) yearly CHURCHMAN at \$1.00 each. 1.50 Yearly.

Toronto, Ontario.

know that there are as many as young as you who have none? No one to give them food, no place to sleep in at night? Worse off even than poor little Ellen?

But there are people who find out these waifs and strays, for whom no one has cared, and get homes for them and have them taught, so that they may grow up to be good, useful men and women, instead of learning nothing, or worse, learning what is bad.

Mr. Clive thought that Ellen was one of these waifs, and he went to the gipsy and asked about her. The woman replied that she was more trouble than she was worth, until Mr. Clive said he would take her away, and then she wanted to keep her. But, of course, she had no right to do so.

Ellen goes to school every day now, and is learning fast. She has tidy clothes, and shoes and stockings on her feet. Sometimes one child says to another, "A little bird told me," and Ellen thinks, "I wonder if my little bird was singing of all that was coming to me, and if that was why I felt so happy."

"Papillon."

A STORY OF A DONKEY.

"Go and look for Papillon, Felicite!" These words, spoken in French, came ringing cheerily through my open window one sunny morning not very long ago. "Felicite, bring Papillon," again I heard, and I drowsily wondered who is Felicite? and where am I? I had arrived at the village of Prefailles in La Vendee late on the previous evening, after a journey of many monotonous hours. And when at last I reached the little place, it was plunged in moonless, lampless darkness, and was perfectly silent, save for the boom of the great waves breaking on the pebbles below.

Just as I was comfortably saying to myself, "Never mind, have another snooze," a child's clear voice, followed by the deeper tones of a man, fell on my reluctant ears: so with a sigh I gave it up! I soon concluded that the speakers were directly under my window, for much of their conversation floated upward to me; until I, basely listening, became possessed of a certain curiosity to see this same Felicite. Creeping to the window, I cautiously peeped out. Shall I ever forget her, as I first looked on her that golden autumn morning?—blue-eyed, brown-haired, six-years-old Felicite; perched on the back of a donkey, round whose neck an unfinished and frameless picture was suspended!



A Spring Thought for Mothers.

Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestlé's Food, universally acknowledged by the highest medical authorities as the best summer diet. When the heated term comes your child will then be strong for the battle with the heat. Sample sent free on application to THOS. LEEFING & CO., Montreal.

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 347 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

Cures others, will cure you

At her side, busily fixing straps, etc., stood a tall dark man, and I was just in time to see the little party move off together in the direction of the cliffs.

French, of course! but the child's cheeks were as rosy, and her sturdy calves as brown, as those of her little English neighbors I had just left busily engineering and mining on the yellow sands at home.

"Papillon," I afterwards found, was the patriarchal donkey (most inaptly named) on whose back the little lady was seated. He was a dilapidated, thin little ass, with a wistful expression in his gentle brown eyes—eyes that I fancied used to brighten somewhat when the child stroked his soft, mouse-colored nose with an approving morsel of a hand. Felicite loved her donkey; indeed, I first made her acquaintance by helping her to flick away the flies that would torment the old animal. He was her own, she said in answer to my question; "Yes, my very own, but only until we return to Paris; for then, alas! poor Papillon is to be sent back to his master.

This master, she explained to me, was a cruel, ungrateful man, who declared the donkey was too old now to be of much use, and therefore he meant to sell him.

"Think of it!" said Felicite. What if he were slower and more easily tired than before, had he not served his master faithfully when he was young and strong? Had he not dragged his cart for years in all seasons? When the roads were deep with snow, or hot and dusty beneath a summer sun, 'twas all the same to Papillon, who always did his best. Lately his master had often threatened to sell him: and one day last winter, when the cart was more heavily laden than usual, after struggling with it patiently and ungrudgingly as ever, at last he sank beneath the weight quite exhausted.

"Worthless beast!" said his master, "now thou must be sold." The child's blue eyes were brimful of tears as she finished the sad little story.

"Could not your father buy him?" I asked, but Felicite's father was only a rising artist, and that hope failed us too.

And now the summer had almost come to an end, the picture too was nearly finished; then hey! for Paris: farewell to the breezy cliffs of Prefailles: farewell, alas! to Papillon.

Throughout the glad summer, Papillon's only willing work had been to carry Felicite to and fro, between the village and the cliffs, and to roam with her free and unheeded, for hours together. But those happy, idle days flew by too quickly, and one morning I watched the little procession set out for the last time.

When the cliffs were reached, the big white umbrella was pitched as usual, and as usual the child and the donkey wandered off in search of amusement.

Farther and farther they strayed, until Felicite's merry voice grew faint in the distance. The artist worked busily, knowing that the morrow would find him far away. Hour followed hour unnoticed, until the red glow in the west warned him that the day was nearly at an end. Then for the first time it occurred to him to wonder what had become of Felicite! Where could the child be? Looking north and south along the cliffs, along the shore, he yet could discern no fluttering dress, no restless little figure flitting here and there. He shouted and listened—shouted again louder than before, but there was no response! Then looking sea-wards, he saw with dismay that the tide was almost full. Still calling her name he hurried along, now in an agony of suspense: but the shrill shriek of the sea-bird was the only voice that answered.

For a moment an utter miserable silence reigned: and then, though almost despairing, he once more sent out his voice,—and hark! this time surely, surely he hears something! Yes, again it comes,—a strange, wild voice,—the welcome, discordant, musical "Hee, Haw," he knows so well!

Slipping, scrambling, over the treacherous rocks and sea-weed, with utmost speed he followed the sound, which rose and fell from time to time. At last he found poor Papillon standing at the mouth of a cave, within which fast asleep, with the water just lapping up to her, lay his lost little daughter!

This then was the "worthless beast," the useless old donkey!

Faithful fellow! brave old friend! no one need pity you now. Kind words are showered on you; ready hands caress your rough, grey coat; and love and gratitude are yours at last!

And the picture? When it appeared on the walls of the Salon, people no longer called Felicite's father a "rising" artist, for it was plain to everyone that his star had already risen. And very soon a letter reached Prefailles, containing orders for a certain rheumatic old donkey to be provided with unlimited hay to munch at will, a comfortable lodging, and plenty of straw on which to lay his weary limbs, until the return of his loved little mistress.

—A small Scotch boy was summoned to give evidence against his father, who was accused of making disturbances in the streets. Said the bailie to him: "Come, my wee mon, speak the truth, and let us know all ye ken about this affair." "Weel, sir," said the lad, "d'ye ken Inverness street?"

Kennedy's Medical Discovery

Takes hold in this order:

- Bowels,
- Liver,
- Kidneys,
- Inside Skin,
- Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

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"I do, laddie," replied his worship. "Weel, ye gang along it and turn into the square and across the square—" "Yes, yes," said the bailie, encouragingly. "An' when ye gang across the square ye turn to the right, and up into High street, and keep on up High street till ye come to a pump." "Quite right, my lad; proceed," said his worship; "I know the old pump well." "Well," said the boy, with the most infantile sympathy, "ye may gang and pump it, for ye'll no pump me." Register.

—There is no satisfaction for a soul but in God, and in His favour and likeness, His good will towards us, and His good work in us; and even that satisfaction will not be perfect till we come to heaven.

—Look upon the bright side of your condition; then your discontents will disperse. Pore, not upon your losses, but recount your mercies.

—The poorest can do as much (in God's sight) as the richest, of their poverty they can give their all; and the rich, at the utmost, can do no more.—Hare.

Wheat
Wheat
Wheat
Barley
Oats
Peas
Rye
Hay
Hay
Straw
Straw
Dress
Beef
Beef
Mutt
Lamb
Veal
Beef
Beef
Mutt
Mutt
Veal
Veal
Lamb
Lamb
Butt
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Eggs
Chick
Chick
Turk
Geese
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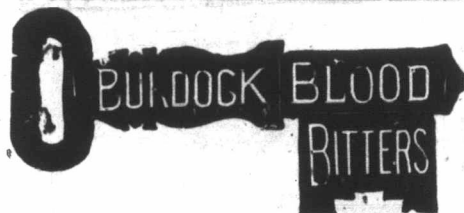
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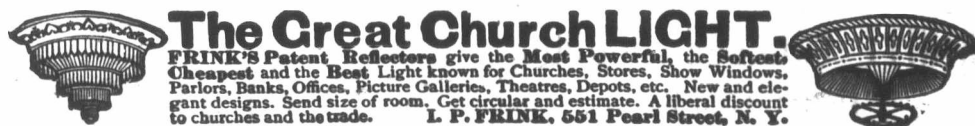


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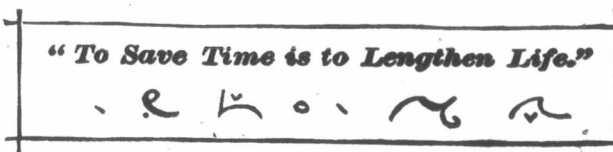
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