

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY SEPT. 27, 1888.

[No. 89.]

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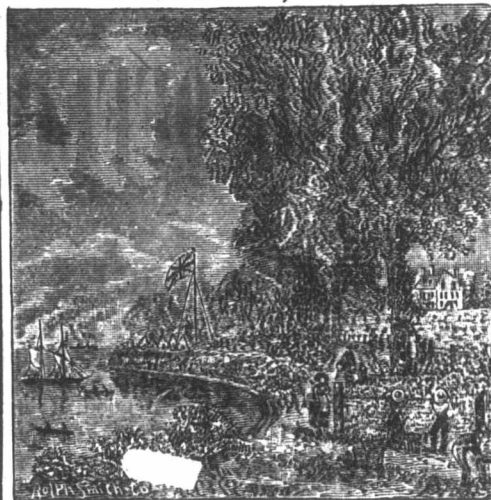
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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 30th, EIGHTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Ephesians i.
Evening.—Ezekiel ii.; or xlii. to lv. Luke iv. 16.

THURSDAY, SEPT. 27, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE FRIENDS OF SECULAR EDUCATION.—The London papers report that an active effort is being made by the atheist party to so far influence the election of the London School Board as to secure secular education in the Board Schools. At the Hall of Science in Old-street, City-road, a gathering was held "to consider the coming school board election and to adopt a plan of campaign." Mr. Foote, the editor of the *Freethinker*, being in the chair. At the former gathering it was resolved "to fight the clerical party," and at the latter, a resolution was adopted pledging the meeting "to support the secularist candidate or candidates with secularist views," the latter being, says the *Banner*, by no means a distinction without a difference, for at each election there have been candidates who refused to fight under the secularist banner although they were known to hold secularist views. Mrs. Besant, of unsavoury reputation, and the notorious Bradlaugh, also spoke. Verily the christian supporters and promoters of secular education in public schools and Colleges have distinguished associates! There is, however, this to be said, the

atheist, the man who denies God, who regards Christianity as a fable, is thoroughly consistent in advocating the secular training of the young, while the Christian who upholds or favors such a system is false to his professed convictions and a traitor in the camp of Christ.

DEARLY BELOVED.—The Protestant Episcopal service begins:—"Dearly Beloved"—what! All those undeveloped and miserably flawed and often personally disagreeable saints out there in the assembly, dearly beloved!—How can the man say that? Some of them are dearly beloved, easily enough. Any body can see that. But the rest of them, scattered about! How can he?

That is good reasoning, is it not? I used to deal with that affectionate expression in that way, and many do. But now I can say;—dearly beloved, to all church people and to all mankind, and it does not wrench my sincere conscience at all. I like to say it. When I say, dearly beloved, I address the Church ideal—I speak to those imperfect people as potentially and prophetically perfect, and perfectly lovable, by the inworking, sure grace of God. I imaginatively impute to them the excellence of their coming better day. I see them in Christ Jesus, just as their God does. I address Him in them. I do it not by a sophistication of my own faculties. Imputation is not sophistication, but a four square reliability, a reality of imagination, a valid, instinctive, and inevitable movement of feeling.—[Nathaniel J. Burton, Yale Lectures.

STILL ON THE DOWN GRADE.—"No better vindication of the attitude Mr. Spurgeon has taken up in opposition to the "down grade" theology could be required than the fact that the Baptist Union has invited the Rev. R. F. Horton to preach the sermon at its annual autumnal session in October. This gentleman's views are well known to every member of the Union by his treatise on "Inspiration," which is very unsound in doctrine. That the Baptist Union should invite such a man to fill the post of honour at its annual gathering, shows clearly how defective its own views as a body are. Our readers know well that we (says the *Rock*) have always objected to the exclusive views that are held by so many High Churchmen with regard to Nonconformists. We have ever advocated a generous recognition of all who are fighting against the forces of evil, and have never allowed such questions as Episcopacy and Apostolical Succession to sever us from any "who love the Lord Jesus in sincerity and truth." But we have no desire whatever to have fellowship with those who would practically rob us of our Bibles. Far better the intolerant priests who would by persecution endeavour to prevent us from reading that book, than the so-called preacher of the Gospel who will present us with a book called the Bible, but will at the same time deprive us of our faith in that sacred volume as the Word of God. We trust that some members of the Union will raise a protest against a man holding such unsound views being invited to preach the annual sermon." The *Rock*, in thus protesting against Mr. Horton omitted to state that he is one of the most prominent ministers of the Congregational body, and the same person whose appointment as a teacher in one of the Universities being objected to by Churchmen called out no little indignation from other Churchmen whose sympathies with dissent led them to support one who holds notions most heretical and mischievous.

CARDINAL NEWMAN AND THE ENGLISH CHURCH.—The significance of the following incident, told us by the (late) Bishop of London, is sufficiently striking to justify its record. An English priest consulted Dr. Newman as to the expediency of joining the Roman Church. "My advice to you," said the Cardinal, "is, to remain where you are." "May I then," said the priest, "gather that, had you foreseen things, your Eminence would have

acted differently?" "That," was the reply, "is a question with which you have no concern—my advice to you is to remain in the Anglican Communion."—We beg leave to doubt this, although given on, it is said, so good an authority as the late Bishop of London. We know of advice having been given exactly contrary to the above by Dr. N., who has been an unscrupulous proselytizer.

THE POSITION OF THE CHURCH OF ENGLAND.—On the next page we place an important passage on the Episcopate in a sermon by the Rev. Dr. Norton. At an earlier stage in his discourse the preacher dealt with the question on grounds of expediency. "A vast revolution is in progress, and steamships, railroads, telegraphs, newspapers are hurrying it forward towards many notable results, one being the reunion of Protestant and Orthodox Christendom, Episcopal and non-Episcopal. In this widespread movement, the Anglican Church occupies a central and important position. She alone is in close contact with all the non-Roman churches and communities from the rising to the setting sun. Her unique position and relations, her wide experience and unrivalled learning, enable her to take a wide view of the reunion question. Would the Church of England promote reunion by surrendering her "Historic Episcopate" (as some would have her do)? Supposing for argument's sake, that this step were possible, would it be profitable, would it be wise? It would certainly break up the Church of England herself; would that assist reunion? Again, the surrender of her episcopate would at one stroke consummate the most gigantic and hopeless schism of modern times, for it would fix a great and impassable gulf for ever between herself and the ancient (Protestant) Episcopal churches of Northern and Central Europe and in the far East, with which she has now such loving and beneficial and rapidly increasing intercourse. To make a wanton and irrevocable breach on a gigantic scale would surely not be the way to fulfil the Saviour's prayer, "That they all may be one." Nor would the result be better with respect to the non-Episcopal Protestant bodies. There are about 170 of these. There is much real piety and self-denial in them all. They all feel the need of reunion. And yet, each one of them is unable or unwilling to unite with any of the other 169, notwithstanding that they all have discarded the historic Episcopate, that is, notwithstanding that they all have actually taken the step which they desire us to take. If the Anglican Church were to abandon Episcopacy to-morrow not one of the 170 sects would unite with her on account of her having become as one of themselves. They would not respect her any more for giving up valid Episcopal ordination, which many of them covet. Christian reunion would be farther off than ever. Well and wisely therefore, did the Lambeth conference determine that the retention of the "Historical Episcopate" must be an essential part of the "basis" on which approach may be, by God's blessing, made towards reunion.

DANIEL WEBSTER ON THE BIBLE.—"I have read through the entire Bible many times; I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man that cannot find in it a rich supply of thought and rules for his conduct. It fits a man for life; and it prepares him for death." This testimony to the value of the Bible is of more weight than the same words would be from the greatest of "divines." These divines have a pecuniary interest in the Bible, and hence are looked upon with a measure of distrust. But Daniel Webster was a lawyer—an honest lawyer, and never made merchandise of God's word, or lived by his religious profession. Indeed, he was so modest in his profession of religion, that the world scarcely knows of it. Hence his word may be trusted as the honest testimony of a disinterested man.

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THE TORONTO HUMANE SOCIETY.

WE have already expressed our warmest sympathy with the objects of the Societies in Toronto, Ottawa, and elsewhere, that seek to prevent cruelty to animals and to promote a more humane and merciful treatment of God's creatures over whom man has dominion. The Toronto society properly embraces children in the scope of its work—why not adults as well? No creature is more cruelly used than the human, for "man's inhumanity to man makes countless thousands mourn." Indeed, at the root of all forms of cruelty to dumb animals is the heartless conduct shown by parents to their young, and by adults to their weaker brethren. If in this matter charity does not begin at home it will never be shown outside home life. Children reared in gentleness are rarely unkind to their dumb companions, while those roughly used by words and blows usually extend this cruelty to all creatures over whom they have power.

The Toronto Humane Society has published a book setting forth its aims and objects, with a large collection of illustrations, literary and artistic.* We doubt the wisdom of making a work of this class so bulky, especially when a large proportion of the materials used have only a remote bearing upon the objects of the Society, while many of the selections are more suited to a child's reading book than to one to be read by adults. Of course, we know what the reply will be—that children are sought to be influenced, but in seeking to provide them with pretty stories the book has been so encumbered with such matter that the force of the work, as a whole, is greatly weakened, as its interest to mature readers is materially reduced by being apparently intended for the nursery or school-room. Had Dr. Hodgins published a short, telling, practical appeal to the public, he might have adorned it with a few literary extracts from the classical writers, ancient and modern, with whose humane appeals for the kindly usage of the brute creation he is doubtless familiar, but whom he has entirely ignored. There is more true poetry and pathos in Mrs. Browning's "The Cry of the Children," than in all the selections in this volume. Indeed a highly interesting book of extracts might be compiled of passages in poetical literature appealing for the gentle treatment of dumb animals. They would be found, we believe, scattered in the writings of the poets of all ages and all lands. One of the philanthropic reforms of this century was chiefly the result of James Montgomery's tender verses asking for more humane treatment of boys. Calderon, the eminent Spanish poet, goes to the core of this question by speaking of every law being violated by cruelty, for all crime is essentially cruel, and all criminals hard-hearted. Hence to clear away "the habitations of cruelty," and to make the tender mercies of the wicked no longer cruel, there needs to be such training of the young as will

*Aims and object of the Toronto Humane Society with 112 illustrations. Edited by J. George Hodgins, LL.D., and printed for the Society by William Briggs. Toronto. Price 25c.

counteract the innate selfishness and callousness of the natural heart. That is the function of religion, by religion alone is it possible to be effected, thus a secular training of the young is so deplorable in its results as it leaves the victim of this delusion untouched by those influences which alone develop habits of gentleness to all creatures. One of the greatest living mathematicians said in our hearing, "There are two systems of education—Christian and secular, the first trains a child for God, the other educates it for the devil, and of all forms of cruelty to the young, I regard, therefore, their mere secular training as the worst." We invite Dr. Hodgins' attention to this. We publish below a celebrated article on "Cruelty to Animals," written near two centuries ago by one of the greatest of English classics.

We should rejoice to know that the book of the Humane Society was being very widely read. Still we are convinced that after all there must be something more practical done than publishing works about animals to save them from cruelty. Cruel men do not read, and if they did they would scoff. What is needed is that the police to a man shall have plenary powers in stopping all forms of cruelty, to dumb beast, bird, child, man or woman. The savage element in our society needs the sternest repression, there is too much pandering to the "roughs and toughs" in our midst, what for Heaven only knows. Sentimentalism by reducing the sentences in burglars and the like, who are guilty of the most hideous cruelty, has made the law a terror to those who do well. The Humane Society might do society a service by seeking to prevent cruelty to those animals—the public at large, whose peace and comfort seems less thought of by the judiciary than the liberty of scoundrels who live by deeds of violence. Failing this the Humane Society should see to it that every division at least of the city has one officer detailed especially in its interest. We have seen excellent results in cities in the old land from engaging the police as a body in the aim and objects of a Humane Society.

As to the children to provide remedies for their ill-usage at home and in the street is a more difficult problem. But if there were any wisely directed, earnest Christian spirit in the city, it would be easy to prevent a very large amount of the terrible cruelty inflicted on girls and boys, in allowing them to run the streets on any pretence when they ought to be at school, or playing, or in bed.

Very soon the winter will be here in all its rigor. During its coldest days and late into its zero and boys half-clad will be nights young girls crying their papers for sale. Cannot the Society stop this infamous cruelty? It is prevented in some cities that make less cry about their moral elevation over their neighbors. We cultivate immorality like as in a hot bed, then scream and fuss over it when it grows strong and rank. What Toronto needs is less sentimental excitement, and more wisdom, self-sacrifice, and cool common sense in dealing with the aims and objects of a Humane Society, with whose endeavours we most earnestly sympathize.

ON CRUELTY TO ANIMALS.

I CANNOT think it extravagant to imagine, that mankind are no less in proportion accountable for the ill use of their dominion over creatures of the lower ranks of being, than for the exercise of tyranny over their own species. The more entirely the inferior creation is submitted to our power, the more answerable we should seem for our mismanagement of it; and the rather, as the very condition of nature renders these creatures incapable of receiving any recompense in another life for their illtreatment in this. It is observable of those noxious animals, which have qualities most powerful to injure us, that they naturally avoid mankind, and never hurt us unless provoked or necessitated by hunger. Man, on the other hand, seeks out and pursues even the most inoffensive animals, on purpose to persecute and destroy them.

Montaigne thinks it some reflection upon human nature itself, that few people take delight in seeing beasts caress or play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our own nation, from the observation which is made by foreigners of our beloved pastimes, bear-baiting, cock-fighting, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness; yet in this principle our children are bred up, and one of the first pleasures we allow them is the license of inflicting pain upon poor animals; almost as soon as we are sensible what life is ourselves, we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and insects. Mr. Locke takes notice of a mother who permitted them to her children but rewarded or punished them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their very diversion to a virtue.

I fancy, too, some advantage might be taken of the common notions, that it is ominous or unlucky to destroy some sorts of birds, as swallows and martins; this opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs, so that it is a kind of violation of the laws of hospitality to murder them. As for robin-red breasts in particular, it is not improbable they owe their security to the old ballad of the Children in the Wood. However it be, I do not know, I say, why this prejudice, well improved and carried as far as it would go, might be made to conduce to the preservation of many innocent creatures, which are now exposed to all the wantonness of an ignorant barbarity.

There are other animals that have the misfortune for no manner of reason, to be treated as common enemies wherever found. The conceit that a cat has nine lives has cost at least nine lives in ten of the whole race of them. Scarce a boy in the streets but has in

this point outdone Hercules himself, who was famous for killing a monster that had but three lives. When we grow up to men we have another succession of sanguinary sports, in particular hunting. I cannot attack a diversion having such authority and custom to support it. But I must animadvert upon that savage compliment huntsmen pass upon ladies of quality who are present at the death of a stag, when they put the knife in their hands to cut the throat of a helpless, trembling, and weeping creature:—

That lies beneath the knife,
Looks up and from her butcher begs her life.

But if our sports are destructive our gluttony is more so, and in a more inhuman manner. Those who as Seneca observes divides their lives between an anxious conscience and a nauseated stomach, have a just reward in the diseases it brings with it. Plutarch quotes Cato to this effect, "It is no easy task to preach to the belly that has no ears." In the life of Cato the Censor, he says, "It ought to be esteemed a happiness to mankind that our humanity has a wider sphere than bare justice, humanity may be extended through the whole order of creatures even to the meanest. Such actions are the overflowings of a mild good nature on all below us." A wise nation rejected a candidate for the justiciary because of his cruelty to birds. Another expelled a man out of the senate for dashing a bird against the ground. An Arabian author writes that by the light of nature a man may attain to virtue of which the first act is to relieve and assist all the animals about him in their wants and distresses. Ovid has some tender and pathetic lines applicable to this occasion. (See Met. xv. 116.) In this passage Ovid speaks of the cries of various animals in pain. Perhaps that voice or cry so nearly resembling the human, with which Providence has endowed many animals, might purposely be given them to move our pity and prevent those cruelties we are too apt to inflict on our fellow creatures.

There is a passage in the book of Jonas when God declares his unwillingness to destroy Nineveh, where the compassion of the Creator to the meanest of his creatures is expressed with wonderful tenderness "Should I not spare Nineveh wherein are six score thousand persons and much cattle." In Deuteronomy we have a precept and a blessing attached, "If thou shalt find a bird's nest thou shalt not take the dam with the young, thou shalt let the dam go, that it may be well with thee and thou mayst prolong the days." To conclude, there is certainly a degree of gratitude owing to those animals that serve us. As for such as are noxious we have a right to destroy them, and for those that are neither of advantage or prejudice, the common enjoyment of life is what I cannot think we ought to deprive them of.

This eloquent plea on behalf of kindness to animals was written by Pope, and issued May 21st, 1713. It bears the Motto from Ovids' Met.

—"Primaque a coede ferarum
Incaluisse putem maculatum sanguine ferrum."

THE BIBLE AND PHILOLOGY.

ONE remarkable characteristic of the Scriptures is the facility with which they interpenetrate and intertwine themselves about the most vital interests of humanity. For example, the eradication of all traces of the Holy Scriptures would be the destruction of nearly all modern literature, so full is it of quotations, references, allusions, and forms of speech which are derived from the Holy Scriptures. But the influence of the Bible in its connection with our modern literature is not greater than its influence in connection with modern languages. Notably in the German and English tongues, the Bible has been for years an anchor which has held these languages from drifting no one knows where. This first-printed book and oftenest-printed book has not only pervaded thought but moulded expression; and this is specially true among the vast English-speaking population of the globe. Therefore, not only in general literature, but specially in the realm of comparative philology, and in the general study of both ancient and modern tongues, there is no book comparable to this Bible.

The dispersion of the nations was only accomplished by the confusion of tongues. This seems to have been necessary, that rebellion and revolt should not become universal. The introduction of the New Dispensation, and the proclamation of the Gospel, were signalised by the gift of tongues—men from different nations hearing in their own tongues the wonderful works of God. Nothing tends more directly to the unification and fraternisation of humanity than a knowledge of each other's tongues, and an ability to communicate with each other. What has infidelity ever done towards bringing about this desirable result? What colleges has infidelity founded to give instruction in different languages? What barbarous dialects has infidelity reduced to order and system? What unknown tongues has infidelity transcribed? What books has infidelity translated and set forth throughout the wide world on their mission of instruction and pacification? What primers and dictionaries and philological works has infidelity produced, and what has their influence been? If we trace those steps by which the various languages of the world have been opened to mankind, we shall find first the Christian college, training students in the structure of different languages, and preparing them for the acquirement of unknown tongues. We shall then find the missionary, prepared by special training for his work, taking his life in his hand, and going to some distant heathen clime; we shall find him sitting down in his lowly habitation, and toiling with infinite patience to learn the language, write down the vocabulary, and prepare a grammar and lexicon for that tongue. Having done this, his next work is to translate the New Testament, and, if his life is spared, to translate also the Old. Thus through a lifetime this pioneer toils in a foreign land, and when his life is finished he leaves behind him three books: a dictionary, a grammar, and a Bible.

These books being printed by the enterprise and charitable contributions of Christian men, the way is now open for others by scores and hundreds to press forward and enter into his labours, and to proclaim glad tidings of salvation to a lost world; but the foundation for national amity and religious instruction is laid by that lonely Christian man who commenced with the study of the language, that he might translate the Word of God. Even infidelity itself is only able to send out its blasphemies and scoffings by taking advantage of the labors which Christian men have wrought for the purpose of diffusing the Holy Scriptures.—H. L. HASTINGS, in *The Rock*.

THE HISTORIC EPISCOPATE.

THE following is taken from an admirable sermon on Christian Union preached at Montreal by the Rev. Dr. Norton, his text being Eph. iv. 15, 18. "In view of the present condition of Christendom, East and West, the abandonment of Episcopacy by the Church of England would be a grave practical blunder. It would heal none of the old schisms, and it would create new schisms of appalling magnitude, and with far-reaching and disastrous consequences. Cut there are higher considerations than expediency, which have an important bearing upon our subject. The Lambeth conference suggests thoughts with respect to the origin and history of the Anglican Church and Episcopate. Let us glance at the fountain head and then trace the course of one of the streams which issues from it. The word Christ or Messiah expresses the fact that our Divine Lord in His capacity as head of His Church was commissioned, sent, consecrated by the Eternal Father through the operation of the Holy Ghost. He was the Divinely appointed visible head of a visible organized body or church, to which believers were "added" by faith and baptism. Our Lord constantly appealed to His commission from the Father. His office and work and authority rested on this foundation. This he asserted again and again. On the night of His betrayal He prayed for Christian unity, "that the world may believe that thou hast sent me." (John xvii. 21.) In the great Messianic office of Christ, the more limited apostolic office was included as a part in the whole. He was not only the "High Priest" but the "Apostle" "of our profession." (Heb. iii. 1.) But in view of the approaching withdrawal of His visible presence from the Church, He in the most formal and solemn manner transmitted His apostolic office to chosen men whom He called apostles. As his own apostolic commission was received from His Father, so He now transmitted it to His apostles. "As the Father has sent Me, even so send I you." (John xx. 21.) "He that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me." (Mat. x. 40.) He was the "vine," and His apostles were the "branches," (John xv. 5), in organic union with Him, living by His life, and, in their turn, transmitting His life, by the Power of the Holy Ghost, to the numberless smaller boughs and

leaves and fruits of His Church throughout all ages. Accordingly, as our Lord appointed two orders of Ministers inferior to Himself, viz., the "Apostles" and the "seventy" (Luke x, 1.), so, after His ascension, we find the Apostles, from the very beginning, ordaining, by prayer and the laying on of hands, two orders of inferior ministers, presbyters and deacons. It is needless to enlarge upon the important consideration that the apostles were never weary of referring to the authority and commission which they had received from Christ Himself. They describe themselves as "stewards of God's mysteries," the "ambassadors of Christ," the "ministers of Christ," the "Apostles of Christ." A little later on when the rapid spread of the Church in countries far and near made it impossible for the apostles to personally supervise the whole field of work, and when, moreover, advancing age and the sword of the persecutor were diminishing and enfeebling the apostolic band, we find the apostles consecrating by prayer and the laying on of hands a special order of overseers or bishops, like Timothy and Titus (2 Tim. i, 6; Titus i, 5), each in his own district or diocese, to act as the Apostles representatives and successors in the ordination of ministers and the spiritual government of the Church. "There is no example in Scripture," wrote Bishop Jeremy Taylor, "of any ordination made but by Apostles and Bishops."

A three-fold ministry, endowed with special ministerial grace and authority, by the Holy Ghost, through ordination in due Episcopal succession from the Apostles, and so from Our Lord himself, is clearly an integral part of the visible Church of Christ as set forth in the New Testament."

BOOK NOTICE.

A third edition of the late Bishop Harris' now famous Bohlen Lectures on the Relation of Christianity to civil society will be published at once by Thomas Whittaker.

"IDOLATRY."

The controversy about placing "images" in Protestant churches, though it has recently revived both in Scotland and in England, has not, we think, much reality in it, or much interest, either spiritual or intellectual, for the great majority of their members. The General Assembly of the Established Church in Scotland has just refused, by a large majority, to condemn the erection of religious figures in the Cathedral of Glasgow; and Dr. Temple, though fiercely urged, has declined to remove the figures from the new reredos of St. Paul's. The dispute about such figures, as about the lawfulness of music, is, in truth, an anachronism, and we should content ourselves with recording it, were we not a little perplexed by the constant reiteration of a single word. That many excellent Christians should object to the introduction of statues, or pictures, or painted windows into their churches, we can easily understand. There are many men and some women whose minds are distracted instead of being elevated by the sight of any objects of art, or religious symbols, or memorials of the dead, in a building dedicated to religious uses, and it is most natural that when they have an opportunity, they should oppose their introduction, and while opposing, make their opposition look as religious as they can. They sigh, in truth, for bare walls, as tending to concentrate their thoughts on God—who, however, has not whitewashed His own Cathedral—and we have nothing to say against an impulse which, when sincere, is entitled to all the respect that any impulse towards devoutness should receive. We have not too many of them, and though this one is not shared by the majority of religious mankind, that is no reason of itself for

animadversion, nor should we condemn a sect that held it best to worship exclusively in the open air. We rather wonder that such a sect has never made its appearance. Nature is never irreverent, and we could quite comprehend the existence of a few minds to which any building made with hands seemed a kind of fence against the immediate outpouring of a divine influence. That has been the feeling of some pious individuals, and why not of a Church, which, moreover, by professing it would, in our climate at all events, display a certain, possibly most beneficial, superiority to the attractions of mere comfort. But we are, we confess, a little perplexed by the constant assertion of those who condemn the introduction of statues, or pictures, or painted windows into churches, that they are "idolatrous." What do they exactly think they mean by hurling that word as a sort of javelin at their opponents' heads? There must be some place for common-sense and ordinary truthfulness even in ecclesiastical controversy, and where is the common-sense or truthfulness in the charge implied in the misuse of this word? An idol, to be an idol, must be an object of worship; and what Englishman, or, for that matter, what human being in the present stage of the world's history, is ever provoked by the presence of a statue, or picture, or window, to worship it? He simply cannot do it, any more than he can worship a tree, or a volcano, or an oddly shaped piece of stone, or any other inanimate object. No teaching would make him do it, no fear and no hope of reward. The impulse which induced his forefather to worship a figure—if he ever did do it, on which we shall have a word to say presently—is dead, extinct, lost as much as the impulse to cannibalism; and he can no more worship anything made than a tree, or a fountain, or a rock. He may worship the object represented the more readily because it is brought by the figure to his mind; but then, that is precisely what the objectors wish him to do. The most furious iconoclasts will not acknowledge that they object to the crucifix because those who see it will be thereby tempted to worship Christ. They can only object because they think the worshippers will worship the actual figure, the stone or wood or metal carved into a likeness; and that, as we contend, is, at least in the world around us, a mere impossibility. Nobody does or can worship anything of the kind, as the objectors, if they would only reason quietly for an instant, could ascertain for themselves. They have only to ask their own hearts sincerely and without preconceived ideas, and they will know that they could not do it even if they tried, and their opponents are exactly like themselves. Now, a figure which is not worshipped and cannot be worshipped, is not, in any religious sense of the word, an "idol," and the use of the word "idolatrous" about such a figure is only religious calumny.

We have so far rather carefully confined the question to our own people and our own day; but we may now go a step farther, and express a doubt whether anybody anywhere, in any age since man could really think, ever did "worship" in the sense used by the extremists, any object whatever made by human hands. Many people thought, no doubt, that God resided in the thing revered, or part of God, or an effluence from God, and they worshipped that; but they did not worship the thing itself, did not believe in a life in the statue itself, or in the holy tree, or the sacred fountain. The Jews in the Desert knew quite well that the Golden Calf was dead; St. Paul's artistic enemies, who sold Dianas, did not think their statues of Diana supernatural; and a Hindoo knows quite well that the image of Juggernath before which he prostrates himself in an agony of faith is only painted wood. There is no cult in the world, and there never was one, so full of idolatry as Hindooism; but no Hindoo, however low in the scale of intelligence, ever consciously worshipped an idol, or believed that it was of itself capable of doing, or suffering, or being anything but just a figure. You might just as well say that Herr Joachim held that his fiddle was music. The figure might contain an influence from God, or convey one or stimulate belief in one, but it could no more be God than a trumpet could be a trumpet-call, or a china dish a dinner. It was a symbol, or a reminder, or a tenement, but that was all, even with the least intellectual or most debased of Hindoos. And it was because such symbols led the mind to the objects which they represented—that is, false gods, or unclean gods, or gods whose rites were evil—that the Jews of old and the missionaries of yesterday so bitterly and so justly abhorred and condemned them. The very object and life of monotheistic teaching was to lead human beings out of all those foulnesses, to make them forget their old philosophies and creeds, to drive into their minds that first and greatest of lessons, that if God exists, he must be a Spirit as much beyond the limitations implied in any representation whatever as the Universe or Space. The object of the Second Commandment was not to forbid a physical impossibility, the representation of the One God, but to forbid the limitation of the idea of him implied in any representation whatever, and with it

the rites which, as Moses knew from experience, the presence of any such representation stimulated, or caused. To the Jews idolatry was, until the Captivity, an ever-present temptation, for a very intelligible reason. They had lived for four hundred years as a barbarian and enslaved tribe of masons and working engineers among the most civilized people on the globe, a people who knew all that was known, and who built for eternity; they were always in communication with them, hearing of their wisdom and their ways; and they could no more shake themselves free of their intellectual influence than our barbarian forefathers could shake themselves free of the intellectual influence of Rome. The influence of Egypt was always on them, even if their wives and nurses were not, as we suspect, very often women like Ruth, natives of Moab or Canaan, full to the lip of Pagan superstitions, and any presentment of the old "idols," any repetition of the wild Pagan rites—which, remember, attracted white men in Southern Europe down to the tenth century, and perhaps later—woke up traditional reverences, beliefs, and desires which it was the one object of their long line of monotheistic teachers, the greatest line of inspired men the world ever saw, stretching down as it did through centuries, to subdue. There was reason for the horror of images entertained by the higher Jews, just as there would be reason for the horror with which a missionary in India would see a Kali or Siva set up among his Christian flock; but the reason was in both cases horror of a symbol renewing the memory of things evil, and thereby making the higher life more difficult. What the difficulties of that life are to escaped Pagans, what are the tendencies, the actual physical tendencies, to superstition seated in the very blood and brain, no man at once modern and English will ever fully know; but they are not the evils with which we have in England to fight. It is the emptiness, not the overfullness, of our spiritual cathedral that we have to fear, nor will even the Church Association venture to plead that in expelling the crucifix from St. Paul's, it is expelling the symbol which prompts to a false worship. No; its members will say that the symbol itself is worshipped,—that is, they will say their opponents commit an act of which they themselves know about themselves they are mentally incapable, if they wished to do it. It is as if the opponents of instrumental music, who still linger in many Christian Churches, accused their opponents of worshipping the organs whose strains lead their thoughts heavenwards. There is not the least objection to their avoiding music if they dislike it, or crucifixes, or pictured doves, or "images" of dead Bishops; but then, they should plead their own dislike, and not talk the ignorant foolishness they do about "idolatry."

—The Spectator, England.

SUNDAY LOITERINGS IN NEW YORK.

The day is very warm and sultry—humidly warm and stickily sultry—and that portion of Gotham which does not go to Church or meeting on principle is preparing to betake itself up the Hudson, or to the beaches or the parks, when the loiterer and reader start out arm in arm to visit the monastic Church of the Holy Cross at the corner of Avenue C and 2nd Street. This is the home of Father Huntington, of whom the secular papers delight to speak, with their usual infelicitous choice of expression in matters ecclesiastical, as "the Protestant Monk." The journey is somewhat tedious, for we have to go south as far as the 8th Street station and then walk far over to the east side of town.

Arriving at Tompkins Square and looking about us, we receive a number of impressions, the first of which is that the number of people housed here and hereabouts is greatly in excess of what it should be; impression number two—that the proportion of low grog shops and beer saloons to the other trades is unprecedently high, say 75 per cent.; impression number three—that whatever anarchy or communism there may be in the city has its home and headquarters just here; and impression number four—that we are right glad we don't live here. This is a neighborhood of bar-room brawls and street fights; a neighborhood that one would do well to keep away from after nightfall. From adjoining windows project a couple of frowsy heads exchanging vigorous compliments, while up an alley way a small boy is stamping a sick kitten to death. You would be inclined to think that we had mistaken the day of the week from the number of people who cross our path carrying market baskets, satchels, hand bags and other receptacles; but be content, they are only "working the growler." A hasty glance at all these things will suffice us, and at the same time serve to show among what class of people the Fathers of Holy Cross have their mission, and how natural it is for Father Huntington to be a champion of the Labor party and a deep and tender sympathizer with the laboring man, in whose wearisome life there is so very, very little that is attractive.

Approaching the church and monastery, we find the former to be a plain brick building with stone facings and sloping roof, surmounted by a plain cross, and the latter a castellated structure of like materials with the church, but loftier and covering a greater extent of ground, as is natural. The entrance to the church is about flush with the avenue on which it fronts, and admits us to a nave, lofty, clean and bare of everything which is not considered a necessity. We tread the naked boards, and the three aisles are three brick walls; the walls are innocent of ornamentation, unless the Stations of the Cross, which in this case are the crudest of woodcuts, can be considered in the light of ornaments. All the seats are moveable, even the choristers' stalls being set back against the sides of the church when not in use. The women and girls sit on one side, and the men and boys on the other. All the choristers are boys and are so trained that they rather lead the organ than follow it. The chancel arch is spanned by a red-screen, the rood having on either side as "supporters" a statue of the Blessed Virgin and one of St. John the Divine; pendant from the beam are seven lamps. The altar is approached by a series of shallow flights of steps and is unguarded by any rail; it is of wood, gilded and illuminated, and the tabernacle door displays in high relief the pelican feeding her young with her own blood.

We have arrived late; the Creed has been sung, the green chasuble of the celebrant is folded on the altar and the celebrant himself—Father Huntington—is in the pulpit. He is a young man, not much over thirty years of age the loiterer would judge, has a fresh, rosy complexion and wears glasses. He preaches without notes, leaning with joined hands on the pulpit desk, and his sermon is merely a talk—a very quiet, low-voiced talk—to his parishioners on their trials, their comforts and their duties.

The service being ended, we accost a lay servitor and prefer a request to see Fr. Huntington, whereupon we are shown into a little office on the ground floor of the monastery, the furniture of which consists of a writing desk, three or four chairs, and a religious picture or two. The room has one other occupant besides ourselves, a clean-shaven, venerable looking priest with stooping shoulders, whom we identify as the Rev. Beverly Betts, having frequently seen him assist at Mass and Vespers in the Church of St. Mary the Virgin years ago. After conversing with him a short while, Fr. Huntington enters vested in a coarse serge cassock with a rope girdle around his loins, a plain, polished black cross suspended from his neck and—the eye glasses. We readily obtain his consent to inspect the house, and at his request Fr. Betts acts as our guide. "Following our leader" we ascend flight after flight of stairs, and then our guide points out to us a supplementary staircase which is used by the Fathers only. We have mounted but a short distance when the aroma of good coffee in the process of making salutes our nostrils, and directly afterwards we are ushered into a room where a number of boards covered with a linen cloth are laid upon tressels in the form of the ancient *triclinum*; here the Accolytes and choristers are shortly to dine. It may as well be set down here that no room in the building is bothered with a carpet, and that the floors are kept so clean and neat that it is refreshing to contemplate them. From here we are led into the refectory of the monks where similar preparations are in progress, and the board (such an appropriate term here) is embellished with common plates, knives, forks and glasses set forth in symmetrical order.

It is possible that these indications of an approaching repast have set an edge on our conductor's appetite, for he hurries us away and seems anxious to complete his mission; accordingly he shows us next into the dormitories which have one window each, a religious picture on one of the walls, a wash stand and a narrow iron bedstead. The Fathers are not supposed to use their rooms for any other purposes than those of prayer, meditation and sleep, and therefore there are no chairs in these dormitories, but from the end of each room and facing the bed is suspended a crucifix with the palms of last Palm Sunday entwined around it. The dormitories are about ten feet wide to twelve deep. Emerging from the last of them—they are all very nearly alike—our attention is attracted to a large steel triangle suspended from a rung of the banisters opposite, and are informed on inquiry that it is there to proclaim the canonical hours; by its metallic voice the fraternity is aroused from sleep and is summoned to chapel; matins, nones, prime, tierce, sext, vespers and compline are all rung out on this instrument. It is entirely natural that having seen that which sends forth the call, we should next see the place to which it calls; accordingly we are shown into the chapel of the Brotherhood. This is a room of medium size, capable of holding about thirty persons; it is well lighted and has a plain wooden altar with metal crucifix and the usual tapers for Mass and choir offices.

As a *bonne bouche* we are next shown into a spacious room, both long and broad; windows at both ends give

it light and over against the entrance is a large old-fashioned fire place. This is "the Superior's room;" you breathe more freely here than in any other room in the house, for the ceiling is very lofty. A long oak confraternity table extends lengthwise through the chamber, with an arm chair and a waste basket here and there at irregular intervals, while from a line commencing at the level of the mantel-piece extend on each side tiers upon tiers of books. Here we shall find History from the pens of the most prominent authors, History religious and profane; here, Mathematics; here, Theology; here, Controversy; here, Philosophy and Astronomy; works on Casuistry; the lives of the Popes; Dr. Littledale's "Plain Reasons;" Milton's "Paradise Lost;" Neale's "Urbs Cœlestis;" we shall find them all here.

But referring to our watch, we find it after 1 p.m.; as it is, our dinner will be cold and the gravy a lake of grease congealed before we get to it, so we must cut our leave making short. Thanking Fr. Betts for his kind attentions to a couple of comparative strangers, we depart, taking by the way a card of services from which we learn that the Mass which we attended was the only one in English; and so emerge from the cool and quiet cloisters into the hot and noisy, the beery and scuffly, the crowded and ill-smelling streets.

It is said that dangerous as is this part of town at certain times to the average citizen, there is no time when Fr. Huntington or any one of his community cannot travel it in its length and breadth with absolute safety, habited only in the cassock and girdle, hat and cloak of the order.

"And Abraham drew near, and said: Wilt thou also destroy the righteous with the wicked?"

"Paradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?"

"That be far from thee to do after this manner to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?"

"And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.—CLIFFORD ERNEST, in *Church Schoolist*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

OTTAWA.—The bishop of Ontario reached this city last week after his visit to the Lambeth palace conference. He was in good health and was informally met by the Anglican clergy of the city and neighborhood.

TORONTO.

The Bishop of Toronto arrived home last week, and was met at the North Toronto Station of the C. P. R. by a large body of the clergy of the Church of the city, and in their behalf Rev. Canon Damoulin addressed the Bishop a few words of welcome and felicitation on his safe return in good health. The Bishop made a suitable reply. He looks much invigorated by his three months' trip abroad.

MARKHAM.—On the arrival at this place, 18th inst., of Mr. Osborne and family, a bus was in waiting to convey them to the parsonage, where they found a number of the members of the Church had assembled to give them greeting. After tea Dr. Robinson, one of the wardens, in a neat speech gave loving words of welcome, and begged that Mr. Osborne would accept as a present from the congregation the horse, which they had placed in the parsonage stable that day. Mr. Osborne replied expressing his gratification at the pleasant reception extended to him and his family. The deputation withdrew with a hearty good-night!

Salvation Army Street Shows.—One of the most scandalous exhibitions it has been our lot to witness was seen in the streets of Toronto during the last week. The Salvation Army had secured an open wagon in which were seated several poor, wretched looking Easterns, probably lascars, such as are often met with begging in the streets of large English cities. These miserable creatures were paraded through the streets along with a tom-tom accompaniment to the customary savage music of these people, and a huge placard called attention to them as "Converted Hin-

doos." Now this they may be, but we do not believe it. Still, admitting the truth of what is almost impossible, why should human beings be shown up on a waggon like wild animals to the gaze of the crowds of a city, simply because they are "converted?" The same persons were on exhibition at from ten to twenty-five cents per head for entrance to the show at the Army barracks. The whole business is a shocking outrage on decency. We hope the Humane Society will interfere and if possible stop human beings, who cannot know what is going on, being held for circus purposes. There were men in the van whose faces betrayed them, men wearing turbans like the so-called "converts" who are residents of Toronto—thus adding imposition to indecency.

Church School for Boys.—The founders, managers, and tutors of the Toronto Church School for boys have our heartiest congratulations on the success they have already achieved. The applications for entrance have been beyond their expectations, and the necessity is being felt of a building specially erected for this most commendable enterprise. That now more thoughtful people are awakening to the perils of the secular or semi-secular education in our public schools is a hopeful sign. It was feared that the Toronto School would injure the one at Port Hope, but both of these institutions commence this term with largely increased numbers. The notion that mental training is all that a boy requires may satisfy an infidel, or one who is grossly ignorant even of the secular life before them when school days are over, but a wise parent who knows something of human nature, of the trials and temptations of the secular sphere, of the power of moral development in character and habits, must desire that his boys shall have something higher and nobler educated than the mere intellect. A Churchman favoring secular education in such a strangely unnatural phenomenon, that we must decline to believe his Churchmanship to be anything beyond a mere cloak to hide his lack of serious religious convictions.

NIAGARA.

PORT MAITLAND AND SOUTH CAYUGA.—St. John's Church, South Cayuga, was filled with an attentive and devout congregation during the Harvest Festival, 12th September. The church itself had been tastefully decorated, and the alterations which had been made in the chancel added greatly to the general effect. A floral reredos made by the Misses Crawford stood above the altar. The reredos, which was really a work of art, displayed three panels, in which in white on green ground, stood Alpha, a cross, and Omega, respectively. The border of the reredos and its panels was made of dahlias, the groundwork of cedar. The united choir of the parish assisted by nine choristers from St. Mark's, Hamilton, rendered the musical portion of the service with precision and taste, and Miss Agnes Sheldon acted as organist. The Rev. R. S. Sutherland, canon, celebrated, assisted by the Rev. Maurice W. Britton, gospeller, and the Rev. P. W. Smith, epistoler. The Rev. E. M. Bland, rector of St. Catharines, preached an instructive and impressive sermon from the text, "He that observeth the wind shall not sow, and he that regarded the clouds shall not reap: Eccl. xi. 4. The offerings amounted to \$25.75, sufficient to defray the cost of repairs and alterations to the building. A garden party was held in the afternoon and evening at the residence of Mr. George Dochow, and many availed themselves of the opportunity of spending the rest of the day in the grounds.

HAMILTON.—The Bishop of Niagara and family arrived home from England last week.

GUELPH.—The Agricultural College.—Perhaps the most costly mistake that man ever made of a business character was assuming that the calling of a farmer required a very moderate education, because "book learning" was of so little use in the work of an agriculturalist. Better views now largely prevail, but even yet the notion still prevails amongst those who are conspicuous examples of its folly, that a farmer should be an illiterate person. Even were a good education of no practical value to a farmer, still he of all men should have a cultivated mind. His vacation is a lonely one, his very business demands absence from the intellectual life of cities, if then he is to be saved from dropping down into a mere animal life, from a life of degradation indeed, he must be provided with mental resources for his own sake and for the sake of his household and his dependents. Then, too, how large a sphere does Canada offer for farmers in her public life! But what a hindrance is illiteracy, and what a life long annoyance to many a man capable of public service by natural gifts, is the burthen

of ignorance! But for his practical daily work a farmer requires to have some degree of scientific training. We commend the Agricultural College at Guelph to the notice not only of farmers but of our citizens at large, many of whose sons would do far better to enter upon agricultural life than mercantile. We trust this institution, under, as it is, such highly able management, will prosper.

HURON.

SIMCOE.—We are pleased to see that our esteemed friend, Rev. John Gemley, has been benefited by his holiday sojourn in the commercial metropolis of the Dominion. The rev. gentleman returns in excellent health and spirits to his pastoral work. On Sabbath last his duties were resumed in Trinity Church, the congregations being notably large and intelligent, especially in the evening when the members and friends of the church with one accord assembled to render quietly and without demonstration the tribute of respect and esteem so gratifying and encouraging to the faithful minister—a church filled with attentive worshippers. The custom of allowing ministers a summer vacation is most praiseworthy and with a reflex influence, benefits the people as well as the pastor.

HAMBURG.—The new St. George's Church, County Waterloo, was opened for Divine worship on Sunday, Sept. 16, 1888. Notwithstanding the rain, large congregations attended the services, and the offertories were most liberal. Holy Communion was celebrated at 8 o'clock. The Very Rev. the Dean of Huron preached an able sermon at the morning service, and also gave an address at the children's service at 8 o'clock. The Rev. Canon Patterson, of Stratford, preached to a large and interested congregation in the evening on the Parable of the Sower. The singing was hearty and congregational. Great praise is due to the few Church people of Hamburg for their zeal and enterprise in erecting so comely and beautiful a church. The Harvest Festival took place on Thursday, the 20th, Canon Richardson, of London, preacher; and the Rev. John Gemley, rector of Simcoe, officiated on Sunday, the 23rd instant.

BURFORD AND PRINCETON.—This parish held its annual harvest gathering in the form of thanksgiving services on Sunday, Sep. 16th. There were two services, morning and evening, in Burford, and an afternoon service in Princeton. The preacher was the Rev. D. J. Caswell, B.D., Ph.B., sometimes incumbent of Paris and Princeton, but now of Kenyugh, who preached appropriate and instructive sermons. The attendance at the morning service was not large owing to the rain, which, however, we were very glad to see, and for which public thanksgiving was offered. At the afternoon and evening services the attendance was very gratifying. The response to the pastor's appeal for a thank-offering instead of a festival was both general and generous, a pastoral letter had been issued and sent to every member asking for the adoption of this more excellent way, and we are rejoicing in its success. The offertory at Trinity, Burford, amounted to \$85, and in St. Paul's, Princeton, to \$85, with the probability of some envelopes in each case still coming in. Both churches were very beautifully decorated with grain, fruit and flowers. Burford floral offerings were sent on Monday night to the J. H. Stratford Hospital, Brantford, and much appreciated.

FOREIGN.

KEEPING CHURCHES OPEN ON WEEK DAYS.

HIGHCLERE CASTLE, July 26.

MY DEAR LORD,—On considering our recent conversation, I think I cannot do better than briefly to state in writing the substance of my proposal, in which I rejoice to think your grace so heartily agrees.

In one word, I desire to see the churches in our large towns opened during a certain part of every day. There are doubtless churches in country parishes which might safely adopt this practice, but there are also others where, from a lonely position, there might be some risk in leaving them unprotected, and therefore, I am content to confine my proposal only to those in towns. In some cases this is already done, and in none have I heard of the least mischief arising from the practice. On the contrary, advantage is often taken of the open doors—sometimes by occasional passersby, sometimes by those who find a mental rest in withdrawing, if only for a few minutes, from the fret and turmoil of the streets into the congenial silence of a building, the associations of which invite to meditation; and there are many for whom this momentary

diversion from the busy highway of life has a charm—perhaps all the greater as their life is busier. I have known many desire this small change in our ordinary practice; I have never heard any serious objection raised to it. It is, as far as I know, at variance with the feelings of none who within the limits of our communion by different paths seek to pursue a common end, whilst it tends to make the material fabrics in which men worship consort more and more, not only with the high purposes for which they have been designed, but with the varied wants of a new and changing generation. An objection, perhaps, may be raised in some instances on the score of the expense necessary to secure an adequate supervision and to prevent abuse; but I believe the expense will be extremely small, and the risk of abuse even smaller. Anyhow, I should be content to forego a hard and fast rule for all parishes, for places and circumstances will vary; and if anywhere there is locally a really valid objection, I would defer to it, content only if the rule is in favour of opening rather than of closing the church doors.

Your grace may, perhaps, remember a suggestive passage in the great Italian poet, where he represents the guardian of heaven's gate instructed to err on the side of opening than of keeping it closed. So I would venture to plead that the material doors of our churches should be opened rather than locked, and that wherever local objections are not insuperable an experiment should be made, which, if it succeeds, can only do good, and which, if it fails, can easily be discontinued.

I remain, my dear lord, yours very faithfully,
CARNARVON.

LAMBETH PALACE, July 28.

MY DEAR LORD,—Your letter will, I am sure, prove to be a real accession of strength to a cause which I and others have long had at heart, and on which we have spoken, I think, in no uncertain tones. You know how cordially I agree with the wish which you so forcibly express that our churches should be more freely open for private prayer. How helpful this might be to religious habits and character I have often urged, and seldom heard any objection beyond the expense of a keeper and the fear of mischief. A very few contributions meeting the first need would obviate the second difficulty. I believe I have never known of this trial once made being given up as a failure.

Many of our devout poor can find neither space nor quiet for the solitary closet prayer which "the Father seeth." For them the retirement of the spacious lonely church is the "closet" of Christ. I have known it so, not only for them, but for the active young workman in his dinner hour. But not they only—many who have room enough and time enough have thanked God for giving them there, in still moments, refreshment, strength, and a deeper understanding of why "His House is called the House of Prayer." The blessing of "having a Church to go to" would be multiplied if it had an open door all day; if it were so ordered as to have some look of a home; if it had quiet kneeling places. It would be not the House of Divine service only, as it is, but the "House of Prayer," which our Lord desired that it should be.

I hope that the expression of valued opinions on this subject will lead many of those responsible for the custody of our churches to consider whether their own church could not become more helpful even than at present to personal religion.

Yours very faithfully, my dear lord,
EDW. CANTUAR.

P.S.—I subjoin the names of some few clergy and laity to whom I have shown this correspondence and who agree in it. They are only a few out of many whose concurrence I could easily have had, but they may, I hope, be taken as illustrations of a consent which I believe is very general.

The Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Duke of Westminster, the Speaker of the House of Commons, the Bishop of Sidney, New South Wales; the Bishop of New York, United States; the Earl of Meath, the Dean of St. Paul's, Canon Liddon, the Rev. H. White, the Bishop of Peterborough, Earl Stanhope, Sir John Kennaway, Lord Egerton of Tatton, Sir Fowell Buxton, the Earl of Jersey, Lord Addington, and Sir James Paget.

Rare Bibles and Books at the British Museum.—Among the most important acquisitions made by the trustees of the British Museum during the year are the following works: A Bible in the Georgian language, in folio, printed at Moscow, in 1748; at the expense of Prince Bakar, the son of King Vachtang, who made use of the materials collected by his uncle, King Artchyl. This book is excessively rare, as nearly the whole impression was destroyed in the burning of Moscow in 1812. Only ten copies are known to exist, and no other edition of the entire Bible has ever been printed in the Georgian language.

Another rare Bible is the one in Armenian, printed at Amsterdam in 1666, 4to., illustrated with numerous woodcuts, as also a Psalter in Armenian, printed at Venice in 1565, 8vo. This book was the first production of the Armenian press established at Aghar at Venice, and is believed to be the first portion of the Bible printed in Armenian. To these should be added Archbishop Parker's rare work, entitled *De Antiquitate Ecclesie Britannice*, printed in Lambeth Palace by John Day in 1572, folio, and intended for private distribution among the friends of the Archbishop. It is believed that no more than twenty-five copies of this work exist, and no two copies agree entirely in their contents. Four copies are now in the British Museum. Finally, the Missal for the use of the Diocese of Seville, printed at Seville by Jacob Cromberger in 1507, folio; a Service-book of the greatest rarity, and printed on vellum. It is a magnificent example of early Spanish typography, and issued from the press of the first family of German printers who worked at Seville until the middle of the sixteenth century. Only one other copy is known to exist, and that is in the Casanat Library at Rome.

The *Pall Mall Gazette* says that it is now ascertained that the last Hospital Saturday street collection was the largest in the history of this fund, amounting to £5,000, or £500 more than the similar collection in 1887. By the workshop collection, the proceeds are due and payable on and after Saturday, September 1st, it is hoped to realize £10,000. Thirty thousand collecting sheets and a large number of collecting boxes have been supplied to multifarious business establishments in the metropolis, and special sheets have been issued to the various postal departments, the Royal Arsenal, and to schools, workmen's clubs, friendly societies, vestries, and district board officials. Every facility has been afforded by the London Railway and dock companies for the purpose of the collection.

The retiring Bishop of Oxford, Dr. Mackarness, has received an address of affectionate farewell, signed by the three archdeacons of the diocese and 848 clergy. This is no more than he fully deserves, for he has always worked sympathetically with his clergy, and the Diocese of Oxford has enjoyed to a large extent internal peace during his episcopate. It is a curious proof of how nearly the clergy of that diocese have attained unanimity of opinion, even upon burning questions, that only thirteen out of this large number of 848 were unwilling to sign the paragraph approving of the Bishop's action in striving successfully to obtain for the diocesan a veto on the persecution of any of his clergy for matters of ritual. To our thinking the bishop may well look back upon his bold course in that matter with the feeling that he has done well for his successor, for all the bishops, and indeed for the whole Church.

ONE London church is never ashamed of its numerical and financial condition. The balance-sheet of the parish church of Kensington—what a business-like affair it is—has just been issued. The stipends of the eight assistant clergy amount to £1,200, of which the parishioners find £900. There are eight services every Sunday, and some three or four on an average daily, with classes and lectures of all kinds. The communicants on the roll are more than 8,000, of whom 2,434 communicated on Easter Day; there were about 344 Baptisms, 170 marriages, and 276 were confirmed in the year. The annual income was £17,148, and of the £420 Easter offerings the vicar gave half to the Corporation of the Sons of the Clergy. There are three poor affiliated parishes, to which £724 was given last year; sixty societies were helped; the choir costs £380, and the flowers for the decoration of the church £100.

A VERY handsome stained glass window, adorned with the arms and titles of twelve of the most illustrious Knights of the Garter, has just been placed on the north side of the nave of St. George's chapel, Windsor Castle. The four upper panels contain the escutcheons of the Emperor Alexander III., of Russia; Oscar, King of Sweden; the Marquis of Salisbury; and the Duke of Bedford. Beneath these are the insignia of Alphonso, King of Spain; Albert, King of Saxony; William, King of the Netherlands, and the Duke of Grafton; the lower panels being emblazoned with the heraldic quarterings of Prince Albert Victor and Prince George of Wales, the Earl of Derby, and the Duke of Argyll. The swords, helmets, and banners, of the deceased Emperors William and Frederick still hang above the stalls of the Knights of the Garter in the choir, where those of the present German Emperor are also displayed. The banners and devices of the Crown Prince of Austria and the Marquis of Londonderry, the newly created Knights of the Order, have yet to be placed in the chapel. An extremely interesting piece of ancient tapestry now adorns the walls of the south side of the rector.

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The needlework, the colors of which have been very well preserved, has a very curious history. It was found recently in the library of the Dean and Chapter, and is said to have been originally presented by Lady Mordaunt to the chapel in the time of King Charles II. The subject is the Saviour supping with the two disciples at Emmaus after His Resurrection, and the tapestry, according to Canon Dalton, is supposed to be a copy of a picture painted by Titian in 1520. If such is the case, the face of the Saviour is a portrait of the Emperor Charles V., uncle of Catherine of Aragon, who married Henry VIII., while the faces of the disciples seated at the table are likenesses of the Emperor's son, Phillip II. of Spain, and Cardinal Ximenes, the Prime Minister of the latter Sovereign. The tapestry is hung opposite the finely carved projecting window of the Queen's closet, which Henry VIII., had made for his consort, Queen Catherine of Aragon. The appearance of the choir and other portions of the interior of the sacred building has been greatly improved by the cleaning, which has been very carefully executed during the brief vacation by the chapel officials and workmen.

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.

THANKS.

SIR,—Will you allow me to acknowledge with many thanks to the kind donors, and with gratitude to God, the following gifts towards support of my Indian Homes, all received in response to my appeal, and in answer, as I believe, to prayer. \$10 from Rev. C. H. Marsh and wife, \$10 from L. R. T., \$5 from Mrs. Ball, \$5 from Lewis R. Marsh, \$5 from Mr. Wallis, \$2 from Miss Murray. Also \$75 from a lady in New Richmond, Quebec, towards support of an Indian girl. It is indeed a great responsibility, having these three Indian Homes, the Shingwauk, the Wawanosh, and the Washakada to support, but God has helped us hitherto, and I believe will help; the wave draws back into the deep only to increase its strength and to roll up still further on the shore. My work has on the whole, during the past 17 years been successful. The real measure of success that has attended us God only knows. Notwithstanding all the care and anxiety attending it, I can still thank God that I ever took the work in hand. I wish more of our kind friends would take our little paper "Our Forest Children;" it is only 10 cents a quarter, or 12 copies of each issue for a dollar, or 100 for \$8. Nothing would probably help us more than to distribute these papers broadcast.

EDWARD F. WILSON.

SIR,—It would seem that the *Toronto Mail*, for reasons best known to its Editor and Company, is disposed to discriminate in the matter of Church of England correspondence, being careful to exclude such as is at all strongly defensive of regular and well defined church principles. The following is in substance a reply to "Another Priest," Woodstock, whose letter has been lately reproduced in the "Evangelical Churchman;" but although a constant reader of the *Mail*, I have looked in vain for the appearance of my letter.

"To the Editor of the *Toronto Mail*."

SIR,—It would appear that some priests of the Church of England, when they desire to be particularly popular, or wish for an ephemeral increase of congregation at the expense of one or more of the denominations, deem that they have the diocesan episcopacy or other distinctive principles of the Church at their sole disposal, and seem inclined to pose as fine liberal men by decapitating episcopacy, and offering to bury the remains as a *quid pro quo* for the luxury of exchange of pulpits with their dissenting brethren. "Another priest, Woodstock," does not appear to know what to do with episcopacy, if not to send it begging for union. He is not certain whether "under certain circumstances it may be even in a measure necessary to the well being of a Church;" but, doubtless, he thinks its disparagement on barter and sale to be an excellent bid for popularity, or perhaps for possible preferment. Dr. Mollvaine, an Evangelical of Evangelicals, who maintains episcopal orders to be Scriptural as well as historical, is only comparatively learned in the estimation of the Woodstock priest, while the many(?) who now boldly advocate the recognition of non-episcopal orders, he judges to be the best and most learned in our Church! This is certainly an instance of special pleading. Again he says, Dr. Mollvaine had "to bolster up his claim for apostolic succession by ancient in place of trusting implicitly

in inspired authors." Is this a candid statement? Dr. Mollvaine is simply stating the doctrine of the Church on this subject, which, if it were not the teaching of the Church, would be impertinent; and asks, "Does she decidedly rest it upon the words of inspiration?" And answers, "the doctrine of the Church is that this feature of the ministry is of Divine appointment." He next cites the Preface to the ordination office, and says explicitly, "from this declaration it is clearly the doctrine of the Church, that not only ancient authors, but the Holy Scriptures, teach the apostolic origin of the episcopal ministry in the three orders just named." Does Dr. Mollvaine elsewhere stultify himself? Not, at least, in the extract quoted by "Priest of Huron," and to which the Woodstock priest apparently refers. Whether, then, does Dr. Mollvaine base the doctrine primarily upon Holy Scriptures, or upon the testimony of ancient authors? Clearly upon the former. But the aim of the Woodstock priest is evidently to introduce furtively, and by implication, the fallacy that, because the ancient authors sustain episcopacy, therefore the Scriptures do not support it. Is this sound reasoning? Are all doctrines and principles to be discredited and considered as unscriptural on account of the additional testimony given them by ancient authors? This were vicious argument; and yet, such is the implied reasoning by the Woodstock priest. Would not such reasoning tend to discredit the doctrines of the Incarnation, the Atonement, the Trinity, the Apostolate, the Christian Church, and the whole fabric of Christianity, from the fact that the ancient authors testify of them? Woodstock priest will notice that he is wholly indebted to ancient writers for his knowledge concerning the Canon of Scripture. He is assured that the books contained in the New Testament are authentic and genuine, that they are the productions of the writers whose names they bear, solely on the evidence of ancient authors. Here, on a matter, which he will doubtless consider of greater moment than episcopacy, he is compelled to rest his faith on the authority of ancient writers only, and these not all of very early date. Will he discredit and disparage the New Testament on that account? Another curious feature of implied sophistry, lately contrived, is, that while every religious body makes free use of the ancient authors in support of their peculiar doctrines, principles and practices, yet when the Church of England would share in what ought, at least, to be a common privilege, it is deemed by implication to be, forsooth, derogatory to her, and, it is complacently and coolly assumed by her adversaries, that she has little or no foundation for her doctrines and practice except tradition; and by none more offensively than by some of her own priests(?) who, as Dr. Mollvaine pertinently says, "were considered at their ordination as professing fully to believe in the apostolic origin of episcopacy and attachment to her doctrine." And a further curious phase of this matter is, that those Anglican priests, who are ambitious of "Showing a bold front" which their ordination in no wise authorizes them, appear to be doing a most gratuitous service. We do not find the ministers of other denominations so zealous in tearing down their Church principles, and discarding their practices for the accommodation of others, or exhibiting their distinctive doctrines for barter and sale in this vulgar manner; and, in this respect, they display an exemplary and commendable manner of good sense and devotion to duty. It would really appear, judging from the opinions and conduct of some of her members and ministers, that the Church of England only can afford to destroy herself, or to be destroyed by her own children. We were plainly informed lately by one professing to know the union theory of the denominations, that for them to unite with the Church of England on the basis of episcopacy would be to "abandon all that God had committed to their care" which ought to suffice consistent Church people in that direction. But perhaps those ultra liberal priests are ambitious of being regarded according to their own dictum, the best and most learned men of our Church. Who those supposed to constitute the many, the best and most learned are, outside of those holding anomalous positions like the Dean and Chapter of Westminster, together with such as have personal interests to serve, or special institutions to sustain, would most likely dwindle down to the very few, not to carry the parallel further. Arguments are often of little avail with men who have a penchant for talking and writing cant, and shallow talk and writing on grave matters, are far too prevalent. Yours Sincerely,
Norfolk, August, 29th, 1888, CONSISTENCY.

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SKETCH OF LESSON.

18TH SUNDAY AFTER TRINITY. SEP. 30TH, 1888.

The Fugitive.

Passage to be read.—1 Samuel xxi. 10 to xxii. 5.

What a dreadful thing to be homeless! How sorry we are for a homeless wanderer! We picture him sleeping in barns—under dark arches—in stables, &c., afraid of police noticing him. How nice to have a home to go to! Bright fire (if winter)—everything clean, tidy, comfortable. How thankful we ought to be for blessings of home!

But how dreadful to be homeless not through any fault of yours! How sad to be driven from home, an exile, as we call it, and all for nothing! This David's position. A wanderer—an exile sometimes. Dare not come home, for fear of Saul—and yet he was innocent of any offence!

I. *The Flight to Achish.*—Let us follow David. Last Lesson, we found him at Nob. Now where does he go? He hesitates, perhaps. At last he decides. Strange decision. He determines to go to the Philistines. Philistines are Israelites' greatest enemies. Men generally keep as far as possible from their enemies. Yet see where David goes (xxi. 10). To Gath! You remember who came from Gath? (See xvii. 4.) Yet he, who killed Goliath, going to Goliath's city! Perhaps thought he should be welcomed as a deserter from Saul. But was he? (See v. 11). Philistines recognize him. "Is not this David?" Yes—this is he who has slain so many of them of late (ch. xviii. 27). They take him to Achish, the king. David sees his danger. Trembles for his life (v. 12). But see what he does (v. 13). Pretends to be mad—scribbles on palace doors—presents a disgusting sight—allows his spittle to run down on his beard. Achish, in disdain and disgust, sends him away.

What a strait David must have been in to be obliged to take refuge with the Philistines! But God saved him in this, the most unlikely place for safety.

II. *The Flight to Adullam.*—Now where is David to go? Goes to a hiding-place at Adullam. Here he dwells in a cave—great hole in the rock, probably up on a hill-side, where he would have a view of country's roads. Dark, damp cave—scarcely fit for any one to live in. Just the reason why David chose it probably. [Illustr.—Smugglers conceal goods in caves, sometimes—inaccessible places.] David thought, perhaps, no one would imagine he was in the cave of Adullam.

But not likely to escape observation long. See v. 2. A number of men had joined him. Quite a little army—400 men. And what a band!—"distressed," "in debt," "discontented," "bitter of soul." What a dangerous company, you would think! But this band, not the refuse and offcouring of the country, as one might suppose. Many brave men there (xxvi. 6). A prophet among them (xxii. 5). Many men had reason to be "bitter of soul." Oppressed—ill-treated—over-taxed by Saul, they went to David in their distress.

III. *The Flight into Moab.*—See who are among this band (xxii. 1). His father, mother, brothers, and relatives. Picture poor old Jesse, now 100 years old! How sad to have to leave the old home at Bethlehem! Yet obliged to go. Saul perhaps threatened them. They were afraid of him. Fled to David for protection. How sorry David must have been to cause the poor old people so much anxiety! But what can he do with them? Old and feeble. Can't stand the rough life of David and his band. Can't go with David, from place to place—in this and that wilderness—in caves, &c.! How anxious David is for their safety! A thought strikes him. He will take them out of the country, and find a place of safety for them in Moab. See vv. 3, 4. But why Moab? Look at Ruth iv. 13 17. Who was Jesse's father? grandfather? grandmother? Now look at Ruth i. 4. Where then did Ruth, Jesse's grandmother, come from? This very land of Moab. Perhaps, thinks David, the Moabites will remember all about Ruth, and be kind to her descendants. So he goes to the king of Moab. Poor old people find shelter in Moab.

But David's wanderings to begin again. See v. 5. God tells him to depart into the land of Judah. Goes to Hareth. How tired David must have been! But we must leave him now.

HINTS TO HOUSEKEEPERS.

SANDWICHES OF POTTED RABBIT.—Make baking-powder biscuits, large, but thin. When cold, split them, spread one half with butter, the other with potted rabbit, and press together.

A HANDKERCHIEF case consists of a six inch square of celluloid in which a border of daffodil blossoms is painted. The celluloid is then cut out on the edges to fit the shape of the blossoms and lined with quilted pale blue silk. A puff of the blue silk finishes the edges.

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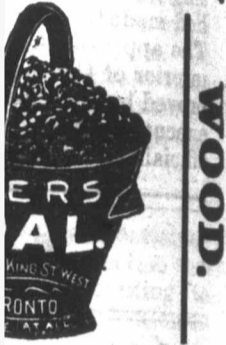
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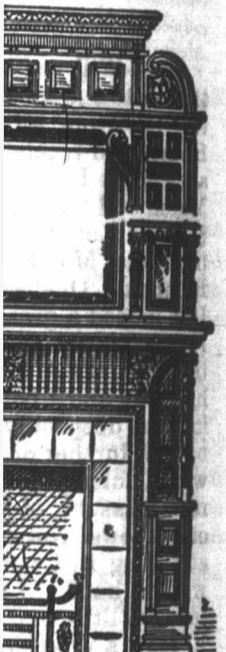
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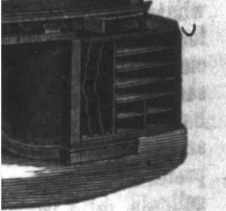
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BOMBAY TOAST.—Take one ounce of anchovies, wash, bone, and pound with an ounce of butter till reduced to a paste, warm in a saucepan, and add the beaten yolks of two eggs, season with salt and cayenne pepper. Spread mixture on toast.

EGG SALAD.—Boil a dozen eggs hard, peel and cut in halves, take out the yolks, mash with butter and a teaspoon of minced ham. Add one teaspoon each of salt, sugar, and celery seed, with four table-spoonsful of vinegar. Mix all together, and fill the whites of the eggs with the mixture.

A PRETTY frieze for the hall, or any room high enough to admit of a frieze, is made from the Japanese muslin which comes in quaint designs of dark blue and white in very narrow width—from twelve to eighteen inches. The material is tacked to the top of the wall lengthwise, so that the width of the muslin is the depth of the frieze. Being so easily put on, any "handy" woman can make her own frieze, and need not pay a paper-hanger to do it.

TO WASH A LINEN CRUMB CLOTH.—Lay as much of it as you can singly on the kitchen table; take a scrubbing-brush and soap and clean all the spots; then lay another portion on the table, and so on till all are cleaned. If you have no washing machine, put it into a tub of warm suds, and rub lightly on a rubbing-board. Put no more soap on the cloth, but use as many waters as are needed to cleanse it. It must not be scalded, or washed in hot water or it will bleach.

A SEVERE cold and perhaps an attack of pneumonia may be prevented if premonitory symptoms are heeded. A chilly sensation along the spinal column, a cold, clammy feeling across the chest, are sure indications that a severe cold is trying to settle in the system. Pour boiling water on equal parts of catnip, spearmint, and saffras, steep but do not boil the tea. Put the feet in a tub filled with hot water, to which a teaspoonful of mustard has been added, and while soaking the feet drink freely of the tea. Another excellent remedy for a cold is the "vapor bath." Take a pail about half full of hot, not quite boiling, water, which should be placed under a cane bottom chair. Seat the patient in the chair and encircle bath, chair, and patient with a heavy blanket reaching to the floor. When profuse perspiration starts from every pore, remove from the chair into a bed that has been thoroughly aired and warmed. Additional covering must, of course, be placed upon the body to prevent a chill.

NOSE BLEED.—Keep the head erect, place a basin under the chin for the blood to run into, and then the patient should take several deep inspirations, filling the chest fully at each breath. In most cases, by this treatment the bleeding will soon cease. Bathing the neck and face with cold water, or applying ice to the nose is often advantageous. Plugging the nose with cotton might be tried, but rarely will it prove effectual, for the blood usually flows back into the throat. In urgent cases a physician should be sent for.

"LOVE ONE ANOTHER."

"Go away, Daisy," cried Walter crossly; "you'll spoil all our play," and the boy of seven raised his hand to push the little golden-haired sister of three. "Please don't," said Susie; "Why can't we play steam-cars instead, and have Daisy for a passenger? See, Walter, this old rocking-chair will make a splendid passenger-car; it's all cushioned," and Susie put the little sister in; and Walter, now that a new play was started, very willingly joined in.

After a while Walter tired of steam-cars and Daisy cried to keep on, but dear little Susie said; "Now we'll go to London and play that Daisy is maid of honour to the queen. She must have on this velvet sacque and the wolf-skin robe to cover her feet, and you, Walter, must be an outsider. Here, take father's cane for a horse."

So in fine style they pranced away, singing merrily, "God save the queen."

Aunt Martha sat by making a dress for the baby. She quietly watched the children's play, and then looking up at her sister, Susie's mother, said, "blessed are the peacemakers."

"That's just what Susie is," said mamma. "It is always just the same. She never seems to think of herself, but only of making her brother and sister happy. I do not know what I should do without Susie; she is a precious child, worth her weight in gold."

"What a beautiful world this would be," said Aunt Martha, "if it was so with all of us! Quarrels and strife make a great deal of sorrow in the world. We are always wanting to have our own way and don't find it easy to give up to others. Now I know if Susie had had her choice this afternoon she would have read the nice book I brought her, yet she has spent the whole time in playing with the children and trying to make them happy. She's a dear child."

Just a few days, and Daisy was with the angels. Do you think Susie was sorry she had tried to make her baby sister happy?

"Little children, love one another."

In the mirthful measures, warm and free,
I sing, dear maid, and sing for thee!

But I think I would be performing a greater service to you and your sex by singing, not in measured rhythm but by setting out some strong truths in simple prose. If you or any of your female friends are suffering from ulcerations, displacements, bearing-down sensations, or unnatural discharges, use Dr. Pierce's Favorite Prescription, which is sure to eradicate these complaints in a short time. It is the only medicine for woman's peculiar ailments, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

SWEEPING THE HOUSE.

You know the parable of the Lost Piece of Silver. The woman had to sweep the house before she found it. But why sweep the house? Why did she not look in some secret safe hiding-place? Why expect to find it on the floor? And, if on the floor, why not seek at once, without sweeping first?

On the floor, the dusty floor, God's gifts are strewn and lost. Thrown down and covered over, that is the fate of Heaven's choicest jewels and most precious coins.

All the story tells of our heedlessness and neglect. And a sad story it is.

But, bad as the case is, we must know the worst. And there is much instruction in the knowledge of it. Let me explain what I mean.

You often wonder that the course of a man's return to God is so painful; that there are so many and such humiliating drawbacks in its progress. You think, Can I be really returning to God, when I do so badly, and get on so slowly?

Do you not see the meaning of it? You have been sweeping the house, and you have found the coin. The image and superscription of God your King is on it and you know that it is God's. You see that you must give up your restored life to him who has saved you.

Yes, you have done all that, but that is not all. You swept the house, but you did not sweep the dust away.

But why did you not sweep it away, so far away as to be no further danger to you? Why does it return again and again, and cover the coin, so that you can hardly see it, and think sometimes that it will be lost as it was before?

I think I know the reason. You gave up sweeping too soon. You rejoiced so much at the restoration of the treasure, that you left the sweepings all about. And so the dust has been blown back to you and upon you, and it has nearly covered all your treasures.

In plain words, you did not repent as you ought, or you gave up the work of repentance too soon. You were told it was a very easy and a very short thing; one look or two at the Cross, then full sal-

vation and immediate consolation. You look only at the treasure restored, and you despised the enemy that had kept your treasure from you so long. You did not search your own conscience as thoroughly as it needed to be searched. Or you too soon gave up the unpleasant effort.

You did well to "rejoice." For God rejoiced, and the Holy Angels rejoiced. And your returned soul should rejoice too. But "rejoice with trembling." Do not let your joy make you careless or neglectful. Rather let the sad experience of the past stir you up to renewed earnestness, and to more diligent care.

What "was lost" may be lost again, though it is or seems to be found now. So all depends on that momentous "now." To-day, each day that is called to-day, be sure that you make some preparation for "to-morrow."

VITAL WICKS.

"There are three wicks to the lamp of a man's life: brain, blood, and breath." Thus writes an eminent American author. The most frequent derangements occur in the blood and in the liver, by which, when in healthy condition, the blood is purified. Look out for the terrible chain of diseases that owe their inception to torpid liver and consequent impure blood. When the symptoms of liver and kidney troubles, consumption (Lung-scurfula), bronchitis, and dropsy, make their appearance, the system is in immediate need of a course of Dr. Pierce's Golden Medical Discovery. Its marvellous effects have been tested and proven in the cure of tens of thousands of cases. It purifies and enriches the blood, restores lost vitality, and effectually eradicates the seeds of the worst maladies that afflict mankind.

"WHERE CHRIST SITTETH AT THE RIGHT HAND OF GOD."

Just as when the Prophet Elijah ascended into heaven, a precious legacy fell from the chariot of fire upon Elisha—the mantle of the elder prophet with a double portion of his spirit—so is it at this greater Ascension, and with this "greater than Elijah" who is here. The old tradition, mentioned by Matthias Faber, that when our Lord rose from the Ascension mount He left the prints of His feet on the solid rock upon which He had stood, for a memorial to His people, is only a somewhat concrete and childlike way of embodying the great truth that the perpetual memorial of Jesus is in the hearts of His people. The important truth for us to hold fast is that equally at this hour of exaltation and glory, as at His time of deepest humiliation and suffering, Jesus is ours. He has opened to us a path among the stars, which we shall be enabled to follow through (but only through) a constant spiritual sympathy with the living Christ. It is because "He ever liveth to make intercession for us" that it is possible for us to be in spiritual and vital contact with Him. Had He been numbered simply among the armies of the dead—one among many—then He could never have been what He is now: the ideal centre of spiritual aspiration, the point d'appui of spiritual and moral force, wherever exerted. We could not have been in actual spiritual contact with Him any more than we are able to be with others among the blessed dead, nor have found in Him the source of moral power and support for mind and soul. There would indeed have been a memory of Him in our hearts; a memory affectionate, clinging, admiring, grateful, reverent—there would have been a certain force of example drawn from the perfect and heroic character of Jesus, and the high intellectual and moral level of His teaching. But all that would not have amounted to communion with Him, and wanting that, would have been, comparatively speaking, destitute of vital dynamic power over our souls. "Memory," says a great French writer, "is absence felt; communion is presence felt. Memory leaves us an example, an obligation which imposes itself upon us. Communion is a power which supports us."

—Rural Dean Stanton paid a visit to Shannonville last week on matters of church interest. He met with much encouragement, the congregation of Trinity Church being desirous to meet all requirements to ensure regular services.

REVERENCE.

'I say, Jack, don't you think Parson was a bit hard on us to-day, saying that "vast numbers of English people seemed to have lost the very idea of reverence?" There wasn't any bad behaviour in church that I saw.'

'Well, I don't know about that. Anyhow there weren't many people kneeling down in the prayers. Some sat up, and some put their heads down on the edge of the next seat; but that's not kneeling.'

'But it's a deal more comfortable, you know, and what difference can it make? You can hear just as well.'

'No doubt you can, so it's right enough for listening to the lessons and the sermon. But in the prayers we've got something else to do than just listen. We are speaking to God then.'

'And can't God hear as well one way as another?'

'Why, of course He can, but the question is whether He will.'

'You wouldn't consider Him less than the Queen, would you?'

'No, of course not.'

'Yet you would be very humble and respectful if you had a petition to present to Her Majesty. You wouldn't think of how you could do it most comfortably, would you?'

'Why no, that's true.'

'I've heard that people drop on one knee when they come into her presence. One ought not to grudge two knees to God Almighty, surely.'

'I never thought of that. I don't know much about queens and kings, you see, but I should always be ready to do honor to our Queen. It's in the Bible, you see.'

'Just so, Tom; but don't you think when we want to ask God anything we ought to do it in a proper manner? It won't do, surely, to treat Him with less respect than an earthly sovereign. The Psalm tells us to kneel before the Lord our Maker, and unless we are too old or too ill He expects us to do it.'

'Well, I had not thought about it in that way, certainly, but it seems right.'

'Why, you see, we like to have proper respect shown even to ourselves. When Parson comes into my house he always takes his hat off, and if I go to the vicarage to see him of course I do the same. Then it stands to reason that when we go into God's house we must show still more respect. Only we don't call it respect then; we call it reverence.'

'Some of those in church to-night were chapel folk, I think; I know they don't kneel—except at home, any way.'

'Ah, we're not talking about their fashions. But that is not the way the good men of the Bible behaved when they were in the presence of God. Look at Abraham when he was praying for Sodom. He said, "Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes." Do you think people sitting down in the prayers could feel like that, Tom?'

'No, I'm sure they couldn't. But then look at Moses at the burning bush. He took his shoes off because it was holy ground. Do you mean we ought to do that too because he did?'

'Oh no. In Eastern countries that was their way of showing respect, and it is so still. We take off our hats instead. But the principle is the same—that respect or reverence must be shown in some outward manner.'

'Well, anyhow, I don't suppose these people who sat down in the prayers to-night meant to be disrespectful to God. And it is the heart He looks at after all; so if they meant no offence He will take none.'

'No, I don't suppose for a minute that they meant any disrespect to God, Tom; if they felt like that they wouldn't have come to church at all. But all the same that doesn't make it right. Look at what happened to Uzzah when he put out his hand to touch the Ark. His heart was all right. He meant no harm; he only wanted to keep the Ark steady on the cart. But he died, for all that, because it was not right for anybody to touch it accept the Levites.'

'But then all that is in the Old Testament, and the Ark and the Temple, were very awful things, because God was there in the pillar of fire. People had to be very careful then. But you don't mean to say that it matters just as much in our church here? There's nothing mysterious or dreadful about that.'

'I don't see that the pillar of fire has much to do with it, Tom. The Lord Jesus was very angry with the buyers and sellers who were disrespectful to God by trading in the Temple, and He drove them out twice. That was the second Temple, and there was no pillar of fire there as there was in the old one. But it was God's house, and that was enough.'

'Yes; but doesn't the Bible say something about the glory of that house being greater than that of the old one?'

'Ay, it does; but why? Because Christ was to come into it. The pillar of fire was a sign of God, but Jesus Christ was God Himself. And we ought to kneel and behave reverently in church, just because He is there just as truly as ever He was in the Temple at Jerusalem.'

'In the Holy Communion. Yes, I know that quite well; I always kneel then; but this was an evening service.'

'Still He says: "Where two or three are gathered together in My Name, there am I in the midst of them." If that word of His is true, Tom, He must have been in the midst of us to-night. If we could have seen Him there would have been no lolling about in pews, I think. We should all have knelt down at His feet. But as we couldn't see Him I suppose some didn't believe He was there at all, and thought it didn't matter what they did.'

'Well, it really does look then as if want of reverence meant want of faith.'

'I'm sure it does. If people only really believed that God was in the church, they wouldn't need telling how to behave. Every knee would bow, as the Bible says it will, at the Last Day, when everybody will have to see and believe whether He likes it or not.'

'I believe you are right, Jack. It is faith that is wanting, no doubt. But how do you know that God cares particularly about kneeling? We ought to be reverent, of course; but why need we show it in that particular way?'

'Well, do you remember last year when the office at the shop was broken into? There were a lot of doors in it, all much alike to look at, but the thieves had only meddled with one of them. Why was that, do you think?'

'Why, because they knew somehow that the safe with the money in it was in there.'

'So the thing a thief tries very hard to get at is sure to be worth keeping, isn't it? Now what was it that the Devil tried to get the Lord to do when he took Him up into the high mountain?'

'To fall down and worship him, wasn't it?'

'Yes. I don't suppose he thought Christ would really worship him in His heart, and, more than that, the Devil is not like God who sees the heart, and so could not tell whether he did it or not. But as he so much wanted Christ to kneel to him, it looks as though that were a very important thing.'

'Well, yes; it would have been taking what belonged to God and giving it to the Devil.'

'So you see we can take a lesson even from the Devil. He likes to see us keep back what belongs to God, and if He likes it, it is a pretty good warning to us to see that he does not have his way.'

'Then I suppose that is what St. Paul is thinking about when he tells us to glorify God with our body?'

'That and other things like it—outward reverence at any rate. You see God made our bodies as well as our souls, and if we don't worship Him with both we are keeping back part of what we owe Him; and that isn't honest.'

'But the soul is the most important part, after all.'

'Certainly it is; but that doesn't show that the body isn't important at all. Didn't you lend Jim Smith your tools yesterday afternoon?'

'Yes; he had left his at the shop. But he brought them back in the evening all right.'

'Bag and all?'

'Why, of course; the bag was mine as much as the tools.'

'The tools were the most important part though; the bag was only worth a few pence. Yet you wouldn't have been satisfied if you hadn't had it, because it was yours. Now, Tom, our body is God's, and though it is not so valuable as the soul, we owe it Him, and He expects it. Kneeling and reverent outward behaviour don't make true religion of themselves, but they do make part of it; and God won't take a half service from us if He knows we are quite able to give Him the whole.'

'No; and besides, when you come to think of it, it's a mean thing to be trying to find out how much we can give.'

'Ah, that's right, Tom, that is love, and if we believe in God and love Him we shan't need much teaching to show us how to behave ourselves in His house and to join in His service.'

F. PARTRIDGE.

ILLS, WILLS, AND PILLS.

An odd mixture of words, but the sufferer from constipation, indigestion, impure blood, biliousness, and other such *ills*, can be cured if he *wills*, without taking the horrid, old-fashioned *pills*. These are superseded in our day by those wonder-working, yet tiny, little globules, known as Dr. Pierce's Pleasant Pellets. No griping, no drastic purging; do not cause costiveness afterwards, as the old-style pills do. One little Granule a dose.

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children and for such other relatives and friends as have a reasonable claim upon you. But have you remembered the Lord?

"He who was rich, for our sakes became poor, that we, through His poverty might be rich;" and now surely we ought to remember the debt of gratitude we owe Him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the Lord himself. A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the Gospel, bequeathed to the little church where he worshipped a legacy which yields an annual income of \$250, in order, as he said, to make his place good when he was gone.

Have you planned to "make your place good when you are gone?" Perhaps during your lifetime you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss He has sustained. If you have neglected this duty why not add a codicil to your will, so that when the will is read in Heaven the Master will look upon you with a smile and say, "Well done, good and faithful servant; enter thou into the joy of thy Lord?"

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to a western college, "I cannot tell you what I have enjoyed. It is like being born into the Kingdom again."

Besides, if you give now you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland relates that "after the Chicago fire three friends met, two of whom had been burned out of house and home and the immense accumulations of successful lives. One of the unfortunates said to the other two, "Well, thank God there was some of my money placed where it could not burn;" saying which, he turned upon his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, "That man gave away last year nearly a million of dollars, and if I had been wise I should have done the same thing."

Be your own executor, then, and give while you can.—Selected.

GOD'S WORD TO CHILDREN.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee.—Deut. v. 16.

"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace upon thy head, and chains about thy neck."—Prov. i. 8. 9.

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."—Prov. x. 1.

"For God commanded, saying honor thy father and mother, and he that curseth father and mother, let him die the death."—Matt. xv. 4.

"Children obey your parents in all things; for this is well pleasing unto the Lord."—Col. iii. 20.

"Children, obey your parents in the Lord; for this is right."—Eph. vi. 1.

CHERISH YOUR GIRLHOOD.

Dear girls: don't be so often wishing you were grown-up women that you will neglect your girlhood. In the rush and hurry of these fast times there is danger that you will reach and strain after "young ladyhood" too much. Be girls awhile yet. Be tender, joyous, loving, obedient and industrious. Womanhood, with its privileges and power, its burdens and trials, will come soon enough.

On this point one has wisely said: "Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come you will meet them, I trust, as true women should. But oh! be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season, which, wisely spent, will brighten all your future life."

FAIR EVIDENCE FOR EVERYBODY.—No one can doubt the great merit of Polson's Nerviline, for it has been placed in market in 10 cent bottles, just to give you the opportunity of testing its wonderful power over all kinds of pain. This is the best evidence of its efficiency, for every person can try for themselves. Polson's Nerviline is a positive (it cannot fail) cure for cramps, headache, colds, neuralgia, and the host of pains that flesh is heir to. Good to take, good to rub on. Go to any drug store and buy a 10 cent sample bottle. Large bottles 25 cents.



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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

A POOR MAN'S FRIEND. One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is PERRY DAVIS'

PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throats, Coughs, &c.

USED EXTERNALLY, it cures Bruises, Cuts, Burns, Scalds and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. Sold by Dealers in Family Medicines, the World Around.

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For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs.

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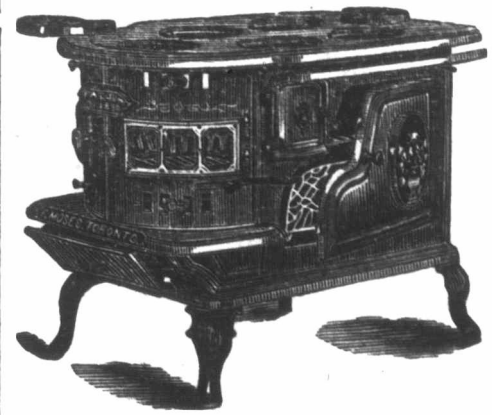
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TANCE HYDRAULIC ORGAN BLOWER.

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They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders.

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DYSENTERY

AND ALL SUMMER COMPLAINTS

AND FLUXES OF THE BOWELS

IT IS SAFE AND RELIABLE FOR

CHILDREN OR ADULTS.



SAULT Ste. MARIE CANAL.

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 23rd Day of October, next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the Island, the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the Canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works can be seen at this Office on and after Tuesday, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the local officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation, and residence of each member of the same; and further, a Bank Deposit Receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a Bank Deposit Receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order,

A. P. BRADLEY, Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.



ST. LAWRENCE CANALS

NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 25th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 11th day of September, next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's house, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a Bank Deposit Receipt for the sum of \$6,000 must accompany the tender for the Galops Canal Works, and a Bank Deposit Receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal, a Bank Deposit Receipt for the sum of \$4,000.

The respective Deposit Receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY, Secretary

Department of Railways and Canals, Ottawa, 8th August, 1888.

OUR GRANDMOTHERS' GRACES.

BY CAROLINE H. SANDFORD.

We do not use our privileges as we ought. Just think how many of these sweet old ladies pass away each year, and with them such hoards of experience and wisdom, which we younger ones neglect to make our own.

How much we might learn from our grandmothers! Such fireside traditions as they carry in their memories! There is nothing they like better than to talk over "old times" with the young folks; and while they are telling about the past, how they enjoy training the young fingers in some skilful darning, or knitting, or embroidery, something which no one can do like grandmother! It makes them so happy to be of use still, that that alone is sufficient reason for the children to seek their society.

Grandmothers know such wonderful cookery, too, but not quite as good as their mothers before them. "Oh, my dear child, if you could have tasted your great-grandmother's bread you would not praise mine! Why, as long as she lived she never trusted anyone else to do that, but always made and kneaded it herself in a wooden bowl she had on purpose. And she always made the New Year's cookies, and crullers, and sponge cake for me until the very last year of her life." That is one of grandmother's graces, you know, that reverence for her good mother, and she had made that mother's last days very bright by her filial care.

Grandmother is so systematic in her industry. Each duty has its special time, not even her favorite game of chess can tempt her to play until her work is done. She never has time for sensational novels, though she is thoroughly acquainted with works which have earned a more than temporary place in literature. It is odd though that she is never in want of leisure for any one in trouble who calls upon her. She says, "take care of the minutes, and the hours will take care of themselves."

She is not given to analysis of her neighbors' characters. Her world is divided into two classes, "Dear, good souls," and "Poor things, whom we must not judge." Yet, I should find it hard to meet her calm, steady look, with a bad conscience; should not you?

There is a large, sunny room, where Grandma goes right after noon, "for a nap." The time is not all spent in napping. Children, straying past, find the door ajar, and Grandma sitting with her "golden-wedding book" before her. It is a large album, in which are represented all her family, children and grandchildren. Grandma is still the family centre. Every week messages go to all her gray-haired "children," and every week her "boys" and "girls" write home, their love for her strengthening their love for each other.

A part of this resting time the door is generally locked, but one day this was forgotten. A little girl, after gently tapping, pushed the door open wider, but Grandma did not hear. She was kneeling before her great chair, with her hands raised toward Heaven, too absorbed in earnest supplication to hear sounds of earth.

Yes, that was the secret of all her grace, "a life hidden with Christ in God!"

AN ADVENTURE WITH A "CALIFORNIA LION."

A gentleman, who went out to Southern California years ago for his health, told me of a remarkable experience with this same stealthy animal. With a friend he was out trout-fishing in a wild canon among the mountains. The gentleman, whom we will call Mr. A., had taken his friend, a stranger to the region, into the mountains, intending to give him a chance to catch some speckled beauties and perhaps to shoot a deer or two. They had their rifles with them, and the friend was sitting on the bank of the stream with his gun across his lap. It should be said in his behalf, however, that he was not accustomed to use the weapon. It was early in the morning, they had just reached the stream, and Mr. A. sat on a little sandspit on the farther side of the brook, engaged in fastening a fly hook to a line. His rifle was leaning against a tree several feet away. A little cur dog, called "Lady," had accompanied them, and was indulging in a hunt on her own account. She soon found the dog's proverbial enemy, a cat, but one for which poor little Lady would have made scarcely two mouthfuls. Yelping, she ran and jumped into Mr. A.'s arms; when, to his astonishment, an enormous mountain lion came bounding out of the woods after her. He sat motionless and almost petrified, but did not lose his presence of mind. The beast was too near for him to get his rifle, and by a sort of instinct, he felt his only chance was to keep his eyes on those of the lion. Evidently it had been so intent on the pursuit of the dog that it had not seen him at first, and three or four bounds brought it to within about five feet of Mr. A. Then it stopped short, braced itself, and glared at its human foe. Mr. A. with his hand on a long hunting knife in his belt, looked the enraged animal steadily in its eyes, while Lady cowered in his lap. Every hair on the lion seemed to stand out straight, which gave it a most ferocious appearance. For a moment it was difficult to say what the creature would do; although if Mr. A. had made the slightest movement, especially a motion as if intending to shrink away, or had failed for a moment in his stern, steady gaze, the lion would undoubtedly have sprung upon him. It is wonderful how the mind acts at such a time and how swift and curious are its impressions. While intensely conscious of an extremity of danger, he was also aware of the ludicrous action of his friend who, instead of shooting the feast, was jumping up and down in an ecstasy of terror, shouting "Shoo!" "scat!" as though the lion were nothing more formidable than a big tom-cat. It was well, perhaps, that he took this course, for unless a cool, steady aim had put a bullet through the creature's brain, it would have been so infuriated by a wound that Mr. A. would have had no chance whatever. As it was, the lion's eyes faltered and wavered before the fixed gaze of man, the bristling fur went down, and then the creature wheeled an bounded off into the nearest cover! By the time Mr. A. reached his rifle it had disappeared finally.—From "Some Stories About the California Lion," by E. P. Roe, in ST. NICHOLAS for September.

GO HOME, BOYS.

Boys don't hang around the corners of the streets. Home is the place for boys. About the street corners and the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do. Do your business and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town, I would give the boys a good spacious play ground. It should have plenty of soft green grass and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.

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"BUT GOD DID."

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the tea table, and went out.

"How nice they look," said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But God did," answered the sister. So he withdrew from the temptation, and, sitting down seemed to meditate.

"You are right," said he, looking at her with a cheerful, yet serious air; "God does count; for the Bible says, 'the hairs of our heads are all numbered.'"

A SEVERE ATTACK.—Miss Bella Elliot, of Pontypool, Ont., writes:—"My brother and I were both taken ill with a severe attack of diarrhoea, having tried other remedies, we tried Dr. Fowler's Extract of Wild Strawberry, which gave immediate relief."



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