

Oct. 7, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, OCTOBER 14, 1886.

[No. 41.]

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Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did: Less than a bottle of this medicine relieved and cured me. — Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me. — A. J. Eldson, M. D., Middletown, Tenn.

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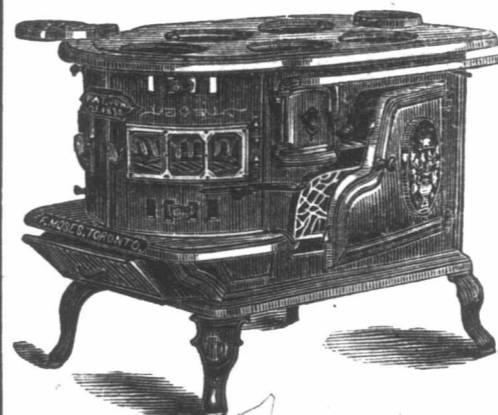
I have used Ayer's Cherry Pectoral, in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction. — Elihu M. Robertson, Battle Creek, Mich.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs. — Alice G. Leach, Jamaica Plain, Mass.

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LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 17th—17th SUNDAY AFTER TRINITY.
Morning—Jeremiah v. 1 Thessalonians ii.
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THURSDAY, OCTOBER 14, 1886.

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

CHRISTIAN LIFE NOT A LATENT FORCE—A great many Christians claim that there is a living force in them; but when you look you never see it; it is never disclosed. If you paint a Christian man with the eagle in him, the symbol of St. John, the eagle must be seen; it is not a part that hides; and if a man has to go out into life carrying the impress of the divine nature, he has to go out with that nature disclosed so that it shall have force.

Now, the law of force is fervency, intensity. The truth of the Bible cannot be received through any other agency than this. No man can work with any great competency except by strong feeling; but work aside, conceptions of truth cannot come. There are many things which men can discern when they are in a state of exaltation, but which they never can see in any lower state.

There have been morning when from the conditions of life or the conjunctions of circumstances, you have felt yourselves lifted up into a clearer air, and have been nerved with a power such as does not belong to your ordinary days; and in the hours of such luminous exaltation you have perceived truths, and higher relations of truth; you have had an outlook upon human life; you have received an inspiration such as you have never had at any other time; you have mourned because you have lost it and could not find it again; and you have said, "If I could carry that state of mind which I had yesterday with me I would be victorious over life."

Now, there are gradations of sensibility. The lowest state of mind is quiescence. The second state of sensibility is that which simply makes you receptive. You are like a slate, which does nothing for itself, but on which another hand can write; and men are largely in that state in respect

to the highest forms of social and moral truth—that is, they are simply receptive; but true life is manifested by activity and the exercise of power over others.

NONCONFORMISTS AND THE POOR.—In a description of the evident presence of Messianic times, with their fruitful spiritual results, which is given by our Lord, there occurs the familiar words, "the poor have the gospel preached to them." In deep contrast to the exclusiveness of Pagan philosophy, the extension of the blessings of sacred knowledge to the humblest classes, was a prominent feature of the first Christian age, and the continuation of this feature, in part determines the validity of claims to Apostolic succession; of claims, that is to walking in the steps of the teaching and practice of the Apostles, which is the only succession that is really to be taken account of—not lineal but doctrinal, nor merely legal and technical, but moral and spiritual. The Apostolic Churches must always be those that best provide for the wants of the poor, and to fail in this is to be unfaithful to a great and distinctive part of the Divine commission. It was here that the Church of England herself so lamentably failed in the last century, and the growth of numerous sects around testified to her inability to meet the spiritual wants of the population. However, *tempora mutantur, et nos mutamur in illis*, the same complaint is now directed towards other Christian communities.

NONCONFORMITY ABANDONS THE POOR.—A pamphlet has lately been published by Elliot Stock, of which the Rev. W. Odom is the author, entitled "Nonconformity in Poor Parishes," in which the result of an inquiry into the success of Nonconformists in poverty-stricken districts are given from a variety of sources. Numerous statistics are recorded to show the tendency of Dissenting congregations to abandon chapels in districts which are becoming poorer, and to move to wealthier quarters, where magnificent seatholders may be found; while, on the other hand, there is a manifest reluctance in the first instance to choose for the sphere of their ministrations those haunts of squalor and poverty for which the Gospel is both pre-eminently designed and needed. Mr. Odom has drawn up a list of no less than one hundred and four Dissenting chapels, including twenty-four in London, which have been given up by Nonconformists and purchased by Churchmen for Church purposes. It is to be regretted that this list is not fully printed in an appendix to the pamphlet, as it has already partly appeared in our valuable contemporary, the *Record*. Dr. Hume's evidence concerning Liverpool, given before a House of Lords' Committee in 1859, is also cited as noticeable. "When a district becomes poor, the Dissenting congregations generally migrate; the chapel is given up, and replaced in a better district of the town. Nine Dissenting chapels have occupied twenty-six sites. There have been seventeen migrations, whereas a church is a permanent building for various grades of the population." Nevertheless, failure is not confined to any one section of society, and would not even need passing comment could it be shown to be unmerited.

"Tis not in mortals to command success,
But we'll do more, Sempronius: we'll deserve it."

The Baptist handbooks state that forty-one towns in Lancashire, and seventy-five in Yorkshire have not a single Baptist church, and that there are more than two hundred places in Northumberland without any Nonconformist chapel, and one hundred villages in Hampshire are similarly situated. Nor are there wanting candid statements of Wesleyans to the same effect, as Mr. Odom adduces evidence from the *Methodist Times* that "there are no fewer than fifty-five large towns in Inner London, some of these containing more than fifty thousand souls, without the twinkle of even the smallest Methodist taper light."

MR. SPURGEON ON THIS QUESTION.—Mr. Spurgeon's testimony will be considered of great weight, and he has said: "There is a growing up, even in our Dissenting churches, an evil which I greatly deplore—a despising of the poor. I frequently hear in conversation such remarks as this—'Oh! it is no use trying in such a place as this. You could never raise a self-supporting cause. There are none but poor living in the neighbourhood.' If there is a site to be chosen for a chapel, it is said—'Well, there is such a lot of poor people round about you would never be able to keep a minister.'"

The Rev. George Osborne, an eminent Wesleyan, says: "The extinction of the National Church is to be deplored as one of the greatest calamities which could befall our native country. The Established Church is the great home missionary society of which we have cognisance. * * *

The tendency of Dissent is to deal with the middle classes, and when they forsake a particular neighbourhood the chapel is removed; and were there not some other description of provision made, the neighbourhood would be left without any."

We could scarcely have stronger testimony to the evils of voluntarism and its inferiority to the parochial system. With its little social distinctions and commercial connection the former is admirably adapted for gathering together those that pay and for attracting the shopkeeping class, but it has few charms for those who want, and whose scanty means disable them from renting a pew. On the other hand, the free mission rooms and house to house visitation of the clergy naturally meet the wants of the poor in a far higher degree, and it is at the parsonage and the rectory that assistance and sympathy is sought for in the hour of need and sorrow.

A further reason of the weakness of Nonconformity is found in its adoption of the Congregational principle, for a congregation is in great danger of being engrossed in its own interest in its own neighbourhood, without caring for other neglected places, while the episcopal regime provides that a man of considerable intelligence, and piety, should be set apart to supervise the work of subordinate pastors, and especially to be responsible for supplying the wants of more remote or lapsed districts. Wherever, in fact, pastoral work partakes of a missionary character, a system more or less parochial must be adopted. The sphere of work must be limited to those within reach, and so become territorial rather than congregational, and the episcopal element must so far enter into it that there must be vigilant superintendents whether the supervision employed be exercised by an individual or by a committee. A large-hearted Nonconformist pastor in a southern watering-place once observed, "When the Church does its duty we are nowhere."

THE WORK OF A MOMENT.—Did you never write a letter, and just as you were finishing it, let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be entirely effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound and even then a scar remained. It is related by Lord Brougham, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred. Do you ask what application we would make of these facts? Just this:

"It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

—Let it not be thought that the life of a good Christian must necessarily be a life of melancholy and gloominess, for he only resigns some pleasures to enjoy others infinitely better.—Pascal.

LIBERTY IN ACCOMMODATING THE SERVICES OF THE CHURCH.

(Rev. Ed. Ransford, Diocese of Georgia).

ONE of the chief arguments brought against the Church by outsiders is her rigidity and the inflexible uniformity of her services and methods. This the "Book Annexed" was proposed to remedy in the American Church. From present appearances, however, the remedy will not come in that shape. But if she is thus rigid and inflexibly uniform, it may well be asked if she is a sinner in this respect beyond any of the denominations outside herself, many of whom are bound hand and foot by iron-clad trust deeds, whose strict letter prevents their ministers from swerving a hairs-breadth from the, in so many cases, old-fashioned and cruelly unscriptural doctrines of the age that invented them, or, as in the case of the Presbyterians, are so yoked to the terms of some confession, such as that of Westminster, as to be forbidden to preach or teach anything that shall militate against its narrow limits. The rigidity and uniformity of the services of the Church, however, if really present, is part of her legacy from Reformation times, when the various "uses" such as those of Sarum, Bangor, and the rest, each in itself a protest against the iron-clad formularies of Rome were reduced to one, which was to serve for the whole Church in England. Thus, while the Reformation granted the fullest spiritual liberty, it abridged the personal liberty hitherto accorded the Anglican bishops and their diocesan Synods of modifying by addition to, or taking away from the established ritual. But the intention of the Reformer, however good in itself, was the parent of a certain narrowness and restrictiveness, which was largely made use of as a handle by those who, being in reality opposed to the Church's doctrines, pretended that their opposition was not to the faith, but to the principle of being bound down to one form of prayer, and thereby restrained in their "liberty of prophesying." Hence arose a spirit of kicking against the Prayer Book, which, in its turn, was the parent of heresy and schism. On the same principle, therefore, that the formularies of the Church do not fully state the wants of the age either liturgically or devotionally; but chiefly on the ground that the clergy are perforce wedded to a rigid conformity to a service which, it is claimed, is unsuitable to the spiritual wants, not only of the "classes," but principally of the "masses," has arisen within our own borders this cry, if not for the immediate approval of the "Book Annexed" at the ensuing General Convention, at least, for the accordance of greater liberty to the clergy in accommodating their services to the necessities each man of his own parish or mission. Some would have each bishop draw up, as some have drawn up, services suitable for churches in which missions are to be held, as well as for every other conceivable occasion. Others would go further, the Church faring the worse, and would allow the bishop of the diocese to authorize each or any priest, discreet

or indiscreet, to adapt his services to his own peculiar views, or to make them suit whatever fearful and wonderful function he might choose to hold in his Church, provided only he "kept to Prayer Book lives." Neither of these propositions can be tolerated for a moment. The first would be tantamount to having as many "uses" as there are dioceses, whereby the old pre-Reformation confusion would be rendered worse confounded, and the consciences of many priests be occasionally sorely exercised, if they were put under any species of obligation to make use of them. The second would involve bishop and priest in perpetual conflict, and would besides open the door not only to fancy and unliturgical ritual, but to the Romanizer on the one side, and on the other to the brother of tendencies, Plymouth-wise to introduce a strange and unwarrantable ceremonial which would speedily turn the church into a veritable city of confusion. Besides these objections it may well be asked, "Have the laity no wishes or rights in the matter?" Is not the fact too strangely overlooked that these have a just right to join in the Common Prayer of the church, that form in which each was educated, to which he has been accustomed all his life, the love for which has grown with his growth and strengthened with his strength. But, if once the door is opened to the possibility of change in the order of conducting the services, not for good reason, but as any priest shall choose, then the laity will no longer be able to join heart and soul in the old familiar ritual of his Mother Church wherever his lot may be cast, but, when he finds himself in a strange diocese, perhaps, even in a strange though neighboring parish, will be lost in wonder and amaze as to what form of sound words he is listening to, and what form of doctrine he is supposed to be endorsing by taking part in sacred rites with whose nature he is utterly unacquainted, even though they may be "conducted on Prayer Book lines," a very convenient style of liberty which too often degenerates into utter and unbridled license. The various "uses" already prevailing often render it impossible for the worshipper who is accustomed to the true and only Prayer Book "use" to know what is going on, or to join intelligently in the service, especially that of the Holy Communion, and this confusion it is not desirable to increase, even though certain "*desiderata*" may be occasionally longed for. At present it is better to "bear those ills we have than fly to others that we know not of."

HEALTH.

A FEW words about health may not be out of place in a paper devoted to the higher interests of men and women, for upon health, or wholeness of body, depends in no small measure health of mind and soul. So long as we are what we are—thus marvellously made—a trinity in unity—this is inevitable, and unless a perfect balance is maintained between the different parts of man's nature evil effects must follow. If we consider not only

that the "Word was made flesh," but that our bodies are the temples of the Holy Ghost, we shall surely give them all honour, while keeping them in due subjection. How could the true physician be what he indeed is, a "fellow-worker with GOD"—bringing harmony out of discord, order out of confusion, good out of evil—were he not convinced that the Heavenly Father, who is perfect, desires perfection in His creatures; that He permits suffering as He does sin, for some inscrutable purpose, but that both are alike hateful in His eyes? Did not His beloved Son go about doing good and healing all? Was not His work to save the bodies as well as the souls of men—the one from suffering, the other from sin?

So much has been done to elevate pain that one is almost inclined to glorify it, and to pity those who are exempt from suffering. But are not these morbid ideas? Might one not as well endeavour to analyse fear, or mental anguish, or any other keen sensation, as to analyse pain, or translate physical grief from the kingdom of darkness into the kingdom of light? We hear, too, of "sanctified affliction," which is in truth a lovely thing; but let us bear in mind that it is the beauty of holiness we admire, not the beauty of affliction, and that the fruits of righteousness it bears—such as patience, fortitude, self-control—might be exercised as brightly in a wider and a nobler sphere. Real harm is unintentionally done by the most excellent people, who either look upon suffering as a direct curse—"Who hath sinned, this man or his parents, that he was born blind?"—or, on the contrary, imagine the sufferer to be a special object of Divine love and favor. To the former, the answer of the Master may suffice, "Neither hath this man sinned, nor his parents." To the latter we may suggest that there is no effect without its cause, that if we break a natural, which is also a Divine, law—willingly or ignorantly—we must inevitably suffer; that—breaking these laws—we can no more hope to be saved from penalties than a child putting its finger into the flame can be saved from suffering by the most tender parent. As Sir Andrew Clark said not long ago in his beautiful words about health: "Nature is long-suffering, but she is not merciful. The most solemn truth which my profession has taught me is that nature is implacable; she never forgets, and she never forgives."

Undoubtedly there are those who, having no special call to exertion and little to occupy their thoughts—having, in fact, plenty of time "to be ill"—take more than needful care of themselves. Possessing, perhaps, a languid temperament—mental as well as physical—with no great suffering, they pass through life in a sort of twilight state, and would hardly care to see the blessed sunshine or to feel the fresh breezes; preferring the immunities and privileges of invalidism to the busy hum of life and the jostle of the crowd. They cannot eat, because they have "no appetite," or discontinue a prescribed diet, because they are "tired of it." They make no unselfish efforts to get well, and become a trial to themselves and to all around

sh," but that our Holy Ghost, we our, while keeping v could the true d is, a "fellow-harmony out of on, good out of hat the Heavenly res perfection in nits suffering as able purpose, but His eyes? Did about doing good His work to save uls of men—the from sin?

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For hope is a duty little thought of, and but dimly recognised by some. It is none the less an anchor for the soul on life's troublesome waves, a rainbow while clouds chase the sunshine in our sky. When sorely pressed by pain of mind and body the most buoyant spirit will be crushed, and cheerfulness be all but impossible. Still the duty of hoping, even against hope, remains; the mere effort affords relief and brings its own reward, and we are contented with our day when we have been able "to act as if we were not suffering." Yes, and to speak too.

Why are our worn and irritable nerves to cast a shade upon those who love us? Why are the innocent little ones to become the victims of our ill-health and ill-humour, till the sensitive child thinks it is itself in fault? We have heard one—a lover of children—say, with devout thankfulness, "I never at the worst, gave a child a cross word; never felt unequal to a smile of welcome for the little ones." Let us also guard against giving our friends needless trouble; let us be as independent as possible, ever watchful against the spirit of sloth which may creep upon us unawares. And, above all, let us

In the soul admit of no decay,
Brook no continuance of weak-mindedness.

We might write for ever on this subject. We might speak of the loneliness of suffering when the sufferer is "not alone," because the Father is with him; of its weakness, when His strength is made perfect; of seeming defeat when victory is at hand. But all this the Christian sufferer knows in his own blessed experience. We have endeavoured most of all to look at the practical, every-day-life side of the question; where there is less of mystery than of common sense; less of the spiritual and more of the material—earnestly hoping that one day all may take their stand for health and life against disease and death.

With another quotation from Sir Andrew Clark we conclude. In describing health he

says, it is "that state in which the body is not consciously present with us; in which it is a joy to see, to think, to feel, to be; the state in which work is easy, and duty not over great a trial; the state in which we go forward on the journey of life getting and giving joy." If this we worth the *having*, it must surely be worth the *keeping*—worth the *seeking*! "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—*The Rock*.

AN ORDER OF PAROCHIAL MISSIONERS.

THE Church of Rome has wisely conserved the influence of her enthusiastic Priests and Laymen, and given them spheres of labor in which they can labor for the welfare of the Church. The Church of England, on the other hand, for a long period repelled her enthusiasts, until they were driven to labor independently of Church canons and rubrics; and many who would have gladly labored within the Church circle were compelled to labor on the outside. Others of less energy have been suppressed or neglected while alive, but eulogized after their departure to paradise. A change, however, has come over the Church, and such are the arrangements now in force that no talent need be unemployed, nor energy neglected. The present generation of English Bishops, unlike their predecessors in the days of Whitfield and the Wesleys, in order that zealous and devoted ministers and laymen may let their fervor burn within the Church, have wisely given their sanction to agencies and means not always within the strict letter of rubrical and canonical regulation. Such liberty or permission has been found to work with great advantage; and, indeed, the present revived and flourishing state of the Anglican Church is in part the result.

The same thing does, and will hold good of the Church here. For many years an opinion prevailed that American clergymen who were not skilled as parish financiers, and who could not allure to the Church a sufficient number of "well-to-do people" to meet parish expenses, were a diocesan incumbrance. In this way a gross injustice has been done to many devoted and worthy men, and a corresponding injury to the Church. What is called "our parish system" did not exist in the primitive Church, and it is more than probable that some of the Apostles would have proved signal failures as "parish priests" in the modern acceptation of the term. The formation of parishes and dioceses has resulted from the gradual development of the Church, and from the earnest labors of mission preachers in the Church. In the Church now there is ample room for ordained ministers outside of rectorships; and it is not unlikely that many a man may be found who would excel as a parochial missionary, whilst he would be a dismal failure as a parish priest. It may be well, therefore, for our Bishop's to consider whether they should not form a brotherhood of clergymen who, free from parochial cares and duties, could

itinerate as missionaries, and preach concerning "Christ and the Church" in places where we have no churches, and to the multitudes, who, so far as our Church is concerned, are as spiritually destitute as if they lived in heathen lands among people who worship idols.

The propriety of this is recognized in England, and hence they are to be found in the Cowley Brotherhood of Mission preachers, and the clerical staff of the Church of England Parochial Mission Society, of which Mr. Aitken is Superintendent. In addition to these, the Bishop of Salisbury is now preparing to establish a small society of clergy to be known as the Missioners of St. Andrew. They are to be bound by a very simple rule, and to be entirely at the disposal of the Bishop for temporary or occasional duty within the diocese. The members will be in priests' orders, and they will live a common life while at home, but will be bound by no vows. They will make a promise of obedience to the Bishop for a year as regards the clerical work, renewable annually on St. Andrews Day, as long as they remain within the society. Provision is made for associates as well as members. Two gentlemen have promised to become members and three clergymen of experience have offered to become associates. The members for the present will have their home at the Palace. Needed funds are said to be forthcoming.

It is undoubtedly an important movement; it will have a widespread influence not only in the diocese of Salisbury, but upon the Church at large; and the result will be seen in a large addition to the numerical and spiritual forces of the Church. Why should we not establish a similar organization here? If in England, assuredly in America also there is need for mission agency, for evangelistic services. In all the recent movements in this direction the sympathy of the Church has been practically developed, and a glorious success has been achieved. The Church is ripe for such a movement; the times imperatively demand it; and it implies no disparagement of the regular ministry, and no interference with proper parochial arrangements, to have in the Church a class of men whose function will be evangelistic, and who as such will be subsidiary and auxiliary to bishops and rectors.—*Church Press*.

FIRST IMPRESSIONS.

The late Earl of Shaftesbury, was wont to tell how his first religious impressions were due to a nurse who had charge of him till he was eight years of age, and who used to tell him Bible stories and urge him to give himself up to the service of God. Not only does this anecdote contain comfort for those who in lowly positions seem to have but limited powers and few opportunities of working for God, but it is a suggestive one to those mothers who are careless as to the religious character of the nurse to whom the little ones are intrusted. To no one can the mother properly depute the blessed privilege of pointing the child to Him who said, "Suffer the little children to come unto Me," but there are times when the children must of necessity be under the sole charge of the nurse; and every mother who has the eternal interest of the little one at heart, will be careful to provide such a nurse, as will supplement the holy teachings given at her own knee.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—*Not to Attend the Cathedral.*—On last Saturday, a formal notice was received by the rector and churchwardens of Christ Church Cathedral, that the students of the Montreal Diocesan Theological College will, in future, attend morning service on Sunday in their college chapel. Hitherto they have attended the cathedral.

ONTARIO.

BELLEVILLE.—On Sunday morning, the 26th September, the 6th Fusiliers of Montreal, who paid a visit to this city, marched in full dress to St. Thomas' Church, where by special invitation of the rector, they attended morning prayer. The beautiful church was handsomely decorated with fruit, flowers, and grain for the harvest festival, and a full choral service was chanted by a very efficient choir. After the sermon, the rector took occasion to express on behalf of his congregation, their delight at the presence of the Fusiliers. He complimented the corps on the good impression it had made upon the people of Belleville, praised the uniform good conduct of the men, expressed the hope that the regiment would at some future time visit Belleville again, and enjoined the volunteers to carry out those principles of self-restraint and discipline they follow as soldiers of their Queen, into their daily avocations and the practice of their religion.

KINGSTON.—The members of St. Paul's choir waited on Miss N. Chamberlain, the organist, at her residence, and presented her with a beautiful toilet set. Mr. A. W. Moore, in making the presentation, said:—"As you are about to sever your connection with St. Paul's church choir, we take this opportunity of presenting you with this slight token of remembrance, which we hope will always be a link to the many meetings in which you have never failed to assist. In presenting you with this token, we also present our best wishes for a long, happy, and a prosperous wedded life. Among us you may always find friends." Mr. John Reyner replied in behalf of Miss Chamberlain.

The special service of harvest thanksgiving, Sunday, at the G.T.R. depot, notwithstanding the rain, was undoubtedly a great success. The hall was packed to its utmost capacity. The decorations were very much admired. The holy table was a mass of fruit and flowers, as well as other portions of the building. The choir of St. Paul's Church attended in a body, and the musical portion of the service was consequently very well rendered. The sermon was preached by the Rev. Mr. Mignot, who based his remarks on xxiii Leviticus, verse 39. The preacher showed, in a very clever manner, the distinction between the Jewish harvest and other festivals, and the Christian.

ROSLIN.—Church people in this parish have not been altogether idle. A very successful harvest festival was held in St. James' Church, Tweed, and notwithstanding heavy rains, the congregations were large and the services bright and hearty. The first service of the day was taken by S. Bennetts, incumbent, assisted by Archdeacon Daykin, Madoc, and Rev. A. Geen, Belleville, the choir ably leading in the musical parts. The sermon was preached from Deut. viii. 7, 9, by Dr. Smithett, of Toronto diocese. It was very instructive, and thoroughly practical. The evening service was also characterised by a large congregation, a devout service and an earnest sermon by Rev. P. T. Mignot, curate St. James' Church, Kingston. The church was beautifully decorated with grain and fruits of the season, the chancel furniture and pulpit being very tastefully done. Banners were hung upon the walls, and shields with harvest texts superscribed, and altogether the effect was brilliant without being tawdry. The offertories for the day were \$80. The congregation and Sunday school have also provided for the church, a bell of nearly nine hundred pounds weight. We expect to hear its imperative tones on Sunday next, bidding us "Come to prayer."

THOMASBURG.—Christ Church has undergone a happy reformation. The interior has been entirely refitted (chancel and nave) with modern church furniture. The altar cloth is exceedingly rich and beautiful, a gift of Mrs. Sutherland, of St. Mark's Church,

Hamilton. It is heavy green cloth, the frontal elegantly worked by hand, and "Holy, holy, holy" in gold letters on the gradine. Corresponding to it are the dossal and the curtain depending from brass rods, given by the congregation. Prayer desk, lectern, carpeting, etc., all new. A larger and more devout congregation is the manifest result of making as far as we are able the house of the Lord "exceeding magnificent," 1 Chron. xxi. 5. The Rev. Reginald H. Starr, B.D., visited the parish on Sunday last, on behalf of Trinity College. Unfortunately it was a very rainy day, but the offertories were fair.

NORTH GOWER.—**OSGOODE STATION.**—This little village, on the line of the old St. Lawrence and Ottawa Railway, was the scene of a very interesting ceremony which took place there on Saturday, Sept. 18th.

This parish being one of the largest in the diocese, and the congregations finding that the incumbent was unable to minister to the numerous church people under his charge, they very generously came forward and placed \$600 a year at his disposal to employ the services of a curate. A man was soon found, the Rev. J. F. Gorman, who came out from St. Augustine's in May, and who has proved himself a most energetic and willing worker. As an evidence of the wisdom of this step, we can point to increased services, for whereas there were only three services held on Sundays before, now there are six and sometimes seven, and wherever a service is opened, large numbers of people are found to attend. Still further, six months ago, the average Sunday attendance was 400, and now it has exactly doubled that number, while a stronger proof still that the spiritual life is being strengthened, is shown from the fact that one little church in the parish, viz., St. John's, Wellington, the average number of communicants has arisen to seventy out of a congregation of 200. The extra Sunday services which were commenced at the two extreme ends of the parish, viz., Pierce's Corners and Osgoode Station, have already taken definite steps, and the members themselves have determined to build a church in each of these places. Saturday, the 18th, was the day appointed for the laying of the corner stone of the first church in Osgoode Station. The day was beautifully fine. The early train from Ottawa conveyed the Hon. Thos. White, Minister of the Interior, and Senator Clemow, who were to take part in the several events of the day. Punctually at 10.30, a large number of people having assembled around the building site, the clergy proceeded from the school house near by, while the choir sang the ever inspiring hymn "The Church's One Foundation." The Rev. C. P. Emery took the office, and the foundation stone was laid in its place by the Hon. Mr. White, who then proceeded to give a very interesting address, remarking that the building of churches was a sure indication of the moral improvement of the people. The service used on the occasion was that authorised by the Provincial Synod. The ceremony over, an adjournment was at once made to one of the most lovely spots on the banks of the Rideau, viz., Russell's Grove, where an excellent dinner, liberally provided by the ladies of St. John's Church, was in waiting. The next event was one which was looked forward to with great pleasure—speeches from the honorable gentlemen present. The chair was taken by M. K. Dickinson, Esq., the member for the county, who in a few well chosen words introduced the several speakers to the audience. Mr. White spoke with more than his usual eloquence, and it is needless to say the audience went away charmed with him. The proceeds of the several events amounted to over \$300. I may here say that the success was mainly owing to the energy and activity which was displayed by several young men of the place, prominent amongst whom were Messrs. W. F. Ritchie and R. Keating.

MABERLY MISSION.—The ceremony of laying the corner stone of the new church of St. Alban the Martyr, Maberly village, took place on Sunday, Sept. 19th, at 2 p.m. Notwithstanding the rain poured down at the hour appointed, a large and reverent assemblage of people gathered together to take part in the service. The Rev. William Wright, rector of Newboro, who has taken a great interest in this mission, laid the corner stone, and delivered before doing so, a clear, forcible, and instructive address, basing his remarks on Ephesians ii. 19, 20. The Rev. W. H. Wadleigh, of Toronto, also made a few appropriate remarks. Miss Mary Cavanagh, organist of St. Stephen's Church, Bathurst, presided at the organ with her customary ability and skill, and the singing was heartily taken up by the congregation present. The corner stone, containing the name of the church handsomely carved on the face of it, was placed in position by Mr. John Acheson, of Maberly, the builder and contractor. The service was most appropriate, and closed with the benediction by the Rev. Mr. Radcliffe.

NEPEAN AND HUNTLEY.—*A Sunday's Work.*—This pleasant rural parish was favoured on the 12th ult., with a visit from Rev. E. W. Beaven, who assisted the rector, Rev. H. B. Patton, in the arduous duties which he usually discharges without help. As a visit from another priest is an unusual incident in country parts, except where clergy exchange, a short account of what the day's work consisted of, may not be without interest to your readers, especially as it affords no unfair sample of what has to be done by our clergy in the way of Sunday work in some of our most favoured country parishes.

There were four services held during the day, all of which the rector said the service and Mr. Beaven preached. At 10 a.m., at Christ Church, Bell's Corners, a very small number assembled, the morning being very wet. Matins and holy communion. Few though they were, that congregation will not soon forget the practical lessons which the preacher drew from the first lesson. From the instance of Jehoshaphat, was depicted the great danger arising from association with those of unsound religious principles, the subject being especially applied to the case of parents and guardians of the young.

Christ Church has lately been quite improved in the interior, and is a real credit to the diocese, and to its rector and congregation. A hasty dinner succeeded, and the rector and his co-adjutor (for the day) drove to the beautifully situated church of St. Paul's, Hazeldean, lately improved by external painting. Here a large congregation, mostly consisting of "young men and maidens," listened attentively to a sermon (written) addressed especially to young men. At 5 p.m., St. Thomas', Rathwell's Corners, was reached, where the preacher for the day delivered an exceedingly interesting historical missionary address. After which service, without loss of time, the rector and his companion drove off for the small church of St. Margaret's, Stittsville, erected in the time of the late Rev. Dr. Mulvaney, where service was held at 7.30. A comfortable supper at the house of a dearly beloved son of the Church followed this fourth service, and after some delay caused by the breaking of a spring, owing to the rough roads, the brethren reached Bell's Corners at midnight.

BELLEVILLE.—*Christ Church.*—The spire of this church is mounting steadily upwards, and will soon be completed.

St. John's Church.—This church is being renovated internally and many improvements are contemplated. The seats will be arranged on each side of a centre aisle, and a new vestry will be added, and other changes made for the better. Steady progress is being made by the incumbent, the Rev. D. L. Bogert. The church is now being tastefully adorned with floral and other decorations for the harvest festival on the 10th instant.

TYENDINAGA.—The old parsonage which decay has rendered almost uninhabitable, is at last to be replaced by a new structure. Through the efforts of the Rev. G. Anderson, several hundred dollars are in hand for the work, and the Indian Council of this reserve, at its last meeting, voted the sum of \$400 towards the new parsonage.

ADOLPHUSTOWN.—On Sunday, the 3rd inst., the Rev. Reginald Starr, B.D., preached in this parish two excellent sermons, in behalf of the University of Trinity College, and Christian education in general. The Rev. E. F. Wilson, of the Sault, on Wednesday evening, the 6th, gave a very interesting address, and exhibited a number of graphic pictures, illustrating his missionary labours in connection with the Indian Homes. His two bright looking little Indian proteges, created a lively interest.

TORONTO.

To the Clergy, Superintendents, Teachers, and Friends of Sunday Schools.—The Committee of the Church of England Sunday School Institute, so far as it is within their province to do so, venture once again to invite the clergy, teachers, and friends of Sunday Schools to unite in observing Sunday, October 17th, and Monday, October 18th, as days for special intercession on behalf of Sunday Schools. This service has the approval of the Lord Bishop of this diocese, and some of the city clergy have already announced their intention to make Sunday, October 17th, a "Sunday School Sunday."

NIAGARA.

HAMILTON.—*Christ Church Cathedral.*—At the morning service the Rev. Mr. Quartermain, a missionary from the backwoods on the Upper Ottawa, preached

day's Work.—This
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in advocacy of the mission work which is being done there under Rev. Forster Bliss. In this work he is himself associated, and he told his story in a straightforward and manly way which secured for him strict attention and apparently much sympathy in the self-denying work which is being done in the locality mentioned. Much of the work has to be done on foot, amid snows and forests, yet four churches have been built and stations for religious work established. Mr. Quartermain is here to solicit aid in this important work, and already voluntary subscriptions have been sent him. In the evening the Rev. A. G. L. Trew, M. A., dean of Southern California, preached an able and thoughtful sermon on the words, "Put on the whole armor of God." Dean Trew is a Canadian, and was at one time on a fair way to honorable distinction in the Church of England in Canada, but through ill-health he was obliged to seek work in a milder climate. This he found in Los Angeles county, California, where he has been able to do a good work and also rise to an honorable position in the church in the United States. He is visiting his brother-in-law, Rev. Dr. Mockridge, in this city, and will return soon to his home, paying a visit on his way to the general convention of the Episcopal church, which meets in Chicago this month.

WATERDOWN.—Last Wednesday evening, dates the closing scene of a very successful ministerial career in this place. The Rev. Mr. Munson, who has been officiating in Grace Church for two years, preached his farewell sermon last Wednesday evening, and the occasion being one of unusual interest, a large number of friends from other denominations were present. "Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you," 2 Cor. xiii. 11, these appropriate words were made the basis of his remarks, during which he made affecting reference to the ties of friendship and Christian fellowship which had been foremost among the brethren, and between pastor and people, also the apparent success with which God had crowned their united labors.

His address which was very touching, was concluded by asking the congregation to bow for a few moments in silent prayer, supplementing God's attendant blessing in his new field of labor.

After the close of the service, the congregation and friends adjourned to the town hall, where their esteem and appreciation of his labors was expressed in a substantial form by presenting with a well filled purse, accompanied by the following address.

To the Rev. J. C. Munson.

DEAR SIR,—We the undersigned wardens of Grace Church, on the eve of your departure for another field of labor, beg to express to you in the name of the congregation the universal regret experienced by every one at the severance of a connection which has proved pleasant to all and of great benefit to many of your hearers. During your sojourn with us of over two years, you have endeavoured to build up the church here in peace, love, and harmony, although surrounded by many difficulties; and the faithful and able manner in which the Gospel has been preached and other duties attended to during your ministry, is fully appreciated by all, and renders further comment from us unnecessary. We also consider that your recompense has been small for the unceasing duties which you have performed. We, therefore, present you with this purse and contents, as a mark of our esteem and regard, and our hope is that you may live long and prosper exceedingly in your new sphere of duty, that you may rise to be a bright and shining light in the service of the Redeemer, and you may rest assured that you will be long remembered by your many friends in this parish, although at this time we must wish you a reluctant farewell. Signed on behalf of the congregation.

Waterdown,
Sept. 29th, 1886.

S. J. GALLAGHER,
D. DAVIES.

HURON.

Grand River Indian Mission.—It is not often the DOMINION CHURCHMAN contains any news items telling of the Grand River Indian Mission. The work, however, is still progressing. Occasionally there is a red letter day in its history, and then the work falls into its usual routine. The great New England Company which has supported this mission for fifty-nine years, still does so, and the public religious services are usually well attended. Cottage meetings are also conducted by the missionaries upon week days, from house to house. This past summer St. John's church held its first anniversary on St. John Baptist's day, and visitors remarked the new pulpit and desk coverings which, together with the altar cloth, make the church have a very bright and finished appearance. In August the twenty first anniversary of St. Paul's church was celebrated. The Rev. Thos. Geoghegan, of Flamboro, preached very acceptably at the morning service, and a grand picnic was held in an adjoining

grove in the afternoon. Temperance was the all important subject of the day, and seven Indian temperance societies were represented on the grounds. The principal speaker was the far-famed temperance orator, Edward Carswell, whose address (in English) was received with every expression of delight. Among the visitors present were the Rev. W. H. Wade, of Burford, and Hugh J. Jones, Esq., and Mrs. Jones, of Brantford.

Sir John Macdonald's Visit.—The long promised visit of Sir John Macdonald, Premier of the Dominion and superintendent general of Indian affairs, was a day of general rejoicing on the Grand River Reservation. Arches had been erected, and flags were flying, guns booming and bands of music playing, as Sir John and his party of friends drove up to the Council House. A vast crowd of eight thousand or more greeted the Premier and listened with delight to his excellent address, in which he told of his visit lately to the Indians of the North West and British Columbia. As evening came on Sir John and his party drove to the Kanyuga Rectory and were the guests of the Rev. D. J. Caswell and Mrs. Caswell at supper. Sir John himself, Senator Turner and his daughters, Judge O'Reilly, Mrs. Elliott, Mrs. Gregory and others of the party of guests, expressed themselves greatly pleased with their visit to the Reserve, and the well marked advance being made by the red men of the Six Nations. The Rectory grounds were beautifully illuminated with Chinese lanterns, and a display of fire-works completed a very pleasant day.

KUNCARDINE.—The Church of the Messiah.—Harvest Thanksgiving services were held here on Sunday, Oct. 3rd. During the previous week many of the members were busy every day in decorating the church suitably for the occasion, and their work and taste were such as could not fail to meet with the appreciation of the large congregations which took part in the services. The walls of the church were decorated with a dado of bulrushes set in grain, and presented an appearance rarely witnessed in any of our diocesan churches. Every window was trimmed with some kind of creeper, banked with fruit; the organ window, especially, being a mass of fruit, flower, grain and vegetable. Coming to the Chancel the worshippers saw a beautiful cross of grass shadowing the Holy Table, and on the Holy Table itself was three loaves of this year's flour, covered with some of the finest grapes in the country; on the Lectern and Pulpit were two banners partly covered with ivy, and on the top were glasses of cut flowers. Last, but by no means least, we come to the Font; around the base were creepers and grain, and on the top moss and ferns, resting on which was a most beautiful cross of white berries. The Church of the Messiah is to be congratulated in having some of the most willing workers, who are known, even outside of the parish, for the unflagging interest they take in different branches of the church's work. The choir, under the management of Mr. Dore, one of the best organists on this continent, deserves all praise for their efforts to make the services bright and cheerful. The thank offering amounted to \$51.

LISTOWEL.—Deanery of Perth.—Rev. M. Turnbull, of Christ Church, Listowel, has returned from the North-west, where he had been a few weeks spending his vacation with his father, the rector of Rapid City, Manitoba.

SARNIA.—The ladies of St. George's, Sarnia, will hold their annual harvest home festival in the second week of October. A supper will be given in the town hall on that evening from six to eight o'clock, after which there will be presentation of tableaux.

SIMCOE.—Rev. John Gemly, rector of Trinity Church, has arrived home from his visit to England.

HEPWORTH.—Deanery of Bruce.—The Church is extending her borders in "the clearings" in the northern country. A contract for the building of an English Church at Hepworth has been let to a Tara firm for \$1,100.

LONDON.—The first of a series of Union Evangelical meetings conducted by Messrs. Brown and Avis under the auspices of the Y. M. C. A. was held in the Princess Skating Rink last Sunday night. There was a large concourse of people present. His lordship, the Bishop of Huron and Rev. J. A. Murray, W. H. Porter, and T. S. Johnstone were on the platform. The meeting was opened with fifteen minutes song service. Mr. Porter addressed the people present. "We are met together," he said, "that God's Word may be revived. We want these to be purely union meetings, and that all the churches would take part in them." Rev. J. A. Murray in a very able address said his heart was with the meetings. He would be

glad if every unconsecrated man and woman in his church would come here to-night. He trusted this might be the initiation of the success of the meetings. Bishop Baldwin gave an earnest and eloquent address. Rev. H. B. Brown referred to the revival meetings in New York and England. Mr. Davis and Miss Summers sang duets. The choir accompanied by two organs and a flute added wonderfully to the interest of the meeting. The benediction was pronounced by Rev. T. S. Johnstone.

STRATHROY.—Rev. Joel T. Wright officiated at matins and evensong, the twelfth Sunday after Trinity in St. John's Church, Strathroy, Rev. L. De Bressay, officiating *quo*. Mr. Wright in St. James' Church, St. Mary's.

PARIS.—The thanksgiving services for the ingathering of the fruits of the harvest was held in St. James' Church on Sunday, the twelfth after Trinity, at matins and evensong; Rev. D. W. Caswell assisting the rector, Rev. A. Brown, in the services. The church was decorated with choice fruits and flowers. The offertory was in aid of the improvement fund. On Tuesday a musical and literary entertainment was held in the town hall. Music was provided by ladies from Hamilton.

ALGOMA.

PORT SYDNEY.—The Rev. R. W. Plant desires to acknowledge the following gifts received during September: The Ch. of E. Mission Association, Toronto—(Session of Sept. 13th, St. George's Mission Hall), \$3.10 for work in the mission. The Orphan's Home, Toronto—Two cases of valuable books, Sunday School papers and Graphics for distribution. All Saints, S.S., Collingwood, per Miss Jennie Hamilton—The monthly budget of S. S. papers, etc.

The Incumbent gratefully acknowledges the handsome gift for himself, from the ladies of St. George's branch of the C. W. M. A., Toronto.

SAULT STE. MARIE.—Indian Homes.—The Rev. E. F. Wilson, who is at present travelling through Ontario with two little Indian boys, desires to acknowledge the following amounts given to him towards the extension of his work at the Shingwauk Home and the establishment of branch homes in the North-West:—Sir John A. Macdonald, \$25; Manager of Merchant's Bank, Montreal, \$25; A Widow Lady, a gold chain, worth \$25, (for sale); Mr. Willecraft, \$5; Mrs. Beccles, \$3; Mrs. McGregor, \$5; Women's Auxiliary, Prescott, \$5; H. B. White, \$1; A Lady for Willie, \$5; Rev. Mr. Mignon, \$1; Miss Fowler, \$20; Dr. Hamilton, \$5; Charles Wilkins, \$1; Mrs. Bogert, \$2; Miss Barker, \$2. Collections, though not asked for, were made after several meetings, and the amounts will be acknowledged in Algoma missionary news. Mr. Wilson requires for the enlargement of the Shingwauk Home, \$7,000, of this amount about \$2,000 has so far been contributed. For each of the four proposed branch homes, \$5,000 is required. About \$1,400 has been received thus far towards the two North-western homes, and about \$600 has been promised by the Sarnia and Walpole Island Indians towards the home to be built in their neighbourhood. Sir John Macdonald has promised to bring forward Mr. Wilson's work at the next session of Parliament, and to propose a special grant towards the intended extension and establishment of branch homes. A few liberal gifts, whether from the rich or poor, will be very acceptable just at this time, and enable the work to be pushed forward without further delay. God accepts the widow's mite from the poor, and those whom He has prospered should give according to their ability. All donations will be acknowledged in the church papers, and appear also in the annual report at the end of the year. Whatever is given goes *bona fide* to the work. Mr. Wilson pays his own expenses while travelling, unless special gifts are made to him for the purpose. Persons interested in these Indian homes should get a copy of Mr. Wilson's book, "Missionary work among the Ojibway Indians," published by the S. P. C. K. This book will show how God has owned and blessed the missionary's patient labours.

QU'APPELLE.

On Sunday, September 5th, the Bishop opened a little church at Abernethy, a very thickly populated settlement north of Katapwa, about 80 miles north of Indian Head. The church has a very pretty spire and a small sanctuary chancel. It holds over 60, and yet has cost under \$500. The credit for this is greatly due to the Rev. P. K. Lyon, who has himself helped very considerably in the building, and to many of the settlers, who did all the necessary freighting. It is as good a model of a little country church as could well be found. Unfortunately the weather was terribly bad,

rain and cold. Notwithstanding, there was a very fair congregation for such a scattered population.

On the following Sunday the Bishop held a confirmation at Kinbrae. There were 9 candidates, 5 males and 4 females. The little church was as full as it could hold. The Bishop was very sorry he was only able to pay the Montreal Colony such a flying visit, and more especially that he was unable to go on to see the good people at Yorkton, where last year there was such a splendid congregation in the new mill, but other engagements obliged him to hasten back on Tuesday.

THE BISHOP'S ENGAGEMENTS FOR THE MONTH.

Sunday, Oct. 3 Touchwood Mission, (Confirmation.)
 " " 10 Qu'Appelle Station.
 " " 17 Moose Mountains, (Confirmation.)
 " " 24 Qu'Appelle Fort, Confirmation, and Dedication of Katapwa Church.
 " " 31 Regina.
 " Nov. 7 Qu'Appelle Station.

At Moose Mountain, on October 17th, there will be a confirmation service in the morning, and consecration of churchyard, and dedication of a bell in the afternoon.

THE SCHOOL.

We exceedingly regret to say that the Bishop has been unable as yet to obtain a successor to Mr. Pelly, and therefore it will be impossible for the school to open this year.

MEDICINE HAT.—A chancel is immediately to be added to St. Barnabas Church, in memory of the late Rev. A. W. Mountain, whose son resides here. The sum of \$408 has been subscribed for this purpose by the parishioners of St. Matthews and Michaels, Que., St. Mary's, Stony, Stratford, Eng., of which Mr. Mountain had charge during 88 years of his ministry. It is hoped that this will make St. Barnabas one of the best churches in the Diocese. St. Barnabas owes a deep debt of gratitude to Mrs. Mountain, and the many friends and admirers of the late Mr. Mountain, for in addition to this magnificent gift of the chancel, the fine set of holy vessels comes from Mrs. Mountain. The handsome brass altar cross, and beautiful altar linen, from the Misses Price, of the parish of St. Matthews, Quebec.

MAPLE CREEK.—This place is rapidly growing in importance and becoming thickly populated, cattle-ranching being well suited to the country and climate. Here services are held on every second Sunday, in the morning at the barracks, and in the afternoon at the Commercial Hotel, through the kindness of Mr. Rasin, the proprietor. Congregations, however, have been poor, and it was felt they would not improve until we got a church. Accordingly, the Rev. H. A. Tudor called a meeting on August 21st, and laid the matter before the people. The meeting was very well attended and it was unanimously decided to build at once a church, a frame building, and a "church building committee" of seven was elected. The plans and specifications were submitted at a committee meeting on September 18th, and tenders invited. Arrangements are being made for a social and sale of work for the end of October. A large and beautiful consignment of goods has lately been received by Rev. H. A. Tudor from friends in England.

MOOSOMIN.—On Sunday, September 5th, the pretty little church of St. Alban, at Moosomin, celebrated its first harvest festival. The church was beautifully decorated with grain and vegetables for the occasion by the kind labors of the Ladies Aid Society. The services, which were very well attended, were fully choral and comprised mattins with holy communion at 11 a.m., and evensong at 7 p.m. The attendance in the morning was about 60, in the evening from 80 to 90. The offertory, \$13.16, was sent to the Bishop in behalf of the Diocesan Fund. The services, we are thankful to say, were greatly appreciated by a number of our people.

REGINA.—It is the intention of the Ladies Aid Society to hold, simultaneously with the District Agricultural Exhibition every year, a sale of fancy and useful articles.

QU'APPELLE STATION.—A Ladies' Aid Society has just been commenced, and taken up most heartily by the ladies of the parish. They propose to make some money for church purposes, by taking orders from the bachelors of the district, thus making themselves doubly useful; and a sale of work will also be held in December. We are very glad of this new start.

FOREIGN.

LONDON, ENGLAND.—*Mission House Burned.*—The Cowley Father's Mission House at Oxford has been destroyed by fire.

* The number of Japanese in the Mikado's empire professing the Protestant faith is now 11,602, showing an increase during the past year of 2,706. The total number of churches is 151.

The British Bible Society proposes to withdraw from Denmark, as it has already withdrawn from Sweden. In the latter country the withdrawal has had the effect of increasing the activity of the home society in a wonderful degree, and the same effect is hoped for in the case of Denmark.

The Lord Bishop of Winchester has just become one of the patrons of the Church Army. Under the sanction of the Primate of Australasia this work has begun in Sydney with great encouragement.

The foundation-stone of a new church for St. John Baptist's Mission, Dundee, was laid recently by the Bishop of Brechin.

A new Protestant Episcopal Church was opened in Lima, Peru, on Trinity Sunday, for the use of the numerous English, American and German residents, the great majority of whom are of the working-classes.

By the death of Mr. Samuel Morley many philanthropic institutions in London and Bristol lose a great supporter. It is said that he gave away between £20,000 and £30,000 yearly. The Congregationalists will also miss him, as twenty-four of their chapels in the metropolis were indebted to him as their founder.

The death is announced of the Rev. W. Edensor, Littlewood, incumbent of St. Thomas', Finsbury Park, London. He was formerly head-master of Hipperholme Grammar School, curate of St. John's, Wakefield, and perpetual curate of Ironville, Derbyshire.

Sir George Elliot, M.P., recently laid the corner-stone of a new church now being built on the West Cliff, Whitby. The total cost of the edifice is estimated at £10,000, toward which Sir George Elliot has contributed £2,000 and the site.

Miss Ellice Hopkins, the founder of the "White Cross" movement in England, has accepted the invitation from Miss Frances E. Willard to visit America, and to attend the annual meeting of the National Woman's Christian Temperance Union, to be held at Minneapolis, Minn., in October.

The important living of Great Yarmouth, vacant by the resignation of Canon George Venables, has been offered by the dean and chapter of Norwich to the Rev. A. Hunter Dunn, vicar of All Saint's, South Acton. Mr. Dunn, who has worked in South Acton for the last fourteen years, was a scholar of Corpus Christi College, Cambridge, and took his degree as a Wrangler in 1863.

The installation of the Rev. Canon Finlay, D. D., rector of Clones, as Archdeacon of Clogher, took place at Clogher Cathedral on September 1st. The Lord Bishop of Clogher was present. After Morning Prayer the Rev. Prebendary Hurst, acting as commissioner to the dean, installed the archdeacon. The ceremony ended, the Bishop and clergy proceed to Angher, for the consecration of an addition to the churchyard, intended to be a burial place for Captian Carmichael-Ferrall and his family.

We are glad to notice, says *The Diocese of Chicago*, that the temporary "craze" for the general repetition by the congregation, audibly, of the general thanksgiving, is "going out." It arose from a misconception of the meaning of the title of this prayer. The word "general" simply distinguishes it from the "special" thanksgivings which are found directly following it.

The hierarchy of the Orthodox Church of Russia has been given by recent census: 98 prelates, among whom are 3 metropolitans, 15 archbishops and 75 bishops. There are in Russia 207 monasteries, with 2,987 monks and 2,448 lay brothers. These are subsidized by the State. There are also 173 not subsidized, and in these are 2,987 religious persons and 1,659 lay brothers. There are 171 convents in all, having 4,941 sisters and 12,966 novices.

The Bishop of Clogher inaugurated his episcopal work in that diocese, by consecrating the new chancel of Derrybrusk church on August 26. The chancel has been built at the sole expense of J. G. V. Porter and Miss Porter, in memory of the Rev. J. G. Porter, who erected the church, and the late Mrs

Porter. The Bishop was met at the west door by the clergy, the churchwardens, and select vestry. Mr. Porter read the usual petition to consecrate the chancel, and the select vestry presented an address of congratulation to his lordship. The Bishop afterwards preached, and in the course of his sermon pointed out in forcible language the spiritual benefits to be received at the Lord's table. The unusual result followed of the whole members of the congregation remaining for Holy communion.

A timely pastoral letter has been issued by the Bishop of Lichfield to the clergy of his diocese in regard to the celebration of divine service. He notices particularly the too frequent absence of reverence in performance of occasional services—holy Baptism, holy matrimony, and the churching of women—too often hurried through in a perfunctory manner, with an appearance of coldness and weariness. He deprecates the turning to the east at the *Glorius*, for which he points out there is no such authority or any such reason as in the case of creeds, and the occasional frequency of its reverence tends rather to diminish than increase the currency of the service. The bishop also questions the desirability of the continued repetition of acts of obeisance to the holy table on the part of both clergy and choristers, and objects to the growing practice of the omission by the people of the words "Our Father" and "I believe" in the Lord's Prayer and the Creed, and to kneeling during the Epistle, as tending and unnecessarily to cause offence or introduce division. His lordship strongly urges on the clergy private prayer before commencing the lessons, Litany, sermons, and above all, the office for the Holy Communion.

Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE RITUAL QUESTION.

SIR,—In your report, 23rd Sept., of the proceedings of the late Provincial Synod under the head "The Ritual Question," you state that Mr. Elliott, of Guelph, introduced a motion prohibiting the use of altar lights and all other vestments, except surplice and stole. This is entirely incorrect, as no such motion was made or discussed. What I did move, seconded by the Hon. D. L. Hannington, of New Brunswick, was as follows: "That the report of the committee to whom the memorial of the Diocese of Niagara was referred, be referred back to said committee, with instruction to prepare a canon forbidding certain ritual observances, as *e.g.*, the elevation of the elements during the Holy Communion, the use of incense during divine service, and the mixing of water with the sacramental wine, within the ecclesiastical Province of Canada, in accordance with resolutions adopted by this Synod and the Upper House in the year 1868." By the resolutions above referred to, the House of Bishops and the Lower House in 1868, declared these practices to be *illegal*, and all my resolution sought to do was to embody these resolutions in a canon, thereby not enacting any new regulations, but merely placing what is already the law of the Church, as far as an enactment of the Provincial Synod is concerned, and which is in full force, and has never been repealed, into the form of a canon.

My resolution was put to the Synod and lost on a division. My resolution respecting altar lights and vestments, also adopted by the Synod in 1868, was then withdrawn.

The report of the committee on the memorial of the Diocese of Niagara, then came, up and its adoption was moved by the chairman—Chief Justice Allen.

The last clause of which report is as follows:—"They would recommend that the Synod should urge upon all clergymen having the care of souls within this ecclesiastical province, the duty of submitting to the ruling of their diocesan in all matters connected with the public services of the Church, as to the legality of which doubts are entertained, or controversy has arisen."

The following words were added to the report on the motion of the Rev. Mr. Cayley, seconded by the Rev. Dr. Roe, "Provided it shall not interfere with anything in the Book of Common Prayer." The report so amended was adopted by a large majority. I shall feel much obliged, Mr. Editor, if you will kindly publish this letter, not only to put my action as a member of the Synod right, but also as the whole subject is one of some importance—it was a matter of regret publicly made by many members

of the Synod that arrangements had not been made for more perfect by reporting its proceedings.

Guelph, 27th Sept., 1886.

Yours truly,
GEO. ELLIOTT.

THE FORGIVENESS OF SINS.

SIR,—As a consequence of your long experience in the editorial chair, your senses are, no doubt, through reason of use, exercised, to discern what is good, and what is evil. The article I now submit to your keen criticism, is on a topic much abused by some, less so by others, and not well understood by many. In it you will find a new aspect, which has hitherto, so far as I know, escaped the enquiries of sound theologians. But unless the most High open our understanding, we shall remain in darkness. In the Lord's prayer is contained the petition, "Forgive us our trespasses, as we forgive those who trespass against us." Commenting on it the Lord says, "If ye forgive men their trespasses, your heavenly Father will also forgive you." Now if He forgive, can a priest condemn? Again He says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." If He condemn, can a priest forgive? Thus, you see, auricular confession coupled with priestly absolution, is very sinful, inasmuch as it betrays a want of confidence in the Redeemer's teachings, set forth in Matt. vi. 6-15. Perhaps you will say, he also says, "Who soever sins ye remit, they are remitted unto them," John xx. 23. It may be shown this power refers to church discipline, see 2 Cor. ii. 1, 10. We perceive by this passage, and also by Jas. v. 15, this power is transferable. In the latter case, as the contingent sentence shews, both forms of forgiveness may be required. It is evident the Lord forgives the sick, when he raises him up, see Mark ii. 9. Whether it is easier to say, "Thy sins be forgiven thee," or to say, "Arise and walk?" The sick probably may have been an open profligate, and cut off from communion, in which case they are to forgive him. Suppose the contingent sentence to be, "If he have not committed sins," there would be no need for apostolic or priestly forgiveness. Unless the Lord had given this power of punishing the impious, and of restoring the penitent, where would church government be?

Wallacetown, Sept. 23rd, 1886. Wm. Monson.

DEFECTS IN THE CHURCH SYSTEM.

SIR,—I have read with much interest the letter of your correspondent, "A Priest in Ontario Diocese." The defects in the church's system he there refers to, are not confined to his own diocese, they are felt by the people in the rural districts throughout the province of Ontario. The field is indeed large, the willing labourers, I believe, are not few, but the fathers of the church refuse to empower the men to do the work. I too, "have had a little experience," a few months ago, I started holding services in a village ten miles from any church, with no little success. Though dissent had become thoroughly founded in the place, I found family after family ready, and willing and able too, (so far as finances were concerned) to establish a flourishing mission. The weekly offertory more than paid expenses, we even paid into connectional funds, and had begun to think of building a house for the Lord to dwell in. But what encouragement did we receive from the church? When I came to the Bishop to get his sanction, I am merely told that he will not recognise the mission, and though it is beyond his jurisdiction to forbid me reading the church service in a hall, he refuses to give me his episcopal authority. True I may go on and hold the services, the people will be only delighted to have the beautiful service read by anyone, but what encouragement is there for a man who is desirous of receiving holy orders, when his Bishop will recognise neither himself or his work, but will rather abuse his divine office and misuse his apostolic authority by forbidding men to officiate in his churches for no greater crime, than that they preach true Catholicity. I (unlike your correspondent) am unincumbered. I am anxious, yea, I am determined by God's help, to enter the Christian ministry, and I am willing to offer myself for just such work as he refers to, if the "horse and buckboard" are not forthcoming, I will accept instead, a supply of shoelather, and trust to God for food and raiment, on conditions that the Church will recognise my work, and when it is completed, if I have proved myself worthy, lend me a helping hand in preparing myself for the holy priesthood. And I believe I am only one of hundreds. Among my own personal acquaintances, there are a number of talented young men who would enter the ranks at once, if the church would open up some channel by which they could work their way into office, but who are driven to accept a more hospitable reception in some other of the learned professions. I do sincerely pray that God, in mercy to His holy Church, will open the eyes of those men who have

been appointed to the apostolic office, that they may see the spiritual starvation of the Canadian nation in the rural districts.

True the service conducted by a layman lacks the sacraments, but it is at least better than a schismatic meeting.

A LAYMAN IN HURON DIOCESE.

THE PROVINCIAL SYNOD—THINGS UNSAID.

No. 1.

SIR,—Under the above head, I will by your permission, make some comments on the proceedings of the late Synod. I begin with the opening services. There was much to be thankful for in the order and dignity of the Eucharist, the excellence of the music, the power and eloquence of the sermon, the large number of communicants. Yet there were some things open to criticism. Not all liked the elaborate music of the creed. Personally I have no fault to find on that score, quite the contrary, but the kind and, perhaps, wiser friends, that it inconvenienced, hope that at another Synod there will be a creed in which they can audibly join. A graver error, of which I am ashamed to write, lest churchmen in other lands should chance to read of it, was the omission of the prescribed oblation of the bread and wine, which were on the Holy Table from the beginning of the service, covered as if after communion. This and the lesser matter of the entire absence of altar ornaments were the more noticeable in view of the general character of the service.

In this first letter, one may also say a word about the newspaper reports. They cannot be said to have been made for the dignity of the Synod, or illustrated the dignity and independence of the press. It would seem more dignified to reserve all party comments for leading articles, and not to let anything of the sort mar a "report," and members find it disagreeable to be misrepresented as having said some silly thing ludicrously unlike what one did say, or as having supported what one voted against, or suggested something of which one disapproved. The reports might have very appropriately ended with the commercial formula E. and O. E. Of course a large part of the trouble is through accident for which it may be that the reporters are not to blame. Let us hope that the official report that is to be made at the next session, and furnished to the papers, may prove impartial and accurate.

I pass on to notice the surprise with which one heard the memorial from the Synod of Toronto on the subject of the Revised Version. That body had resolved "That a memorial from the Synod of this diocese be presented to the Provincial Synod, at its next session, praying that the Provincial Synod shall consider the expediency of authorizing the use of the Revised Versions of the Old and New Testaments in reading the lessons at morning and evening prayer, in all churches in this ecclesiastical province, beginning on such day as the Provincial Synod may appoint, and that the Lord Bishop be requested to nominate a committee to draft such memorial," *Journal*, 1886, pp. 58. At the time I took this as a resolution to request the Provincial Synod to consider the matter, a harmless motion enough, which might be let pass unchallenged by men who would not for a moment concur in a petition to adopt those versions. The memorial which I have not before me, seemed to argue in favour of the new versions. Perhaps I misapprehended, at the time, the force of the Toronto resolutions, and it may be that the majority were prepared to petition in favour of the authorization. With all respect to the excellent Torontonians responsible, I venture to say that it is a pity the Synod of Toronto should be placed in that position before the world. Otherwise the resolution did no harm. The early rejection of the proposal by the Upper House saved us from what might have been a long discussion, leading by a less painless path to the same result. To the good men who suffered disappointment, it may be suggested that the excellencies of the Revised Version of the New Testament were generally, if not universally, within the power of two or three educated divines and scholars, or perhaps of one, to have produced; its defects, or, if our good friends prefer the expression, its questionable features, grow out of radical theories about manuscripts and translation, which, at the best, can only claim that they are still *sub judice*; theories which must be either sound or very perverse and ridiculous. Now, surely such excellencies cannot be a reason for giving our imprimatur to a version which, to put it mildly, lies under suspicion of such defects, just as the neatness and expertness of a servant would not, as to the question of engaging him, countervail the opinion of good masters that he was habitually dishonest, and had occasional fits of drunkenness, and that even his manner was not suited to the position he desired. Nothing but the victory of the underlying theories in question, could justify the solemn Synodical authorization of the Revised Version for the sake of the cases of

clearer or more accurate translation. The version to be desired may be in the womb of the future. Haste would be equally dangerous and impolitic. It is an old proverb: "*Canis festinans cecos parit catulos.*"

Yours,
O. P. FORD.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

OCTOBER 31st, 1886.

VOL. V. 18th Sunday after Trinity. No. 48

BIBLE LESSON.

"The Wicked Husbandmen."—St. Matt. xxi. 33, 45.

This parable, like that of the two sons, was spoken to the chief priests and scribes. By it our Lord foreshadowed the rejection of the Jews and the call of the Gentiles. St. Luke tells us in chapter xx. 19, that they saw that it was spoken against them. The figure of a vineyard is again used as in last parable.

1. *The Vineyard.* The Jewish Church is here represented. "The vineyard of the Lord of Hosts is the House of Israel." God is the owner of it, see what he did with it, verse 33. He planted it, fenced it in, so as to keep out intruders; made a wine press for treading out the grapes, built a watch tower in the midst for security. Similarly described in Isaiah v. 2. All this is a picture of what God did with the Jewish people, chose them out of all the nations of the earth, separated them, taught and trained them, gave them His Word, a good land, too, good laws, teachers, victory and protection from their enemies, so that it could be truly said, as in Isaiah v. 4, "What could have been done more for the vineyard?"

2. *The Husbandmen.* Having planted the vineyard, we are told in the parable, that the Master having rented it to certain husbandmen, goes away for a time. This is meant to represent God's seeming absence, as shown by His ceasing to reveal His will so directly after he had brought his people into the Promised Land. At the vintage time a Messenger comes, and then others, to see that all is going on well, and to receive the portion of the grapes specified as the rent. The Master had a right to expect fruit, every necessary had been provided by him, but the husbandmen had been careless, and had no fruit to send. So God had a right to expect from the Jewish nation fruits, Isaiah v. 7. Righteousness, gratitude, obedience, faithful service. Did He get them? See what these husbandmen did, verses 35, 36; not content with cheating their Master, they ill treated His messengers, and even killed some of them. And yet the Lord of the vineyard was patient, and sent another messenger, His only Son, saying "they will reverence my Son," but no, verses 38, 39. The Son murdered, His body cast out of the vineyard. Having finished this parable our Lord asks His hearers what punishment such ingratitude would merit, verse 40. They answer without hesitation that they would deserve to be turned out and to be put to death. Strange that in giving this answer they should be condemning themselves. For they were the wicked husbandmen. No people had made so bad a return as they had for all the blessings bestowed upon them. See 1 Kings xviii. 4; 1 Sam. xxii. 18; 1 Kings xix. 10; 2 Chron. xxvii. 15, 16; Neh. ix. 26; St. Matt. xxiii. 31, 37; Heb. xi. 36, 37. And yet see how long-suffering God had been with them, sent messages of love again and again, see Jer. xlii. 4; vii. 25; xxix. 10. At last, in the fulness of time, God sent His Son, and how had they received Him, "He came unto His own, and His own received Him not." They dealt with Him just as the husbandmen did with their Master's son. "This is the heir, come let us kill him." "They took counsel together for to put him to death," St. John xi. 53. Before another Sabbath came the Heir had been crucified "without the gate," Heb. xiii. 12; St. John xix. 17. This parable was a warning to the Jews of their coming punishment, the Jewish Church was now to make way for the Christian dispensation, a great Church to aid and which should embrace all nations. "The Holy Catholic Church," see the Creed. And who was to be the Head of it? verse 42. "The Son" they "cast out," the "stone" they rejected, Acts iv. 11; Ephes. ii. 20; 1. Pet. ii. 6, 7. Has the parable any lesson for us? We are in God's vineyard. He expects fruit from us. Are we yielding any? Not necessarily any outward violence, but St. Paul mentions in Heb. vi. 6, some that "crucify the Son of God afresh," many do that now, every wilful sin men commit is doing it. May we never be ranged among the rejectors of Christ, but rather may we listen to His voice, and accept His message of salvation.

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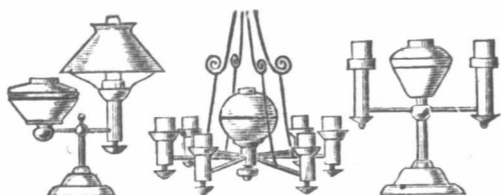


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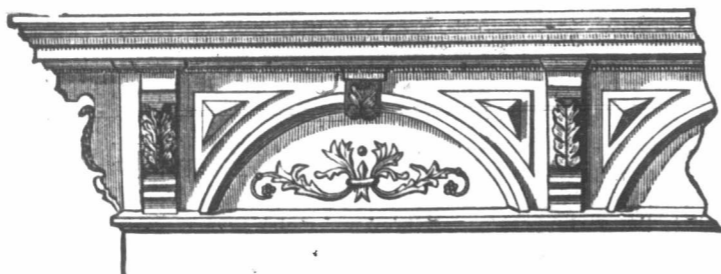
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Family Reading.

THE BODY.

People often neglect the care of the body. They despise the body. They seem to concentrate their thoughts on the soul, forgetting that the body is the handmaid of the soul, and that these two are so intimately joined together, that what affects one affects the other. Indeed, there is more than a hint given in the Holy Communion Service that the Blessed Sacrament has a most mysterious influence on our bodies as well as on our souls. When the sacred elements are given, the words are "The Body of our Lord.

The Blood of our Lord. preserve thy body and soul unto everlasting life." How reverently should we treat our bodies! They are the temples of the Holy Ghost. We are "to present our bodies a living sacrifice, holy, acceptable unto God." Let this Easter thought of the reality of the risen Body of thy Lord help thee, my brother, to keep thy body in temperance, soberness, and chastity, and may His sacred Body and Blood preserve it, together with thy soul unto everlasting life.

THE MYSTERY OF GOD'S LEADING.

Why is it that I am not suffered to come to Thee by the near way? Wherefore am I forced to seek the promised land through the longest road—the road of the wilderness? There are times when I almost seem to have reached Thee at a bound. There are flashes of thought in which I appear to have escaped the wilderness, and to have entered already into Thy rest. I am caught up to meet Thee in the air, and the world fades away in the far distance, and I am alone with myself. But the rapture and the solitude are short lived. The world returns again with double power, and a cloud falls over the transfiguration glory; and at the very same moment when I am saying, "Methinks it is good to be here," a voice whispers in my ear, "Go back and take the journey through the wilderness."

My soul, thou must not murmur at that message; it is a message of love to the wilderness. Thou hast need of the wilderness, and the wilderness has need of thee. There are thorns in the desert which must be gathered ere she can rejoice and blossom as the rose, and the gathering of her thorns shall be the gathering of flowers to thee. Thou canst not do without the thorn. To be caught up to meet thy Lord in the air would be too much exaltation; it would lift thee above the sympathies of the toiling crowd. Better to meet thy Lord in the wilderness than in the air. Thou wilt find Him traveling by the long road—the road of Gethsemane and Calvary. Join thyself to the journey of the Son of man. Help him to carry his burden of human care over the wastes of time. Enter into fellowship with that cross of His which was the pain of seeing pain, and verily love shall make the long road short; thy feet shall be as the feet of the roe; the crooked paths shall be made straight, and the rough places shall be made plain; for the glory of the Lord shall be revealed, and the glory of the Lord is love.—*Dr. Matheson, in Moments on the Mount*

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

A CURIOUS JEWISH WEDDING.

A few weeks ago, a Jewish gentleman called on the minister of one of the New York synagogues, stating that his daughter was engaged to be married to a young man, at the same time asking the reverend gentleman to make the necessary preparations. All arrangements were effected; but on the morning on which the marriage ceremony was to take place, the father of the bride again called on the minister, saying that he was very sorry, but, owing to the bad conduct of the groom, who the day before required a larger dowry than had been promised, and stated that, unless his terms

were complied with, he would not marry, the wedding could not take place. The Jewish Rabbi, instead of condoling with him, congratulated the bride's father on the escape his daughter had had from future misery: for, if such was his heartless conduct before marriage, what would it be afterwards? "So my daughter says," was the reply; "yet it is very hard for me, for a dinner has been provided for the guests, musicians have been engaged, and there is no time to countermand invitations, so that the invited parties will assemble at the synagogue, and what shall I do? "Place some one at the synagogue door," said the Rabbi, "and let him inform your friends to meet you at the hall, and then matters can be explained. As the dinner is provided, let them partake of it; have the music play the 'Dead March' in *Saul* in honour of the groom; and, I assure you, instead of its being a dull affair, everything will go off well."

The advice was taken. A few of the friends of the family were present, healths proposed, not in memory of the absent "happy man," but for the future happiness of the "bride." Thus there was a wedding celebration minus the bride and groom; the former could not be expected, and the latter would have been in a sad predicament if present.

HINTS TO HOUSEKEEPERS.

Baking soda gives instant relief to a burn or scald.

Never put a hot iron directly upon silk—it takes the life out of it.

Paint spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.

Vaseline is said to be a good preservative for eggs. The vaseline is melted with three per cent. of salicylic acid, and rubbed on the eggs after they are thoroughly washed.

The most severe cold or hoarseness may be relieved by applying to the chest, as quickly as possible, a flannel wrung out of boiling water, and on which turpentine is sprinkled.

Plaster-of-Paris ornaments may be cleaned by covering them with a thick layer of starch, letting it dry thoroughly, and then brushing with a stiff brush.

It is a good plan to wrap cans of fruit in newspapers, and put them away in a dark, cool place. The wrapping in paper and keeping dark is said to prevent the bleaching of the fruit.

Old garments that may be utilised in a hundred ways, for rugs, linings, cushions, and the like, are sometimes rendered worthless, because, when no longer fit to wear, they are not ripped to pieces, brushed, and put away.

Tender feet may be hardened, it is said, by rubbing common hard soap on the inside of the socks once or twice a week. Perfect cleanliness and frequent changing of stockings will improve the condition of the feet in every respect.

Wooden wool is used as a dressing for wounds, and is being prepared extensively for surgical purposes. It is finely-ground wood, and is a clean looking, delicate fibred substance, which absorbs an immense quantity of liquid.

A dark and gloomy room may be brightened by placing ebonized shelves over the doors and windows, grouping scarlet, yellow, or gilded fans upon the walls, and placing pretty bric-a-brac and vases in positions where they will be brought into relief by the cheerful background.

Excellent pies are made of canned currants. Take one cupful of them, half a cupful of sugar, one tablespoonful of flour, beaten with the yolks of two eggs. Bake with an under crust, then frost the top with the whites of the two eggs and two tablespoonfuls of powdered sugar. Be sure to beat the sifted flour with the yolks, then there is no danger of little lumps of undissolved flour spoiling the good looks of the pie.

An authority in laundry matters says that borax is a valuable adjunct to the raw starch for collars and cuffs. Too much should not be used, as it has a tendency to make the linen yellow. Lump borax may be dissolved in hot water and bottled for future use. Perfectly clear gum-arabic water is also an excellent addition. It is well to bear in mind that the polish on cuffs and collars is the result of heat, friction and pressure.

A charming industry is now being undertaken by a few young ladies in the secret, which will add to their list of pretty things for holiday gifts, and to "tables" for charitable entertainments. Pith from corn stalks is cut with a very sharp knife into little blocks. These are painted with water colors in conventional designs, and glued together in the form of vases, jugs, etc. The delicate colour of pith, its lightness and its porousness render it handsome material for fancy work. In putting the blocks together they are allowed to overlap.

—For constipation take St. Leon Water before breakfast.

SIR JOSHUA REYNOLD'S BOYHOOD.

When Joshua was but a mere child, his father was displeased to find him devoted to drawing; on a sketch which the boy had made, his father wrote "This is drawn by Joshua in school, out of pure idleness." The child found the "Jesuit's Treatise on Perspective," and studied it with such intelligence that before he was eight years old he made a sketch of the school and its cloister which was so accurate that his astonished father exclaimed, "Now this justifies the author of the 'Perspective' when he says that, by observing the laws laid down in his book, a man may do wonders; for this is wonderful!"

When about twelve years old, Joshua, while in church, made a sketch upon his thumb-nail of the Rev. Thomas Smart. From this sketch, he painted his first picture in oils; his canvas was a piece of an old sail, his colors were common ship-paint, and he did his work in a boathouse on Cremyll Beach.

In 1740, when Joshua was seventeen years old, his father tried to carry out his plan to apprentice him to a druggist, but the boy was greatly opposed to this. He said, "I would prefer to be an apothecary rather than an ordinary painter; but if I could be bound to an eminent master, I should choose that." Fortunately Lord Edgumbe and other friends advised the boy's father in his favor, and so Joshua was finally sent to London and bound to Thomas Hudson, then the best portrait painter in England. After two years, Hudson suddenly dismissed the youth from his studio, though his agreement was for four years; the master said that Joshua neglected his orders, but others believed Hudson to be jealous of his pupil's success.—From "Stories of Art and Artists," by Clara Erskine Clement, in *St. Nicholas* for September.

MAKING THE RESPONSES.

"O Lord, open Thou our lips, and our mouth shall show forth Thy praise."

Two faults frequently mar the beautiful worship of our Church. Some are *silent* worshippers, utterly isolated in thought and sympathy from the congregation. Others are loud indeed in their responses, but, through some *eccentricity* of tone or manner they hinder the devotion of others, and disturb the harmony which requires "one voice" as well as one "heart."

Dean Goulburn's earnest words should be pondered both by the *silent* and *eccentric*. "Be careful to make in an *audible* voice all the responses prescribed by the Church. If persons around us in the congregation are merely silent auditors of the service, our own devotion is instantly chilled. If, on the other hand, they have all the appearance of earnest worshippers, devotion soon stirs and wakens up in our own heart. Throw, then, your contribution of heart and soul and sympathy, into the service of the Church, by making the responses simply and sincerely, in your natural voice."

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ry 14th, 1886.

THE BLESSEDNESS OF GIVING.

Anybody can keep—or anything—a miser, or a monkey, or a mouse; but to give is godlike. * * * "It is more blessed to give, than to receive." You felt it when you sent the ton of coal to that poor widow, when the deep snow fell last winter. You felt it when you watched the night, with that poor consumptive sufferer. Sir Philip Sidney felt it when at Zutphen, when he declined the cup of water from the dying soldier, (though he himself was dying), with these memorable words, "His necessity is greater than mine."

The man who seeks his own, and has not learned that it is more blessed to give than to receive, if he could reach Heaven, he could not stay there. He could have no sympathy; he could find no company. Dorcas is there, but she was full of good works and alms-deeds, which she did. Cornelius is there, but his prayers and alms had "come up, for a memorial, before God." Barnabas is there, but he was called, because he was "the Son of Consolation." The Twelve are there, but they left all to follow Christ. It is the home of Saints, but they had taken up the Cross. It is full of Angels, but they were servants to the Saints. And Jesus Christ is there, and fills it with His glory, but the wounds are in His hands and in His feet; and the thorn-prints are still upon His brow, and in His side the piercing of the spear. In all that blessed company the man that lived unto himself could meet with no companionship. And, in sheer self-defence, would ask to be excused from the intolerable solitude of Heaven.—Bishop G. W. Doane.

HOW TO WORSHIP.

BY THE REV. T. BEDFORD-JONES, L.L.D., ARCHDEACON OF KINGSTON.

How does our Church of England direct us to worship? It is plain that a great many of us never read the directions. Perhaps because they are printed in small type. Perhaps because the book is never opened except at service-time. Well, let us not mind details, but sum up broadly these four simple directions so much neglected.

1. We are expressly ordered, when we approach the Lord's immediate presence, to be reverent. Reverence is but another word for *good manners in the worship of God*. To be disrespectful to our Sovereign Lord, when we are in His very presence asking Him for favours, is the height of bad manners and vulgarity, as well as profanity. Our Church would teach us to be well-mannered toward God. So, when we offer prayer, we are directed to *kneel upon our knees*. Both Bible and Prayer-book enjoin this, "O, come, let us worship and bow down; let us kneel before the Lord, our Maker." When our blessed Redeemer prayed as a man to His Father *He knelt down*, (St. Luke, xxii. 41). So did St. Stephen. (Acts vii. 60). So did St. Paul and the clergy of Ephesus, (Acts xx. 26). So did the early Christians, old and young, (Acts. xxi. 5). So should we.

2. Every Church of England worshipper is directed to *speak out just as loudly as the minister the Confession of Sin, the Lord's Prayer, the Responses, the Amens, and the Alternate Verses of the Psalms, when they are said, and not sung*. Our usual muttering, growling, whispering way of addressing God in prayer is a poor business. It sounds as if we were ashamed of what we are doing, or were half-hearted about it, or were afraid of our loving Heavenly Father!

3. This applies equally to the singing; clergyman and choir ought to be quite drowned by the voices of the congregation. The worship is to be given *by the congregation*, not by the clergyman and choir. It does not matter if the singing be somewhat rough and out of tune. It will please God's ears; if not man's. The choir and organ are intended to set all this right if possible. They are not meant to be people's deputies or substitutes. They are the helps to *everyone* to be a real worshipper. Music has always been a great help to congregational worship. All the worship of heaven is musical. Our church-worship on earth, should be the best training school for that of heaven. Indeed, if everybody were to join, young men and maidens,

old men and children, aye, and old women too, and sing out vigorously, there would be few discords perceptible.

Let me offer a suggestion or two, gained by practical experience. It will be found a material aid to all when *saying* responses and prayer: (a) If they will *pay attention to the capital letters* which begin each sentence in the Confessions, Lord's Prayer, etc. [These capitals are not meant to mark the sense, but are expressly provided for the purpose of guiding the congregation in keeping together, and as they speak out, *waiting for one another*, so as to avoid gabbling and confusion of sound.]

(b) If they will take the *same one note* when speaking, as they take the same many notes when singing. This is termed *monotone*, and is the natural, and not the artificial manner of recitation. The effect of a multitude of voices, 3,000 or 4,000, as I have heard them in St. Paul's Cathedral or in Westminster Abbey, speaking out together in *monotone*, is electrifying, and makes one realize a little of what the worship of heaven must be. The Confession, the Creed and the Lord's Prayer thus said by all in a grand unison of voice, as if the utterance of a single man, once heard can never be forgotten. It is the same with a Hymn of Praise in which all heartily join. I once heard the Old 100th sung by 20,000 people, whose voices in unison almost drowned the crashing harmonies of a magnificent organ and five military bands, besides 200 instruments in the orchestra. The effect was indescribable. Scarce a cheek in the vast multitude but was wet with tears, so strong was the emotion, so great the sympathy of feeling, as the splendid homage of pure praise was offered by Christians of all sorts and conditions, making a heaven of earth. The truth is, my good friend, it is only ignorance and want of experience which create a prejudice against what our Reformers and Prayer book direct, and what our brethren in the mother land have found so edifying and inspiring. Why our Church worship in Canada should be so tame an affair, so dull, so cold, so formal, is not the fault of the Prayer Book and Liturgy, but of *ourselves*. Our worship was never meant to be what we usually make it, as unlovely as it is unreal;—a few persons, parson, organist and choir, doing as deputies what *all* the worshippers are expressly assembled to do for themselves. It is as sad as it is shameful that our people do not realize and assert their *spiritual priesthood*, which alone of all the Communion of Christendom English Churchmen have the privilege of enjoying not merely in theory, but in practice. It is a noble, precious heritage—*this right of the congregation to offer to God their own worship*; all doing on earth as all hope to do in heaven.

SOCIAL SCIENCE AND RELIGION.

BY THE LATE BISHOP FRASER.

Bishop Fraser, in one of his latest addresses, made an eloquent assertion of the impossibility of impressing sound principles of social science upon men's minds without an appeal to religious sanctions and motives.

"The great social doctrines of Christianity," said the Bishop, "are all based on the idea of brotherhood. 'Do to others what ye would they should do unto you,' 'Masters, render to your servants that which is just and fair,' 'Bear ye one another's burdens, and so fulfil the law of Christ,' 'We that are strong ought to support the weak, and not to please ourselves,' 'Look not every man on his own things, but every man also on the things of others.' It is only, in my judgment, by the steady application of these principles to the practical details of life that society can be saved. If you think it is too strong a phrase to talk of 'society being saved,' just look for a moment on the picture drawn by a master-hand of what the state of society is. 'The ignoble love of ease and pleasure,' wrote the Bishop of Peterborough, in one of his charges; 'the degrading worship of wealth; the demoralizing frauds and dishonesties that come of the lust to possess it; the senseless extravagance of luxury that follows too often on its possession; the effrontery of vice that, flushed with pride and fulness of bread, no longer conde-

scends to pay to virtue even the tribute of hypocrisy; the low cynicism that sneers away all those better thoughts and higher aims that are the very breath of a nation's nobler life; and, springing out of these, the strife of interests, the war of classes widening and deepening day by day, as the envious selfishness of poverty rises up in natural reaction against the ostentatious selfishness of wealth; the dull, desperate hate with which those who want and have not come at last to regard the whole framework of society, which seems to them but one huge contrivance for their oppression; the wild dreams of revolutionary change which shall give to all alike, without the pain of labor and self-denial, those enjoyments which are now the privileged possessions of the few, but which the many long for with a bitter and persistent longing,—these are some of the seeds of evil, which, sown in our own soil and by our hands, may one day rise up an exceeding great army more to be dreaded than the invading hosts of any foreign foe. The glare and glitter of our modern civilization may hide these from our view for a time; we may fail to see how some of the most precious elements of our national greatness are withering in its heated atmosphere, or what evil things are growing to maturity in the darker shadows that it casts; but they are there nevertheless, and if we heed them not and reform them not, the time may come when we may wish that the sharp and sobering discipline of war—nay, even the terrible trials and sorrows of defeat—had visited us in time to save us from the greater horrors bred of our own sins in times of profoundest ease and peace."

In closing his address the Bishop added:—"I do not wish to take leave of you in a despairing frame of mind. The world is God's world, not the devil's. Good is stronger than evil; truth than falsehood; right than wrong. There are remedies for each and all of these evils, if we knew where to look for them, and if, when found, we have courage to apply them. He, whose Divine words have echoed from the Galilean mountains to the furthest limits of the civilized world, has taught us 'seek first the Kingdom of God and His righteousness, and all other things,' on which our hearts may awfully be set, and which it is good for us to have, shall be added unto us."

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe,
'Tis the law of our being, "We reap what we sow;"
We may try to evade them—may do what we will—
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects, in a moment, the base or the pure;
We may boast of our claims to genius or worth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then when we fail, the world bears the blame;
But, nine times in ten, 'tis plain to be seen,
There's a screw somewhere loose in the human machine.

Are you wearied and worn with this hard, earthly
strife?
Do you yearn for affection to sweeten your life?
Remember, this great truth has often been proved:
We must make ourselves lovable, would we be loved.

Tho' life may appear as a desolate track,
Yet the bread that we cast on the waters comes back;
This law was enacted by Heaven above—
That like attracts like, and love begets love.

We are proud of our mansions of mortar and stone;
In our gardens are flowers from every zone;
But the beautiful graces that blossom within
Grow shrivelled and die in the Upas of Sin!

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above!

"We reap what we sow"—oh! wonderful truth—
A truth hard to learn in the days of our youth;
But at last it shines out, as "the hand on the wall,"
For the world has its debit and credit for all.

—H. Clay Preuss.

Childrens' Department

SIX FEET.

My little rough dog and I
Have a time that is rather rare;
We have so many good walks to take,
And so few bad things to bear—
So little of wear and tear.

Sometimes it snows, and rains,
But still the six feet ply,
No care at all to the following four
If the leading two know why;
'Tis a pleasure to have six feet we think,
My little rough dog and I.

And we travel all one way;
'Tis a thing we should never do,
To reckon the two without the four,
And the four without the two;
It would not be right if anyone tried,
Because it would not be true.

And who shall look up and say,
That it ought not so to be,
Though the earth that is heaven enough
For him
Is less than that to me;
For a little rough dog can make a joy
That enters Eternity.

A BRAVE BOY.

If we had lived when Graham of Claverhouse was scouring Scotland in search of the brave Covenanters, that he might drag them to prison or death for the great crime of reading the Bible, or meeting for prayer or praise, one day we might have seen walking leisurely along, a young Scotch laddie, He has a book in his hand, and his steps move slowly on as he is absorbed in its contents. But hark! what is that sound of clattering hoofs and clash of armor? It is a band of that dreaded soldiery in search of the rebels, so-called. Soon they are up with the boy. "What is that you have in your hand?" demands the leader of the troop. "It's the Bible," came from the firm young lips. "Thraw it in that ditch," savagely shouts the fierce captain. "I wunna." "Thraw it in that ditch, I say." "I wunna," says the pale faced, yet firm young soldier of Christ, clasping his precious treasure yet closer to his bosom, while the soldiery gaze on, and the brutal captain, fierce with rage at being thus defied by a "wee braw laddie," hisses out, "If ye dinna thraw it in yon ditch, I'll shoot ye."

But Jesus Christ is with the boy, and with quiet trust and determination not to abuse his beloved book, he stands true as steel to his Saviour and Lord; and though death is staring him in the face, simply replies, "I canna; wunna."

"Fire, men," shouts the infuriated leader, and the soft heather receives the warm life blood of the youthful martyr, as he falls to the earth, pierced by the bullets of his cruel murderers. No Claverhouse rides over the land now, it is true, to seek by brutality and force to stamp out the word of God, but there are plenty of school-fellows to sneer at those who are "good," or "set themselves up to be better than other people," and it sometimes takes more courage to stand a taunt or a curl of the lip than it does to bear a blow.

Let no one force you to give up your Bible reading, or what is better still, your Bible living. He hath said, "I will never leave thee, nor forsake thee;" so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

BOYS, READ THIS.

Many people seem to forget that character grows—that it is not something to put on ready-made with womanhood or manhood, but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clearheaded and energetic. When do you suppose he developed all those admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying "I forgot, I don't think," will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.—Busy Bee

MRS. CHARLOTTE LISLE, of Chicago, well known to the western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, * * * but this remedy has removed it."

Glean's Sulphur Soap cleans and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

THE "FRESH AIR FUND" CHILDREN.

Out from the crowded city streets—
To fields and meadows fair,
Where sunbeams with the shadows play,
And blossoms scent the air,
And where the pale, wan cheeks are kissed
By many a healing breeze,
And where their little voices sing
With birds amongst the trees.

Out from the scenes of pain and woe,
And poverty's distress,
Into the homes which welcome them
With pitying tenderness.
Aye! turn them out like "little lambs
In pastures green" to run
Give them the freedom of the wealth
Of earth, and air, and sun.

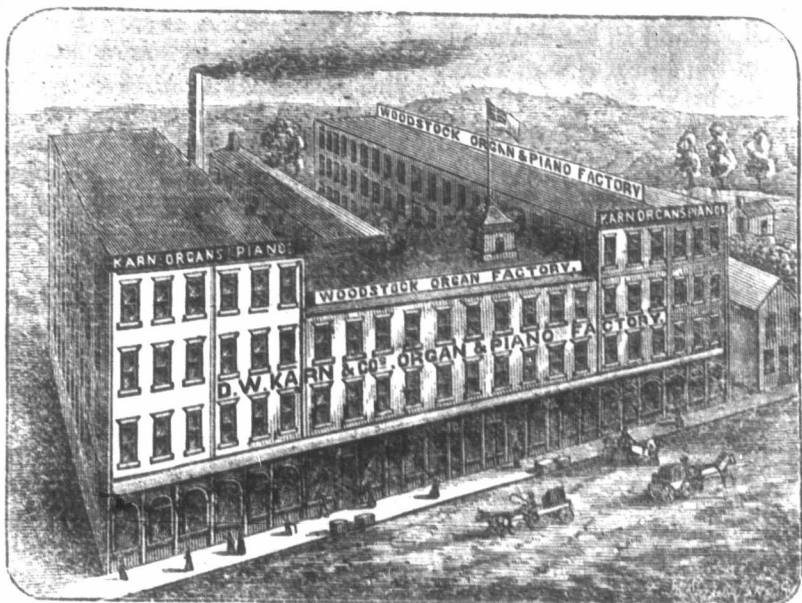
Whether beside the broad blue sea,
Or 'neath the grand old hills,
Let the poor children know the joy,
That childhood's measure fills.
And God's best blessings on the hearts
Which for "the Father's sake,"
Seek out His poor, and in their lives
New joys and hopes awake.

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

JEAN AND HIS MOTHER.

Little Jean was playing in his neat French home, where the windows opened inward like doors, and the wooden shutters opened outward, like doors, too. He had but one soldier

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(the rest were all dead, killed in the last battle), and a cart without wheels as toys.

One soldier isn't much use; you can't have a battle, or a parade, or anything else that requires a full regiment; you can only make a sentry of him, and there's no fun in that. Jean thought so, and soon got tired of his play. He went to his mother, who was knitting near the window, and leaning on her lap.

"Mother, dear, tell me a tale." She had dropped her work, and was reclining in her chair, with half-closed eyes, thinking. "Well, my darling, I will tell you why I was taught to knit.

"When I was a little girl, I used often to play in the room of Madame Daudet, the concierge, and one day she left me there alone, while she went to buy some eggs. On the bed lay a shawl she was knitting, which was worked in stripes of gay colors and nearly finished.

"Without knowing, or thinking of the mischief I was doing, I took out the pins and began pulling at the wool. I was so delighted at seeing it come curling out, row after row, that I went on slowly pulling it, so that by the time Madame Daudet returned the work was nearly all undone, and there was a perfect tangle of wool on the floor. She was very angry, and took me, the tangled wool and what remained of the shawl, to my mother,

who looked very grave when she heard what I had done.

"Madame Daudet said I was a very naughty girl, and that I ought to be well whipped.

"My good mother neither scolded nor beat me, but next day she began to teach me to knit, and day after day the teaching was patiently continued till I could knit fairly well.

"Then said my mother, 'You shall now knit a shawl for Madame Daudet, to replace that which you destroyed.'

"The shawl was commenced, and I was made to work at it every day for two hours, one of which was taken from my play-time. That shawl took a long, long time to make, but at last it was finished and presented to Madame Daudet.

"Now, said my mother, 'you can understand what mischief you did in pulling out madame's work.'

"I certainly did, and I never forgot the lesson."—The Child's Pictorial.

AN AWFUL DOOM of any nature is usually avoided by those who have foresight. Those who read this who have foresight will lose no time in writing to Hallet & Co., Portland, Maine, to learn about work which they can do at a profit of from \$5 to \$25 and upwards per day and live at home, wherever they are located. Some have earned over \$50 in a day. All is new. Capital is not required. You are started free. Both sexes. All ages. Particulars free. A great reward awaits every worker.

MY LITTLE MATCH-GIRL.

"Matches, sir? Buy my matches, sir? Only a penny a box, sir!"

There she stood in the same place every day on the south side of London Bridge. Her little brother stood by her side, as usual, with a few tiny bunches of violets.

I bought a bunch, for I, an artist, am fond of flowers. I bought the matches, too, though I don't smoke.

She looked thinner than ever that morning, and I couldn't help wondering if she had any breakfast. Just at hand was a hot potato stand. I bought a few, and returning, pushed them into her hand.

All that day I thought about her. How the tears rushed to her eyes as she took the hot potatoes! The boy had evidently had his breakfast.

"Yes, I's father an' mother to him" she had said one day in answer to a question. "An we gets along werry well, sir, w'en the weather's fine, sir. But w'en it rains, sir, an' its cold, sir, then gentlemen won't stop to buy my matches, sir, an' the ladies has to look after their skirts an' the mud an' their umberels, instead o' buyin' posies, sir."

And this was one of those days, dreary and drizzling. I worked hard until the light grew dim and I could not trust my colours. And then I took to dreaming, until I remembered that I had nothing for tea or supper. For I boarded myself, except for dinners, which I took in one of the eating houses near the London Bridge Station (when I could afford them), and that's how I came to pass my little match girl so often. So I started off for bread and cheese, and this took me to the Southwark side again.

There they were still, the boy clinging to his sister, partly shielded by her cloak, she with the veritable two match boxes which were left her after I had taken one in the morning.

I called at the cooked-meat shop and bought a slice of cold roast beef, I got my bread and cheese, and then, taking a few piping hot potatoes, and then—why, then, I was so near, and they looked such miserable, water-soaked rats, that I just stopped and offered them a penny each if they would carry my parcels home for me.

It looked mean, but it was all a dodge to get them to come with me, for London arabs are so afraid of being delivered up to the "Bobby" or to some institution where they will be deprived of their liberty that they would rather starve than run a risk.

Well, we arrived at the house, and I was too weak to carry my parcels upstairs, so those water-witches had to follow. And then I threw open my door and those two just said "Oh!" and dropped my parcels. I must own the room did look pretty as a picture after the dark, dreary, oaken staircase, and the gloomy drizzle outside.

A bright fire throwing out blue and yellow flames lit all the room, bringing into relief my pictures and bronzes (imitations, the bronzes) and plaster casts. Then, too, red draperies will warm up a room so.

"Oh!" said the children. The girl's eyes were shining at the pictures, but the boy was looking at the fire, seeing which, I drew him to it, bidding him dry himself.

"But we mus' go," said the girl, timidly. Nevertheless, she, too, was presently beginning to steam.

An old box served for a table, and

what a supper those children did eat! "It's like heaven," said the girl at last, very softly.

"What!" said I, startled. "This—this room—these pictures—and these—" And here she laid her head back against the red curtains. I jumped to my feet.

"Don't move!" I exclaimed, "not a hair's breadth!" Already I was beginning to dash in the colours.

What a picture the child did make! That clear, olive skin, those shining black eyes, the mass of black hair dropping over her shoulders, that long, brown hand so delicately shaped! What a vision! How I worked! This should be my Academy picture! Down on her feet I threw her tray with two forlorn little boxes on it.

Fairly the beads of perspiration stood on my forehead and rolled down my cheeks. I dashed them away and worked on. How patiently she sat there, though I knew she must be getting cramped.

"You must come again," I cried at last, dashing down my brush from my quivering hand and stepping back from the canvas.

She sprang to her feet. "O, sir, how beautiful!" she cried, and then remembered that it was herself.

The boy was fast asleep on the rug. I shook him up. "Where do you sleep?" I asked the girl. And then it struck me to ask her name.

"I'm Genie and he's Paul Vincent," she answered, drawing the cloak around her.

"And where do you stay?" I persisted.

"Anywhere, sir. Under the bridges an' in the doorways, mostly; an'—an'—" here her voice sank, "sometimes in a beautiful place, but it's—it's awful!"

"Where?"

"Won't you never tell, sir?" No, well, sometimes we sleep in St. Paul's. You see, we slips in at dusk, an' we hides in the shadders ahind the pillars till we gets locked in. An' in the mornin' w'en the man open it we chances it to get out. We hides near the door, and w'en he's gone in to where its mostly shadders, then we slip out. But it's awful, sir, with those marble people all about you, an' all so still.

I shivered as I listened.

"You shall stay here to-night," I said. And then I made them a bed in a closet just off my room.

And after that they came every night.

In time my picture was finished and went to the Academy. It was well received, well hung, and brought a good word from Ruskin. Then the public wanted to know who I was, for the papers were full of My Little Match Girl.

And who can tell how rich I felt when Lord Lansdown paid me a couple of hundreds for it, and came with his friends to see my "Sir Walter," and bought that also.

The tide had turned. No more working for Jews. No poverty for my little match-girl and her brother. They should be educated and cared for, my children from henceforth. God bless their dear souls!—*Church Weekly.*

HORSFORD'S ACID PHOSPHATE

IN CONSTIPATION.

Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

THE MOTHERLESS.

Sitting in the school room I heard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger.

The sister listened awhile, and then, turning away, she answered: "I do not want to hear another word; Willie has no mother."

The brother's lips were silent; the rebuke came home to him, and, stealing away, he muttered, "I never thought of that."

He thought of his own mother, and the loneliness of Willie compared with his own happy lot. "He has no mother," he repeated to himself.

Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer no mother to listen to his little sorrows? Speak gently to him, then good news.

WHAT IS NEEDED by every man and woman if they desire to secure comfort in this world is a corn-sheller. Putnam's Corn Extractor shells corns in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putnam's Painless Corn Extractor, which is always sure, safe and painless. See signature of Polson & Co. on each bottle. Sold by medicine dealers.

THE RESTLESS BOY.

Yes we've had the restless boy. He is never absent. Rain will keep away the girl who is absorbed by her new hat, and storm will often detain the chronic giggler and whisperer, but the troublesome boy cannot be hindered by trifles. Every teacher of boys knows how he wriggles and twists through the opening exercise, rattles his paper when the superintendent calls "Silence!" and punches the other boys during the prayer-time. "What shall be done with him?" asks the long-suffering teacher, with a discouraged tremble in her voice and a tired, long-drawn sigh. Well, in the first place, have him set next to you. Insist upon this; though you will probably not need to insist if you make the request pleasantly and as though you expected him to acquiesce at once. Give him something to do as far as possible. Have him find the place in the singing-book, encourage him strongly to sing; have him mark the attendance if he can be trusted to do it, or whatever is to be done. Study the lesson with him in your mind, and have one point at least for him which you can bring out early before he is already absorbed. Above all, endeavour to have great patience, remembering that the boy who is felt in your class is the boy who will be felt out in the world by-and-by.

DIVIDING.

"Did you divide that chocolate with your little brother?"

"Yes, mamma."

"Did you divide it fairly?"

"Yes, mamma; I ate the chocolate, and gave him the paper with the pretty pictures. He likes to look at the pictures."

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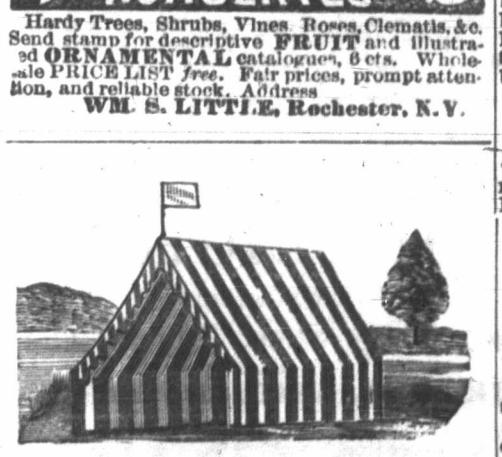
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