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ACADEMY, TORONTO

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, SEPT. 15, 1892.

[No. 37.

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 - The United States and Foreign Powers, by W. E. Curtis, of the U.S. State Dept. 1
 - Classic Greek Course in English, by Prof. W. C. Wilkinson, University of Chicago 1 00
 - Greek Architecture and Sculpture (illustrated), by Prof. T. R. Smith and Mr. George Redford, London. 0 50
 - A Manual of Christian Evidences, by Prof. George P. Fisher, Yale University. 0 50
 - The Chautauquan (12 numbers, illustrated) 2 00
- Canadian students will please note that the books are supplied by the Canadian agents at the American publisher's prices, no advance being made for duty, etc. Canadian students will, therefore, find it to their advantage to order from the Canadian agents and save the duty which they would have to pay if ordered from the States.

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Lessons for Sundays and Holy Days.

September 18.—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings 9. 2 Cor. 10.
Evening.—2 Kings 10 to v. 32; or 13. Mark 14. 27 to 53.

"DEAD AS THE DODO," Darwin's theory of the origin of species has been pronounced in recent tractates. Sir Archibald Geikie points out that the challenge—to find a single new species, as a proof of evolution—is yet unanswered. The seeds and plants of ancient and modern Egypt are identical.

"WITH HIS USUAL POINT (says the *Guardian*), Mr. Goldwin Smith has replied to Mr. Blake. What Canada got after the rebellion of 1841 was not Home Rule, but independence. She is independent in fact: and if she wished it, might be independent in name." Would this do for Ireland?

"CHRISTIAN SCIENCE" DOES NOT BELIEVE IN BOILS!
—They allege that to say a *boil is painful* is untrue and absurd, because matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil. Would this creed have comforted the Egyptians?

"THE INSPIRATION OF SELECTION," usually supposed to be a happy phrase of the late Canon Liddon's, appears as early as 1860 in a sermon of the late Archbishop Magee (in the volume recently published, "*Christ the Light of all Holy Scripture*"), and the idea of such inspiration being real was accepted by him thirty years ago.

THE NUN OF KENMARE is after Fr. Thurston and his pamphlet on the Roman *pallium*. She has discovered the omission in the quoted oath of allegiance to the Pope, of certain words about "persecuting and attacking heretics and schismatics."

The oath seems to have been recently "toned down" for political reasons, in England.

STILL THEY GO! In the columns of the *Algoma Missionary News* there is a thoughtful article on the causes which lead to the frequent removals of clergymen from such a region as Algoma. The fact seems to be that, after a while, even missionaries get fagged out by surrounding disadvantages and seek better places. That is all!

SEVEN YEARS' DESERTION is vulgarly supposed to prove death and justify re-marriage. It does the latter legally if proper search has been made in vain for the deserter, but the deserter may turn up at any time—like Enoch Arden—and the second marriage is thus proved a mistake and a nullity. Those who re-marry must take this risk.

REV. W. CROMPTON OF MUSKOKA—everybody has heard of the energetic "Lancashire lad" who devoted so many years of mature life to evangelizing the wilds about his Canadian home—has found another partner for life in his native land. The marriage was recently performed on the Isle of Ely by Archdeacon Bedford-Jones of Brockville.

"PREDESTINED AND FOREDOOMED to irreparable disaster and disgrace," said Mr. Chaplin in his speech at the triumph of the Gladstone party in the English house of Commons, "is a party to whom the still small voice of conscience has whispered that for the sake of party and political gain, they have betrayed the highest interests of their country." A severe indictment!

THE "GRAND OLD" POET—Tennyson—has recently reached his 83rd birthday, a few months only in advance of Gladstone. Somersby Rectory in Lincolnshire, the place of his birth, should, it has been suggested, be purchased and preserved by his proud and grateful country as a memorial of him. Every relic of Schiller is carefully preserved in Germany.

IRISH "PRIMITIVE METHODISTS."—Fermanagh—according to report in the *Fermanagh Times*—has the enviable distinction of being the central point where the old and original form of Methodism survives. At the conference held last June at Maguire's Bridge, the pastor of the parish presided, and the preacher (at the parish church) was Vice-President Canon O'Leary.

MUST WE GIVE UP EVENSONG?—It is becoming really too Romish, for the Roman Catholic Church in London is going in for congregational singing in English in lieu of the ordinary Vespers. The same argument(?) which applies to surpliced choirs—which the Romanists borrowed from us—applies now to our English evensong. Evensong must go—or the argument: probably the latter.

THE ONLY JUSTIFICATION OF DIVORCE, or rather nullification of marriage, viz., impurity before marriage, has the weight of Dollinger's great name. He positively denies that the word (*Porneia*) can be used or ever was used of post-marital unfaithfulness, and alleges that it only applies to unmarried persons. S. Matthew, therefore, reports it as a bar to marriage, and the only effective "solvent" of the tie.

"PARSONS FLEECE," is the heading for a vigorous editorial in the *Rock* aimed against the exorbitant

fees of English ecclesiastical officials. "There is a small tribe of hungry leeches which prey upon parsons. They are known by various titles, such as Chancellors, Registrars, Diocesan Surveyors, Official Principals, and Bishops' Secretaries." The *Rock* advises that bishops should do their own work and—pay for it!

SOUND SCIENCE.—The address of Sir Archibald Geikie, as President of the British Association, at Edinburgh, has a distinctly solid and healthy tone. It points out to enthusiastic theorists how little scientists really know and how widely their theories of Geology, Evolution, the World's Age, and various kindred subjects, differ from one another. A volcanic eruption or an earthquake scatters their "calculations" to the wind!

"THE MELLOW RING OF THAT FREE AND NOBLE SPEECH" are the apt words of a reference to Archbishop Magee's oratory occurring in a note of Archbishop Benson by way of preface to the former's *Growth in Grace*, etc., just published by Isbister. The sermons surprise one on examination by their logical vigour and exactness as well as by the singular eloquence which those who have heard him preach can recognize.

THE BIBLE IN THE UNITED STATES.—Commenting on the last report of the American Bible Society, *Church Bells* notes:—"The fact is that the Bible, either as the Holy Scriptures or as a priceless and inexhaustible literary treasure, has practically no place in the elementary, intermediate or advanced schemes of education in the United States. From both the common schools and the colleges it is virtually banished."

EPISCOPAL INCOMES.—A great deal can be said for the arrangement which prevails in some dioceses, and is attracting considerable attention, that the incomes of bishops should be proportioned to that of their clergy, being raised as a *per centage* upon the latter. Where there is a "General Fund," of course this is easily managed. Bishops with large independent incomes are apt to prove unsympathetic towards the poorer clergy.

"CARVED OUT OF BRITAIN'S SIDE," says Mr. Goldwin Smith in a recent letter to the *Mail* "would Ireland be—an independent and hostile nation." The learned professor by this admirable letter—showing the folly of dismemberment of the British Empire—has not only done credit to his perspicacity, but earned the gratitude of all who strive to oppose the madness of the Gladstone and Blake combination.

CATASTROPHES AND MIRACLES belong to the same class of phenomena from the scientific point of view—earthquakes, and volcanic eruptions, etc., proceed from causes whose operation cannot be calculated upon either as to force of time or consequences. They are beyond our present ken, and leap upon the scene without apparent law or order to interrupt the ordinary course of experience in mundane routine. They are recurrent miracles.

A FOUL BIRD.—We had occasion to animadvert rather severely on the pulpit indecencies of a half-fledged pulpit orator south of the Lakes. We are unhappily too familiar with a class of politicians who try to rise into prominence by belittling their country. We know he is happily the only example as yet

of a clergyman who tries to rise on the merits of his church or the slander of his clerical brethren. His selfish and conceited attitude is too transparent.

OVERTURE FROM REFORMED EPISCOPALIANS.—The organ of this body in the United States ask that Bishop Coxe might show them how far they are, on the terms of the Lambeth Conference, from Communion with the Church. It may be that this form of Episcopalianism is destined to prove the "missing link" between the Church and the sects, as it certainly is a "bridge" by which individual sectarians do find their way over into the Church fold.

"REUNION" NEARER HOME.—Writing about the efforts of the Grindelwald Conference, "as deepening and giving form to the antagonism between parties in the Church of England," the *Guardian* concludes—referring to the ideas mooted by the Bishop of Worcester and the Archdeacon of London: "Would it not be well if reunion could begin a little nearer home?" Grindelwald was a bad place for men to air their grievances and differences.

"MODERATE DRINKING THE PARENT OF INTEMPERANCE" is one of those fallacious phrases which do duty with unthinking minds for reasoning processes. The *Temperance Chronicle* slips into this mistake. One might as well say that rain was the "parent" of the deluge, or eating the "parent" of gluttony, as that drinking is the parent of drunkenness. It is a branch of the old logical "bad example" of confusion—between *post hoc* and *propter hoc*.

PROHIBITION OF DRINKING.—"It is high time (argues the *Guardian* on the Bishop of Chester's proposal) that the superficial and misleading agreement between moderate and extreme abstainers should come to an end. It paralyzes the efforts of the moderate party. No reasonable supporter of the temperance movement ought to make common cause with those who preach the necessity (of total abstinence) not as a personal exception, but as a universal law."

"EVANGELICAL SACERDOTALISM" seems to be a graphic title for the proceedings of the new Vicar of East Yarmouth, who has turned off the late Archdeacon Donne's staff of Assistant Curates, and set about revolutionizing the service of the Church—the congregation "willy nilly!" This line of action looks rather queer and inconsistent with the deference demanded for the wishes of the people—when the incoming rector happens to be "High Church."

THOUGH THE SALAMANCA DOCTORS said it was impious to say the world was round while the Holy Book spoke of "pillars of the earth," Columbus maintained quietly his own conclusions, disregarded their false logic, believed in his own mission, and proved himself right in the main contention—though he did not find India on the Western Atlantic shore or anywhere near it. He got as near arriving there as he could manage with the time and means at his command.

"EXEMPTIONS" AT THE GENERAL SYNOD.—It is a wholesome sign of brotherly consideration, and a good augury for future harmony, that the Constitution of the General Synod proposed by the recent Winnipeg Conference, contains a provision to exempt from assessment for expenses all dioceses entitled to send only one representative, that is, those having less than 25 clergymen on the dio-

cesan staff. That principle should extend much further in the Church—helping the weak members by exemptions from assessment.

THE ITALIAN MISSION in England is not the successor of the pre-Reformation *Ecclesia Anglicana*. "The Anglo-Roman body has the Roman missal, is governed by Roman Canon Law, has accepted 14 new articles of Faith, invented by the Roman Church since the Reformation,—so that neither liturgically, canonically, nor doctrinally, any more than historically, is it in continuity with the Church of England of pre-Reformation days." This is how *Church Times* disposes of Mr. Gasquet's recent grandiloquent plea.

OUR NEW PREMIUM.

STORY OF THE BIBLE.

A great want filled! No one who has charge of the young and tries to train their enquiring minds in regard to various portions of the Bible, can fail to have felt the almost total absence hitherto from the field of literature of anything like a narrative of the Bible suitable for family and school use. The attempts made to direct the intellects of children have leaned towards a dry detail more suited to maturer years. The "Story of the Bible," however, is singularly happy in its success as a narration of the simple outlines of Bible history; the connection is closely kept up throughout and there is a connecting link embracing the history between the two Testaments. The author steers clear of all controverted points.

The "Story of the Bible" should be in every home in the Dominion; it is the best of all books on the Bible, for either children or young people, written in such an attractive yet simple style that the mind is at once caught and held. The geography, topography, natural history, manners and customs, etc., are all embodied. In short, it is the Bible history from Genesis to Revelation. Such is the volume we offer to our subscribers for our new premium as regards its matter; it is profusely and beautifully illustrated, printed on excellent paper in clear bold type, and is richly yet strongly bound; it would be an adornment for the library shelf or for the drawing-room table.

The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book.

UNTEMPERED MORTAR.

The unfortunate parson who has made himself of late an "awful example" of that fearful (to the public) disease, *cacoethes scribendi et loquendi*—for he has it double, it is a very bad case—has succeeded in attracting attention to himself as a very undesirable specimen of the *genus homo*, species *clericus*. At least so one may judge from the one taken by those who have deigned at all to notice his recent exhibition of phenomenally bad taste and execrable manners. Yet, it may be doubted whether the rather large class of unthinking readers has not imbibed—at least they have been in danger of imbibing—some of his nonsensical and conceited notions. They have not, perhaps, noticed

that it is a peculiarity of this person to make assertions glaringly in contradiction of the veriest axioms in the world of fact and thought. If one were to single out the most indubitable dictum of science—as "that the earth is a globe"—here is a man capable of contradicting it!

THE CHURCH OF ENGLAND WITHOUT EVIDENCE?

Why, the rush of names in rebuttal of such an accusation fairly staggers one. Who has not heard the world-wide fame of Liddon, Magee, Body, Knox-Little, Coles, Hall, Maturin, Farrar, Hole, Waldo, and literally hundreds of others, especially those whose names can be found in the list of "Missioners" to be found in the Church Year Book. It would be more true to say that the Church of England to-day fairly "teems" with eloquence. Nowhere in the world can such a galaxy of prophets of the grandest type be produced for illustration. There are preachers in her ranks of such calibre that hundreds of the "twinkling lights" of other bodies of English Christians may be found literally "sitting at the feet" of these masters upon occasion in Westminster Abbey and St. Paul's Cathedral. If these great lights were put out—which God forbid!—the darkness of England would be dark indeed, "visible" darkness that could be felt.

"SPURGEON, PARKER"—

then one stops and feels vainly outside her pale for another name or two, worthy to stand anywhere near the front rank of pulpit eloquence. There is plenty, indeed, of loud talkers, vain boasters, &c.—plenty and to spare. No one seriously thinks of naming the rank and file of "ranters" in the same breath with such Chrysostoms as Liddon or Knox-Little. We said "thinks"—but here again we are met with the painful proviso which has to be made on behalf of those (too many) who go to places of public worship to be entertained and amused by the eccentricities, antics, or humour of a certain class of preachers—men who do not care enough about the sacred and solemn character of the office they assume to temper their mortar with sound information, sober thought, and religious feeling. Anything will do for them as long as it is "queer" enough, or "funny" enough, to attract public attention and draw a crowd of gaping curiosity hunters. Is that eloquence? *Lucus a non lucendo*.

CANADIAN PREACHERS

cannot be expected to compare very favourably with the well-seasoned and really matured intellects and voices of the dear Old Land. This is a mere truism, and is as true of music, painting, sculpture, poetry—all fine arts and accomplishments of concentrated culture. Yet, according to her opportunities, Canada need not be ashamed of her "products" in this respect or in any other. Granted that we borrow a Dumoulin and a Sullivan from Ireland, a Clark and a Whitcombe from England, to "lead the van" for us, we have many not far behind these—if at all, in fact)—whose modesty would shrink—unlike the instigator of this discussion!—from public notice beyond their own congregations. All our cities have several such preachers, and not a few are to be found in our country towns and even villages. The trouble is that the people here do not appreciate the fact. Our brethren south of the Lakes are not so slow to do so—a steady drainage is going on in this respect, alas, to the more appreciative field.

The Archbishop of York has sent a telegram to the organizers of the forthcoming Old Catholic Congress at Luzern, expressive of his sympathies with its object.

" WHY AM I A CHURCHMAN ? "

CHAPTER VI.

I am a Churchman—

V. Because the Church still holds " the faith once delivered to the saints," " whole and undefiled."

Whole—in all its completeness, as distinguished from the broken and partial truths held by the schismatic bodies.

Undefiled—without additions, free from the errors which the Church of Rome has allowed to be added to the faith.

A sound and true Faith is certainly a necessary mark of the true Church, and of the very essence of its Unity. The Faith is " One " as undoubtedly as the " Body " is " One." There have been, before now, bodies of Christians that have had all the organization of the true Church, as duly ordained and commissioned Bishops, Priests, and Deacons, yet guilty of schism owing to a departure from the Faith " once delivered to the saints." All the early sects were episcopal in their form of government.

This " deposit " or " form " of the Faith was delivered to the Apostles by the teaching of the Holy Spirit, according to the promise of our Lord that He would " lead them into the truth." Very early this " Faith was enshrined in forms called Creeds used by converts in making their profession at baptism. These forms at first differed slightly in expression in different places, but all declared exactly the same truths. In the 4th century (at the Council of Nicea 325 and at Constantinople 381) these various Creeds were collated and made more definite to counteract various errors that had arisen, and the Creed which we now call the Nicene (with the exception of the Filioque clause) was set forth as that which most truly and fully expressed the " Faith," as it had been held from the beginning according to the testimony of all parts of the Church. This was done by the Church when as yet all parts were in full communion with one another, and able, therefore, to come together in Councils.

The Creeds thus sanctioned by the undivided Catholic Church have always been considered a full and sufficient expression of the Catholic Faith " as it was once delivered to the saints " in all things that were necessary for salvation.

Our Church faithfully maintains these symbols as a necessary, and a sufficient standard of Faith and test of Orthodoxy.

She uses, as the Catholic Church has ever done, the Apostles' Creed as the Creed of Baptism, and the Nicene Creed as the fuller expression of her Faith in the highest Act of her Worship—the Holy Eucharist. She refuses to exact any other test of membership or requirement of faith as necessary to salvation. And thus she continues steadfast in the Apostles' doctrine.

The schismatic bodies of modern Protestantism have for the most part, if not entirely, ceased to make public use of these confessions of the Catholic Faith (as indeed is only natural that they should have done, as the article " One Holy and Apostolic Church " would have borne continual witness against their dissidence); or, they interpret the latter clauses, " The Holy Catholic Church, communion of saints, forgiveness of sins," in a sense entirely different to that which they bore when they were inserted in the Creed. Moreover, on many other points, as, e. g., as regards the doctrine of the Sacraments, the Ministry, and they deny much that the Church Catholic has ever held as the Truth, though not expressed in the Creed.

On the other hand, the Church of Rome has added to the Faith of the Catholic Church. Since the Council of Trent she has added certain things, no less than fourteen Articles, as necessary to be believed in order to salvation. Twelve of these Articles are comprised in what is known as the Creed of Pope Pius IV., issued just after the conclusion of the Council of Trent, in 1563, and two, referring to the infallibility of the Pope, decreed in the Vatican Council of 1870, and to the immaculate conception of the Virgin Mary, decreed by the Pope in 1854, have been added since. The Creed of Pius IV., which is added to the Nicene Creed, and which is required to be confessed by all persons admitted into the Roman Church, concludes with these words: *I [A.B.] do at this present freely profess and sincerely hold this Catholic Faith*, out of which no one can be saved. There is another form of this creed which " is authorised by the Holy See for the whole of Christendom, and is the form constantly used in Rome for the reception of Protestants and Schismatics into the Catholic Church." [See Dr. Di Bruno, Catholic Doctrine, p. 255, note.] This creed makes him who confesses it say " knowing that no one can be saved without that Faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I have greatly erred," &c. . . . " I now profess that I believe," &c.

Whatever may be the truth or error of these added Articles, it is most undeniably certain that they were never required before the Council of Trent of any Christians as necessary to be believed for salvation. Therefore that Church, contrary to her own principles, for she constantly asserts that no addition to the Faith of early Christianity should be made, has separated herself from the Catholic Faith as held and required by all ages of the Catholic Church up to the 16th century.

Therefore it can be most truly said " There never was a Roman Catholic Church till it was created by the Council of Trent."—(Bp. Cox, *Institutes*, p. 135.)

Whatever errors, whether in doctrine or practice, were commonly or even generally received in the Church before the Reformation, none were incorporated into the creed or required to be believed as necessary to salvation. There were frequent differences of opinion expressed by persons in full communion within the Church concerning all of them. Dr. Field, in his standard work, " *On the Church*," goes further, and states, and fairly proves his statement, that " None of the points of false doctrine and error which the Romanists now maintain, and we condemn, were the doctrines of that Church, constantly delivered and generally received, but doubtfully broached and factiously defended by some certain only."—Dr. Field, *Of the Church*, 73, c. 6.

Of our Church, on the contrary, even with regard to matters not included in the creed, it may be most truly said, she teaches what was taught by the primitive Church, i. e., of the first four centuries. She does not leave any doctrine an open question which was not so left by the Catholic Church in the first ages;

She does not tolerate any teaching which the early Church condemned;

She does not deny anything which the early Church affirmed.—Vide *The Papal Claims*, p. 187, —Bishop Seymour, of Springfield, U.S.A.

It may be most confidently asserted that our Church now believes and teaches what the Church, over which Gregory the Great, who sent St. Augustine to England, ruled, believed and taught, far more closely than the Church of Rome now be-

lieves and teaches. Therefore, even if it could be proved, which it cannot, that by sending St. Augustine the Church of Rome obtained jurisdiction over England, the Faith that he then introduced was far more like that which we now possess, though undoubtedly some errors had already begun, than the present faith of the Church of Rome.

But since the Roman Church continually confidently affirms that it is *we*, and not *they*, who have departed from " the primitive teachings of Christianity," and that the Church has no power to add anything to the deposit of Faith delivered to, and taught by, the Apostles, it may be well to examine this question a little more closely.

THE BROTHERHOOD OF ST. ANDREW.

At the open meeting proposed to be held in Montreal during sitting of Provincial Synod mentioned last week, it is expected that the Rev. Canon DuMoulin, and the Rev. W. T. Mucklestone of Ottawa, will deliver addresses; also Judge McDonald, of Brockville, and Mr. Frank DuMoulin and others. At a Council meeting held in Toronto, September 3rd, the invitation of the Kingston chapels to hold the third annual Convention at that place was accepted; it was also resolved that the President should officially represent the Canadian Brotherhood at the Boston Convention.

LORD HALIFAX ON THE LINCOLN JUDGMENT.

Lord Halifax, writing from Mont Dore, France, thus addresses the editor of the *Record* on the report of the Judicial Committee in the Lincoln case:—

Sir,—Allow me to thank you very sincerely for your article on the Lincoln Judgment in your last issue. Those who sympathize most with the Bishop of Lincoln would be the very last to wish that the decision in question should be treated as a triumph on their side, or that any changes in the accustomed manner of performing Divine service should be made in consequence of it. They must indeed rejoice, and in this they but re-echo your own words, that what might have been a serious conflict between Church and State has been averted; but they would be inconsistent indeed if they allowed the decision of a tribunal whose authority in spirituals they dispute to influence their conduct in such matters.

The press, with a unanimity which is certainly remarkable, has welcomed the decision as a step in the interests of peace. It would be a matter of the gravest concern were it treated in any other way. We have an opportunity for closing old strifes which a short time ago none could have anticipated, and which should be welcomed by all.

The real difficulties of the Church of England are due to her internal divisions; is it too much to hope that at least one cause of those divisions may be removed by a general acquiescence, for the present, in the diversity of ritual which, as a matter of fact, obtains amongst us?

I do not say that it is an ideal state of things, but the whole condition of Christendom is in many respects anomalous. We cannot expect to escape from the consequences of those anomalies; and under such circumstances to recognize them, and to be willing to bear with them, is the truest wisdom.

The differences which divide Christians are far oftener the result of a misapprehension as to terms than of a real antagonism as to things; and if this is true with reference to many who are external to our own communion, how much truer must it be of those who are bound by the same formularies!

Religion is not a mere series of propositions, doctrinal or moral. It has above all things to do with a Person. The "Lowest of Low" churchmen need, surely, not be distressed at the emphasis which is laid by the "Highest of High" churchmen upon what they believe to be the divinely-appointed means for bringing mankind into contact with Him whom "Evangelicals" proclaim to be their "all in all"; and "High" churchmen can well rejoice in the thought, not only that much which "Low" churchmen seem at times to deny

they accept in fact, but that in perhaps the majority of cases such denial is due to the apprehension, however ill-founded, that something is being allowed to obscure that living relation between the soul and Christ in which religion, if it is to deserve its name, consists.

There is great need for making every possible allowance which can be made on all sides, and the present is surely the moment for saying so, as you have so well done in the article which has emboldened me to write this letter.

HALIFAX.

Mont Dore, France, August 7.

HOW TO BEHAVE IN CHURCH.

BY THE REV. A. W. SNYDER.

1. When you waken on Sunday morning do not begin the day by debating the question of church attendance. If the head of the house, assemble its inmates for family prayer. Let it be taken for granted that every member of the household is going to church unless sickness or some manifest duty prevent. Children should not be allowed to discuss the matter. Their parents are to decide for them. Do not put off getting ready for church for the last moment. It is a bad and needless habit. Do not, however, make the necessity of being late an excuse for not going at all. Better be late, if necessary, than be absent altogether. There are often good reasons for being late. Do not dress for church as if going to a party; "be clothed with humility." Do not forget your Prayer Book, or pocket book, either. Remember that your offering is a gift to God. See to it that it be something, in some sense, worthy such a privilege. See that your children give something also. "Upon the first day of the week let every one of you lay by in store as God has prospered him."

2. If late, wait until at some change in the Service you can go to your accustomed place without disturbing the devotions of the people.

3. On taking your place in church, kneel, and engage in silent prayer for the blessing of the Almighty God upon the service, upon yourself, upon your fellow-worshippers, and upon all men.

4. Late or early, do not make the Lord's house a place for vain conversation. Do not stare at people or look about you in an idle way. Do not turn around to see who is entering the Lord's house. Remember the purpose of church attendance—the worship of Almighty God. Join in it heartily. Make prompt and audible responses in the Service. Do not be afraid of being heard. Kneel in prayer, stand in praise, rise at the reading of the Gospel and at the presentation of the offerings to God, if that be the custom of the congregation. Good manners, even, require the appearance of devotion, though you be lacking in its spirit.

5. At the end of the Service remain a moment on your knees in silent prayer. Do not rise until the priest leaves the chancel. Do not be in a hurry to reach for your hat, or begin putting on your gloves. As you go out give your fellow-worshippers some pleasant recognition, but do not begin to chatter or to criticise the sermon or the music.

6. If a believing and penitent Christian (which God grant), why should you turn from the Holy Communion, even though you did not know there was to be a Celebration? Christians should live in constant preparation for that holy Sacrament. Communicants should receive in the palm of the open and ungloved hand. Do not leave the church before the close of the Service unless it be absolutely necessary. To do so indicates irreverence and disregard of God's Benediction, declared to you by His appointed ambassador. The Service is not at an end until the clergyman leaves the chancel. Then, and not till then, should the congregation make ready to leave the church.

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The *Pall Mall Gazette* notes that "amid fumes of incense, the blazing of hundreds of wax tapers, and the wearing of costly vestments, Father Ignatius, on the Feast of the Holy Name, at Llanthony Abbey, introduced a new ceremony. A magnificent copy of the Bible was carried on a cushion and placed in the centre of the church, where every worshipper reverently kissed it, the Father deprecating the 'heresies' as to the Bible of Mr. Gore, of Pusey House, equally with those of Professors Driver and Cheyne."

THE CHURCH THAT IS NOT A SECT.

BY THE REV. W. T. WHITMARSH.

The Church is the True

1. BAPTIST CHURCH; for, distinctly affirming the Sacramental character of Holy Baptism, and refusing to regard it merely as a symbolic act of profession of faith, She denies not the Holy Sacrament to infants, nor to those seeking (but who have not yet attained) salvation, a knowledge of forgiven sin, and peace with God. She is the true

2. CONGREGATIONAL CHURCH; for She recognizes the right of the whole congregation to all her sacred privileges, not confining them to the professedly redeemed portion of the assembly, and thus dividing it into "the church and congregation." She is the true

3. METHODIST CHURCH; for all her Services are methodically pre-arranged; system and order are seen in all her provisions for worship and work; while by the appointed routine of "the Christian Year," She (1) brings before the people every portion of Divine truth, each in its turn, and in due relation to the whole; (2) celebrates the leading events of our Saviour's life; and (3) commemorates the memory of the Holy Apostles, and other glorified saints, to whose example of faith and patience, zeal and holy living She points for imitation. She is the true

4. PRESBYTERIAN CHURCH; for She confines to the presbyters the Celebration of the Holy Eucharist, and recognizes the sole authority of each in the spiritual affairs of his parish. She is the true

5. BIBLE CHRISTIAN CHURCH; for She provides more largely than any other Christian body for the public reading of God's Word, unaccompanied by human comments, and uninspired "explanations," in the public worship of God. She is the true

6. DISCIPLE CHURCH; for she welcomes as members all who are willing to become disciples of Christ, not demanding that they should have apprehended all Christian truth, nor attained to full salvation or sense of pardon, before receiving them into her sacred fold. She is the true

7. CHRISTIAN CHURCH; for She gives special prominence, as the highest act of worship, to the Holy Eucharist, the one sacred rite peculiarly instituted and commanded by our Lord in remembrance of Him, and observed by the Holy Apostles as the distinctive feature of Christian worship. She is the true

8. APOSTOLIC CHURCH; for she remains faithful to the Apostolic organization and doctrines, and retains the Apostolic Orders in direct succession. She is the true

9. REFORMED CHURCH; for, retaining the Apostolic ministry, She has rejected the errors grafted on Apostolic teaching by the Church of Rome, and has cast off her usurped authority. She is the true

10. FREE CHURCH; for She repudiates all bondage to any man or body of men, and asserts her liberty in Christ Jesus, owning no Lord but Him, no laws but those promulgated by Him, as expounded by His Holy Apostles and the General Councils of the Church moved by the Holy Ghost. Popes, Synods, Parliaments, Sovereigns, and associations of Churches or men being denied by her to have power to define the Faith or constrain the conscience. She is the true

11. UNITED-BRETHREN-IN-CHRIST CHURCH; for She recognizes all branches of the Church of Christ as, with her, members of the Catholic Church of Christ, the family of God wherein all baptized are brothers. She is the true

12. SECOND-ADVENTIST CHURCH; for She proclaims and cherishes, as the hope and glory of the Church, the expectation of the Second Advent of our Lord, to gather His Jewels, and call His Bride to Himself, that She may be with Him for ever. She is the true

13. PRIMITIVE METHODIST CHURCH; for She adheres more closely to primitive doctrine and ritual than any other body of Christians. She is the true

14. EVANGELICAL CHURCH; for the Gospel of our Lord and His Apostles is the Alpha and Omega of her teachings, and the rule of her practice. She is the true

15. UNIVERSALIST CHURCH; for, simply repeating God's own words respecting the consequences of sin, and the eternal condition of those who die unreconciled to God, and not affirming, in her Creed and other standards, eternal suffering to be necessarily the teaching of Scripture as respects the fate of the lost, She forbids not the indulging of any "larger hope" which it may be thought the Scriptures justify. She is the true

16. SOCIETY OF FRIENDS; for, with a special exaltation of the work of the Holy Spirit and His influence in the heart of man, She combines a peculiar recognition of the claims of the poor and neglected upon her, for religious consolation and material relief.

The Church is not—

Armenian, Calvinist, Campbellite, Lutheran, Sandemanian, Southcotian, Swedenborgian, nor Wesleyan; for, in obedience to her Sacred Head, the Lord Jesus, She "calls no man Master," and denies that any of these were "crucified for her," or that any of her members "were baptized in their name."

C. E. T. S.

The Bishop of London has publicly declared that he is not satisfied with the working of the Church of England Temperance Society as it has been hitherto constituted. It is more than probable that this is no matter of surprise to many of the Society's best friends. In numerous local branches there has been a very considerable amount of friction between two parties, which, though much mitigated in general by the good sense of the clergy, has, nevertheless, been a decided hindrance to the real work of the Society. It is high time that there should be a 'new departure,' on a clearer understanding than has as yet obtained, and that there should be a closer correspondence between the name and the work of the Society, either the one or the other being modified accordingly.

At present the Society hardly answers to its name. Its name is an excellent one. Nothing could be better than the promotion of temperance; but that which the Society would appear to be chiefly and most actively promoting is not temperance, but total abstinence—a very different thing. Either let the Society alter its name, and call itself the Church of England Total Abstinence Society, or else let it alter its work, and make temperance its real and chief object.

In the Statistical Return of Parochial Work, issued at the instance of the Convocations of Canterbury and York, and with the sanction of the Archbishops and Bishops, there is a form for parochial statistics concerning the C.E.T.S. In this form the first place—the place of honour—is given to the abstaining section. Now, this is a straw which shows the direction of the wind. It is not too much to say that, as an almost universal rule, the Abstaining section is awarded the place of honour as being superior to what is called the general section, which is, in reality, *par excellence* the Temperance section. The total abstainers look down with considerable contempt upon the really temperate members. They are often no doubt more zealous than the others, for extreme views are always akin to fanaticism, and work with great activity to secure members who shall be, like themselves, not temperate, but total abstainers. Thus the secretaryship and the treasurer'ship of the local branch often fall into the hands of total abstainers, while the parish priest, as president, is an earnest advocate for temperance, which is the 'more excellent' way.

There certainly is in many minds a confusion of thought on this subject—an idea that, because total abstinence seems farther removed from excess than moderation is, it must therefore be a superior thing. It is high time that people were taught that total abstinence is *not* temperance or moderation, but is a *lower* thing. Temperance implies the right use of a thing, with self-control to avoid excess or harm. Not to use the thing at all for fear of harm is, of course, much better than to use it so badly that harm results, but is not so good as to use it rightly and properly as God intended it to be used. Take horsemanship, for instance. Nobody can deny that the Creator intended men to ride on horses. It is better never to ride at all than to ride so recklessly and injudiciously—in short, so *intemperately*—as to be thrown and suffer a serious accident. But it is better still to do what thousands of men do, to their advantage and enjoyment, viz., to exercise such carefulness and judgment, both in the choice and the management of horses, that, though they are perpetually on horseback, they never receive any injury of any consequence.

To use God's gifts without abusing them, this is temperance in the use of strong liquor. For such total abstinence is necessary—a remedy, indeed, but one that is humiliating, one which ought to keep them ever mindful of their unhappy infirmity. But the tendency of the preference so much given to the Abstaining Section of the C.E.T.S. is to make these people spiritually proud, as being not as other men, but something better and higher. Comparisons are never desirable, but they become 'odious,' indeed, when the man who is so weak that he cannot trust himself to take a glass of beer without having it refilled five or six times, imagines that if he takes none he is superior to his neighbour who never exceeds a single glass. But this invidious self-complacency is actually encouraged by the injudicious action of the C.E.T.S. It would be far better, and more in accordance with the Divine Will, if these poor creatures were systematically taught to regard their own condition with humility, as inferior to that of their sober and temperate neighbours, and if the 'Temperance' Society were to teach, in every possible way, that while a 'reformed drunkard' is better than an unreformed one, it is better still never to have been a drunkard at all, but to enjoy with temperance the gifts which God created to be received with thanksgiving.—A. M. W.—*Ed. Church Bells.*

Lord Rookwood has presented a copy of the "vinegar" Bible to the parish church at Hatfield Broad Oak. The interesting volume is in an excellent state of preservation.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

FREDERICTON, N. B., Sept. 9.—The Most Rev. John Medley, D.D., LL.D., Bishop of Fredericton and Metropolitan of Canada, died this morning. He was 88 years of age. An obituary notice will appear in our next issue.

QUEBEC.

Ordination.—The Right Revd. the Lord Bishop of Niagara, acting under authority from the Most Rev. the Metropolitan, held an ordination in St. James's Church, Cacouna, P. Q., on Sunday the 4th instant, when Mr. J. M. Kerr, B. A., a graduate of Bishop's College, Lennoxville, was ordained deacon. Mr. Kerr has been acting as lay reader for some time at Barnston, P. Q., but is now going to take charge of the distant and difficult mission of Labrador.

Joined the Church.—One of the first Episcopal acts of the Bishop of Quebec will be the ordination to the diaconate of a gentleman who has come over from the "sects," Mr. C. H. Brooks, a native of Lennoxville, P. Q., son of Chas. Brooks, Esq., a well-known and highly respected merchant, and nephew of the Hon. Justice Brooks of Sherbrooke; attended Bishop's College Grammar School thirty years ago, when the late Bishop Williams was its rector. After having passed through McGill College, Montreal, where he took several medals, he then proceeded to Andover College, Massachusetts. His family being strict Congregationalists, he was eventually made a minister of that denomination about seventeen years ago, and, after having married, he immediately proceeded to Constantinople, Turkey, where he has since been engaged doing mission work for the Congregationalists. Having recently come over to the Anglo-Catholic fold, he, with his wife and five children, returned to his native province about a month ago, and is now at Lennoxville awaiting the arrival of the Bishop-elect, so that he may be ordained deacon and appointed to a mission (probably Barnston) near his native place. Mr. Brooks is a good scholar, of most excellent character, well connected, and a gentleman of culture and refinement, and will undoubtedly prove a great acquisition to the excellent staff of missionary clergy of the Diocese of Quebec.

Bishop-elect.—Prayers were offered in the Anglican churches throughout the diocese on the 12th Sunday after Trinity for a safe voyage for the Bishop-elect and his family, who sailed on September 1st.

ONTARIO.

CONSECON.—For several years our quiet little village was without the service of the English Church. The fine stone building allowed to go to decay shows that the church was once in these parts. Since the appointment of Rev. J. W. Forster, service is held every Sunday afternoon in Kellip's Hall. A subscription list has been started to raise funds to restore the church. This fund will be increased by the proceeds of a very successful entertainment given under the auspices of the English Church choir of Trenton on Tuesday, the 23rd of August. The programme was an interesting one. Mrs. Osborne and Mrs. Taylor, of Wellington, and Mr. VanNorman, of Trenton, took a prominent part in the musical part of the entertainment. The winding of the May pole by the young ladies of Trenton was much admired. The sun flower chorus caused much merriment. Mr. Armstrong gave an Irish reading with a spirit that would do credit to one lately from the "ould sod." Mr. Forster gave a reading and recitation. A vote of thanks was cordially given to the ladies from Wellington and Trenton, and to all who took part in the interesting programme given. Mr. Forster thanked Mr. Kellip for kindly giving the use of the hall free of charge, not only for the service on Sunday, but for the concert as well.

THE MATTAWA MISSION.—Shortly after it had become known that the Rev. R. W. Samwell intended to resign the charge of the Mattawa Mission, the following address, bearing the signature of nearly every adult member of the Church in the Mattawa Mission, was presented to the rev. gentleman:—

To the Rev. R. W. Samwell, Priest in charge of the Mattawa Mission.

REV. AND DEAR SIR:— We the undersigned members of the various congregations in the Mattawa Mission, learn with regret that it is your intention to resign your position as priest in charge of this mission. While we all desire to express our deep sense of appreciation for the

very faithful and efficient manner in which you have laboured amongst us to promote the glory of God and our own spiritual welfare, those of us who are members of the three new congregations organized during your incumbency are specially grateful for the ministrations of the Church brought to us by you. Recognizing your ability to judge what is better for yourself and the mission, we would not presume to advise you as to the wisdom of the step you are taking; yet we sincerely hope you may see your way clear to re-consider your decision. If, however, this cannot be, we assure you that you will carry away with you our best wishes for your welfare in whatever sphere to which you may be called, and we pray that God will bless and prosper your work there even as He has done here. We are, Rev. and dear sir, yours sincerely,

August 9th, 1892. [156 SIGNATURES.] Mr. Samwell replied to this address in the form of the following letter:—

MISSION HOUSE, MATTAWA, August 30th, 1892. My Dear Friends.—It was with much satisfaction and pleasure that I received from the churchwardens of St. Margaret's, Rutherglen, the address referring to my approaching departure from among you, bearing the signatures of nearly all the adult members of the Church in this mission. I can but feebly express to you the gladness this proof of your attachment has afforded me; but it makes it hard for me to say that I see no sufficient reason for altering a decision which has been arrived at after earnest prayer and consideration of the solemn responsibility involved in the step I am about to take. In glancing back over the three years of my incumbency, I am conscious of many shortcomings on my own part, but this I can say in all truth—that my earnest desires, labour, and prayers have been for your spiritual and temporal welfare, and for the greater glory of an all-loving Father. I have watched for your souls as one that must give account, that I might do it with joy and not with grief. I am thankful that God has permitted me to see some little fruit of my labours: an evergrowing attachment on the part of many for our beloved faith; an increased activity for the church's interest; but, above all, signs which point me to the happy conclusion that the highest means of grace provided by our Blessed Lord in His Church have not been dispensed in vain, but have led to a deepening of the spiritual life among you. It is a difficult matter for a priest who sets before himself a high ideal of duty to secure the approval of everyone, and I cannot affect to think that my experience in this is different to that of other priests. I do most earnestly trust that the affection and good will of which your address is the evidence has not been obtained at the cost of duty and principle; in that case it would be to me a commendation indeed. My conscience, however, tells me that this is not so, for, as far as in me lay, "I have not shunned to declare unto you all the counsel of God." In future years, wherever I may be called to labour, I shall cherish a remembrance of the kindness I have received at the hands of my first flock, and of the many happy days I have spent among you. I shall also think with pleasure of the confidence and harmony that have characterized our relations one towards another. An opportunity will be given me, before I go, to say a few farewell words to you all. In the meantime I will ask you to offer daily, with me, the following prayer:—"Grant, O Lord, that he to whom Thy servant, John Travers, Bishop of this Diocese, shall commit the care of this mission, may be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, and an example to believers in word, in conversation, in charity, in spirit, in faith, and in purity; who shall be pleasing to Thee in holiness of life, and profitable to us in watchfulness and zeal; through Jesus Christ our Lord. Amen." That God's blessing may rest upon you all is ever my earnest prayer. Believe me, my dear friends, yours affectionately in Jesus Christ,

ROBERT W. SAMWELL, Mission Priest.

BROCKVILLE.—Presentation and Address.—Dr. William Clark, who fills the chair of English literature and other professorships in Trinity College, Toronto, has conducted the services of the English Church of St. Peter's, the past two months, during the absence of the rector, the Rev. Archdeacon T. Bedford-Jones. Dr. Clark's ministrations have been entirely satisfactory to the members of St. Peter's congregation, and the plain and simple eloquence of the doctor's sermons have had many attractions for the members of other churches and denominations. During the summer the Brockville public had the advantage of listening to three interesting lectures by Dr. Clark, viz., Kingsley's "Water Babies," "Sävonarola," and Tennyson's "Princess." These were delivered in a pleasant, off-hand conversational manner, and from memory, and were much appreciated. To attest the benefit derived from Dr. Clark's services, and emphasise the expression of their satisfaction, the members of St. Peter's Church made up a

purse of \$70 in gold. Col. W. H. Jackson, Allan Turner and Henry F. J. Jackson were deputed to make the presentation. These gentlemen met the genial and learned professor at the rectory, and the following address was read by Henry F. J. Jackson:

To Rev. Professor Clark, D.C.L., etc.

REVEREND AND DEAR SIR,—The members of the congregation of St. Peter's Church, Brockville, desire to express to you our grateful appreciation of the eminently acceptable manner in which the services of our church have been conducted by you during the past two months in which you have been filling the place of our beloved rector, the Venerable Archdeacon Bedford-Jones.

We beg leave to assure you, dear sir, that your intercourse with our congregation, although it has lasted for but a short period, has made you many personal friends to whom your sojourn with us will be at all times a pleasant memory; and your able administrations have, we trust, individually been of service to us, as well as conducive to our welfare as a parish.

We have to thank you especially for the three public lectures which you delivered on behalf of the Ladies' Guild. The lectures were a source of great pleasure to those who attended them, and it is doubtless agreeable to you to know that they were successful pecuniarily, as indeed the large and respectable audiences gathered to listen to you amply testified.

We beg your kind acceptance of a small gift, not as a measure of our estimate of your worth, but as a tribute of our affection and esteem.

Finally, we pray that the blessing of God may rest upon you and your family all the days of your life.

Signed on behalf of the congregation, A. B. Brod- rick, Churchwarden; Jonathan Green, Church- warden; Henry F. J. Jackson, Allan Turner, W. H. Jackson.

Brockville, Ont., Sept., 1892.

Dr. Clark replied in feeling and appropriate words, and the pleasant interview terminated.

TORONTO.

OSHAWA.—In the report of the recent examina- tion for university matriculation, the name of Miss Alice Locke, a student of Bishop Bethune College, Oshawa, Ontario, did not appear. It has since transpired that she passed the full ex- amination creditably. Three others whose names appeared in the report passed the partial matricula- tion. As the whole number sent up to the examina- tion was five, the college has the honour of having passed eighty per cent. of its candidates. In the June examinations at the Toronto Conservatory of Music, Miss Kilner, one of the partial matriculants, passed the first examination for the diploma of the Conservatory. Such a record is sufficient to show that the work in Bishop Bethune College is of an unusually high order. Even better work may be look- ed for next year, as the college has secured the ser- vices of Miss S. Shibley, a Bachelor of Arts of Queen's University, who won high honours during her course, and Miss Emily Bristol, an undergraduate of Queen's in the final year, who also holds a first-class provin- cial certificate. Both ladies have been highly re- commended as teachers.

CASTLEMORE.—The annual harvest home festival services in connection with St. John's Church, were held on Sunday last. The pretty little church was beautifully decorated with grain, fruits and staples, with which Canada has been so abundantly blessed during the present year. There were altogether four services, viz:—Morning prayer at 9 a. m., Holy Communion at 10.30 a. m., at which fifty- nine communicated, children's service at 3 p. m., and evening prayer at 7 p. m. The musical portion of the last three services was rendered by Christ Church choir, Brampton, under the leader- ship of Mr. J. M. Crawford, assisted by the choir orchestra. Large congregations were present at all the services, some being unable to gain admittance in the afternoon and evening. The morning prayer and Holy Communion were conducted by the Rev. Mr. Morley, Incumbent of the parish, and the Rev. Canon Farncombe, of Newmarket. The solemn thanksgiving service of the Church of England was beautifully rendered and heartily participated in by the congregation. The Rev. Canon Farncombe preached the sermon, taking as his text Psalm ciii., 13th verse:—"Like as a father pitieth his own chil- dren even so is the Lord merciful to them that fear Him." The reverend gentleman developed this oft- repeated simile in a masterly manner, drawing well- known illustrations of parental love from the scrip- tures, and showing what great hope of salvation God's promises held out to the most erring. He also pointed out that, while at all times we had reason to return thanks to the Almighty for His munifi- cence, we were this year in Canada especial recipi- ents of divine favour.

Canon Farcombe also preached in the evening from the 11th verse of 4th Philippians: "I have learned in whatsoever state I am therewith to be content." After explaining the circumstances under which the words of the text were uttered, the Rev. Canon delivered an able discourse, full of patriotic sentiment and sound common sense. He pointed out the happiness and beauty of a contented state, and said that this year it might be truly said that a spirit of contentment pervaded the entire Dominion; but there were years when people were inclined to grumble if crops and prices were not up to those of the preceding season. Canada had never known "hard times." There had been, certainly, periods when affairs were not as prosperous as we would like to have them, but the Giver of all things had been especially kind to us, and we have yet to see the day when honest labor will be in want in our glorious country. Poverty was little found among the deserving classes of Canada, and years which we in our discontent would term "hard times," would be considered eras of marked prosperity in many other countries. The rev. gentleman closed his remarks by an eloquent appeal to his hearers to try to live up to the words of the text: "I have learned in whatsoever state I am therewith to be content."

The Rev. Wm. Walsh, of Brampton, preached in the afternoon, choosing his text from Acts xvi., 4th and 5th verses. Mr. Walsh, in his usual taking style, briefly outlined the history of the Christian Church and its customs from its inception, and gave some strong points concerning church work.

The Sunday school prizes were distributed after the sermon by Mr. St. John, the superintendent. Rev. Mr. Morley then gave a short address concerning the affairs of the Sunday school, which were in a very prosperous condition. The services as a whole were very enjoyable and much appreciated by the large numbers who attended. The Festival in connection with the harvest-home services was held on the following Monday evening, on the beautiful grounds surrounding the residence of Richard Clarke, Esq. The evening was delightfully fine; this, together with an unusual attractive programme, brought together a large concourse of people, who thoroughly enjoyed themselves. All had loud praise for the noble hospitality extended to them by Mr. and Mrs. Clarke. Gross receipts about \$175.

WEST MONO.—*Herald Angel*.—This congregation has lost by death a devout and earnest Christian worker in the person of Miss Catherine, eldest daughter of Robert Jackson, Esq., which event took place at the Homestead on Saturday, September 3rd. The funeral took place the following Monday, and was one of the largest ever seen in the township. The service at the church was most solemn and affecting. For the last fifteen years Miss Jackson took a very great interest in Sunday school work. In recognition of this all the pupils and teachers attended in a body, and when the cortege arrived at the church formed a cordon, and chanted a suitable hymn as the funeral procession passed through. After the service in the church was over they again formed; and now came a scene which moved many to tears. Each pupil, as the casket passed through, placed a bouquet of flowers thereon, singing at the same time the well-known hymn, "Safe in the arms of Jesus;" when the casket arrived at the hearse it was literally burdened with the beautiful emblems of the resurrection. The fruit of her Christian life was not only seen in the Sunday school work, but many a missionary has been cheered by gifts made by her industrious needle. She was not a member of the Woman's Auxiliary; she preferred to do what she could in a less public manner. She will be sadly missed by many a missionary who has in the years that are past received her cheerful and willing offerings. Her rector preached a very touching sermon from the words "She hath done what she could" and "Go and do thou likewise." The clergy present were Revs. F. Burt, R. W. Alex. Henderson, of Orangeville; Rev. Thomas Geoghegan, of Hamilton, and Rev. Geo. B. Morley, brothers-in-law.

NIAGARA.

SOUTH CAYUGA.—Harvest Home services were held on Thursday, Sept. 1, at the Church at South Cayuga, of which the Rev. Maurice W. Brittain is the esteemed rector. The church is a rural one, and built in the style common in the early days of the country, and devoid of any architectural pretensions, but the interior is exceedingly neat and church-like, and shows what good taste and zeal for God's house can do with very unpromising material. The harvest decorations of fruit, flowers and grain by the ladies of the congregation were chaste and beautiful, and showed that loving hands had been at work, and had successfully completed their task. The services of the day consisted of a celebration of the Eucharist at 11 a.m., and Evensong at 7 p.m. The congregations were good; about twenty-five drew near with faith to the Holy Table, and the offerings of the day

amounted to twenty dollars. The preacher at the morning service was Rev. Alfred Brown, rector of Paris, and in the evening a former incumbent, Rev. Percy W. Smith, now rector of Fort Erie, was listened to with much interest by many of his old parishioners and friends. Both sermons were appropriate to the season and dwelt on the blessings and lessons of the harvest. Generous hospitality was extended to the visiting clergy by the rector and certain of his parishioners. The weather was all that could be desired, and those who were privileged to be there will not soon forget the beautiful scenery of the lake shore, and intercourse with the earnest Church people of this favored parish.

BURLINGTON.—The season of harvest thanksgivings having again arrived, St. Luke's Church held its annual service of praise on Thursday, Sept. 1st. The church was beautifully decorated, the singing excellent, and the sermon (by the Rev. J. H. McCollum, of St. Thomas' Church, Toronto,) much appreciated. Five clergymen took part in the service, and the congregation of St. Luke's was fully represented. The thank-offerings were for improvement to the chancel and vestry, including, it is hoped, a window of stained glass. Extensive improvements to the rectory have lately been completed.

BURLINGTON BEACH.—The summer residents, like the swallows, take their autumnal flight, to return in the spring. A weekly church service has been maintained during the season in the Union Chapel.

GRIMSBY.—The Rev. Canon Read has had another attack of sickness, but, it is hoped, will be sufficiently recovered to attend the session of the Provincial Synod in Montreal, Sept. 14th.

ALGOMA.

BROADBENT.—*St. Paul's*.—An earnest and increasing congregation continues to assemble for divine worship at St. Paul's, Sequin Falls, amid the bush of the Parry Sound District, far away from the common highways of traffic. And the true spirit of churchmanship displayed by these members of our grand old Church, their hearty response and earnest singing, call forth the highest praise; greater reverence and respect could not be shown towards their little sanctuary, for although poor, and chiefly without means of conveyance, the majority of them think it but a light duty to tramp for miles to the service of Almighty God. The nearest members have some distance to walk, but for all that punctuality is now one of their prominent points. Contact with the results produced by their generous benevolence would be felt by those living in our cities, could they but witness the faithful devotion of these backwoods missions, and the hearty appreciation of the services offered them by the various aids and contributions from the older dioceses. By these means the heart of the disconsolate farmer is led up in gratitude to the One Great Provider for the scant means of livelihood bestowed upon him. The mother finds a training home for her little ones in our Sunday schools and churches, who otherwise, should that help be withdrawn, must live out a cheerless and uncared for existence, and so this small but united band of worshippers at St. Paul's, making the most of help received, and after the example set them by their forefathers, desire to establish their creed and ritual for their children's sake, and so old and young are doing all they can to put their church in order prior to the next visitation of their bishop. Much has been done that lies within their power, but many things are wanting; new fontals, altar cloth, communion service, prayer books, and Bibles are urgently needed; seats, altar rail, font and pulpit have still to be provided, which cannot be raised among the settlers, so that a contribution, however small, would be most welcome, and could be forwarded either through the incumbent or the diocesan treasurer, D. Kemp, Esq., Merchants Bank Chambers, Toronto, or the Bishop.

QU'APPELLE.

MEDICINE HAT.—The Ladies' Guild gave a very successful ice cream social in July. The proceeds were devoted to paying off the debt on the piano. They realized about \$85. The hall was filled, almost too crowded. Many thanks are due to the Guild for their work.

The Mite Society gave a similar entertainment, followed by a dance, on Aug. 16th. It was also crowded; everyone seemed to enjoy themselves immensely. Miss Sisson very kindly presided at the piano. During the evening there was instrumental music. The fish pond proved a very great attraction. The society did remarkably well in providing a very pleasant entertainment.

Part of the cemetery, two acres, has been sold. At a vestry meeting it was decided to fence it with cedar posts and woven wire, which will make a good substantial fence.

The fence about the church is in process of being painted; it will greatly improve the appearance of the church grounds. The Mite Society have undertaken to provide the necessary funds.

The choir under Mr. Fatt's management is improving and rendering the singing very satisfactorily.

It is hoped in future to have a regular fortnightly service at Dunmore.

MAPLE CREEK.—A social was held in the latter part of July, which realized a substantial return. In the earlier part of the evening ice cream and strawberries were sold, followed by a concert under the management of Mrs. Douglas. The singing and recitations were very good, showing that a great deal of trouble had been taken in practice. The proceeds go to the parsonage fund, which will soon be cleared off.

The clergyman has been engaged in visiting the parishioners in the country districts. There are several settlements of people, with Church families, along the district of the Cypress Hills.

GRENFELL.—A very successful sale of work was held by the Ladies' Aid Society in Grenfell, on the day of the Agricultural Show, July 15th. Owing to the kindness of the committee of the Agricultural Society, the bazaar was held on the platform of the hall. For some time previous all the members of the Ladies' Aid had worked with great energy both in preparing work and in obtaining suitable articles from their friends. Amongst other attractions was a bran pie, which afforded much amusement not only to the young, but also to the old children—it was ably managed by Miss Taylor, who rapidly disposed of its contents. Outside the hall in a prominent position was an ice cream and lemonade stall, superintended by Mrs. Coy, one of the most energetic members of the Ladies' Aid Society. As the afternoon was warm the stall was a decided success, and reflected great credit on all who assisted there. The stall of clothing—useful articles and various kinds of work—was under the charge of Mrs. Cummins, the popular president of the Ladies' Aid, and purchasers were soon found for the fancy articles and many pretty things by Miss Lake and several other ladies. The sale was a great success, and the handsome sum handed in to the churchwardens towards the tower fund must point out very clearly to all what a great help this society is to the church, and what a valuable work they are doing.

At last we are able to state that the long-looked for bell tower is soon to be built. The vestry have accepted a plan submitted to them by Dr. Elliot. By his plan we shall not only have our church enlarged, but we shall also have a vestry, which will supply a long needed want. The work is to be commenced at once, and will, we hope, be completed as soon as possible.

We have lately had a pleasant visit from the Rev. P. L. Spencer, Rector of Thorold, Ontario, who, it will be remembered, had charge of this district for some time in the summer of 1888. He received a very warm welcome from the many friends he made during the time that he worked in the parish. Mr. Spencer preached an excellent sermon in St. Michael's Church, on Sunday morning, Aug. 7th, from 2 Cor. iv. 18. We are glad to say that Mr. Spencer noticed great improvements not only in our church, but in the town and surrounding district.

The Lord Bishop will be amongst us early in September for the purpose of administering the Holy Rite of Confirmation. We would ask the earnest prayers of all in the parish on behalf of those who are about to be confirmed.

BROADVIEW.—The Rev. P. L. Spencer gave a most interesting and instructive lecture on the night of August 8th, to a very appreciative and attentive audience in this place. The subject of the lecture was "A Missionary Tour Round the World," illustrated by the magic lantern. After glancing at the chief points of interest in missionary work in various parts of the world, the lecturer brought us very near home and showed us views of churches in the neighbourhood. We may be sure that Mr. Spencer, who is shortly to lecture for the S. P. G., in England, will point out to our many friends in the Old Country the progress and development of the Church in N. W. Canada.

We are glad to say that St. Luke's, Broadview, was added to the number of views as exhibited by the lecturer.

FORT PELLY.—Mr. Cunliffe being absent from Fort Pelly on the 2nd Sunday after Trinity, the services on that day were kindly taken by the Rev. G. Nelson Dobie, who, with Mrs. Dobie, has been spending a short holiday in Pelly. On St. Peter's Day Evensong was sung by the Incumbent. He had brought back with him from Qu'Appelle an exceedingly

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handsome set of altar ornaments. They were pre-
sented to St. Andrew's Church as a thank-offering to
Almighty God for a merciful deliverance from the
dangerous bush fire which raged through here last
year. The ornaments consist of a handsome brass
cross jewelled with five agates, a pair of handsomely
wrought candlesticks and flower vases. These, with
a very beautifully worked communicants' kneeler—
a present from a kind friend in England—were used
for the first time on St. Peter's Day. We are sure
that they will be much appreciated by the people, as
they supply a much-needed want in our church. Mr.
Dobie also assisted at the services on the 3rd Sun-
day after Trinity, and Mrs. Dobie kindly presided at
the organ, which we are sorry to say is not in regu-
lar use since the departure of Mr. Dee, who is still
kindly remembered by his old friends in Pelly.

PLEASANT PLAINS.—Service was held on the 24th
of July by the Rev. J. A. Sargent, at the house of
W. J. Bonnor, when the Holy Communion was cele-
brated for the first time, and five communicated.
This is a long-felt want, and the Churchmen of this
locality talk of raising money to build a church.
Mr. Bonnor has promised the land, and we hope
(D.V.) to have a church here next summer.

QU'APPELLE STATION.—On August 13th, the La-
dies' Guild of the parish held a sale of work with a
refreshment stand on the C. P. R. pic-nic grounds,
by which they realized about \$90. After a tenth of
this has been paid into the Mission Fund, and about
\$12 due to the Altar Vessels' Fund has been handed
over, there will be a surplus of close on \$70 towards
the Vicarage Fund, which will then amount in all
to \$135. This is a very substantial nucleus, and for
almost all of it we have to thank the ladies. We
think it is surely the men's turn to show what can be
done, for the ladies' contributions represent a good
deal of hard work and time that could ill be spared
from other duties.

The Sunday school pic-nic took place on Tuesday,
August 16th, at St. John's College. The children
assembled at St. Peter's Church at 1.30 for a short
service, and then went to the College in rigs, kindly
lent for the occasion by members of the congregation.
The usual games and sports were engaged in before
and after tea. About 120 children and adults sat
down to tea in the dining-room of the College, and a
most enjoyable afternoon was brought to a close with
Evensong, said by the Bishop, in the chapel. We
take this opportunity of thanking the authorities for
the use of the College and grounds, and all who so
willingly helped for their very welcome assistance.

MOOSOMIN.—The important parish of Moosomin
has at length been filled, after some delay since the
departure of the Rev. W. G. Lyon, by the appoint-
ment of the Rev. Welbury Theodore Mitton, M.A.,
late incumbent of Birtle, in Manitoba. The Lord
Bishop of the Diocese instituted the new vicar at a
special service, held on Thursday evening, 18th
August. The Bishop was accompanied by the Rev.
Frank V. Baker, who acted as chaplain and bore
the pastoral staff, and the Rev. G. N. Dobie, incum-
bent of Cannington. Evensong was said by the Rev.
G. N. Dobie, the Rev. F. V. Baker reading the special
lessons. After the sermon by the Bishop, the vicar-
elect was examined and instituted by his lordship in
the presence of the congregation; Mr. Marshal T.
Smith, as churchwarden, accepting him as "priest
and vicar of this church," on behalf of the people,
and handing to him, in token of the same, the key
of the building. The new vicar then offered prayer
on behalf of himself and the congregation, and the
service closed with the benediction by the Bishop.
The music was admirably rendered by the choir
under the direction of Mr. Banks, the organist. The
Sunday school of St. Alban's enjoyed a very pleasant
treat to the Pipestone on August 8th. Mr. W. H.
Barton, the superintendent, had organized the expedi-
tion in an excellent manner. The children as-
sembled for hymns and prayers in the church, at
10 o'clock, and left from the church gates.

British and Foreign.

Messrs. Isbister and Co. will publish in a few days
a volume of speeches and addresses delivered by the
late Archbishop Magee.

The late Dowager Countess of Antrim has bequeath-
ed £1,000 to the parish of Glenarm, Antrim, the in-
terest to be applied to the augmentation of the in-
cumbent's income.

The Queen, who has a valuable collection of lit-
erary treasures at Windsor Castle, and is very fond
of collecting relics of English sovereigns, has just
purchased from Miss Millard, of Teddington, a very
old manuscript relating to Mary Queen of Scots, and
also a hymn in the handwriting of Queen Adelaide.

We understand that the Bishop of Winchester is
preparing a book of prayers for domestic use. The
task will be undertaken in a spirit so broad and un-
sectarian that it is hoped the work may prove help-
ful to the members of every church. It is uncertain
when the volume will be completed.

The Queen has been graciously pleased to accept
a copy of Miss Helen Gladstone's article on *Univer-
sity Life for Women*, which she contributed to the
series published by the National Press Agency under
the title of "Representative Women on Questions
Social and Political." Miss Gladstone is Vice-Prin-
cipal of Newnham College.

At a conference held at Westow, York, the Rev.
F. Lawrence, Vicar, read a paper upon "The corpor-
ate action of the rural deanery," in which he showed
the desirability of each deanery having its own re-
cognized authority and agent in the various depart-
ments of Christian enterprise.

The late Bishop of Truro (Dr. George Howard
Wilkinson) has arrived in good health at the resi-
dence of Bishop Allen Webb, Grahamstown, South
Africa. Dr. Wilkinson's visit to South Africa has
been made for the benefit of his health, and also for
the purpose of endeavouring to promote peace in the
Church in South Africa. He was accompanied on
his voyage by Canon Burke, Sub-Dean of Truro
Cathedral, who has since returned to England.

Last year the Bishop of Salisbury tried the experi-
ment of taking a dozen boys from the Schola Epis-
copi for a walking tour in the diocese. It was a great
success, and a similar expedition this year has just
been concluded. The tour included Stonehenge,
Avebury, Wans Dyke, the Valley of Sarsen Stones,
Silbury Hill, Marlborough College, and a dozen more
interesting sights of Wiltshire. The whole party
slept at Marlborough College one night.

A curious legacy has come into possession of the
library of the French Academy. It was left to it,
the Paris correspondent of a daily contemporary
writes, by a gentleman of Piotou. It is an album of
cuttings from books, reviews, and newspapers, each
containing a mistake of spelling or grammar made
by members of the Academy since its foundation.
Among notable mistakes of spelling committed by
academicians still living some have become celebrat-
ed, like that of the Duc d'Audiffret-Pasquier, form-
erly President of the National Assembly, who in his
candidate's letter soliciting the honour of admission
to the body of immortals, wrote academy with two c's.

The poverty among English clergymen is growing
serious. The Duke of Fife, presiding at the festival
dinner of the "Friends of the Clergy Corporation,"
said that there were 7,000 clergymen in England
whose incomes were hardly sufficient for themselves,
and palpably insufficient to enable them to make any
provision for their families. Subscriptions to the
amount of £960, including twenty-five guineas from
the chairman, were subsequently announced. The
melancholy side of this incident appears from a let-
ter to the *London Standard*, in which the writer re-
marks: "At the dinner of the 'Licensed Victuallers'
Asylum, Lord Henry Bruce presided, and the secre-
tary announced subscriptions and donations amount-
ing to £8,750. The subscriptions, I suppose, were
fresh ones, and not annual; and I think I may fairly
contrast the two amounts, with a result not very
favorable to the friends of the poorer clergy."

The Kabyle tribes of Algeria and Tunis are espe-
cially interesting to politicians from their peculiar
democratic institutions, and from the part they will
probably play in the development of the French col-
ony, and to the ethnologist as the best known branch
of the great Berber race, which once extended from
Egypt to the Atlantic Ocean. The Kabyles, who
number over 2,000,000, are vigorous and enterprising
—one finds them engaged as workmen in towns, as
itinerating traders, and not unfrequently as soldiers
in French regiments. For this interesting people
the Bible Society has already issued an edition of
the Gospel of St. John, and versions of St. Mark and
St. Luke, translated by Mr. Cuendet, of Algiers, and
revised by Mr. Hocart, of the French Wesleyan Mis-
sion, and Mr. Lamb, of the North African Mission,
are now passing through the press.

In a long article on the troubles in Uganda the
Kreuz Zeitung discusses the trustworthiness of the
French and British reports of the recent events in
that country, and comes to the conclusion that "the
first reports which arrived in Germany were preju-
diced and coloured. There is nothing on which to
support the accusation that the English missionaries

were to blame for the whole affair. If Lugard, Bask-
erville, and Ashe have only spoken one-half of the
truth, Mgr. Hirth's conduct was imprudent, not to say
suspicious. In face of a comparison of the accounts
on each side, it is very hard to believe in the good
faith of the letters which poured forth the vials of
wrath upon the English missionaries and so deeply
excited the public opinion of Germany." Herr
Eugen Wolf, who persists in blaming the English
captains for the war, yet considers that the only way
of putting an end to all the troubles is to confine the
Romanists in the northern district, and give up to
the Protestants the region south of the Equator.
The Katonga river would form a natural frontier line.

A faculty was applied for recently in the Consistory
Court of London for the erection (among other alter-
ations in the fabric) as a memorial to the late Canon
Cadman, of an open-air pulpit at Trinity Church, St.
Marylebone. It was stated in support of the peti-
tion that the present rector had been in the habit,
twice a week, of addressing gatherings of people from
the steps of the church, and he believed that much
good had in consequence resulted. Some inconven-
ience was, however, caused by the position that the
preacher was compelled to occupy, and it was felt
that this would be obviated by the erection of an
open-air pulpit in one of the windows. There was
an enclosed space in front of the church, so that no
obstruction could possibly occur by these assemblages.
The Chancellor said that the court was prepared to
give its sanction to the proposed alterations, which
appeared to be useful and in the nature of improve-
ment. At the present time there were very few open
air pulpits, though both before and after the Refor-
mation they were by no means unknown. The court,
some years ago, gave its sanction to the erection of
such a pulpit outside Whitechapel church, and he
believed that much good had resulted from that de-
cision. The court would grant the faculty as prayed.

The jubilee of Dr. Austin, who was consecrated
Bishop of Guiana fifty years ago, has caused a brief
correspondence in the *Times* on long Episcopates. A
correspondent has stated that—

It is asserted that the history of Christendom re-
cords only six instances in which a Bishop has com-
pleted the jubilee year of his tenure of office.

Thereupon Mr. H. W. Reynolds, of Bolton, wrote
that two of these occurred in England. Thomas
Bouchier, consecrated to the see of Worcester on May
15, 1435, translated to Ely in 1443, and to Canter-
bury in 1454, died on March 20, 1486:—

His episcopate was the longest on record in the
annals of the Church of England. Nathaniel (after-
wards Lord) Crewe, consecrated Bishop of Oxford on
July 2, 1671, at the age of thirty-eight, was trans-
lated three years later to Durham, and died on Sep-
tember 18, 1721. Where were the other four instances?

However, Mr. H. Davey, of Worcester, wrote that
John Hough was made Bishop of Oxford in 1690, ap-
pointed to Worcester in 1717, and died May 8, 1743,
in the fifty-third year of his consecration. Subse-
quently Mr. T. S. Noble, secretary to the Archbishop
of York, mentioned the name of Archbishop Vernon
Harcourt, who was consecrated Bishop of Carlisle in
1791, was translated to York in 1808, and died in
1847, having filled the Episcopal office for fifty-six
years. The following three instances of very pro-
longed Episcopates were also cited by Mr. W. Reynell,
of Dublin:—

1. That of Miles Magrath, consecrated Bishop of
Clogher in 1570, who died Archbishop of Cashel in
December, 1622, aged 100 years.

2. Thomas Wilson, Bishop of Sodor and Man, con-
secrated January 16, 1597, died March 7, 1755, aged
ninety-three years.

3. Lord John George Beresford, consecrated Bis-
hop of Cork and Ross March 24, 1805, died Archbishop
of Armagh and Primate of all Ireland July 18, 1861,
aged eighty-eight years.

Archbishop Magrath had thus an Episcopate of
fifty-two years, Bishop Wilson one of fifty-eight years,
and Archbishop Lord John George Beresford one of
fifty-seven years.

Correspondence.

All letters containing personal allusions will appear
under the signature of the writer.

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

N. B.—If any one has a good thought, or a Christian senti-
ment, or has facts, or deductions, from facts, useful to
the Church, and to Churchmen, we would solicit their
statement in brief and concise letters in this depart-
ment.

Parochial Endowments.

SIR,—The article on this subject, contributed by
Mr. George is well worth weighing and putting into

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

M.

Notes and Queries.

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

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

Sunday School Lesson.

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

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

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

I. THE PRAYER FOR FORGIVENESS.

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

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

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

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

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

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

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

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

II. THE CONDITION.

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

Every Testimonial

In behalf of Hood's Sarsaparilla is strictly true and will bear the closest investigation. No matter where it may be from, it is as reliable and worthy your confidence as if it came from your most respected neighbour. Have you ever tried this excellent medicine.

Family Reading.

A Cow's Intelligence.

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

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

A Question of Seconds.

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

Interview with a Deal Boatman.

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

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

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

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

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

Guard the Conscience.

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

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

About Bees.

You know that bees are wonderfully clever little creatures. I should like to tell you about some that belonged to me. One day I sent for a man to take my honey. He first stupefied the bees and then took the honey, but when they were put back in the hive the queen was not to be found. We hunted everywhere for her majesty, knowing well that her subjects would never stay quiet without her; but she was not to be found. Sure enough next morning our fears were realized; not a bee was in the hive, but they had formed themselves into a thick cluster and were hanging outside. The honey had been put into a large vessel, and I said to the cook, "We may as well strain off the honey." When she had got to the bottom of the vessel the cook said, "There is such a funny-looking bee here." And when I looked at it I exclaimed at once, "Why, that is the queen!" I then told her to wash it and take it out to the bee-hive. She put it in a saucer and rinsed it carefully, and then we took it out and laid it on the bee-board. When the queen had been there a few minutes half-a-dozen bees came to her and walked round and round her, examining her thoroughly. Then one went away and brought some more bees from the cluster, and they all gathered round her, and after a short time they lifted her up and carried her into the hive, followed by the whole swarm. After this they seemed quite comfortable and happy and settled down to their usual avocations as if nothing had happened, quite content now that they had got their dear queen back again. Another day, when I was sitting in the garden, my attention was attracted by three bees in the air. As I watched them I noticed that one was smaller than the others, and it appeared to me that they were tossing it about and apparently tormenting it. After continuing this some time, they brought it down and laid it on the grass. I thought they should not tease the poor thing any more, so I took it away and hid it under a rose leaf. Not long after, the two bees came back and hovered about, evidently hunting for the little bee, but as they could not find it, they presently went back into the hive, and I went into the house. In the afternoon I was talking about this to a friend who understood bees, and she said, "Oh, you should not have touched that bee. It was no doubt a royal baby, lately born and weakly, and the other two were the nurses airing it out of doors." When I went to the hive the next morning the two bees flew out, darted at me, and stung me on the cheek. The bees knew me so well and were always so friendly that I have no doubt they stung me just to punish me for having carried away the young bee in the morning.

One Sunday morning I went to the hive with my bonnet on, trimmed with artificial flowers. Instantly the bees came flying all round me, thinking, no doubt, that the flowers were natural, and on discovering their mistake they became very angry, and I had to get out of their way as fast as I could. In the afternoon when I went up to them with my old garden hat on they were as friendly as ever.

For a general family cathartic we confidently recommend HOOD'S PILLS. They should be in every home medicine chest.

Scraps of Biography.

One evening when Sydney Smith was drinking tea with a lady, the servant entered the room with a boiling tea-kettle in his hand. The apartment was so crowded that it seemed impossible for him to pass; but as the steaming kettle advanced the groups drew back on all sides, and a path was opened to the table.

"I declare," said Sydney Smith, "a man who wishes to make his way in life could do nothing better than go through the world with a boiling tea-kettle in his hand!"

Lord Jeffrey's handwriting was very bad. On one occasion, after receiving a letter from him, Sydney Smith wrote back,—

MY DEAR JEFFREY,—We are much obliged by your letter, but should be still more so were it legible. I have tried to read it from left to right, and Mrs. Sydney from right to left, and neither of us can decipher a single word of it.

His own handwriting was, he said, "as if a swarm of ants, escaping from an ink-bottle, had walked over a sheet of paper without wiping their legs."

Felix Neff, when a young child, was very fond of insects and plants. When eight years old he persuaded his mother to give him a book on these subjects, and then he used to be seen with this book under his arm and the pockets of his little apron filled with plants, which he would spread out before his mother, saying how useful his book was.

In former days, when astrology was believed in, Charles IX. was told by one of his students that he would live as many days as he should turn about on his heels in an hour, standing upon one leg. His majesty accordingly performed this exercise with great solemnity every morning, and, to keep him company, all the generals, judges, and great officers of court also spent the hour in standing upon one leg and turning around.

The house and studio of Rubens at Antwerp was the admiration of his fellow-citizens and all who saw it. No strangers of distinction passed through the town without visiting the house. It contained a remarkable collection of books, statues, works of art, and pictures by him-elf, all of which he sold to the Duke of Buckingham for one hundred thousand florins.

The wife of Berghem, the painter, had a curious way of keeping her husband from indolence. His work-room was above her, and at frequent intervals she would rouse him by thumping a large stick against the ceiling. To this the obedient artist had to answer by stamping his foot, and so assuring his wife that he was at least awake.

"Now Squirm, Old Natur'!"

It is sometimes said that a man's sincerity of purpose is proved if he puts his hand in his pocket book. Certainly the old American of the following anecdote proved his. He was a stingy man, and sat listening to a charity sermon. As he was nearly deaf, he was accustomed to sit facing the congregation, directly under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon that day moved him. He had a habit of communing aloud with himself; and, as the sermon proceeded, he said, "I'll give ten dollars." Then he said, "I'll give fifteen." At the close of the appeal he was greatly affected, and declared he would give fifty dollars; but, when the boxes began their rounds, his generosity quickly oozed away. He came down from fifty to twenty, to ten to five, and finally said, "I guess I won't give nothing to-day." As the box moved nearer to him, he again soliloquised, "Yet this won't do. Who knows how much may depend on this? This covetousness may be my ruin." The box was coming nearer and nearer. The crisis was upon him. What should he do? The box was under his chin—the congregation were looking. He had been holding his pocket-book in his hand during his soliloquy, which, unconsciously to himself, had been audible to his near neighbours. At the final moment he took his pocket-book and laid it in the box, saying as he did so, "Now squirm, old natur'!"

A Parrot that was Original.

There was lately advertised a parrot who could make original observations—not mere slavish "copy," but the most apt remarks. A parrot-fancier answered this advertisement, and the advertiser brought his bird. He was not beautiful and did not look accomplished. He no sooner opened his mouth however than his genius discovered itself. "Supposing this bird is all that you say of it," inquired the possible purchaser, "what do you want for it?" "Fifty pounds," said the dealer. "Make it guineas," exclaimed the parrot. The enraptured bird-fancier bought him at once. Weeks rolled on, and the bird never said another word—not even that solitary sentence, "Make it guineas," which the purchaser naturally thought he had learned by rote. He sent for the dealer and thus frankly addressed him: "Of course I have been taken in. This wretched bird is dumb—can't even say, 'What's o'clock?' or 'Pretty

Poll!" "He only professes to make original observations," put in the dealer. "Nonsense! he does nothing but scratch himself. You have got your money; at least tell me how he contrived to say 'Make it guineas' at so appropriate a moment. I'll forgive you if you'll only tell me the truth." "Very good, sir; then he didn't say it at all—I said it for him. I'm a ventriloquist. My parrots all make original observations, but only in my presence." Then the parrot-fancier shook hands with the dealer and gave him a list of other parrot fanciers—his personal friends—who also in due time were taken in—which of course was very soothing.

Their First Family Ride.

One could see, at half a glance, that it was the first time the entire family had been to ride in a carriage. It was a small family, for an Irish one; only the father, mother and five children. On the back seat was the head of the house dressed in his best. He looked ill at ease to be thus attired, and idle, on a week day; deprived, too, of the solace of his customary pipe. Next him was his wife, also carefully arrayed, but she was not wholly without occupation; women of her class rarely are; she was holding the sleeping baby, a tiny creature, not more than two or three months old.

Baby was resting quietly, lulled by the motion of the carriage. Opposite their parents with their backs to the horses, were a boy of perhaps seven, the oldest of the children, and two little girls, in clean white frocks and "span" new shoes. The smaller of these, a bright-eyed midget, peeped out now and then, as if she would say to us who were crawling along in a horse-car:

"Don't you wish you were having as nice a ride as I am?"

It was so charming to be three years old and ride in a carriage! The three children sitting together were very near of an age; they were like a flight of steps, so regular was the difference in their sizes. There was, however, quite a gap between the age of the smiling tot and the baby in its mother's arms. The gap was of recent formation; for sandwiched in among the sad-faced parents and the children was a very tiny coffin. Yes, the entire family was riding out together for the first time—and the last: When the horses' heads were turned homeward, one member of the little group would be left behind, sleeping in its narrow bed in the cemetery, where naught could evermore disturb it or make it afraid. Ope more little soul had passed the waves of this troublesome world and had entered the land of rest.

How to Act on the Occurrence of Fire.

Fire requires air; therefore on its appearance every effort should be made to exclude air. Shut all doors and windows. By this means fire may be confined to a single room for a sufficient period to enable all the inmates to be aroused and escape; but, if the doors and windows are thrown open, the fanning of the wind and the draught will instantly cause the flames to increase with extraordinary rapidity. It must never be forgotten that the most precious moments are at the commencement of a fire, and not a single second of time should be lost in tackling it. In a room, a table-cloth can be so used as to smother a large sheet of flame, and a cushion may serve to beat it out; a coat or anything similar may be used with an equally successful result. The great point is presence of mind—calmness in danger—action guided by reason and thought. In all large houses buckets of water should be placed on every landing, a little salt being put into the water. Always endeavour to attack the bed of a fire; if you cannot extinguish a fire, shut the window, and be sure to shut the door when making good your retreat. A wet silk handkerchief tied over the eyes and nose will make breathing possible in the midst of much smoke, and a blanket wetted and wrapped around the body will enable a person to pass through a sheet of flame in comparative safety.

It is claimed that a preparation made of two-thirds lemon juice to one-third Jamaica rum will remove freckles.

Life.

Whatever may be the mystery, the value, or the purpose of life, it is to every human being the rounding off of a separate self. This self is the highest outcome of life; it is a complex being, an inimitable creation, full of possible achievements, and perhaps infinite in its working power. And life immediately becomes worth living to the man who perceives the value and capabilities of this self, and, while accepting the gift, acknowledges that he is indebted to the Giver. The value of the physical body which forms part of this self may be daily increased by the owner during the years of health and strength, and there is no part of it that does not deserve the best care and training that can be bestowed on it. All its organs were originally most exquisitely adapted to perform their several functions, and it rests with man to use or to abuse them, to devote himself to noble or to ignoble purposes.

How a Storm is Brewed.

When very large areas of the atmosphere have been by excess of heat brought into an unequal state, as large areas of lower stratum of highly-heated air and vapour, which is also intensely electric, the conditions to produce sandspouts, waterspouts, and tornadoes are fully ripe. The upper and colder layers of the atmosphere cannot cool the lower highly-heated and vapour-laden stratum so evenly and quickly as to prevent vents in the form of funnels forming from the lower stratum to the higher stratum, and causing a rupture which takes place upwards in a pipe-form, just as water in a tank or basin, having a bottom means for discharge by a pipe, flows out with a whirling motion—in our northern hemisphere, always in the direction of the hands of a clock—and so the heated, highly electric, and excessively vapour-laden atmosphere breaks into the cold atmosphere above. When at the level of the "dew-point," invisible vapour becomes visible, parting with its latent heat, which so rarefies the air as to force some of the condensed atmosphere in visible clouds, mounting thousands of feet above the condensing dew-point and into a region above the highest peaks of the highest mountains.

Kneeling Down.

There are different kinds of kneeling, or of that which is called kneeling. But the only right way of kneeling is that which may be called "kneeling down." A woman called a friend to look at the excellent arrangement which she had made in her seat. She sat down, and showed how, by a simple movement forward about a foot, she might keep her sitting position on the cushion and at the same time bring her knees into contact with the so-called kneeling cushion which she had got built up from the floor till it was a very few inches lower than the seat-cushion. Kneel down.

The Land and Water of the Globe.

Mr. John Murray, a member of the Challenger expedition, and one of the highest living authorities on oceanography, has recently been delivering some lectures in Boston of peculiar interest to scientific men and students. Among many special papers of great value which have been published by Mr. Murray is one relating to "The Height of the Land and the Depth of the Ocean." In this learned monograph it is estimated that the area of the dry land of the globe is 55,000,000 square miles and the area of the ocean 137,200,000 square miles. He estimates the volume of the dry land above the level of the sea at 23,450,000 cubic miles and the volume of the waters of the ocean at 323,800,000 cubic miles. He fixes the mean height of the land above the sea at 2,250 feet and the mean depth of the whole ocean at 12,480 feet. Of course these results are only approximate, but they help to render our ideas of these matters more definite.

In his paper Mr. Murray also estimates that the rivers of the world carry into the ocean every year 2½ cubic miles of sediment. To this must be added the matter carried to the sea in solution, which is estimated at 1.183 miles of matter. Together, then, the amount of matter carried through the land each year is 3.7 cubic miles. It would thus, according to this calculation, take 6,340,000 years to transport the whole of the solid land down to the sea.

Our Special Offer.

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

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

Hints to Housekeepers.

GRAPE SYRUP.—Mash ripe grapes of strong flavor and stand in a warm place for three or four days; then put into a jelly-bag and let drip slowly. To every pint allow two pounds of sugar; mix and set over the fire. Stir until the sugar is all dissolved, let it come to a boil, then bottle and cork. This syrup is a beautiful coloring for ices, jellies and other sweetmeats. Boil the corks and put in the bottles while hot, then they will be tight.

PREFERENTIAL TRADE.—Preferential trade properly consists in giving the preference to Burdock Blood Bitters when seeking for a cure for constipation, dyspepsia, headache, biliousness, jaundice, scrofula, poisonous humors, bad blood, rheumatism or kidney complaints. It is the true cure, and has cured cases which had resisted all other treatment.

In flavoring puddings, if the milk is rich, lemon flavoring is good, but if the milk is poor, vanilla makes it richer.

UP TO DATE.—Facts, statistics, information, things useful to know, the biggest and best budget of knowledge, reliable and up to date, will be found in a new publication, "Facts and Figures," just issued by Messrs. T. Milburn & Co., of Toronto, Ont. Our readers can obtain it by addressing the above firm and enclosing a three cent stamp.

THREE-EGG OMELETTE.—Separate the whites and yolks of three fresh eggs. Into the yolks stir three teaspoonfuls of milk; salt and pepper to taste; beat the whites very stiff, add them to the yolks, and pour all into a skillet in which a small lump of butter has been melted. Allow the omelette to brown a few moments, then with a cake-turner carefully turn it half over; serve immediately on a hot plate. The addition of a spoonful of minced cold boiled ham makes this omelette delicious.

FOREWARNED IS FOREARMED.—Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night, and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. *It never fails to cure or relieve.*

To whiten the nails, cut a lemon in two and rub in well at night. Wash off in warm water the next morning.

PLUM MARMALADE.—Boil until soft, rub through a colander and allow seven pounds of sugar for ten pounds of pulp. Boil until thick, stirring constantly to prevent burning.

MILK BISCUIT.—Sift one pint of wheat flour, take out a little to use on the biscuit board; into the remainder mix one teaspoonful of baking-powder, a generous pinch of salt, and a tablespoonful of lard. Make into a dough with one cupful of sweet milk; roll out, cut, and bake in a quick oven.

Nothing made with sugar, eggs, and milk should reach the boiling point.

The molasses to be used for gingerbread is greatly improved by being first boiled, then skimmed.

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THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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

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

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

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Suppose. Suppose, my little lady, Your doll should break her head, Could you make it whole by crying...

Suppose you're dressed for walking, And the rain comes pouring down, Will it clear off any sooner...

Suppose your task, my little man, Is very hard to get, Will it make it any easier...

Suppose that some boys have a horse, And some a coach and pair, Will it tire you less while walking...

Suppose the world doesn't please you, For the way some people do, Do you think the whole creation...

Curious Kaspar.

One of the glories of the ancient church of St. Martin's was its fine clock. It was the boast of old Hans Scheller that, during the whole forty years in which he had been the custodian of the church, the clock had never stopped or gone wrong; and nothing

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could convince him that it was not by far the finest clock in the whole world. The only thing which troubled Hans was the fear lest his inquisitive little son Kaspar, who was always in some mischief or other, should, in one of his boyish pranks, injure the mechanism of this wonderful timepiece. No wonder, therefore, that when one morning he was about to start for town to do some marketing, Hans took care first of all to lock the door of the church tower and put the key in his pocket. "No harm can happen now," he muttered, "and, in any case, I shall be back before he gets out of school." But, as ill-luck would have it, the teacher was called away by some business that afternoon, and the boys got out of school more than an hour earlier than usual. Kaspar, finding his father gone, went straight to the door of the clock tower, and looked rather

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blank on discovering that it was locked. But he was not one to be easily stopped when he had once made up his mind. Getting out upon the roof, and crawling along a cornice, where only a cat or a schoolboy could have found footing, he crept through an air-hole right into the clock-room.

For some time he was as happy as a child in a toy shop, running from one marvel to another, till at length he discovered another hole, and thrusting his head through it, found himself looking down upon the market-place through the face of the clock itself. But when he tried to withdraw his head again it would not come.

It was such a queer scrape to be in that Kaspar was more inclined to laugh than be frightened. But suddenly a thought struck him which scared him in earnest; his neck was in the track of the minute-hand, which, when it reached him, must inevitably tear his head off.

Poor Kaspar! It was too late now to wish that he had let the clock alone. He tried to scream for help, but with his neck in that cramped position, the cry he gave was scarcely louder than the chirp of a sparrow. He struggled desperately to writhe himself back through the hole, but a piece of wood-work had slipped down upon the back of his neck, and held him like a vice.

On came the destroyer, nearer and nearer still, marking off with measured tick his few remaining moments of life. And all the while the sun was shining gaily, the tiny flags were fluttering on the booths of the market, and the merry voices of his schoolfellows who were playing in the market-place came faintly to his ears, while he hung there helpless, with death stealing upon him inch by inch.

His head grew dizzy, and the measured beat of the ticking sounded like the roll of a muffled drum, while the coming hand of the clock looked like a monstrous arm outstretched to seize him, and the carved faces on the spouts seemed to grin and gibber at him in mockery. And still the terrible hand crept onward, nearer, nearer, nearer.

"What can that thing in the clock face be?" said a tourist below, pointing his spy-glass upwards. "Why, I declare, it looks like a boy's head!"

"A boy's head!" cried a grey-haired watchmaker beside him (one of Hans Scheller's special friends), snatching hastily at the glass as he spoke. "Why, good gracious! it's little Kaspar. He'll be killed! he'll be killed!" and he rushed towards the church, shouting like a madman.

The alarm spread like wild fire, and before Klugmann, the watchmaker, had got half way up the stair leading to the tower, more than a score of excited men were scampering at his heels.

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BEWARE OF IMITATIONS

But at the top of the stair they were suddenly brought to a standstill by the locked door.

"It's locked!" cried Klugmann, in tones of horror, "and Hans must have taken the key with him, for it isn't here."

"Never mind the key," roared a brawny smith behind him. "Pick up that beam, comrades, and run it against the lock. All together now!"

Crash went the door, in rushed the crowd, and Kaspar, now senseless from sheer fright, was dragged out of his strange prison just as the huge bar of the minute-hand actually touched his neck.

And so it fell out that poor old Scheller, coming home for a quiet afternoon nap, found the door of the tower smashed in, his son lying in a swoon, and his little room crowded with strange men all talking at once.

But from that day forth Kaspar Scheller never meddled with the church clock again.

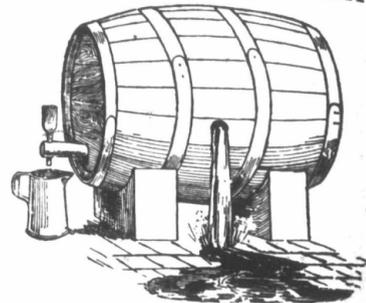
A Little Talk to Boys.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your own homes, or at school, I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and are ready to study out all the great and curious things in this wonderful world of ours. But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are many little actions which help to make a true gentleman, and which I do not see in you. Sometimes when mother or sister comes into the room where you are sitting, in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy yourself. Sometimes you push past your mother or sister in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say "the Governor," or "the boss," in speaking of your father, and when he comes in at night you forget to say, "Good evening, sir." Sometimes when mother has been shopping, and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word gentleman is a beautiful word. First man—and that means everything brave and strong and noble, and then gentle—and that means full of all these little, kind, thoughtful acts of which I have been speaking.—Up Stairs.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—W. M. Thackeray.

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WASTING AT THE
BUNGHOLE
IS A POOR KIND OF ECONOMY



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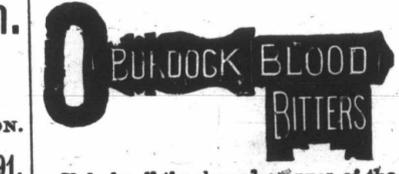
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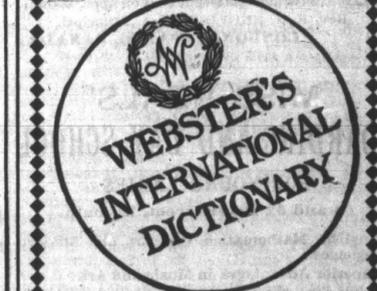
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