

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

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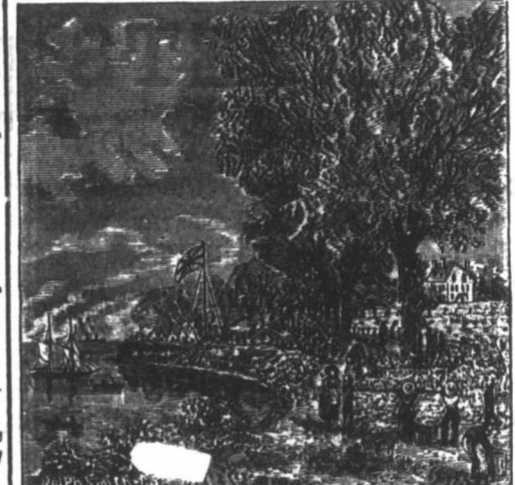
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THURSDAY, JUNE 21, 1888.

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

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

TO CORRESPONDENTS.

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

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

WORSHIP MUST HAVE A FORM.—The Rev. G. Robertson, B. A., in the *Presbyterian Magazine* says, "we have no sympathy with those who condemn all forms." * * * Worship wears a garment. Whatever form best conserves the glory of the Trinity, and at the same time develops the spiritual life and calls forth the thought and feeling of the worshipper is the form to be adopted. Worships' most natural form is public prayer. "Take no thought how or what ye shall speak," falsely expounded, has played havoc with many a prayer and sermon. Does not the age demand more preparation for prayer? Why should the sermon receive all the preparation and the prayer none? I have heard prayers offered up to God as if he were a spiritual grocer. I advocate carefully composed prayers, this would correct the tiresome oft repeated phrases of extempore prayer." The writer condemns such trashy hymns as "Hold the Fort," as neither true nor musical. He asks "can we not change the popular phrase." "Whom will we hear preach to-night?" into, "Where shall we go to worship? adding sad will it be for us when we turn our pews into mere listeners!" Against "the sensational pulpit" a strong indignant protest is raised. The whole

article is full of sound thought and devotional feeling that revolts at public worship being conducted with irreverence. This protest by a Presbyterian against attending a place of worship solely to hear a sermon shows how men are drifting back to the old paths of the Church which has always kept pure and high the standard of worship, as it only can be done by a liturgical service.

THE ARMADA CELEBRATION.—The *Morning Post* deprecates the Armada Celebration being made a sectarian demonstration, it says. The Romanists of Elizabeth's time proved themselves Englishmen to the backbone, and their co-religionists of the Victorian era are equally anxious to prove their loyalty and affection to our common country. It is not necessary to have the faintest sympathy with the Church of Rome in order to experience a judicial regret at the evidence of intolerance and discourtesy shown by one religious section of society towards another. At moments of national interest it should be possible, if at any time, for men of divergent tenets to sink irrelevant differences, in accordance with the plainest dictates of charity, and refrain from hurting each others' feelings. The somewhat noisy spokesmen of Exeter Hall may be reminded that we live in days of perfect religious freedom. The attempt to revive the old and discredited idea that every clergyman who may be supposed to have High Church leanings is a "traitor," a "Jesuit in disguise," or, indeed worthy of any unsavoury epithets of the kind on the bare suspicion of someone who differs from him, must seem to most people childish, if not indecent."

THE REREDOS EXCITEMENT.—The same paper condemns the intemperate language used by Exeter Hall protestants about the reredos in St. Paul's "As a matter of fact, the majority of those who were held up to reprobation at Exeter Hall are gentlemen well known to all phases of society for the good and broad-minded nature of their life's work. The Dean of St. Paul's is one of the most erudite of the scholars whose writings have added lustre to the literature of the English Church. To talk of him as a promoter of idolatry would raise a laugh in the most serious meeting which could be held out of Exeter Hall. The Bishop of Lincoln is a man of singularly blameless life, who has exercised a greater influence for good upon the younger generation of clergy than almost any man of his time. The Bishop of Chester, who is also marked out for sacrifice and expulsion from the Church, has hitherto been more identified with historical ability than with any special party; and the denunciation of him as a Ritualist will be a surprise to many. It is evident that the Exeter Hall gathering had not heard of Bishop Temple's disbelief in the idea that the ordinary congregation of St. Paul's may be incited to idolatrous practices by a contemplation of the new reredos, or in all probability the Prelate who was formerly considered the enemy of every High Churchman would have been placed on the black list as a traitor and a Ritualist. Now, we do not in the least wish to wound the feelings of the most strenuous hater of Popery, but we must plainly point out that the day has passed for gravely asserting that the greatness of England is dependent on its reception of the Protestantism put forth in Exeter Hall. Not only are the exponents of this view split up into a number of small sects, which on occasion can attack each other with a remarkably keen development of the *odium theologium*, but the whole theory is an anachronism of no common order. Without siding with any body, it may safely be said that one of the secrets of England's happiness lies in the determination to let all men worship according to their conscience.

MUSIC SHOULD BE ADOPTED TO WORSHIPPERS.—As to hymn singing all would agree that this portion of Church praise-worship was the most satisfactory, and that here, if anywhere, the voice

was occasionally heard of the congregation. Improvement might be effected by the abolition of all flimsy, light, and sickly tunes, the lowering of the general pitch to suit the voices in a congregation, especially desirable for male voices, and by varying the music in some of our hymns according to the change of sentiment; pointing the words of every verse under the music, and opportunity to the clever organist for more variety of expression and execution. His conviction was that a full and hearty interpretation of the liturgy would never be heard until serious efforts were made to adapt its music and responses more to the level of general worshippers. The Church would then gain the enthusiasm and hearty support of the people generally, more by giving them an opportunity to perform their own sacred duties than by the most perfect rendering of a select choir. Responses were being set to suit a choir only; psalms were often sung to chants which few could reach, and the canticles were made into elaborate anthems. Even the creeds—our common acts of faith—were made occasions of display for the choir and organist, leaving nothing to the people, unless indeed they muttered or whispered the *Amens*.

As an organist and musician, he was not really taking an antagonistic course in opposing the introduction of high-class music into our service. He would—in the anthem only—employ the whole resources of modern art, which, if properly prepared, would tax the time and abilities of all engaged in a choir. Moreover, he believed that our organists would improve their positions and gain the support and countenance of congregations by thinking of, and working more for, these congregations. Dr. Allon, of Union Chapel Islington, had explained to him the system which had been so successful there. Regular practices for the congregation, a choir of about sixty, which led but did not sing for the congregation, and a distinct psalmody class directed by the organist. Every member should be supplied with the music of a simple effective sort. Only let the clergy show a willingness and determination to get such music, and without the least doubt the people would make it a second duty and deem it a great privilege, both for the home circle and Church, to provide themselves with it. Here was an extended field of operations for an enthusiastic and clever organist (who should always reside in the parish,) and he would become the guide and teacher in matters musical to the whole parish. Many clergy had expressed sympathy with the object, but had not gone further. He suggested the establishment of an association for promoting a correct rendering of the liturgy by all congregations. That it would succeed was in his humble opinion, beyond doubt. If such a service were once gained, chilling restraint, stamped by worldly custom in all our churches, would be banished for ever. Music would be restored to its original connection with the liturgy, and acknowledged here, as elsewhere, as the natural expression of our deeper and united emotions. By dispersing the whole or part of a choir for a time amongst the congregation—all being provided with easy, effective and solid music—every assistance would be rendered and confidence given to the people in their first attempts to do their duty. A choir in this sense was the very life of congregational singing; and the life of the choir is the elementary music class, which should also include the whole congregation. It was difficult to dispute the assertion of Dr. Monk that the larger the organ and the better the choir-singing in any parish, the worse would be the congregational singing. What a brightness, a reality, soul-stirring, heart-lifting effect if all this could be made to promote the singing of the people instead of superseding it.

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare*.

CHURCH THOUGHTS BY A LAYMAN.

KNIGHTHOOD IN CANADA.

THE recent conference by the Queen of the titular dignity of "Knight" upon citizens of Canada, raises the question as to the desirability of such aristocratic distinctions being accepted in a land that Professor Goldwin Smith calls with no little truth, "rough, raw and democratic." We have no fear of any general danger arising to society in Canada from such Old World titles. The costermonger when asked why he allowed his wife to thrash him, said: "It pleases she and don't hurt I;" so the people of the Dominion may say of this dignity, "It pleases the recipient of the supposed honor, and does no harm to any one—save, if unworthy, to the recipient by engendering conceit, or to those of his family whose pride it will inflame, or whose arrogance it may render more offensive, or whose assumption of what they imagine to be aristocratic dignity will render them ridiculous."

Anciently a Knight was of noble blood, his new office only recognized knightly bravery, good breeding and gentleness. Even kings sought and obtained this honour. There was no danger of his wife and daughter becoming laughing stocks, as we have known to happen in England, by a man being dubbed a Knight causing his family to put on airs and manners of speech that were as becoming to them as a peacock's feathers stuck into the tail of a barn yard fowl. But Canada is a cold country for such exotics. We have, however, a little of this pretentious, imitation, gentility in Canada, wherein a clique exists who are bent on making the wearing of peacock's tails a passport to "good society," as it is absurdly called. To those who know what "good society" means in aristocratic England, the efforts of some Canadians to reproduce it afford both an extremely melancholy and a highly amusing spectacle. If those of higher gifts and graces of a social class would aim at setting an example of gentle refinement, modesty, courtesy, self-denial, and respect for others, they would do society in Canada a service and themselves honor. But when those of our richer citizens, or those who on other grounds, as official or professional rank, give themselves up to mere display of wealth and arrogance, while, as they fancy, they are imitating the "good society" of England, they are like one who imagines he is copying the style of a Raphael or Vandyke when he is daubing a tavern sign, or as one who fancies he is showing forth the melody of Mozart by thumping a tin drum! "Good society" is needed by the humblest classes, but society cliques where distinctions have no basis beyond vanity and pride, can only be called "good" in the sense that Barnum's circus is called a good show.

Social usages are like plants, those that find the soil and air suitable,—thrive; those that do not meet with the necessary elements for growth,—perish.

Knighthood in its primitive aspect had much to commend it, not merely to the times that gave it berth, but to humanity in all times.

Heine speaks of the romanticism of the middle ages fostered by the Church, out of whose bosom knighthood sprang, as having helped greatly in the work of civilization. But its modern phase is utterly contrary to that in which it first appeared. It is practically a new distinction, essentially modern, and so often incongruous, as to have brought the title of Knight into disrepute. The custom of Knighting Mayors of cities on a Royal visit, or politicians for party services, has lowered this dignity in the popular eye, so that the very object of the title, the commanding of public honour, has been frustrated in many cases by the man and his distinction being so unevenly matched. This touches the weak spot in all such titles, and points to the truer ideas on which social ranks were based in early days than those now ruling. From a work written in 1574 by Francis Hotoman we learn that "from ancient times all honors, as dukedoms, earldoms, &c., were conferred by general conventions of the people on deserving persons and held during good behaviour. "That old rule would be a blessing to England by removing scandalous Peers from the House of Lords. The institution and customs of Knighthood as an order of chivalry imply not a personal honor by a ruler, but recognition of fitness and merit by those who were distinguished for bravery and courtesy. The candidate was raised to his new rank in the open field, often on the battle ground, where he literally had won his spurs. The accolade ceremony was performed by a brother in arms, who struck him with the flat of his sword saying, "In the name of God, of St. Michael, and of St. George, I dub thee Knight, be brave, bold and loyal."

The restriction of the right to confer noble titles was an usurpation by jealous and ambitious Kings who saw in this monopoly the source of high personal power.

Another illustration of Knighthood being originally based on the popular will is seen in the representative of English counties being spoken of as "Knight of the Shire," who when declared elected by the people, is, as we have seen, girt with a sword in token of his dignity by the returning officer. That power was once held to confer Knighthood without consulting the Crown is abundantly clear in English history. In sight of the Spanish Armada the Admiral of the English fleet on deck knighted brave old Admiral Hawkins who when he arose said, "My old woman will hardly know herself again when folks call her My Lady;" a true Knight, his first thought was of his aged spouse!

Knighthood as a territorial distinction, as a condition of feudal military service to a chief, as a chivalrous order, was not in primitive days a Crown honor, it was a thing to be won by merit; as Hallam says, "Knights became ashamed of assuming the title till they could challenge it by real desert." He says elsewhere, "A Knight was unfit to remain a member of the order if he violated his faith, he was ill acquainted with its duties if he proved wanting in courtesy. This word expressed the most highly refined good breeding, founded

less upon a knowledge of ceremonious politeness, than on the spontaneous modesty, self-denial and respect for others, which ought to spring from his heart. Valor, loyalty, courtesy, munificence, formed collectively the character of an accomplished Knight."

Happily all that constitutes the true worth and the highest dignity of Knighthood we all may show and all may share! Without disparaging the usage that gives the Crown the function of the accolade, (though that is done by post in these prosaic times!), we all, too, may feel that the highest of all Knightly honors is that conferred after the old style, by the verdict of our fellow-citizens, by their love, their respect, and their trust.

As in ancient times the priest conferred the title of Knight, so to-day on each of us at the Font we were by God's Ambassador raised to the highest order of chivalry in this world, and as "members of Christ and children of God," elevated to the only enduring rank given to mortals to enjoy! If in the social sphere of worldly vanities and show we may not have the "guinea stamp," we still may be the true gold. The Christian man is a Knight, indeed, and every Christian woman a Lady, indeed,—the insignia of their rank outshining all the stars and crosses of time, will forever adorn the Court circle of the King of Kings.

TO SUBSCRIBERS.—Owing to the pressure of Diocesan Synod reports on our space we, at the last moment, were compelled to withdraw the portion of article of "Christian Ministry" that was to have appeared this week. This and the concluding section will be found in our two next numbers.

SOME INS AND OUTS OF PREACHING.

BY THE REV. S. R. ASBURY.

An Essay, read before the Ruri-decanal meeting of Middlesex, held at Christ Church, Delaware, on 31st of May, and printed according to the act of the Chapters.

OUR aim in preaching is to bring out certain things in our hearers, as their attention, their intellect, their heart, and for this purpose we need to patronize certain Ins. The first of these, in logical order, I regard as Interest. The very first thing we have to do as preachers is to gain and keep the attention of our hearers. One sermon may be of the very highest logical philosophical, oratorical, or even spiritual quality, but, if it be not listened to, of what use is it. In former days, I feel sure the illustrious Divines of England thought more of attaining their own standard of excellence in their pulpit efforts, than of interesting the people. We give our forefathers credit for a vast amount of patience and long suffering, when they sat under what was then called a "painful" (painstaking) preacher, but I question very much whether they paid strict attention. The pews had high backs in those days, and it was easy to mistake them, as Charles Reach says, for four-posters. The story is perhaps familiar to all of King Charles II, going to sleep when a certain Dr. Wilson preached. The learned but uninteresting orator wished to awaken the king, but feared to address him directly. He therefore called

*A few words of introduction are omitted.

out in the tone of a Boanages, "My Lord of Salisbury, don't snore so loud or you'll wake the King."

It is doubtless because they induce or permit a certain degree of somnolence that orthodox evangelical sermons of the dullest mediocrity often seem to give so much satisfaction, especially in the old country. They make no claim on the attention, and the audience settle themselves comfortably during this part of the service, to think either of something else or of nothing at all. The latter condition seems, in spite of what metaphysicians say, to be very easily attainable by some people, I have asked persons who praised a sermon what was the text and what was the leading thoughts, when they could give no account of either. It was evident that they enjoyed the discourse like the sound of music in the distance; it had a calming, lulling influence in general without demanding attention to particulars. An old lady was once asked why she always went to sleep during the sermon. She replied that she could trust her minister any where. She knew he would preach a good orthodox discourse, he thus did his duty; and she did hers by simply being present.

A more natural idea prevails, I believe, among us, and if the people, as a whole, do not give attention it is regarded as the speaker's fault. Preaching instead of losing ground, therefore, as we hear asserted, seems to have regained much of its primitive power. Some years ago I copied the following striking sentences from the *London Spectator*: "The sermon is the embodiment of everything that is most wearisome and tedious. The sermon is the most highly appreciated of human productions. No two things can be more contradictory or more true." Which of these two the sermon is, depends (as it seems to you) on whether it embodies the modern idea of interest, or follows the olden pattern of respectable dullness.

The first *In* of preaching then is Interest. And how is this quality to be promoted? First by clearness. Rev. Joseph Cook has familiarized us in his lectures with the German aphorism—*Das Wahr ist das Klar*—The true is the clear, and clearness is not only essential to truth, but to the pleasantness of a discourse. I have seen persons gaze with rapture on a stream which was so perfectly clear that you could discern the bottom, but I never knew any one contemplate with delight a muddy current. I had the opportunity several times before I left Philadelphia, of hearing a D.D., rector of a wealthy and much frequented church. His language was very fine, but neither while he was speaking nor afterwards, could I for the life of me tell what he was driving at. As however he seemed to do good, the fault may have been in me rather than in him. His discourses gave me the impression that he sat down to his desk and wrote sentence after sentence, as the words were suggested without having any plan thought out beforehand by which he might arrange his material.

There should be a definite aim and a clear idea of the method by which he is to reach his aim, in the mind of every preacher, before he begins his discourse. But I do not hold that the divisions should be made prominent. Skeletons are not pleasing or interesting except to the anatomist, and often it is with sermons as it is with persons; when the skeleton apparent there is not much beside, the whole affair is but skin and bone. Mr. Spurgeon lately mentioned the lamentable fate of an ostrich in the Zoological Gardens, which after swallowing knives, scissors and other odd things, with impunity, was killed at last by purloining from a passing student's pocket a

sermon with three divisions and fourteen subdivisions.

A second element of Interest is an illustration. Illustrations are of the most various kinds, and in obtaining them the whole realm of nature may be laid under contribution. The most popular forcible preachers have followed our Lord himself in making large use of this element, as Beecher of Brooklyn, Dr. Guthrie of Scotland, Archdeacon Farrar of England. Canon Liddon indeed is sparing of this quality, but he makes up for it by his crystal clearness and immense force. Of the use of anecdote and illustration in speaking, Dr. Guthrie very truly says, by awaking and fortifying the imagination the truth finds its way more readily to the heart and makes a deeper impression in the memory. The story, like a float, keeps it from sinking, like a sail fastens it in the wind, like the feathers of an arrow makes it strike, and like the barb makes it stick. The use of anecdote has been brought somewhat into disrepute by the carelessness of some preachers, whether their anecdotes were to the point or not. They are lugged in by sheer force, and it is often evident that in the mind of the speaker the sermon is regarded rather as a vehicle for the anecdotes, than the anecdotes as wings for the sermon. But how attentive are even the oldest and wisest people to an anecdote which is really illustrative. There are also most striking and beautiful illustrations to be drawn from the sciences, chemistry, astronomy, medicine &c. Indeed no sort of true knowledge can come amiss to the preacher. He should know something of everything.

And in order to this he must put up at another *In* and Industry. For my own part I find that the chief need of reading and study now is for the purpose of finding illustrations, and thus giving novelty and interest to what would otherwise be old and tiresome. The subjects of our discourse are not and cannot be new, but they can be presented in new lights. It was said by a certain hearer that if he attended the church fifty-two hours in the year and heard a certain preacher he would obtain at least fifty-two new ideas.

Dr. Wilson, sometime bishop of Calcutta, was a pattern of industry in the preparation of his sermons. He wrote: "If you had seen me in my back study with the folios covering the large committee table, Augustine, Chrysostom, Poole, Owen, Calvin, Scott, Doddridge, Whitby, Hooker, Melancthon, Beza, Henry, Burdett, Bromfield, Quesnel, Beveridge, Simeon, you would have been reminded of old times. In fact I never took more pains in all my life, and what is the consequence? What I have always found, that in proportion to the pains you take is the blessing which follows, because the sermons are better worth attending to."

I do not wish to depreciate the influence of prayer and of the Holy Spirit, but I believe that God helps those who help themselves. And here I am tempted to repeat an anecdote told by Mr. Rainsford at a convention. It only recently came under my own notice, so it may possibly be new to some present. At a meeting of the clergy an old German minister spoke of the heaviness with which the burden of responsibility in preparation for speaking to immortal men often rested upon him. At the close a young minister came to him and said, "You need not feel any such burden. Trust to the Holy Spirit and he will speak to you and tell you what to speak." "Yes," replied the old man, he would speak to me and this is what he would say, 'O Fritz, Fritz, thou hast been lazy, and I will not help thee.'"

Prof. Phelps of Andover, gives the advice to cultivate a "homiletic habit of mind." Then

everything almost that enters the mind furnishes food for that great hydra, which is ever demanding satisfaction from the preacher, viz., the sermon. The late Thomas Binney, Congregational minister of London, when asked the best method of pulpit study and delivery said, "Gather your material all the week and set fire to it on Sunday in the pulpit."

(To be continued).

BOOKS RECEIVED.

THE HOLY LAND AND THE BIBLE. By the Rev. Dr. Geikie. John B. Alden, New York; and DOMINION CHURCHMAN Office, Toronto. Of all the numerous works on the Holy Land, from Roberts' magnificent book downwards, the best in all senses is that of Dr. Geikie, and of all the editions the cheapest is that issued by Mr. Alden. Works on Palestine have been hitherto only for the few. Mr. Alden with his usual shrewdness saw that a subject so identified with the faith of millions should be so placed before the people as to enable all who have any interest in the Bible to possess a book by which its teachings are illustrated, its history confirmed, all its local allusions explained, and the Word of God made a refreshing and interesting study apart from its spiritual aspect. The work contains a splendid map of Palestine, &c., the best yet issued, also 212 pictorial illustrations of fascinating attraction to Bible readers. Allusions to public and domestic life found so frequently in Scripture, most of them so utterly different to Western habits as to be almost unintelligible, are made in Dr. Geikie's work so plain by his graphic descriptions and drawings that a child will at once have the narrative of the Bible made as comprehensible as a story about his own neighbors. The East is styled "The unchangeable," for customs now are kept up that were observed by the Patriarchs, hence the marvellous illustrative power of modern life in the Holy Land as an exponent of Scripture. With a work so cheap as this it would be unfair to give many quotations. There is one passage that groups a number of allusions very pithily and shows the scope of Dr. Geikie's book. The author in a few lines tells us that lezills, used for Jacob's mess of pottage, are still a favourite dish, that a pillow of stone is still common, as its hardness is not felt through the turban, that women still are drawers of water at eventide, that camels still enter the owner's house, that the smelling of his son's clothes by Isaac is in accordance with modern ways in the East. Heavy stones are still placed over wells, the daughters of flock masters still tend the flocks. That Laban kissed Jacob effusively is yet an incident of daily life. To give a female slave to a daughter is usual now, so that Zilpah being given to Leah after marriage is another proof of the unchanging sameness of Eastern life in all ages. There is not a single reference to any domestic incident either in the Old or New Testaments or the Apocrypha which is not illustrated, nor any obscure allusion upon which light is not thrown by Dr. Geikie. The completeness of his work may be judged by there being 88 references to the wells of the Bible, 16 to various trees, and 67 to Olive trees. The same profusion of treatment goes through the book, so that every Biblical name of man, animal, river, hill, race, place, or article, is explained or described or pictured. Prophecies are shown to be fulfilled, and the historic events of Scripture confirmed and explained by secular literature. There are over 500 direct references to the text of the Bible, the meaning or the force of most of which passages are opened up or amplified by Dr. Geikie's graphic pen. We cannot look for copper plate engravings in a book the whole cost of which is not the price of a good lithograph, but those in "The Holy Land and the Bible" are marvels seeing so many are given for so trifling a price. The print is clear, and there is a fine index, not of subjects only but Scriptural references. It is an invaluable companion to the Bible and should be as widely circulated. For pulpit work, or Sunday School teaching, or family reading, "The Holy Land and the Bible" is, indeed, a treasure.

THE VOCATION OF THE PREACHER. By E. Paxton Hood. Funk & Wagnalls, New York. The feast spread before the reader may be inferred from the table of contents. *Vide:*

"The Instinct for Souls; The Preacher's Vocation; Frederick William Faber; The Preacher of the Oratory and the Cloister; Mediæval and Post-Mediæval Preachers; The Great English Cardinal, John Henry Newman; Concerning the Imagination; Dr. Edward Andrews of Walworth; The Paper in the Pulpit; James Parsons; Billingsgate in the Pulpit; James Wells; The Pulpit of the Seventeenth and Eighteenth Centuries; Puritan Adams; The Preachers of Wild Wales; The Place of the Pulpit in Poetry and Fiction; Some Varieties of Clerical Life from a Preacher's Point of View."

Mr. Paxton Hood was an industrious gleaner in the field of homiletics. He was by no means eminent as a preacher; those discourses we heard him deliver we found somewhat tedious, being too full of quotations. This book begins, "Before we draw the curtain we will relate an anecdote," and when the curtain is drawn the show is chiefly an array of pleasant matter of this class. We should conjecture that the work is a compilation of short reviews written by Mr. Hood for the press, or of notes used for popular lectures. The writer has clearly acted on the advice he gives to preachers, "Be accomplished thieves; to know how to steal gold and work it up into jewels is only second to the art of digging the gold from the vast mines of thought." The metaphor is mixed, but Mr. Hood has collected in the "Vocation of the Preacher" a number of nuggets of gold from the pulpit mine, and though he has not turned them into "jewels," for such a miracle is beyond any literary chemist, still he has used them with ingenuity in constructing an ornamental work into which he has set "jewels" of thought. We dissent from Mr. Hood's estimate of Faber as a pulpit orator, it is clear that he never heard him preach. This flighty divine often talked rhapsodical, mystical nonsense, which was very irritating even to Romanists, save those prone to hysteria. A long chapter of 42 pages is given up to "James Parsons of York." He fails to note that this attractive preacher had a voice of singular intensity and sweetness, nor does he point out what all critics knew who ever heard Parsons, that while apparently preaching extempore, he was really delivering from memory a discourse showing severe preparation. Mr. Bright does so, so also did Sortain, who was the pulpit twin of Parsons in style, having, however, far more passion and action. Mr. Hood has a capital passage on what he terms "molluscous men," who appreciate a preacher according to the noise he makes.

The work is eminently readable, full of practical reflections of value to preachers, and of material which, taking the author's advice, they will find it useful to "steal" for sermonizing purposes, or addresses wherein anecdotes and spicy quotations "tell."

KNOX COLLEGE MONTHLY for June keeps up its good reputation, the article on "Public Worship" by Rev. G. Robertson, B.A., is especially interesting. The condemnation of "pious mendicants" is timely.

PHILIP HAZELBROOK. By the Rev. Henry Faulkner Darnell. Published by Sherrill & Co., Buffalo. This story of clerical life gives a highly graphic, truthful, pathetic, and inspiring picture of work carried on amongst the poorest of the poor, the outcasts of society, by three devoted priests who have given up high social positions and all the charms of congenial society to minister to the semi-heathens who abound in London, that city of dreadful contrasts—of the highest civilization and utter barbarism. The story is skilfully woven with the art that conceals art by the simplicity of its construction, and a tenderness of sympathy with the characters which makes "Philip Hazelbrook" read like a personal narrative. Men like "The Rector of St. Swithens" are only bred within the Catholic-Apostolic Church! Such heroes of the Cross would as soon think of stealing the Church plate as attending a Synod to create a row, as a party zealot in Toronto recently did. But, poor

men! being "sacramentarians" they know no better than to take up their Cross and follow Christ! If they were only enlightened they would follow a party leader instead. For the bread of Heaven, the Gospel of divine love and the gospel of human sympathy, they would substitute as food for the sick and famishing flock, the sawdust of polemical "views."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

KINGSEY FALLS.—A new church was consecrated at this place by Bishop Williams on the 8th June.

Settled at Last.—During a recent visit to Quebec to attend a meeting of the Council of Public Instruction, Sir William Dawson, Principal of McGill University, had an interview with twelve Roman Catholic bishops in reference to the long-standing grievance of Protestant educators whereby graduates of English colleges are discriminated against on entrance to the liberal professions. Sir William urged that the fact of a man having taken the degree of B.A. at either McGill or Bishop's should be taken as evidence that he had received a liberal education, instead of making him conform to the same regulations, as graduates of Catholic universities. After a lengthened discussion the point was conceded, and hereafter graduates of English colleges will not be handicapped as in the past. Premier Mercier has promised to embody the concession in an Act the coming session.

QUEBEC.—The Synod met in this city on Friday, the 8th inst., morning prayer was held in the cathedral, there was a large attendance of the clergy and laity; the service was unusually hearty, the music was beautifully rendered by the choir under the direction of Mr. E. A. Bishop, organist. The Bishop preached a most eloquent sermon from St. Paul's admonition to Timothy, "Make full fruit of your ministry." After the service the Synod met in the Synod hall, his Lordship then delivered his annual address. In it he alluded to the completion of the 25th year of his episcopate, and said that since his consecration he had confirmed 11,176 candidates, ordained 47 deacons and 43 priests, and announced that there were now 16 self-supporting parishes in the diocese, whereas in 1862 there was only one outside the city of Quebec. The Bishop referred to the fact that he had been authorized by the fifth Synod of Quebec to appoint a Dean and Chapter for the cathedral. He was anxious that daily prayer should be held in the Cathedral Church, and in order that this should not fall too heavy a burden upon the rector and his assistant, he had decided to appoint from the clergy of the city and vicinity Canons who would each be responsible for a certain number of daily services. He would appoint the rector of the cathedral, Rev. Dr. Norman, Dean of the cathedral, and the Rev. Dr. Roe, Professor of Theology at Bishop's College, Lennoxville, Archdeacon of the diocese, as well as Bishop's Commissary during his own absence in England.

During the past year Inductions to rectories have been:—Rev. H. S. Fuller, to the parish of Bury; Rev. R. W. Norman, to the cathedral; Rev. F. Scott, Drummondville; Rev. G. Thompson, Lévis; Rev. L. W. Williams, St. Matthew's, Quebec.

Appointments to Curacies have been:—Rev. Robt. H. Cole, St. Matthew's, Quebec, Rev. R. J. Fothergill, St. Peter's, Quebec; Rev. H. Petry, cathedral.

I have ordained—

Deacons—Rev. Alexander Hume Robertson and Rev. Thomas Rudd.

Priests—The Rev. Alexander Hume Robertson, the Rev. George Thompson, the Rev. L. W. Williams. I have confirmed 1,099 persons, and I have consecrated three churches.

The Widows' and Orphans' Fund has been increased from \$18,440 to \$61,529. The Fund is now paying widows \$800 and each child \$50. And there is no doubt that these amounts can and will be increased at no distant date.

He intended to sail next week to attend the Lambeth conference, and purposed to return to Canada in September or October.

A number of reports were then presented. Considerable gratification was expressed at the improved condition of affairs in connection with the Compton Ladies' College, which had been self-sustain-

ing for the last two years, and a strong appeal was made for the raising of a guarantee fund to permit the reduction of school fees, in order to extend its usefulness, and also for the subscription of the necessary amount to pay off the mortgage debt.

On motion of the Rev. Dr. Roe, a committee was appointed "to draft and report to the Synod an address of congratulation to be presented to the reverend and beloved Bishop of the diocese on his having completed the 25th year of an episcopate so fruitful of good results both to this diocese and to the whole Canadian Church."

Dr. Hemming then moved the following report, which was adopted:—"That in the opinion of this Synod it is desirable that the organization known as 'The Association of Lay Helpers of the District of St. Francis' be extended so as to comprise the whole diocese of Quebec, and that his Lordship the Bishop be requested to name a representative committee for the purpose of drawing up the basis of such extended organization; said committee to report thereon at the present meeting of this Synod if possible."

Capt. Carter moved the following proposed canon which was referred to a special committee:—

Capt. Carter moved:—1. "Whereas the highest interests of the church require that clergymen, who are unequal to the adequate performance of their duties should retire; and whereas it is necessary that the Bishop should have the power of requiring such retirement; be it, therefore, enacted as follows:

2. "Whenever it shall appear to the Bishop that the spiritual interests of a parish or mission are suffering from the inability of the incumbent to fulfil his duties owing to old age or infirmity of mind or body, he shall require, by letter, such incumbent to resign. In the event of the incumbent declining to comply with this request, or not acting on it within . . . months after being called upon to resign, the Bishop shall submit the case, with such evidence as he may desire, to the Committee on the retirement of the clergy, hereafter provided for; and should that Committee decide that the reasons for the clergyman's retirement are good and valid, he shall cease to be incumbent of such parish or mission at the expiration of . . . months from the date of being notified of such decision.

3. "The Committee referred to above shall be called 'The Committee on retirement of the Clergy,' and shall consist of four clerical and three lay members, to be appointed at each regular meeting of the Synod; which Committee shall elect its own chairman immediately after their election by the Synod; five to form a quorum."

4. "The Committee shall meet at such time and place as the Bishop may intimate to the chairman, whose duty it shall be to notify the other members, and also the incumbent whose case is to be considered in order that he may be present, should he so desire, or submit any evidence he may wish, the chairman shall inform the Bishop and also the incumbent the result of the investigation."

In support of his motion he said that he hoped the Bishop would never have reason to enforce such a canon, but it was a fact with which all were acquainted, that in course of time we all grow old and incapacitated for work, and that it should be in the power of the Bishop to enforce the retirement of such clergymen as were unfit for duty, just as was done in the naval, military and civil service."

(To be continued.)

MONTREAL.

WEST SHEFFORD.—The annual meeting of the deanery of Shefford was held at this place on the 29th ult. All the clergy of the deanery were present except one. Only three laymen were present. The annual meeting is the important meeting of the year, and should be attended by the laity even at a sacrifice, which no doubt many of them would have to make at this season. The Holy Communion was celebrated at 10.30 o'clock a.m. in St. John's Church, the Rev. the Rural Dean and the incumbent officiating. The Chapter met in the dining hall of the parsonage for the despatch of business. A letter from Mrs. Henshaw, of Montreal, President of the Girls' Friendly Society, occupied some time and the subject was left over until the next meeting for further consideration. Christian Giving or Tithing also came up and was profitably disposed of. Mr. W. L. Davidson, of North Ely, was nominated as the representative of the deanery on the Executive Committee of the diocese. A Committee was appointed to consider the case of Warden. A hearty vote of thanks was tendered to the Rev. Wm. Robinson and Mrs. Robinson for the kind hospitality extended to the members of the deanery on this occasion. The next meeting of the deanery is to take place on the 28th day of August, 1888, at South Stukely.

MONTREAL.—Sunday, at morning service in the Church of St. James the Apostle, Rev. Canon Ellegood, rector, announced that Mrs. Chas. Phillips had authorized the purchase at her own cost of a chime of bells for the church, the only condition being that the bells should be the best that could be procured. It will be remembered that Mrs. Phillips, not many years ago, erected at her own expense the present tower and steeple attached to the church, and that the gift now made is only one other example of the lady's munificence in that regard.

ONTARIO.

PRESCOTT.—The annual diocesan meeting of the Woman's Auxiliary of the diocese of Ontario was held as announced at St. John's school-house on June 6th and 7th, the first day's proceedings opened with Litany service and Holy Communion in St. John's Church, the Venerable Archdeacon of Ottawa, and Rev. G. J. Low, Almonte, with Rev. Wm. Lewin, rector, officiating. A most earnest and heart-stirring address to the assembled delegates and other ladies was given by Rev. Mr. Lewin, and we understand will be printed for circulation in accordance with the request of the Ontario Board of Management. Delegates to the number of twenty were present from the branches at Ottawa, Kingston, Brockville, Picton, Carleton Place, Morrisburg, Rochester and Prescott, in addition to the members of the Diocesan Board, viz., Mrs. Tilton, president, Mrs. Buxton Smith, 2nd vice-president, Miss A. B. Yielding, corresponding-secretary, Mrs. Macleod Moore, recording-secretary, and Mrs. R. V. Rogers, treasurer. The officers presented their various reports, which gave account of sixteen branches, comprising twenty-two parishes with a total membership of nearly seven hundred, the contributions in money, clothing, etc., for the year ending April 30th, 1888, being something over \$3,000. A number of satisfactory parochial reports were read and represent very encouraging progress. As the exigencies of the work demand increased attention, and more assistance is needed by the Board of Management, it was found necessary to appoint a Superintendent of the Dorcas Department of the Woman's Auxiliary, which office will be filled by Mrs. Crawford, Brockville; also a diocesan reporter for the Woman's Auxiliary, and Mrs. Macleod Moore, Prescott was chosen, the last named lady to be also in charge of the newly formed department of literature jointly with Mrs. Annie Rothwell, of Kingston, who read a very able paper on "Woman's Work." During the meetings addresses were delivered by Archdeacon Lauder and Mrs. Morrison, of Ogdensburg, N.Y., on behalf of that branch of the Woman's Auxiliary. The officers for 1888-9 are as follows:—Mrs. Tilton, president; Mrs. Grant Powell, 1st vice-president; Mrs. Buxton Smith, 2nd vice-president; Miss A. B. Yielding, corresponding-secretary; Mrs. Pollard, recording-secretary; Mrs. R. V. Rogers, treasurer, the next annual meeting to be held at Carleton Place. On the evening of June 6th, the ladies of the Prescott Woman's Auxiliary entertained their guests at an "At Home," a large number of friends were present, and, in addition to a good musical programme, speeches by Rev. Dyson Hague and the Archdeacon of Ottawa contributed to render the occasion a most agreeable one.

TORONTO.

Church Womens' Mission Aid of Toronto Diocese.—Clergymen and others intending to make application for assistance to the above Society, would confer a great favour by sending in their applications at the earliest possible date to the secretary, Mrs. W. T. O'Reilly, 87 Bleeker street, Toronto. Please mention the kind of assistance required, if for a Christmas tree, the number and ages of the children to be provided for. Surpluses, &c., supplied gratis when necessary, and at very low rates at all times.

St. James'.—The ordination services was well attended on Sunday the 10th. The following gentlemen were ordained deacons:—A. Carswell, B.A.; J. W. Blackler, F. G. Plummer, of Trinity College, and J. O. Miller, E. A. Acheson, B.A.; C. C. Owen, J. M. Baldwin, B.A., of Wycliffe College, and John Gillespie. Priests:—Revs. H. J. Hamilton, B.A., G. Warren, C. L. Brine, W. E. Carrol, B.A., and W. G. Aston. The Rev. J. F. Sweeny, B.D., rector of St. Philip's, preached a magnificent sermon on the three-fold ministry of the Church of England; he affirmed that it was the bounden duty of the Church to retain its apostolic ministry and doctrine in their entirety and purity. He urged the laity to draw a distinction between the office which is sacred and the man who holds it, who has infirmity in common with themselves. The Revs. Provost Body, Dr. O'Meara, Broughall, Sweeny, Canon Dumoulin and Mr. Hobson, took part in the ordination of those admitted into the priesthood.

The service was most impressive throughout, and the singing very hearty and effective.

TORONTO.—The Toronto Synod Report continued.—

The leading feature of the day's proceedings was the sermon by the Very Rev. Dean Carmichael, of Montreal, in St. James' Cathedral. Apparently the Dean's reputation had preceded him. The Cathedral was filled above and below by clergy and laity, and the service being a most impressive and appropriate one, the preacher was awarded the closest attention; but no more attention did he receive than he deserved. Dean Carmichael is one of the most prominent and able ministers in the Church of England in Canada to-day. In the preliminary part of the service he was assisted by his Lordship Bishop Sweatman, Rev. Canon DuMoulin, Rev. John Pearson and Rev. J. D. Cayley. There was a full choral service, including Sullivan's "Onward Christian Soldiers," Tallis's festival service and Martin's *nunc dimittis*. The choir sang effectively and the organist was master of his instrument. Rev. Mr. Carmichael took for his text Samson's prayer, which is recorded in Judges xvi. 28: "And Samson called unto the Lord and said O Lord God remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." "The story of Samson" said the preacher, "is one of those Scriptural records of which one sometimes asks why was it ever preserved and sent down on the pages of inspiration? There is nothing of a noble character in it. There is not a shadow of spirituality in it. And his reported words, many of them seem far more suited for a jest book than for the Bible. Why did such a life ever get such an important place on the pages of Scripture? I think God gave us this as a standing lesson of His warning against waste; waste of life, waste of gifts, waste of opportunity, and a fearful lesson of how destiny may be wrecked through ungoverned passions." In the case of Samson, the preacher continued, God really intended him for one purpose, but by the exercise of his own free will he led an entirely different life. Samson was designed to be a Nazarite, which was an office of priestly character and dignity, and with regard to sanctity equal to the High Priest. God intended Samson's life to be consecrated, and to show to men how with the divine aid they could triumph over the baser passions. Although Samson recognized to the fullest extent the divine source of his gifts, he never seemed to have realized his sacred office. He simply dishonoured God, and wasted his gifts as a man might pour water out upon the ground. He seemed to have had but one solitary article of religious belief, and that was the belief in a personal and all powerful God. He never lost that belief. In his last recorded prayer he cries, "Oh God, be on my side now for this once, and give me everything I ask—Vengeance, vengeance." That was an awful supplication, and one of savage brutality. The lesson of this first of all applied to those men who furnished the nearest point of contact with the Nazarite—the ministers and stewards of the mysteries of God. They were accountable to God for their office. "For God's sake," Samson seemed to say, "take warning by me. I never realized my responsibility. I never thought of it. It never once rose before me. I walked in the starlight. I walked in the moonlight, but I never walked in the sunlight. I am a warning to all." The minister of God had to feed the flock which Christ had purchased with His own blood. If he did not he could never stand before the Great White Throne free from the blood of souls. Nothing could justify the neglectful minister. What would compensate for the waste of God, His mercy, His love, His death, His cross, His passion, for souls famished and wrecked through the lack of watchfulness on the part of those who should watch. To those who contemplated entering the sacred ministry he would say, "For God's sake touch it not, add not to your personal responsibility this watchful, terrible charge, unless you feel that God has called you and that you dare not dishonour Him. For this ministry I tell you is a real thing. To become God's minister is to bring the day of judgment right into your daily life with ten-fold more force than it can ever have to those who are not. And therefore with an experience of close on thirty years' service, I say touch it not if your heart be not given to the Lord. The presence of this distinct weight of responsibility resting upon God's minister should convey certain lessons to the laity. The secret of the non success of the Church in the present day was want of due appreciation of the responsibility of the ministers of the Church of God. The clergy were stewards of the mysteries of God. He claimed nothing miraculous for himself except the great miracle that he was called by God to do the work. Of his own free will he had assumed a great responsibility such as would never fall upon the shoulders of a layman. He must give account before the Great White Throne of this responsibility. Therefore he claimed justice from the laymen's hands. Justice to lead and not be led.

Justice to teach and not be taught. Justice to rebuke and not to suffer for his rebuke. Justice to hold what was right in his judgment. If he had to bear the tremendous responsibility, at least he should not be deprived of his only secret of success—that sense of a God ordained office and responsibility. Hence he held that the greatest sin of the laity, and which they very naturally and wisely fell into, was that of making little of the ministerial office; making their priests mere preachers, whose mission was to please their hearers. The effect of this was to rob the minister of his sense of responsibility. They were cutting his locks and stealing his strength, as with Samson. When they had bound the man and cut off his hair they stood by and wondered where now were the children of the Church like the men of old who were giants. Samson's life still preached to men and urged them to realize their responsibilities and their duties.

The following gentlemen were elected members of Executive Committee:—Rev. John Langtry, 95 votes; Rev. John Pearson, 81; Rev. Dr. Carry, 78; Rev. A. H. Baldwin, 73; Rev. Septimus Jones, 69; Mr. J. C. Campbell, 94; Mr. Wm. Ince, 94; Mr. John Carter, 81; Mr. J. G. Hodgins, 76; Mr. N. W. Hoyles, 78.

His Lordship said he had not referred to the educational interests of the Church in his address, and he desired to make good the omission. There were two Church schools—Trinity College school for boys, Port Hope; and Bishop Strachan school for girls, Toronto. He was pleased to be able to say that Port Hope school had maintained its reputation and character for excellence. The school for girls had taken most surprising steps in advance and had more than double the number of boarders, and was now one of the most popular and efficient of girls' schools in Toronto. Steps had been taken by churchmen of the city to form a church school for boys in Toronto. It had been a matter of anxiety to the churchmen that there had been no church school for boys in Toronto. The proposal was made two years ago to establish such a school. The removal of Upper Canada College, and the proposed abandonment of the day school, it was thought would afford a favourable opportunity for the establishment of a boys' school. The Minister of Education, however, had intimated that day pupils would be taken in the new school. It was desired to found a proprietary school, and considerable progress had been made in getting shares taken up. St. Luke's school has been taken hold of as the nucleus of the new school. It was hoped that this school would take a high stand as a classical and mathematical school in Toronto. In order that the new school should not conflict with Port Hope school it was intended only to take day pupils. (Applause.)

The following standing committees were appointed: Clergy Commutation Trust Fund Committee.—Revs. Alexander Sanson, A. W. Spragge, B. T. Walker, B.A., H. H. Mussen, M.A., W. C. Allen, M.A., W. C. Bradshaw, L. H. Kirkby, T. W. Patterson, Messrs. William Ince, Richard Scolling, L.L.D., C. J. Agar, J. A. Worrell, B.C.L., Herbert Mortimer, Major Evans, H. B. Nicol, M.D., A. H. Campbell.

Endowment of See, Rectory Lands and Land and Investment Committee.—Revs. John Langtry, M.A., J. Carry, L.R., J. W. R. Beck, M.A., R.D., Canon Tremayne, M.A., Canon H. B. Oler, Septimus Jones, M.A., Messrs. J. C. Kemp, Thomas Hodgins, Q.C., H. J. Browne, John Carter, Hon. James Patton, L.L.D., Q.C., and Judge Scott.

Mission Board.—The Lord Bishop of Toronto, the Ven. Archdeacon of York, the Ven. the Archdeacon of Peterborough. Rural deans, Revs. J. Langtry, Oler, Fletcher, Swallow, Stewart, Kirkby, Ball, Allen, Beck, P. Harding, J. D. Cayley, Messrs. J. W. G. Whitney, Alfred Hoskin, Q.C., John Cowan, Captain Blain, Basil B. Rowe, W. A. Hamilton, Hon. G. W. Allen, Judge Benson, Judge Weller, J. H. Delamere, A. R. Boswell.

Widows and Orphans' Fund, and Theological Students Fund Committee.—Canon O'Meara, L.D., C. E. Thompson, M.A., Arthur H. Baldwin, M.A., T. C. Desbarres, M.A., Provost Body, M.A., D.C.L., G.M., Kingston; Messrs. J. George Hodgins, M.A., L.L.D., H. C. Burritt M.D., H. S. Northrup, C. J. Campbell, T. D. Delamere, M.A., George M. Evan, M.A.

General Purposes, Statistics and Assessment Committee.—Revs. I. Middleton, B.A., John Pearson, W. E. Cooper, M.A., S.T.R., John Davidson, M.A., H. F. Burges, B.A., H. G. Baldwin, M.A., Messrs. Geo. Gillespie, A. McLean Howard, T. M. Hammond, Major Foster, Herbert Mason, Barlow Cumberland.

Sunday School and Book and Tract Committee.—Revs. J. D. Cayley, M.A., W. C. Bradshaw, J. F. Sweeney, B.D., C. L. Ingles, M.A., T. W. Patterson, M.A., Messrs. C. R. W. Biggar, M.A., J. C. Morgan, M.A., S. G. Wood, L.L.B., A. Marling, L.L.B., G. B. Kirkpatrick.

Audit Committee.—Revs. A. Hart, James Roy, M.A., L.L.D., J. Scott Howard, B.A., Messrs. Edward Barob, W. P. Atkinson, James F. Roaf.

A resolution fixing the combined salaries of rector and curate at \$1600, was carried. Professor Clark in this discussion said. He did not wish to refer to the

financial aspect of the question, but urged the necessity of having young missionaries trained under a rector. These young men who preached in a way that was well known had to write three or four sermons a week, and sometimes steal them. It was perhaps fortunate that they occasionally stole their sermons, for their own productions were not always calculated to edify their hearers. He had also noticed that the services were sometimes put in the hands of tyrannical choir masters or secular-minded choirs. The leader reads some church literature or sees something at St Michael's, tells the choir it would be nice and introduces it. The secularizing of the divine service was becoming a great evil. He was opposed to the churches being made a concert room. Some of the anthems sung might as well be "Auld Lang Syne."

The report of Committee of rectory lands &c. was adopted after which a hearty vote of thanks was tendered to Mr. Logan for his valuable services in behalf of the schemes concerned. The report of the Mission Board showed an increase of \$644, the total receipts being \$15,055. Rev. A. Sprague asked if the Bishop was aware that Bradford was withholding its payment to the Mission Board for the purpose of retaining the appointment of a missionary in its own hands. His Lordship said he corresponded with the churchwardens of the church referred to, and had got a letter in reply to which no gentleman would answer. The reply was addressed to "Mr. Arthur, Toronto." and contained language which would astonish the Synod. He had asked the Principal of Wycliffe College to withdraw the student who had been temporarily appointed to the charge, as the congregation continued to withhold the payment. Nothing further had been done.

The report was adopted. **Widows' and Orphans' Fund.**—The report of the widows' and orphans' and theological students funds committee was read by the chairman Rev. Arthur Baldwin. As to the Widows' and Orphans' Fund, the following among other things is stated. There is an excess of expenditure over income of \$345.87 for the year ending 30th April, 1888. The income amounted to \$5,188.56, and the expenditure to \$5,534.43, made up as follows:—

Pensions to widows and orphans.....	\$5,245.00
Synod assessment.....	289.43
	\$5,534.43

The requirements for the coming year will be:—
For pensions.....\$5,045.00
For Synod assessments..... 290 00
\$5 335.00

The report was adopted. After the report of the S. S. Trust Committee had been read Professor Sheraton made an attack on the committee for its choice of lessons and went out of his way to condemn the leaflets which it would seem not being such as he would arrange, the Synod Committee ought not to have approved. The attack was so gratuitous, ill natured, and unjust that the Bishop was moved to say I think the speaker is under a misapprehension. Mr. Bradshaw is perfectly correct in saying that the Synod is not asked to express an opinion of the leaflets. All the Synod is asked to do is to sanction the scheme of lessons. It is true that the Synod committee issue the leaflets and that the same lessons are used, but that does not bind the Sunday schools of the diocese to use them. The scheme may be used without these particular lesson papers. Surely Mr. Sheraton does not ask that the same committee shall issue two sets of lesson aids to suit both shades of opinion. I maintain the committee could not honestly issue more than one set of leaflets. He thought the remarks of a most unfortunate character, particularly because the leaflets were based on those issued by the Church of England Sunday School Institute. From his own personal knowledge he knew that the institute works were prepared by Evangelical clergymen. (Applause.)

It was pointed out that the editor of the leaflet is an Evangelical and his principal helper also of the same school.

Rev. A. Williams said it seemed more satisfactory to work in harmony with the Methodists, Presbyterians and Baptists, than with their brother churchmen. A good many clergymen thought the leaflets were coloured in the wrong direction. If anyone should complain it should be those who had a reputation for being High Churchmen.

Rev. John Pearson asked the indulgence of the Synod for a few minutes. He expressed himself as not satisfied with the leaflets, but a year ago he gave his consent to their adoption, believing that they would tend to unite all Churchmen on Sunday School work. He believed that the leaflets were not coloured enough. The system of the Church of England is essentially different from that of the other Christian Churches, and consequently a uniform system of Sunday School lessons is impossible. What is wanted is a systematic instruction in the holy principles and

teachings practised and taught by the founders of the Church of England.

The whole discussion was so transparently an attempt to excite party feeling, that the Bishop closed it with some very just words of censure.

Rev. W. C. Bradshaw read the statistics of attendance, etc., of Sunday Schools in the diocese. It showed that there are 173 schools, 1,774 teachers, and 17,648 scholars. The total receipts were \$6,182.58.

A motion was carried in favor of the unification of the Church in Canada.

Closing Proceedings of Synod.—The report on systematic giving was carried. On the report of the White Cross Army being presented, Colonel Denison said: I think it is a very great pity that our old Church cannot go on as it used to without bringing in these side shows. I do not know where the Church is getting to. There is no necessity for these organizations. If our Church does not cover all these things I have been mistaken in it for a good many years. We had none of these temperance societies and White Cross Armies in my day. One day I heard it given out in church that next Sunday would be temperance Sunday. Now, I thought, my Lord, that every Sunday was a temperance Sunday, and every day of the week. Then, again, I heard the sermon that I had been told was to be on temperance. It was the most intemperate thing I had ever heard in my life. There was not one word of temperance in it. It was all total abstinence, which is contrary to the Church as I have been brought up. I cannot understand all these paltry side shows being brought in to injure our old Church.

Provost Body said that the committee had reported against independent organizations. The Council of the Army could still go on with the work.

Col. Denison—Have you got one of these things against jealousy?

Rev. A. H. Baldwin—The green crescent. The report was adopted.

The Rectory Fund was referred to the Executive Committee.

The Rev. E. W. Sibbald asked for a Committee to review Public School text books. It would appear that Mr. Sibbald has found out that the notions of his school about the Church being a Reformation product are foolish. It is, as we have said before, an outrage, a fraud, for Churchmen to be taxed to pay for falsehoods in regard to Church history being taught by the State. The motion was carried, and his Lordship appointed the following committee:—Rev. Provost Body, Archdeacon Boddy, Rural Dean Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyles, Mr. C. R. W. Biggar, Mr. G. B. Kirkpatrick, Mr. McLean Howard and Mr. J. A. Worrall.

In closing the Synod the Bishop congratulated all upon the meeting having been more than any before marked by harmony and concord. He wished them farewell and asked their prayers while absent in England. After benediction the Synod closed.

We trust that in future ones the rules of debate will be more strictly observed. A Synod is not a Committee as some think, and the tendency to avoid all order and rule should be stopped.

Holy Trinity.—Last week the beautiful and touching ceremony of confirmation was held in this church before a large and appreciative gathering. The Bishop gave a brief address, explaining confirmation and what is required of those who come to confirmation, after which the rector presented the candidates, numbering 49 young ladies and 19 young men and boys.

NIAGARA.

ARTHUR AND ALMA.—The Rev. C. E. S. Radcliffe, missionary, begs to tender his sincere thanks to the Rev. Rural Dean McKenzie for allowing him to collect for the Alma Church Building Fund:—Grace Church, Milton, Rev. Rural Dean McKenzie, \$1; Mr. Wm. Panton, \$2; Mr. Sydney Young, \$2; Mr. J. Butterfield, \$2; Mr. Henry Watson, \$2; Senator McKindsey, \$2; Judge Millar, \$2; Isaac Cartmar, \$2; Mr. W. L. P. Eager, \$2; Miss Dampsey, \$1; Mr. S. Bradley, \$1; Mr. H. F. Boultsbee, \$1; Mrs. Hunter, \$1; Mrs. R. McDowell, \$1; Mrs. Wm. McKenzie, \$1; Mrs. Freeman, \$1; Miss Sheppard, \$1; Mr. D. McGibbon, \$1; Mr. H. McNair, \$1; Mr. John Roper, \$1; Miss C. J. V. Racey, \$1; Mr. C. S. Racey, \$1; Mr. J. Hannant, \$1; Mr. J. H. Beemer, \$1; Mr. W. D. Oldfield, \$1; Mrs. J. Woodding, \$1; Miss F. G. Smith, \$1; Mrs. Grant, \$1; Mr. Charles Martin, \$1; Mr. S. Dice, \$1; Mr. V. Chisholm, \$1; Mr. Wilson, 50c.; Mr. S. Hynds, 50c.; Miss Carter, 50c.; Mrs. Downey, 50c.; Mr. John Adams, 50c.; Mr. Joseph Peters, 50c.; Mrs. Dady, 25c. Total, \$42.25.

St. Stephen's Church, Hornby.—Mr. John Brain, \$5; Mr. J. Bassell, \$5; Mr. W. C. Robinson, \$2; Mr. J. Cunningham, \$2; Mrs. Cunningham, \$2; Mrs. Robertson, \$2; Mrs. John Cordingby, \$2; Mr. David Lindsay,

\$2; Mr. E. Brain, \$2; Mr. J. Cowan, \$2; Miss Lizzie Cunningham, \$1; Mr. John Anderson, \$1; Mr. J. H. Saunders, \$1; Mr. J. Saunders, \$1; Mrs. S. Orr, \$1; Mr. Brown, \$1; Mr. W. G. Gowan, \$1; Mr. J. Wilson, \$1; Mr. T. Chisholm, \$1; Mr. G. A. Brain, \$1; Mr. T. Brain, \$1; Mr. W. Edwards, \$1; Mrs. J. A. Switzer, \$1; Mr. H. Morrison, \$1; Mr. Wm. Thompson, \$1; Mrs. Thompson, \$1; Mr. A. Ford, 50c. Total, \$42.50; grand total, \$84.75.

FOREIGN.

THE GROWTH OF THE CHURCH IN WALES.—At the Visitation at Llandaff Cathedral, Dr. Lewis, the Bishop of the diocese, said that the numbers confirmed in the last three triennial periods were in 1879-80-81, 6,894; in 1882-3-4, 7,479; and in 1885-6-7, 10,357. This improved state of affairs in Wales was due to the remarkable increase in the numbers of those who had left Nonconformity and joined the Church. At certain centres which he visited last year considerably more than half the persons confirmed were of this class, and to confirm this opinion he might mention that since his last visitation he had received notices of no less than 800 adult baptisms. Even according to their own published statistics, the numbers of adherents of the principal Nonconformist bodies in Wales had recently considerably diminished, hence the excitement against the Church.

The *Western Mail* states that Mr. John H. Jones, son of the late Rev. John Jones, Felinfol (the well-known Welsh Liberationist lecturer and editor of the *Seren* newspaper, the organ of Welsh Baptists), has resigned the pastorate of the Baptist Chapel at Appledore, Devon, with the object of joining the Church of England.

The Dublin correspondent of *The Rock* talks plainly about Canon Wilberforce in the issue of that paper for June 1st. Canon Wilberforce being, as is well known, a strong supporter of Mr. Gladstone's Home Rule policy, and having stood on the same platform with Mr. John Dillon, M.P., his visit to Dublin has been hailed with pleasure by the Nationalist organ, the *Freeman's Journal*. It is a pity that such an eloquent and able man should have taken up these views. Home Rule means to us (and we know it only too well) utter ruin. The priests would rule everything, and Protestantism, at least in country parts, would soon become a thing of the past. Surely we who live in Ireland ought to know this better than one who only comes over for a few days, and believes every story he hears from the Home Rule agitators. When speaking on Temperance the eloquent, but somewhat cranky Canon, made an allusion to Home Rule which was loudly hissed! One question I would like to put to the eloquent Canon and other English enthusiasts who are admirers of Mr. Parnell and Mr. William O'Brien: How is it that no memorial has been set up to mark the spot in the Phoenix Park, Dublin, where Lord Frederick Cavendish and Mr. Burke were so foully murdered? The reason is simply that these "pure-souled patriots" and "persecuted Irish Catholics" would smash it in pieces! And so no one has dared to erect any monument. A great hole marks the exact spot—the earth, saturated with the life-blood of these innocent victims, having been carried away as a precious relic by those very men who are now defying the head of their own Church because he refuses to become a mere puppet in their hands. And these are the men who would be our rulers if Mr. Gladstone had his way.

A munificent gift in aid of the proposed Suffragan Bishopric of Southwark has just been made by Mr. Macmillan, the well-known publisher. He has offered to the Bishop of Rochester his house and grounds, Knapdale, as a residence for the future Suffragan, and the gift has been gratefully accepted, subject to the passing of the Act which is to found the new bishopric. Knapdale is a large and commodious house of the type not uncommon in the older suburbs of London, and is surrounded by a charming garden. We believe that the only condition imposed by Mr. Macmillan in handing over the freehold to the Bishop is that the house shall remain as far as possible as it is at present. Knapdale is admirably adapted for the residence of a Bishop of South London.

Dr. Walsham How, just appointed Bishop of Wakefield, greatly delighted the people by addressing the crowd in the churchyard after preaching his first sermon as their Bishop.

The tribute of the clergy and laity of the east of Bedford on the occasion of the Bishop of Bedford leaving the diocese will, after providing a personal gift, take the form of a chapel or its fittings for the episcopal residence at Wakefield.

June 21,
All Letters to the sign
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Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

RAISE OUR OWN MISSIONARY SALARIES FIRST.

SIR,—I think the Bishop of Qu Appelle rather misunderstood me or else misconstrued my argument. It was not that I thought them to be in such prosperous condition as the bishop seems to suppose I thought them to be in; nor that I thought for a single moment that \$1000 was too much salary over there, but that it was our imperative duty to pay our Mission Fund debt, as well as to raise the salaries of our own Missionaries to a decent figure before we contributed so much to men as well if not better off than ourselves or before we send so much to Foreign Missions. I quite agree with the bishop that the cost of living must be considerably more there than here, and I sincerely hope that the financial condition of this Diocese will soon be such as to enable us to do far more for Domestic Missions than we are doing at present.

Yours,
R. A. ROONEY.

A REPLY TO MR. WILSON

SIR,—Permit me to offer one or two remarks on Rev. Mr. Wilson's letter, "he ought to be ashamed," I for one am ashamed that any clergyman belonging to the Church of Christ should write as Mr. Wilson has done, and further I consider that Mr. Wilson's remarks on our theological Colleges, and utterances in regard to the soullessness of our clergy, are most insulting. Is Mr. Wilson the only clergyman who stands in need of sympathy, and help, or is his the only work that demands immediate support. And to which paramount attention should be given. The fault to which he refers does not lie with our theological institutions but with those who do not carry into their lives the principles of such churchmen as Hooper, Brown and Pearson. I have experienced military discipline, and knocking about compared, with which I venture to say even Algoma has nothing to offer, but for all that I find that earnest study, even for seven or eight hours a day, of such Church books as H.B. and P is most essential for the cultivation of that very sympathy and kindly spirit which Mr. Wilson's communication appears to me so abundantly to lack. Such letters do harm.

Yours &c.
MARK TURNBULL.

PAY THEIR EXPENSES.

SIR,—At a meeting of the Niagara Diocesan Synod a resolution was carried that a committee be appointed to take into consideration the question of ensuring a better and more efficient attendance of the laity at the Synod, said committee to report at the next meeting of the Synod; this Synod in the meantime declaring itself in favour of each parish paying the actual expenses of the lay delegates when they attend the Synod. The desertion of the Synod by the lay members is a serious matter, and indicates a decay in church feeling: We wish the committee appointed to find a way to remedy the evil success, but it will be hard to "compell them to come in" substitutes like those elected for the Provincial Synod, from among the young members of the Church, might possibly answer, and the payment of the delegates expenses by the parish, a duty the performance of which can only be insured by making the said expenses an item in the assessment of the several parishes for Synod requirements.

Yours
"R."

MORE INFORMATION.

SIR,—Mr. Robilliard in your issue of 7th June seems to imagine that there is to be no resurrection of the mortal body, like many others he probably has the idea that the Saints departed are now in heaven and will be there as spirits. Heaven would be an imperfect place were it inhabited for ever by spirits of men. There would be in that case no perfect men and women to be found there. For man is made up of soul and body. Without these two he would not be a man. The Scriptures teach us that Soul and Body make up one man. The body does not make a man! The Soul does not make a man. But Soul and Body do. The separation of the soul and body is death. We can see with our bodily eyes what becomes of one part of man when death takes place. We bury the body in the dust until the trump of the Resurrection

sounds, when it will be again instinct with life. We cannot see the soul. But it has been revealed to us that it goes to the place of departed souls called by our Lord Paradise. To-day shalt thou be with me in Paradise. On that day our Lord's body was laid in the tomb of Joseph. His soul went to Paradise according to His promise to the dying thief. This Paradise, Mr. Robilliard may see, could not possibly be "heaven itself," for not until after His resurrection,—the reunion of soul and body,—yes, and not until 40 days thereafter did our Lord ascend into Heaven and when He ascended He took His human body with Him to the throne of glory. Mr. Robilliard writes as if he never expected his vile body to be made like unto Christ's glorious body. Christ Jesus has translated our humanity to the right hand of God. He is the God-man now, as well as when upon earth. Consequently Christians are taught by revelation to look forward to the general resurrection at the last day when they "shall have their perfect consummation and bliss both in body and soul," (Burial Service.) In the meantime, between their death and the general resurrection, their consummation and bliss are imperfect, because body and soul are separated and the judgment has not taken place. But when the trump of the Archangel of the resurrection sounds, body and soul shall come together again, and in body and soul, which make up man. "We shall ascend to meet the Lord in the air." In soul and body shall "we stand before the judgment seat of Christ to give an account of things done in the body." The Saints shall not be Angels or spirits throughout eternity. They shall be men and women, with the same bodies they had on earth, and in their risen bodies know each other as on earth, rejoicing in the knowledge that their vile body has been made like unto Christ's glorious body. Between death and the general resurrection the righteous soul rests in Paradise, "where remaineth therefore a rest to the people of God." The body lies in the grave, consequently it is written, "no man hath ascended up to Heaven, but He that cometh down from Heaven." And again, "David is not yet ascended into the Heavens." In Heaven we are told "they rest not day nor night." In conclusion I would ask Mr. Robilliard to read carefully the concluding prayers of the Burial Service.

Yours,
R. L. M. HOUSTON

THE LUTHERAN DANISH BISHOP MASTERSON ON ESTABLISHED CHURCHES, OR THE NATIONAL RECOGNITION OF CHRISTIANITY.

Vinet and all who occupy his standpoint, value the national Church at too low a rate, because they entirely overlook its educational, its pedagogic importance to the people. In desiring a flock of only personal believers, of those independently convinced, they forget that there are but very few who have really independent conviction, and that, at all events, the majority must be educated and brought up to it by being first placed under the influence of tradition and authority. The advocates of the free Church, by desiring only a flock of awakened and regenerate men, abandon the great multitude of the young and ignorant, who unless some one takes them up, fall a prey to irreligion and all kinds of errors. Vinet's *Eglise libre* has indeed had no small diffusion among the educated; but who would take charge of the lower classes, and especially the rural population, unless the clergy of the national Church did so? Experience too has everywhere shown that the high expectations which were formed of free Churches have by no means been fulfilled. It was supposed that when once the Church was free from the oppression of the State, a pentecostal season, like that of the period of first love during the first centuries, would again dawn. It has, however, been found that the pentecostal spirit, with its tongues of fire, does not appear, because the appearance "has been announced," that not merely external, but also internal conditions, which cannot be brought to pass at any moment, are indispensable preliminaries. No trace of extraordinary gifts of grace is discovered when we attend the public worship of free Churches, even if we are so fortunate as to hear "sound doctrine which cannot be condemned," and to find an irreproachable administration of the Sacraments. Without disparaging the free Churches, we think we may assert that there is by no means a higher life, a more thorough and serious Christianity in them, than in the national Churches, though the nature of the case involves the circumstance, that so long as the free Churches number only a smaller proportion of members, the weaknesses and defects, which always affect the mixed Church for the Denominational dream of an absolutely pure and holy Church is never realized will not appear in them in the same proportion and extent as in the national Churches. H. Thiersch, in his excellent work, *Der Christliche Staat*, p. 235, gives remarkable testimony concerning the separation of Church and State. "I was," says he, "filled with youthful enthusiasm for the separa-

tion of Church and State. I thought I saw it rapidly approaching with the march of events. I hailed as a deliverance from the paralyzing oppression of State-churchmanship, of police-churchmanship, which was heavy upon us in the sultry time before 1848. I expected that a new prosperity would spontaneously arise for the Church when it was liberated from the State. I hoped for the disappearance of hypocrisy and pretended Christianity, for a strengthening of Christian life and work. The object of my study and admiration was Christian antiquity—the time before Constantine. I hoped that the Church, separated from the secular power, would again become what it had been in the time of the martyrs. I thus found myself on exactly the same standpoint as Vinet." "The experience of life, continued investigation, and maturer age have brought me to a more enlightened view." § 158, Social Ethics.

SKETCH OF LESSON.

4TH SUNDAY AFTER TRINITY. JUNE 24TH, 1888.

The Philistines' God.

Passage to be read.—1 Samuel v. 1-12.

You all know what an idol is. You have doubtless heard or read of the strange idols worshipped by those nations who have no knowledge of God. Some nations worship the sun, some fire, others pay homage to blocks of wood and stone. Do you know there are no less than 874 millions of heathens yet in the world who have no knowledge of God? All these races are ready for the reception of the Gospel. There never were, in any age, better opportunities than at present for Christianizing the world. Christ's command is imperative: "Go ye, therefore, and teach all nations." What are you doing for its fulfilment?

To-day we are going to speak of an idol worshipped long ago by the Philistines. Do you remember what it was called? We read of the idol in the history of Samson. Yes, it was Dagon's temple, which Samson destroyed at his death.

I. Dagon.—The Philistines routed the Israelites in that battle of which we read on Sunday last. Above all else they captured the Ark, the symbol of Israel of God's presence. Imagine the joy of the Philistines as they carry the Ark in procession to Ashdod. This is one of their great cities, and the place where their god has a temple. They bring the Ark within the temple of Dagon and place it before the idol—a huge figure, ugly and disagreeable. The upper part of the body, the head, face and arms, are shaped like a woman, while the trunk is like a fish. Hence the name Dagon—"dag" being a Hebrew word for fish. Here sacrifices were offered to the idol, and priests attended to take care of the temple and lead its votaries in their idolatrous worship.

II. Dagon's Capture and Fall.—It is easily understood why the Philistines carried the Ark here, and placed it at Dagon's feet. In their ignorance they ascribed their victory to their false god and thus would return him thanks.

What a lesson these idolaters give to Christians now-a-days! When we receive favours from any person, our first thought ought to be of gratitude. But God pours down His mercies upon us continually; and yet we often forget to render Him the thanks that are His due. How different with these Philistines! They think Dagon won the victory and to him they give fervent thanks. Of course they are all wrong in assuming Dagon to be greater than God.

Next morning the priests enter Dagon's temple. To their surprise their idol is fallen on his face before the Ark, as if to do God homage. Quickly they raise up the idol to its place, but next morning they find things worse and worse. Dagon is broken on the threshold; only the stump of their god remains. They can no longer deceive the people, they are beginning to be afraid of the Ark. It is removed from place to place, but all to no purpose. Wherever it is taken, calamities fall thick and fast upon the people. For seven months it is retained, but distress and disease follow ever closely in its wake. They must get rid of it. So a cart is prepared; two cows are yoked to it; the Ark is placed therein; and the Philistines gladly watch while the cows go straight on in the direction of the first Israelitish city.

Next week we shall see what becomes of the Ark.

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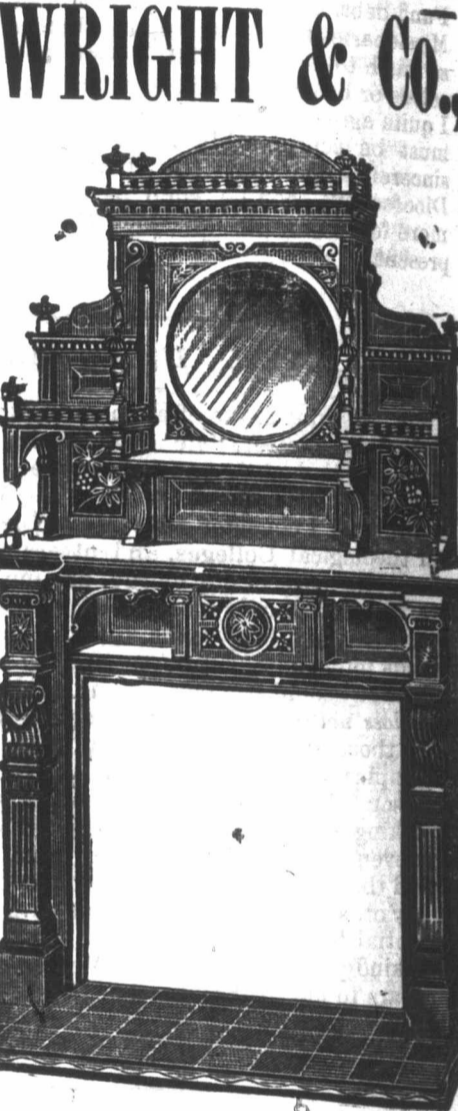
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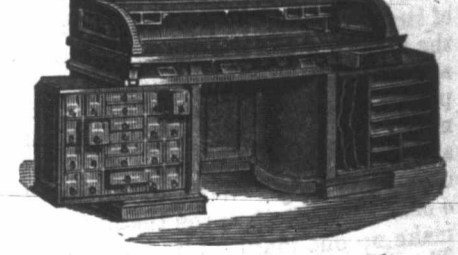
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HINTS TO HOUSEKEEPERS.

TO CURL OSTRICH FEATHERS.—Ostrich feathers can be curled at home by holding them over the top of a hot stove or range, not near enough to burn, withdrawing them for a moment, then repeating again and again.

CHARCOAL FIRES.—Housekeepers should not fail to keep a bushel or two of charcoal in the house with which to make a bed of coals for broiling. Try it, and see the difference it will make in your steak or chicken or ham.

TO CLEAN FURNITURE.—Furniture needs cleaning as much as other woodwork. It may be washed with warm soap suds quickly, wiped dry and rubbed with an oily cloth. Clean off the oil and then polish with chamois skin.

FISH GLUE.—Fish glue is not so generally appreciated in a household as it deserves. It will mend either furniture, glass or china—this last so well that the articles can be used constantly, if a little care is used in the washing.

HOW TO GAIN FLESH AND STRENGTH.—Use after each meal Scott's Emulsion: it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala, says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 sizes.

CRACKER PANADA.—Soak a cream cracker in a pint of water until it has absorbed almost the entire quantity. Sprinkle cinnamon and a little sugar over the top, then pour over the whole two table-spoonfuls of wine or other liquor.

RICE PUDDING WITHOUT EGGS.—Two quarts of milk, two-thirds of a cup of rice, same of sugar, small piece of butter and a little salt; stir it occasionally until boiling hot, and cook in a slow oven until of the consistency of cream.

When dread disease, with iron hand,
Hangs its dark mantle over thee,
Escape its all-enslaving band,
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Dr. R. V. Pierce's Golden Medical Discovery cures coughs, colds, and consumption if taken in time. Of druggists.

KEEPING HERBS.—Gather just before or while in blossom, tie in bundles, blossom downward. When dry, wrap in paper and keep from the air, or pick off the leaves, rub with the hands until fine, cork up tight in bottles and label them.

A BRUSH.—A long handled brush, long enough to reach the ceilings, is as important to a good housekeeper as a good broom; if the walls and ceilings are lightly brushed before the room is swept the paper will keep clean and fresh much longer.

BUTTERMILK PANCAKES.—Do all farmers' wives know that a quart of buttermilk and a teaspoonful of saleratus, stirred up with buckwheat flour make the best pancakes? When done, steaming them in a covered dish improves them very much.

"Never morning wore to evening but some heart did break," says Tennyson; and the part that ill health often plays in heart-wreck is too great for computation. Uterine disorders especially becloud the spirits and sap the spring of vitality and nervous force. For these distressing diseases functional irregularities, unnatural discharges, constant pains, weak back, lassitude, dullness, sinking sensations, ill temper, and all weaknesses and derangements peculiar to females, Dr. Pierce's Favorite Prescription is a perfect specific. Sold by druggists.

BREAD PUDDING.—Take one pint of bread crumbs soaked in one quart of sweet milk, one half-cup of white sugar, two eggs beaten thoroughly, one cup of raisins if desired, heaping teaspoonful of butter, salt to suit the taste; stir well together and bake.

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For many years the manufacturers of Dr. Sage's Catarrh Remedy have offered, in good faith, \$500 reward for a case of Nasal Catarrh which they cannot cure. The Remedy is sold at druggists at only 50 cents. It has fairly attained a world-wide reputation. If you have dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; if the eyes are weak, watery and inflamed; if there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with sores from ulcers, the voice being changed and has a nasal twang; the breath offensive; smell and taste impaired; sensation of dizziness with mental depression, a hacking cough and general debility, you are suffering from nasal catarrh. The more complicated your disease, the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians.

PRAYER-BOOKS.

Distribute Prayer-books broad-cast. Let the people in their homes read and learn of the Church. It will not be in vain. Gen. R. E. Lee, that veteran Churchman, although at the head of a great army of men never forgot the value and worth of such a missionary. Dr. Wm. Jones, a Baptist minister, who was a chaplain in the Confederate army, in his book "Christ in the Camp," gives us a beautiful illustration of how Gen. Lee valued the book he had learned to love from early childhood. Gen. Lee, in speaking with Dr. Jones, said: "Well, you would greatly oblige me if you would call at my quarters and get and distribute a few prayer-books which I have. I bought a new one when in Richmond the other day, and upon my saying that I would give my old one, which I had carried through the Mexican war and had kept ever since, to some soldier, the bookseller offered to give me a dozen new Prayer-books for the old one. I, of course, accepted such offer; and now I have a dozen to give away instead of one." Yes, more than this, that brave Christian man wrote in each: "Presented to _____ by R. E. Lee."

Let us, then, if it is desirable to circulate literature, circulate Prayer-books. Distribute them freely. Give them to every child in the public school or elsewhere that will take them. They will do the work. God will bless the effort.

BE CAREFUL.

An old man is like an old wagon; with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it and ruin it forever. Many persons reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, and old one snaps and falls before the blast. A single hard lift, an hour of heating work, an evening of exposure to rain and damp, a severe chill, an excess of food, the unusual indulgence of any appetite or passion, a sudden fit of anger, an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hope of usefulness and enjoyment a shapeless wreck.

—It is a comfort to us when those we love are away, if we can set before us their faces, imagine their looks, picture them in our souls, as when they were most loving, gentle, tender and good towards us. Yet comfort and joy, though it were to dwell on them thus, they could not speak to us, or know our inmost hearts, and so knowing, love us. But it is our very own Lord, He who became one of us, it is He, the sinner's friend, who is now at the right hand of God for us. What He was, He is, save as to those infirmities which in heaven cannot be. In heaven He cannot again be hungry, or weary, or athirst, or sorrowful, as neither shall we be, if by His grace we attain thither.—Dr. Pusey.

CANNOT PREVENT IT.

Let the water flow beneath the bridge; let men be men—that is to say, weak, vain, inconstant, unjust, false and presumptuous; let the world be the world still; you cannot prevent it. Let every one follow his own inclinations and habits; you cannot recast them, and the best course is to let them be as they are, and bear with them. Do not think it strange when you witness unreasonableness and injustice; rest in peace in the bosom of God; He sees it all more clearly than you do, and yet permits it. Be content to do quietly and gently what it becomes you to do, and let everything else be to you as though it were not.—Fenslon.

CALEDONIA.

Death has taken away suddenly yet another most valuable and efficient Missionary, the Rev. A. Harold Sheldon, of Essington in the Diocese of Caledonia. The Bishop of Caledonia writes on February 25:—

"You will share my grief when you read that our dear brother Sheldon is drowned.

"Immediately after morning service on Monday he embarked in a new canoe, and set off with four Indians for Fort Simpson. Before he lost sight of his earthly home he was on the threshold of the heavenly.

"He was going on a forty mile voyage, partly for medical and partly for ministerial work. About three weeks before he had gone to Fort Simpson for similar reasons. There were many sick there. We expected him at Metlakatla, which is about half way between this and Fort Simpson, on Monday night, and waited long before feeling disappointed.

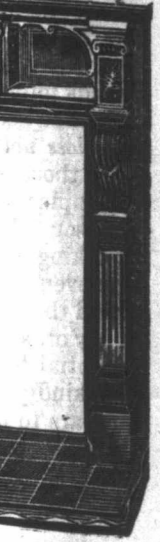
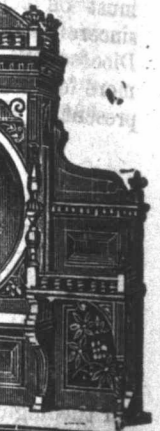
"After my household—my eleven Indian students—had gone to bed, and I was about to retire, we were startled by two reports from the firing of guns in the harbor.

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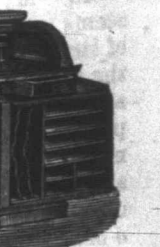
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No. 51.

AND PRICE LIS

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Toronto.

"I at once feared an accident had occurred in the harbor, and roused up my Indian youths. Before we could man a boat to discover the cause of the reports, three Indians entered, weather beaten and excited, with the dreadful tidings.

"At once we prepared my steam-launch, and as early as possible proceeded to the scene of the accident. I found two boats manned by white men and a canoe with Indians searching for the bodies. I took all of them in tow, and came here to organise a thorough search. Up to this moment the bodies have not been found.

"You will like to know the full particulars. With Mr. Sheldon were four Indians. One the wife of the trader here, Mr. Cunningham. She was the ardent and most efficient helper of her pastor. Another, his Indian boy, about seventeen years old, who for some time was one of my youngest students. He was a good lad named George Prevost.

"Besides these, the captain of the canoe, and a young man named Inbagait Neuk, the sole survivor.

"The cause of the accident was a sudden gust of wind. The leverage of the mast split the canoe almost from end to end. She was a dug-out, about forty feet long and five feet beam.

"The water came in through the split much faster than they could bale it out, and to avoid sitting in the water both Mrs. Cunningham and Mr. Sheldon rose (this was the mistake) and sat on the thwart. No one had the presence of mind to let go the sheet. Consequently the pressure of the wind, now that the centre of gravity was so much higher, capsized the canoe, and all were in a moment immersed and struggling for dear life.

"The canoe was now bottom up, but the split enabled all to hold on excepting Mrs. C., who put her arms round the captain.

"This was the position for half an hour, when the captain lost his hold and sank Mrs. C. soon followed him.

"For another hour the other three held fast, and the canoe all this time was drifting towards the shore, a mile distant at least.

"These particulars I elicited from the survivor. He tells me that 'Mr. Sheldon did not cry out. He only prayed for us boys. He asked the God of heaven to save us boys.' How do you know? I asked, for he cannot speak English.

"George translated for me. He said, listen, he is praying God to have mercy on us."

"So was this untaught youth brought near to God in that hour of agony. He had seized a paddle that floated near, and then pressed it wedgewise into the split that alternately opened and shut with the action of the waves. It also eased the vice-like pressure on the fingers of the others. A doubtful benefit.

"Then the survivor scrambled astride the canoe, and so was secure. Then also Mr. Sheldon's hand was withdrawn; but he did not sink at once, because he had jammed the edge of his cloak into the split, and this held him fast. He had put his hands together in his ever-devout attitude of prayer. 'His eyes were shut,' said the survivor, 'he spoke not. I saw the blood on his hand, and the flesh was torn from his fingers.' This was caused by the alternate opening and closing of the split by which he held. This loss of blood, and the icy coldness of the water, probably made him almost insensible to pain.

"Then came a huge wave and washed him off. Upborne by his fur-lined coat, he floated away, half his head remaining for a long time above the water. To the last his hands were touching his face. It was George, who had also found a paddle, who gave it to his master. The survivor pulled his paddle from the split when he saw Mr. S. washed off, and pitched it towards him. It struck his face. The youth cried out 'Chief, chief, take the paddle—the paddle!' But he gave no sign of hearing or seeing. The noble lad who threw the paddle towards his master gave up the only means he had of saving his own life.

"George soon after complained of being blind and deaf. He fell off; the other grasped him, but was dragged from his seat by so doing. He held fast the wedged in paddle with one hand and the drowning youth with the other until exhaustion

forced him to drop him. With great difficulty he resumed his seat and drifted on, until the mast, striking something—a sand bank, perhaps—he was thrown off as the canoe turned half round. Out floated a long oar, which he seized. Again the canoe suddenly turned bottom up—the mast thwart had split—and again the youth got on it. Then, having reached shoal water, he managed to use the oar to push the wreck towards the shore, which he finally reached. The water was shallow far from the shore. This was on the further bank of the river, where it is about three and a half or four miles wide. He thinks he swooned before he set off to the nearest habitation along the shore. After a six-mile walk he reached a charcoal-burner's camp. He had hardly told his tale in briefest terms before he fainted. Evans, the charcoal-burner, at once rushed to the cannery, a mile distant, and entered the hut of another white man. The latter described him as staggering in like a drunken man. He could only say, 'Mr. Sheldon is drowned. The best friend I ever had in this country is drowned,' and could say no more for crying. 'He cried like a woman,' said my informant, 'and I,' continued he, 'was dazed. I ran out, but fell down more times in reaching J. R.'s house than ever I did in my life. It knocked the heart out of me. It was awful. I couldn't believe it, and yet I felt choked. Aye, he was a good man, I tell you, sir,' he proceeded to say. 'He was sometimes hard on us, but not more than was right; and he never said so much behind a man's back, but he would say more to his face. He was the truest and bravest man I ever knew. He'd go to sea when others feared and thought him crazy. We'll never see the like of him.' Both these men were wild fellows, but now communicants.

"The speaker then rushed off to the Indian camp, and to the first Indian (C. Powell) he met, who was also a convert of Mr. S.'s, he said, 'Mr. Sheldon is drowned. Send off to the Bishop and be off to search. Pick up the saved boy and be off.' Within fifteen minutes three Indians had started to come on to me, and ten others had picked up a fine canoe, manned it, and, facing the strong and contrary wind, started on their errand of mercy. Ever since a whole fleet of boats and canoes, manned by whites and Indians, have been dragging for the bodies, but in vain. My little steamer has acted tender to the fleet, and kept a supply of hot refreshments for the toilers, who frequently run alongside to obtain it.

"Here I am in Mr. S.'s house letter-writing, but sadly hindered by the company of women and old men, who think they are comforting me. Last night George's mother came in, and burst into loud wailing. It is most distressing to witness her grief. As soon as the crying was nearly spent, I pointed out to her a photograph of Mr. Sheldon's mother. In a moment she became calm, and gazed upon it with pity in every feature. Her motherly heart poured sympathy on the more aged mother. It was evidently a relief to her. As if she saw her fellow sufferer, she began to softly speak in most loving tones: 'O, dear lady, your son (the priest) led my son along the way to God. Both now see Jesus, see God. It is bitter to us—to you, lady, and to me—but sweet to them. Do not die, lady; only their flesh lies in the river. It is well, all is well. God's will is good. Oh (here she moaned) my heart is broken. But it is all, all well with them. The grief stays here. None gets into heaven. They are with Jesus. We suffer because they are gone, but not they. They left pain behind to us. They feel no cold, they cannot be wrecked (capsized), they see God. All is well, nothing ill nothing wanting with Jesus. Dear lady, you look older than I am. God knows which will first see our sons, mine with bright light over him, yours near Jesus. I may first see them. Do not die, lady. You will see your son, because the mother of so holy a priest must be good.' The pathetic words and sympathetic tone of this illiterate but true Christian moved me almost to tears. They comforted me. The simplicity and faith were so evidently genuine that I was thereby helped to bear my own burden.

"I pray God to raise up one to worthily succeed our departed brother. Do you know of one? * * *

"I want a man that is not easily daunted. He should be patient, hopeful, and diligent. He must also be one who will alter Mr. Sheldon's plans and methods as little as possible. At the same time, I should not think of fettering the hands of an experienced man. May God send the right man.

"It is pleasant to hear all the white men and many Indians speak of Mr. Sheldon in terms of admiration and regard."

The twenty-first year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenally successful Institution. Nearly 2800 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.

NIAGARA STEAM NAVIGATION Co.—The splendid new Steamer on this route, "Cibola," has now taken her place, and will run between Niagara and Toronto twice daily—she is probably the finest steamer upon the lakes, and is most complete in all her equipments. Her Ladies' Cabin and Saloon are beautifully finished in Mahogany, upholstered in crimson plush, and have a very rich effect. She is licensed to carry 1200 passengers, but could accommodate 2000 with comfort. Her machinery is of the most powerful description—steam being supplied by 6 steel boilers. The saloons and all parts of the ship are lighted by electricity, incandescent lamps being used in the Ladies' Cabin, Saloon and other parts of the ship. The hull is built in five water-tight compartments, divided by bulk-heads. The Steamer is 250 feet in length, 28½ feet beam and 12 feet depth of hold; her engines are expected to develop about 2000 horse power. It is expected she will attain 20 miles an hour when her machinery is in good running order. The "Cibola" will sail between Toronto, Niagara, and Lewiston twice daily—and her sister ship the "Chicora" will leave Lewiston in the morning for Toronto, then to Hamilton and return, crossing over to Lewiston for the night. The Veteran Navigator Capt McCorquodale is her commander, Messrs Richardson and Mowat 1st and 2nd mates, and Mr. Webster first engineer. We cordially wish prosperity to the spirited proprietors, and a successful career to the new ship.

OUTLOOK IN INDIA.

One of the most distinguished of all British military officers in India was the late Major-General Sir Herbert Edwards. In a speech in London, after his return to England, he said: "Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and, by God's Grace, will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test without apostasy; and I believe that, if the English were driven out of India to-morrow, Christianity would remain and triumph."

"READY BEFOREHAND."

"I never saw such a girl. You are always finding something to do! What is it now?"
"I'm going to sew a button on my glove."
"Why, you are not going out are you?"
"Oh, no. I only like to get things ready beforehand; that's all."

And this little thing that had been persisted in by Rose Hammond until it had become a fixed habit, saved her more trouble than she herself ever had any idea of; more time, too. Try it.

If you do, faithfully, you will never relinquish it for the slipshod "time-enough when its wanted" way of doing.—Selected.

John E. man. He r but he wa or gold to treasure th called tha She was loved him she carri night she home. Sh him. She was as bri One day, because things po Hodge sa that are and that squire." "Why other. "Sun and plen such a g John Ho

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FATHER'S PET.

John Hodge was a hard-working man. He never was rich nor learned, but he was happy. He had no houses or gold to call his own, but he had a treasure that no money could buy. He called that treasure "Father's Pet."

"Why, what are they?" asked the other. "Sunshine; and flowers blooming; and plenty of love at home; and such a gift as 'Father's Pet,'" said John Hodge.

NATURE HAS PROVIDED.—A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of her domain. A new and wonderful discovery has recently been made by means of which tens of thousands will be freed from pain.

LOOK UP.

In crossing a rushing stream do not look down. Everything there is swirl and change and roar. Your head grows dizzy; your heart grows sick; your eyes burn and turn and grow dim. You fall. There is nothing stable to make your foot firm and bring you peace. Look up. If it is day the blue sky is quiet and sure. If it is night the serene stars smile quietly down upon you with their steady light. You are soon over safely on the other side.



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

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3 It Cures Permanently. We have tens of thousands of testimonials to this effect from people who were cured years ago and who are well to-day.

4 It is a Scientific Specific, was not put upon the market until thoroughly tested, and has the endorsement of Prof. S. A. Lattimore, M.A., Ph., LL.D., Official Analyst of foods and medicines. N.Y. State Board of Health, and scores of eminent chemists, physicians and professional experts.

5 H. H. Warner & Co. do not cure everything from one bottle, they having a specific for each important disease. Fight shy of any preparation which claims infallibility.

6 The testimonials printed by H. H. Warner & Co. are, so far as they know, positively genuine. For the past five years they have had a standing offer of \$5,000 for proof to the contrary. If you are sick and want to get well, use

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In crossing Time's raging flood on the narrow footlog of the years, do not look to the past. Your feet will slip. Do not look down to the changing, fretting, boiling feelings, passions and desires in your own heart—you will grow dizzy and fall. There is no steady bank, no firm rock there to fix your eyes upon. Look up. The sky is blue and the stars are bright and shine with a steady glow. Look to Jesus. Our help is in Him. Take your weary eyes from off the changing waters and swirling floods. Lift them up to "the hills from whence cometh my help." Think less of self and more of Christ. All attempts to walk over safely to Eternity without Him who is "the Way, the Truth and the Life," will be in vain. We

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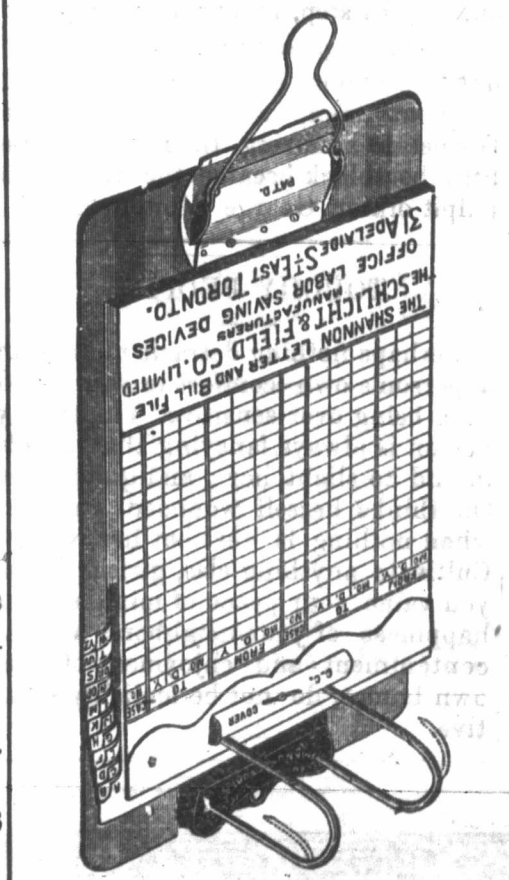
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OR AFTER DINNER PILLS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited), Montreal. SOLE AGENTS.

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

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

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MOSES' Combination Stove.

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We are children who cheerfully join in the chorus When BREADMAKER'S YEAST is the subject before us—Mamma tried all the rest, So she knows it's the best. Cause her bread is the whitest, her buns are the flattest. And we eat all the pan-cakes she dare set before us. BUY BREADMAKER'S YEAST. PRICE 5 CENTS.

slip, we fall, we are swallowed up in the floods—we are lost forever. Look up, not down. Look forward, not behind. The outlook to the skies is ever open and brings sweetest rest.

An ancient philosopher asked a friend to visit him and see his garden. When his friend came he found the philosopher walking in a little-walled space in the rear of his house. When he found that this was the garden he was disappointed. But the philosopher said to him: "Despise not my garden; for though it is not very long nor very wide, it is wondrous high." It reached to the skies. Look up!

THE COW.

A widow, named Berene, was living with her two daughters in rather poor circumstances. What they earned every week, every week they were obliged to spend. Besides this, one day they lost their only cow, and were in the greatest distress about it. They said, "Unless God gives us back our cow, we can never have another; for it is impossible for us to raise money enough to buy one."

"Do your part faithfully," said their neighbour, "and so God will send you help."

"But what, then, can we do?" said Berene.

Their neighbor answered: "You must, in the first place, by industry increase your wages. There are three of you, and you understand well spinning knitting, and sewing: work daily two hours longer; it must, indeed, go hard if you cannot each earn twopence more than hitherto."

"In the second place you must, by economy, diminish your expenses. You drink at breakfast every day a kind of slop, which you call coffee. Although you take but but very little coffee and sugar, yet that costs you too much. Therefore eat a little broth, which is certainly more nourishing; and so you will each save, at the least, another twopence. Follow these two pieces of advise; lay up that which you so gain and save, and you will soon have collected as much money as a good cow costs."

Berene and her daughters followed this wise advise, and at the end of a year they had as much money as they wanted to pay for the cow. Yes; and

what was still more, they had thereby learnt to better their poor circumstances by industry and economy, and were tolerably well off. Their neighbour then said, "Do you see, now, that I was right? It is always found true, — "Aid but thyself, and surely God will aid Th' attempt by industry and prudence made."

THE LITTLE BOOTBLACK.

A hundred years ago there lived a boy in Oxford, England, whose business it was to clean the boots of the students of the famous university there.

He was poor, but bright and smart. Well, this lad, whose name was George, grew rapidly in favor of the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes:

One step, and then another, until he became a man—a learned and eloquent man, who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.

TOUCHY PEOPLE.

Perhaps nothing detracts more from a person's own comfort in this world than being over-sensitive. The touchy person is always fancying that people intend to slight her; and quite often she thinks herself wounded and hurt when nothing is hurt but her vanity. Cultivate anything else, girls; but as you value your peace of mind and the happiness of your neighbors, and the contentment and enjoyment of your own homes, do not be foolishly sensitive.

LIGHTS AND SHADOWS.

Sing, little children,
Children of God.
Ye who are treading
Youth's sunny road.
Happy in childhood,
Buoyant and bright,
Heedless of either
The dark or the light.

Sing in the sunshine
Flooding your way,
Praise for the goodness
Given each day.
Joy in the noontide,
Fear not the night,
Faithfully true in
The dark or the light.

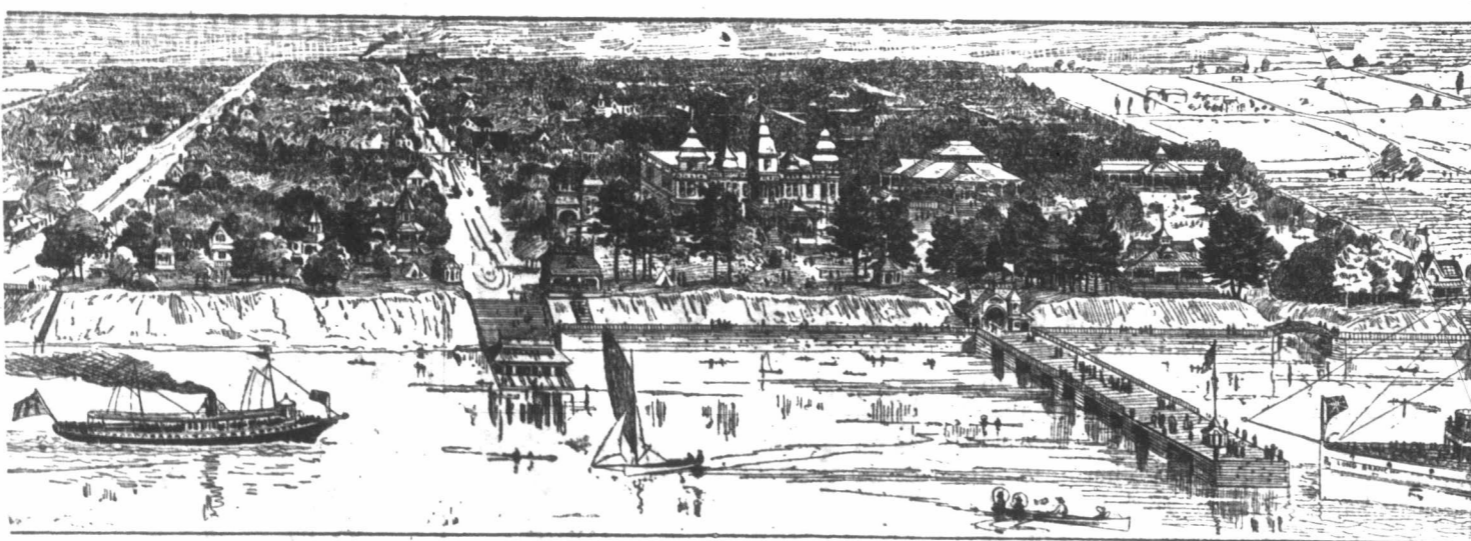
Trust, little children,
Children of God,
Even when shadows
Fall on your road.
Walking by faith
When you cannot by sight,
Knowing who sendeth
The dark with the light.

Trust and be fearless,
Earnest and strong,
Seeking the right paths,
Shunning the wrong,
God in his wisdom
Leads us aright,
Even though he mingles
The dark with the light.

A SEVERE TRIAL.—Francis S. Smith, of Emsdale, Muskoka, writes—"I was troubled with vomiting for two years and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters completely cured me."

GET THE BEST.—Dr. Fowler's Extract of Wild Strawberry is the best, most prompt and safest cure for Cholera Morbus, Dysentery, Sick Stomach, Cramps, Colic, Diarrhoea and Cholera Infantum, that has yet been discovered. Its popularity increases each year. All medicine dealers sell it.

A VALUABLE DISCOVERY.—F. P. Tanner, of Neebing, Ont., says he has not only found B. B. B. a sure cure for Dyspepsia, but he has also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B. B. B. is the great system regulator.



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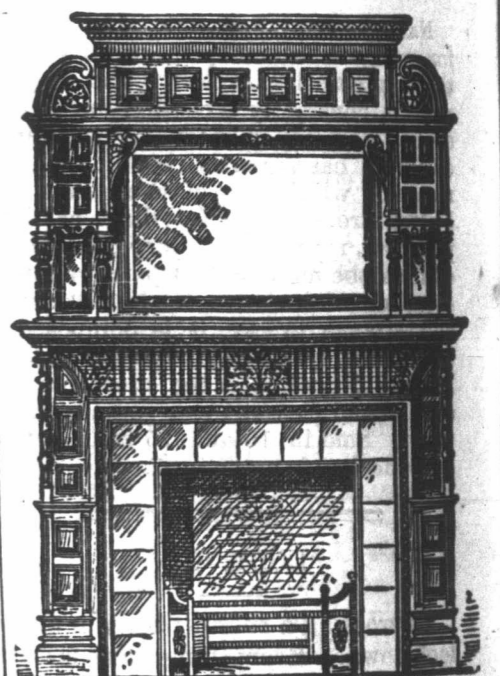
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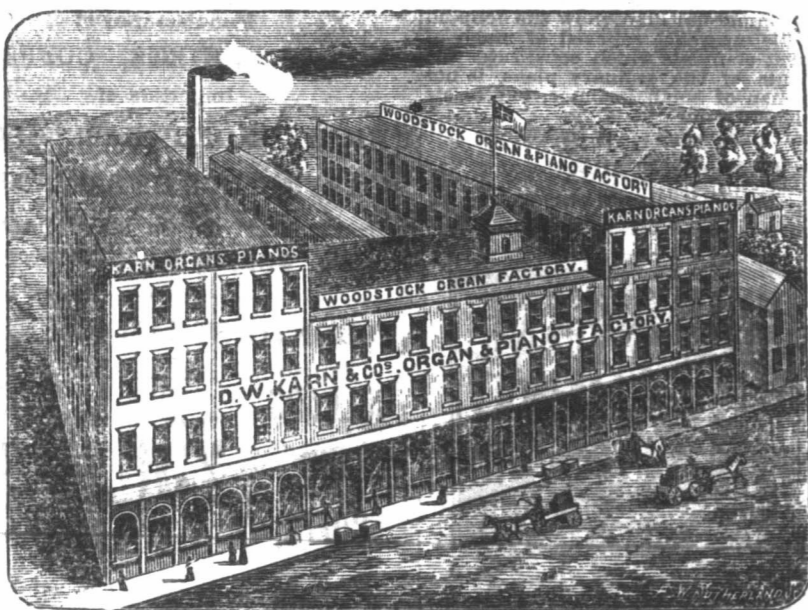
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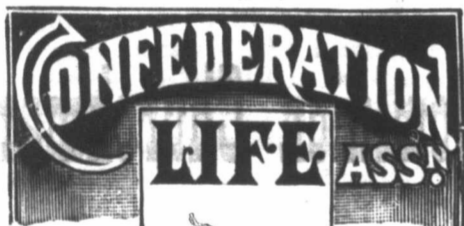
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