

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

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[No. 35.]

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Morning.—1 Kings 22 to v. 41. 1 Cor. 14 to v. 20
Evening.—2 Kings 2 to v. 16; or 4. 8 to 38. Mark 6. 30.

PRIESTS AT ELECTIONS.—A prominent feature of the recent election in Ireland was the active interference of the Roman priests—even to the extent of using their shillelahs on the heads of unruly parishioners. The local courts have decided against their use of such "arguments."

"MORE LIGHT."—Every lover of fair play and truth must feel relieved at the recent clear delivery (in the Lincoln trial) that judges are not obliged to stick to former erroneous decisions when they become better informed as to the value of facts and reasonings; but rather bound to revise and readjust such mistaken judgments.

"THIS PICTURE—AND THAT."—At the opening of the Soldiers' Institute at Aldershot, the Bishop of Winchester referred to the busts of the Emperor Tiberius—one as a lad, simple, innocent, beautiful—the other as a man, coarse, corrupted, cruel. Soldiers' institutes were eminently fitted to prevent such degeneration of type in youth.

"HOME, SWEET HOME might for a time be retained (after divorce has been made easy and general) for melodramatic situations, but there would be nothing in it but a maudlin sentiment for a thing no longer attainable, but existent only as a memory of a bygone age." So writes the *Church Times*, apropos of proposed relaxation of marriage laws.

AN EPISCOPAL PUBLIC HOUSE is said to be a hobby of the Bishop of Chester, and to judge from his recent letter to the *Times*, he is becoming a rival to Dr. Rainsford on the same lines—or nearly so. His present scheme is, substantially, the same as the Swiss system, wherein the *Government* is landlord, and regulates the traffic as the public wills.

"THE END OF THE LINCOLN CASE" is the title of a thoughtful editorial in the *Guardian*, wherein the happy coincidence of the judgment of the

highest temporal court with that of the highest spiritual court (the Archbishop's), is made the augury for the termination of hostilities on the part of those who have contended for "temporal" legality.

"THE INCUMBENT IS HIMSELF RESPONSIBLE—the Bishop (if he had disapproved of lights) would have had no power to remove them." This dictum of the Judicial Committee will probably give new light to a great many people besides Bishops! There are even Churchwardens who fancy their authority superior to the Incumbent's in such matters.

CONVOCAION—so far as the "Lower House" of Canterbury is concerned—consists of 150 members, no less than 104 of whom are *ex-officio* members—Deacons, Archdeacons, and representatives of Cathedral chapters appointed by authority. The whole number left to represent the benefited clergy is only 40 odd. Unbeneficed clergy have no representation at all!

BURNING HIS MSS. for fear he should be tempted to preach these sermons again! Such is one of the habits credited to the late Bishop Cloughton. This is what some one has called a "self-denying ordinance" not commonly observed by preachers. It is possible, however, that the same result could be practically attained by a less drastic measure.

"THE THREE YEARS" PLAN causes more and more dissatisfaction in the Methodist camp, the more that organization tends to settle down into a permanent shape. The Conference at Bradford had a prolonged and lively discussion on the subject, and appointed a committee to consider ways and means of getting rid of the obnoxious regulation which so unsettles them.

MARRIAGE DOWNGRADE.—The Capetown legislature—notwithstanding vigorous protests from Romanists, Presbyterians and Reformed Dutch, as well as Churchmen—is entertaining a proposition to legalize marriage of guilty divorcees, and to abolish the "bar of affinity" except in the first degree. Laymen do not seem to see the danger and evil of tampering with forbidden fruit.

"THE FEDERATION OF VARIETY" comes to us fresh from Grindelwald, endorsed (quasi-episcopally) by the Bishop of Worcester. The idea is to divide territory among various denominations, instead of the present practice of overlapping in rivalry. The Bishop, however, is not sanguine as to the acceptance of the idea for Home work; though it may have play in the Mission Field.

"JAPANESE UNBELIEF is mainly due," says Bishop Edward Bickersteth, "to the influence of Western books and teachers: the indifference to the pre-occupation of the people with scientific knowledge and politics. Together they generate a temper unfavourable to earnest religious enquiry in a large section of Japanese society." Still, the Bishop takes a hopeful view of the progress of Japanese missions.

THE TORONTO ROBINSONS are worthy descendants of a good old stock of United Empire Loyalists. The other day three sons of Sir John Beverley Robinson, formerly Chief Justice of Upper Canada, met in London, England. One was his father's

namesake, and late Governor of Ontario; another Christopher, *facile princeps* of the Canadian Bar; the third, General Charles Robinson, the new Commandant of Mauritius.

HYDERABAD MISSION is fortunate in having such an advocate as the Rev. Arthur H. B. Brittain, Chaplain at Bellary. The magazine (*Adveniat regnum tuum!*) is a model of exhaustive and enthusiastic journalism. A double work is carried on—military and civil—of immense importance and singular power. They are seeking a guarantee of £300 per annum to keep it up. It excites, deservedly, world-wide interest.

A COADJUTOR BISHOP OF ONTARIO.—In regard to this subject the *Guardian* says, "The Church needs increased Episcopal supervision, and it was felt that the time had now come to move for an addition to the Episcopate in Canada: there is also a feeling that large endowments are not a *sine qua non*, but that the Bishop should share with the clergy in dependence on the voluntary contributions of the the people." Bravo!

"EXCESSIVE CARE AND SCRUPLE—that certainly could not be construed to be an ecclesiastical offence!" So, the Privy Council has exonerated Bishop King for his scrupulous reverence in performing the rubrical function of "ablution." Yet, after all, is it not just this "excessive care and scruple" (ie excess in such matters possible?) which excites alarm among extreme protestants? *Irreverence* is natural to them!

ST. JOHN'S CATHEDRAL, Newfoundland, seems to owe its destruction to ill-founded confidence in its fireproof qualities. People took refuge in it for their combustible furniture to such an extent, that when this accumulation of material happened to catch fire (through the doorway) the building could not be saved. But for some wandering ember accidentally blown into the pile, the Cathedral would have been safe.

MORE "FARRARISM."—In his essay on Sacerdotalism, the irrepressible Archdeacon asserts that the word "Altar" "occurs once, apparently by accident, in the Coronation Service"—the fact being that it occurs over 40 times—a very "serious accident!" Is there no way of muzzling this intellectual scribbler, who pours such a stream of mistakes into the literary world? If any deserves to be arrested for *cacoethes scribendi*, he does!

"A LITTLE WATER" added to a quantity of wine does not change the article into wine and water, but only alters "the alcoholic strength" of the wine—it is still "wine." So the Judicial Committee has decided, and therefore the "mixed cup" is legal. What a lot of "law" it takes to get down to common sense; why could not the judges have seen that long ago? In the English language hard logic often obscures sound reason.

"THE POVERTY OF THE ENGLISH CLERGY" does not appear among the subjects for discussion at the Folkestone Congress—a fact which rightly occasions very severe reflections by the *Guardian* on this piece of mismanagement on the part of Church Congresses in general. "The case of incumbents of benefices with little better than nominal incomes seems to us a far more urgent

question than the spiritual needs of visitors at the seaside."

"EVANGELICAL PAPACY" is the apt title applied to the "Salvation Army," on account of their recent revelations of tyranny in Toronto. The role of puppets—who are saved the trouble of *thinking* what they *ought* to do—is very attractive to a certain class of intellectually indolent beings; but even these unthinking creatures (whether "Jesuits" or "Salvationists") sometimes squirm and revolt when the strings are pulled too tight for their comfort.

TOO MANY "DIGNITARIES."—Speaking at the Exeter Chapter for the election of Proctors in regard to "Reform of Convocations," Prebendary Sadler said, "A great part of Convocations consisted of Archdeacons who had considerable ability in ecclesiastical affairs . . . he thought, however, that the clergy should have more, and other representatives . . . the Deans, being by far the most infrequent attendants, ought to be the first to be knocked off."

WHITE CASSOCKS.—We note in the *Bellary Magazine* (India), the statement, "Sister Caroline thinks the material for the cassocks you want ought to be white, as most Indian Missions ask for white cassocks." The chaplain (Rev. A. H. B. Brittain), intimates that his choirmen, being English soldiers, would prefer to wear the usual English type of black cassocks, rather than the Indian white ones. Climate causes variations in even the very conservative ecclesiastical vestures.

BISHOPS AT CHURCH.—The fancy of some bishops for arbitrarily altering, for the time being, the ritual of any church they happen to visit, has received a much needed rebuke from the Judicial Committee. The Incumbent is decided to be supreme arbiter of his own church and services, and owes his Bishop only "Canonical obedience" in regard to the regulation of the services. If the Bishop does not like a parish ritual, he may stay away, but not interfere.

CHURCH LAWS, CANONS AND CUSTOMS.—Rev. Outram Marshall, recently discoursing on the force of English Canon Law, said: "The laws of the Church were of three sorts. There were those which were laid down in Scripture, and there were those which rested upon positive enactment or 'Canon,' and lastly, there were those which rested on Catholic custom. The last two divisions corresponded with 'Statute Law' and 'Common Law' in secular matters."

CONTEMPORANEOUS USAGES—of which Archbishop Benson made so much use in grounding his decision as to the meanings of Rubrics and other laws of the Church—has been exalted by the recent Privy Council judgment to a position of firm utility in such matters. Bishops and others will no longer be able to disregard the original and traditional meaning of Canons in favor of any fanciful idea of their own which they desire to "read into" Church laws.

"MORE OVER-SEEING, AND LESS OVER-HEARING."—At the Frampton Cotterell branch of the E.C.U. Dr. Belcher said: "A Bishop was an *inspector* (*episcopos*). That was the real function of his office: and what was wanted was more overseeing and less over-hearing." There is a great deal of truth in this statement—Bishops see too much through their Archdeacons (*episcopi-oculi*), and too little through their own eyes. Hence ensue mistakes and misunderstandings.

"NOT SUFFERING A WOMAN TO SPEAK"—confessedly a great hardship under ordinary circumstances!—is made a hard and fast maxim by the Vicar of St. Michael's, Folkestone, who has entered a strong protest against the practice of ladies "reading papers," &c., at the Church Congress. Among offenders on the programme are Lady Vincent, Lady Frederick Cavendish, the Duchess of Bedford, Deaconess Gilman, Mrs. Hicks, Miss Octavia Hill and Miss Clementina Black.

RECTOR AND PEOPLE.—The traditional theory of the Church as to comparative rights and interest, is that the Rector represents—by his "life-interest" in the benefice, both temporal and spiritual—the *continuous rights* of the Church in any locality. The people forming the congregation for the time being, are merely *transient and temporary* in their interest and rights. Only the Bishop of the diocese has superior authority to the Rector—and that only "canonical"—that is, within the express provisions of the canons.

A HINDOO MISSION.

Some months ago, we drew particular attention to one of our numerous Canadian backwoods missions, not because it was in itself an extraordinary example of success or of hardship, but because it was a very good *illustration* of the ways and means of carrying on such work; and a *concrete* instance is much more effective in fixing upon human minds a realization of the nature of a class of similar cases, than any amount of generalization—necessarily vague and "watery"—can be expected to be. We trust that our references to such missions as Mattawa and Petawawa have been effectual in attracting additional attention to that species of work, and to a livelier interest in missions in general, as well as in those particularly singled out for illustration and example.

MISSIONS FAR AND NEAR,

indeed, should find in every Churchman's breast a certain amount of interest and sympathy. Some people are naturally attracted and interested by cases near by them—charity at home; while others have a kind of "romantic" regard for objects far away. Both sentiments have their uses, both classes of mind have their work "cut out for them"—there is enough, and more than enough, for both to do. We have not been behindhand in dwelling upon the paramount duty of caring for those who are, in God's providence, placed very near us—the neighbour "at our gates" or "by the wayside, begging." There is, however, a special benefit and propriety in remembering not infrequently those who are afar off—"as many as the Lord our God shall call." A world-wide sympathy is a very wholesome, and, one may say, even a necessary feature in Christian sentiment. For this reason we think it well to direct particular attention to a remarkable work going on at

BELLARY AND HYDERABAD,

which has earned "special mention" from the Bishop of Madras in his Cathedral charge of last year. The military chaplain at Bellary (Rev. A. H. B. Brittain) does not confine himself to his military routine, but takes a very active interest in the native population around his garrison quarters. He works, personally, two churches—when his mere "duty" would be content with one. The number and variety of the agencies, parochial and otherwise, of which he is the "cogwheel," is amazing. Not simply Sundays, Wednesdays and Fridays have their engagements, but *every day* of each week and month carries its routine of work

—Band of Hope, Intercession, Choir Practice, Garrison Practice, Temperance Meeting, Regimental School, Guild of the Holy Standard, &c., &c. The two works are closely interwoven, though in themselves so singularly different. There is evidence that the *garrison* is thoroughly "aroused" to the duty of helping their immediate Hindoo neighbours. Not only so, but the indefatigable organizer who has them in hand, has connected them (through himself), with the appendix or annex of a mission at Hyderabad! This is "business" of a religious type: and all concerned seem to appreciate it, whether helping or helped. Not only so, but the Chaplain boldly essays to gather fragmentary help from his many old friends in England, and from the few who are scattered through the rest of the world—even here in Canada. He modestly asks for the stipend of an assistant Curate, and all who know his worth and the value of his work, should extend a helping hand—even across our broad plains and the Pacific expanse, to where our brothers labour in far heathen lands.

SEPTEMBER.

A. BISSET THOM, GALT, ONT.

The name of this month signifies the seventh, as being the seventh beginning from and including March, though from the time of Numa Pompilius it has been the ninth. It was dedicated by the Romans to Vulcan. Our Saxon forefathers called it Gerst-monat, or grist month, because the new barley was ready—the name of barley being given to the plant by reason of the drink made from it called beer, and from beerlegh it came to be berlegh, and thence barley. After the establishment of Christianity it was called Halig-monat, or Holy Month, in reference to some important religious ceremonies then peculiarly attended to.

St. GILES (1st) was a native of Athens, who, to avoid the applause of the world, became an anchorite, and then had a monastery built for him at Nismes, in France. Of this he was the Abbot, and, in after time, it became a flourishing abbey of Benedictines. He died in 925, at the age of 80. He is considered as the patron of cripples and the whole mendicant tribe who are affected with disorders, in consequence of his refusing to be cured when lame, in order that he might be enabled to mortify himself the more completely.

St. Giles, Cripple-gate, London, was formerly the rendezvous for cripples and beggars, who were accustomed to solicit charity at the entrance to the city. St. Giles is the patron saint of Edinburgh, the principal church being named after him. After it had been undergoing gradual extension and improvement for ages, one William Preston, of Gorton, travelling in France, succeeded at great pains in obtaining a most holy relic—an arm bone of St. Giles—and took it back to Scotland to be placed in St. Giles' Church. The municipality, in gratitude, allowed him to raise an aisle in the Church, and granted him and his successors the privilege of carrying the bone in all processions. As lately as 1556, the Dean of Guild of Edinburgh expended twelve pence in "mending and polishing St. Giles' arme."

St. EUNARCHUS (7th) being sent by the Church of Rome to France about redeeming some captives at the time when the people of Orleans were electing a Bishop, the attention of the people was directed to him in consequence of a dove alighting on his head, and being, not without difficulty, driven away, when they immediately chose him their bishop. Here he remained for more than twenty years, and died in A.D. 340.

THE NATIVITY OF THE VIRGIN MARY.—The Church of Rome, on the 8th September, has annually held, since 895, a festival in memory of the Nativity of the Virgin. It was honored by Pope Innocent IV. with an octave, A.D. 1244, and by Gregory XI. with a vigil in the year 1370.

HOLY CROSS OR HOLY ROOD DAY (14th)—The Exaltation of the Holy Cross is a festival held in commemoration, partly of the miraculous appearance of the cross in the sky to Constantine on the eve of battle, and partly of the recovery of the true cross by the Emperor Heraclius in 628, in order to replace it on Mount Calvary, from which it had been carried away by Chosroes the Second, King of Persia, at his taking Jerusalem fourteen years previously, in the reign of Emperor Phocas. The festival was called the Exaltation of the Cross, because it formed part of the ceremonial for the Bishop of Jerusalem to ascend a high place, and there to elevate the cross so that all the people might see it. It was instituted in A.D. 615. The following prophecy comes from Yorkshire:

"If dry be the buck's horn,
On Holyrood morn,
'Tis worth a kist of gold;
But if wet be seen
E'er Holyrood e'en,
Bad harvest is foretold."

And there is a proverb in Peebleshire to the effect that, "If the deer lie down and rise dry on Rood-e'en, it's a sign we'll hae a good har'st." (But there is a Rood-day in May.)

ST. MATTHEW (21st).—Apostle and Evangelist. Before his call to the apostleship he was a portitor, or inferior collector of customs—not *publicanus*, or general farmer of customs. The Church first instituted this festival A.D. 1090. On this day the lord mayor and the sheriffs of the City of London attend divine service at Christ Church, Newgate street, after which they proceed to Christ's Hospital, where they are presented with lists of the governors of all the royal hospitals.

ST. CYPRIAN (26th)—Archbishop of Carthage, and one of the victims of the eighth general persecution under Valerian, was born of Pagan parents, and himself continued such until within twelve years of his death. About the year 246 a Christian priest became the instrument of his conversion. Before his baptism he studied the scriptures with care, and being struck with the excellence of the truth they contained, determined to practice the virtues they recommended, and became an earnest and devout believer in the Christian faith. In 250 A.D. he was publicly prescribed by the Emperor Decius, and in 257 A.D., having been brought before the Proconsul Aspasius Paternus and commanded to conform to the religion of the empire, he boldly made a confession of his faith, and was thereupon banished. On the death of the Proconsul he returned to Carthage, but was soon after seized and taken before the new governor, Galerius Maximus, who ordered him to be beheaded, and on 14th September, A.D. 258, this sentence was carried out.

MICHAELMAS DAY (29th) is so called from having been appointed, about the year 487, in commemoration of the Archangel St. Michael. This festival was established for the purpose of keeping mankind in memory of the ministry of the Holy Angels, as messengers of God's will towards men. Michael has given his name to no less than four orders of knighthood, the one we Canadians take most interest in being the Maltese Order of St. Michael and St. George, founded originally in 1818, and enlarged in December, 1868, in order to include gentlemen connected with the various British

colonies. This is also the day on which, by ancient charter, the Lord Mayor of London is elected by the aldermen.

REVIEWS.

THE LILY OF WOMANHOOD, A SERMON TO YOUNG WOMEN. By Rev. R. A. Holland, S. T. D. 10c. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A beautiful sermon, in chaste harmonious English, and nothing could be better for reading to a class or club of ladies: there could be no more wholesome teaching for high and low in Canada.

THE TORONTO GENERAL TRUSTS COMPANY have sent us their Prospectus for the current year, and we read it with much interest, as we sometimes look at their premises with no little awe. The company is sound, and must occupy the highest position in the legal and fiduciary world. The manager and all the directors are gentlemen well known in the city of Toronto, and are worthy of the highest confidence.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Report of 1891. TORONTO HUMANE SOCIETY during 1887—1891.

As reports we class these two together, although their spheres are different, as one can imagine. The work of the S. P. G. requires no commendation from us, as it is known and honoured throughout Christendom. But the report shows what kind of work is done, and how much money is spent annually in spreading the Gospel. We are sorry to see that the funds have not been so well sustained as they usually are, but we hope the tide will soon turn round again in its favour. The S. P. G. does a noble work without respect to the miserable cry of High or Low. Equally energetic and useful is the home work of the Humane Society. The benefit of it is daily seen in our streets and on the public roads. One can have no pity upon man or woman that tortures a brute beast, and we wish every success to the Society. We have a dog and a cat of our own!

CHURCHMEN AND HALF-CHURCHMEN. By A. T. Swanzy Slemmont, Baysville: Hamilton, Ont. R. Raw & Co.; Toronto: Rowsell & Hutchison.

As a handy tract of 8 pages this is very convenient, and may lead on to more thorough enquiry. Our Church loses ground daily through the ignorance and indifference of her members. We never find a Methodist indifferent as to what will promote the interest of the connexion, or a R. C. ignorant as to what The Church, that is, Romanism, teaches. In-looking out for High and Low we lose sight of our Church principles, and some are afraid to appeal to the Church because there is a lurking suspicion that it may land us in Transubstantiation! But we should know the principles of the Church in faith and practice, and hold them faithfully, as they will always lead us into right. We should be content with nothing short of the Truth.

BROTHERHOOD OF ST. ANDREW.

A resolution cordially endorsing the constitution and work of the Brotherhood of St. Andrew will be brought before the Provincial Synod by Mr. R. V. Rogers, Q.C., of Kingston, and arrangements are being made for a public meeting to be held in Montreal, on Tuesday, September the 20th, to put before Churchmen generally, and especially the delegates to the Synod, the claims of the Brotherhood on their interest and sympathy as an active and aggressive instrument for extending the Church's influence amongst young men. It is hoped that delegates and all interested in this work will lay their plans so as to be present at this meeting.

The Convention of the American Brotherhood will be held in Boston, on September 28th to October 2nd, and a most useful and inspiring programme has been prepared. It is greatly to be desired that a strong delegation of Canadian Brotherhood men should be present, Churchmen

from the east should be specially strongly represented. All information regarding special rates, etc., can be obtained from the general secretary, 28 Adelaide street East, Toronto.

The Bishop of Toronto in his annual charge to the Synod this year, says of the Brotherhood: "I took occasion in my Synod address last year to draw your attention to the work of this important and most promising organization, and I am glad to be able to record my conviction that it is realizing all the good that was predicted of it. To my own knowledge the Brothers of St. Andrew are exercising the best possible influence over young men and boys, doing most useful work, and strengthening the hands of the clergy in the parishes which are so fortunate as to possess Brotherhoods."

A CHANGE OF HEART.

BY THE REV. A. W. SNYDER.

"What is a change of heart?" Nine people out of ten seem to have but a vague notion of what the expression means. We do not ask what it may be thought to mean in the inquiry-room of the modern revivalist, but what meaning it ought to have in the mind of an intelligent man. What, then, does it mean? Is it that the organ in a man's body called the heart ceases to beat, or turns black, or blue, or brown? It can have no reference to any physical change. But what does it imply? Evidently a change of purpose and desire. The heart was once held to be the seat of the affections, and so if a man was of ardent feelings he was said to be a warm-hearted man, while a man without much sympathy was said to be a cold-hearted man. Hence a "change of heart" meant a change of feelings, affections, desires, purposes. This is what the expression means with reference to a man's attitude toward God. If he has not loved God or cared for Him or His service, then he should have a "change of heart," and the sooner the better. It does not mean having an ecstasy, or an "experience," or anything of the sort, but a change of affections and desires, and so of actions. When an irreligious man has had a change of heart he will cease being irreligious, will love God and try to serve Him. If then a man who has not loved God comes to love Him, and desires to serve Him, he has had a "change of heart." The proof of it, be it remembered, does not consist in any mere sentiments that he may have had. It is witnessed to by facts, not fancies. Before he had a "change of heart" God was not in his thoughts; he did not care for Him or His service. But having a "change of heart" he now really believes in God his Father, and in Jesus Christ his Lord and Saviour. Believing in Him he believes in what He has said; takes God at His word; believes that what his Lord has enjoined that he ought to do. Therefore he desires to live a Christian life, that is, to do what a Christian ought to do and to be what a Christian ought to be. And so he sets about it. He begins trying, by God's help, to do right and to be righteous. So he turns to the Scriptures in order to know what God would have him to do and to be. Then he takes up the first known duty and does it; then to the next, and the next, and keeps on doing his duty, looking unto Jesus the Author and Finisher of his Faith. This is the evidence that the man has had a "change of heart," and the only evidence of the slightest value. Any radical change in a man for the better is by the operation of the Holy Spirit. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But many modern religionists can, they claim, tell just "whence it cometh." According to their notion it came in certain experiences that they had. They can point to the very time and place when they "got religion," and tell how it came about. And this they call having a "change of heart." It is a mere notion, and a very foolish notion, for which there is no sanction either in sense or in scripture. And not that only; it is a misleading and hurtful notion, because it makes many think themselves in the right way when they are not; and it keeps hundreds from setting about their Christian duty because they have been led to think that it was

not enough to know what they ought to do and begin doing it, looking unto God for His help. They have been taught that they must needs wait for some mysterious feeling which they have never yet known and very likely never will know.

The sum of the matter is that whosoever is living an irreligious, unchristian life, ought to have a "change of heart;" that is, of affections, desires, purposes, actions. This no man will have but by the converting power of the Holy Ghost, his own will consenting and yielding thereto. Other than this he cannot tell "whence it cometh." Who then need a "change of heart?" Plainly, those who do not love God and are not trying to do His will. But suppose it be said, "I do love God, I have always loved Him; there has never been a time when in some sense I have not tried to serve Him; do I need a 'change of heart?'" No, if what you say of yourself be true. To love God and to serve Him is the very state of heart and life that ought to characterize you. If it does, you need no "change of heart." If it does, then, as a baptized, confirmed, communing member of Christ's Church, you are trying, by God's help, to walk in the commandments and ordinances of the Lord blameless. Our Lord Himself made this test of fealty to Him, "If ye love Me keep My commandments," and, "He that hath My commandments and keepeth them, he it is that loveth Me." If you love God, and, as well as human infirmity will allow, are trying to do His holy will, you are already in the right way. Keep in it. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

"SO MANY CALLS."

For what purpose? for the payment of numerous bills made for life's luxuries—its pomps and vanities? Oh no! "so many calls for the church:" that is, some six or eight objects a year are presented to our friend's consideration. He was called on only a month ago, and with that call he parries every other, just as the Indian holds up some prisoner he has taken to shield him from the arrows of his pursuers. He gave so much on such an occasion, and that is used as a scarecrow for all future collectors. It would seem that any one loving Christ would rejoice at the increasing calls to extend His kingdom, and would expect that any once made should increase. Christ, through His Church, takes the attitude of a suppliant, that His people may know the superior blessedness of giving to receiving; and yet He is denied because the calls are so frequent! But He does not call upon you as often as you call upon Him, for from Him you daily receive your breath, your reason and all the comforts of this life. He is called on to protect you by His providence, and to supply mercies as numerous as minutes. Above all, He is called on to spare you under provocations of ingratitude which you daily heap upon Him. And yet, with all these calls, never has "His arm been shortened, or His ear heavy." But when He calls on you, and that, too, for your own benefit, you treat Him as some troublesome mendicant. "Freely ye have received" and sparingly do ye give. Suppose He should take you at your word, and say, "Yes, I have called too often, I will do so no more;" then, indeed, there would be no more calls on your charity, but then, also, would you lose your ability to be charitable; your talents, unimproved, would be taken away. If your life were spared, which still would be an exercise of His mercy, you would wander abroad an outcast, exposed to every stress of weather, and sensible of your former blessings by their withdrawal. But if there are so many calls on you, suppose you retaliate, and make calls on other people. "By no means," you reply, "you would sooner give than do that; you could not think of exposing your feelings in such a way." Very well! then, of course you will consider that those who call on you have feelings also, and you will doubtless be particularly careful to render their stony path as smooth as possible; at least, you will not inflict another pang in addition to the many they have already experienced in their arduous round. The truth is, that a person who for Christ's sake, undertakes a collecting tour, approaches as near a mortal martyr as is attainable in the present state of the Church. He, or rather she (for men are not generally courageous enough for this), deserves encouragement, not only for the worthy object in view, but for cheerfully undergoing that laceration of feelings which every collector must experience.

That there are so many calls, should be a cause of thankfulness to every true friend of Christ. It shows that His kingdom is extending, and that the seed of past liberality is bearing, after many days, its fruit. But, further, the many calls are so many opportunities of securing God's blessing upon our temporal affairs. For, Holy Scripture declares, that as we sow we shall reap; and when the poor widow was about consuming her last provision, the gift from that morsel to the prophet was so productive that "the barrel of meal did not waste, neither did the cruse of oil fail, until the Lord sent rain upon the land." An eminent saint once said that "he was too poor not to give. He could not afford to be sparing in seed wheat;" and Baxter said, that "his affairs most succeeded, when he was most liberal; and since he had been more sparing in his charities, he had not so prospered." Says another, "I am now as able to increase my contributions to five hundred dollars per annum, for the support of Christ's cause among my fellow men, and to pay it as promptly, as I was seventeen years ago to give twelve dollars per annum, when I first commenced my contributions." Should there be, therefore, "so many calls," "if thou hast much, give plenteously; if thou hast little, do thy diligence gladly, to give of that little; for so gatherest thou thyself a good reward in the day of necessity."

"Restore to God His due, in tithe and time;
A tithe purloined cankers the whole estate,
Sundays observe. Think, when the bells do chime,
'Tis angel's music; therefore come not late—
God then deals blessings; if a king did so,
Who would not haste, nay give, to see the show."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Deanery Meeting.—The Chapter met at St. John's Church, Oronocto, on Wednesday and Thursday, August 17th and 18th. A business meeting was convened at 4 p.m. on Wednesday, in the vestry of St. John's Church. There were present, the Revs. Canon Roberts, M.A., H. Montgomery, M.A., A. B. Murray, M.A., J. R. S. Parkinson, S.A.C., and the rector, Rev. H. E. Dibblee, M.A. Messrs. W. S. W. Raymond, and G. F. Scovil, lay readers, being present, were invited to take part in the meetings. Rev. Mr. Parkinson submitted a report from the committee appointed to enquire into the mode and working of the St. Andrew's Brotherhood. He advised the formation of branches in the different parishes of the Deanery. It was decided, after due consideration, to enquire into the working of other associations of like kind, and to report at a special meeting of the Deanery. There is no doubt but that there will be at least one branch of the St. Andrew's Brotherhood in this Deanery, and it is hoped that more parishes will see their way clear to apply for charters.

The 2nd Epistle of St. Peter, 3rd chapter, was read in the original and discussed. A portion of *Lux Mundi* was also read, and discussed at some length.

On the evening of Wednesday, there was a missionary service in St. John's Church, when interesting and practical addresses were given by Revs. H. Montgomery and J. R. S. Parkinson. Evensong was said by Rev. Canon Roberts, and the lessons read by Rev. A. B. Murray, and the rector.

The offertory, amounting to \$4.04, was given to the general purpose fund of the D.C.S.

A similar service was held in Christ Church, Mungerville, on Thursday evening. The singing at both services was good, and the congregations satisfactory. At 8 a.m. on Thursday, the Holy Eucharist was celebrated at St. John's Church, the Rev. H. Montgomery being celebrant, and the Rev. A. B. Murray, assistant.

Not the least satisfactory feature of the meeting at Oronocto, was the generous hospitality shown the clergy by different members of the congregation. Particularly was this instanced when on Thursday, at the close of the morning session, the brethren were invited to the pretty grounds near the church, where a most tempting luncheon had been spread—under the shade of the surrounding elms. If looks of pleasant surprise were a token, the ladies must have been assured that the clergy duly appreciated their thoughtfulness for them.

Although in itself in every way gratifying, this meeting of the Chapter was chilled by the news which each telephone message brought of the increasing illness of our revered Bishop, the Metropolitan—whose health, we regret to say, is still in a very precarious condition.

This prevailing vein of sadness was not confined to the clergy, for, as it will be imagined, many of the laity seemed deeply touched—especially when reference was made to His Lordship's illness during the services.

St. John's Church, Oronocto, was built in 1863-4 under the supervision of the Rev. Henry Pollard,

S. A. C., and was consecrated by the Bishop of Fredericton on the 26th day of October, 1864.

Occupying as it does one of the most commanding situations to be had along the St. John River, St. John's Church, with its pretty background of lofty elms, always calls for the genuine admiration of the tourist-traveller.

From its doors can be seen not only the adjoining parish of Mungerville, with its beautiful church (whose "cross-top spire amid the trees" is most suggestive of some English scenery,) but from "St. John's" you can also see very plainly the Cathedral spire in Fredericton—eleven miles away.

The congregation of St. John's Church have a pardonable pride in their inheritance, and are to be applauded in their desire to beautify and improve the House of God.

ONTARIO.

ODESSA.—The debt on St. Alban's Church has now been placed on a much more satisfactory basis. It will be remembered that the property was purchased some time ago from the Methodists for \$810. Of this, about \$175 was paid down, and the rest remained on mortgage at 7 per cent. By the energy of the Ven. Archdeacon of Kingston, a sum of about \$150 was collected (chiefly among the clergy), and the debt was thus reduced to about \$500. This last amount has now been borrowed from the trustees of Christ Church, Cataragui, repayable by instalments of \$100 per annum, with interest at 6 per cent., so we now have the satisfaction of having the mortgage in the hands of Churchmen, and of paying less interest by one per cent. than formerly. It is only just to add that the Methodists have treated us with great courtesy and consideration throughout the negotiations. Had they insisted on our fulfilling the exact letter of the deed, they might have placed us in an awkward position. Last Sunday the services at Hawley school house in the morning, and at Odessa in the evening, were conducted by Major Mayne, L.R. There was a good congregation at the latter place, and the gallant Major gave a vigorous and able address on the necessity of earnestly contending for the faith. The priest in charge of the mission was doing duty for a neighbouring priest *fet* that day.

TORONTO.

Bishop Strachan School.—At the examinations for university matriculation conducted by the education department, the successful candidates from this school were: Lillian Isabel Heaven, of Milton West; Sophia Scadding Martin, of Toronto; Frances Bond, of Guelph; Mary Reynolds, of Epsom; the first three of whom took second class Honors in English. Isabel Garland and Isabel Wanless, of Toronto, passed with 2nd class Honors in English, History and Geography. The following took partial matriculation; Beatrice Bland Montizambert, of Quebec, 2nd class Honors in English; passed in History, Geography, Latin and French. Edith Mary Holmsted, of Toronto, 2nd class Honors in English; passed in History, Geography, Latin, French and German, also gaining 87 per cent. in Divinity, at Trinity University; Effie Jones, passed in English, History, Geography, Latin and French authors. Mary A. M. Robertson, of Ottawa, passed in English, History, Geography; and gained 90 per cent. in Divinity. Mary Menzies, of Hammond, Ill., passed in Mathematics, German and Divinity.—*Empire.*

These results bear very high practical testimony to the thoroughness and efficiency of the teaching at the school, and at the same time reflect great credit on the young ladies, particularly when the papers have been so difficult as these were. We notice with very great satisfaction the exceptionally high marks in Divinity taken by two of the candidates, Miss Robertson and Miss Holmsted, who obtained 90 and 87 per cent. respectively.

WESTON.—The services at the re-opening of St. John's Church were held on Sunday, August 14th, when the Ven. Archdeacon of Peterboro preached both morning and evening to overflowing congregations, and at a litany service Rev. C. H. Shortt, incumbent of St. Cyprian's, Toronto, preached in the afternoon, when Rev. F. G. Plummer ably presided at the organ. The walls and ceiling of the church have been papered throughout by Messrs. Staunton, of Toronto, in an artistic manner. The chancel has been greatly improved by a new window and a handsome carpet. The Sunday-school room has been papered and roofed with galvanized iron. The above improvements were initiated by the Weston branch of the Churchwoman's Auxiliary, and carried out by them with the energetic aid of the churchwardens and other friends. Gifts also have been presented; a rich crimson cloth worked in gold by Miss Mussen, a lamp for the pulpit by Mrs. Roberts, and a handsome prayer book by Mr. Smithson, the people's churchwarden. It is pleasing to note the evidences of Church progress in this parish during the past

four years. The grounds of the Church and parsonage have been greatly improved, old fences removed, new side walks laid down and many needed repairs made in the interior of the parsonage. The zeal of our parish workers has been greatly stimulated by the eloquent and earnest sermons of Ven. Archdeacon Allan, and the very instructive, able address of Rev. C. H. Shortt. We all feel greatly indebted to these clergymen who cheerfully come to our aid at this holiday season, when it is generally so difficult to obtain clerical assistance.

ALLANDALE.—On Sunday, the 21st inst., the little Church of St. George's was very prettily decorated, the occasion being the S.S. children's annual flower service. The children formed in procession and marched into the Church, led by the superintendent and followed by the clergy, all singing the old but beautiful hymn, "Onward Christian Soldiers." The service was read by the rector, Rev. J. K. Godden, M.A., whilst the Rev. J. H. Ross, L.T., of Flamboro, preached a very interesting sermon to the children on the subject of the flowers. The singing throughout the day was exceptionally good. At this service, the infant son of the rector was duly received into the Church, Mr. Holgate, sen., acting proxy for the Rev. J. H. Ross, the god-father. After the offertory the flowers were then collected from the children, and presented to God on His altar; and at the same time the beautiful hymn "Here, Lord, we offer Thee" No. 598, was sung. At the evening service the children were addressed by the rector, on the subject of "King David and the giant Goliath;" and after the service the flowers were sent by the many loving hands to the sick and infirm, and many taken the next day by the rector to the prisoners in the Barriegaol. The S.S. is doing very well indeed, under the kind and able management of Mr. Saunders, the superintendent. May God ever pour forth a blessing on the loving acts of little children.

NIAGARA.

HAMILTON.—St. Matthew's Church School for Boys.—On Monday, 22nd, the corner stone of this building was laid by Rev. W. Hoyles-Clark, of St. Barnabas, Toronto. The procession was formed in the Church choir robing room precisely at 7 o'clock, the hour appointed. A surpliced boy carried the Sunday school banner and was followed by the children of the school; then came the processional cross and the large surpliced choir of the church, augmented by that of St. Peter's Church, with banners of both choirs; the clergy followed. The hymn sung in procession was "The Church's one foundation." Arriving at the site, the children, the choir and the clergy took a place on the platform and the service was as follows:—In the Name of, &c., &c.; Our Father, &c.; I believe, &c.; Psalm 101, "My song shall be of mercy, &c.;" Blessing the stone (the sign of the cross upon the stone) and the prayer: Bless, O Lord, this stone, and of Thy gracious goodness further the pious intentions of the founder of this school, to the glory of Thy Holy Name, the benefit of Thy Holy Church, and the salvation of souls, through Jesus Christ our Lord. Amen. Psalm 127, "Except the Lord build the house, &c.;" the laying of the stone, in the faith of Jesus Christ, &c., &c." The following document was deposited in the cavity beneath the stone, the usual deposits of coins, newspapers, &c., being dispensed with:

"St. Matthew's Church School for Boys was founded in October, A.D. 1890. The intention of the founder was to establish a school for boys, wherein, additional to the ordinary course of secular education, there should be for all time careful instruction in the Christian religion according to the doctrines of the Holy Bible, as taught by the Catholic Church, and according to the use of the Church of England.

"Whereas there are now in operation in Canada several Church schools for boys, but by reason of expense, these are accessible only to the children of the rich, it is the founder's earnest desire and prayer that this school may be ever so conducted, and if it pleases God to move some Christian hearts sufficiently endowed, to secure a sound Church education, at an expense within the reach of any and all parents and guardians.

"The Right Rev. Charles Hamilton being Lord Bishop of the Diocese of Niagara, the Rev. Charles Edward Whitcombe, first rector, and James Burton and Thomas Irwin, churchwardens of the Church of St. Matthew, Hamilton. This corner stone was laid on Monday, 22nd August, A.D. 1892, at 7 o'clock in the evening, by Rev. William Hoyles-Clark. In the faith of Jesus Christ, and in the name of God the Father, God the Son, and God the Holy Ghost, with prayer that here true faith, the fear of God, and brotherly love may dwell, and that this place may be separate for the instruction of the young, and for the honour of the name of the same our Lord Jesus Christ, amen.

"Boys of St. Matthew's Church School, A.D. 1892.—Armitage, Percy; Allerston, Alfred; Brydges, Richard,

Booth, Jenner; Buckingham, James; Baillie, Ludoric; Cuttriss, James; Clerk, John; Clerk, Hallam; Darby, James; Dowding, William; Eden, Thomas; Eden, John; Hyndman, John; Hall, Ernest; Hore, Frank; Hore, Reginald; Heustudge, Frederick; Hagarman, Benjamin; Henderson, William; Jackson, Thomas; Lichtenstein, Jacob; Mackenzie, Alexander; MacMullin, John; MacCarthy, Harry; Mundy, Howard; Mundy, Oswald; Melmer, John; Nairn, Frank; Oder, Hugo; Oder, Albert; Phibbs, Robert; Sheriff, Alexander; Speller, William; Taylor, Frederick; Taylor, Sydney; Thompkins, Alfred; Yates, Alfred."

This having been read, and the stone duly and truly laid, the Rev. W. H. Clark delivered an earnest oration, setting forth what the Church had ever done in the cause of education, and the pressing need for Church schools for our children, if we would keep them intelligently steadfast in the faith. He closed with an earnest appeal to Church people to support such an effort for the temporal and eternal welfare of their children. The sun having set, and the gloom gathering rapidly over the great crowd that had been reverent and interested spectators of the ceremony, the procession was again formed, and with the cross uplifted, and banners waving, singing the hymn "To the Name of our Salvation," the church was entered for a short Evensong; the church was rapidly filled. A short office was said and the gospel of the service for baptism of infants was read by Rev. Canon Sutherland. The Magnificat, creed and prayers were then sung and said before the altar, which was brilliant with lights, by the rector, vested in a cope; on either side of the officiant stood the candle-bearers; behind him the censor was gently swung, and before him an acolyte held the book of Common Prayer.

There was no sermon and no collection. A solemn recessional, with lights and incense, closed a service which was taken part in by a large congregation and witnessed with the utmost reverence by persons of every and of no denomination.

The school will be a two-storied building, in brick, 56 feet by 40 feet, and will accommodate about 200 boys. There are now 40 boys in the circumscribed school rooms of the clergy house. When the new building is in use, no doubt the numbers of scholars will rapidly increase.

MILTON.—One of the oldest and most respected citizens, Mr. Henry Watson, has suddenly and unexpectedly departed this life. Mr. Watson was attending to his business as usual on Tuesday last week, and went home to his tea in the evening, but feeling unwell, did not return to the store. As the evening progressed he became suddenly worse, and died before the Dr. came. The symptoms indicated that death occurred from paralysis of the heart. Mr. Watson had been a resident of Milton for about 88 years, and had taken an active part in everything conducive to the public welfare. In his profession and business as druggist he added that of seedsman and bookseller, and in each department of his business career was eminently successful in securing the confidence and patronage of the people of Milton and of the surrounding country. He has often been a member of the municipal council: took an active part as trustee in promoting the interests of the public schools, and as an officer of the mechanics' institute took a continuous interest in its welfare. Mr. Watson was a devout member of the Church, and for a number of years acted as lay reader; and has often filled with credit to himself the offices of churchwarden, lay delegate to the synod and clerk of the vestry of Grace Church. In politics Mr. Watson was a staunch Conservative; and being an honest man, made no secret of his political sentiments, however much his outspoken views might prejudice his business. Above all, Mr. Watson was a practical Christian. His doctrinal religion was that of Holy Scripture as interpreted by the English Church; his practical religion a humble effort to follow the example of the Lord Jesus Christ. Mrs. Watson and the sympathy of the whole community in this their sad bereavement.—Com.

HAMILTON.—Church of Ascension.—The services in this church, since the resignation of the Rev. E. P. Crawford, have been conducted by several different clergymen, who are doubtless "on trial" for the appointment. Rev. Mr. Cooper, of Invermay, occupied the pulpit last Sunday. The Rev. Mr. Forneret, of All Saints', has been quite ill for a short time, but we are pleased to see he is around again. The Sunday school picnic in connection with St. Luke's Church was held last week to Oaklands. A large number of "elder children" of the congregation accompanied the little ones and a most enjoyable afternoon was spent. The boat arrived back at Hamilton with its precious freight about 8.30 p.m.

HURON.

POINT EDWARD.—At the Rectory, on the 4th inst., there was another pleasant and praiseworthy act

performed by the Ladies' Aid Society of St. Paul's Church, when a large number of them took possession of the parsonage, and, after spending a short time in conversation with Rev. W. Stout and Mrs. Stout about their departure from them, they presented Mrs. Stout with a nice set of china dishes, accompanied with a very nicely worded address, in which they expressed their sincere gratitude to the Rev. W. Stout for the great interest he had always taken in the welfare of the church since he came amongst them, and hoped that in his new field of labor he would meet with many loving friends who would treat him with respect and kindness, as he had been in this place, and that if they were not permitted to meet any more on earth that they would all be so happy as to meet in heaven, where congregations never break up and friends part no more. The Rev. W. Stout, on behalf of Mrs. Stout and himself, returned their heartfelt thanks to those good ladies for their valuable present, and also for the good expressions contained in the address which had just been read. Generally, he said, such acts as this are referred to as being a surprise, but for his part he could not call this such, as it was only another instance of the many good and kind acts which they had performed towards himself and family since their arrival amongst them; he assured them that both Mrs. Stout and himself would long remember with pleasure the kind ladies of Point Edward, and especially their many acts of kindness shown them, and encouraged them to go on in their good work, and that in due time they would receive their reward, for it is written, "That inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Shortly after the Rev. W. Stout had finished his reply, the ladies dispersed to their homes, no doubt feeling sad at the departure of their beloved rector, whose stay at Point Edward has been a grand success from the beginning, financially, in every department of the church, and not saying anything about the great break up of the congregation at present, the church had gained considerable, both in attendance and membership, and was in a flourishing condition before the opening of the St. Clair tunnel for traffic, which was the means of a great many Church families removing from here. At a confirmation held here last summer, there were about thirty candidates for confirmation, and many more would have been confirmed, were it possible to have held a confirmation at the outstanding station. I think it is a sad, unfortunate thing for our Church that confirmations cannot be held out in country places. Incumbents of mission parishes may travel out to these places Sunday after Sunday for years, and preach the gospel and proclaim our Church as being the true Church, showing and proving from Scripture that its doctrines, liturgy, prayers, and sacraments are pure and apostolic, in fact, that it is the Church founded by Christ Himself, and thereby persuade and have many prepared and willing for confirmation, and who would become members of the Church, but are unable to do so, as the Bishop has not time, or cannot hold confirmations outside of the cities, towns and large villages. Those clergymen, no matter how much they do, or how willing and glad they may be to see our Church progressing and its numbers increasing, they cannot add, make or enrol one member. In this respect all other dissenting congregations have the advantage over us, as they don't require, or think it necessary (as the Apostles of old did) to have a bishop to make new members, but instead the ministers do it themselves in almost every country church and common school house. For the want of this, very many Church families are lost to our Church, for when they cannot join ours, or the Church of their forefathers, they join themselves to the Methodists, Presbyterians or some other so-called Church. This is a very serious matter, one that affects our Church materially, and financially too, for many missions, which have been missions for a great many years, are nothing more than missions to-day and will be for years to come, whereas if there were confirmations regularly held out in the rural districts, these missions, I believe, would become self-sustaining parishes in a short time. I would like to see in the columns of your valuable paper the opinions of some of the incumbents of mission parishes on this subject.—Com.

Huron Anglican Lay Workers' and Sunday Schools Convention, 1892.—The following circular has been sent to us for publication:

DEAR SIR,—The success which attended the holding of a Convention of Lay Workers and Sunday School Teachers at St. Thomas last year, has determined the Committees of the Huron Anglican Lay Workers' Association and the Synod Committee on Sunday Schools, with the approval of the Bishop, to invite all Church and Sunday-school workers in the Diocese of Huron to meet again in Convention this year.

An invitation originally voiced by the late revered the beloved rector of St. James', Stratford—the Rev. Canon Patterson—and since warmly endorsed by the

Clergy and Laity of that city, has been accepted by the joint Committees, and a cordial welcome is thus assured to all who may be able to be present.

The Convention will meet on Tuesday and Wednesday, 11th and 12th October next, in the Parochial Hall of St. James' Church, Stratford, commencing at 2.30 p.m. on Tuesday the 11th.

Arrangements for reduced fares will be made with the railways.

Details respecting the above, also as to local arrangements for entertainment, will be published shortly.

An interesting programme is in course of preparation.

The Annual Meeting of the Huron Lay Workers' Association will be held at the same time and place as the Convention.

We earnestly appeal to our friends, Clerical and Lay, men and women, throughout the Diocese of Huron, to second our efforts to achieve those results which under the Divine blessing should accrue from such a meeting.

By the Convention a grand occasion is afforded to the members of our beloved Anglican communion to meet together and discuss freely and without restraint matters appertaining to the Church's duties and interests.

It supplies an opportunity for Christian intercourse between persons actuated by a common object, and otherwise without means of communication.

It presents for consideration the thoughts and suggestions of able minds and experienced laborers in various departments of Church work, and stirs up to increased zeal and activity in the Master's service.

It strengthens the bonds of social union and furnishes in this way an element in which the members of our Church are sometimes felt to be wanting.

We rely largely on the clergy now, as at all times, for their approval and support, but let LAY HELP on this, as on every suitable occasion, be freely rendered.

We respectfully suggest that so far as possible, delegates should appear in a representative capacity from congregation, Sunday school or local parochial association, but not to the exclusion of independent individual attendance. We are, dear sir, faithfully and fraternally yours, A. H. Dymond, Chairman Committee of Lay Workers' Association; Joseph Lea, Sec. Treas. Committee of Lay Workers' Association; John Downie, Chairman Sunday School Committee; James Woods, Secretary Sunday School Committee.

London, August 20, 1892.

Any communications may be sent to A. H. Dymond, Brantford, or Rev. Rural Dean Downie, Berlin, Ont. Suggestions are cordially invited.

ALGOMA.

Rev. G. H. Gaviller, for some time secretary to Bishop Sullivan, of Algoma, has accepted the call of All Saints' Church in Buffalo, and will shortly enter upon the duties of the rectorate.

British and Foreign.

Bishop Brooks is expected to return to his diocese about the middle of September.

The Rev. Refus W. Clark, D.D., rector of St. Paul's church, Detroit, is at Cobourg, Ontario.

The Rev. S. J. Stone, the hymn writer, is engaged in writing a religious novel.

The Jews in Medieval England is the title of a work by Mr. Joseph Jacobs about to be published by Mr. David Nutt.

Boston has been chosen for the meeting place of the seventh annual convention of the Brotherhood of St. Andrew, which occurs September 29 to October 2.

A series of four lectures recently delivered in St. Asaph Cathedral, by the Rev. Charles Gore, are to be published in one volume.

At the convention of the diocese of Western Michigan, the constitution and canons were amended so that women are allowed to vote at parish meetings, with the restriction that they may not serve on the vestry, or be delegates to the convention.

A special meeting of the Council of the Church Association met recently to consider the result of the Lincoln Appeal. A conference of Evangelical clergy and laity will meet in London, at the earliest opportunity, to consider the attitude of the Evan-

gelical party in relation to the judgment in the Lincoln Case.

Rev. Dr. George H. McGrew, N.Y., the Methodist minister who was confirmed in Calvary church last spring, and who is now a candidate for Holy Orders in this diocese, is engaged in mission work in this city under the auspices of St. Bartholomew's parish.

We agree with a writer in the *Leisure Hour*, who remarks that if Dr. Flinders Petrie can be left free enough to continue his Eastern researches, his appointment to the chair for which Miss Edwards has left an endowment, in the University of London, would be most advantageous. By the will of Miss Edwards no officer of the British Museum can occupy the chair, as that lady intended to make it independent of the National collection. Dr. Flinders Petrie is the grandson of Captain Flinders, R.N., the early Australian explorer.

The story goes that on the polling day in North Tyrone the Duchess of Abercorn herself mounted the dickey of an old State coach, used by the late Duke when he was Viceroy, the only vehicle available, to which were harnessed a pair of fawn horses, and drove off in order to enable two Unionists to record their votes, who at six p.m. had been discovered to be unable to walk. As it was, one of them did not get to the booth till fifty-seven minutes past seven p.m.

Of the Bishop of Winchester, *Truth* says that he is "showing an excellent example to other prelates by filling up vacant livings with clergymen who have been working long in the diocese. It is too often the practice of Episcopal patrons to present outsiders to their more desirable livings, reserving those of small value for the diocesan clergy. The Rectory of Freemantle, near Southampton, which is worth £420 a year, with house, has just been given by Bishop Thorold to a clergyman who has been for ten years a curate in the Isle of Wight."

The corner-stone of the new St. Paul's church, New Orleans, was laid by Bishop Sessums, with appropriate religious ceremonies, on Sunday afternoon, February 28, 1892. Besides the bishop and the rector, the Rev. H. H. Waters (formerly of Toronto) most of the clergy of the city were present. Nearly a thousand people assembled on the interesting occasion.

The Old Catholic Congress at Luzern, the second international one, which has been fixed for September 13th, 14th, and 15th, is likely to be largely attended. Among those who have already intimated their intention of being present are the Archbishop of Dublin and the Bishop of Salisbury, and the Archbishop of Canterbury has requested Bishop Wilkinson (late of Truro) and the Rev. R. S. Oldham, Rector of Little Chart, Kent, to act as his personal representatives there. They will be authorized to report to him what has been done, "and to maintain the sympathetic position laid down in the various resolutions of the Lambeth Conference of 1888."

It turns out that the "English gentleman" who bought the Althorp Library is a lady—Mrs. J. Rylands, widow of a well-known Manchester millionaire. The sum she gave for it is said to be no less than a quarter of a million sterling. Report says that she intends to present the library to Manchester; but while confirming the statement as to the purchase, Mrs. Rylands says she does not confirm the rumour as to the destination of the library. The purchase seems to have been effected through Mr. Arnold Green (son of the secretary of the Religious Tract Society), who has been engaged for some time in "collecting books."

At Salonica, in the ruins of the mosque of Haghia Sophia, destroyed in the fire of 1890, some important discoveries (says the *Athenaeum*) have been made bearing on the Byzantine period. On the top of the minaret, which, before the fire, could be ascended only by Moslems, Professor P. N. Papageorgion has discovered and deciphered the sepulchral stone of an Archbishop of Thessalonica, hitherto unrecorded, who ruled that Church after Euphemianus and before Neilus in the first half of the fourteenth century. It bears the name of Gregorius, and the date of his death is 1335. Some mural paintings of Greek saints bearing inscriptions have also been found.

The Standard (Baptist), published in Chicago, says in its New York letter: "The Episcopal Church of this city is making wondrous strides forward, and the sources of its increasing strength are found in the multiplication of mission enterprises. Bishop Potter is showing rare skill and judgment in the pursuit of this policy. He believes in outposts which

shall become recruiting centres for some church, or churches nearest to them. Here Sunday-schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies, this Church has made advances beyond all other religious organizations in our city."

One who knew intimately both Mr. Lowell and his wife, has placed on record the following tribute to the latter: "Frances Dunlap Lowell, beautiful in person, attractive in manner . . . had fine literary instincts, which Mr. Lowell fully recognised. He used to submit all that he wrote during the period they lived together to her criticism, and said that he valued her opinion above every other. She hesitated not to give adverse criticism whenever she disapproved of what he wrote, or thought him not at his best. That wonderful *Commemoration Ode* he read to her page by page, as it was written, as well as the last series of the *Biglow Papers*. He said to more than one person, 'She has a perfectly rounded character, and is superior to any woman I have ever known.'"

BRITISH GUIANA.—(From a Correspondent.)—The latest gift to the new Cathedral Church of St. George comes from the Chinese citizens of Berbice. It consists of a sum of money, which they desire to see used in the providing of two stalls in the cathedral for the Archdeacons of Berbice and Demerara. The Chinese, who, like the Portuguese, form an important part of the civil community, being for the most part of the merchant and shop-keeper class, have lately built for their sole use a beautiful chapel in New Amsterdam, in which the services are said or sung in their own language. This is but one out of many recent proofs of the thoroughly practical spirit in which they grasp and carry into practice the teaching of their Church.

Lady Hopetoun has formally opened the new House of Mercy at Cheltenham, near Melbourne, in connection with the mission carried on by the deaconesses of the Church of England. The building is two storey, of red brick. It stands in several acres of ground, and contains seventeen rooms. It is intended that eventually it shall be four times as large as it now is. The present building cost £1,300, and has accommodation for ten friendless women and two sisters. The inaugural ceremony consisted of hymns sung by boys from the choir of St. Paul's Cathedral, and prayers by the Bishop of Melbourne and Canon Goodman, after which the Countess of Hopetoun declared the building open.

Prince Bismarck, whose erratic movements, and not less erratic observations of late, have been occasioning some disquietude in German political circles, raised a No-Popery cry at Jena recently. In reply to sympathetic students, the Prince said: "I have sworn to found a Protestant Empire, and it is, therefore, out of the question to rule with the Catholic party as a chief factor. We must take the present Catholic party as an example. We must imitate their discipline, and form a united party against Catholic influence. I say nothing against Catholic citizens, but against the supremacy of the Catholic party, Catholic influence, and foreign influence. It would even be preferable if there was a Papal Nuncio at Berlin, so that irresponsible party leaders should not, as at present, give coloured and untrustworthy reports to the Pope."

A correspondent of the *Indian Churchman* says: "Speaking of educational matters, it is much to be desired that Churchmen engaged in education would do something to improve the histories that are taught, especially when they deal with religious matters. I was talking to two Indian gentlemen a few days ago; one occupies almost the highest position an Indian aspires to under the English Government, while the other lately occupied a similar position in a Native State. Both of them declared it was a new revelation to them to be told that they were Catholics who were not Roman Catholics; they had been taught to divide Christians into Roman Catholics and Protestants, and the position of the Church of England is one they cannot understand. If such educated men do not grasp our position, what of the common run of men?"

A novelty in journalism has just been produced in South Dakota, which is under the care of Bishop Hare. It is a religious publication in the Sioux language, with the title *Anpao Kin*. The paper is eleven by sixteen inches, four pages, three columns per page. There are three dialects of the Dakota or Sioux language, all of which are used in the first number of *Anpao Kin*, viz., Santee, Yankton, and Teeton. The Yankton dialect, being intermediate between the others, and so more easily understood by all, is used by the editor as the editorial medium, but where articles are of local interest chiefly, they are given

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in the dialect spoken in the locality which they principally concern. *Anpao* will be issued monthly under the general management of Bishop Hare, with one of his clergy as editor. *Anpao Kim* will be a losing venture, financially; but those who have sympathy with it, or curiosity to see the Sioux language in print, can easily express the one and gratify the other. If they enclose fifteen cents, in one or two cent postage, to 'Anpao,' Sioux Falls, S.D., the paper will be mailed to them for six months.

AUSTRALIA.—Sydney, July 4, 1892.—The unanimous confirmation by the Bishops of the election of Canon Chalmers to the see of Goulburn has been announced in the course of the past week. The consecration will probably take place on the Feast of St. Michael and All Angels, at Goulburn. Some concern has been expressed by some of those interested in the missionary enterprises undertaken by the Australian Church, through our local Board of Missions, on account of the course which has been recently adopted here and in Melbourne as the result of the visit of the representative of the C.M.S. It has been the deliberate policy of the Australian Church to undertake evangelization of the heathen at home and beyond our borders by means of a Board of Missions constituted under the action of all the synods. —*Guardian*.

The Archbishop of Dublin has published an appeal to the clerical and lay members of the Church of Ireland to complete a sum of £10,000 required to free from debt a block of buildings (including a church, schoolhouse, and pastor's house) which has been set apart in Madrid for the Reformed Episcopal Church. Lord Plunket proposes himself to consecrate the church next month. Of the £10,000 required £8,500 has already been secured, and the Archbishop now asks for the balance of £1,500. The new church occupies a splendid site in a main thoroughfare of Madrid. The *Irish Ecclesiastical Gazette*, which has frequently disapproved of the Archbishop's action regarding the Spanish and Portuguese ordinations, now supports his appeal for funds to complete "the noble effort in which the Church of Ireland, led by the Archbishop, has taken a leading part." It speaks in warm praise of "the zeal and unflinching courage with which his Grace has pursued his ends in the face of considerable opposition."

At the Provincial Synod of New South Wales, last June—the first held since the installation of Bishop Saumarez Smith—the Metropolitan said, in his opening address: "I do not think that there is in Australia any good reason to expect danger from the 'exaggeration' either of metro-political authority or of the Primate, 'as a kind of superfine Metropolitan.' At any rate, I can assure all of you that, whilst I recognise the honour and utility of both these offices as assisting to maintain the order and unity of the Church of England in our land, I regard myself simply as being *frater inter fratres* on the Episcopal Bench, and do not wish to arrogate any rights or powers which might produce over-centralisation in Church affairs. I do not wish to repudiate the sense of a Metropolitan's responsibility, and I desire to say that in every way in which I can be of use in the province of New South Wales—compatible with the primary duties owed to my own Diocese—I shall be glad to do my best to counsel and serve my brethren both of the clergy and of the laity."

Correspondence.

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

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

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

Newfoundland Behaviour.

SIR,—In your last paper it is said:—"Unfavourable comment has been aroused by certain reports which have gone about in reference to the unhandsome conduct of some of the sufferers by the St. John's fire. Selfishness on the verge of despair, however, is too common a trait of degenerate human nature to excite much surprise."

It went the round of the papers that some men at St. John's refused to assist in unloading a vessel which was sent with supplies for the fire sufferers. They were probably single men, and as the Relief Committee were employing others, they thought they ought to be paid for their day's work as well as the rest. Sir John Harvey characterized the people of Newfoundland as among the "most kind-hearted, hospitable, and loyal body of people in the British

dominions." Immediately after the fire I received several letters from St. John's, from which the following is an extract.

"We, with all the inhabitants of the east end of the city, are left homeless. We are bereft of beds, clothing. Everything in all parts of the house went. Should you know of any generous people who would like to help the destitute here, you may assure them that any small gift will be thankfully received," &c. On the receipt of the letter, I at once sent a P.O. order for \$10, all the money I had; and here is the reply, which goes to show that there are at least some unselfish people in St. John's:

"I have received your kind letter and for the accompanying order I feel very grateful indeed. I am, however, compelled to return your gift, but I assure you it is with no spirit of independence or pride that I do so. I have fared better than I at first anticipated; kind friends have helped us a little and I have not been thrown out of employment, as I expected to have been when I wrote you. I had a hundred and fifty pounds insurance on the house, but nothing on the furniture. Of course this amount seems nothing, when one has to replace everything. I think it would be a dishonourable act on my part, were I to take your generous present; if I needed it I would not return it, but seeing that I am not distressed, I think it wrong to keep it, and I trust that you will not be offended with me for acting thus."

The above shows the unselfishness and sterling principle by which some of the Newfoundlanders are actuated.

PHILIP TOCQUE.

August 19th, 1892.

Rev. E. F. Wilson's Resignation.

SIR,—After 24 years and three months spent among the Indians, I am about to start (like Jacob of old), on my journey westward, with my wife and numerous children, to seek pastures new and to pitch our tent on the banks of a broad river in a country 2,300 miles distant from our present home.

Failure in health, both on the part of my wife and myself during the last year or two, increasing antipathy to the intense cold of Algoma, together with a certain feeling of weariness (and possibly a little trouble about the "spots and streaks"), are the primary causes that have decided us on making the move, and so, ere November snows have had time to whiten the shores of the St. Mary River, we shall, if God will, be away to the west, beyond the Rockies, to the Fraser River in British Columbia.

I am thankful to say that I am leaving both our Shingwauk and Wawanosh Homes in good shape. During the last week or two there has been a good deal of repairing, painting and whitewashing done, and the grounds have been put in nice order. There is also an excellent (though at present small) staff of teachers at each Home, and new pupils are gradually filling up the schoolrooms and dormitories. There is also no debt, and, if only the Sunday schools and Church people will do their duty, there is no reason why the Homes should not continue to be successfully carried on. The pioneering work as regards these Homes is all over. Any man of ordinary ability, who will be kind and patient with the Indian children and make it his work in life to help them upward, ought to be successful as a principal.

My branch Homes also I feel are left in good hands. My son Archie and his young wife are meeting with unexpected success at Eikhorn; and the Rev. W. Nicolls has taken the Medicine Hat Homes in hand.

I am leaving my Indian Homes therefore in full confidence that the work will be sustained; and I trust it may blossom and become even more successful than it ever was under my own management.

For ourselves, it is certainly no small trial to sever our connection with this work in which we have been so many years engaged, and to leave the home which has been the birthplace of our children and around which many pleasant and tender associations are clustered. We regret perhaps most of all to leave the memorial chapel and the little cemetery in which loved ones have been laid. At the same time we believe firmly that Almighty God is with us in this move and that He will go before us and mark out our way. We are not seeking great things for ourselves. Neither myself, my wife, nor any member of my family desire city life. Let the prizes be for those who have earned them, each man in his own diocese. I and my wife began with pioneer life in the bush before our children were given to us, 24 years ago; and now accompanied by our children we are going back to pioneer life again. Our idea is to engage in mission work among the settlers on the Fraser River. I have written to the Bishop of New Westminster proposing this. To assist in earning a living we propose to have a small fruit farm and a dairy and poultry. We shall put up a shanty and lead a shanty life, and if God prospers us, as we trust he will, we shall soon have things comfortable again, and shall hope that many of our kind friends who have helped us so much in the past in our Indian

work, will come and visit us in our home on the Fraser. We may want a little of their help also in putting up a backwoods church and starting a mission. Let no one for a moment pity us. My wife, myself, and all my children are looking forward with the greatest pleasure to this new kind of life.

Paul laboured with his hands at tent-making that he might not be burdensome to the Christian Church, and so will we labour on our fruit farm and try as far as possible to meet our own expenses; and we trust that as much good may be done by thus leading a quiet, contented, happy Christian life in this way, as by spending one's whole time in the regular routine of a ready made parish. The motto I began with 24 years ago was, "If God be for us who can be against us," and the motto I have given to my children in moving to this new home is, "In the name of our God we will set up our banners."

E. F. WILSON.

Shingwauk Home, August 22nd, 1892.

CORRECTIONS.—In a letter, published last week, "On the Enacting of Canons and By-laws," the word prohibitions was substituted for provisions. The list of Chapters recently published in connection with the Brotherhood of St. Andrew's should read St. James', Kingston, 40; and St. Paul's, 72.

Notes and Queries.

SIR,—What reason does the American Church give for the omission of the Creed of St. Athanasius from her Prayer-Book?

CANADIAN CHURCHMAN.

Ans.—The American Church does not consider it necessary to assign any reason. Any reason we can only infer, more or less accurately, from the discussions that took place at the time (1785-89) when the Prayer-Book was adopted. There was strong feeling on all sides, and the leaders of the Church movement had to act with the greatest prudence to prevent a permanent rupture. On the one side was sectarianism, allied with a pronounced Arianism or Unitarianism. On the other side was the Church party, backed by the home episcopate, that were afraid lest the young American Church should tamper with the foundations of the Faith. The new Bishops, Seabury and White, were inclined to be conservative, yet, on the whole, conciliatory, as grasping the whole situation. The objections to the Athanasian Creed were generally the damnatory clauses, but the real objection is more likely to have been the uncompromising clearness of its teaching. It was finally allowed to disappear from the pages of the Prayer-Book, and in Article VIII. (adopted in convention in 1801), there is mention of only two Creeds, the Nicene and Apostles', that "ought thoroughly to be received and believed." The reason assigned by O'Connell (*Hist. Amer. Ch.* p. 249), is perhaps a little too neat to be sufficient: "They cast out the Athanasian Creed, not because they disbelieved it, but because it was an impotent attempt to state what cannot be stated."

SIR,—Can a Dissenter who attends our services be legally appointed Warden while there are a number of male communicants to select from? If legal, is it considered sound policy?

S. R. C.

Ans.—It would not be legal, and it would not be sound policy even though it were formally legal. In the diocese of Toronto, and probably in others, the Warden must be a member of Vestry in the church in which he is bearing office, and in order to enter the Vestry he must solemnly declare in writing "that I am a member of the Church of England and of this congregation." It is a palpable defect in the Canons that the Warden need not be a communicant, but otherwise he must conform and be a member of the Church.

Sunday School Lesson.

12th Sunday after Trinity. Sept. 4th, 1892.

THE CHRISTIAN PRAYER—THY WILL BE DONE.

I. THE WILL OF GOD.

What are we to understand by the "will" of God? It is that which he *wishes* and desires. As God is perfectly holy, and is absolutely incapable of evil, we may be sure that His will concerning everything must be the very best—St. Paul describes it as "good, and acceptable, and perfect" (Rom. xii. 2). On the other hand, our own will, we know, is anything but good, acceptable or perfect; for it leads us constantly into sin and wickedness. Sin, therefore, we see, is the result of doing our own will instead of God's, and in fact opposing our will to His.

If we fulfil God's will, we shall gain true happiness; whereas if we follow our own will in opposition

to His, we shall inevitably suffer for our folly and presumption.

How are we to learn God's will? We may learn it from His Word, which He has inspired holy men to write for our instruction; we may learn it from our pastors and teachers; and we may learn it from that inward voice of conscience which we possess, and which warns us when we are acting contrary to God's will.

When we pray that God's will may be done, it is obvious that we shall be praying insincerely if we do not on our parts endeavour, as far as in us lies, to bring about what we pray for. It would be hypocritical to pray that God's will may be done, and yet live in constant and intentional violation of His will. This prayer, therefore, presupposes not only that we who use it shall constantly live in accordance with the prayer, and shall endeavour in all things to be obedient to His will, but shall also actively strive to lead others to obey Him too.

In one way, God's will is always done. All the works of His creative power obey the laws He has laid down for them—all except men. By them His will is not done. It is His will that men should be good and that they should govern their lives and conduct by His commandments. But do they? We know that they do not. God has been pleased to give us power to choose between good and evil; between obeying His will, and following our own wills in opposition to His. He does not force us against our wills to be good, but leaves us to our choice. He desires us to serve Him of our own free will, and from motives of love, not from force or compulsion.

[Illustration:—A child is told to sit still: he promptly obeys—that is obedience; but if he disobeys and is tied down so that he cannot move, he may be thereby made to sit still, but that is not obedience.] God wants us to be obedient, and He desires that we should in all things make our wills conform to His. Our Lord in this, as in all respects, is our pattern and example. He declared "My meat is to do the will of Him that sent Me, and to finish His work" (S. John vi. 34, and see vi. 38).

Submission to God's Will.

Not only must we seek actively to do God's will, but we must also be always ready patiently to submit to His will concerning us, whatever it may be; even though it may seem grievous and hard to bear. In this, too, our Lord has set us an example in His agony in the garden of Gethsemane (S. Matt. xxvi. 39-42). We may be called on to endure sickness, loss of friends, poverty and many other ills; but if it shall please God so to afflict us, we must not yield to feelings of bitterness or despair, but must patiently submit ourselves to His will, and even out of "our stony griefs" raise temples to His praise—See parable of Dives and Lazarus (S. Luke xvi. 25).

II. "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

Not only are we taught to pray that God's will may be done in earth, but that it may be done here "as it is in Heaven": because in Heaven it is most perfectly fulfilled in every particular. There the holy angels are ever ready to do His will; there, there is no conflict of will, no disobedience of His laws, no sin. We may think it is impossible that God's will can ever be done in earth as it is in heaven: but we must remember that the more each one of us strives in his own person to live up to this prayer, the sooner that happy day will arrive when it will be realized; and at all events the fittest preparation for heaven hereafter, is to learn to do God's will while here on earth.

Family Reading.

Sensational or Emotional?

There is a great deal being said in these days—when attention is being so especially called to religious matters—regarding their emotional element. When a preacher makes a stir in the community, and people are aroused to immediate concern regarding the future life, there are those who smile and say, "It is only emotional," and with this little spray of moral ice-water, they cool the ardour of some young heart that is beginning to wake to deeper inner feeling, and it feels instead only shame at its fervour and its very youth.

It is certainly true that it is emotion—let us grant it, for truth is always best. It is emotional; but is that any reason for turning away from it? The fallacy lies there. How do we become interested in anything that appeals to our highest and worthiest nature? How do the artist's aspirations first awake? How does the sculptor first begin to dream? How does the lover first begin to love? How does strong friendship make itself felt?

When does the artist first feel within him the stirrings of genius? Is it not when, as a boy, he looks at the work of some of the old masters and cries out, "Oh! how exquisite this is! If I could but paint like that!" And when the friend first looks upon the face that is to be his help, his guiding-star through life, is there not something within him that whispers to him of the beauty, the loveliness, the responsiveness, that he longs to draw personally nearer to himself? And is this not emotion? Emotion which, cultivated, strengthens into talent, genius, work, art; or acquaintance, friendship, love; but, on the other hand, neglected or crushed, is lost for ever, the genius fading into commonplace work, the love cooling into selfishness.

And so it is with religion. It must start in emotion. When the idea of personal love and faith first appeals to a soul, it is lost in wonder and joy at the ideal beauty that rises before it, the unutterable happiness, the exquisite bliss of a life in fellowship with Christ, Christ as a model to be copied, Christ as a personal friend to love.

Cultivate the emotion, cherish it, hold it fast and close to your heart, and you will grow Christ-like, and be able to do His works—to follow in His footsteps. You will have radiant joy and happiness in His friendship, His love. But crush the emotion, put it down, and you will do nothing worthy of a son of God, and will lose from your life its deepest capacity for growth and happiness—you will miss the greatest joy of living.

As a sensation differs from an emotion, so an emotional preacher differs from a sensational one. In mistaking the meaning of these two words, I think, lies the error. Sensational preaching can do no lasting good, but to make a true author of love for all that is high and beautiful in the soul, the love of love, or of God Himself, must work like leaven, and bring glorious results.

Have you Read

How Mr. W. D. Wentz, of Geneva, N.Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

One Woman's Work.

The entrance to Havana harbour is guarded by Morro Castle, occupied by a garrison of about two hundred men. Several years ago the heat became intense, and all the inhabitants of the region were stricken with fear of the yellow-fever, Havana's deadliest scourge. At length news was received that the disease had actually broken out at the castle; and the authorities decided that the garrison must be cut off from communication with those outside. Day by day the heat grew more intense, and the signal of distress waved in vain from the castle's flag-staff. The inmates were known to be in terrible need of food and medicine, yet no one dared brave infection so far as to go to their relief. At sunset each day crowds gathered upon the piers to watch the funeral processions wind down the hill to the garrison cemetery. The accompanying salutes told the number which had succumbed thus far to the plague, and it was known that the poor fellows were dying by the score. One morning the heat was more intense than ever, and the waters of the bay shone like burnished steel. All Havana seemed to be gathered on the pier to watch the spot where death reigned triumphant. Suddenly a boat loaded with provisions and medicine began its progress towards the castle. Its sole occupant was a woman. A loud shout arose from those on shore. Ashamed of their delay, many offered themselves as volunteers, but the messenger of mercy refused. She stopped only long enough to say, "I am alone. From all Havana not one regret will follow me. It is better that I should go than some one upon whom others depend. Good-bye!" Then she bent to her oars, and only stopped, exhausted, when she was beneath the castle walls. Those watching her could see that the brave fellows of the garrison at first refused her admission, but at length their faint resistance

ceased, and they carried her inside the plague-smitten walls. As the days passed, the number of salutes over the dead diminished, and one morning, when a cool breeze came from the north, the signal of distress was lowered, and again the Spanish flag floated proudly over the castle. Instantly the bay was dotted with boats, for all Havana wished to visit the garrison and congratulate those who remained alive. There they learned that beyond a doubt not one life would have been preserved had it not been for the timely relief offered by one brave woman. The noble nurse not only became the idol of Havana, but the wife of the governor of the castle. Doubtless he had learned to know her well during their terrible imprisonment.

Faults on Both Sides.

Let there be peace,—the day is dead,
The sunbeams into shadow fall,
Words that in bitterness ye said,
Ye cannot if ye would recall;
But surely sweeter moments wait—
Let there be peace, ere all too late.

Forget, forgive! what matters now
Who caused the first offensive sting
That brought the clouds across the brow,
And cast a gloom o'er everything?
Ye who have travell'd side by side!
Let there be peace at eventide.

Bells of the gloaming waft a hymn
Across the starry, listering plain,
Across the quiet graves and dim,
Of love that brings the light again,
Oh, think how many a yearning soul
Sits lone the while the echoes roll!

To some the chimes of evening steal,
Who cannot seek the loved one's breast,
Who cannot breathe the thoughts they feel,
Because their dearest are at rest.
What if the reconciling word
Too late were spoken to be heard?

What if within the old home nest
One precious face your eyes should miss?
What if the lips you count the best
Could never know your clinging kiss?
Oh, thank the Lord that still you twain
Beneath one sheltering roof remain.

Thank the dear Lord there still is space
For patience sweet and conquering love,
Because His pardon's tender grace
Absolveth aye so much above;
Yea, for His sake our sins who bore,
Let Christ speak "Peace!" for evermore.

How long He leaves you heart to heart
Ye cannot know, ye may not see,
Nor where the roads shall softly part,
Till rising of eternity;
Now, whilst the home fire flashes warm,
Put by the lingering signs of storm.

Old "Quiz," the dog, deserts his bone,
Mutely beseeching a caress;
Are his all-faithful eyes alone
To hold the gleam of gentleness?
Oh, no! be evening's whisper this:
Forget, forgive, and try—a kiss!

Not one, but many! set your seal,
Again, again, on wrongs forgiven,
Until looks averted steal
Quivering glories from fair heaven,—
Till heartsease through the sweetening air
Shall waken warm, 'mid evening prayer.
—M. S. Haycraft.

Going Over Dry-Shod.

We do not see our way through; the waves of Jordan roll like an impassable barrier between us and the Holy Land.

True enough! But the promise is, "It shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand as a heap."

As they passed clean over Jordan on dry ground, so shall we, if we move on in obedience to God's commands, until our feet rest in the waters.

Let us not stand looking at the overflowing banks. What are all such difficulties to Omnipotence? It is when we touch difficulties that

Divine help comes. Imagine Joshua's feelings as the foremost of the priests approached Jordan's overflowing waves! Will the promise be fulfilled? Will these waters really divide? Shall I become a laughing-stock to all the people? Shall my faith prove to be only presumption? Or shall we indeed pass over dry-shod? What a triumph, when, as soon as the foot sank beneath the stream, there came that awful roaring of the pent-up and piling billows! What a scene of majesty and power and victory! He might have stood for ever helpless within one foot of those waters—within a hair's breadth of this marvellous divine interposition! Nay! Put down thy foot! Move on! Stop not to look and wonder, and doubt and fail! Leave it to God to build for thee a wall of water. Sidney Smith, with his dry humour, has well said: "The fact is, that, in order to do anything in this world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can." But this entrance into the promised land is no doubtful scramble, but a triumphal march. We are moving at the command of "the Lord of all the earth." He has sent Joshua—our all-conquering Jesus—to lead us on and over, and up and in. The ark of the covenant is in the van. No need to stand shivering on the bank. No need to jump in and scramble through as well as we can. Let the trumpets sound. Let the priests move first. Let the hosts of the living God follow on. Dry-shod shall they all go ever. You can make it a scramble, and perhaps a drowning, by hesitating—by not seizing the nick of time—by not moving in the Divine order.

A Pathetic Farewell.

A minister in the country recently took permanent leave of his congregation in the following manner:—"Brothers and sisters, I come to say good-bye. I don't think God loves this church very much, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary, and your donations are mouldy fruit and wormy apples, and by their fruits ye shall know them. Brothers, I am going away from you to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you. Good-bye."—*Exchange.*

The Day's Reckoning.

During a visit to Stockholm some years ago, I was much struck by one of the regulations at the large hotel where I stayed. Each night the visitor, when he retires to his bedroom, finds inside the door, hanging on a nail, a piece of paper or card-board, with the various items of expense through the day. The price of his chamber, it may be,—breakfast, dinner, or other meals, and whatever else may have been put down to his account—all is clearly stated, so that there may be no mistake when the bill is finally settled. It seemed to me a novel plan, and not at all a bad one. Possibly, now and then a visitor might not be aware of the large expenditure he was incurring, and so might reduce it in time before the season for payment arrived.

But there may be an excellent lesson learnt from this custom, which may be useful for all. Let us think of the debt which, day by day, men incur by their sins and shortcomings. As we retire to rest, it were well for each one quietly to ponder the doings of the day. What have I done since I left my room this morning? What duties have I fulfilled, and what have I neglected? What temptations have crossed my path, and how have I resisted them? What words have I this day spoken? Have they been words of truth, of kindness, or have they been tainted by malice, deceit, or any other evil? What has been my temper in my home or elsewhere? Has it been kept in check by the thought of God's presence? What have been my thoughts, my motives, my principles of action? Let the Christian thus consider his ways. Let him confess humbly the faults and failures of which conscience condemns him. Let him bring them all to the open fountain of Christ's blood. And let him pray that the Lord would search and prove his heart, that He would sanctify

him wholly by His Spirit, and keep him henceforth more watchful as to his course of life.

But there is a solemn lesson for the unsaved. It may be you never think of your sins, or care to seek pardon through Christ. The whole debt of a lifetime lies at your door. Oh, think of it! Who shall count the wrong thoughts and words and actions of a single day? Then remember the days and weeks and years you have lived, and each one bears its witness against you. Remember also that one single sin merits death and condemnation, for "The wages of sin is death." "Who-so shall keep the whole law, and yet offend in one point, is guilty of all."

Will you not think of your present condition in God's sight? Will you not acknowledge your sin, and come humbly to the Saviour? How shall you stand before the great white throne, when the books will be opened, and the quick and dead be judged for all their sins?

Therefore, let the great matter of salvation be settled now, before it is too late. Seek pardon through the finished work of Christ.

"Return, and come to God,
Cast all your sins away;
Seek ye the Saviour's cleansing blood,
Repent, believe, obey."

—False Economy is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

The Toronto Industrial.

In a few days the Toronto Industrial Fair will be in full swing, a larger and better show than ever. Every inch of space in the Main Building and the Annex is taken, and the other buildings will be as full as they possibly can be. Exhibits from British Columbia, Manitoba and the North-West Territories are now on their way east, and will alone be worth paying a visit to the Fair; the new half-mile track is completed; the new Grand Stand will be by Sept. 5th, the day of opening, and all that is now required is fine weather. Ladies will find the display of ladies' work very complete, and as the best exhibits in it are to be selected for the World's Fair at Chicago, the interest in it will be augmented. No doubt the crowds on the grounds every day will be greater than ever; no one in Toronto and within half a day's distance of it should miss spending at least one day there.

Mermaids and Mermen.

In Denmark, the peasants believe firmly in these singular creatures, who are said to be half human and half fish. In the village church of Glosop there are carvings of merman and mermaids, which sustain the heavy vaulted roof. It is strange that the architect admitted these sea monsters into the sacred building, because they were regarded with pious horror by the Church in the Middle Ages.

In 1576, an old labourer appeared at the palace of the King of Denmark, and made this statement:—"Please, your majesty, I was ploughing in a field near the sea-shore when a mermaid came up out of the water, and told me that her name was Isbrand, and also that she was the granddaughter of a mermaid who protected your Majesty's ancestress, Margaret, in her cradle. Isbrand told me to come and say to you that you would have a son next year."

This pleased the King (he was Frederick the Second), for as yet he had no heir. So he sent the old labourer home with his arms full of presents. The mermaid's words were made good, and in April, 1577, the Prince Christian was born. But, once more the aged peasant toiled staff in hand from his seaside farm with a message from Isbrand. This time it was a solemn warning. "If your majesty does not leave off tipping, you will never live to see little Christian grow into manhood." Now this message did not please Frederick, and he therefore sent the messenger home with, as we say, 'more kicks than halfpence.'

Isbrand's warning from the deep made a transient impression on the King's mind, but he soon

returned to his cups of strong drink, and before Christian was eleven years old his father was dead. And yet, in spite of this unfortunate habit, Frederick was one of the best and wisest kings Denmark ever had. He rebuilt Kronberg, a strong castle protecting the Sound. Above the entrance in the clock-tower you may see the head, carved in stone, of a huge dog named Wiltbratt, with a heart-shaped shield between his fore-paws, on which is graven the motto, 'Treu ist Wiltbratt.' This dog was Frederick's great favourite; but it was the terror of the court, for Wiltbratt bit everybody except his royal master.

The Little Children that are Gone.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon choked with the bitter tears of loss?

It is impossible wholly to answer such questions of the tortured heart, but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at His call, with the thought that in heaven, as upon earth, it is still our own, a member of the household, still to be counted always as one of the children whom God hath given us.

Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.

Take Hood's and only Hood's because Hood's Sarsaparilla Cures. It possesses merit peculiar to itself. Try it yourself.

Old Richard's "New E'en."

An old minister who was known to the writer, but who now for many years has been reaping the reward of his labours, related the following incident in one of his sermons. It happened in a village on the borders of Lancashire and Yorkshire.

In this village lived an old couple, whom for convenience sake we shall call Richard and Sally. Richard was nearly eighty years of age, and Sally not much younger. They had lived all their days in the neglect of vital religion, and they had no knowledge of Christ as a Saviour, nor, indeed, of their need of His salvation.

In the same village were two elderly men, neighbours of Richard and Sally, who were consistent and earnest Christians, walking in God's way. One of these especially, who shall be named Robert, was concerned for the sad state of his godless neighbours. One day he said to the man, "Richard, our minister is coming to preach at the house of one of my friends in the village. Will you come and hear him? If you will go and hear him, I will call for you. Promise me now; will you go with me?"

"No, I won't," was Richard's unkindly response; "I'll not have anything to do with you Dissenters. I'm a Churchman. All my ancestors were Church people. I was christened at church, confirmed at church, and married at church, and I intend to be buried at church; and that's enough for me."

"Well," said Robert, "you and I have been good friends, Richard; I have several times done you a kindness, and I shall take it as a kindness done me if you will go with me and hear our minister preach the Word of eternal life."

"Well," said Richard, "since you put it that way, the case is altered. You certainly have been a good neighbour, and have done me many kindnesses, and if it will oblige you, I will go."

The time came round, and Robert and his friend, according to promise, called for Richard; but not without earnest prayer that God would bless the

Word to their thoughtless neighbour, and that the Holy Spirit might enlighten the poor old sinner, and lead him to Christ for salvation.

The minister came, and the service proved a profitable one; but the good man knew nothing of the circumstances of old Richard, nor how that particular hearer had been brought to the house of God.

Richard went home after the service, and was sitting moodily and rather sadly gazing into the fire, but really poring over what he had heard at the meeting. His manner rather excited Sally's curiosity, if not her anger, for she was a poor ignorant creature, and though a faithful wife, was in utter darkness about spiritual things. Presently she spoke,—

"Richard, lad; what's to do?"

"Indeed, I can't tell, Sally, lass; but yonder minister said words that have sunk deeper into my soul than any that ever dropped from the lips of man in all my born days."

"Ah!" said the old woman, "I thought how 't'd be. They'll make you as bad as themselves. But we'll not desert our religion for all that. Thou shalt go no more, Richard, lad."

Richard said little, but thoughts of what the preacher had said would come into his mind, and he could not stop them. He felt as he had never felt before; and the past with its sins and follies, and the future with its dark fore-shadowings, haunted him night and day.

The next time the preacher came to the village Richard wanted no inviting. He was there, for he had counted on the time when he should hear more about the things that had so sadly perplexed him. But he got no relief under the sermon. A clearer view of his sinful character and life distressed him yet more. He went home more dejected than before. There you might have seen him sitting in his old arm-chair, with bowed head and clasped hands, gazing silently into the fire. Presently a thought strikes him, and he says,—

"Sally, I wish you would find me our old Bible."

The old Bible wanted finding, for it had not been read for years. Sally knew where it was put, she said, but there might have been a doubt about that, for she had to have a good search. At length it was found, and Sally wiped the thick dust off with her apron, and gave it him.

He read here and there, apparently pondering a good deal what he read. Presently he broke out,—

"Sally, is this our right old Bible as we've had ever sin' we were wed?"

"Yes, sure; you know we never had another."

Richard read again, evidently with much thought and earnestness, when he broke out again,—

"I say, Sally, is this our right old Bible?"

"Yes, man," she said, "can't you believe me? We have never had another."

"Well, then," says Richard, "if it is our right old Bible, I've got new e'en (eyes), for it never seemed like this before."

Yes, that was the secret. God had opened the eyes of his understanding, and caused His light to shine into the old man's heart. He saw himself and his sins, he saw God and His character as a just and holy and yet merciful and gracious God, and he read the declarations and invitations and promises of His Word with "new e'en." In that light also Jesus was revealed to him as able and willing to save to the uttermost all that come to Him, and as able and willing to save him, poor, ignorant, godless, and yet self-righteous old Richard. God did further enlighten him in the knowledge of salvation through the remission of sins, and long since has he gone to "see the King in His beauty," and to praise Him for His free and sovereign mercy and abounding grace.

Many a one—those who neglect religion, and those who, though professing religion, have never been brought to the feet of Christ as lost and perishing sinners—many a one needs to pray the prayer of the blind men at Jericho, who, to the Saviour's loving and tender appeal, "What would you that I should do for you?" replied, "Lord, that our eyes may be opened." As God gives us new eyes, all things will appear to be new; and He who makes all things new will be the object of our contemplation, our delight, our joy, the ground of our trust and confidence, and the basis of our ever living hope.

"Lord, that our eyes may be opened."

Our Special Offer.

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

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

Hints to Housekeepers.

FRENCH PANCAKES.—Beat two eggs thoroughly, add to them two tablespoonfuls of butter beaten to a cream, stir in two ounces of sugar and two ounces of flour; when all are well mixed add enough milk to make a batter; beat and stir well for a few minutes, put it on buttered plates, and bake in a brisk oven for twenty minutes. When done, sprinkle white sugar over them and serve very hot with a cut lemon. A lemon or two should be cut in halves and put in a small glass dish, so that those who like the flavor may squeeze a little of the juice over the pancake and then return the lemon to the dish.

HOW TO CURE HEADACHE.—Dear Sirs,—I have used Burdock Blood Bitters for biliousness and sick headache and never neglect to praise it. It brings the flush and health to one's cheeks, and I recommend it highly. ANNIE BEACH, Stevensville, Ont.

Wild grapes make the most delicious jelly. Its flavor is not to be equalled by that made of the cultivated sort. Cook the grapes in a stone crock in the oven, without the addition of water, before straining. A gentle, continuous heat is necessary. Strain once without pressure. Use three-fourths of a cup of sugar to one cup of juice.

A CONSIDERATION.—Gentlemen,—My brother suffered from summer complaint and was extremely weak. We tried many remedies but without effect. At last my aunt advised us to try Dr. Fowler's Extract of Wild Strawberry, and before he had taken one bottle he was cured. We consider it saved his life.

MISS ADELAIDE CRITTENDEN, Baldwin, Ont.

CREAMED POTATOES.—Boil, mash, season with salt, pepper and butter. Make quite moist with cream; heat in the whipped white of an egg; mound in a pie plate and set in the open oven five minutes before serving.

RUSSIAN SAUCE.—Four tablespoonfuls of grated horseradish, two tablespoonfuls mustard, one tablespoonful sugar, a pinch of salt, and enough vinegar to cover.

THINK FOR YOURSELF.—Don't you think a medicine which cures others will cure you? Don't you think you need Burdock Blood Bitters to help you to health and happiness? We know B.B.B. cures dyspepsia, biliousness, constipation, headache and bad blood. Don't you think it is time you tried it?

BOILED CHICKENS WITH MUSHROOM SAUCE.—Prepare two chickens for cooking, place them in enough boiling water to cover them, add one onion cut in slices, a blade of mace, a bay-leaf, and some seasoning. Let them boil until done. Put a pint of milk into a stewpan with an onion cut in slices, a blade of mace, a little roux, and some seasoning; let boil twenty minutes, and if not thick enough add a little more roux; strain through a sieve, then add to the sauce one tin of canned mushrooms that have been cut in slices. When the chickens are cooked, dry them in a clean cloth, place on a hot dish, and pour the sauce over them; garnish with a few slices of lean ham.

"Kid gloves will rip despite our best efforts to keep them in good condition." "But we have at last learned how to mend them. Instead of sewing up the rent, as formerly, we now take a small piece of court plaster or surgeon's plaster (the latter is the better), turn the glove wrong side out and neatly apply the plaster over the rent or rip, first having drawn the rent part of the glove nicely together."

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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

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

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

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

Subscription Price in Toronto \$1.50 Yearly.

Address,

FRANK WOOTEN, Toronto, Ontario,

Children's Department.

A Cup of Cold Water.

Little Patty Collins sat on the cottage door-step with a puzzled expression on her rosy face. She was gazing at a picture representing a scene of Eastern travel—a woman at a tent door reaching out a cup of water to a thirsty traveller.

Patty had turned to that picture because the sermon she had heard yesterday had been on that very subject, and had made a great impression on the little girl. She seldom understood much of sermons, but somehow she had taken in a good deal of this one, and was now trying her best to think how she could carry it out.

"How could I do it, Lucy?" she said at last, appealing to her elder sister, who stood sewing by the kitchen window. "The minister said that we could all give a cup of cold water, but no one wants it as I can see; we've so few neighbors and every one has a well the same as we have."

"He didn't only mean that we were to give cold water, Patty," explained Lucy gently; "but he said we should be ready for Christ's sake to show little kindnesses, and you know in those hot Bible lands water is scarce, and to give a cup is often a very charitable act."

"Yes; and I would like to give a cup of water," repeated Patty slowly. "I'll ask father when he comes home if he knows of anyone who wants any."

Patty was not a very clever child, and one idea at a time was as much as she could grasp. The neighbors would sometimes declare that the little girl was "wanting," and certainly she was very much behind other children in ordinary knowledge, but for all that she had plenty of ideas in her fair head, and father would not have changed his little maid—his dead wife's last legacy—for the cleverest child in the kingdom.

Patty waited till after supper and then began: "Father, you mind the



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner pills. They assist digestion and cure headache.

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ACID PHOSPHATE, Recommended and Prescribed by physicians of all schools

FOR DYSPEPSIA, NERVOUSNESS, EXHAUSTION, and all diseases arising from imperfect digestion and derangements of the nervous system.

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

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

Beware of Substitutes and Imitations.

glass of water and put it on the table in front of them."

"Yes! yes! of course I could!" said Patty—then coaxingly, "Could you do it now, father?"

Father got up at once, though he had already done a long day's work, and perhaps would not himself have chosen such a job at the end of it. But he saw Patty's heart was set on it, and that was enough for him, and after half-an-hour's hard work the bench was firmly fixed in the shade with the little table in front of it.

It was holiday time, and though Patty had some house work to do, she found many an opportunity on the following day of watching the bench, and was pleased when an old market-woman rested there for some minutes. She was not thirsty, however, for it was early yet, so Patty's rosebud mug was still unused. About midday, however, just as the sun was at the hottest, a sailor came in sight, limping wearily along, with a bundle on a stick over his shoulder.

"Hi, Missy!" he called out on seeing Patty, "Is there any chance of getting a drop of drink anywhere hereabouts?"

"Yes!" said Patty demurely, "sit you down, and I'll fetch you some," and filling the mug with sparkling water, she quickly took it to the weary man.

He sat on the bench, and eagerly took the cup from Patty's hand—then looking at it exclaimed in a disappointed tone, "What! Adam's ale, is it?" However, thirst prevailed, and tossing it off he smiled good-humouredly, and declared it to be "Rare good drink too!" and he then asked if he might rest a bit, as he had come a long way and was footsore?

Patty's answer was easy to guess, and when at last refreshed and rested the young man got up to go, he told Patty that his mother would like to thank her for doing him this good turn.

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IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

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with two pearls and ; put up in a fancy \$2.50 pair of 14 carat ns, for five (5) yearly HMAN at \$1.00 each. .50 Yearly.

ronto, Ontario,

"I'm on my way to her now," he continued, "and shall go there straight this time, but if I had to go through the town and to pass the 'Blue Lion' tired and thirsty as I was a time back, I must have gone in, and ten to one I should have sat there till I was too fuddled to remember mother or anything else. So you see what you've saved me from. Good-bye, and thank you."

He was off, leaving Patty more pleased than she could say; she had done something then to help others—that was the glad thought that kept surging in her heart.

Nor was it that sailor alone who had reason to bless the thoughtful little girl—in after years Patty was able to help many another along life's pathway, and yet she was neither a rich nor a clever child, but only a child who longed for Christ's sake to help others, were it only with "a cup of cold water."

To The Editor:

I wish to tell all Christian readers, clergymen, brothers and sisters of the church, that the Brandenburg Mfg. Co., of Dayton, Ohio, is investing small sums of money, secured by mortgage as lien, so that investors of \$10 get \$1 each month dividend, and each year the \$10 is handed back to them in addition to their monthly profits. The only stipulation they make is, that you must be a member of some religious denomination. Why don't our brothers and sisters write them for particulars? Clergymen are officers. J. R.

Nat Made a Mistake.

Nat was a venturesome little chap. One day he heard at school that Sam Webb's boat had struck the rocks under the bridge and was breaking to pieces.

Nat wanted to see it, so on his way home he turned off to the railroad bridge which crossed the little river just where it was full of rocks. It was a rough and dangerous place. Creeping along, the little boy bent over until his head grew dizzy, and if he hadn't jumped up quickly he would certainly have fallen over. And something else might have happened, too, if he had stayed there two minutes longer, for he had no sooner got off the bridge than a railway train came rushing along that would have crushed him to death in a moment.

But Nat thought he had done a very smart thing. He ran home, and at the dinner-table he boasted that he had been down to the railroad bridge



A Spring Thought for Mothers.

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

Sample sent free on application to THOS. LEEFING & CO., Montreal.

AT HAND

In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, la grippe, pneumonia, and even consumption, in its early stages

AYER'S Cherry Pectoral

excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

"From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs."—A. W. Bartlett, Pittsfield, N. H.

"For the last 25 years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured that its use has

Saved My Life

I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses."—T. M. Matthews, P. M., Sherman, Ohio.

"My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure."—R. Amero, Plympton, N. S.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure

and seen Sam Webb's boat among the rocks, and had just time to get off when the Boston express came along.

Father and mother looked at each other, but not a word was said. Nat thought they would praise him, but they did not.

After dinner father took the little boy into his study. He looked so very sober, Nat began to feel that something dreadful was coming.

Father sat down in his chair, drew the boy up to his side and put his arm around him.

"Nat," said he, "you thought you were very brave to-day, didn't you? But going into danger when there is no need of it is no mark of courage. It is rash and wicked." Then papa stopped, and Nat began to cry, but he never forgot the words of advice that followed:

"My dear boy, never try how far you can go in a dangerous place; always keep on the safe side."

God's Eyes.

One beautiful autumn morning Sam Turner and Jim Strong started out to wander off among the hills eight miles from their homes in the city, in search of mischief. Each carried a good sized bag in his hands, and they started straight for Farmer Brown's apple orchard; for they knew that the whole family were away, spending the day in the city. They stole quietly into the orchard, after looking all about to see if any one was watching them. No eyes were in sight but God's, they thought; and for Him they did not care.

At first they kept quiet, but becoming more bold they shouted and pelted each other with apples, and after eating as much of the fruit as they wished and filling their bags, they started for town. Yes, God's eyes had seen them, and He told Professor Mitchell in the observatory dome to turn his telescope in that direction as he was setting it for his hunt after a new star that next night. And in looking through the big telescope, he saw

eight miles away, our two wicked boys in the orchard stealing apples.

Professor Mitchell, the good old white-haired astronomer, went and informed the police of what he had seen.

And when Jim and Sam reached the city with their apples, they were taken possession of, and immediately carried off to the police station, and afterward sent to the house of correction.

God's eyes are not only more wonderful than the microscope, but more powerful than the telescope, which brings things near enough for us to see them when they are a great many millions of miles from us. The Father in heaven sees and cares for all that He has made, from the tiny atom of life to the largest creature. And he also sees the bad we do and say, as well as the good.

Do Your Duty.

September and school time has come round again. Those of you who have "passed" will enter the new grades with probably some regrets for the teacher you have left, and I hope with a firm resolution to do your best in the new place, or, as the Catechism says, "to do your duty in that state of life to which it shall please God to call you." Observe, the sentence reads not *has pleased*, but *shall please*, which means something quite different.

To those who have failed to pass, I say again, "Do not be cast down, but go to work with good courage, determined to do your very best." That is all that any one can do. And here let me give you a bit of advice. Do not spend the most of your time on the study you like best, but on that which comes the hardest to you. If you are slow at arithmetic, put your best work on that. If spelling troubles you, give your attention to spelling, and so on.

Let me give one more caution, not to the dull scholars, but to the bright ones. Do not fancy because you have "passed" in any subject, history, for instance, that you have learned all there is to be known on that subject. In fact, you have only made a very small beginning. The knowledge of any great subject to be obtained from school-books, bears to the subject itself about the same relation that the catalogue of the great library bears to the library. It shows you what to look for and where to look. That is all. Or, to change the figure, school-books are like keys, worth very little in themselves, but valuable because they help to unlock the storehouses where the treasures are hidden away.

In conclusion, let us all take up the year's work with good courage, remembering that we have only one day's work a day to do, and in all hard

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places—and easy ones, too—looking for help to Him who has said, "I will never leave thee nor forsake thee."

A Story About Field-Mice.

I live near a rifle range, that is, where the Volunteers meet for target practice; and they meet very frequently just at this time, preparing themselves for competitions, or friendly matches with other Volunteers.

The range is on a common, which was once an immense forest, but now supplies turf or peat, which is used as fuel. Of late years some parts of it have been cultivated, and crops of potatoes may be seen growing.

The place from which the riflemen shoot is a bank formed of turf and sods, raised like a platform. My husband, who is one of the officers, when he came home from practice on Saturday, told me that in the side of the bank, and near the top (at the 200 yards range), there was a nest of field-mice—father, mother, and several children—which are so tame that they come out of their home, and run frolic about, taking no heed of the men, who shoot away, never even frightening the little creatures.

You would suppose that the noise of the firing would scare the mice to their holes, and keep them there also, till the men had done shooting and had gone away; but instead of that they come out of their holes, run about at their leisure, and appear to be very fond of the company. The day being very wet, macintoshes had to be spread on the ground for the different positions the men have to assume when firing, such as kneeling or lying down; and so tame were those little mice that they ran over the men's legs as they were shooting. A rifeman caught one of them, but it evidently did not like that, for it began to squeak; so the man set it free, when it quickly ran home, no doubt with a long tale of its capture and escape, and it is quite certain with its own natural tail as well; so it had two tales when it arrived home.

Toronto Markets.

Table with columns for Grain, Meats, and Dairy Produce, Etc. (Farmer's Prices.) listing various commodities and their prices.

Table listing various meats such as Dressed hogs, Beef, Mutton, Lamb, Veal, etc., with their respective prices.

Table listing dairy products like Butter, Eggs, Chickens, Turkeys, Geese, and Ducks with their prices.

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