

[Oct. 11, 1888,

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY OCT. 18, 1888.

[No. 42.]

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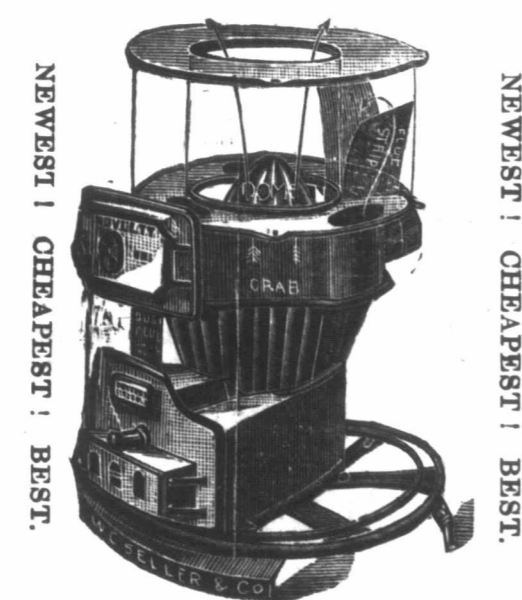
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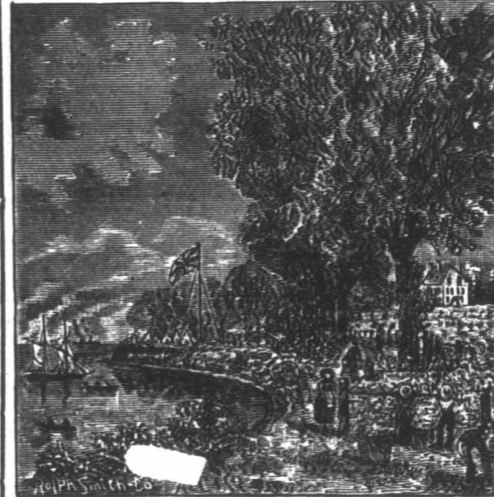
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### LESSONS for SUNDAYS and HOLY DAYS.

Oct. 21st, TWENTY-FIRST SUNDAY AFTER TRINITY.  
Morning.—Daniel iii. 2 Thessalonians i.  
Evening.—Daniel iv.; or v. Luke xv. 11

THURSDAY, OCT. 18, 1888.

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

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

### TO CORRESPONDENTS.

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

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

A THIRD PARTY.—The Rev. Dr. Castle at the Convocation of the Baptist College, Toronto, said he objected to the usual classification, Catholics and Protestants. He declined to be put with either one or other of these classes, as the Baptists are not Catholics, neither are they willing to be mixed up with such a very mixed gathering as are comprised by the term Protestant. Dr. Castle prefers, he says, not to be in company with all manner of eccentric, infidel, and even heathen people who are all styled—Protestant. The energetic Baptist leader is beginning to see light as through a glass darkly, as are thousands of others. The word "Protestant" is most honorable when truly used, with specific reference to a protesting attitude towards Popery, but to make such a very modern word a title for the Church of Christ, is not only absurd, it is mischievous and harmful to the truth. Dr. Castle, however, in leaving one error drops into as bad a one, for he desires to be styled merely "a Baptist." Now, the worst fault any designating title can have is, that it does not designate so as to discriminate between that thing and other things.

Dr. Castle is, he says, a Baptist, very right, so is the Pope, so is a Churchman, so is a Methodist, so is a Presbyterian, Mormon, Plymouth Brother, and so on, *ad infinitum*. Dr. Castle then puts himself with an even more mixed up community when he styles himself a Baptist, than when he is classed as a Protestant, for he has the Pope as a fellow-baptist! Why cannot Dr. Castle come out of the sect he belongs to and fall in with the One Catholic and Apostolic Church which his Master founded? He would be very welcome, his talents would find a noble sphere, his baptizing tastes would have ample exercise, and he would be then classed, truly and befittingly, which as a Baptist he cannot ever be.

Let us add that the stand taken by Dr. Castle and his friends against secular education, particularly when offered a bribe to bow down in that house of Rimmon, the State system of control over education, reflects the highest honour upon their Christian consistency, and is such a manifestation of Christian independence as demands our warmest commendation, sympathy, and gratitude. As an example to other Christian communities and to Churchmen, who have taken the State bribe to advocate secular education, the action of the Baptists is invaluable.

HUMOUR IN A RELIGIOUS ORGAN.—The assailant of the Bishop of Niagara ought to be engaged by *Grip*, for he now and then gets off sayings as humorous as the work of Artemus Ward, the style of which these sayings closely resemble. What could surpass in humour the following:—"It is with genuine, heartfelt sorrow that we chronicle this act of His Lordship. Even supposing the English Church Union were nothing worse, it is a union of extreme party men even with an extreme party policy!" The "heartfelt sorrow" touch is poor Artemus all over, such mock sentimentality, when well done, as in this case, is very amusing indeed. Then the affectation of being shocked at "extreme party men with an extreme party policy," when the person who says he is shocked, is the official agent of extreme party men, and his whole life is devoted to pushing their party policy, let who will suffer, he even seeking to blast the honour of a Bishop and blight his diocese in furtherance of that extreme party policy, and to gratify the extreme party men by whom he is engaged for this mischief-making. It is not often that there, naked, malice is so humorous.

A SAD CATASTROPHE.—Those to whom the Peoples' Bible is known will be sincerely grieved at the calamity that has befallen the Rev. Dr. Parker. His bodily health has broken down and carried with it that powerful, well stored mind which had made his work on the Peoples' Bible so valuable. Dr. Parker's condition was revealed by a letter written by him to a London journal, which is manifestly the outcome of a shattered intellect. The insertion of such a letter was, we think, a serious offence against good taste and right feeling, but probably the reputation of Dr. Parker caused it to be sent to press without being read by the editor. This, at times, happens, and we give our contemporary the benefit of this probability. Although Dr. Parker was a strong Nonconformist we cannot but feel for his family and friends in such an infliction.

BENEFITS OF CONFIRMATION.—Although all Churches have a more or less formal examination before they will admit any to full Communion with them, I think few will deny that the rite of Confirmation, when properly understood and acted on, is of great benefit to the Church. In those Churches which do not have the ceremony, it is the individual who takes the initiative by asking the official representatives of the body he wishes to join to receive him into Communion. But in those Churches in which the rite of Confirmation exists, it is the

Church, in the person of her official representatives, the ministers of each parish, that takes the initiative, pointing out to the young, if they are true believers, that it is their duty to make a personal profession of their faith publicly, and if they are not true believers in Christ, urging them to become such. The advantage of this must be apparent to every one who has a knowledge of human nature.

In the first place, if no rite of Confirmation existed in our Church, many of the young who attend our places of worship would grow up, and slip through the hands of the ministers, without ever being spoken to about their souls. It is to be feared that many do this now; but the percentage would be much increased if there were no stated period for such an interview between the minister and each young member of his congregation. In the second place, there are, even among true believers, many diffident, retiring people, who, if the first step had to be taken by them, however well qualified they were, would delay the public profession till late in life, or possibly never make it at all. What can be done at any time is often never done.

The rite of Confirmation has a distinct missionary effect on the young. It gives the minister an opportunity, as well as a good excuse, to speak to parents about their little ones, and to have the young ones of their congregations committed to their charge for spiritual instruction for a few weeks or months. Moreover, many ministers, amidst all their multifarious duties, would neglect or overlook this important part of their work, were it not that the periodical visits of the Bishops remind them of a duty which, though it far exceeds all others, may be forgotten among duties more immediately pressing.—*Major Churchill*.

THE MACHINE THAT HAD NO INVENTOR.—The most wonderful pump in the world is the heart. The heart of an old man who lives to the age of seventy has given 2,575,400,000 beats in the course of his life, without troubling him to do any of its work, quite independently of his will, and for the most part without his consciousness. This automatic, unwearying, pumping engine, is one of the most inscrutable mysteries of creation. The average work performed by the heart of a healthy adult man is equal to a feat of raising 5 tons 4 cwt. one foot per hour, or 125 tons in 24 hours. Presuming that the blood is thrown out of the heart at each pulsation at the rate of 61 strokes per minute, and at the assumed force of 9 feet, the mileage of blood through the body may be taken at 207 yards per minute, 7 miles per hour, 168 miles per day, 61,820 miles per year, 5,150,880 miles in a life time of eighty-four years. Yet this marvellous pump is said by the chief friends of the secular education party, to have had no inventor! They "speak's it growed" by itself!

CHURCH PROGRESS IN THE STATES.—As regards the relative growth of the various religious bodies in New York, the "Anglican Communion" heads the list; the ratio of increase in communicants during the past five years being 82.74 per cent—twice as great as that of the increase in population. The Presbyterians come next in the list, but with an increase of only 8.2 per cent. The Baptists are third, with an increase of but 5.06 per cent. Next come the Methodists, with a ratio of increase of but 1.12 per cent. The Congregationalists show an actual loss of 5.78 per cent. It would be interesting to know how much of this growth in the Episcopal Church is due to conversions from infidelity and infidelity, and much to subtractions from other denominations.

The simple truth is that *truth must prevail* and the old Church will live to see the mushroom sects disappear. The fashion of the sects now is to be "unsectarian," they are ashamed of their position—that is what it means.



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## NOT FOR SALE.

A FEW days ago several daily papers received a message from a gentleman, who seems anxious to connect his name in some way or other with a revolution in Canada. The message was to the effect that the Senate Committee on Foreign affairs at Washington had been considering a project for establishing the political union of Canada to the States. The transfer was to be secured by a payment to Canada of the present debt of this Dominion. This message was sent on the 30th Sept., Saturday, but on Sunday night, the 1st October, the papers were requested not to publish the matter so forwarded. To this request two papers turned a deaf ear, so the cat was let out of the bag. Our belief is that the original message was sent as a feeler, and that between its reception and withdrawal, messages had gone from Canada urging the cancellation of this message in the interests of those who were working for the same end by less blunt and less blundering straightforwardness.

The incident created a great sensation. But we cannot see why such surprise was felt, for it has been notorious to those who observe what is passing in the States, by the press, and hearing what is thought in social circles, that for some time past there has been a decided tendency in the States to regard Canada as a Naboth's vineyard, which must be had by purchase, or trickery, or force. The truth seems to be that the idea of any man, or any people, not having a price, is to the Yankee mind incomprehensible. The buying and selling of men and women in open market was a daily thing only a few years ago in the States. Doubtless there is left a strong infusion of the slave dealers' sentiments on this traffic in those Senators who proposed to purchase Canadians at the ridiculously low price of about fifty dollars a head all round!

Apart from the question of being purchased at all, we resent the shocking insult conveyed by these American Senators, and their mouth-piece, Mr. Wiman, that we are only worth the price of an old horse! Why, it is conceded by all writers, that every immigrant who lands on the shores of America is worth, at least, \$1,000 to the country, while we, by these Senators, are rated at only one twentieth of the value of each peasant who comes into the States from Europe! Of course, we are well aware that there are amongst us some few for whom even \$50 would be an excessively high price, some, indeed, in both State and Church, for whose departure the nation and the Church would do well to get rid by paying a heavy fee to the land or the religious society who would take them over. It would be worth a fortune to the Church in Canada, for instance, to be able to foist upon some unwitting victim of our wiles, the little knot of mischief makers who live by strife.

It is, moreover, surprising that a people so valueless should be worth the trouble of taking over. But in this reckoning of \$50 a head for every Canadian, the native wealth of our country is not taken into account, we must not go

into this, or the conclusion might be a demonstration that those who are wishing to buy us, think us, as a lot, wholly valueless, merely thrown in with the chattels as it were.

But once for all so far as we speak for a not inconsiderable section of Canadians, we desire our American neighbours to understand that we are not for sale on any terms.

## THE PRACTICAL POINT IN THE PRESENT DISCUSSION OF CHURCH UNITY.\*

I HAVE been asked to write a paper, for this occasion, on the question, "What is the practical point in the present discussion on Church Unity?" And I have been limited to fifteen minutes. It is well, perhaps, that I have been thus limited; for it will render it necessary for me to present a few salient points, rather than attempt an exhaustive discussion of any one of them.

It is impossible to write anything on this subject, that will satisfy general expectations, without reference to the Proposal issued by our House of Bishops at the last General Convention. See p. 80 of the *Journal*.

In this Declaration there are four points definitely stated:

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God. 2. The Nicene Creed, as the sufficient statement of the Christian Faith. 3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailling use of Christ's words of institution and of the elements ordained by Him. 4. The Historic Episcopate, locally adapted in the methods of its administration, to the varying needs of the nations and peoples "called of God into the unity of His Church."

I confess that when I first saw this Declaration I was a little sorry that it had not been rather more explicit, on one or two points at least.

Do we propose to receive the Holy Scriptures, as each and every one may choose to interpret them? Or as they were understood and interpreted by the early Fathers and the Church in the first centuries of its existence? *This is what the Reformers of the Church in England proposed to do.* Do we stand by that principle?

It is declared in the Paper referred to that "all duly baptized persons are already members of the Catholic Church." But what do we mean by the "duly" in this connection? I know of no authority—Father or Council—in the first fifteen hundred years of the Church's existence, that regarded baptism administered by laymen in the Church, or Ministers of any order out of it, as making one fully a Christian, or bringing him into the Church, without confirmation—or the "laying on of hands" by some one in the Church. So essential was this regarded that confirmation—as a reception into the Church by competent authority

\*A paper read before the Fourth Missionary District at their Spring Convocation, by Dr. W. D. Wilson, in *Church Eclectic*.

that Presbyters were allowed and even directed to administer confirmation, or laying on of hands, in cases where the services of a Bishop could not be had for that purpose,—rather than that one should leave the world without such reception, and the participation in the Holy Sacrament of the Lord's Supper, before his departure. Lay baptism, and even heretical and schismatic baptism, was regarded as valid, so far as the mere outward form was concerned, so that that part of the Sacrament need not be repeated. But without confirmation they were not considered "members of the Catholic Church."

Do we propose to insist on Confirmation, not perhaps to complete the outward form of Baptism, but to make it an effectual admission to the Church of Christ—the Holy Catholic Church—and the full complement of the blessings of that relation?

These are certainly grave questions. But I pass them, and come to what is doubtless the main, if not the "practical point," in the whole case.

Our Declaration is (4th), "the Historic Episcopate," *i. e.*, we speak of a "local adaption." But it is not quite certain what that means, or how far it may extend—nor yet—(which is a far more serious question)—how far *we may have any power to "adapt" it to the wants and wishes of those who now regard it as useless, if not unauthorised and anti-Christian.*

Suppose the question with regard to their ordination or reordination is settled, in one way or another, how about their obedience to the Bishops and Laws of the Church? Are they to make the promises that are exacted of our clergy at their ordination? as, "Will you reverently obey your Bishop and other chief Ministers who, according to the Canons of the Church, may have the charge and government over you?"

I was present, not long since, when a Romish Priest was received into our Communion. He was not reordained, but he was required to answer all the questions we put to our priests, when we admit them to Holy Orders. The services seemed to me exceedingly appropriate. But will the preachers in the Protestant denominations make the same promises? Or are they to be required to do so?

Then the question arises with regard to their worship: Suppose that whole congregations of them, Methodists or Presbyterians, come into the Church? Are they to accept our Liturgy and Prayer Book? Will they accept *any* stated Form of Worship, or are they to be allowed to go on as now, with their extempore prayers, or as they please?

Our Dioceses will, of course, become unmanageably large. But we can divide them, and erect, in Central New York, for example, six or seven new sees, as Oswego, Auburn, Elmira, Binghamton, Utica, Watertown, &c. But if we follow the old plan at all, each of the sees must have, and can have, only one Bishop—the presbyters and deacons in it must all be subject to him, and the Liturgy and Worship in each Diocese must be the same for all persons and congregations in it. In the Primitive

Church there were various forms of worship and ritual, in the different Provinces—but never and nowhere, so far as I know or believe, were there different forms in the same Diocese, and under the jurisdiction of the same Bishop. No priest was allowed to have, or make and use one of his own regardless of his Bishop.

Are then all these congregations to use our Prayer Book as it now is, or with such changes in it and in the canons regulating its use, as our General Convention may consent to make? The elements of our polity are of three kinds. The first-class consists of what is expressly commanded in Holy Scripture. Of this there can be no doubt, as to our right to make concessions. The second-class consists of rites and usages which were [practised in the Primitive Church before the separation of the East from the West, and enforced them as essential conditions of communion and fellowship. It must be regarded as very doubtful whether we can make any concession of this part of our doctrine, discipline or worship. The third part consists of that which we have devised and ordained for ourselves in accordance with the doctrines of the XXth of our XXXIX Articles.

There can be no doubt about our right to adapt and hold these elements for our own use, for as we have originated them we can dispense with them or disallow them, as may seem most conducive to the edification of our own members or to the restoration of the Unity of the Church.

But it is to be considered how far any elements of this class stand in the way of our union with the Protestant sects; if that union is to be effected by getting them into the Fold of Christ's Church, rather than by our descending to their level and uniting on the common basis of Sectarianism.

Are we and they to submit to Christ and the Church, or to make a Church for our own? The difference is of fundamental importance and must not be overlooked. It is as it seems to me the real issue.

But besides this, the Protestant sects are not the only bodies we have to consider. There are the millions of the "Holy Eastern Church." There is also in our country the large body of those who adhere to the Papal supremacy. Concessions to the Protestant sect are likely to put obstacles in the way of union with the Romanists. But they must be considered and be brought in before the time will come when there will be but the One Fold, which our Lord intended should include all those who love His name and hope for salvation through Him.

The one "practical point" in the present discussion and the one insuperable difficulty, as it seems to me, is the fact that the members of the Protestant denominations have scarcely the remotest element of the idea of "the Church," or any disposition to submit to the authority of "the Historic Episcopate."

These denominations, so far as I know or have seen reason to believe, consider themselves to be as good churches as our own, to be as valid branches of that Church which our

Lord founded, and to have as valid a Ministry as ours. And they know, moreover, that they outnumber us, and that in all cases of making canons, electing Bishops and establishing modes of worship, they can outvote us by an overwhelming majority. I fear, therefore, that there is no prospect of a union with them, that does not endanger the standing of our Church, as a legitimate branch of the Church of Christ

I believe it to be the opinion of all thoughtful statesmen, that the chief danger to our political institutions, arises from the great number of foreigners, whom we allow to become citizens by naturalization, with the full rights, and placed on an equality with those who have been born and trained in our principles and views, and enter on their rights and duties with a full appreciation of their peculiarities and value. But how much greater would be the danger to our Branch of the Church, by the admission of all the members of even one of the larger denominations that are around us.

We are getting them pretty fast now, fully as fast, I think, as we can assimilate them to our ways and views. More than one-half of our communicants have been won from the denominations. Nearly one-third of our clergy have been preachers in some one or another of them. During the last year about thirty of their preachers have been publicly reported as having come over to us; namely from the Methodists eight; from the Congregationalists four; from the Baptists four; from the Romanists four; from the Presbyterians three; from the Reformed Episcopalians two; from the Universalists one; and four from denominations not specified. And we have lost in this way but one.

It is, as I said, a difficult question, and one that must be handled with great care and discretion. Above all things, let us not do anything or say anything that may lead to disappointment, and give grounds for the charge of bad faith.

But bad as the case is, it might be worse. St. Paul enumerates the three great virtues of a Christian life, but unity is not one of them. There remain the three—faith, hope and charity, "but the greatest of these is charity."

I gladly adopt in closing the words of one to whom we all gladly defer with perfect loyalty, in all matters of such order, doctrine and discipline, and with his words I close this essay. "Not one inch of territory must we fight for which we are not sure is in our heritage and the stewardship committed to us by our Lord; not one hair's breadth must we abandon, of that which He has given us to keep and armed us to defend."

THE LAMBETH CONFERENCE.

WE Reunionists have many reasons to congratulate ourselves on the Encyclical and resolutions from the Lambeth Conference.

During my tour in Scotland I have seen two letters in the Times, one from Lord Grimthorpe, the other from the Bishop of Liverpool. It

is not my intention to allude to them further than to point out the fallacy under which both letters seem to have been written. Lord Grimthorpe seems annoyed that the Conference should have virtually ignored the decisions of the Law Courts on questions of Ritual, while the Bishop laments that it made no reference to the unhappy divisions about the doctrine and ritual of the Lord's Supper which are at this moment convulsing the Church of England.

One of the great advantages to be derived from these Conferences is, that we are thereby called out of the narrow groove of our National Establishment, and are taught to realize our position as brothers to all Christians throughout the world and through all time, and to know more what a leading Presbyterian in America meant when he wrote in the Century, 'that in considering the great question of the reunion of Christendom we were not to be shackled by the opinions of an island thousands of miles away, or by the differences which had originated in political squabbles of two or three centuries back.'

The most notable fact in connection with the Lambeth Conference is, that the great majority of its members had nothing whatever to do with State Establishments, or with State Laws or Law Courts, but represented solely the spiritual and more Catholic side of our Anglo-Saxon Christianity; hence it comes to pass, that by the very rationale of its constitution it could not trouble itself with our island quarrels and State-made laws, but was compelled to take a more Catholic view of things affecting the whole of Christendom. For though it is not and does not claim to be the whole Church of Christ, it does most emphatically claim to represent a true branch of it, and thereby to have an interest in Christian unity and in the work of Christianity throughout all the earth.

We note with pleasure that, following the example of the Councils of old times, the Conference has again laid down its foundation principles of faith and practice as held by the universally accepted Councils of the undivided Church.

We note that in the very forefront of its work it recognises the larger and more Catholic view, that the influence and effect of the great doctrine of the Incarnation of the Son of God affects all creation, and has special relation to the solution of all the great social questions which touch the well-being of the whole human race. One of the greatest evils of a divided Christendom is the weakness of our separate protests against those anti-Christian sins which corrupt humanity and go far to undermine the beneficent influence which the Incarnation of the Son of God, the Creator of heaven and of earth, sheds abroad over the whole creation.

And here we note the first great step towards unity, for even now, if our leading Non-conformists would meet together and endorse the Lambeth Conference protest against our social sins, we should have an expression from Anglo-Saxon Christianity vindicating our

Blessed Lord's teaching, and with no doubtful voice giving a united protest against the sins which hinder the full accomplishment of His beneficent work. In the same Catholic spirit the Conference has rightly attempted to deal with those Christian bodies at present outwardly separated from our Communion. It accepts the position of the Eastern Church, and pledges itself to respect its independence, forbidding all proselytising, and in no boastful spirit offering to supply its needs as occasion may require.

To Protestant Nonconformity it is able, from the same Catholic standpoint, to offer the same terms of Communion which were offered last year by the House of Bishops of the American Church; a position which it would have been difficult to occupy if the Conference had consisted mainly of the Bishops of the Establishment. It is too true that in the face of the Vatican Decrees it would have been impossible to offer terms of Communion with those of the Roman Obedience.

But it is wrong to come to the conclusion that, therefore, nothing has been done in the direction of Unity. The bare expression of a desire for some *modus operandi*, and of regret that it is not at present apparent, is itself a step towards Unity; and we may rest assured that, as long as we are safely anchored on the sound foundation of the faith and practice of the undivided Church, the more we grow out of our party narrowness and embrace a fuller view of the beneficent influences of the Incarnation, the more rapidly shall we advance towards the realization of that more perfect Unity, which must be the earnest heart's desire of all true followers of the God of love.—  
LORD NELSON, in *Church Bells*.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

The Bishop opened the new brick church at Taylorville, on Monday, 24th September. This church was erected under the auspices of the Rev. Mr. Snowden of Billings Bridge, and does both him and his former parishioners, for he is now curate of St. George's Ottawa, infinite credit. It supersedes an unsightly worn out wooden structure—is a very pretty and churchly edifice, and stands as it should, East and West in a commanding and picturesque position.

St. Margaret's Church, on the Montreal Road, held its first Thanksgiving service Thursday. This cosy little church was very neatly decorated with fruits, vegetables, autumn leaves, evergreens, etc. The services were very hearty. The singing, under Mr. Norrie's direction, was very well rendered. Rev. Mr. Hannington officiated, and Rev. Mr. Bogert, of St. Alban's Church, preached a very appropriate and practical sermon. The members of the congregation were extremely liberal, their donations of grapes, vegetables and fruits of all kinds being choice and plentiful. It is the intention to send the fruits and vegetables to the hospital on Monday.

DESERONTO.—The new bell for St. Mark's Church has arrived. It weighs 1015 lbs. and cost about \$250, the building committee being fortunate to purchase on very favourable terms. It was manufactured by Henry McShane & Co., of Baltimore. It is richly toned and its sweet cadences will soon be heard summoning worshippers to the house of prayer.

DESERONTO.—The Bay of Quinte Clerical Union held a very successful meeting here on the 2nd and 3rd inst. The Archdeacon of Kingston presided and read a thoughtful letter dealing with the difficulty of country parishes, and strongly urging upon the farmers the necessity of more systematic and regular offerings for church purposes. It was resolved to publish the same for distribution. The next meeting will be held in Kingston in January, '89.

KINGSTON.—The Revd. R. T. Burns, permanent Deacon, of the Savings Bank Department of the Kingston Post Office, has been appointed Deputy Post Master. The Women's Auxiliary, held last week, had a large meeting. Since April \$201 has been collected, and the contributions show an increase of 50 per cent. over last year. The Kingston branch stands at the head of the list for the year with a donation \$678, Ottawa second with \$622.

#### TORONTO.

TORONTO.—The usual monthly meeting of the Diocesan Board of the Woman's Auxiliary to Missions of the Church of England was held in the Synod rooms last week. There were a large number of representatives of the different parochial branches present, and a great deal of important business was transacted.

St. Simon's.—A most interesting and successful harvest thanksgiving service was held in St. Simon's Church on the evening of the 9th inst. The church was so full, that draw seats and chairs had to be brought into use. The decorations consisted of choice flowers, grasses and grains tastefully arranged in vases, bouquets, sheaves &c. In every respect, the "harvest thanksgiving" was visibly brought before the congregation. Excellent music was rendered by a competent choir, including an anthem taken from Eccl. xxxix.—Stainer's arrangement. Prof. Clarke, Trinity College, was the preacher, and his eloquent and impressive sermon was listened to with marked attention. He selected as his text Psalms xxvi. 7, dwelling upon the bountiful goodness of God in sending an abundant harvest, and urging that there was every reason for thankfulness. At the close of the service a liberal collection was taken up in aid of the organ fund.

Holy Trinity.—The Guild of this Church met two weeks ago and elected the following officers for the ensuing season: Patron, the Rt. Rev. the Lord Bishop; Hon. Presidents, Revs. John Pearson, and Geo. Nattress; President, Mr. Chas. P. Sparling; Vice-Presidents, Mr. Chas. H. Thompson, Mesdames Thompson and Pearson; Secretary, Rev. Geo. Nattress; Assistant Secretary, Mr. J. Abrams; Treasurer, Mr. Cameron; Musical Director, Miss Lash; and a large Social and Entertainment Committee. The Guild meets every other Thursday night in the school-house for the object of social intercourse, mental culture, and raising funds for Church objects. The membership already numbers some fifty ladies and gentlemen, with a prospect of a very large addition. The Rev. Prof. Clark, D.D., has kindly consented to give his celebrated lecture on "Work" at the next regular meeting, Thursday, Nov. 8th, chair to be taken at eight o'clock. All cordially invited to be present.

St. James' Church.—For some months past the work of alteration and improvement at St. James' Cathedral has been in progress and is now nearly completed. It is expected that the church will be reopened for worship on the first Sunday in November. The main object of the alterations which are now being made on the interior is to restore the original intention of the architect, namely, a specimen of the early English cathedral. The removal of the east and west galleries is an immense improvement, relieving the graceful windows of an unsightly obstruction and letting in a flood of new light. The walls at the south end, which once terminated the aisles, are to be taken down, throwing the porches into the length of the aisles. The aisle roofs, being "lean to," are treated as timber roofs. These, with some general necessary repair to the roof, etc., are the principal changes which will be noticed at the re-opening. But they do not comprise the whole scheme of the alterations. Among those which are deferred is the placing of a new organ in the church, not in the position of the old one, but in the chancel. When the new organ comes the choir will sit in the chancel, and the choir gallery at the south end will no longer be needed. The chancel is now being prepared for the organ, and all the tearing down of brickwork and other work which will create dust is being done now, so that the postponed work can be done next year without interfering with the use of the church. The wooden clustering columns round the main piers are being

stripped away, the intention being to replace them with stone when the complete fund is provided. When the funds are ready, too, the consent of the vestry will be asked to adorn the east and west transepts or porches with stained glass windows in the best style of modern English art, and with other decorations. The east transept will form a baptistry; the west transept will become a site for memorials of the history of the Church and of the province, in the persons of some of the distinguished occupants of the Church. Among them will be General Brock, Governor Simcoe, Lord Elgin, Hon. Robert Baldwin, and Hon. Sir John Beverley Robinson.

Church of St. Augustine.—Another new church at the east end of Toronto has been necessitated by the increase of population and Church adherents in the ecclesiastical district of St. Bartholomew, under the charge of Rev. G. J. Taylor. The site is on corner of Spruce and Parliament streets. The church, which is now rapidly approaching completion, is pure Gothic in style, with open timber roof in one span. The structure is red brick, and when completed will seat about 500. There are the necessary vestries and class rooms. The basement, which is well-lighted and airy, will be used as a school hall, capable of seating nearly 800 scholars. The tower is eventually to be nearly 100 feet in height, but at present will only rise about 50 feet. The total cost will be \$18,000. The building will be steam-heated by Gurney & Company, and thoroughly ventilated throughout. The contractors are: Messrs. E. & G. Gearing, brickwork; Edward Powers, carpenter; Elliot & Co., glass; Geo. Ringham, galvanized iron; Keith & Fitzsimmons, plumbing; and Mr. Reid, painting.

The building has been designed and erected under Mr. R. C. Windeyer, the well-known church architect, of 18 Toronto St. Dr. J. E. White and Dr. R. A. Pyne have been appointed churchwardens, and the opening ceremony will take place on an early date. The church will be called St. Augustine, and is a great acquisition to the church architecture of the city. We heartily congratulate Mr. Taylor and his friends on the success of this enterprise.

St. Mary Magdalen.—On Thursday evening there was a harvest thanksgiving service at St. Mary Magdalen Mission church, when the Rev. Mr. Henderson, of Tunbridge Wells, England, preached an appropriate sermon. The Rev. Mr. Harrison, rector of St. Matthias, the Rev. C. Darling, curate in charge of St. Mary Magdalen, and the Rev. Mr. Plummer, of St. Matthias, took part in the service, and the choir acquitted itself well in chanting the harvest hymns and anthem. The altar, chancel, font, etc., were beautifully decorated with wheat, grapes, flowers, fruit and autumn foliage. There was a large congregation, who adjourned to the Sunday school room for refreshments after the service.

Toronto Churches.—On Sunday last, the 14th of October, a special sermon was preached at the Church of Ascension in memory of the late Mr. Patton, who was a founder and active worker thereof. At St. James', Canon Dumoulin preached on behalf of the Humane Society. At Holy Trinity, the Revd. John Pearson's discourse was on "Worship," in which he censured the Sunday night lectures being held as a substitute for worship. The Revd. Dr. Clark, at St. Stephen's, preached a Harvest Festival sermon. The Revd. H. P. Hobson, of St. James', preached on the same topic at St. Mark's, Parkdale. At Grace Church, the Revd. J. P. Lewis addressed himself to the recent press utterances on "Prayer," and in an eloquent discourse answered these sceptical criticisms.

Death of Hon. James Patton, Q.C.—That in the midst of life we are in death has seldom had a more painful illustration than in the terribly sudden death of the Hon. James Patton and its attendant circumstances. The deceased in the midst of his papers apparently preparing to leave for home dropped dead in his office. Most sad to say the person in charge never noticed the body when locking up at night, and there it lay, while his family were momentarily expecting a husband and father, of whose death they only learnt in the morning. They have the sympathy of the entire community.

James Patton was born on the 10th of October, 1824, at Prescott, Ontario, and after completing a common school education in the place of his birth, he came to Toronto, entered the University and began to study law. In 1845 he was called to the Bar, and in 1847 the degree of LL.B. was conferred upon him. After practising in Prescott for a couple of years he returned to Toronto and practised in this city for a short time. Early in 1852 he left Toronto and went to Barrie, where he founded the *Barrie Herald*. He relinquished this publication after operating for three years, and in 1855 he brought out the

to replace them provided. When out of the vestry west transepts or in the best style other decorations. Ministry; the west portals of the house, in the persons of the Church. Governor Simcoe, and Hon. Sir John

A new church at necessitated by the adherents in the town, under the site is on corner of the church, which is pure Gothic one span. The completed will seat vestries and class well-lighted and capable of seating eventually to be sent will only rise be \$18,000. The Irney & Company, ut. The contractor; Edward work; Geo. Ringham, masons, plumbing; and erected under church architect, e and Dr. R. A. varden, and the n an early date. ne, and is a great re of the city. We d his friends on

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10th of October, ter completing a ace of his birth. University and called to the Bar, conferred upon for a couple of practised in this he left Toronto ded the Barrie tion after opera- brought out the

first number of the Upper Canada Law Journal. In 1855 he was made a Senator and given a seat in the Legislative Council at Ottawa. The degree of LL.D. was conferred upon him in 1858. He was elected Vice-Chancellor of Toronto University in 1860, and in 1861 he was appointed chairman of the University Commission. The dignity of Queen's Counsel was conferred upon him in 1862. In the same year that he was made Q.C. deceased was appointed Solicitor-in-General for Upper Canada. About three years after the latter appointment he retired from active legal practice and was elected general manager of the English and Dominion Investment Company in 1868. In 1881 he received his final appointment as Collector of Customs for the port of Toronto. Deceased was an ardent Conservative in politics and an active supporter of the present administration. He was a faithful and esteemed member of the Episcopalian Church.

**Church Woman's Mission Aid.**—It is earnestly desired that contributions of toys for Christmas tree gifts should be sent in immediately to the rooms, No. 1 Elm St., upstairs. Boxes are being sent off now, and gifts of clothing, books and toys, are much needed. Cash equally acceptable for same purpose. Address, Mrs. O'Reilly, 37 Bleeker St., Toronto.

**Higher Education of Women.**—The movement for the establishment of a College for Women in affiliation with Trinity University alluded to by Chancellor Allen in his last Convocation speech is rapidly nearing a successful conclusion. A large amount of support has already been secured, and is still coming in. The College will, it is hoped, open early in October. Temporary quarters will be obtained for the present pending the acquisition of a permanent building. The council have engaged the valuable services of Miss Patteson, so well known in Toronto circles for educational work, as Lady Principal of the College. One leading feature of the College will be the importance attached to the training of common collegiate life. It is confidently expected that the new college will soon possess for its lady students the same charm of refining and loved associations which Trinity has in such large measure for its alumni. As soon as the college is in full working order the ordinary lectures for the degree of B.A., will all be given to the lady undergraduates in their own college, whilst the advanced honour lectures will be given at Trinity. Already several undergraduates have entered their names, and a good entry for the year is expected.

A new parish is to be established east of the Don, and will extend eastward from Pape avenue. Fifty feet of land on Queen street, opposite Curran street, has been purchased from Mr. Geo. Leslie, sen., on which a church will shortly be erected, and will be placed under the charge of Mr. John Osborne, divinity student.

We understand that the Ladies interested in the "Diocese of Algoma" intend to hold their projected sale of Work next month, and it is hoped that each Church in the city will send its quota to fill the tables and make the sale a success.

**CAVAN.**—Presentation to Mr. Powell.—Mr. F. C. Powell, Trinity College, who has rendered most acceptable service in the parish of Cavan during the absence of the Revd. W. C. Allen in England, was presented with a purse of money and a suitable address, previous to his departure from Millbrook, by the members of St. Thomas' Church congregation.

**MILLBROOK.**—The next meeting of the Rural Deanery of Durham and Victoria, will be held at the Rectory, Millbrook, on Tuesday, October 23rd, at 1 p.m. H. S., Subject, II. St. Peter, 1st ch. Wm. Cartwright Allen, Sec., R.D.D.V.

**NIAGARA.**

**HARRISTON AND CLIFFORD.**—Harvest Thanksgivings are now in full course, and properly so. "It becometh well the just to be thankful." Those held at Harriston and Clifford on Thursday and Friday, October 4th and 5th, were very interesting, and very successful. The Churches were handsomely decorated, (the former particularly so,) Harriston's Harvest Home Service, (musical, with readings interspersed,) was tastefully arranged, and heartily rendered. The choir of the Harriston Church, under their faithful leader and organist, Mrs. Dunn, sang at both Churches; which were well filled with attentive congregations. The preacher at Harriston was Rev. Canon Belt, of Burlington; and at Clifford, Rev. G. B. Cooke, of Palmerton. The thank offerings in the former Church, (two services,) amounted to about \$28, and in the latter about \$12.

**HURON.**

**BRANTFORD.**—St. Jude's Church.—On Wednesday evening, September 26th, a Harvest Thanksgiving Service (full choral) was held in the church at half past seven, and was well attended notwithstanding the unpropitious state of the weather. Much disappointment was occasioned by the unavoidable absence of the Rev. E. Bland, Rector of St. Georges Church, St. Catharines, who was to have intoned the service, but owing to illness was prevented from being present. His place however, was ably filled by the Rev. Dr. Mockridge, Rector of Christ Church Cathedral, Hamilton. The special Psalms cxlv-cxlvii. were sung antiphonally by the choir with great spirit. The boys occupied the Cantoris side of the chancel, and the ladies and gentlemen the Decani side, and an especial word of praise must be given to the boys for the manner in which they rendered their part. The Cantata Domino, Deus Misereatur, and the hymns Come ye thankful people come, Praise O praise our God and King, and We plough the fields and scatter, were exceptionally well sung by the choir, and were joined in most heartily by the congregation. The anthem "O give thanks unto the Lord," was excellently rendered. The special lessons were read by the Rev. Rural Dean Mackenzie, Rector of Grace Church. The sermon was preached by the Rev. Dr. Mockridge, from the 9th Psalm, and was a most able and impressive discourse. The benediction was pronounced by the Rector, the Rev. J. L. Strong. The offertory was larger than on any previous Harvest Festival. Altogether, it was a bright, happy service, and one calculated to impress the minds of all present with the importance of the duty of thanksgiving. Great praise is due to Mrs. Weir, organist, Mr. W. Kempton, choir master, and to the choir, for the able manner in which they rendered their part of the service, and also to those ladies who spent so much time and labor upon decorating the church so beautiful.

**BRANTFORD.**—Grace Church.—A harvest festival was held in this church on Wednesday evening of last week. The ladies of the congregation deserve great praise for the beautiful and artistic manner in which they decorated the church. The service commenced a little before 8 o'clock, the choristers and clergy having proceeded from the vestry round to the main porch of the church and marching down the main aisle, singing the grand old harvest hymn "Come ye thankful people." The procession was quite a large one. The visiting clergy were Rev. Mr. Johnston, Burford; Rev. Mr. Brown, B.A., Paris; Rev. Mr. Strong, St. Jude's; Rev. Hartley Carmichael, M. A., Hamilton; together with Rev. Rural Dean Mackenzie. The choristers turned out in full force; each had been presented with a little bouquet of flowers emblematic of the occasion. The service was intoned by the Rev. Mr. Brown. The chanting by the choir and congregation was very hearty. The sermon was preached by the Rev. Hartley Carmichael, from Psalm cvii. v. 21. It was a learned, eloquent and instructive discourse, and was greatly appreciated by the large congregation present.

**ALGOMA.**

The Bishop purposes to make Huntville, Muskoka, his headquarters for the coming winter, and will move there with his family about the first week in November. He requests that all communications by mail be addressed accordingly.

The Rev. W. Crompton gratefully begs to acknowledge the receipt of £2 2s. sterling from Miss Wigram for the church of St. Mary, Aspden, and \$11.45 for the general purposes of his mission, per A. H. Campbell, Esq., sent through the D. and F. M. S.

**FOREIGN.**

Dr Billing, the new Bishop of Bedford, rector of St. Mary Undershaft, commences his diocesan duties as episcopal assistant to the Bishop of London, and has taken up his abode at Stainforth House, Clapton.

At a "Church parade" at Clapton on Sunday a street offertory was collected by an intelligent retriever dog belonging to a fireman. Thirty-four shillings was the amount he collected.

Dr. Parker, of the City Temple, has recently declared that preaching is better regulated by the Anglican Churches than by Nonconformist communions. He attributes the failure of the latter to the fact that in nonconformity "preaching is everything."

Archdeacon Denisen has published his declaration of protest against religious prosecutions, having in mind particularly the impending suit against Bishop King. The language of this truly venerable archdeacon is generous and unexpectedly moderate.

Bishop Pearson of the Diocese of Newcastle, Australia, who has been in bad health for some time past, has become hopelessly insane, and the result is an awkward complication, as he can neither perform his episcopal duties nor delegate them to another, nor can he resign his see. He was the vicar of Newark from 1874 to 1880, and is now in England.

Mrs. Charles Turner, of Liverpool, who some time ago placed in the hands of Bishop Ryle £20,000 towards the creation of a fund for the pensioning of infirm clergymen, has lately sent the same amount to the Archbishop of York for this purpose.

The fund for the restoration of the bishopric of Bristol, which had become merged in that of Gloucester, is nearly completed. An anonymous donation of £10,000 is included in the £40,000 which has been raised for this purpose.

Last year the Church of England raised half a million sterling for Church extension, restoration, endowment of benefices, provision of burial grounds, and erection of parsonages. The annual average of confirmations for the nine years ending with 1888 was 166,000, while that for the succeeding three years was nearly 204,000—a growth of over 22 per cent. The confirmations for 1886 reached 213,688.

One of the oldest customs in the city of London is the tolling of the bell of St. Sepulchre's, Holborn, on the occasion of an execution at Newgate. The funds to maintain this practice were derived from the rent of certain premises in Smithfield. The charity commissioners have now permitted the trustees of the fund to appropriate the money for the benefit of released prisoners and the assistance of juvenile offenders.

A society has been formed for the restoration of ancient out-door crosses on roads and market-places. Upward of two hundred such crosses are said to survive in Somerset alone. In most cases a base or socket, frequently raised on steps, with occasionally a broken shaft, is all that remains. It is desired by the society to make good the ravages of wanton sacrilege, without replacing what is merely defaced by natural decay.

Considerable progress has been made in the interior arrangements of the Church House, London. Nearly £5,000 have been received in donations for that purpose. Only the rooms which were used by the committees of the Lambeth Conference, about one-half of the house, are at present occupied. The number of books in the library is increasing, and foreign ecclesiastics are expected to help make it a treasury of ancient ecclesiastical bibliography.

July 15, O. S., 1888, will be a day forever memorable in Russia, on account of the celebration at Kieff of the 900th anniversary of the conversion of the nation to Christianity. On that day, 900 years ago, the subjects of St. Vladimir were baptized in the waters of the Dnieper, and thus the foundations were laid of that great Church which now extends its jurisdiction from the Arctic Ocean to the Black Sea, and from the shores of the Baltic to the eastern-most point of Asia, and which contains some 70,000,000 of souls.

The decadence of Wesleyanism in Great Britain is common with that of nearly all the other sects, which has been chronicled for several years, is continuing with a steady progression, and is, according to Mr. Spurgeon, due to the growth of spirituality in the English Church, where the dissenting wanderers find their true home. The leakage of the last year which the Wesleyan Conference has had under review is said to amount to no fewer than 40,000 members, and this, allowing for the annual increase of population, represents in reality a far larger falling off.

In presenting the Archbishop of York for his degree at Cambridge, on the occasion of the visit of the bishops, Dr. Sandys alluded to the long line of distinguished prelates who had filled that See, remarking that it was almost on that very day, 1,288 years ago, that Justus, Archbishop of Canterbury, consecrated Paulinus, who, as Bishop of York, shortly afterwards baptized King Edwin. On the site of the humble shrine where that king was baptized rose the magnificent fabric of York minster, a building which

was regarded with a reverent interest wherever the English language was spoken.

Mr. Spurgeon's faithful congregation have followed their pastor in seceding from the London Baptist Association. What is now to become of them? Will they go over to the Presbyterians? Mr. Spurgeon avers he is a "Churchman," because he belongs to the true Catholic and Apostolic Church. He believed he was an "Independent," too. The down-grade controversy exhibits this plainly enough. He "hoped he was a tolerably good Baptist." If he "was not a Wesleyan, he was certainly a Methodist, for he tried, as well as he could, to do everything by method." Belonging to all those denominations, and yet in ecclesiastical desolation!

Dr. A. K. H. Boyd, of St. Andrew's, is the most "advanced" Churchman in the Established Kirk of Scotland. A new stained glass window has just been placed in his church, and Dr. Boyd makes the event a text from which to preach a little homily on the duty of beautifying our houses of God. "Probably," says Dr. Boyd, "a great mediæval church was never more dimly transmogrified." Many years ago designs were prepared for its restoration, but "the preliminaries tripped us up." Dr. Boyd pleads, as he has done several times of late, for an organ, and tells us that his pulpit is "possibly the ugliest in Christendom." As for "that window," it is the "first recognition for centuries, of the fitness of beauty in God's House."

It would seem that there is no end to new discoveries of old things. The latest "find" is the tomb of Madoc ap Gryffyddmael, a great Welsh warrior in the eleventh and twelfth centuries, grandson of Owen Gwynedd, Prince of Wales, in the ruins of Valle Crucis Abbey, Llangollen. The Rev. H. T. Owen, warden of the abbey, who is now engaged upon some excavations, was searching for old stained glass in the dormitory, when he disinterred a large stone slab, bearing the name of Madoc, and an inscription, which has not yet been fully deciphered. Down the centre of the stone is an incised sword in sheath. Further excavations led to the discovery of four other stones, each about five feet by eighteen inches, two bear floriated crosses, one an inscribed spear, and the other a Grecian ornament. The stones form part of the vaulting of the corridor leading to the old burial ground of the monks. Madoc ap Gryffydd founded the abbey, which was a Cistercian monastery, about the year 1200.

The Bishop of Durham is to be presented with a pastoral staff to commemorate the completion of the first decade of his episcopate. All sections of the diocese will join in this tribute of praise to Dr. Lightfoot. The *Northern Echo*, an ultra-Radical Darlington paper, remarks:

To say that his lordship has been a successful bishop were but coldly to express the widespread admiration, respect, and gratitude he has won. The retrospect of his career is strewn with works of usefulness and benevolence accomplished without parade, put with persistent zeal. High-minded, courteous, just, and generous, the clergy and Churchmen of the diocese have recognized in Dr. Lightfoot a prelate so near perfection that probably no individual has ever felt a moment's desire to exchange him for another. None, whether Churchmen or Dissenters, who have sought his aid, have found him a cold or indifferent friend of any good cause.

In a letter to the Standard Mr. Humphreys-Owen lately asked—"What impression has the Established Church made on the great Nonconformist bodies in England? As everybody knows, none whatever." Replying to this challenge, the Rev. C. E. Walker, rector of March, writes:—"I have been in Holy Orders but eight years, during this time, I have been the fellow-curate of one who left the Wesleyan ministry to join the Church of England. I have baptized dozens of adults, and prepared numbers for confirmation, all of whom had been brought up as Nonconformists. In my small country parish, during the last eighteen months, I have baptized thirteen persons as adults, every one of whom had been brought up in Nonconformity." As regards Wales Mr. Walker adds—"On December 4, 1887, at a confirmation held at Llantwit-Vardre, when there were ninety candidates, and all but three were converts from Nonconformity. At Pontllytyn, on December 11, when thirty-one adults were baptized, and fifty-three males and sixty-three females confirmed, nearly all had been formerly Nonconformists."

The Bishop-Designate of Chester. — Leeds has long been a nursery for Bishops and deans, and it is now a recognized fact in Yorkshire

that its vicars never die—they are preferred. Canon Jayne will be the youngest Bishop on the English bench; and it is not a little singular that the Bishop of Sydney, who first made his reputation as master of the Leeds Grammar School, should be beaten in the race for an English mitre by so young a man, who was within an ace of succeeding him as Principal of King's College, London. Mr. Jayne is the second son of the late Mr. John Jayne, of Panty-Bailes, Abergavenny, and was born on New Year's Day, 1845—the year Samuel Wilberforce became a Bishop. He was educated at Rugby during the last years of the mastership of the Bishop of London. He went up to Wadham College at Oxford, and subsequently migrated to Jesus College, where he was Fellow and Lecturer. At Oxford he was known as a good oarsman and foot ball player, and his University career was a brilliant one. He passed his moderation examination with distinction, was Hody Exhibitioner (Greek), and graduated first class *In Lit. Hum.* and in modern history. He was ordained deacon and priest by the late Bishop of Oxford, in the first year of that prelate's episcopate (1870), and for some time was curate of St. Clement's at Oxford. His great work, however, at the University was his tutorship at Keble, into which he threw his whole soul, and where he is believed to have attracted the attention of Dr. Stubbs, who is said to have the greatest confidence in him, and, as some allege, has so told the Prime Minister. In 1879 he was appointed Principal of Lampeter College, where he worked a complete revolution, and during his tenure of office the number of students greatly increased, and fresh buildings had to be added at a cost of some five or six thousand pounds, the foundation-stone of which was laid by the Archbishop of Canterbury. While he was at Lampeter, Mr. Jayne constantly helped the clergy of the neighbourhood, and took the greatest interest in the fortunes of the Welsh Church. When he became Whitehall preacher his fame extended far beyond the Principality, his sermons being of an original and unique character. In 1886 he was appointed successor to Dr. Gott as vicar of Leeds, the occasion being the first since the appointment of Dr. Hook that the real patrons of the living had been able to nominate. Though Canon Jayne—has not been long enough at Leeds to obtain the hold over the clergy and people possessed by his predecessors, he has, by his business habits, intense earnestness, conspicuous fairness, and great powers of organization, won the confidence of Yorkshiremen, which is not easy to acquire, but when once gained is invaluable. The Bishop-designate of Chester who, in his sermon at Leeds parish church on Sunday night, made no allusion to his appointment, will be the only Bishop of the Northern Province on the mainland who has worked as a parish priest within its borders before his consecration.

The thanks of Churchmen are due to the Marquis of Salisbury, not only for making an appointment so excellent in itself, but for having resisted almost overwhelming pressure from Balmoral and Eaton Hall. Fortunately his Royal mistress and the illustrious Unionist Duke, the first layman in rank, influence, and munificence in the diocese—fortunately the Sovereign and Duke did not join forces, and the Prime Minister was able to act on the maxim *Divide et impera*. Lord Salisbury seems to lean to the appointment of comparatively young clergy as Bishops, and it is not difficult to see the political reason that may commend itself to a statesman's view for such a course. We believe, however, that for the Church's sake, in this bustling and restless age, such a course is the wisest, for the Bishops have to be so constantly moving about that they require strong constitutions and vigorous bodies. Canon Jayne is credited with being not only a capital organizer, but one who can get through an infinity of work. He will retain the tradition of the Chester diocese for prelates of learning, but his youth will enable him to travel more about the diocese, and preach and speak at night, which in towns like Birkenhead and Stockport is of such consequence. We shall be surprised if he does not make his figure a familiar one in the city of the future. Birkenhead deserves great credit for being the largest town, we believe, in England that has no School Board; but the tone of Church life in it requires raising. While Liverpool was in Chester diocese Birkenhead naturally was not considered of such consequence as the larger town on the Lancashire side of the Mersey by the Bishops of Chester; but it contains far the largest population of any town in Cheshire, and needs more than any other a Bishop's frequent presence. St. Aidan's College, Birkenhead, will, no doubt, attract the Bishop's special attention, and arouse his warm sympathy, for he has always taken a keen interest in the education of the clergy. In the cathedral services the preceptor and organist may reckon on the Bishop-designate's warm co-operation, and he will take an equal interest with his predecessor in the cathedral and choir schools. Canon Jayne will be a useful addition to the Upper House of Convocation at York, and will not be likely to be a mere pawn

to be played from Bishopthorpe. He is a decided High Churchman, but has broad and liberal sympathies, and will act with scrupulous fairness to men of all schools of thought who work within the lines of the Church of England.—*Church Review*.

## 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.

### MISSIONARY WORK FOR CHILDREN.

SIR,—The Church Womans' Mission Aid Society of Toronto diocese has, for many years past, sent out toys and books for Christmas gifts to the children of the Church in the backwoods of Canada. This year they have already nearly four hundred to provide for, and that number will very soon be increased to over one thousand. The Society does a great deal of work also in the backwoods, specially in Algoma, in clothing the almost naked, and sometimes in feeding the hungry; and they have not much money to spare to buy toys and candies, and such things as give so much pleasure to children, especially at Christmas time. You all, my dear children, are expecting to receive Christmas boxes, would you not be disappointed if none came? Would you not be much more disappointed if your Christmas gift were the one only treat you had in the whole year? Well, that is the case with many of these little Church children far away in the wilderness: they tramp four or five miles every Sunday to school, often with scarcely enough clothes to cover them in the depth of winter; and the Christmas tree, which the C.W.M.A. furnishes for them, is the one great and only treat of the year. Now, the ladies of the C.W.M.A. wish to ask all the city Sunday School children to help them give the country Sunday School children a treat this year. We want you to look over all your toys and books and see what you can spare; and perhaps you can save a little money instead of buying candies for yourselves, and buy some new toys and books to send them; and we want you to do this at once, and send the things to us immediately, to our rooms, No. 1 Elm St. upstairs, because some of them will have to travel a great distance. Some of them will be given to little Indian children who have only just heard of the Saviour Christ, who you have known and loved all your lives, and it is in His name we ask your help; for His sake who said, "Suffer little children to come unto me, and forbid them not." By not helping you really are forbidding them, for how can the children come to Church or school to be taught about Christ, when they are almost naked? neither will they come simply for love of what they know nothing about, they must in the first place be coaxed and persuaded by the little gifts we make and send them (which you can all help us with), so that they may see that the Church cares for their pleasures and comforts as well as she does for their duties, and by and by, pleasure and duty will be the same thing. Do, dear children, try to help in this way your little brethren who are so much in need of love and sympathy. Ask your mothers to help you, and perhaps some of you may be able "to work with your hands that you may have to give to them that ask." Contributions to be sent or brought on Friday afternoons to the C.W.M.A. rooms, No. 1 Elm Street, upstairs; cash contributions equally acceptable, to be sent to Mrs. O'Reilly, Sec.-Treasurer, 87 Bleeker St., Toronto.

### TRADITION.

SIR,—In answer to Mr. Lee's letter, published in your paper on the 4th inst., asking me to give some information about Tradition, I would have preferred he had addressed himself to some learned professor of theology for the information he asks; however, I will endeavour to say a few words on the subject. That the Church does not altogether reject tradition we may learn by turning to the 34th Article, which says: "Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren." Tradition is something which is handed down from generation to generation, either orally or in writing. The Church of Rome asserts that the Scriptures are not perfect without oral tradition, that is, handed down from age to age by word of mouth. There are three kinds of Tradition. First—Ecclesiastical Tra-



He is a decided liberal sympathizer, fairness to men of within the lines of review.

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ns will appear on for the opinions of

CHILDREN.

tion Aid Society of rs past, sent out to the children of anada. This year dred to provide for, e increased to over great deal of work Aloma, in clothing es in feeding the money to spare to gs as give so much t Christmas time. pecting to receive e disappointed if h more disappoint- one only treat you t is the case with en far away in the e miles every Sun- enough clothes to ; and the Christ- nishes for them, is e year. Now, the all the city Sunday he country Sunday We want you to and see what you ave a little money urself, and buy em; and we want e things to us im- a St. upstairs, be- vel a great distance. e Indian children avour Christ, who e lives, and it is in His sake who said, o me, and forbid ally are forbidding come to Church or e, when they are me simply for love they must in the d by the little gifts ou can all help us e Church cares for well as she does for e and duty will be try to help in this o much in need of others to help you, ble "to work with give to them that brought on Friday No. 1 Elm Street, y acceptable, to be er, 87 Blecker St.,

etter, published in me to give some uld have preferred e learned professor e asks; however, I on the subject. ber reject tradition th Article, which private judgment, y break the tradi- oh, which is not d be ordained and ght to be rebuked o the like), as he on order of the of the magistrate, e weak brethren." handed down from ally or in writing- the Scriptures are, that is, handed outh. There are Ecclesiastical Tra-

dition, which has been used by the Church from the beginning. Second—Herminutical Tradition, that is, the creeds, liturgy, &c. And third—Oral Tradition, which last, the Church of Rome says, was given by our Saviour and His Apostles, and which has come down to the present time; but which we deny as there is no recognition of it in the Scriptures. Look at the effect of Oral Tradition. It was given to man in three different ages of the world. First, to Adam, and men became so corrupt, that the truth was lost, and God was obliged to make another revelation; secondly to Noah, which was at length almost lost, until God made Himself known again; thirdly, to Abraham. Afterwards God committed the written law to Moses on the tables of stone.

That Christ and His Apostles said many things which were never written cannot be doubted, but how are we to know what they were? The Church of Rome would say by tradition. There cannot be anything more uncertain than that. Why were the Jewish and Christian Scriptures committed to writing. It was to preserve them against the casualties of an oral communication. There is nothing more uncertain than the sending of unwritten messages. Start an oral communication eighteen centuries ago—what perversions it would encounter in the long line of descent. It would pass through so many hands, suffering from the manipulations of every one of them, so that long before it would reach our times, the alterations and mutilations practiced upon it by ignorance, superstition, and prejudice would almost destroy its identity, and put it past recognition. "The form of sound words" which the Church inculcates upon her children are, first—the Holy Scriptures; second—the Consensus and Praxis Ecclesie, gathered from the fathers, councils, and historians. The authority of Holy Scripture is paramount and ultimate, that of the Consensus and Praxis secondary and confirmatory. What the discipline and rules of the Church were—we learn from the fathers. The New Testament was not written until from thirty to sixty years after the death of Christ. There were, therefore, worship, discipline, organization, and a creed established before the New Testament was written. The New Testament is not at all systematized—but the doctrine taught by Christ and His Apostles are constantly referred to, and there is a recognition of them throughout the whole. The teaching and preaching of the Apostles was as much the Word of God before the New Testament was written as it was after. But in order to avoid corruption through tradition the New Testament was written. We have the Apostles' Creed, the Nicene Creed, and St. Athanasius Creed, which are summaries of the Gospel. The Nicene Creed was founded on the ancient creeds by the Council of Nice, A.D. 325, and was adopted as the rule of faith by the universal Church in all subsequent times.

The traditions embodied in the Jewish writings grew up, like our English common law, from particular cases and decisions, as a standing commentary on the Written Law. The canonicity of the New Testament was, I believe, decided by the Council of Carthage. So far as we know, the first Council to enumerate the books of the New Testament was that of Carthage, A.D. 397.

The Church of Rome has substituted what is called the Apostolical Tradition for the pure Word of God. According to the Council of Trent, Apostolical Traditions have the same authority as the Word of God itself. According to some of the Cardinals, Tradition is the foundation of the Scriptures, which cannot subsist without Tradition, while Tradition subsists very well without the Bible. Cardinal Ballermino, one of the greatest theologians of the Roman Catholic Church, asserts that the Scriptures without Tradition are neither necessary nor sufficient, and some Traditions are greater than the Word of God, and more obligatory to be observed, which, of course, is contrary to the teaching of the Church of England. The stream of Jewish tradition is embodied in the Targums. An account of the early oral Targums and Jewish Talmudic tradition, is given by different writers. As in the case of the Oral Law, and afterwards of the Oral Massora, the force of circumstances compelled the final writing down of the Targum. In the Talmuds some fine illustrations of the Word of God are given. When I was quite a youth, I read some of the Talmuds.

"And when the Queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem—and Solomon told her all her questions," 2 Chron. xvi. 12. It is now many years since I read the Talmuds, but in the Talmud of Gemara the following very beautiful illustration of the above passage is recorded. I quote from memory. The Queen of Sheba, attracted by the great reputation of Solomon, set out to visit this celebrated potentate at his own court, with the intention to ask questions, and to realize the extent of his matchless wisdom. The interview commenced in the presence of the whole court. At the foot of the throne stood Sheba's Queen, in each hand she held a garland of

flowers—the one composed of natural, the other of artificial art emulated the lively hues and the variegated beauties of nature, so that at the distance it was held by the Queen for the inspection of Jerusalem's monarch, it was deemed impossible for him to decide as her question imported—which was the natural and which the artificial wreath. The sagacious Solomon seemed posed; a solemn silence pervades the assembly; the son of David inspects the garlands with attention. The Jewish Court looked solemn, it was a time of awful suspense. At length an expedient presented itself to this highly favoured king and philosopher, observing a cluster of bees hovering on the outside of one of the windows, he commanded it to be opened, the sovereign mandate was obeyed, and the bees rushing into the Court alighted instantly on one of the wreaths, while not a single one fixed upon the other. The decision was no longer difficult—the mystery was now unfolded, the learned Rabbins shook their beards in rapture, and the wondering Sheba, the potent empress of the South, had now an additional reason to be astonished at the wisdom of Solomon. I have given this illustration so that Mr. Lee may have some idea of the Tradition of the Talmuds of the Jews.

The Church of England in her 6th Article says:—"In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church. All the books of the New Testament, as they are commonly received, we do receive, and account them canonical." With regard to the Apocrypha, the Article says:—"And the other books (as Hierome saith) the Church doth read for example of life, and instruction of manners, but yet doth it not apply them to establish any doctrine." The word canonical means that which may be taken as a rule, and is used to distinguish them from those books which may not be taken to establish any doctrine. The Apocrypha are books of doubtful origin and authority. "They are so called from a Greek word, which signifies hidden, because their authors were not known, nor are the proofs of their mission upon record, for which reasons their writings were not received in the Canon of the Jewish Church."

The Bible contains the revealed will of God, and is a perfect rule of faith and practice. A plain Christian, by prayer and diligent reading, may understand as much of it as is necessary, without the assistance of learned criticisms.

October 10th.

PHILIP TOQUE.

A PETITION FROM THE INDIANS.

SIR,—The subjoined letter has just reached me. It is a literal translation of a petition sent to me by the Indians of Negwenenang, under Mr. Renison's care. It speaks for itself, and I am sure the prayer will be answered. I can, myself, bear witness to the need of the new church, having visited the mission a few weeks ago. The old one is of logs, the interspaces filled with mud, all crooked and broken, while a score of crevices gape here and there, so that the winter wind will soon come whistling through them, stinging so sharply that the heat of the new stove, so kindly provided by some friends will not be felt six feet away. No wonder that they ask "help that they be no longer famished (frozen) where they pray."

Contributions will be thankfully received either by myself (at Huntsville, Muskoka), or by the Treasurer, A. H. Campbell, Esq., 17 Manning Arcade, Toronto.

Owing to the remoteness of the mission, and the great expense of purchasing and portaging material, at least \$1,000 will be needed.

E. ALGOMA.

To the Big Black Coat:

DEARLY BELOVED,—We, the Indians here of Negwenenang, now make a beginning in order that eighty logs may be prepared for a church which is to be built. This is all our ability. We are very poor. Money none have we. But we beseech you to help us pretty much, that we may give till the church be completed. As for our gift, this is all it is like, namely, eighty logs, and nothing more.

We thank you for your past help, and now we still believe in you, that you will help us, we be no longer famished when we pray. We, the Indians, will do our best. Yes, and we do thank you that you have been merciful to us, who are very poor. Signed, FREDERICK A. OSEKAPIDKA, SEYMOUR OSESERKUNG, PETER PEDIGOGGUN, JOSEPH MUGWA, and others.

CHRONIC COUGHS AND COLDS and all Diseases of the Throat and Lungs can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in the fullest form. See what W. S. Muer, M. D., L. R. C. P., etc., Truro, N. S., says: "After three years' experience I consider Scott's Emulsion one of the very best in the market. Very excellent in Throat affections." Put up in 50c. and \$1 size.

SKETCH OF LESSON.

21ST SUNDAY AFTER TRINITY. OCT. 21ST, 1888.

Saul's life spared.

Passage to be read.—1 Samuel xxiv. 1-8; xxvi. 1-12.

How dreadful it is for two persons to be always quarrelling; and how sad, when the one is disposed to be friendly, to see the other persist in his unfriendliness. So it was with David and Saul. We have seen Saul persecuting David; now see those persecutions continued in two instances, which show in a marked way how differently Saul and David behaved to each other.

I. 1. Saul and David at En-Gedi (xxiv. 1-8.) To escape from Saul, David went into the very rugged country about En-gedi, and hid himself in one of the caves in the steep mountain side. But even here Saul followed, and happened to enter the very cave in which David was. Unable to see David as he went in from the light, David, looking out from the darkness, could plainly see him. How easily could David have killed Saul. Indeed the men who were with him, urged him to do so. But David would not listen to them; he would not lift his hand against the Lord's anointed. He however approached Saul quietly, and cut off a piece of his robe. Then, when Saul left the cave, David followed, and from a distance, showed the king the piece of the robe, pointing to it as an evidence that he did not seek the king's hurt, and that Saul, therefore, ought not to listen to those who said he did. (v. 9-15.) When Saul saw how he had been in David's power, and how David had spared him, he was very sorry for his jealous and suspicious conduct, and made friends with David. (v. 16-22.)

2. Saul and David at Hachilah, (xxvi. 1-12), but alas! Saul soon became unfriendly again, and went out once more against David, the Ziphites telling him where David was. When David knew this, he went at night, when Saul and all his people were asleep, right up to the place where Saul lay. Again the king was in David's power, and Abishai (who had accompanied David) desired with one blow to slay the king. But as before David would not touch the Lord's Anointed. He however took away his spear and the cruse of water which was at his head. Then from a safe distance, he upbraided the people for not protecting the king, (v. 18-16.) and showed Saul the spare and the cruse he had taken, begging him to make peace. (v. 18-20.) So Saul was again greatly affected, and promised that he would no more seek to harm David. (v. 21-25.)

II. Now in both these instances we see—

1. The Relentlessness of Saul. For Saul knew that David was to be king, (ch. xiii. 14, xv. 28, xxiv. 20.) Also that he was innocent of any offence against him. Yet he hated him, and persecuted him with the utmost bitterness. He was determined to have his life. And so he pursued him into the most difficult and inaccessible places, (ch. xxiv. i, 2.)

2. The Generosity of David.—Surely David would take the first opportunity of ridding himself of so relentless an enemy, and feel that self defence would justify him in killing him. But no; though opportunity offered again and again, David's piety would not permit him to lay violent hands on one whom he recognized, in spite of his wickedness, as the Lord's anointed, and his generous and forgiving spirit would not allow him to hurt even the enemy who was seeking his life. What a contrast is the behaviour of these two men.

AN EASTERN LEGEND.

Where the Mosque of Omar now stands in stony Jerusalem, and where of old the gorgeous Temple of Solomon reared its lofty head, was once a field, the joint property of two loving brothers. The younger of these brethren was a bachelor, the elder a married man and the happy father of several children. Together did these good brothers cultivate the field, which had been left to them in common by their mother on her deathbed. It happened one harvest time that the brothers reaped the field, and gathered the yellow sheaves into two equal-sized stacks. Now, while the harvest-moon shone upon the earth, it peeped into the window of the younger brother, who lay awake gazing on the beautiful sight. A sudden thought came into his mind: "My brother has a wife and a family to maintain, and yet our stacks are of equal size. That, in my opinion, is not as it should be. I will arise, and take a few sheaves from my stack and add them to my brother's. He will not see what I have done, and he will not therefore refuse my gift."

So thinking, the younger brother arose from his bed, and went and took several sheaves off his own stack, and laid them on his brother's, and then went back to bed. But in the same night, only

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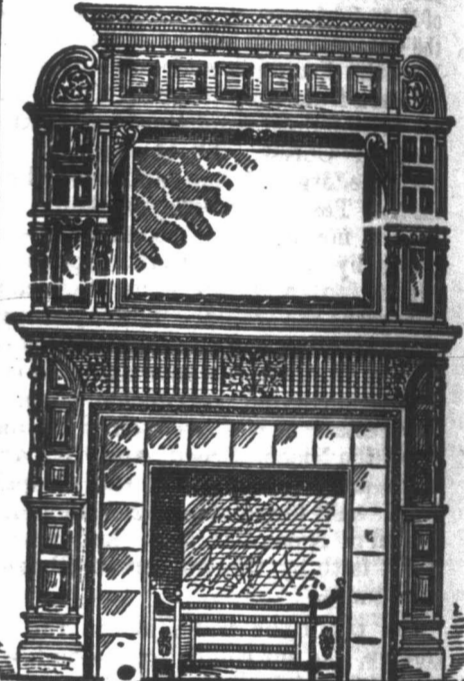
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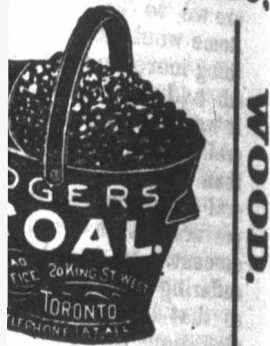
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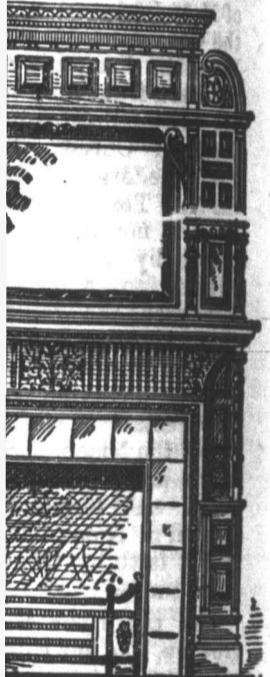
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nearer the dawn, and when the moon was setting, the elder brother awoke and said to his wife, 'My dear wife, a thought has just entered my mind. You know my brother has neither wife nor children to help him, or be a comfort to him under the troubles of his mortal life, while I have both; I think, therefore, it is not right that I, who have these advantages, should have as many sheaves in my stack as he has in his. Let us get up and carry some of our corn to his heap.'

So saying, the loving brother got up and did as he had said, and by good luck it happened that he carried just as much corn to his brother's stack as his brother had carried, earlier in the night, to his own. So when daylight came, and the brothers went to their respective stacks, each found to his great surprise they were equal, as before. They did not say anything to each other on the subject, but for several nights carried on the same game of loving-kindness; and, as each happened always to remove the same number of sheaves, the stacks remained provokingly the same size, neither greater nor less. How long this would have gone on nobody knows, if the brothers had not chanced one night to rise at the same time, and to meet each other midway between the stacks with their arms full of sheaves; and so the mystery was solved.

The spot where these brothers thought so kindly of each other, and acted so persistently in well-doing, was deemed to be a place peculiarly agreeable to Him Who prizes loving-kindness above every other thing; and here it was, therefore, that His house was builded in after days, to be a place of prayer for all His people.—G. S. O.

"The Old Oaken Bucket  
The Iron-bound Bucket  
The Moss-covered Bucket,"

is very likely the one that has conveyed poisons to your system from some old well, whose waters have become contaminated from sewers, vaults, or percolation from the soil. To eradicate these poisons from the system and save yourself a spell of malaria, typhoid or bilious fever, and to keep the liver, kidneys, and lungs in a healthy and vigorous condition, use Dr. Pierce's Golden Medical Discovery, the greatest blood-purifier of the age.

BARONESS BURDETT-COUTTS AND THE CAT.

An amusing and felicitous incident, says *Church Bells*, took place during the distribution of prizes at a meeting held by the Society for the Prevention of Cruelty to Animals in St. James' Hall. We presume from the report that the incident was not an elaborately rehearsed effect, but genuinely a happy incident. After the certificates had been distributed, suddenly there made its appearance on the platform—a cat! Disconcerted somewhat by the laughter which its advent inevitably caused, poor puss looked about for some sheltering retreat, and finally settled herself, apparently with much composure and satisfaction in the lap of the Baroness Burdett-Coutts. Cats, no doubt, have more sense than we superior human being ordinarily credit them with, and this cat certainly showed an excellent discernment in entrusting herself to the protection of so infinitely gracious and tender-hearted a lady. By and by the baroness rose to speak, and in her arms demurely reposed puss. Amidst vociferous applause the baroness made some admirable remarks, assuring the audience, amongst other things, how deep an interest her Majesty always took in the work of their society, and especially how she had written some while ago to express her particular anxiety as to the well-being of our cats, whom she had unfortunately had good reason for believing were a much persecuted race, and to ask whether something could not definitely be done for their better protection. And "here," added the baroness, with an admirably appropriate turn, "here is puss herself before you to plead her own cause."

No lengthy advertisement is necessary to bolster up Dr. Sage's Catarrh Remedy.

MOTHERS, SPEAK LOW!

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it and it lasts for life, an incurable disease. A friend has such a neighbour within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots. Where mother sets the example you scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while those in many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

O mothers, it is worth a good deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired of the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but evil. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children.

"I know 'tis a sin to  
But I'm bent on the notion,  
I'll throw myself into  
The deep, briny ocean,"

is the mental exclamation of many a sufferer from headache, indigestion, constipation, torpid liver, etc. The use of Dr. Pierce's Pleasant Pellets, however, would transform these unfortunates, and cause them to sing—

But my spirit shall wander  
Through gay coral bowers,  
And frisk with the mermaids,  
It shall, by the powers!

A WESLEYAN ON MODERN WORSHIP.—The following is from a Methodist paper.

"O this cant of modern worship! While preaching the Word is God's ordained method of proclaiming His great Evangel, are we Methodists especially not in great danger of exalting it unduly above the praise and the prayer? We don't go to 'worship,' we go to 'preaching.' We don't assemble ourselves together for prayer, but 'to hear' Mr. So-and-So. We don't go to 'wait only on God,' but we often turn away if our favorite 'preacher' is not in the pulpit. We go for a spicily intellectual treat, and if the messenger of God has no spice in stock, we loathe the solid food. The children of Israel once were fed with manna from heaven, fresh from God's own hand every morning, yet they requested to be supplied with certain Egyptian dainties, such as garlic, cucumbers, &c. History repeats itself."

—The following story, under the heading of "A pleasant way of doing things," is told of the late Bishop of Winchester: Bishop Wilberforce was finishing up a hard day's work of preaching and confirming by taking refreshment at a country house surrounded by numerous guests, when he happened to catch sight of a young married lady, cheaply but very gracefully dressed, seated at the farthest end of the room. He asked who she was, and, on being told that she was the wife of a poor curate in the neighbourhood, he made his way to her as soon as he entered the drawing-room, and drew her into conversation. "What do you do to help your husband?" "I teach in the schools, my lord." "Anything else?" "Yes; I help him to look after the sick and the poor." "Anything

else?" "Yes; I make my own clothes and mend his." "Anything else?" "Yes; I get up his linen and iron his neckties." Wilberforce said nothing at the time, but he made special inquiries as to both the parson and his wife, and a week or two after a letter arrived from him addressed to the lady—"My dear Mrs. X: The living of Z. is vacant, and from what I hear of you and your good husband, I think it is just the place for you. Will you ask him to do me the favour to accept it, and tell him from me he is indebted to you for it?" Yours faithfully, S. O.

"I FORGOT."

"Sing it again, please Miss."  
And once more the bird-like notes rang out—

"There's a Friend for little children  
Above the bright blue sky;  
A Friend who never changes,  
Whose love will never die."

Those were some of the words, and when the hymn was finished, the shrill little voice said, "Thank you; I like it so much."

"I'm glad you do, Robbie. I will come and sing it to you again soon, but now I must go."

The speaker was a gentle-looking girl about twenty, and the child to whom she had been singing was a little fragile boy whose short life on earth was nearly over, for he was slowly dying of consumption.

His mother arose from her chair as the young lady prepared to depart. "Thank you, Miss Seaforth," she said, her eyes filling with tears of gratitude; "Robbie seems to forget all his pain when you read and sing to him. I try myself sometime, but I'm not much of a scholar, and I can't get over the words as easy like as you, Miss. Then, too, my voice is a very poor one—singing was never much in my line."

"Well, Mrs. Mason, I'm glad I can give so much pleasure to this poor child, and I will try and come again soon. Let me see, this is Monday; well, on Thursday, Robbie, you may look for me," she said, turning to the boy; "I shall be sure to come then."

"Thank you, Miss," he replied, his small wan face lighting up with pleasure. Then stroking his bright hair the young lady said "good-bye," and went away.

Jessie Seaforth was a Sunday-school teacher, and Robbie had been in her class for a year or two before his illness. Teacher and scholar loved each other tenderly, and no greater delight could be given to the patient little sufferer than a visit from Miss Seaforth. The little boy had a passion for music, and as the young lady possessed a fine and well cultivated voice, the joy of hearing its musical tones overcame even weariness and pain.

Miss Seaforth knew her little scholar would never be well again, but that death was very near she never imagined, especially as the child had been ill for months without apparently getting worse.

Thursday came—a lovely summer day—and entirely forgetful of her promise to Robbie, Jessie set out on a long walk to visit a friend with whom she intended spending the day.

Robbie woke early that morning, much brighter than usual, and his first words were, "Mother, my teacher will be here to-day to sing to me, won't she?"

"O yes, my darling, and you shall have your breakfast, and then I'll make you nice before she comes."

So the weary little frame underwent considerable pain in the operation of being made unusually neat, and by the time the golden hair was brushed the child was almost fainting. But the thought of the coming pleasure enabled him to rally, and lying back on his pillows, he watched for Jessie coming along the little garden path. The hours passed slowly, and still no message from Miss Seaforth to say she could not come.

Mrs. Mason felt keenly the child's disappointment, but did not like to send for the young lady.

"As she had always been so kind, it seemed like giving trouble," she remarked. So she cheered Robbie by telling him she thought Miss Seaforth could be sure to call in the afternoon. Wearily

the hours crept by to the suffering child, who, with his eyes constantly turned towards the door, still eagerly waited.

About four o'clock the clergyman came, and hearing of Robbie's disappointment, kindly offered to fetch Miss Seaforth. Of course he did not see her, and sadly he returned to the cottage and told the boy she was out.

"But she promised to come," said the child, sorrowfully; "oh, I hope she won't forget me!"

The clergyman endeavoured to console him by talking to him, showing him pictures, and reading; but though the boy tried to be interested, it was evident his mind dwelt on the disappointment. After spending some time with him, Mr. Lewis noticed a great change pass over the little face, and he beckoned to the mother, for he saw at once that the summons had come.

As the poor woman bent to kiss the palid lips, Robbie opened his eyes and murmured, "Never mind, mother, I am going to hear the angels sing."

The next moment the little spirit had winged its flight away.

On returning home that evening, Jessie was informed by her mother of the clergyman's visit, and great was her regret as she remembered her promise to Robbie.

"I am so sorry, mother," she said; "I really would have gone to him if I had not forgotten. What a wretched memory I have to be sure!"

"You might make it a good one, my dear, if you only went the right way to work," said Mrs. Seaforth. "I am afraid you will have bitter sorrow before you learn the necessary experience."

"Really, mother, I do try, but somehow its of no use."

"Make it a daily prayer to overcome this fault, my child, and I am sure you will succeed."

"I will, mother; and I will go and see Robbie first thing in the morning."

When she arrived at the cottage she met Mrs. Mason at the garden-gate. A look at the pale, sorrowful face was sufficient to tell Jessie what had taken place.

"Oh, Mrs. Mason, I did not know that—that—"

"Yes, Miss," said the poor woman, bursting into tears, "Robbie has gone; and, oh, Miss, if you had only been here yesterday! He watched and watched for you, and no one knows what the disappointment was to him when you did not come. He—"

But here Jessie turned so pale that Mrs. Mason asked her to step inside the cottage and sit down. She did so, for she was quite bewildered by the sudden news.

"I—I—did not know he was worse."

"No, Miss, no more did I till a few minutes before, for he went off very suddenly, and his last words were, 'Never mind, mother, I am going to hear the angels sing.'"

Jessie could not restrain her tears as she heard these words, but after some time she mastered her emotion, and went to look at the little form lying there in its beautiful last sleep. Then expressing her sorrow to the weeping woman, she took her way homeward, pondering over her mother's wise counsel respecting her fault of forgetfulness, and resolving to try and conquer it.

Ah, dear fellow-labourers in the Master's vineyard, how often some such fault as Jessie's mars our work and makes us hinderers? Where this is the case let us honestly endeavor to overcome it. Little acts of indolence, selfishness, or pride are so easily excused or glossed over, that we give no heed to uprooting them, and yet it is the little virtues that build up a noble character. Let us remember this.

Several months passed, and Jessie did make some progress in overcoming her fault, but it needed a sterner lesson to uproot it, as we shall see.

"Jessie," said Mr. Seaforth to his daughter one afternoon as she was preparing for a walk, "as you are going out will you post this letter for me?"

"Father," put in a roguish-looking boy before his sister could reply, "Jessie's pocket is the only post-office it will see for a day or two. She is sure to forget it."

"Oh, Harold!" said Jessie, deprecatingly. "True, sis," he answered laughingly, "for I have proved you. Don't you remember Grant's note?"

"My dear," said her father, "I am anxious to catch the next London mail, and my letter is very important; so pray remember, Jessie."

"I will, father, in spite of that saucy Harold. Good-bye," and she ran lightly down the garden-path.

Alas! alas! for Jessie's resolution not to forget!

Five minutes after leaving home she met a friend, who, like herself, was busy in making various articles for a coming bazaar, in which they both took great interest. Chatting merrily they walked on, and all thoughts of the letter were forgotten, which—as Harold had predicted—lay safely in the pocket of Jessie's ulster.

When she reached home Mr. Seaforth had been suddenly called away on business, and so there was no reminder concerning it.

A week elapsed, and one morning, on opening his letters, Mr. Seaforth turned to his daughter and said, "Jessie, did you post that letter I gave you last Monday—the one I told you was so important?"

Jessie blushed scarlet, for she had never thought of it after meeting her friend.

"No, father," she answered slowly, "it must be in my pocket still."

Her father, looking greatly displeased, sternly said: "Fetch it at once, then, Jessie; and let me tell you, my dear, that your careless habit of forgetting has probably blighted your cousin Duncan's prospects for life."

"Oh, father!" and she burst into tears as she ran up stairs for the unfortunate letter, wondering greatly how her neglect could bring about such sad consequences.

Mr. Seaforth was guardian to one of his nephews, who had lost both his parents in childhood. He was a generous, high-spirited youth, who but a year previously had been launched on the sea of London life. His was the old, old story. He had been led astray by evil companions, and had used some money belonging to his employers, who were ship-brokers, to help himself out of a difficulty.

Then came a feeling of deep contrition, and Duncan wrote to his guardian telling him all, and asking for the necessary sum of money that he had lost by gambling. Finding he received no answer to his appeal, he became desperate, ran away from his situation, and embarked for America as an emigrant.

The letter Mr. Seaforth had received that morning ran thus:—

"MY DEAR UNCLE:—I have waited till the very last moment for your answer to my letter, which you received a week ago; but as none has come, I can only think you intend to wash your hands of me. I honestly meant to turn over a grand new leaf if you had helped me out of my 'scrape' this time; but I suppose you think me incorrigible, and may only bring disgrace upon you. Well, I must take my chance now, and so when you receive this letter I shall be on my way to America.

"It is no use saying again I am sorry for what I've done, as it is evident you do not believe me, but please don't think the worst of

"Your affectionate nephew,  
"DUNCAN MOORE."

Mr. Seaforth after reading this at once set off to London, but on going to Duncan's employers found that the youth had started for New York. He refunded the money Duncan owed his master, and then finding that he could do nothing more in the matter, he returned home, greatly regretting ever trusting the letter to his daughter's charge.

And Jessie? The lesson was indeed a bitter one, especially as all efforts to trace her cousin proved fruitless, and it was with an aching heart that she heard her father remark, as they gathered round their well-spread tea-table, with its surroundings of warmth and comfort, "I wonder where Duncan is to-night?"

Many a prayer did Jessie offer up for the wanderer, and at length came the answer. A friend of Mr. Seaforth's had met the young man in New

York, but although he was steady he did not seem to be getting on very well. Mr. Seaforth lost no time in writing to Duncan and explaining matters, and in a few months the young man returned to England and was taken into his uncle's business, where his honourable conduct gained for him the esteem of all. Jessie asked his forgiveness for her carelessness in forgetting the letter, and he readily gave it, saying in conclusion:

"After all, Jessie, though it was terribly hard to seem cut adrift, it was the experience I needed. Through fighting comes victory, you know."

"Yes," said Mr. Seaforth, "and that is the grandest lesson of life you can learn, my boy."

"I trust I can say the same," said Jessie, looking thankfully into her cousin's face.

"Yes, you may," said the father, "for you, too, have won a battle."—*Penny Post.*

#### A TAP AT THE DOOR.

A hand tapped at my door, low down, low down,  
I opened it and saw two eyes of brown,  
Two lips of cherry red,  
A little curly head,  
A bonny, fairy sprite, in dress of white,  
Who said, with lifted face, "Papa, good night."

She climbed upon my knee, and, kneeling there,  
Lisped softly, solemnly, her little prayer;  
Her meeting finger tips,  
Her pure, sweet baby lips,  
Carried my soul with hers, half unaware,  
Into some clearer and diviner air.

I tried to lift again, but all in vain,  
Of scientific thought the subtle chain;  
So small, so small,  
My learning all;  
Though I could count each star and tell its place,  
My child's "Our Father," bridged the gulf of space.

I sat with folded hands at rest, at rest,  
Turning this solemn thought within my breast  
How faith would fade  
If God had made  
No children in this world—no baby age—  
Only the prudent man or thoughtful sage

Only the woman wise, no little arms  
To clasp around our neck; no baby charms,  
No loving care,  
No sinless prayer,  
No thrill of lisped song, no pattering feet,  
No infant heart against our heart to beat

Then if a tiny hand; low down,  
Tap at thy heart or door, ah! do not frown;  
Bend low to meet  
The little feet,

To clasp the clinging hand; the child will be  
Nearer heaven than thee—nearer than thee.  
—*Lillie E. Barr.*

#### INFANT BAPTISM.

There are a number of children in the Parish unbaptized that have gone much longer than they ought without this blessed Sacrament.

The words of our Lord ought to come home to the parents' hearts: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God."

If you really believe our Lord's words in this connection you will not put off this subject any longer, but will bring your little ones at once to receive the appointed blessing and to be incorporated as members of Christ's Church.

There are no reasons for not bringing the children to Church except in cases of sickness, and then they ought to be baptized at once in private and afterwards received publicly in the Church. For the neglect of this important duty, not the children, but the parents, will be held accountable by our Divine Master.

—The Bishop of Edinburgh says "a large proportion" of those confirmed by him the past year were baptized by others than Church clergy.

—Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work

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### Children's Department. WORK AGAIN!

What a ringing of school bells there will be all over the land this month. We wonder how many will be glad to hear their old familiar voices once again! Perhaps not many, for it is hard to get back to work after long weeks of play; but remember that you have much to do and to learn before you will be fitted to take up your work in the world; so bend all your energies to the tasks that are now before you. If you put your heart into your work, it cannot be tiresome or distasteful to you, and every lesson well learned, every difficulty conquered, will make you stronger and braver for the battle of life.

"God made a man to labor, not to idle around," writes an Indian student at Carlisle in a letter to the friends at home; while another says:

"I am putting my whole mind to learn. I am not here to learn for any one else. I am to learn for myself, and I have to be right responsible, and acknowledge all I have learned in this place. I have decided in my mind that good determination shall enter me also, and I have found that learning is more beneficial than laziness."

I think it would be a good plan for all our boys and girls to lay to heart the very sensible remarks of these Indian lads. You, as well as they, "have to be right responsible" for all your advantages, and it is to God, the King of Heaven, that you are responsible. He gives you time and talents and opportunity, and then bids you use them. What good these good things will do you depends upon yourself. No one can learn for you. Here are the books and the teachers and the time, but unless you yourself work and improve your opportunities, they will be quite useless.

So go to work, young soldiers; and take this bit of advice from another Indian lad to the school-room with you:

"Don't be discouraged when you don't understand your lessons; get down to it, and keep there till you do."—*Young Christian Soldier.*

**A HELPING HAND.**—Is most appreciated where it is most needed, and thus it is that Burdock Blood Bitters gains more favor yearly by lending the weakened system valuable assistance in removing all impurities and building up a strong, healthy body.

**INFANTILE**  
Skin & Scalp  
DISEASES  
cured by  
**CUTICURA**  
Remedies.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula. Sold everywhere. Price—CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster, 30c.

## ROYAL BAKING POWDER

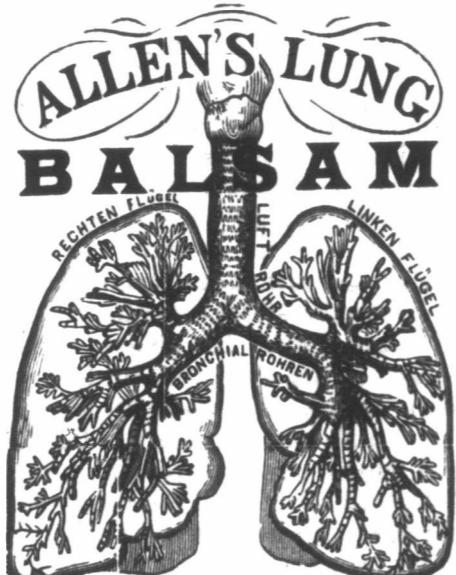
ABSOLUTELY PURE



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

### A Handsome Silk Handkerchief Free.

In order to inroduce our NEW SEWING NEEDLES, which require no threading, we will send a HANDSOME COLORED SILK HANDKERCHIEF and a sample needle free to every person sending ten cents in silver to pay postage, etc. Address Whiton Manufacturing Co., 561 Queen street west, Toronto Ont.



**ALLEN'S LUNG BALSAM**  
THE REMEDY FOR CURING  
**CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,**  
ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

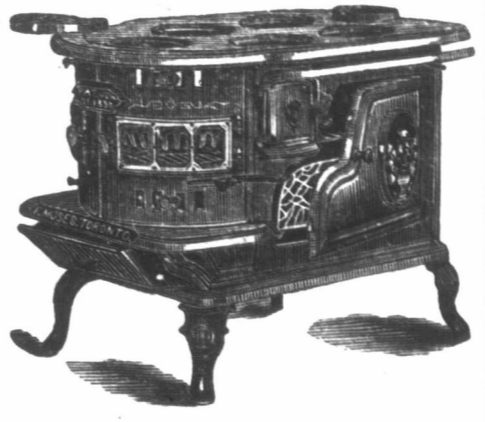
BY ITS FAITHFUL USE  
**CONSUMPTION HAS BEEN CURED**  
When other Remedies and Physicians have failed to effect a cure.  
Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief.  
AS AN EXPECTORANT IT HAS NO EQUAL.  
It is harmless to the Most Delicate Child.  
It contains no OPIUM in any form.

PRICE 25c, 50c AND \$1.00 PER BOTTLE.  
DAVIS & LAWRENCE CO. (Limited),  
General Agents, MONTREAL.



### OF ALL THE COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



### MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

**BEST OF STOVES.**

The Fire Never Goes Out in Winter.

Manufactured and Sold by  
**F. MOSES, 301 Yonge St., Toronto.**

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Issues policies on the most liberal terms. No extra charge for ocean permits.  
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### D. PIKE, Manufacturer of Tents, Awnings, Flags and Sails.

TENTS TO RENT.  
157 KINGSTREET EAST,  
TORONTO, ONT.

**TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.**  
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability certain of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

### DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA COLIC and CRAMPS

**DIARRHOEA DYSENTERY**  
AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

### SAULT Ste. MARIE CANAL.

#### NOTICE TO CONTRACTORS.

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

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

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

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

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

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

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

This Department does not, however, bind itself to accept the lowest or any tender.  
By order, **A. P. BRADLEY,** Secretary.  
Department of Railways and Canals,  
Ottawa, 8th August, 1888.

### ST. LAWRENCE CANALS

#### NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the St. Lawrence Canal," will be received at this office until the arrival of the eastern and western mails on Tuesday, the 26th day of September next, for the construction of two locks, and the deepening and enlargement of the upper entrance of the Galops Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal, between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

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

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

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

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

The Department does not, however, bind itself to accept the lowest or any tender.  
By order, **A. P. BRADLEY,** Secretary.  
Department of Railways and Canals,  
Ottawa, 8th August, 1888.

## BE KIND.

What a power there is in being kind! In a family in Edinburgh there are three children. There is Charles, a fine little fellow of ten, and a diligent capital scholar. Then there is sweet wee Mary, between five and six; and there is Tommy, another little brother of two, and scarcely bigger than a baby. They are all as happy as children can be. Though Charles is older than the rest, he plays with the little ones, and never speaks a cross word to them. So they love him with all their hearts, and they watch at the window and weary for Charles coming home from school.

There is another family in the same street, where there are also three children. There is Maggie, nine years old; and Peter a year younger; and Jessie, who is only six. But what a difference between Peter and Charles! Peter's sisters can get no peace when he comes into the nursery. He is a surly, ill-natured boy, always teasing his sisters, or calling them names, or destroying their playthings. He thinks it fine fun to break their little cups and saucers, or to pull the stuffing out of their dolls. Peter, too, thinks he is always in the right.

When his mother or the servant find fault with him they get nothing but impatience or sulkiness.

Boys, which of the two are you like—kind, loving Charles, or wicked, ill-natured Peter? What would your sisters say if we were to ask them?

Dear young readers, be kind to everybody. Most of all, be obedient and loving to your fathers and mothers. Be kind to brothers, and sisters, and servants, and companions. And be kind, too, to the poor beasts. Never be cruel, even to a fly on the window. How soon even a dog or a cat knows who is kind to it! And doesn't it make you happy to be kind?

It is the selfishness, unkindness, cruelty of the unrenewed heart, that keeps us in mind what sin there is in this world. There will be none of these things in heaven. All who follow Jesus on earth will go to that world of love at last. As the hymn says:

In heaven above, where all is love,  
There'll be no more sorrow there.

**STRUCK WITH LIGHTNING**—Neatly describes the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does it work so quickly and without pain that it seems magical in action. Try it. Recollect the name—Putnam's Painless Corn Extractor. Sold by all druggists and dealers everywhere.

## MIND THE DOOR.

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock. If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him. It is Anger. What a frown there is on his face! How his lips quiver! How fierce his looks are! We will bolt the door and not let him in, or he will do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we will not let you in, so you may go.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir? we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring me ruin. No, no, you idle fellow! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this? She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it if we would grow to be good men and women. Keep guard—mind the doors of your hearts!

## SIN'S SNARE.

The dogbane sets a trap for flies which is very ingenious and successful: "Allured by the honey in the nectary of the expanded blossom, the instant the trunk is protruded to feed upon it, the filaments close, and, catching the fly by the extremity of the proboscis, detain the poor prisoner writhing in protracted struggles until release by death—a death apparently occasioned by exhaustion alone; then the filaments relax and the body falls to the ground."

What a striking illustration of the trap which sensuality sets for the soul! Conscience of their power, they affect no concealment. The honey is exposed, but a sign is plainly written over the forbidden pleasure, "Beware." No sinner can plead ignorance of danger. Every sin of the flesh that allures to ruin is plainly labelled "dangerous." The poor, helpless insect held to its death by the snare set with seductive sweetness, is a picture of the struggling soul, battling for escape, but held a prisoner by the very sin which allures it.

## CHRISTIAN CONDUCT.

Ofentime a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will and is prayerful and reads his Bible daily, is not often troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The new Testament furnishes general rules for Christian conduct. The

whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures:

1. Do nothing if you doubt its being right: "Whatsoever is not of faith is sin."

2. If there is something you want to do which would do you no harm, but might lead a weaker brother into wrong, dare not do it. "Wherefore, if meat make my brother so offend, I will eat no flesh while the world standeth."

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word, or deed, on which you cannot ask God's blessing. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

## THE TOUCH OF NATURE.

A boy, ten years old, pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure—an every-day sight in our large cities. Tired and exhausted, he halted under a shade tree. His feet were sore and bruised, his clothes in rags, his face pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was fast asleep. His bare feet just touched the curbstone, and the old hat fell from his head and rolled on the walk. In the shadow of the tree his face told a story that every passer by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A labouring man—a queer old man, with a wood saw on his arm—crossed the street to rest for a moment under the same shade. He glanced at the boy and turned away, but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tiptoed along until he could bend over the boy, and then took from his pocket a piece of bread and meat—the dinner he was to eat if he found work—and laid it down beside the lad. Then he walked carelessly away, looking back every moment, but keeping out of sight as if he wanted to escape thanks.

Men, women and children had seen it all, and what a leveller it was! The human soul is ever kind and generous, but sometimes there is need of a key to open it. A man walked down from his steps and left a half-dollar beside the poor man's bread. A woman came along, and left a good hat in place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered and dropped dimes and quarters beside the first silver piece. The pinched face suddenly awoke, as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down and covered his face with his hands and sobbed.

Sault Ste. Marie Canal.  
NOTICE TO CONTRACTORS.

THE WORKS for the construction of the canal, above mentioned, advertised to be let on the 23rd of October next, are unavoidably postponed to the following dates:

Tenders will be received until  
Wednesday 7th day of November next.

Plans and specifications will be ready for examination at this office and at Sault Ste. Marie on and after  
Wednesday the 24th of October next.

By Order,  
A. P. BRADLEY,  
Secretary.

Department of Railway & Canals,  
Ottawa, 27th September, 1888.

## TORONTO STEAM LAUNDRY.

**COLLARS** PER DOZEN  
**AND** **25c.** PER DOZEN  
**CUFFS** PER DOZEN  
**PIECES.**

106 York Street (2nd door north of King),  
G. P. SHARPE.

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