

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

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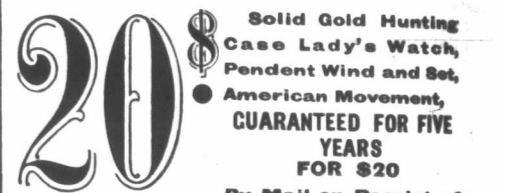
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August 22.—11 SUNDAY AFTER TRINITY.

Morning.—1 Kings 18. 1 Cor. 8.
Evening.—1 Kings 19; or 21. Mark 2. 23 to 3. 13.

THE "WAR CRY" DYING OUT.—Let us hope that the news of the "rapid decrease of the weekly circulation of the W. C. at almost every local centre of importance for months past" is a pledge of the "rapid decrease" of all the other noisy and obtrusive nuisances of the "Salvation Army."

"THALASSO-KRATIA"—Maritime supremacy—is the key to Britain's world empire (argues a writer in *Blackwood*) as it has been of all the great nations of former days, whose careers are connected with the history of the African continent. It means "rapid transit," and success for conquering armies.

"DRY ROT" OF ESTABLISHMENTARIANISM.—In Ireland, everything required for the support of the Church or for its repairs and cleaning, down to a sweeping brush or duster, was applied for to the Ecclesiastical Commissioners—now all Church requisites, as well as the support of the ministry, come from the people themselves.

BISHOPS AND MONEY.—The question of larger incomes and collateral support for them is too common a factor in Episcopal appointments—at least in public opinion. Private means and private funds should have no place in deciding as to the right man for such a very important position as the Episcopal throne or even a Rectory.

DIVISIONS OF CHRISTENDOM.—The Bishop of Tasmania, in a recent address to the Synod, notes the fact that in England, in 1869, 100 different denominations were enumerated: last year, the number had risen to 254. He quotes a Wesleyan leader who complained of the "waste, scandal, and positive wickedness" of these sub-divisions.

ECCLESIA REDEVIVA.—The popularity of the new Dean of Bristol is said to be phenomenal, the services in the Cathedral being largely attended by dissenters as well as Churchmen. It is often

demonstrated that, where the Church of the Land is well and wisely represented, local prejudices against the Church easily and quickly disappear.

TOBACCO AS A GERMICIDE!—Dr. Griffin in the *Pacific Medical Journal*, of San Francisco, pledges his professional experience and reputation on the value of tobacco smoke as a preventative not only of caries of the teeth, but of consumption of the lungs. Experiments have proved its enmity to various disease germs—as of typhus and pneumonia.

"FROM HER FLESH LET VIOLETS SPRING," seems rather complimentary to Ophelia on the part of her brother—in the *poetry* of Hamlet. It is quite a different matter when a preacher in York Minster (advocating "rapid dissolution" coffins), suggests that *human remains* should be utilized to produce vegetation—"transformed into new shapes of beauty."

"STOKOS, HOKOS, HOPKOS" is the rather "staggering" advertisement of a temperance drink given in the *Temperance Chronicle*; but the strange looking words only seem to be the titles devised for certain "good cheap drinks for hard or easy work," for which the enterprising advertiser undertakes to supply recipes to athletes, dock labourers, &c.

"TELLING AGAINST HIM NOW!"—It is well and wisely—one may say even "temperately"—pointed out in the *Temperance Chronicle* that "hard drinking" has a cumulative effect upon a man's constitution, which lessens its ability to withstand such diseases as pneumonia, &c. The most powerful physique, when thus weakened, seems to suffer most.

CRITICISM "DOWNGRADE" is aptly illustrated in the case of Prof. Ryle of Cambridge, whose articles on "Early Narratives of Genesis," were prepared with "a special effort to avoid want of reverence due to Holy Scripture." Even he interjects such "begging" expressions as "undoubtedly, it cannot be doubted, it is well known, &c."—before very doubtful speculations!

"THE RELIGIOUS PICNIC" comes in for some stinging remarks from the *Church Times*, apropos of the Grindelwald Conference and the "Oxford Summer School of Theology." Too much may be expected from such transient associations of Christian workers—social and friendly intercourse is not practical reunion. That is a matter of creeds and organizations.

"AURIUM PIETAS"—pious reticence—was a discipline of thought and tongue much prized in the early days of Christianity, and protected such Scripture secrets as the conception and death of the Blessed Virgin, as well as her married life, from impertinent dogmatism of the worst and most inexcusable kind—into which Romanism has degenerated in later days.

"KNOWLEDGE, AN ATTRIBUTE OF PERSONALITY, RATHER THAN OF BEING," is the keynote of an able article in the *Churchman* (Magazine) on the "limitation" of Christ's knowledge. The writer argues that the Father "imparts, sends, gives" to the Son such parts of His own personal knowledge, from time to time, as is proper; and thus he accounts for Mark xiii. 32.

"THE CANADIAN METHOD" is what the Maryland people call our system of supplying clergymen to parishes which furnish sufficient guarantee of support, and withdraw, leaving the parish vacant, until all arrears are paid, in case the guarantee fails. This is essentially the same as the Irish plan—probably borrowed from Canada; but Ireland has improved and enlarged their edition.

THE PREACHING AT ST. ALBAN'S, HOLBORN.—It is noticed in the *Illustrated London News* as a remarkable thing that Mr. Gainsford Bruce, M.P.—who recently bore such emphatic testimony to the superiority of the preaching at St. Alban's—is not only the son of a noted Presbyterian preacher, but has himself been one of the "shining lights" of that denomination in days gone by.

MARS UNMARRIED.—From the editorial columns of *Saturday Night* we cull the following:—"What a delightful thing it is to think of that planet as another earth running in contrast to ours, wherein men live in the image wherein God made them. Where there are no tears, no griefs, no bereavements, and life is the grand poem it would have been had not our first parents fallen."

THE OLD TYPE OF BISHOP.—Referring to the recent death of Bishop Cloughton—who "bridged the crevasses between the ice of the old High and the ice of the new High, but belonged essentially to the glacial age of prelates"—the *Rock* mourns the gradual disappearance of the old type of bishop for antiquarian reasons only—and for no other! This may be called "evangelical humour."

THE UPGRADE IN IRELAND.—Since disestablishment, the growth of order, reverence and beauty has been general. Standing at the gospel, kneeling eastward, responding, chanting, the surplice in the pulpit, presentation of offerings on the altar, weekday services, weekly celebrations, increase of communicants—these are the waymarks of the steady progress in Church principles now going on.

THE KETERSON BENEFACTIONS.—The testamentary distribution of over \$100,000 among local charitable institutions is not a very common experience in Toronto: and in this case the results seem to be owing to the judicious and conscientious influence of one or two friends. That influence is not exercised often enough. St. John's Church and its worthy rector are to be congratulated.

SIR DANIEL WILSON'S DEATH removes from the arena of Canadian literary life an element that could ill be spared—for our country is too young to be rich in such materials. To Church matters, Sir Daniel paid less attention—so far as active participation is concerned—than to literary pursuits; but in a certain unobtrusive way, his presence could not but make itself felt in any community or society.

IRELAND SOBER MEANS IRELAND DANGEROUS, suggests a writer in *Belgravia*, who has observed that when there is serious business "to the fore"—such as "removing" a landlord—the Irish peasants are as mute and noiseless as children proverbially are when they are brewing mischief! In this, at least, they show practical wisdom. They have learned the truth of the Latin maxim, "*In vino veritas!*"

"LET REASON BE KEPT TO" was Butler's maxim in regard to the class of questions involved in the "Higher Criticism," so-called—"if any part of the Scripture account of the redemption of the world by Christ can be shown to be really contrary to it, let the Scripture, in the name of God, be given up." The rage for fanciful conjecture, however, is very far from being "reason," or even common sense.

"GIVE THE DEVIL HIS DUE," begins a paragraph in our learned and serious cotemporary, *Expository Times*, referring to recent speculations of Herr Marti, of Muttenz, on the subject of "the origin of Satan!" The Herr makes out that S. was "not half a bad sort of fellow," as depicted in the Old Testament—in fact "on the side of unbending righteousness." How he makes this out is as clear as—mud!

YR EISTEDDFOD—"the Session" is a Welsh institution dating back to the fourth century at least, when for four days the very cream of Cymric literature, poetry and music is poured forth by a thousand voices in the presence of 15,000 spectators. The key-note of the whole proceeding "The truth against the world"—proclaimed by the arch bard from the logan-stone with drawn sword, is a noble watchword.

"CHURCH PARADES."—Under this heading the *Rock* noted lately certain of the latest "fads" of "Fashionable Piety" (*sic!*). The very latest is to have a set of Prayer Books in tints to match the gowns worn to Church by fair devotees. Church gowns—not a bad idea, if they were made quite plain—have long been a feature of the London "Season"; but to extend fashion to Prayer Books is new!

"THE QUEEN'S PRIZE" FOR TRIPLETS.—It seems that the royal bounty of £3 for the possession of three babies at a birth has at last been awarded to a Canadian mother. According to the *Mail's* calculations, about eight of these prizes per annum are won virtually in Ontario, but have not hitherto been awarded. Is this a sign that the great Mother country now estimates more highly the quality of her Canadian subjects?

THE EVOLUTION CRAZE seems to have got into Mr. Gore's head—among some other queer things, and many very good things. A newspaper correspondent reminds him that Darwin's great book is a mere heap of "non-sequiturs." It is chiefly made up of 700 such expressions as "We can understand, we can plainly see, it seems to me, more likely, we might expect," &c. Such expressions of conjectures prove nothing!

DEGRADATION OF THE HUMAN BODY seems to be one of the results of the "Burial Reform" craze on the subject of "fashionable coffins." "The buried body is merely animal substance, which has its own function to perform in giving life to plants and trees!" So writes the Hon. Secretary of the B. R. Association: and he adds, "the resurrection body is spiritual not material"—that is, the body does not "rise again" at all!

THE VALUE OF REGULAR SUNDAY REST is emphasized by the English G. O. M. in these words of personal testimony, drawn from a phenomenally long and vigorous life: "I have always endeavoured, as far as circumstances allowed, to exercise this privilege, and now, nearly at the end of a laborious public career of 57 years, I attribute in great part to that cause the prolongation of my life, and the preservation of my faculties."

"LET THEM LOOK AT THE CHURCH OF ENGLAND!" which had shown by its high discipline, stern sense of duty, and extraordinary zeal, its eagerness to meet the wants of the age." It makes one rub his eyes to find such words uttered by a prominent speaker at the *Wesleyan Conference*—where 100 years ago, these three qualities would have been strenuously denied. To be held up to Wesleyans as an example of discipline, duty and zeal!

SYAMBARA—the natural practice of courting and free selection of partners in marriage—is one of those things that Hindoos "read about" in their old Hindu legends; but the practice has died out. The parents do all that sort of thing! The refusal of the right of second marriage to widows has produced a crop of twenty-two million widows—but prevents the existence of "old maids," for the maids are all "picked up" even before maturity.

ZECARIAH'S AUTHORITY.—In his efforts to paint Satan white again, Herr Marti falls foul of the Hebrew prophet. He attributes the notions about Satan in the third chapter either (1) "borrowing" from heathen religions, or (2) "discovering" them among Hebrew translations, or (3) "imagining" them himself. It does not seem to have occurred to this German dreamer that the ordinary orthodox view might form a fourth and final source—Divine inspiration.

FROM PTOLEMY TO GLADSTONE seems a "far cry," but some wise observer has connected the two names by means of an astrological forecast made by the former and realized (as is supposed) by the latter, viz., the sign of "Jupiter in Aries," under which Gladstone has always gained his political triumphs—generally six years "out" and six years "in." This year Jupiter entered Aries in April, and leaves it next year in March—a short triumph for Mr. Gladstone!

"FATHER CONNELLAN OF ATHLONE" has become a kind of proverb in Ireland. This priest, having been ordered to preach to his people on transubstantiation, became convinced of the falsity of that dogma. He left his sacerdotal costume on the shores of a lake and donned a layman's suit. Loud were the lamentations and praises of his exemplary life. But when he reappeared next year alive and protestant!—nothing was too bad to say of him—the tune was changed!

THE IRISH CHURCH "PLAN" seems to work with general easiness and success. It is provided that so long as each parish pays its allotted contribution to the diocesan fund, the clergy will receive the appointed stipends. "And in most dioceses any failure to pay is not visited on the then incumbent, but on the defaulting parish, which must make up its arrears before a successor can be appointed." So says the *Churchman* (Magazine) and thinks the "independence of the clergy" thus secured.

GRAND CHURCHES IN POOR DISTRICTS.

The other day in one of the vilest slums of South London was consecrated a magnificent cathedral-like parish Church (All Hallows, Southwark) erected at a cost of about \$100,000. The proceeding was phenomenal, the contrast between the church and the place so striking as to bring every spectator to serious thoughts, however superficial the usual tenor of his mind. The sight is so extraordinary as to tempt one to exclaim, at first blush, in words so severely rebuked, of it, "To what purpose is this waste?" The Bishop of Rochester, in his sermon, said, "Such

a proclamation (of abiding faith in Christ's kingship), such an outward and visible sign cannot by any possibility be set forth in vain here in a bit of London, one of the poorest (some tell us the very poorest) in the whole expanse of the largest town the world has ever seen. . . . Here let it be that in the murkiest and densest region of all we will plant a church fabric so grand as to testify our great ideal. So grand as to show that we think it worth while to spend thousands of pounds for this kind of help in this kind of place. So proportioned, so strong, so permanent, as to show that we look forward in calm certainty that the victory is going to be His, and that for all the generations to come people will need, and will use just here, such a church as this." In such wise words did the bishop endorse this "waste," this sinking of \$100,000 in deepest of the depths of London.

THE ORIGIN OF THE PROJECT WAS REMARKABLE.

It dates back to the great London mission, when a benevolent lady (the late Mrs. Hunt) was moved to set apart a portion of her income for the purpose of founding a permanent mission in the most poverty-stricken and woe-begotten spot of South London. The work began in 1876 in a parish shed attached to the vicar's house. Since then it has been growing steadily, till the locality has itself responded, and the people of the place have flowed into the mission in large, or at least considerable numbers. The largeness of the choir, the elevation of the altar, the beauty of the morning chapel attached, all tell the thoroughness of the teaching, the edification of the souls that are to fill these sacred courts.

SUCCESS TELLS THE TALE.

And a very notable one it is. As the *Church Times* said, editorially, at the time, "The erection of so stately a church at so large a cost among the very poor is a sign that the rich are not eager to keep all the best things for themselves." That \$100,000 is a tribute of brotherly sympathy between rich and poor; a practical exhibition of christian socialism of the most solid kind. The original sheds represented the ability of the people; the consecrated pile of magnificent architecture represents the degree of interest taken by imitators of Mrs. Hunt, the foundress of the mission in 1876. This is as it should be; but

IS IT SO IN AMERICA?

We are afraid that the instances of such liberality to their poorer neighbors by the rich inhabitants of our cities are very few and far between on this side of the Atlantic. Stately churches, commodious schoolhouses and comfortable parsonages are not for the poor districts—though the rich districts luxuriate in such things. Too often is seen the contrary spectacle; the people—yes, also priests—of the richest parishes striving for an equal share in some benevolent funds intended for the relief of poverty-stricken districts. No more sad example of deterioration in the pure spirit of Apostolic Christianity than such a spectacle! Thank God, Christian England is far above such exhibitions of unworthy greed, and shows many an example of the contrary spirit. Such proceedings as seem to be possible in America are happily unheard of there, and would be rejected with horror if ever presented to view.

"Too Many Books and Periodicals Already."

But what kind of books? Historical and biographical, travels and school books; novels in abundance. But how many religious books have you? Do you expend ten dollars a year in this way? Perhaps among all your purchases not one of a religious character has lately been procured. A good book is a good friend, and exercises a

powerful influence on the character, preserving, as in a phial, the best thoughts of the best men. You yourself may be so engaged in business as not to have much leisure, but your family will read; and if you do not furnish them with books of a good character, they will read such as indispose them for the duties of life, or dispose them for the follies and vices which so abound. A good book is then not only an antidote for idleness, but it supplies the place of reading positively injurious. It introduces the reader to the best thoughts of the best men, and furnishes a delightful occupation in many hours which otherwise might be thrown away; for, according to Fenelon, "Disquiet which preys on other men is unknown to those fond of reading."

You have old religious books; but you must have new also, to prevent the others from moulding in the memory. You must have such as meet the wants of the age, and are adapted to the changes of society. Hence new books are generally preferred, and unless religious truth be presented to the young in an attractive garb, for the most part it will not be read. You are careful in introducing a stranger to your family; be equally so as to the books you introduce, that they may be such as will leave a blessing and not a curse behind. If you, as a Christian parent, wish your children to be intelligent Christians, renew your supply of proper books, and you shall find the investment cheap. A thought contained therein may, in its influence on your family, save many hours of woe. An old writer says, that "Any person who hoards up his money, instead of laying it out in such a charity, should be condemned to the mines."

The same remarks apply to a religious paper, only that the expense is still less; being three, two, and even one dollar a year for a paper which will visit you weekly, and bring to your house some hundred different articles, each containing a good thought. You will see how your Heavenly Father governs the world, and particularly His church: what the missionary is doing—what other Christian bodies are engaged in. You will meet with gems of thought in prose and poetry; extracts from the best writings; encouragements to good, warnings against evil, with examples of both. And thus you will sustain an agency which, at present, is indispensable to our Church's due success. The dearest paper is cheap indeed when we consider the influence of fifty-two such in a year, read as they are by all the family. Episcopalians, though as a body inferior to none in intelligence, are greatly deficient in this respect, for while nearly every Methodist takes his Church paper, whole congregations of ours take scarcely one. If you have not done so before, subscribe to one now. (Of course you will punctually pay for it, otherwise it would not be to you a religious paper.) You shall find it a corrector not only of other papers filled with idle tales, but also a disinfectant of those crimes and advertising impurities which are in papers generally respectable, the reading of which produces a contagious familiarity with vice. Your family will read some papers; which kind do you choose? Alexander Knox, in writing to Bishop Jebb, says: "Whatever you save do not save in *Reviews*. The receiving of these has something exhilarating. They bring in news to me from the mental and moral world. I see in them what is going on, and from three different classes of monthlies some satisfactory inference may be made of the stations which minds are keeping or the changes they are undergoing." Said Daniel Webster: "If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

The Bishop Elect.—A change has been made in the original plans regarding the consecration of the Rev. A. Hunter Dunn, Bishop-elect of this diocese. It was first announced that the consecration would likely take place in the Cathedral of the Holy Trinity, Quebec, on Sunday, Sept. 11th, but it has been since settled that it will take place in Christ Church Cathedral,

Montreal, during the session of the Provincial Synod, on Sunday, Sept. 18th, when all the bishops of the Ecclesiastical Province of Canada will be present and take part.

Waifs and Strays.—The Bishop-Elect of Quebec has accepted the presidency of the Canadian branch of the Church of England Society for providing homes for waifs and strays. The Archbishops of Canterbury and York are the presidents of the Parent Society. The object of this society is to enable the clergy and laity to co-operate in rescuing from vicious surroundings the orphans and destitute children met with in every parish, and especially in large towns. The committee in considering applications for the admission of children into the society's homes make a point of not accepting any case which could more properly be dealt with by the existing machinery already provided by the legislature, such as the Poor Law and School Boards. They are also most careful to avoid relieving unworthy parents of their responsibility, and therefore invariably give the preference to children who have neither parents nor relations able to provide for them. It has been decided to adopt, where practicable, the family rather than the institutional life by boarding out children of tender years under guarantees of their proper maintenance, and education in the principles of the Church of England. Until the present movement, the Church of England, unlike those outside her communion, had no central organization for the rescue and care of destitute children. The voting system is not adopted; each case is thoroughly investigated, and the most deserving have the preference. There are 1600 children under the care of the society. The offices of the society are "The Church House, 7 Dennis Yard, Westminster." A gift of £1,000 by Miss Anderson in aid of St. Nicholas Home for Crippled Children (one of the society's homes), was announced at the last fortnightly meeting of the Executive Committee on the 2nd inst., when Gen Lowry, C.K., presided.

St. Matthew's Church.—A handsome double stained glass window has just been put up in St. Matthew's Church, Quebec, in memory of the late Adery Carter, daughter of W. H. Carter, Esq., H. M. Customs, and wife of the Rev. Gustavius Nicolls, formerly rector of Levis, and now incumbent of Shigawake. This makes the 14th memorial window in St. Matthew's.

LABRADOR.—This distant and difficult mission is now vacant, owing to the missionary, the Rev. G. J. Sutherland, having accepted work in another part of the diocese. The vacancy will not be filled until after the consecration of the Bishop-elect.

NEWFOUNDLAND.—In accordance with the request of the Most Rev. the Metropolitan, collections were taken up in all the churches of the diocese on the Ninth Sunday after Trinity, in aid of the Bishop of Newfoundland's fund for the restoration of the ecclesiastical buildings in his See City, destroyed by the late disastrous fire.

TORONTO.

CASTLEMORE.—*St. John's.*—The annual Harvest Home services and Festival in connection with this congregation will be held (D.V.) on Sunday and Monday, August 28th and 29th. The services on Sunday will be, 9.20 a.m. morning prayer, 10.30 celebration Holy Communion and sermon, 8 p.m. children's service with short addresses and distribution of Sunday school prizes, 7 p.m. evening prayer with sermon. The Rev. Canon Farncomb, M.A., rector of Newmarket, will preach morning and evening, Rev. Wm. Walsh in the afternoon. The choir of Christ's Church, Brampton, accompanied by four instruments, will render the musical part of the services. Offertories at all services in aid Sunday School Fund. The festival will be held on the following Monday on the grounds surrounding the residence of Richard Clarke, Esq., lot 15, 11 con. Toronto Gore. An interesting time is anticipated.

EAST TORONTO.—*St. Saviour's.*—Mrs. Gammack has gathered round her the young ladies of the Chancel Guild of St. Agnes, to work and present a rich and appropriate embroidered altar-piece for the Church. While Mrs. Gammack executes the centre, for which she has received the design and materials from England, the different members of the Guild will do the rest of the parts. They hope to have it ready by Sept. 18th, for the Harvest Festival. The readiness with which both old and young fall in with what ever Mrs. Gammack proposes for the good of the Church, must be very gratifying to her.

ALLANDALE.—Sunday, July 17, was a very bright and cheerful day, but particularly so in a spiritual sense, to the congregation of St. George's, when in the

evening of the same day, the rector, Rev. J. K. Godden, M.A., presented to His Lordship the Bishop the gratifying number of 22 candidates for the sacred rite of "Laying on of Hands." The service was very attractive and passed off without a hitch. The Bishop's address was very instructive and practical, and we trust, left a good impression upon all that heard it. The attendance was so great that fully half the people were not able to enter the edifice, which is so small, but we are glad to say that a new Church is in course of erection, which will provide ample room for all occasions. This is the first time for some years that confirmation has been held in the village; and that for the reason that until the present incumbency Allandale has been secured for Innisfil and Barrie respectively. The past dead embers of spiritual life seem now to be reviving, and we trust this sign witnessed in St. George's last month gives evidence of a still greater resuscitation in the future, and that one and all thus called of God may ever remember their high and holy vocation.

OSHAWA.—The Bishop Bethune Ladies' College will reopen on the 7th Sep. This institution was founded in 1889. Its object is to provide thorough instruction for young ladies in the various branches of a liberal education, and to bring these advantages within reach of many who find older colleges too expensive. The building is large and handsomely designed. The grounds contain five acres of land artistically laid out and ornamented with a variety of stately trees. The discipline of the college and its domestic, social and educational departments are under the constant supervision of the principal, whose desire it is to make the place an attractive Christian home. Students are prepared for departmental and university examinations, and a thorough musical education is given.

NIAGARA.

ORANGEVILLE.—A few years ago the beautiful spire of St. Mark's Church was destroyed by lightning. For some time the congregation were undecided as to whether they should erect a new spire or add to the height of the tower. Having finally decided in favour of an addition to the tower, plans were procured from Messrs. Windeyer & Son, of Toronto; and the work is now completed and has a very fine appearance. The bell is raised about fifteen feet above its former position. The substantial structure of the tower is now much preferred by many to the necessarily flimsy work of a wooden spire.

HURON.

Church Workers and Sunday Schools' Convention.—Encouraged by the success which attended the holding of the Church Workers' and Sunday School Convention at St. Thomas in 1891, the Huron Anglican Lay Workers' Association, and the Huron Synod Committee on Sunday schools, will hold a similar convention on the 11th and 12th of October next. The place of meeting this year will be St. James' Parochial Hall, Stratford. A joint committee of the two organizations is engaged in making the necessary arrangements, and an interesting programme may be expected to be issued shortly.

ALGOMA.

PORT CARLING.—A grand garden party was held at Ferndale Park, Lake Rosseau, on Tuesday, 16th August. Tea was served from 4 o'clock in the afternoon until 7.30. At 8 o'clock all assembled in the spacious dining hall of Ferndale House, where a very pleasing programme was listened to. Mr. Goulding, churchwarden of All Saint's Church, Toronto, occupied the chair. The proceeds, amounting to \$57, are to be devoted to the parsonage fund. The parsonage is in course of erection in a very pretty and commanding situation. The offertories in the different churches of this mission on Sunday last also go towards the Parsonage fund. On Sunday, 31st July, the offerings in the different stations were devoted to the relief of Churchmen in St. John's, Nfld. St. James', Port Carling, sent \$11, being part of offertories; Christ Church, Gregory, sent \$20.50, being whole offertory; Chapel at Port Sandfield, sent \$10; and St. John's, Beaumaris, sent \$4.50, being part of offertory. If every parish and mission sends as much or half as much, the churches in St. John's will soon be rebuilt.

RUPERT'S LAND.

HOLLAND.—A public meeting was held Wednesday last to bid farewell to the Rev. H. Dransfield and Mrs. Dransfield, who are leaving Holland for Rownton. Addresses, regretting their departure, were given by J. F. Holland, senior warden; John Hall, and the Rev. D. Campbell, Presbyterian pastor. Mr. Holland presented an address signed by eighty-four persons, and a purse was presented by Mrs. Deacon containing \$54. The following

Friday Mrs. Dransfield received a silver odour case, and a purse from the members of the Church Women's Guild. Mr. Dransfield has had charge of the Anglican Church in Holland for nearly three years, and leaves the parish with substantial property, no debt, and a good congregation. Between the addresses the choir sung appropriate selections. —*Manitoba Free Press.*

BRITISH COLUMBIA.

VICTORIA.—After upwards of thirty years of active energetic ministry, the Right Rev. George Hills, D.D., Lord Bishop of Columbia, is about to sever his connection with the Church in this province, with which he has been so long and so prominently identified. The formal resignation was forwarded to His Grace, the Archbishop of Canterbury, on Saturday, August 6, and His Lordship, the Bishop, expects to bid farewell to his many friends and associates here about the first of November, returning to England.

On Monday last the following letter was received by the secretaries of the Synod, Ven. Archdeacon Scriven and Mr. E. Baynes Reed, informing them of the step which His Lordship has seen fit to take, and which cannot be termed entirely unlooked for, as his failing health has long occasioned his co-workers considerable anxiety, and led them to urge upon him the necessity of husbanding his energies, which have so long been expended in the advancement of the province of his adoption:—

RISHOPCLOSE.

VICTORIA, August 8, 1892.

My Dear Archdeacon and Mr. Baynes Reed:

I beg to inform you that on Saturday, August 6th, I forwarded to the Archbishop of Canterbury, my formal resignation of the See and Diocese of British Columbia.

The date on which the resignation is to take effect is November 15, 1892.

I have asked his Grace to accept it in consideration of a ministry in the Church of England of over 52 years, and of my increasing sense of infirmity.

I enclose copies of the instrument of resignation, and of my covering letter to the Archbishop.

The letter now addressed to you as secretaries to the Synod, will be, I believe, the "formal notice of resignation," alluded to in Clause 1 of the Amended Canon on election of Bishop.

And I remain,

Sincerely yours,

G. COLUMBIA.

Notice of the Bishop's resignation having been given to the Synod through its secretaries, the next step to be taken is thus described in clause 1 of the Canon:—

"The Bishop shall, within one fortnight after formal notice shall have been given as aforesaid, summon a special meeting of the Synod to meet at the Cathedral City of the Diocese, in not less than three or more than six months from the date of such summons, for the purpose of electing a successor to the See."

"Inasmuch as the amendment of the Canon in 1888, as to the formal notice, was for the purpose of shortening the interval between the actual vacancy and appointment of a successor, it would appear desirable for the special Synod to meet within three months, rather than six, after the issue of the summons."

The special meeting of the Synod, it is expected, will be held on November 22, one week after the vacancy of the See, and the departure of Dr. Hills for the Old Country.

The Synod Magazine, in its next issue, will make the following editorial reference to the departure of the Bishop, the sentiments of which will be cordially endorsed by all members of the Church in British Columbia:

"It is with feelings of sorrow too deep for words to express, that we have to announce the resignation and near departure for England of our Bishop. For 33 years, or for a generation, he has laboured in the broad expanse of British Columbia, meeting with difficulties which were unique in the annals of colonial missionary work. To build up the old Church of England here on the Pacific Coast, amid prejudices and unbelief, aye, even active hostilities itself, was a herculean task requiring herculean strength and determination. But to build up that edifice without a flaw—without having sacrificed a single principle, in the midst of a huge continent, which for years was left ignorant of the true Catholic Faith, is an accomplishment which only a man strong in the Holy Spirit of God could have carried out.

"Dr. Hills joined one clergyman here, when he arrived thirty-three years ago; he will leave twenty-five toiling in Christ's vineyard; he found no Church, he leaves the island overspread with them; he came amongst a few thousands colonists settled in a huge colony, he leaves 100,000 prosperous people, presided over by three bishops and upwards of 50 clergy. Fifty-two years in the ministry, and thirty-three here, have earned for the Bishop the rest he so much needs. And while those associated with His

Lordship, and especially those who have had the privilege of working under him for many years, will joyfully wish him many years of ease and happiness, they feel that the link of connection is hard to break, and will be difficult to replace."

British and Foreign.

Canon Scott Holland is preparing for press a new volume of sermons entitled *Pleas and Claims of Christ.*

In the Palace Chapel, Llandaff, on Thursday week, the Rev. B. R. Johns, late Baptist minister of Merthyr Tydfil, and his wife were formally received by the Bishop into the communion of the Church of England, and were immediately afterwards confirmed.

A choir of women wearing cassocks, surplices, and mortar-board caps has been introduced at St. James' church, Marlebone, England. The singing is said to be extremely good.

Canon Hoare suggests that Church people might show a practical interest in the question of the housing of the poor by taking example from a system prevailing in Tunbridge Wells, where a limited liability company, paying about 4 per cent. on a capital of £10,000, bought up old and bad cottages and improved them.

The lectures which have been delivered during the last session in connection with the Palestine Exploration Fund will be published in the autumn, both separately and in a volume. Mr. Walter Besant, Major Conder, Dr. Flinders Petrie, and Sir C. Wilson are among those whose papers will appear.

The church of St. Mary the Virgin, the Rev. Father Brown, rector, has received the use of a house in the country to be the basis of its fresh air work during the summer months. The cost of the enterprise will be about \$400 for the season.

After hearing two missionary sermons in Melbourne, Australia, recently, a man in very moderate circumstances sent \$2,500 to be divided between missions in India and New Guinea.

At a well-attended meeting of the vestry of St. George the Martyr, Southwark, it was resolved: "That the vestry approach the Ecclesiastical Commissioners, through the Lord Bishop of the Diocese, with a conditional offer of £5,000 in order to relieve the parish of the Rector's rate for ever." At present the vestry is required to raise £480 a year by this rate.

The first native ordination in the diocese of Capetown—not in South Africa, as has been stated in some papers—recently took place. It was a memorable service, and the mission chapel where it was held was packed full. Henry Mdleleni, who had been a student at St. John's College, Umtata, and before that for ten years working in the Transkei among his own people as a teacher, was admitted to Deacon's orders.

A new painted window in memory of the late Sir Goldsworthy Gurney, C.E., was unveiled in St. Margaret's, Westminster. Sir G. Gurney was the first who drove a carriage by steam in England along the public road between London and Bath. One of those who rode in the carriage was the great Duke of Wellington, and in memory of that circumstance the window will be unveiled by the present duke. The window is the gift of Miss Anna Gurney.

The hospital ship *Albert*, belonging to the Mission to Deep Sea Fishermen, has arrived at St. John's, Newfoundland. The vessel has on board a quantity of clothing for distribution amongst necessitous fishermen's families. The Governor's wife, Lady O'Brien, has kindly undertaken this task, and, in view of the augmented distress caused by the recent fire, such a supply of clothing will prove especially welcome.

Arrangements have been made for laying the foundations for the monument to the memory of Lord Shaftesbury (the "good Earl") on the site granted by the London County Council at Piccadilly-circus, immediately facing Shaftesbury-avenue. The monument will take the form of a fountain, the work of Mr. Alfred Gilbert, A.R.A. It will be octagonal in form and in bronze, and will be about thirty-six feet in height from the ground line. The work of erection will go on without further delay as soon as the foundations are completed.

MASSACHUSETTS.—The good work at St. Augustine's church for colored people, on Phillips street, Boston, is continued without intermission, during the heated term. On Sunday evenings a course of illustrated sermons is being delivered in this church by the Rev. Fathers Benson and Field. The cartoons used for illustrating Bible subjects have been procured from England, and are remarkably good. After each sermon the illustrations which have been used are hung up on the walls of the edifice. It is felt by the clergy in charge that the effect of these well drawn pictures in this church is very good, and full of instruction to the congregation gathered there.

In one of the missions of the American Board in India, that at Marathi, retrenchment in some form became necessary last year, and the native preachers and teachers gave up two months' salary, leaving their work through the week for that time and taking whatever employment they could find to keep out of debt. Some of them went into the harvest fields as laborers in order to supply necessities.

In an account of the parish of Little Stanmore, published in 1849, it is stated that many of the Prayer-books given by the Duke of Chandos, who rebuilt the church, "still remain chained to the pews for the use of the poorer parishioners." The present Rector informed a correspondent of the current number of the *Library* that although the books have disappeared long ago there are still some traces of the old state of things, "the staples remaining in many of the pews, and in one or two cases a portion of the chain is attached."

In reply to a letter sent to the Rector of St. Clement's, asking if the bells of St. Clement Danes Church strike the hour twice, a morning contemporary received the following reply: "It is quite correct that our clock *does* strike the hour twice—once on the large bell, weighing 24 cwt., and also on the Sanctus—a bell in the spire dating back to the fifteenth century. I believe this is one of the bells which was used before the Reformation. It is a great rarity; few, if any others, exist, or are to be found in London. One clock has also the old chimes, which play at twelve minutes past nine and five in every twelve hours," adding that, nobody connected with the church knows why the two bells are rung, except that it has been the custom for centuries.

Preaching at one of the dedication festival services in connection with St. Margaret's, Liverpool, the Rev. Stephen E. Gladstone, M.A., rector of Hawarden, remarked that the heavy trial and suspense which had for many years rested upon the church and congregation of St. Margaret's was partially removed. They had thus been blessed with the fruits of suffering, and now that the strain was left they should be thankful. The church of St. Margaret's had been a blessing not only to the congregation and city, but the whole Church had benefited by the anxieties they had undergone.

On June 2nd the foundation-stone of the Christ Church Cathedral, Newcastle, Australia, was laid by the Governor. The Primate and the Bishop of Bathurst took part in the proceedings. About thirty clergy and three Bishops, including the Primate, preceded by his pastoral staff, formed a procession, along with an equal number of the lay representatives. These met another procession of the Freemasons with the Earl of Jersey, the Masonic Grand Master, at the head. This procession was a very large one. When the clergy met the Governor's procession they turned, and the two processions marched to the cathedral site. The Church office was then gone through, and after that Lord Jersey performed the function of laying the stone with Masonic ceremonial. There was a great concourse of people, who showed much interest in the proceedings.

Arrangements are now being made by the Church Defence Institution for the delivery of serial lectures on English Church history during the coming autumn and winter. It is proposed that the Rev. C. Arthur Lane should visit the north-west of England during October and part of November, including St. Helen's, Huddersfield, and Macclesfield; the south-east counties from November 14th to Christmas, including Canterbury and Rochester; the north-east in the new year, including Leicester, Boston, and Grimaby; and mid-southern counties during Lent, including the city of Oxford. Applications from towns desirous of participating in these series should be made to the Secretary of the Church Defence Institution, 9 Bridge-street, S. W., without delay.

Women in Greece, according to a writer in *Blackwood*, devote much thought to the moral regeneration of criminals, and there are Christian sisters who make this their special mission. The Queen of Greece

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herself is at the head of the association, not as a mere ornamental patron, but as a directing force and an indefatigable sharer in the labour of the sisterhood. All inmates of the Athenian prisons, as well as the condemned, are constantly visited by the queen herself and her associates. After religious instruction is over, each lady retires to the room set apart for her use, and the men are brought to her, one by one, for private conversation, which may be continued as long as she finds it necessary. She sees them quite alone, a point on which great stress is laid, as it is held that no prisoner is likely to open his heart or speak the truth in the presence of an officer to whose fixed authority he is entirely subject.

Bishop Macrorie resigned his post, as is well known, in the hope that his doing so might be the first step in terminating the unhappy divisions which have vexed the Church in Natal since the days of the Colenso troubles. The Synod of his late diocese have voluntarily delegated their power of choosing his successor to the Archbishop of Canterbury. There can be no doubt that in doing so they have been moved by the feeling that a bishop chosen by his Grace, and probably consecrated by him, would be likely to be acceptable to the body calling themselves the Church of England in Natal, and generally known as the Colensoites. The Synod have, by their action, done more than merely exhibit a conciliatory spirit towards their opponents. It is an unmistakable overture towards reunion, to which the Colensoites may very well respond without any considerable sacrifice of their feelings. Even if they do not immediately take advantage of it, as it is earnestly to be hoped they will, it may be ultimately the means of bringing them into complete spiritual unity with the Church. The reasons which have been urged for hanging back will lose their force when the Archbishop exercises the trust which has been, as it appears to us, wisely and with much self-control placed in his Grace's hands by the Synod of the diocese of Maritzburg.

Probably the Archbishop of Canterbury finds no part of the immense variety of work which is laid upon him more difficult to perform than the selection of the right men to fill Colonial and Missionary bishoprics. The circumstances of the dioceses are extraordinarily dissimilar, and the man who would do excellently in that would be unsuited in this. In short, in every instance the man has to be found who has the peculiar qualifications which will fit him for dealing with the special characteristics of the diocese for which he is wanted. To find such a man just at the time when he is required is obviously a difficult task, and one involving much anxiety and responsibility. The admirable appointments which have been made by, and through, Archbishop Benson show, however, that his Grace possesses a remarkable power of reading character, and discovering the right men for the right places. Just at the present moment he is called upon to use his great gifts to find a successor to Bishop Macrorie, in the diocese of Maritzburg, under peculiarly difficult circumstances.—Church News.

The Irish Ecclesiastical Gazette expresses its regret that just at the present unfortunate time the Church of Ireland should have an impending ecclesiastical suit—the St. Bartholomew's, Dublin, ritual suit. It truly says: 'We are a litigious people, and where union should be most cultivated, we display the spirit of disunion and separation. It is in our ecclesiastical as in our political affairs. Just now it would seem most undesirable to give our English friends the opportunity of pointing the finger of scorn at us, but it is just the moment chosen to set our ecclesiastical Courts at work. It is a crisis also when, from more than one cause, many of our Roman Catholic fellow-countrymen are looking to us as the friends of spiritual liberty, and how they must be disgusted to see us abusing our privileges by entering upon a suit to abolish the emblem of Christianity from a part of our churches! It is a spectacle to make angels weep.' Instead of prosecuting Canon Smith, who is the incumbent of St. Bartholomew's, our contemporary says 'the Church of Ireland should be loud in its thanks to him for his faithful and courageous efforts to raise the standard of public worship throughout the entire diocese.'

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvelous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Correspondence.

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

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

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

Acknowledgments.

SIR,—Would you kindly acknowledge in your next issue the receipt by me of the following amounts for the diocese of Moosonee. Anonymous, \$2; J. S. J. W., \$5.

R. B. HENDERSON.

An Appeal.

SIR,—May I ask for a little of your space to lay an appeal before your readers on behalf of St. Mary's Church, Aspdin, which is in great need of a little help at the present time. The church is of stone, and very beautiful, but owing to a piece of defective workmanship in the vestry, the wall, which has been threatening for some time, has at last given way, and must be seen to at once. The amount needed to replace the wall in a thoroughly satisfactory manner is some 65 dollars. Before I consented to ask for help outside, the congregation raised all it could, and we have one fifth of the sum in hand. I can assure your readers that my people have done and are doing all they possibly can, but with a very heavy insurance to carry, and other great expenses, this year, in connection with parsonage, &c., which I must not take up your space to deal with, we are fairly crippled, and as we raised last year more than \$250 throughout the mission, which is but a poor one and purely country, I am sure this appeal will not be thought out of place.

May I say that to help quickly in a case like this is to help twice? Frost will soon be upon us, and the work must be done before that. It is not a large sum, and a few helpers would soon clear it off.

H. P. LOWE,

Priest-in-charge, Aspdin P.O., Muskoka.

Branch Homes in the North West.

SIR,—I wrote to you last week about our Shingwauk and Wawanosh Homes, and would like to add just a few lines in regard to the Branch Homes which I established in the North West. I am thankful to say that none of the work I have attempted has ended in failure, neither has any money been wasted. My son, who is now in charge of the Elkhorn Institution, writes me:—"We have now 54 children in the Home, and I have just received a letter from Mr. Hayter Reed, at Ottawa, stating that \$350 had been granted us for repairs and painting. I had also put in an application for a steam laundry, and in reply have been told to get out and forward estimates at once. Our crops are looking very well; and I think this fall we shall be almost free of debt."

Medicine Hat Home is now in the hands of the Bishop of Qu'Appelle, and I am glad to hear from the Rev. W. Nicolls, of that place, that he is trying to raise funds to complete the building. The situation is an excellent one for an Indian Home, railway connection with Indian reserves in three directions, and coal and water supply. I do hope Mr. Nicolls will be successful. Contributions to Elkhorn or Medicine Hat Homes will be as welcome to me and give me as much pleasure as if I were still connected with the work. I believe that I was led by God in erecting them, and a work that is of God cannot fall to the ground.

EDWARD F. WILSON.

Shingwauk Home, Aug. 12th, 1892.

All a Mistake.

SIR,—As many of the clergy unintentionally misrepresent the scope of my proposed canon when they say it is for the removal of the clergy every five years; or in other words for the establishment of an itinerant system. Now, that is all a mistake which proceeds from ignorance. Misrepresentation, I believe, is the chief cause of its suppression hitherto by the executive committee, which a free discussion of the question in the synod would remove. But that has been denied, or in the words of a clerical friend, the question has been sat upon.

In justice to myself I may state that I was perfectly well aware of the fact when I framed the canon that itinerancy was incompatible and undesirable in our historic Episcopal Church. But that a practically rendering of an account of their stewardship to their bishop, which the canon would entail, is not incompatible with the traditions of the church. Neither would it be an undesirable factor in her extension; but in order that your readers may

judge for themselves of the merits or demerits of the proposed canon which has been under the ban of the executive committee so long, I here submit a copy for their careful consideration:

"That whereas it is expedient in order to enable the bishop to make changes when thought desirable by him for the welfare of the church; and also to facilitate the application of the canon on superannuation. Be it therefore enacted that all future appointments to rectories, parishes or missions, lapse at the end of (5) years."

Mr. Cumberland's motion introduced to effect the same objects, differed to this extent: "The bishop's appointments shall not exceed five years," making it more elastic and therefore an improvement, especially in the case of missions or of strangers.

But Mr. Cumberland's motion has also been tabooed and consigned to the same limbo that holds in durance my proposed canon. Yours truly,

JOHN MOTHERSILL,

Oshawa, Aug. 17th.

A Comparison.

THE BISHOP OF HURON AND THE BISHOP OF QU'APPELLE.

SIR,—It is always interesting to observe the underlying similarity and sympathy that exists between those who are supposed to belong to opposite parties in the Church. May I draw your readers' attention to the following passages from the recent charges of the Bishop of Huron and Qu'Appelle, two of the ablest as well as two of the most earnest Bishops in Canada.

Said the Bishop of Huron: "We need,—forgive me dear friends, for what I am about to say, for I speak without reflection in the least on any of the labourers whom we have at present in the field,—a new class of young unmarried men, who for the love they bear to Christ and for the glory of His great Name, will be willing to go out as deacons, at least for a few years without any stipulated salary, and depending only on the great God, who knoweth our wants and remembereth that we are but dust, for their daily sustenance and support." He spoke of "the necessity for self-sacrifice in these times just as much as ever in the history of the Church of Christ."

Now the Bishop of Qu'Appelle: "Brethren, beloved in the Lord, I have long felt most deeply that what our Church most lacks is the spirit of utter and entire self-sacrifice at the foot of the cross, the spirit that makes men and women ready and willing to give up liberally all they have for the sake of Jesus, and to go forth as His workers ready to live, or if it must be so, to starve, on whatever those they ministered to could afford to give them. . . . Therefore it was that I asked men to come out with me who would be content to receive no stipend, but to have only the absolute necessities of life provided for them, having food and raiment to be therewith content. This is what the Church most needs, if she is to cope with the vast difficulties that are now before her."

It is not merely that there is in both the same burning desire for the spread of Christ's kingdom, but the very method advocated by the two great leaders of the Church is the same. The Bishop of Qu'Appelle is leaving the noble work that he planned, and in which he bore so great a part, to other younger and stronger hands. May we not rejoice that the Church of Canada still will have in the Bishop of Huron, one who is not afraid in these days of luxurious living to point out the necessity of self-sacrifice.

F. V. B.

On the Enacting of Canons and By-laws.

SIR,—I have read with much interest in CANADIAN CHURCHMAN of Aug. 11, the letter of "M," on "Resolutions and Canons," and also the answer under the head of "Notes and Queries" with respect to the technical meaning of the word "Canon." The point made by "M" is an important one, as bearing on the efforts I have known to be made to establish the principle of rushing a so-called "Canon" through a synod in a single reading, and without reference to the scant attendance of either clergy or lay delegates. It is true that clause 88 of the Niagara "Constitution" is precisely the same as 66 Diocese of Toronto, but in the latter diocese its principle is strictly observed, for as you declare, "every new canon, or canon on new subject, has always been treated as an alteration of the Canons, and held over for confirmation," that is, by the two-thirds vote of clergy and laity. This rule carried out as in Toronto provides an efficient safe-guard against hasty legislation, and its attendant evils, and it is in harmony with the practice of the Provincial Synod, which as you point out, requires one month's notice before a Canon is brought up for enactment, and confirmation at a subsequent synod, in case of proposed alterations in the "Constitutions and Canons." And there is also the further protection given, that it has to pass the two houses, upper and lower.

It would be very desirable, however, that some competent authority should define the meaning of the word "Canon" in its connection with our diocesan

synods. Every candidate for orders, and every clergyman licensed to any benefice or curacy, is required to declare his submission not only to Canons of Provincial Synod, but also to those of the synod of diocese in which he is appointed. Now, in the Niagara "Handy Book," the records of the Acts of the Synod are classed under three heads, "Canons," "By Laws" and "Resolutions." On examining, however, the subjects under each head, we find that the three divisions have no perceptible differences as respects the matters legislated upon, and that any one of the three terms would cover all, as there are no definitions as to these respective bounds or limits.

A careful examination of the history of the term "Canon," leads me to suppose that it was not originally intended to be applied to the Acts of the Diocesan Synods, a view in which the late Dr. Carry concurred.

According to "Reeves' History of English Law," a work of high repute, Canons are ecclesiastical laws, consisting of legislative constitutions, or laws made by National Synods, and Provincial Constitutions, or the decrees of Provincial Synods. Burns' great work on "Ecclesiastical Law" (See preface), confirms this view of the nature of Canons, and the authorised framers of them. I find a further definition of the word as, "A regulation of policy or discipline by a General or Provincial Council," and also, "A law or rule concerning ecclesiastical doctrine or discipline enacted by a council and duly confirmed." Both Collier and Palmer take a similar view of the force and character of Canons, and Bingham defines them to be the public voice and rubrics of the Church, and so much the more carefully to be read on that account. Lyndwode in his "Provincial Constitutions," the basis of Canon Law in the English Church, edition A.D. 1501, takes precisely the same grounds, limiting the power of making Canons to National and Provincial Synods. I am aware that our legislatures have given power to our Diocesan Synods to enact Canons and By-laws, and that the Provincial Synod requires submission to Diocesan Canons. I have, however, been unable in the synod of which I am a member, to get a satisfactory definition as to what a Canon is, and how it is to be distinguished from a By-law, or Resolution.

BY-LAWS.

The meaning of this word in an ecclesiastical point of view, is intimately connected with the definitions I have quoted concerning Canons. It is derived from a Scandinavian word *Bi-lagu*, which signifies private or local law, a law or regulation, or subordinate law, made by a corporation for its own government. A law made by an incorporated body for the regulation of its own affairs.

Thus by way of illustration, our legislatures enact general laws for the government of municipalities, while the municipal authorities carry out the powers thus given by means of by-laws founded upon the general acts. If this analogy was carried into ecclesiastical legislation the Provincial Synod alone would pass canons of a general character, while the local synods would enact by-laws to carry out their prohibitions.

In conclusion, I would again urge the need of an authorized definition of the word Canons as used by Diocesan Synods, and in what respect they differ from By-laws and Resolutions.

ALEX. DIXON.

The Rectory, Guelph, Aug. 17th, 1892.

Census Reflections.

SIR,—Often one is told that if he joins such and such a society it will benefit the Church. This is another trick of the day. History tells us that the Jesuits knew how to utilize the merits of this game. The dissenters play at it, church clergy play at it, too, for the imaginary stakes, and if their evidence is to be taken, they state that it is a losing game. Be it remembered in connection with the foregoing remarks, that as soon as we begin to prop up the Church by means of man made institutions, it is then we deny that the Great Christian Brotherhood exists not for what is without her, but because of the spirit of God within her. The end justifies the means, only when the right way is taken to the right end. Trickery and opportunism may work in politics, but they are no real support to the truth, for that is run into a small corner for the nonce by the wide-minded men of good intentions without convictions.

It is to be feared that the spirit which fosters this non-educating and convictionless policy is responsible for so many nominal or "wooden" churchmen—why? Just because their knowledge has brought them that far. Full credit must be given to the amount of knowledge received. Those who are best described by the term nominal, for the most part believe the historic untruth that the Church was founded by Henry VIII. They don't like the word Catholic, because the average ultra-Protestant does not. They say with an under-breath, "I believe in the Holy Catholic Church." Religion being individualistic rather than Catholic or communistic during the past 100 years, "Our Father" really means to them My

Father, and that of no one else, for owing to individualism modern christianity is selfish. The pass-word of the day is yet, *Sauve qui peut!* These nominal people will tell you, too, that they hear just as good a sermon in the meeting house as in the Church. Their word is to be taken, for the Church has been copying the meeting-house, and to such an extent that the Unitarians, because they preach so fluently, are thought to be as good Christians as anybody else. The history of the "Chinese Rites" is almost repeating itself amongst us. The time has come when people, from not knowing any better, "call evil good and good evil." Perilous times have come and are coming. Cold orthodoxy won't save us. The distinctive and living truths of the Church must be taught at all hazards.

I am not done with the "nominal" people who cry in one breath, the loyal watchwords, "No Popery" and "I am a Prayer book Churchman." But it is very much to be feared that they don't know what they are talking about. May I give such—clergy and laity alike—a gentle probe, without referring to the "ornaments" or any other rubric, when it is asked them, "Do you believe in the meaning of the words, Whosoever sins ye remit, they are remitted and whosoever sins ye retain they are retained?" Do you believe in both of the exhortations to Holy Communion, Is the Sacrament of the Lord's Supper both a Communion and a Celebration? If there is any significance in numbers the sermon seems to be more important than a celebration. How many clergy and laity of the Church at the present hour really regard the vigils and fast days as purposeless "tolerable fooleries?" How much of the Prayer-book is a dead letter to us? It is to be hoped that nominal Churchmen of the clerical body are attending to these matters.

How many clergymen in deference to Puritan prejudice have prayers on altogether unchurchlike lines? Many of us, I fear, are afraid to be Churchmen. We sacrifice the Church but not our poor little selves, when we do as the dissenters do. If any of our number attempts to have daily matins and evensong in his house or church, such is the leaven of dissent in the Church in the country that not a few call it popery, and the wiseacres say they don't want the Church to breathe the spirit of the dark ages and medievalism. When solid teaching fills the space now occupied by prejudice and ignorance, the intelligence, spiritual life and numbers of our people will be very much greater and better than they have been.

Let us remember that the Church has been wounded during the past, while her watchmen slept their sluggard sleep. It takes a longer time to heal wounds than to make them. It is so with the Church. Her days of convalescence are returning, in which, be it not forgotten, *pioneer work* has to be done. She is beginning to take care of her unfed, the ignorant children. The deep stream to dissent has been fast drying up. Dissent, &c., let us hope, will stream back whence its fathers came. The variety of Church statistics inform us that the Church is gaining in every way. Her house is indeed being set in order. She will be avenged of her adversaries. She is going forward moved by her soul, which is the Spirit of God, "conquering and to conquer."

The prospects of the Canadian Church are brighter than ever. The more aggressive in teaching everywhere the apostles doctrine, the more prosperous will she be. We are not pushing forward our own cause. It is God's kingdom we are advancing. In our teaching we must be judicious. Many need milk which must neither be watered nor sour. Others need meat and it must not be diseased. In order that this may be accomplished we must have knowledge. Knowledge will give us convictions; and convictions can only be held by Churchmen who have deepened consciences and courage. Our teaching them because of the very nature of the Church will receive its impetus from her Great Spirit Bearer, and because of that instrumentality God's cause and ours will be irresistible.

One does not desire to be considered oracular, but I firmly believe that if Churchmen did but lay to heart the word "teach," which our Lord uttered before the blessed ascension, by the next ten years in faithful and united work on Church lines, our numbers in the Dominion would be more than a million.

H. V. THOMPSON.

Caledon East, June 25, 1892.

True Temperance.

SIR,—In the "CHURCHMAN" issued July 21st last, your editorial columns contained several selections bearing upon the use of alcoholic beverages. The items referred to bore the headings "A Humiliating Remedy," "Rationale of Total Abstinence," and the caption of this letter.

It would seem that your paper not only enjoins the habitual use of intoxicants by all persons, in the face of facts of the greatest gravity, but also draws disparaging inferences regarding those who, from choice, necessity, or prudence, abstain entirely from

such beverages. I trust this is not the deliberate attitude of "THE CHURCHMAN," and I wish to give my reasons for this aspiration at length. Here let me say that I do not confound the words *use* and *abuse*. Neither do I hold it a sin to use intoxicants. But I do hold most strongly that it is a matter of *exceeding expediency* for anyone in this climate and state of civilization, to use alcoholic beverages habitually. And I consider it no part of anyone's province or right, to advise such a practice.

My reasons for these contentions are drawn from two sources: (a) the ordinary experience of life, (b) and the experience gained in the practice of medicine.

Reasons under heading (a).

1. There is no reason why any person should use intoxicants as a matter of moral education, because a person *never having used alcoholic beverages at all*, is surely just as good morally—to say the least—as he would be after using them.

2. The using of alcoholic drinks in moderation, on purpose to educate a resistance to their excessive use, and thereby to elevate the moral plane of the individual, is an experiment, the result of which does not justify the means, in view of the accomplished results. The reason for this is at hand. *Alcohol diminishes the moral force of the individual.* This diminution is absolute and is only a matter of degree, therefore the person who has imbibed in moderation has *less* power to control his appetites than one who has not imbibed at all—granted the desire to do so. Where shall the line be drawn, and who shall draw it? This is no begging the question, but is a matter of fact demonstrable to any person who cares to make the experiment.

3. Alcoholic beverages do not stand upon the substantial basis of "God's gifts of nature," which mankind may enjoy in moderation with benefit, because they are not natural products, but are the outcome of the arrest of natural laws by acquired art. Because they are not (in their essential similarity, which is alcohol) in any degree food for the human organism. Because the appetite for them is *not* an inborn instinct, as is hunger and those other attributes which are a part of the human nature, and which demand legitimate gratification in accordance with foreordained laws and the peculiarities of the personal equation.

4. Alcoholic beverages stand upon the level of drugs and medicines, and therefore must not be used even occasionally by the well if health is to be maintained. For similar reasons they must not be used by the sick, *unless with a definite objective point of curative effect.* This cannot in any way imply either necessity or advisability in their systematic use—moderately or otherwise—any more than in the case of any other medicine, say, for instance, morphine, ether, or hasheesh. How much the less then should alcoholic drinks be consumed by people in a state of reasonable health. Who, for example, would be so insane as to advance the theory, that a man who habitually uses morphine, ether, or hasheesh in moderation, and whilst moderately under the gratifying influence of any of them, brings to bear sufficient moral force so that he does not merge into intoxication, is a better man than one who does not seek the gratification at all? Or, who would have the temerity to advance the proposition that the man who does not use tobacco, is less a man for that reason than he who smokes, snuffs or chews the weed? Yet this is the platform your paper seems to favour.

5. The gratification of a legitimate natural appetite is evidently intended by the creator, because, with the appetite is also given the means of its gratification, under the primal condition of labour. Alcohol does not come under the same category. Alcoholic appetite is not natural, and is *never inborn*, except as the result of its abuse by the profligate. And who would be as mad as to advise *its moderate use* in such a case?

6. The alcoholic appetite being clearly a matter of acquirement, it remains for those who advocate the habitual moderate use of alcoholic beverages, to show that the appetite and its gratification are (1) not injurious to the human system, (2) are beneficial to the human organism in the individual, (3) are devoid of dangers which every person may surely avoid by the light of nature, and (4) the advantages which are the outcome of such use. (In stating these advantages it would be necessary to show them from the several standpoints of morality, physical welfare, and economics.)

7. The alcoholic appetite in its moderate enjoyment is not a fixed entity any more than is any other appetite. The same holds good as to its immediate gratification. But a vast difference is appreciable in the relative conditions of the two cases. In the gratification of natural appetite or passion, a point of satiety is placed by nature, which is easily definable by the individual, and beyond which gratification does not ensue. In the gratification of the alcoholic appetite nature does not place a limit of a similar kind. The point of gratification becomes more and more remote by habitual indulgence, until

excess is the necessary outcome. That which eventually becomes a habitual alcoholic equilibrium in a constant moderate user, would be the grossest excess in a novice. From this it will be seen that such a thing as true moderation in the habitual gratification of an artificial appetite is a moral and physical impossibility to the human organism.

Reasons under heading (b).
1. Alcoholic beverages are classed in medicine amongst the "extraordinary articles of food." This classification is purely arbitrary, the only foundation for which being the various extractive matters associated with alcohol and water in the composition of various wines, beers, etc. The nutritive value obtained by the consumer in proportion to the bulk ingested is insignificant—a bottle of strong ale probably not containing as much nutriment as one mouthful of wheat or bread. Yet, ale is confessedly the most nourishing of all alcoholic beverages.

2. From the foregoing it will be seen that the alcohol contained in any particular beverage of the kind under consideration is really the active principle in the effects produced. We may, therefore, practically ignore the other constituents owing to their insignificant quantity, and confine our attention to alcohol—"the tie which binds" the beverage under consideration into one community.

3. Alcohol is a powerful drug, and as such should only be used under definite conditions, in limited doses, and with a distinct therapeutic object in view, which once attained, the medicament could be discontinued as any other medicine, not nutritive, would be. From this, or any other point, moderate habitual use cannot be legitimately enjoined or consistently defended unless all other drugs of similar action, not nutrient, are to be similarly enjoined.

4. The consensus of scientific experience and opinion is that alcohol *per se* does not furnish the human body with any fundamental tissue forming material. That it has, in fact, no absolute life-sustaining qualities as bread, for instance, has. That, on the contrary, its mode of action is by inducing more rapid destruction of the tissues at the expense of the organism as a whole, together with diminished exertion of the used up products thus engendered. From this it will be seen how surely its use, when persisted in even with moderation, must cause great changes for evil in the system. The constant clogging of the fires of life by their own ashes must result in a lowered tone of the whole being, moral and spiritual, as well as physical. The latter is universally recognized in the rheumatism and gout, the plethoric degenerations of the various organs of alcoholic habits; while the former will only be conceded when mankind shall have acquired sufficient moral rectitude by means of total abstinence from alcohol as a beverage, to state their convictions and experience, unbiassed by considerations of acquired predilection.

5. The supposed salutary effects of the administration of alcohol are more apparent than real. And the medical use of it is largely based upon insufficient data, in which the emotional and idealational excitation are mistaken for evidences of increased vital potentiality. That this is true, many evidences might be adduced were they to the point in this place. Suffice it to say, however, that the administration of alcohol by the profession of the present day does not reach a tithes of that by the preceding generation of practitioners.

In these contentions herein advanced, I have purposely avoided any consideration of the question from the standpoint of inebriety. I have considered only moderate habitual use. I have also avoided all argument from a Biblical standpoint. The fact that Our Saviour Jesus Christ was taunted with being a winebibber, does not in any way make for the advocates of moderate alcoholic indulgence. Neither does His acquiescence in the ordinary usages of society at the stage of development in which His advent found it; make any argument in the same direction. Many things have been permitted by God, in the development of mankind, which by that very development have become obsolete and superseded. Still less, can any argument be drawn from the undoubted fact, that our Saviour instituted wine as part of the "perpetual memorial" of His Precious Blood. It was for a special purpose, upon special occasions. Moreover the wine was no part of the Jewish Passover, as such.

In short, if alcoholic beverages are used at all, they can only consistently and safely be used under professional medical supervision and never habitually. And no man has a shadow of right to advise his brother-man to indulge habitually in alcoholic drinks except under the foregoing supervision, in view of the deplorable results constantly resulting, any more than he would have the right to advise the habitual use of any other drug as a matter of routine consumption.

The moral level of man varies infinitely, by the gift of God by environment, and by education. Never be it said, that a man who habitually gratifies an acquired and thoroughly artificial appetite, is on a higher moral plane because he does not overstep the bounds of propriety, than he would be if he never had acquired the appetite at all and still behaved

himself—as the Creator expects him to. If this were so, the habitual moderate inbibber would be dependent upon the alcohol within his system for his moral education. And he would be upon a higher moral plane the nearer he pushed the imbibation to the poisonous dose—a contention I do not think many would be prepared to support. That man, who voluntarily abstains from that which he has reason to believe may injure him, is to be applauded rather than looked down upon. Economic reasons are not to be despised either. Moreover, if from inward conviction, or if even from experience, a person finds himself unable to partake of alcoholic beverages without overstepping the bounds of prudence, that person, I maintain, displays greater moral force by total abstinence than does the person who is not so constituted and yet who does not exceed. A man is in no way responsible for his own formation or ancestry, and his wise recognition of his own essential disabilities can never be rightly considered humiliating in any sense. And to such at least total abstinence is the "true temperance."

The fact is, the use of stimulants of any kind is a personal matter with the individual before God. Therefore, while it is incumbent upon every one to enjoin the strictest circumspection upon those who do make use of them, it is no part of any person's right to advise others to either initiate or continue the use of alcoholic beverages. Nor is it expedient to disparage those who, by their own personal example and precept, seek to remove from our land the awful miseries everywhere, which are, alas, but too truly the outcome of moderate indulgence—and which, but for this specious plea, had never been entered upon.

W. FRED. JACKSON.

Brockville, Aug. 12th, 1892.

[This is eminently a question where "doctors differ"—and editors too. Dr. Farquharson, Dr. Roose, *Blackwood's Magazine*, *Church Bells* and many other names are ranged against the side taken above by Dr. Jackson. We shall take an early opportunity of referring more at length to the latter's argument. Ed.]

Sunday School Lesson.

11th Sunday after Trinity. Aug. 28th, 1892

THE CHRISTIAN PRAYER—THY KINGDOM COME.

If any one wishes to offer up this petition intelligently, he will naturally wish to know what is the meaning of this kingdom of God in the New Testament.

I. THE KINGDOM OF GOD.

The expression is used very early in the Gospels. It was the subject of St. John the Baptist's preaching (St. Matt. iii. 1, 2). He came to prepare the way before the coming of the new King, Jesus Christ. (In the same way Eastern kings send men before them to level the roads, make bridges over the rivers, etc.) Jesus Christ came, but He was not at once established in His Kingdom. And He in His preaching used the same words as St. John (St. Matt. iv. 17 and 23). The kingdom, though near at hand, was still in the future. (So William the Conqueror coming to England, his kingdom had to be established.) In the places already quoted we read of the kingdom of heaven; in St. Mark i. 14, 15; x. 14, it is the kingdom of God; and elsewhere our Lord speaks of My kingdom (St. John xviii. 36). It is plain that the same kingdom is referred to under these different names. In St. John xviii. 36, we learn that it was not an earthly kingdom. This will explain how it was still to come, for God had been King of the earthly kingdom of Israel up to the time of the appointment of Saul. (1 Sam. xii. 12.) But now a new kingdom was to be formed, the members of which would be enrolled while still on earth, but they would be citizens of a heavenly kingdom (Phil. iii. 20, Rev. Ver.) It will now be easy to understand that there are three different ways in which we may think of that kingdom, and therefore there are three different meanings in which we may offer up the prayer:—

II. THY KINGDOM COME.

(i) The Church of God.

This is the beginning of the kingdom as it is established upon earth. It is made up of all who by Baptism have put on Christ. This is the kingdom that was "at hand" when the Baptist and our Lord preached of it. When the apostles first used the Lord's Prayer, they looked forward to the establishment of the kingdom. We look forward to its larger growth in the world. "Thy kingdom come" is a prayer that the Christian Church may be strengthened and extended in all Christian countries, and that the labours of our faithful missionaries may be blessed by the enrolling of many converts in heathen lands. Our prayer is partly answered by the addition of every new member to the Church; it will be fully answered when God's time is come (Isaiah xi. 9).

(ii) The Kingdom of God in the heart.

Many are in the kingdom of God, but the kingdom of God is not in them (St. Luke xvii. 21; vi. 46-49). It is better to be in heathen darkness than to be an unfaithful member of the Church. When we say "Thy kingdom come," we pray for ourselves and all other Christians; that we may prize more highly our Church privileges; that we may have a warmer love to our King, and that we may daily learn to obey His laws more perfectly.

(iii) The Kingdom of Glory.

The kingdom of God has its beginning on earth. But many who became members of it are no longer here. And yet they still belong to the Church, and to the kingdom.

"One family, we dwell in Him,
One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death."

We are taught to look with faith and hope to the time when we shall all be reunited in God's perfect and glorious kingdom in Heaven. Our prayer has its full meaning only when we have learned really to long for the second coming of Christ. We speak of such a hope when in the Burial Service we pray God to hasten His kingdom. (Of. 2 St. Pet. iii. 12, Marginal Reading, which shows that we may hasten the time). See also the concluding clause of the Prayer for the Church Militant.

Family Reading.

"That Word Slipped out of my Mouth."

Sitting in my study this morning, there came suddenly from within a few feet of me the sound of the voice of a workman engaged in painting a wall close by. The window was open, but he had not seen me. A slight mishap occurred, and he gave vent to his feelings in a single exclamation. It was not the suddenness of it but its character that sent a thrill to my heart as he uttered it. It was the "Name above every name" that he took, thoughtlessly, profanely upon his lips; that name at which every knee is to bow, of those in heaven, and those on earth, and those under the earth, concerning the possessor of which, as the apostle wrote, "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

A few moments later and the painter saw me, and with that instinctive sense of shame which so often attests the truth that there is a light which lighteth every man that cometh into the world, he said to his partner working with him, "That word slipped out of my mouth." The sentence was evidently intended for my ears, a quasi apology for what he evidently thought must have hurt my feelings, as it unquestionably did.

There were two or three thoughts that came flashing into my mind as I heard these words, which I venture to set down.

Here, first of all, was an unconscious tribute to the dignity of that Person who is to the Christian heart "the One among ten thousand, the altogether lovely," whom God has highly exalted. Had he taken upon his lips the name of any other, however celebrated in history, however revered by human hearts, the offending workman would have seen no occasion for an apology. It was because he knew enough of that Person to feel a certain uneasiness at having spoken His name so lightly that he deemed the apology necessary.

The name of Jesus has a hold upon men which they unconsciously attest in many ways sooner or later. They know enough concerning the glory of it to be possessed of a deep-down reverence for it, which will not for ever remain in hiding. It but waits the opportunity for its self-manifestation. And that opportunity will surely come either in life, in death, or after death. "Every knee shall bow" sometime, somewhere. Happy he whose heart has learned to bow with the knee, adoringly, lovingly.

There was another thought that occurred to me. If the sense of shame can be awakened so easily at the sight of those to whom the name of Christ is dear, how overwhelming will be the sense of shame when men stand in the presence of Christ Himself. And "we must all stand before the judgment seat of Christ." The majesty of His glory shall be the vision of the whole world of human souls. And how unavailing then will be as an apology, "The word slipped out of my mouth!"

Then, if never before, men will see the paltriness of their excuses for conscious wrong-doing. So far as man's feelings are concerned there may be a satisfaction rendered by such an assertion as that of the workman. But so far as the majesty of Divine justice is concerned, never. And profaneness is essentially a sin against God, a sin which of all sins has the least excuse. It is so wanton as to be absolutely without an occasion. "The Lord will not hold him guiltless that taketh His name in vain;" and Jesus Christ is Lord. And then wantonness will be made so evident in the great day of revealings that men will be forced to see it, and hang their heads in silent shame for it.

One other thought. "That word slipped" was a confession of human weakness, and a virtual declaration of the need of Divine strength. The psalmist rightly prayed, "Set a watch, Jehovah, before my mouth; keep Thou the door of my lips." Any habit of wrong-doing is slippery; none more so than that of wrong-speaking. Even with the most constant human watching, and with the most determined effort of human resolution, it is well-nigh impossible to keep it in check. "Except the Lord keep the city the watchman waketh but in vain." Simon Peter may one moment be professing constantly and the next denying with curses and oaths.

Perhaps we who are Christians are too little careful as to our use of the name above all others, and so unconsciously give countenance to carelessness in our fellows. Certainly there is a tendency to give expression to surprise or pain in exclamations the most questionable in their character. It behoves us, with the psalmist, to take heed to our ways that we sin not in this respect with our tongues. It is by our words we shall be justified, and by our words we shall be condemned. For every "morally useless" word, as Meyer renders it, that we speak, we must give account. This consideration will effectually modify our vocabulary; and the almost universal need of such a modification in certain directions will hardly be disputed by any. For every word is a seed which, according to the principle of good or of evil that pervades it, springs up unto everlasting life or to everlasting death.

It is what Hood's Sarsaparilla actually does that tells the story of its merit and has given it the largest sale of any medicine.

"Mould."

No, there was no doubt about it, Charley Cheddar's home was not a comfortable one.

Of course, to begin with, he was a bachelor, and that was bad—I mean in this point of view—no one to greet him when he came in at night; no one to put flowers on the table at meal times; no one to tie up the ends of the curtains; or leave a veil over the arm of the easy chair; or a pair of gloves on the seat of it; or a stray reel of cotton here or there!

Ah, me! how often little things mean much! Without these homely marks of tidiness, how un-homelike is a home; how little worth coming home to.

This was against poor Charley's home, but then it was by no means entirely responsible. Certainly not. His room might still have been neat and fairly comfortable, as is the abode of many a bachelor.

There was something else the matter both in his home and in his whole life. Charley himself felt the defect, but he could not detect it. At last one evening he was told it.

A friend came in—a young man, but experienced in reading character; one who in the grammar school where he taught saw in others and had learned to see in himself many faults.

Around the fire that winter's night the conversation grew confidential. Charley confessed that "life was very slow," "the world was contrary," "existence a failure." He was decidedly in the depths. All earthly things had lost their relish, but—supper was supper, and they had better have some. In a dilatory way he laid the cloth at the end of the table, and brought forth various simple dainties from his bachelor's pantry. Amongst these was a pot of strawberry jam, part

of a "basket fortune" which every fortnight regularly was sent to him from the old home.

He tore off the—no, not parchment, only confectioners use that—newspaper covering. Then he must needs take up a spoon and scrape, for a thick layer of mould lay on the top. His friend, who was watching him, at this moment broke in—

"There you are, old man."

"What do you mean?"

"That's what is wrong with you too, as well as the jam."

"What?"

"Mould! It's in your life and in your home. Excuse an old friend, pardon a plain tongue, and let me show you."

"Mould comes from want of use, and makes things look fusty. There is your violin; when did you last open the case? Your bills; when did you look them up? Your mother's desk;—how often do you write to her? Your Bible, Shakespeare, Dickens, Scott, even your *Times* and *Punch* at the reading room?"

"Your friends at Belmont, in the High Street, at the Bank, at Seaview. What about the Association? What about the choir practice? What about church?"

"There is mould on them all. I do not mean—you will understand, I could not be so rude!—that any of these, your charming acquaintances, are really less charming; nor do I cast any reflection whatever on the way in which the choir practices are arranged, or the church services are conducted."

"This I mean: There is dust, if not veritably mould, on your violin case, and books and desk. There is neglect in your use of many and many a privilege which a kind Providence has thrown into your daily lot. Wake up, man! You're only half alive. Live your life. There is a good time coming, even if the present be dull. You are a clerk now; wont you feel something when you are partner?"

"And seriously, old man, there is another world after this, and God gave us all our lives to use. His command is, 'Whatsoever thy hand findeth to do, do it with thy might.'"

His friend was gone. They had parted with a warm shake of the hand, for Charley, though he had his faults, was good-tempered and could take a reproof in a kindly spirit, when kindly meant.

He was gone, but his words remained, and formed matter for a brown study, as follows:—

"I'm mouldy, he says. I wonder am I? Maybe. Ha! I do believe he was punning on my name. I suppose he was often in a cheese shop, and saw, maybe, a mouldy 'Cheddar.' But I have him, for if he did, he must often have tasted that strawberry jam is sweet; it only wanted a spoon to make that pot as good as new. Maybe there is hope of me yet. Anyway, he is a good soul. If I don't succeed better in the future, I'll have him in again with that wholesome tongue of his, like a duster—to wipe away the mould."

The Life of a Sponge.

In order to appreciate the life of a sponge, it will be necessary to examine a living specimen. To procure a living marine sponge is not very easy; but the fresh water sponges are common enough, and will answer our purpose just as well. They may be procured in almost any slow-flowing river, and they adhere to twigs and similar objects that have remained in the water for some length of time. Take one of these sponges, the smaller the better, and place it in a glass vessel. A common watch glass will answer the purpose admirably.

Presently, distinct currents will be perceptible in the water, especially if a little carmine or indigo be dissolved in it. Prussian blue is poisonous, but the 'blue' used by the laundress is safe enough. Carmine, however, is, in my opinion, better than any blue tint, as it is prettier in general effect, and the particles are so transparent that they do not become opaque when collected together. When the currents are fairly established, the magnifying glass will exhibit a wonderful phase of animal life. The whole of the surface of the sponge is covered with little prominences, having at the tip of each a tolerably large aperture. Through this hole the colored water pours outward with a steady rush, causing the currents which have made themselves visible. But how did these colored particles,

which rush out with such force, get into the sponge at all? A more powerful lens will solve the problem. The whole of the surface is studded with innumerable little holes, piercing through the gelatinous membrane, and admitting the water into the interior of the sponge. A section of the sponge will show that these little holes lead into canals which travel in every direction through the substance of the sponge, and finally lead to the larger apertures through which the water is ejected. Every now and then the current will stop, and all the tiny orifices are closed, without even a mark to show where they had been. Presently it begins again; and then it will be seen that the former orifices are not reopened, but that fresh apertures are developed as they are wanted. Now we may ask ourselves how these larger apertures are kept open, and to answer the question we must call chemistry to our aid. In some sponges we can use the blow-pipe; but, as a general rule, some strong acid or caustic alkali will destroy the whole of the animal matter. If the residuum be examined with the microscope, a vast number of glassy spiculae will be seen, varying in shape, size, and color with the kind of sponge. Some of them look exactly as if they were made of pink-and-white sugar-candy; and all children to whom I have shown them have expressed regret at their inability to eat such tempting objects.

A Glass of Water at Bedtime.

The human body, says a writer in *Hall's Journal of Health*, is constantly undergoing tissue change. Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease. People accustomed to rise in the morning weak and languid will find the cause in the secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the next day. Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs.

Toronto Industrial Fair.

The great event in Exhibitions in Canada is the Toronto Industrial Fair, which opens this year Sept. 5th, and closes Sept. 17th. It will be specially interesting on account both of the large and comprehensive prize list and because of the special attractions to be offered. So great has been the demand for space in past years, and to such large proportions has the Fair grown, that more space became a necessity, and after repeated efforts the directors have secured additional accommodation on the Garrison Commons. A large new grand stand and a new speeding ring will be ready by opening day. The plan for the stand shows a design of the most complete character, with offices and side rooms to meet the convenience and comfort of all who may be engaged in the ring, or who may wish to remain as spectators of the speeding and other attractive events. Every farmer in the province ought to see this Fair. The special attractions this year are very numerous and are much superior to previous years. Cheap fares will prevail on all railways.

Lady Bountiful.

In an address at a meeting in behalf of the Christian League, Mrs. Mary A. Livermore, in speaking of a meeting held for another purpose, referred to the generosity of Lady Henry Somerset. She said: "When a woman got up and told the story of her charitable work, and appealed for help to carry it on—told how she had sold all her property in the interest of her work, and had taken care of 500 children, picked up homeless and friendless, had put them on a farm and commenced

schools for them, and having gone so far in her expenditures had found herself \$3,000 in debt, and if anybody chose to help her a little she would be so glad; she knew she could raise that amount some time, but felt that she could do so much better work if she could have it now, if only that heavy debt were lifted, and after she had finished, Lady Somerset asked for her subscription book, and wrote something in it, and I heard her say, 'You need not bring that book out again,' I knew then that she had subscribed a large amount, and I found that the whole debt was lifted."

Love is Light.

My little girl, so brave by day,
Grows timid as the shadows fall.
I cannot charm her fears away;
My reasons have no force at all.
She pleads with all her childish might,
That she may have a light.

I calm her fears, and stroke her hair;
I tell her of the angels near,
Of God, whose love is everywhere,
And Christ, to whom each child is dear;
She hears, but only clasps me tight,
And begs me for a light.

But when I say it cannot be,
And strive to make her understand
Just why, she makes another plea,
That I will stay and hold her hand.
She whispers as we kiss good-night,
"That's better than a light."

And thus, content, she falls asleep.
My clasp grows closer on her hand:
Musing: God doth His wisdom keep
In childish lips. I understand
That, in that other, darker night,
'Tis love that makes it light.

I, too, have shrunk in childish dread
From that dumb darkness that doth creep
And thicken round the dying-bed,
And, fearful, felt I could not sleep
Without a light. I understand,
'Tis light to hold Love's hand.

A Mother's Argument.

"The most-to-be-regretted act of my life," says a lieutenant-commander in the navy, "was a letter which I wrote home to my mother when about seventeen years of age. She always addressed her letters to me as 'My dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a "boy" made me feel displeased.

"I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow as big as Goliath, as strong as Samson and as wise as Solomon; you might become ruler of a nation, or emperor of many nations, and the world might revere you and fear you; but to your devoted mother you would always appear, in memory, in your innocent, unpretentious, unself-conceited, unpampered babyhood. In those days when I washed and dressed and kissed and worshipped you, you were my idol. Now-a-days you are becoming a part of a gross world, by contact with it, and I cannot bow down to you and worship you. But if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother's love can pay you is to call you 'my dear boy.'"

August.

In August we say good-bye to summer and reach forward to take autumn by the hand in hearty greeting. The fact that our months have names derived from Rome gives them a dignity—and August is the Augustan age of the year. In August, says the poet,

"The locust by the wall
Stabs the noon-silence with his sharp alarm."

The old myth has it that Fate sits in her palace before an urn, from which she draws the names of those who are to be born through the coming year, and on her tablets she writes the destiny of all mortals. Twelve times a year the palace gates are opened. According to this plan (Fate herself must vouch for its accuracy) the month of August has given

the world a Shelley and Tennyson, two poets of our English tongue whose lives are as contrasting in light and shade as is their poetry; a Holmes and a Herrick, two gentler souls and wittier withal; a Daniel O'Connell and a Theodore Parker, both champions; one the knight-errant in parliament and at the hustings of a race that has produced a Moore in literature and an Emmet in eloquence; the other, the descendant of Puritans, denouncing, scathingly and mightily the curse of American civilization—the trade and barter in human beings as slaves. To August belongs that military colossus, Napoleon Bonaparte, whom Daniel Webster stigmatized, in an early Dartmouth College oration, as "that gasconading pilgrim of Egypt!" and two years after the birth of the emperor occurred the birth of his fierce detractor and unsparing critic—Sir Walter Scott.

Costa Rica.

Although Costa Rica is only about half the size of New York State, its list of birds numbers 730 species. It is a country of forests and of all sorts of climates, from the torrid sea coast to that found at an elevation of 11,500 feet, the top of the volcano Irazu, where ice forms.

The trees are not deciduous, although their leaves fall in part during the dry season, which extends from October to May. At the end of the rainy season, many North American migrants appear, and as the dry season advances they retreat to the coast region, and are not seen again till another year. Bird life is more abundant during the wet season, for the reason that fruit and insects abound at that period. The breeding season nearly corresponds with that of the United States.

Near San Jose, at an elevation of 5,000 feet, are what are called "the prairies," about five miles square. They become flooded to the depth of about an inch from September to February, and on them are found a number of species of waterfowl and waders.—George K. Cherrie.

Open Doors.

I was waiting the other day for some one to keep an appointment, with many anxious cares on my mind, when my attention was attracted by a little picture hanging against the wall opposite me.

It was only a water-color painting, not very well portrayed, perhaps, but vivid and forcible in its colors. I found myself looking through open doors flung wide across the threshold, and giving a view of a sunny garden with a broad path shadowed by waving trees. There was an atmosphere of light and warmth in the picture, a fresh, open-air gladness about it that seemed out of harmony with the dark room in which I was waiting so impatiently. But it suggested many things to me that day, and preached a silent, eloquent sermon on the words, "Behold, I have set before thee an open door."

Our thoughts stay too much indoors, and get cramped and worried from want of fresh air. God wants us to walk straight out into His blessed sunlight, to take the one step of faith that will lead us into a new atmosphere altogether. But we, self-constituted prisoners, whilst professing to hate our prison, yet cling to it, and feel afraid to leave it. Our sins weigh us down, our mistakes hamper us, we have tried to open so many doors for ourselves and for those we love, yet they all remain closed. The past presses on us, or we dread the future, consumed with some secret anxiety which will not let us rest.

And all the while God's door stands open.

Out into the sunlight, out into the peace and freedom of a whole-hearted trust. Can't we make the venture? Can't we "lose ourselves in the ocean of His love"?

There will, there must be difficulty everywhere; but then He is with us, we need fear no evil. There will be sin and infirmity; but then His Precious Blood is always flowing, and His Holy Spirit will mend our broken lives if we will. It all lies in those three little words.

"I would . . . ye would not."

We are like some poor, hysterical patient, who won't believe the disease to be imaginary only

but clings to remedies and invalid habits when it is a case of "Take up thy bed and walk."

Just one promise from God's Word, a truth, an assurance to which we have often listened in old times, but never ventured to claim for ourselves, may be the "open door" we need. Walk boldly through; let the look, the longing, be changed for action, and distrust, darkness, and worry will be gone. We shall never, never regret the step we have taken.

Promises and Prayers.

A promise is like a cheque. If I have a cheque, what do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this bit of paper, I cannot buy anything with it."

A person would say, "Have you been to the bank with it?"

"No I did not think of that."

"But it is payable to your order. Have you written your name on the back of it?"

"No I have not done that."

"And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name at the back of the cheque, go with it to the bank, and you will get what is promised to you."

A prayer should be the presentation of God's promise endorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into a bank with a cheque, and stopping an hour. The clerks would wonder. The common sense way is to go to the counter and show your cheque, and take your money, and go about your business.

There is a style of prayer which is of the fine practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business. Sometimes a flood of words only means excusing unbelief. The prayers of the Bible are nearly all short ones; they are short and strong. The exceptions are found in places of peculiar difficulty, like that of Jacob when he cried,—

With Thee all night I mean to stay,
And wrestle till the break of day.

As a general rule, faith presents its prayer, gets its answer, and goes on its way rejoicing.—Spurgeon.

Hold up the Light.

The famous Eddystone lighthouse off the coast of Cornwall was first built, in a fanciful way, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The lighthouse was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in flames.

Next the great Smeaton was called. He raised a cone from the solid rock, upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it;" and on its keystone above the lantern, the simple tribute, "Laud Deo!" and the structure still stands, holding its beacon light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men, or they will perish. Let us, then, place Him on no superstructure of our own device.

Let us rear no tower of wood, or wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.

The Little Arbutus.

Far up on the mountain a little arbutus bud was hiding away among the moss. She was very sleepy in the cold spring morning, and said to herself, "Nobody cares anything about me, and it's too cold to creep out. I'll just go to sleep. But no, I won't, God cares; He will see me."

So, as the day passed, she pushed, and pushed, while the great sun shone down brightly to encourage her efforts, and before noon there lay a tiny star against the dark green moss, so sweet and so fragrant.

For hours nobody passed, and she felt a little lonely, until she remembered that God saw her, and admired her loveliness, and that the pure incense of her sweet breath was very pleasant to him.

About sundown, the little flower said, "I hoped that somebody would come for me, but never mind, God loves me. I shall be happy anyway."

Just then she heard a great noise, tramp, tramp, and in a minute a horse with a white spot on his forehead, came along drawing a buggy, in which sat a kind-faced man. As soon as he saw the arbutus he cried—

"I must have that!"

So he got out and gathered the tiny flower and as many sister buds as he could find and went on to his home far beyond the forest.

After a long time in the darkness, the little arbutus found herself by the study lamp, where she was packed in wet cotton in a box, and very early in the morning she went away in the big mail bag, on the fast express, to cheer and comfort a sick young lady in the great metropolis.

Perhaps you are lonely and discouraged, and fancy that your work and your life is of little moment. But the poet's fancy,

Full many a flower is born to blush unseen
And waste its sweetness on the desert air,
is all wrong. In God's creation there is no waste. He sees you, he loves you, he appreciates your every little effort, and he will tell you so some day, if you do your best.

"The Path of the Just."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Steadily and surely does the child of God make progress who 'comes up from the wilderness leaning upon His Beloved'; and by every step of his course he leaves more of that wilderness path behind, has less of it before, and moment by moment nears his Father's house."

—Love disappointed of a vent for its energies in one channel may yet find another and a truer exercise in other channels. If, for instance, thou canst not be a martyr in a foreign mission, thou canst be a patient bearer of the everyday trials at home; if not possessed of a large fortune, with great opportunities of blessing multitudes, thou canst always speak kind words, and continually intercede for the healing of some form of human misery.—*Rev. T. T. Carter.*

Riches in Heaven.

For those who are doing all they can to live righteously in this world, rest assured much good is waiting in the next world. However poor they may seem here, they are growing rich in Heaven. God our Father is a Banker who takes great care of all treasures, such as good actions, kindnesses, self-denial committed to His care.

—The California State Board of Health has sent out a circular entitled "The dangers arising from taking off the hat out of doors during funeral services." It attacks the custom strongly, and urges that one funeral is often the cause of many, because the friends of the dead stand around in the open air, even in winter, for many minutes, while the body is being carried from house to hearse, or while the ceremonies at the grave are taking place. The Board asks ministers and chiefs of lodges and others who may have charge at funerals to "give the beneficent advice to remain covered and avoid discomfort and danger." The point is made that remaining covered, when removing the hat means peril to the health, is no disrespect to the dead, but simply a wise and humane precaution.

Our Special Offer.

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

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

Hints to Housekeepers.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but it is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

COTTAGE PUDDING.—One cup of sugar, one cup of milk, butter the size of an egg, three eggs—reserving the whites of two for frosting—one pint of flour, one teaspoonful cream tartar, one-half teaspoonful soda. When baked, frost at once, with a cup of sugar added to the whites of the two eggs.

A strong solution of alum, to which has been added a little glycerine and vinegar, is a cure for mosquito bites.

A PERFECT COOK.—A perfect cook never presents us indigestible food. There are few perfect cooks and consequently indigestion is very prevalent. You can eat what you like and as much as you want after you use Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

APPLE FRITTERS.—Quarter and slice your apples; make a batter of two eggs, one cup of milk, a little salt and flour, or the same as for fried oysters; put in your apples, and fry in hot fat the same as oysters. Very nice for breakfast.

Oxalic acid will remove iron-rust from all white goods without injury to the fabric. Wet the goods before applying.

DIARRHOEA AND VOMITING.—Gentlemen,—About five weeks ago I was taken with a very severe attack of diarrhoea and vomiting. This pain was almost unbearable and I thought I could not live till morning, but after I had taken the third dose of Fowler's Wild Strawberry the vomiting ceased, and after the sixth dose the diarrhoea stopped, and I have not had the least symptom of it since.

MRS. ALICE HOPKINS, Hamilton, Ont.

A layer of salt laid on the ink stain in a carpet will gradually absorb the ink. After the first layer becomes saturated with the ink it can be removed and a second and third layer applied, until the ink is all removed and the carpet fully restored to its original condition.

BABY WAS SICK.—Dear Sirs,—My baby was very sick with diarrhoea, and everything we tried failed. But on trying Dr. Fowler's Extract of Wild Strawberry we found it gave prompt relief and very soon cured him completely.

MRS. JOHN CLARK, Bloomfield, Ont.

GREEN CUCUMBER PICKLES.—For a half bushel of cucumbers, take a pint of coarse salt; dissolve in water enough to cover the cucumbers; pour it boiling hot upon them; let them stand twenty-four hours; pour the brine off, and repeat two successive mornings. The fourth morning drain off the brine and pour on boiling water; let them stand twenty-four hours; then, if the cucumbers are not filled out plump, pour in boiling water again. When the cucumbers are all filled out plump they are ready for the vinegar. Place them in the jar in which they are to be kept, and as they are packed, place in little bags containing whole allspice, cloves, cinnamon, and mustard. Put a little horse-radish root among the cucumbers. Heat vinegar enough to cover the cucumbers, with a piece of alum dissolved in it, pour it over them boiling hot. Cover tight.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$16.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

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

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

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

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

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ronto, Ontario.

Children's Department.

"Gwen is Lost."

Some years ago a gentleman and his little daughter were walking up a delightful country road where the high hedges were beautiful with the snowy blossom of the hawthorn and the rich gold of the gorse. The gentleman, who was a clergyman, after talking to the little one for a while, gave himself up to thought, and she, as little children do, loitered behind, and ran from side to side of the pleasant road gathering a flower here and a flower there. Mr. Riley was not so deep in meditation but that he remembered his child, and every now and again he looked over his shoulder to see if she were following.

"Come along, my darling," he called, as he went slowly up the hill.

"I am coming, papa," answered the little one. "I've got such pretty, pretty flowers, and God up in heaven made 'em, didn't He?"

"He did, my pet," returned the father. "But come along."

The little girl came to a gate, and seeing it ajar, and the meadow within very bright with buttercups and daisies, she looked wistfully between the bars, and then pushing the gate open, she went in, wandered up the field, and soon her small hands were busy amongst the meadow flowers.

Suddenly she paused, for she remembered she had got away from her father, and not seeing him—for the deep hedge, beautiful on the other side, was between him and her—the rosy lips quivered, and the sweet child-eyes filled with tears.

"Gwen is lost," she whispered to herself, "but Gwen will call father, and he will hear and come."

Then upon the soft May wind rose a little voice, sweet and clear as the lark's that sang its rejoicing song in the great blue sky far above her golden head.

"Father, Gwen is lost; please come quickly and find Gwen"



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years.

I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

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

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

Beware of Substitutes and Imitations.

"Why, father, I knew you would come at the cry of your own little child."

The above little story is a true one. Can we not learn something from the beautiful trust of this tiny maiden in her father's love, and his willingness to come at her call? I think we can.

How many of us have loitered behind and stopped at gates of temptation, and passing through them have lost ourselves behind hedges of doubt and darkness by which Satan is only too glad to enclose us. Then it is time to remember more especially the love, patience, and tenderness of our heavenly Father, and to lift up our heart for His help; for of course He will come at the cry of His own dear child whom He has loved with an everlasting love.

Perhaps some of our readers are at this moment hedged round by temptations and spiritual darkness, and cannot find a way out. Then just think of the all-loving Father in your distress, of whatever kind it may be, as the small child thought of her father in hers, and call to Him to come and save you, and assuredly He will, for He says Himself: "And it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious."

"He also will hear their cry, and will save them."

A Tender-Hearted Mastiff.

"A friend of mine owns a large mastiff which is a perfect terror to tramps, cats and fowls. He, however, has a kindly heart within his huge frame, as is shown by the following incident.

"Some time ago a fowl, by some mischance, broke a leg; and, after my friend had carefully bandaged the fracture between splints, the bird was allowed to go about the yard again. The fowl immediately hobbled up to the mastiff, ignoring the fact that he had a special taste for poultry as food. But there was really no danger, for the sight of the maimed limb had so

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touched his finer feelings that instead of pouncing upon the poor bird and taking its life away, the mastiff showed it the utmost consideration and evinced a great deal of anxiety about it. More than this, the dog evidently conveyed to the fowl by some means an invitation to consider his kennel as a sick ward, for the bird took up its abode there, and even continued to reside in it after the fractured leg had been completely healed.

"The dog and fowl became fast friends, and it was quite a common sight to see the mastiff walking about with his winged companion perched on his broad back."

Mr. Tyndall on Boys.

The Rev. C. H. Tyndall gave the children one of his famous object-lesson talks on "Temperance."

Taking out of a bag a balloon which looks like any other balloon, he held it up and told the children to look at it.

"Now you will see what a difference there is between good boys and bad boys," he said. "You might think to look at this balloon which I hold in my hand that it would go up if I let it loose. But it won't. A bad boy will never rise in the world, and neither will this balloon."

The speaker suddenly let the balloon loose, and it fell on the platform, bounced around a second, and remained stationary.

Taking out of another bag a balloon similar in appearance, Mr. Tyndall held it in his hand for a moment that the children might see that it was an ordinary balloon. It was fastened to a long thread, and when he released it, it bounded into the air as high as the thread would allow it to go.

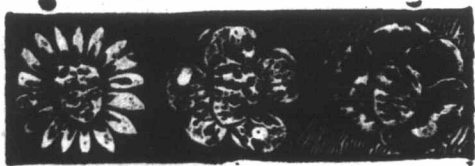
"That's an illustration of your good boy," said Mr. Tyndall.

Then he fastened the two balloons together. The balloon which had risen in the air was dragged down by the one which had fallen. "That shows the evil of bad associates," said the speaker.

Then Mr. Tyndall placed something covered with a handkerchief on the pulpit rail. He fastened the thread of the good balloon to this something.

"Sometimes," he said, "little boys are good until they reach a certain stage. Then something holds them down and they can go no further, like this balloon. Do you want me to show you what keeps more boys and men down than anything else in the world? I will show you."

Lifting the handkerchief a wine glass filled to the brim with red liquor was revealed. "That's the evil of intemperance," said the speaker.



A Spring Thought for Mothers.

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

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

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out.

"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color." —H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fevers.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color." —Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness." —B. Onkrupa, Cleveland, O.

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SPECIAL.—We have in connection with the Combination or Ring of Undertakers formed in this city. Telephone No. 513.

Help for a Child.

When Mary Bond was only ten years old, she saw a poor, hungry, shivering child in the street. Her mother said, "You ought to make a frock for that poor little girl."

"I will, mamma," said Mary, running off for her work-box.

When she came back, and had got some stuff to make the dress, she sat down very eagerly, her little heart beating fast with pleasure. But after a bit she came to her mother with a sad face, and said, "I have been trying, mamma, and I cannot do it."

"Why did you not ask me to help you?" said her mother.

"Oh, would you help me? I thought I was to do it all by myself; but I was determined to make the frock."

"I will help you, and I will do the hard parts for you," said her mother.

"Oh, how nice!" cried Mary; "if you will help me, mamma, I am sure

it will soon be done, for I am determined" (that was a favorite word with little Mary) "to work hard and do my very best."

If this little girl had not had her mother to help her, she could never have made the frock. But if her mother had offered to help her, that would have been of no use unless Mary put her mind and heart to it, and said "I will do it." So you see that two things were wanting—Mary must try and mother must help.

Yesterday I was reading in my Evening Chimes about the promises I made to God when I was a babe. I promised to fight against that wicked enemy, the devil, who sometimes puts angry or naughty thoughts into my heart. But how can a little one like me fight against that dreadful being? I could not do it unless the Blessed Lord helped me. But He says He will, and when I pray to Him, I feel that He does help me.

And so now I am determined, like little Mary Bond, to do my best to conquer my laziness, and learn my lessons well, and dress quickly and tidily; and I will not think about how I look in my best dress, and I will every day speak the truth, and be kind to my brothers and sisters.

I am afraid I shall sometimes forget what I have promised; but God can help me to remember.

Toronto Markets.

Grain.	
Wheat, white.....	\$0 00 to \$0 30
Wheat, spring.....	0 00 to 0 72
Wheat, red winter.....	0 00 to 0 78
Wheat, goose.....	0 00 to 0 66
Barley.....	0 00 to 0 41½
Oats.....	0 35 to 0 35½
Peas.....	0 00 to 0 60
Rye.....	0 00 to 0 00
Hay, timothy.....	11 00 to 12 00
Hay, clover.....	8 00 to 10 00
Straw.....	11 00 to 12 00
Straw, loose.....	6 00 to 8 00

Meats.	
Dressed hogs.....	\$7 00 to \$7 25
Beef, fore.....	5 00 to 6 00
Beef, hind.....	9 00 to 9 50
Mutton.....	8 00 to 10 00
Lamb, spring, per lb....	0 10 to 0 12½
Veal.....	7 00 to 8 50
Beef, sirloin.....	0 14 to 0 17
Beef, round.....	0 10 to 0 12½
Mutton, legs.....	0 12 to 0 15
Mutton chop.....	0 14 to 0 15
Veal, best outs.....	0 10 to 0 15
Veal, inferior.....	0 04 to 0 08
Lamb, hindquarters....	0 00 to 0 15
Lamb, forequarters....	0 00 to 0 08

Dairy Produce, Etc.
(Farmer's Prices.)

Butter, pound rolls, per lb.....	\$0 18 to \$0 20
Butter, tubs, store-pack'd	0 11 to 0 14
Butter, farmers' dairy..	0 13 to 0 14
Eggs, fresh, per doz....	0 10 to 0 13
Chickens, spring.....	0 50 to 0 60
Chickens, old.....	0 00 to 0 00
Turkeys, per lb.....	0 10 to 0 12
Geese, per lb.....	0 00 to 0 00
Ducks, per pair (spring).	0 55 to 0 65

Vegetables, Retail.

Potatoes, new, per bush	0 30 to 0 35
Potatoes, new, per peck	0 10 to 0 15
Carrots, per bunch....	0 00 to 0 05
Onions, per peck.....	0 25 to 0 30
Onions, per bag.....	1 60 to 1 75
Parsley, per doz.....	0 10 to 0 15
Beets, per bunch.....	0 00 to 0 05
Turnips, Swede, per bag	0 40 to 0 50
Turnips, white, per bunch	0 00 to 0 05
Cabbage, per doz, new..	0 10 to 0 25
Celery, per doz.....	0 00 to 0 50
Apples, per basket....	0 15 to 0 25
Lettuces, per dozen....	0 00 to 0 15
Cauliflower (per doz) ..	0 30 to 0 40
Cucumbers.....	0 10 to 0 15
Mint (per doz).....	0 08 to 0 10
Tomatoes (per basket)..	0 20 to 0 25
Beans, per bushel....	0 25 to 0 30
Corn, per doz.....	0 05 to 0 07

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Takes hold in this order:

Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

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DR. FOWLER'S WILD STRAWBERRY CURES COLIC CHOLERA MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN OR ADULTS
Price 35 CTS
BEWARE OF IMITATIONS

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\$17 Buys a \$45.00 Improved Oxford Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealer and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT. T 33 CHICAGO, ILL.

When I am vexed, or when I am lazy, I will stop a minute and say, "Lord Jesus, help me." And Jesus will always come and help His little child, who wants so much to do right.

Hints for Boys.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one, and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy without a single recommendation?" "You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book, which I

purposefully laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding, showing that he was honest and orderly. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet like that handsome little fellow's in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation he can give me."

To the Children.

One thing I want to say to you, is that there are some things that we must do just as regularly and carefully in holiday time as in school time. For instance, we don't mean to stop eating do we, just because we are not going to school this month? "Well, I should rather think not," you reply very quickly, because you know your bodies and your brains need food to strengthen them while they play just as really as while they work. Well then, how is it about saying our prayers? Can we dispense with that duty any more safely while we were turned out of school than when we go to our desks every day? Why do I say my prayers? My spirit, that is my very self, must look up into our Father's face to receive strength for the day's playing or the day's working, whichever may be going to follow. And my body and my brain can live or work or play just as easily without bread and meat, as my spirit can live and be strong, be brave and honest and pure and truthful, without looking up into the Father's face and telling Him my sins and my fears, my desires and my purposes.—*Bishop Dudley.*

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MASSACHUSETTS
Benefit Association.

(Founded 1878.)
EXCHANGE BUILDING
53 State Street, BOSTON.
STATEMENT OF BUSINESS FOR 1891.

Insurance in force.....	\$94,067,750 00
Increase for the year.....	21,558,750 00
Emergency or surplus fund.....	808,311 43
Increase for the year of surplus fund.....	197,086 98
Total membership or number of policy holders.....	28,081
Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
Total paid since organization.....	5,497,145 50

The Policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one half the face of the policy is payable to the insured during his lifetime if he becomes totally and permanently disabled.
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Secretary,
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Our Profit Bonds, costing \$10, are issued on Harvey Lots, which are within easy walking distance of all Factories. All these Lots are high and dry, and well drained.

HARVEY is a temperance town. No liquor is sold within 2 miles of this property. A temperance clause is inserted in every deed.
The only chance for the small investor to invest in Harvey property.

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These lots will be sold at a large profit. They cost us \$300 and are now worth at least on the average \$450. All profits go to bond holders after the original price paid for bond is returned.

Profitable Investment.
Investigation Desired.
Honest Competition.

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Auditor Woman's Baking Co.
Miss H. M. Haskell
Principal Montecello Seminary, Godfrey, Ill.

ABSOLUTELY NO LIABILITIES.
REMIT a deposit, no matter how small, and we will reserve as many Bonds as you wish, and you can pay balance on installments.
Send for pamphlets, plat, reading matter, etc., which will fully illustrate plans of Company.

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Dominion Deposit, 140,000 00
Losses Paid, 6,824,398 19

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New Business, 1891	\$ 2,917,000.00
Business in Force	20,600,000.00
Assets and Capital Over Four and One-Half Millions.	
Premium Income, 1891	\$704,938.00
Interest Income, 1891	172,092.00
Total Amount Paid Policy-Holders, 1891, \$313,888.00.	

Accident Insurance Company, OF NORTH AMERICA.
HEAD OFFICE, - - MONTREAL.

Issues policies on the most liberal terms. No extra charges for ocean permits.
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One and two year courses with Diploma. *Delicate and Swedish Gymnastics taught by competent specialists.*
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Students prepared for University and Departmental examinations. Music Department in charge of A. E. Fisher, Esq., Mus. Bac. For terms etc., apply to MRS. CORNWALL, B.A., Lady Principal.

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Applications for admission or information should be addressed to the
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This school offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

At the last Examinations at Trinity and Toronto Universities, several pupils of the School attained good standing in honors.

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Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$222. Music and Paintings the only extras. To the Clergy, two-thirds of these rates are charged.

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Boys prepared for the Universities, the Royal Military College, the professions and business.

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A physical and chemical laboratory will be in operation the ensuing Term. Gymnastics and Calisthenics under a competent instructor.

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For large Annual Prospectus containing description of course of study, rates of tuition, etc., etc., address

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FEES—\$5 a Term for English and French. Children under 9, \$3.50.

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Prospectus sent on application at 66 Hannah St. East.

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