

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 7, 1893.

[No. 86.]

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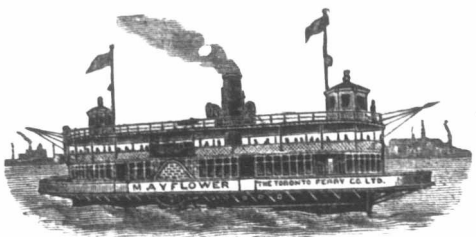
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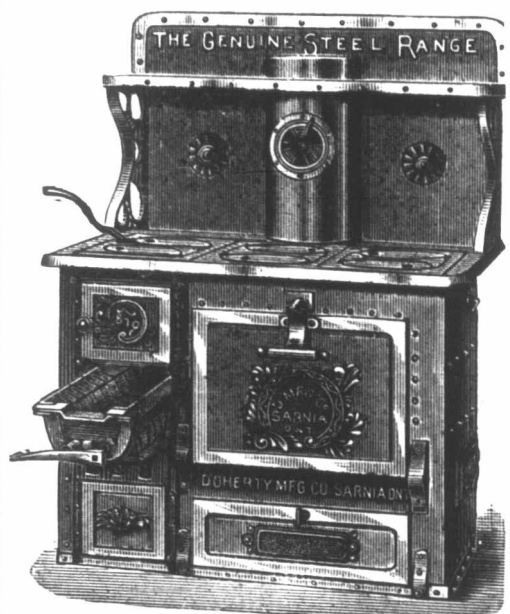
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TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

THANKS, ENGLISH BROTHER!—Our valued exchange, *Church Bells*, compliments us very prettily on the head of our "annual holiday" notice. It wonders, rather, how our readers can consent to do without our pages "full of news, brightly written, and to use an expressive and comprehensive phrase, 'well done,' even during a summer holiday, and suggests that there is among Churchmen in Canada, as well as in England, a want of that lively interest and keen relish which "other denominations" show in supporting their Church papers.

THEY MISS IT!—There is something, doubtless, in the explanation of our "annual holiday" suspension suggested by *Church Bells*: but we find that our efforts to diminish the notorious apathy of Churchmen in regard to Church newspapers are being appreciated more and more. We have never had so many "anxious enquiries" from readers of our columns as this year—showing that our paper is read and its arrival looked for—though the heat of a Canadian summer is sufficient explanation of extensive holidays for all workers. People generally understand here how that is.

"CLOSE YOUR RANKS, ADAPT YOUR ORGANIZATION," is much better advice without going any further; and, above all, it is well to begin with *heal your divisions*. If the animus be "return to Christianunity," then the process of adaptation will be limited and moderated by that consideration; "prudence and caution" will be the best safeguards of good order and sound doctrine, instead of being thrown to the winds for the sake of sensational freaks and fakes. Thus we shall all draw nearer together again, and avoid dishonourable schism in Christ's Body.

"BEWARE OF PRUDENCE AND CAUTION!" is the curious and significant advice which *Methodist Times* gives to the English Methodists anent their "depleted ranks" caused by the Salvation Army. "Do anything rather than lose members to rival denominations" is what such advice means—adopt any heresy, endorse any novelty, invent any extravagance, rather than lose in numbers! Such advice is madness. There are enough burlesques of Christianity, without the Methodists trying to rival Salvationists in nonsense and noise.

AN ORIENTAL SALUTE.—A curious incident is related in connection with Mr. Gladstone's presence at the Workmen's Exhibition. Immediately after his address, a young Syrian—presumably carried away by the "old man eloquent" as an orator—deliberately ascended the platform, and taking the great statesman's head between his hands, imprinted a chaste kiss upon his lofty brow. The victim of this exuberant orientalism was startled and stoutly protested, but the audience "caught on," and cheered lustily.

"IRISH OR PINCHBECK" is an expression of synonymous meaning attributed to the great Duke of Wellington when he received the title of his Irish marquissate. He didn't like the "gilded potato," and protested that as he hadn't been guilty of "Irish or pinchbeck" conduct, he didn't deserve such a doubtful honour. This incident is recalled by the *Guardian* in its review of Spencer Walpole's essay on "The Land of Home Rule"—by which, however, the author does not mean Ireland, but Man or Eubonia, that curious pendant of the three kingdoms. Ireland has a better reputation nowadays.

CLERICAL ETIQUETTE has received a remarkable illustration in the case of Percy Dearmer, reproved by Rev. Charles Gore for lecturing on "Social Union" matters in an English parish where his presence was not welcome to the rector. Mr. Dearmer contests the point, and inveighs strongly against the morality and propriety of this restriction of clerical parochialism. The *Guardian* caustically comments on his position thus: "Mr. Dearmer is a socialist first and a Churchman afterward. The London branch of the Christian Social Union must not be surprised if they too are set down as 'socialists first and Churchmen afterwards.'" It is a matter, surely, for discipline.

"METHODISM IS IN AN ALMOST STATIONARY CONDITION," confesses the *Methodist Times*, commenting on the slow progress (if "progress" it can be called) of Methodism in England of late years. When examined closely the cause of decay is seen to be the secessions caused by internal dissension or external rivalry—as is the case of the Salvation Army, which is credited with possessing 80,000 recruits who were once Methodists. It is a kind of Nemesis that these separatist bodies should suffer from a new form of the old crime of schism—a logical deduction from their own position.

"THE BOTTOM OF THE BOTTOM OF SOCIETY" is (by the *Rock*) reported to be the aim of the Church Army in establishing their new "Home" in Lisson Grove. It is intended for the benefit of those men who have failed to succeed in any other of the various "labour homes" of the Army. The speciality of this "Home" will be an effort to

illustrate and exemplify the best type of English home life, so as to produce the necessary alteration in the morals and qualities of those who are the very difficult but special objects of its care.

"FARRARESCUE" indeed is the present attitude of the very bumptious Archdeacon of Westminster. He has been convicted of misrepresentation in regard to the Manual of the Confraternity of the Blessed Sacrament. No such words are found in it as he quoted from it. Now he throws the blame on some one else (whom he does not name) for misinforming him! This careless quotation business and subsequently uncandid and unmanly special pleading for himself are unpleasantly characteristic of the man—and his associates. He has "waked up the wrong passenger" in Canon Knox-Little: and will "not forget" it!

ARCHBISHOP GUL OF UTRECHT, and the Cathedral Chapter which elected him, recently have given the Bishop of Rome a very unpalatable dose of doctrine on the subject of the Immaculate Conception and Papal Supremacy and Infallibility. The dogmas of Rome on these subjects are termed "fictions and profane novelties." This very bitter pill is abundantly (rather lavishly) "sugar-coated" with protestations of loyalty to the See of Peter—"Beati Petri Catholic communionis consocior" with St. Jerome. Pope Leo will have none of it, and *excommunicates* him and his.

THE SEVEN CHURCHES OF GLENDALOUGH receive high commendation from Mr. Gladstone in his recent lecture on "Labour and Art" at the Workmen's Exhibition. He says "I do not suppose that there is one of those churches that is 50 feet long. I believe that, if you had the taste to build, you would build any of those churches at the expense of less than £500. But every line of those churches is instinct with beauty, which the rudest and most unhistorical eye can hardly fail to recognize." Good for old Ireland!

ARBITRATION OR WAR?—The promoters of peaceful solution in the case of public controversies and international differences have all that they can do to keep pace with the rapid adaptation of modern inventions to the purposes of military and naval science. A death-dealing electric gun, discharging 5,000 chemical shells per minute, makes the possessor of the patent—the French War Office—a "terror" for the time being. The "shooting by machinery" in the Franco-Prussian War was as nothing compared with this fearful engine.

LUNDY'S LANE is fortunate in having a phalanx of historians, zealous and able, called by its name and devoted to its glory. The rectors of the parishes of Drummondville, Chippewa and Niagara Falls have been—to the honour of the Church of England, be it said—foremost in the good work of perpetuating the heroic deeds of our Canadian history. Canon Bull is *facile princeps* in this work, and keeps in close touch with similar patriotic historical societies. The "poetess laureate" of the society seems to be Mrs. Curzon of Toronto, whose handsome volume of patriotic odes should be in every Canadian household.

"WELL DONE"—that expressive and comprehensive phrase—has been kindly applied to our columns by *Church Bells*, with the added testimony also of "full of news, brightly written." We can

certainly return the compliment "with interest," and we hope to prove that "imitation is the sincerest flattery" by following the bright example of our tried and favoured English contemporary. It has been, however—and must always be in young colonies—very "up-hill work" to establish a Church newspaper with such materials as we have had—too few to help, too many to grumble. However, the worst is over—we thank our friends!—we have won our position and intend to keep it.

FATHER CANTWELL RECANTS.—This eloquent and learned Roman champion was sent to Liverpool lately on a special mission, and went to hear a controversial sermon against Romanism preached at St. Nathaniel's Church, in order that he might refute it in lecture subsequently. Rev. Richard Hobson, the Vicar of St. Nathaniel's, argued so well that his opponent surrendered, was converted and sent in his resignation of the Roman priesthood. Pity our Roman brethren would not oftener listen to our side of the argument. They would be convinced of their errors.

GOOD METHODIST HYMNS.—While the followers of the Wesleys in these days are drifting away from his doctrines and principles, there is a call in the Church of which they were active and sincere members to utilize the mine of Christian poetry and dogma which those famous men left behind. Charles Wesley's Hymns on the Blessed Sacrament of the Eucharist are especially strong in Catholic doctrine and chastened language of pious belief in the Real Presence. No wonder that *Living Church* says "let us 'Wesleyan-Methodist' our hymnal a little!"

TROLLEY IN ASIA, as well as in America! The citizens of Bangkok and the inhabitants of Siam are enjoying the exhilarating effects of a ride on an electric line a mile long. They find the sensation so fascinating that they clean out their pockets every day just for the fun of going up and down the trolley! What would they do if they could climb the monument mountain at Queenston, skirt the rocky banks of the Niagara, and view the curious course of that noisy cataract towards the quiet waters of Ontario, as they are whisked along by peach orchards and miles of vineyards? Canada has to thank the enterprise of the Park and River Railway for one of the most beautiful trips in the world, Rhine and Hudson included.

"LIVE WIRES."—An immense return of thanks and dollars awaits the man who will invent some way of neutralizing easily the terrible power of stray electric wires to "electrocute" innocent passers-by, whether man or beast. One hardly knows whether "the play is worth the candle" when the conveniences of electricity are accompanied by such horrible possibilities in the way of accident. It is to be supposed, however, that some "witty invention" will obviate these dangers presently. Meantime, people cannot be too careful of these wires.

BISHOPS AND PRIESTS IN COUNCIL.

The proposed General Synod of Canada is arranged to consist of three elements—Bishops, priests, and laymen. There are fourteen or fifteen Bishops, besides some thirty or forty priests and about the same number of laymen. Each of these elements represents a special line of thought and experience and energy in the Church. Beginning with the Episcopal order, we have the fountain of authority, the energizing and regulating part of

the machinery, the cog-wheel of the apparatus, giving to the whole a steady and carefully modulated movement—imparting strength, impetus, and tone to the whole proceedings. They sit by themselves—these fourteen most "grave and reverend seniors"—upon lofty thrones, or rather upon one homogeneous grade of authority, the Episcopal bench. Their position is analogous to that of "senators" or "lords" in Parliament: to judges in the management of civil affairs. Their position, as compared with the other elements, is unique and distinctive.

THE INFERIOR CLERGY,

carona presbyteri—form the next circle, moving about this central galaxy in an orbit all their own. They are officers of the Church, but subordinate, as the officers of an army to the staff of the commanding generals. They are in close "touch" with the ordinary routine of Church work, familiar with its details, exercised in its arena, skilled in its special forms of difficulty; of much practical value in the realm of spiritual things, where questions of high import have to be decided in view of the highest spiritual interests as well as the practical workings of religion in detail. They cannot aspire to sit by the side of their "right reverend fathers in God:" they occupy the lower throne; their office, though important in itself, is distinctly subordinate and expressly supplementary to that of the Bishops.

THE PLACE OF THE LAYMAN

occupies a lower position still, although in its way vastly important. Its object is to bring the dictates of clerical authority and spiritual wisdom into intimate contact with secular material—to connect the Church with the world, under the most favourable circumstances and in the most practical way. They represent in a real and important manner the great broad constituency of souls deeply immersed in the business and occupations of our earthly career, yet striving to "so pass through things temporal that they finally lose not the things eternal," to render to their Creator and Saviour such "true and laudable service" as to secure the attainment of the heavenly promises intended for those who faithfully serve the high behests of our holy religion.

ALL THREE ARE DISTINCT

and should be kept so, as elements in the successful working of the Council. Otherwise there will be a clashing of interests, a confusion of thought, an inharmonious action of the whole machinery. It is advisable to see that no grain or particle of one element secures an entrance and standing out of its proper field—to throw the machinery "out of gear," so to speak, and imperil its action and the value of its work. Ultimate results will greatly depend upon the careful observance of these points and preservation of these important distinctions. In each diocese, all the clergy who have not been elected as clerical members of the General Synod have been deliberately excluded therefrom by the electors. It would be an outrage and calamity if any of these rejected ones were allowed to enter—by a kind of side-door—as representatives or commissaries of absent Bishops. Their presence would be an anomaly and an impertinence: a smudge on the picture of conciliar harmony!

THE OXFORD MOVEMENT.

BY DR. SCHOELL, A GERMAN PROTESTANT.

Anglo-Catholicism has now stood the test of half-a-century: no man can ignore its results. What Methodism vainly attempted to do one hundred years ago—namely, to pour a new life into

the English Church—Anglo-Catholicism has successfully achieved. The older religious movement was forced out of the Church and had to develop itself independently. The newer movement, on the contrary, has managed so to possess itself of the national Church that the Church can never again loosen herself from it. It has known how to beget in English folk a new passion for their Church, as the old Catholic Church originally planted in England. Inwardly, out of the Church's own self, and not outwardly and merely at the side of the Church, Anglo-Catholicism has produced her manifold new works, social as well as directly ecclesiastical, foreign as well as native. It has restored Christian equality of rich and poor in the common House of God. It has extended its care to the most degraded and hopeless classes of the population; but while doing this, it has at the same time discovered (a secret lost or not gained by the German Protestant churches) how to give the Church a shape which attracts the higher classes.

It has a wider and more generous reach in regard to men and things than the antecedent reform in the Church of England—the Evangelical. It has restored the cross and other Christian symbols to their rights within the Church, and in its realistic tendency has revived art and music in their ancient character, handmaidens of the Church. It has thus acted as a force outside the Church. The Church, as the common unity of all the faithful, must be an organism, and hence its religion, like a net, must extend over the entirety of life, and touch it in all its points from birth to death. The Evangelical school in England conceived of the individual man as one standing outside the true Church until he was converted, whereas the Tractarian school claimed every man as an integral portion of the true Church from the moment of his baptism. Hence it does not lay the chief strain of religious activity upon getting the individual converted, but upon the culture and fuller evolution of the Christian life, which has already been made his through the sacrament—of baptism.

THE STORY OF THE CHURCH OF ENGLAND.

JOHN WYCLIFFE.

The "Morning Star," as he is not inaptly called, of the Reformation in England—for there were reformations in other countries besides our own—was John Wycliffe, born in the very north of Yorkshire, where the Tees divides that country from Durham, and where the village bears his name to this day. Like many others who afterwards became famous, we know little or nothing of his early days. We do not know exactly when he was born, but we have reason to think it was in 1324. We know that he went to Oxford, and that he became one of the foremost men of his day.

THE PAPACY DEGRADED.

The early Roman Catholics professed, as we have seen, a religion which was quite different from the Roman Catholicism of to-day—both Gregory and Augustine taught the religion of Jesus Christ; but in the days of Wycliffe, the Papacy had become utterly degraded. The Popes of Rome had been for a long time notoriously evil livers, and their followers naturally copied the bad examples continually set before them. The Papacy of Wycliffe's day, as for many years before, was nothing to be proud of. In point of fact there were then two rival Popes, one at Rome, and the other at Avignon, in France. Each excommunicated the other, each took up arms against the other, raising an army in order to overthrow his fellow Pope. That will give an idea of what was going on in Rome. In the year 1366 Pope Urban demanded payment from the then King of England of tribute money, which

King John—that man of many promises—had agreed to pay to the Pope. The Pope claimed arrears for thirty years—whether he claimed compound interest is not stated, but the claim in itself was a very serious one. Wycliffe took the King's side, and called attention to the doings of the friars sent from Rome. In order to oppose the friars, Wycliffe instructed certain poor priests, who went all about the country preaching and urging the people to stir up feeling against Romanism. The monks came to Wycliffe when he was sick, and begged him to recant. He refused, and said that as long as he lived he would declaim against their worldliness and hypocrisy. It is true that he was the founder of the sect called the Lollards, who committed excesses in after times, and of whom Dr. Hook says, "when we speak of them as martyrs we ought to regard them as political martyrs rather than religious," as "their actions tended to a revolution in the State as well as in the Church." But we must not blame good old John Wycliffe for that. At this time most of the books were written in Latin, and printing was yet an art unknown; so that, excepting the clergy and the few persons who were educated, there were not many who could read. John Wycliffe began writing in English, and his opinion thus became widely known to the people. Perhaps it was this fact which led him to project the translation of the Bible into the people's tongue. The Romanists did their very best, of course, to prevent that, for they had good cause to know that, once the people were as wise as themselves in matters of religion, their power over them was forever broken.

TRANSLATION OF THE BIBLE.

Wycliffe, assisted by several poor priests, set to work in the rectory of Lutterworth, and there began to translate the Bible into English. It must not be supposed that up to this time our Church was indifferent to the translation of Holy Writ. We have it on the authority of Sir Thomas More that long before Wycliffe's day godly men had translated the Scriptures into the English tongue; and we know that the Venerable Bede, and, to mention no other, Alfred the Great, made translations of portions of the Bible into the language of their day. But for a long time there had been no complete translation of the Bible into the language of the country.† It took Wycliffe and his copyists ten months to prepare one copy, and when it was done it cost a sum equal to £40 of our money. Compare that with to-day. Now an ordinary printer of Bibles can produce 120 copies in an hour—two a minute—and the Bible Society, since the year 1800, have circulated no less than 118 millions of Bibles in 279 different languages and dialects; moreover they have issued a capital New Testament for one penny.

(To be Continued.)

OBITUARIES.

THE REV. R. L. STEPHENSON, M. A.

On Sunday morning, the 6th August, 1898, the Rev. Richard Langford Stephenson, M. A., for thirty-six years rector of Perth, departed this life. Mr. Stephenson had been in failing health for some years past, but latterly before being stricken with this fatal illness, had seemed remarkably well for some little time.

On Saturday afternoon, the 8th July, he had gone out to do a little work in the garden, and he appears to have over-fatigued himself, for the same evening he had an attack of paralysis, which left him helpless, though his mind was quite clear, and he was able to see his friends, and give directions as to what he wished to be done, being fully conscious that his end was approaching. During the succeeding four weeks he gradually grew weaker, being able to retain only milk, and sank to a peaceful end, without suffering much pain other than that caused by extreme exhaustion. During his last illness he had the constant and

* Hook's *Lives of the Archbishops of Canterbury*, vol. iii., p. 94.

† In the preface (written by Cranmer) to the *Authorized Bible* of 1540, it is stated that the Bible was translated and read in the Saxon tongue—"whereof there remaineth yet divers copies found in old abbeyes."

faithful attention of many friends, especially of his curate, the Rev. Mr. Coleman, who with his friend, the Rev. R. T. Nichol, and other friends, watched with him in his last hours.

The funeral took place on Tuesday afternoon from St. James' Church to the old graveyard, where his wife and only child were buried. In the early morning, the body, placed in a coffin of polished elm, the natural colour of the wood, with a cross carved in the wood the length of the lid, was brought from the rectory and placed in the chancel of the church, where it was viewed by many of those among whom he had laboured for so many years. Holy Communion was administered at eight o'clock. The funeral services were as he would have wished, simple, solemn and impressive. The clergy and mourners entered by the west door chanting the opening sentences of the beautiful burial service of the Church of England, the rest of the service being taken by the Rev. Mr. Coleman, and Rural Dean Carey of Kingston.

The hymns were finely rendered by a full choir, being the ancient funeral hymn (the Rector's selection), "Day of Wrath! O day of Mourning!" "For all the Saints who from their Labours Rest"; the Nunc Dimittis as they left the church, and at the grave "Now the Labourer's Task is o'er," which was sung with fine effect, the river below carrying the melody softly down.

As usual in a clergyman's funeral, the pall bearers were six of the clergy, and following the mourners were the church wardens of St. James, the lay delegates to the Synod, and the members of the Board of Education, of which he was chairman for many years, and an immense concourse of friends of all denominations. He was laid to rest in full hope of a joyful resurrection, for he died as a Christian should die, in humble penitence and earnest faith, trusting only in the merits of his Saviour for pardon and peace.

The Rev. Richard Langford Stephenson, M. A., was born in Perthshire, Scotland, on the 17th December, 1826. He was the eldest son of Robert and Margaret Stephenson, of Ballyvochan Castle, County Limerick, Ireland. Mr. Stephenson was proud of his Irish descent and was the last of the old race whose illustrious ancestor, Capt. Oliver Stephenson, was given valuable estates in Ireland by Queen Elizabeth "for signal services rendered against the Earl of Desmond." He was educated by Rev. T. Elmes, B. A., at Limerick, and at Trinity College, Dublin. He came to Canada in June, 1849, and was ordained deacon at Lennoxville, February 24th, 1850, by the Bishop of Quebec, and Priest in Christ Church Cathedral, Montreal, March 15th, 1851, by Bishop Fulford. He was then appointed to the mission of Buckingham, Lower Canada, where he remained for three years. He subsequently laboured at Pakenham, Ont., nine months, at Hawkesbury for three and a half years, and on the 8th October, 1857, he was appointed by Bishop Strachan, of Toronto, to the Rectory of Perth, which he retained until the time of his death, a period of nearly thirty-six years. In 1856 he received the degree of M. A. from Bishop's College, Lennoxville. In 1861 he was offered the appointment of Incumbent of St. Peter's Church, Brockville, but declined it, preferring to remain at Perth.

In 1857 Mr. Stephenson was married to Rosa C., daughter of the late John Lawless, Esq., of Woodview, Cloyne, County of Cork, Ireland, who was an aunt of the Bishop of Ontario. The gentle and faithful partner of his life, beloved by all who knew her, died in May, 1890, and her loss was one from which her mourning husband never entirely recovered. Their only child, Mrs. Smith, also predeceased them, dying at childbirth on the 1st November, 1884, leaving her son as the only descendant of the Rector.

Good and faithful work has the deceased Rector done the service of his Church and congregation during many years. When he took charge only the foundation of the church had been laid, and he leaves it completed in good order with a beautiful spire and a commodious rectory adjoining, also built in his time. He took a great interest in the schools and education generally, being for thirty-four years a member of the Board of Education and for many years its chairman, and he always took an active interest in all questions affecting the town in which he dwelt. During his latter

years his assistant, the Rev. Mr. Coleman, in whom he had the greatest trust and confidence, has well and faithfully done his work and has been practically the curate in charge. Few men have worked harder than the late Mr. Stephenson in his prime, or more earnestly tried to do their duty. May he rest in Peace.

THE REV. FREEMAN HARDING

Departed this life at Kamloops, British Columbia, on the 11th July, aged 55 years. Mr. Harding was a native of Canada, of Irish descent. He studied at Huron College, London, from 1863 to 1866, and was ordained by the Bishop of Huron, Deacon in 1866, and Priest 1867. He was successively in charge of the following parishes in Western Ontario:—Aylmer 1866, Mitchell 1870, Trinity Church, Chatham, 1875, Haysville 1880, Morpeth 1887. In the year 1889, owing to failing health, he was superannuated, and went to reside in British Columbia, in the hope of regaining health and strength in the equable climate of that province. He married while at Aylmer, Lavina, daughter of Dr. Williams, of that town, who died in March, 1892. He leaves three sons: Freeman, barrister at Ridgetown; Adolphus and John; and one daughter, Mary. He was a successful parish worker, and a faithful exponent of Scripture. As long as strength was given he devoted himself to his work with cheerful assiduity, exerting to the utmost the energies and talents which he had received to the advancement of the interests of Zion.

"Multis ille bonis,
Flebilis occidit."

REVIEWS.

ORGANIST'S ALBUM, volumes 1 and 2. By D. F. Stillman. Published by Wm. Rohlifing & Sons, Milwaukee.

This is a large collection covering 82 pages of music by classical composers, with some lighter pieces mixed. Such good names as Mendelssohn, Beethoven, Mozart, etc., have each a number of large selections. Wagner, the growing favorite, is represented by parts of *Lohengrin*, including the fashionable Wedding March. Then there is the peculiarly sweet music of Norway, Sweden and Denmark, including the well known Swedish Wedding March. Schubert's Serenade and Ave Maria are in it, besides the welcome Scipio's March by Handel. Altogether there are 69 pieces and they are purposely selected either for Church or Home amusement—the pedal notes are shown in the former pieces. It is noticeable that this book has no inferior music all through—other music books are not so carefully filled. We can recommend the voluntaries to organists as being of the Church style, though the cabinet organ would do for any of them. It is prettily bound with large size pages. Price, \$1.50 for the two volumes. We have received these other pieces from Wm. Rohlifing & Sons, Milwaukee: "Thou only Sovereign of My Heart"; Ar. by M. Bergson. A sacred song with good accompaniment.

WORLD'S COLUMBIAN EXPOSITION MARCH. By Edward Holst.

Quite long and dashy; each page, besides its music, has a well engraved picture of some part of the Fair.

MAGAZINE.—*The Century* has just come in possession of one of the most unique and important historical documents of the age. It is a record of the daily life of Napoleon Bonaparte on board the English ship which bore him into captivity at St. Helena, as contained in the hitherto unpublished journal of the secretary of the admiral in charge. The reports of many conversations held by the admiral with the deposed Emperor regarding his important campaigns are given with great fulness, and there is much about the bearing and the personal habits of Bonaparte during the voyage. The Memoirs of Las Cases contain the story of the Emperor's deportation as told by a Frenchman and a follower; this diary is an English gentleman's view of the same memorable journey, and of the impressions made by daily contact with the man who had had all Europe at his feet. The diary will be published in early numbers of *The Century*.

POLYCHURCHISM.

BY THE REV. JOSEPH HAMMOND.

At the Lucerne Conference on Reunion which has been in session at intervals during the month of July, a paper was read on the above subject by Canon Hammond of St. Austell—author of "Church or Chapel," and "English Nonconformity and Christ's Christianity," both valuable works in the controversy between Church and Dissent—which gave rise to considerable discussion. The greater part of the paper we now proceed to give, omitting the first few words of apology and regret for speaking in a way which Canon Hammond said might hurt the feelings of many who were present. "If I wound you, it is that I may help to heal one of the sores of the Church." He then proceeded:—

This present Conference is summoned, as that of last year was, to discuss "the Reunion of the Churches," and there can be no doubt what is meant by the term "Churches." You understand the word to mean, as the Grindelwald fathers understood it to mean, the various communities of Christians in England, and possibly elsewhere—Episcopal, Presbyterian, Baptist, Methodist, and so forth. You call all these "Churches"—perhaps you also assume that "one Church is as good as another." I have now, therefore, to submit to you, most earnestly and most respectfully, that there is and can be no Church but one. I shall maintain that the visible Church of Christ was meant to be, and essentially is, "one body," and no more; that no man or number of men can possibly found a second or secession Church; that, however much the one Church has been and is distracted and divided, it has not been, it cannot be divided into two, much less two hundred "Churches," and that, consequently, what we have to aim at is not the "reunion or federation of the Churches," for there are no "churches" to reunite, but the healing of divisions in the Church, the reconciliation of separated Christians to the "one body" of Christ.

In other words, this Conference is based, as the Grindelwald Conference was, on the purely modern theory of *polychurchism*—a theory which, I fear, will vitiate all your proceedings and frustrate your amiable efforts. I have therefore sought and obtained permission to lay before you some reasons for clinging to the ancient view that there is "One Holy Catholic and Apostolic Church;" that God's Church, Christ's Church, can be but one.

And by "God's Church," or "Christ's Church," I mean the visible Church. I do not allow that there is any "invisible Church"—nothing of the kind is ever mentioned in Holy Writ; if it is, let the passage be produced presently—no, but there is a *soul* of the Church, as well as "the body of Christ's Church." The *body* of the Church is the visible community of Christians, the Church as we see and know it. The *soul* of the Church consists of those true believers, those "disciples indeed," who are known to God alone. Of the latter I shall say nothing. The Conference does not propose to reunite them. My words refer, as the Conference relates, to the visible Church only.

And in attempting to prove to you that this Church was meant to be one, and that, despite the "schisms in the body," it has not been, and cannot be, divided into two, I shall make my appeal exclusively to Holy Scripture. I do not forget that the Church is older than the New Testament; I do not forget that it is to the Church we are indebted, under God, for the Scriptures; but all the same I shall now, for obvious reasons, appeal to "the Bible, the Bible only." It has been said that the Grindelwald Conference was marked by an absence of all references to Holy Writ. "We looked in vain through the proceedings," said the *Christian Commonwealth* at the time, "for any definite appeal to the Word of God, by which the differences must eventually be destroyed, if they are destroyed at all." Whether this was so I will not say, but I must remark that in the discussions lately there was no reference to God's Word. The same reproach shall not be brought against these present proceedings. I shall take you "to the law and to the testimony," and to that alone; if I cite the opinions of others, it is only to show that I do not stand alone in my interpretation of its teachings. And I venture to hope that those of you who are good enough to notice my argument will meet me on this ground. I rest my case, such as it is, on God's Word; it is by God's Word that I must be convinced, if I am to be convinced, of my error. It is of no use pointing me to what men call "the facts of modern Christendom." If these facts, or supposed facts, contradict God's Word, then so much the worse for them. If, as Dr. Beet allows, "events have led the outward forms of Christianity away from the apostolic ideal," then I reply that the sooner events lead them back again the better. We cannot mend the Church of the New Testament, in any of its essential features. And therefore I make my appeal to the New Testament. "If ever," as the Bishop of Ripon said recently, "there is to be a communion amongst the various denominations of Christians throughout the

world, it can only come by the honest, patient, careful, reverent, determined, and unself-willed study of the old Book of God." I now, therefore, bespeak your honest, and careful, and patient, and unself-willed attention to the following propositions which it seems to me that Book clearly and unmistakably lays down. If it is not so; if I, and thousands of others, are labouring under a delusion, then we shall be sincerely grateful to you if you will point out where our mistake lies. If I am wrong, you will do me an essential service by putting me right.

I begin by affirming that—*I. Holy Scripture knows of no Church, of no local Church, even, which is not God's Church.* Every Bible "Church" is a "Church of the Living God." Even the corrupt Church of Corinth was "the Church of God which is at Corinth." The Church of the Thessalonians was "in God the Father and the Lord Jesus Christ." The Church at Ephesus, which St. Paul charged the elders to feed, was "the Church of God, which He purchased with His own blood." The Church as to which Timothy was taught "how men ought to behave themselves" therein, was "the house of God, which is the Church of the Living God." In fact, all the congregations of the Apostolic age are described as "the churches of God" or "the churches of Christ." On this point there can be no dispute. If the Church is, as Dr. Fairbairn says, "an institution of man, not an inspiration of God," still it is God's institution. Nor do I think we shall differ much on the next point—as to why they are "churches of God." They are such because God founded them, because He inspires them, inhabits them, orders them, governs them; because they form His family and His flock—in one word, because He chose them, not because they chose Him. If, therefore, all our denominations are "Churches," they are all "churches of God." There is no middle course. *If a Church, then God's; if not God's, then not a Church.* Whatever their origin—and some of them, it is notorious, had their beginnings in bitter strife and wrangling—still God founded them. However discordant or mutually destructive their tenets, still God upholds and informs them; however antagonistic to each other they may be, still God regards each one as His "household," His "habitation." And not only so, but what is much more important for my argument—the Church of England, if it is a Church at all, is God's Church whatever its corruption may be.

II. Holy Scripture knows of no Church in any city or country other than the Church of the city or country. The "Churches" of which we read in the "old Book of God," are "the Churches of Asia," "of Galatia," "of Macedonia," "the Church of the Laodiceans," "the Church of Cenchrea," of Corinth, of Sardis, of Thyatira, "the Church throughout all Judea and Galilee and Samaria." Even the Churches in private houses were the Churches of the locality. We search the Bible in vain to find any "Church"—other than the *universal* (which is composed of all these local Churches)—which has not its "local habitation and name;" which is not the Church of the place. We search it in vain to find any precedent for a Baptist, Methodist, Unitarian, or United Presbyterian Church. "Churches" other than the Church, separatist bodies, splits from the parent stock, were unknown to the Apostles. If any such existed, if there is one instance of a Dissenting communion in the pages of the New Testament, it will be easy to cite the chapter and verse. But they cannot be cited. "We may challenge the proof from Scripture"—these are Mr. Gladstone's words—"of any plurality of Churches except such as is local only." Divisions there were *within* the Church—and these were sternly denounced—but separations from it (except on the part of apostates), there were none. The idea of competing Churches, denominational Churches, would have filled the Apostles with dismay. To St. Paul, a divided Church seemed to imply a divided Christ. "If there be one Christ indivisible"—so Dr. Marcus Dods interprets his words—"then there is but one Church indivisible." But whether this is so or not, the fact remains that Holy Scripture knows of no "Churches" but the local Churches.

(To be continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

NEWBORO.—This mission has recently been visited officially by the Rural Dean, Rev. Geo. Grout, rector of Lyn, who brought before the several congregations the necessity of increasing their contributions to clergyman's income, in view of the fact that the mission grant was being gradually withdrawn. Subscription lists were put in circulation and the Rural Dean is to return in a week or two for the purpose of receiving the report of the wardens as to the result of their canvass. Rural Dean Bliss has

also been with us in connection with his mission work in the upper Ottawa, delivering some practical missionary addresses calculated to stir up the people to greater efforts in support of the missionary work of the Diocese. He hesitated not to speak boldly and plainly of the duty of the people, even at the risk of prejudicing his own canvass for aid in the mission field of the upper Ottawa, and heartily hoped that the appeal of their own Rural Dean would result in a largely increased support. He instanced the liberality of the Churchmen of Stafford, in his own deanery, where the grant was relinquished last year and the stipend made up by the people, and Newboro was wealthier than Stafford. Notwithstanding this plain speaking, Mr. Bliss met with a cordial reception during the week, and not a single refusal to contribute to his appeal. This, he said, was the first time in his missionary experience of twelve years that he had canvassed a parish without meeting with a refusal. The amount contributed was in excess of that which he received five years ago when he canvassed the same mission. When it is considered that since then the large congregation of New Boyne has been taken from this mission, the result of the present canvass reflects in the highest degree to the credit of Newboro. Rev. Mr. Bonsfield accompanied Mr. Bliss in his canvass, and at its conclusion was heartily congratulated on the excellent condition of the mission and the evident desire of the people to do better in the matter of giving. No doubt the recent visit of Rural Dean Grout will bear fruit in a largely increased list for the clergyman's support.

OSNABRUCK AND MOULINETTE.—A Parochial Sunday School Festival was held in this parish on Aug. 8th in beautiful weather. The scholars and teachers of the three Sunday Schools (Wales, Moulinette, and Osnabruck Centre), numbering altogether about 240, assembled near the church at Wales. The scholars from Moulinette and Osnabruck Centre were conveyed thither in wagons, decorated with evergreens and flags. At 10 a.m. a procession was formed. Pretty and distinctive badges were worn, and fifteen handsome banners which had been made for the occasion, were borne by those most deserving of the honour. The procession marched in splendid order round the village and into the church, where a bright and hearty service was held and a short address given by the Rector. The procession then re-formed and marched to a beautiful grove about half a mile away. Here dinner was enjoyed, and the afternoon spent in races and games of various kinds to the great delight of all; Mr. J. E. Snetsinger (Moulinette) kindly treating the children to a liberal allowance of sweets. At 6 p.m. a return was made to the church, where a short service of thanksgiving brought to a close a happy day which will long remain imprinted upon the memory of the children.

S. David's Rectory at Wales has undergone extensive alterations, and after enjoying for three months the kind hospitality of parishioners, the Rector and his family have again taken possession of it. The house has been thoroughly renovated, and an addition of three new bedrooms, dining room, and kitchen made. The Rectory is now a credit to the parish, and the Rector appreciates very highly the kindly regard for the comfort of his family which has been shown by his parishioners.

Christ Church, Moulinette, is to be thoroughly renovated inside and out, at a cost of \$500, and work will be begun at once.

TORONTO.

GRAFTON.—The many friends of the late Henry Lawless were deeply grieved to hear of his death on Friday morning last, August 25th, after a few weeks illness. The deserved esteem in which Mr. Lawless was held was testified by the large attendance at his funeral on Sunday afternoon by all classes of our community. The services were conducted in St. George's Church, which was appropriately draped, and the floral offerings were very beautiful, as the deceased was a staunch member of the Church, and for 10 years was warden, during which time he faithfully discharged all duties in connection with the office, and gave effective aid in furthering the interests of the Church. That the parish of St. George has lost a faithful and devoted member, there is not a doubt; honourable, unostentatious and reliable. For a number of years Mr. Lawless was clerk of the Sixth Division Court of the united counties of Northumberland and Durham, and he filled the position honourably and satisfactorily, and with a reputation and record for ability and integrity second to that of no other in the province.

Bishop Young, of Athabasca diocese, is with his family in the city. "I have come here to make arrangements for living here for the winter," he said in response to a question put to him by a *Globe* reporter. "I am changing my place of residence just now. I am now living at Vermillion on the Peace River, but communication is becoming so increasingly

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-A Parochial Sunday
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difficult that I shall remove to Athabasca Landing, which is in the extreme south of my diocese, and only 96 or 97 miles from Edmonton, the nearest place where there is a railway. I purpose attending the meeting of synod to be held here later on in September, and then it will be too late to get back to my field." "Yes, it is a large field. There are 200,000 square miles in it, and many more Indians than whites. My mission is nearly altogether to the Indians. I have been there since 1875, and this is the first time I have been in Eastern Canada. It is good wheat land there, though so far north. Indeed, I think wheat can be grown as far north as the 60th parallel. As is frequently the case, the missionaries have led the way in other things, and our mission farm has demonstrated the agricultural possibilities of the district. Indeed, as a matter of fact, outside of Lord Selkirk's effort, the first colonization was done by Archdeacon Coughlin at Portage la Prairie." "I could see there was an election in progress when I landed here," the Bishop said in conclusion, "but till this morning I did not know what was the subject. I am very glad of the victory won by the opponents of the Sunday street cars."

NIAGARA.

BURLINGTON.—Acting on the principle that a parish owes two special thanksgivings to God every year, one for blessings peculiar to itself, and another for blessings common to the whole Dominion, the parish of St. Luke's Church, Burlington, held a service of praise for the blessings of the year, on Wednesday, Aug. 30th. The Rev. S. C. Farthing, of Woodstock, preached, and the Rev. Canon Worrell, Rural Dean Fennell, P. T. Mignot, W. Creswick, and the Rector took part in the service. The decorations of grain, fruit and flowers were beautiful; the music excellent, and the sermon appropriate and impressive. A parish festival was held after the service in the Brant House grounds, and, thanks to the hearty efforts of all engaged in it, proved pleasant and successful. The proceeds of the day will be applied to the improvement of the church building and fences. The choir of St. Matthew's Church, Hamilton, during their encampment on the Beach, rendered efficient aid in the responses and singing of St. Luke's Church for four Sundays, and Rev. Mr. Whitcombe's sermons on two Sundays were much appreciated.

HURON.

LONDON.—*Hellmuth Ladies' College at the World's Fair*.—The friends of this illustrious college for young ladies and girls will be interested in knowing that she is making a most creditable presentation at the great World's Fair, taking, as was to be expected, the lead of all the Canadian ladies' schools and colleges in setting forth the merits of her excellent advantages. In connection with the Ontario educational exhibit in the Manufacturers' and Liberal Arts building, there is a fine collection of large photographic views, twenty-seven in number, illustrating the college building and its equipment, its beautiful surroundings, and various features of the educational and social life of the students. The following is a list of the views:—Hellmuth College (general view), A Rustic Bridge, On the Verandah, In the Grounds, A Science Class at Work, Decorative Art Work, A Student's Room, View from the College, A Sketching Class, In the Studio, The Cascade, View Up the Ravine, Private Studio, A Sketch Class, A Riding Party, The College Lawn, Outdoor Games on the Lawn, A Drawing-Room, In the Studio, In the Library, Lake in the Grounds, One of the Rooms, A Riding Lesson, Second Year Art Work, First Year Art Work, Art Director's Private Studio, Carving and Modelling Studio. There are also specimens of very fine art work neatly mounted in frames, which speak well for the excellence of the work done at Hellmuth. The following are shown: In oils—A Life Class Study, by Miss E. Burwell; A Japanese Study, by Miss Belle Wilson. In water colors—A Still Life Study, by Miss Belle Wilson; A Japanese Study, by Miss Emily Gunn; An Old Mill, by Miss E. Burwell. In pen and ink sketching—A sketch by Miss Dora Houseman; also a copper-plate etching by Miss Emily Gunn. All of these young ladies are of this city, and may be justly proud of their contributions to the exhibit. But the main display of Hellmuth is to be found in the Organization Room of the Women's Building, where the college has a whole section reserved for it. In this room are represented many of the leading colleges and schools for girls on the continent. Hellmuth is the only Canadian college represented. The sections in this room are neatly partitioned off with bronzed railing, hung with delicate blue silk, and being furnished with carpet, table and chairs, they form a very delightful rendezvous for visitors and friends of the varied institutions. There are also in this room the leading organizations of North America, such as the great missionary societies, the W.C.T.U., the King's Daughters, the National Council of Women, etc. Being situated in the south-west corner of the

Women's Building, and up one flight of stairs, is a very quiet and delightful club-room for the many interested visitors. But to describe the Hellmuth section: As the visitor enters either door, the notice, "Hellmuth College, London, Ont.," done in gold upon a maroon background, catches the eye, and attracts the attention. Approaching, you are greeted with a large oil painting of the college, done by Miss Jones, of Watford. This picture rests upon an easel, and is draped with two large Union Jacks, tastefully arranged on either side.

Placed in position, to be at once pretty and easily seen, are arranged duplicate views of the twenty-seven large illustrative photographs of the college mentioned above. Also handsomely framed portraits of Principal English and Professors Guillemont, Seaborne, Seavey, Martin and Bluthner, and photographs of the vice-principal, Mrs. English, and the ladies of the staff, while set on easels or hung are specimens of very fine work.

In oils—Study of Mandolin and Music.
Bachelor's Lunch—by Miss E. Seaborne.
Old Book Study—by Miss Belle Wilson.
Studio—by Miss Flo White.
Old Books—by Miss Flo White.
Study of Onions—by Miss Lottie Childs.
Study in Greens—by Miss E. Kimbrough.
Water Colors—Corn and Egg Plant—by Miss Belle Wilson.

Figure Study—by Miss Belle Wilson.
Study of Quinces—by Miss E. Kimbrough.
Study of Drapery—by Miss Lottie Childs.
Crayon portrait—by Miss Edith McCannon.
Pen and ink study—Feather in Her Cap—by Miss Dora Houseman.

Copper-plate etching—by Miss E. Seaborne.
Designs—wallpaper designs, by Miss Ethel Page; oilcloth designs, by Miss Ethel Page.

Painting on wood—corn and onion panel, by Miss E. Burwell.

Wood carving—carved cabinet, by Miss Lottie Childs; carved oak mirror frame, by Miss E. Gunn; panel, "Morning Glories," by Miss E. Burwell.

Modelling—Plaster plaque, "Milkweed," by Miss Lottie Childs; plaster plaque, by Miss Belle Wilson; maple leaves panel, by Miss Lottie Childs.

Also china painting, Royal Worcester plaque—by Miss S. P. Bentley.

Raised goldplate vase—by Miss May Scripture.
Raised goldplate plaque—by Miss Emily Gunn.
Fruitpiece—by Miss Belle Wilson.
China tile-owl—by Miss E. Burwell.

All these, with an abundant supply of pamphlets relating to the institution, make a very complete and comprehensive representation of this progressive college, which reflects honor not only upon the college itself, but also upon the province.

All residents and friends of the college are invited to register their names in the book provided for that purpose in the section.

The college has also received a high compliment upon its thorough musical work in the invitation by the management of the Fair to Miss R. Herr to be a solo pianist at one of the World's Fair concerts. Miss Herr was a student of Hellmuth for four years, graduating in music, since which time she has further pursued her studies on the continent. She will play at the Fair in September or October.

SIMCOE.—On Sunday, August 27th, the Rev. E. Matheson, Battleford, Sask., to whom the Simcoe W. A. sent several bales during the winter, preached morning and evening in Trinity Church on the mission work in the far distant parts of our country where he is labouring. He spoke most earnestly, and his words cannot fail to have left a lasting impression on his hearers, who must, no doubt, continue to show the same, and even greater, practical interest in the work and love of their brethren as hitherto. Mr. Matheson has lived all his life in the west, and has never been in Ontario before.

WOODHOUSE.—A harvest festival was celebrated on Wednesday, August 30th, by the congregation of St. John's Church on the Bowlby grounds and was a most decided success.

RUPERT'S LAND.

WINNIPEG.—*Brotherhood of S. Andrew*.—A delegate will not be sent to the American Convention, but one will be sent to the Convention to meet in Montreal January next.

Rupert's Land Indian Industrial School.—It is reported that this school will be under the charge of the government after Sept. 30. The Rev. Mr. Burman is to leave the school at the end of next month, to be re-placed by Mr. Asby, of Battleford.

LAC SENE.—The Rev. T. H. Pritchard has gone on a trip to the old country.

The *Winnipeg Weekly Tribune* of Aug. 17th contains a report of the Provincial Synod of Rupert's

Land and illustrations of The Metropolitan, Bishop Young, Bishop Burn, Bishop Newnam, Dean Gris-dale, Canon O'Meara, Canon Matheson, Rev. Burman, Rev. Cowley, Rev. McMorine, and the Rev. G. Rodgers. *The Tribune* is an enterprising paper.

STONEWALL.—The Rev. J. J. Bowker has been appointed to this parish.

Deanery of Brandon.—The next meeting will be held—when??

BRIEF MENTION.

The catalogue of the books in the library of the British Museum occupies 2,000 volumes.

About \$25,000,000 is spent every year in connection with the last obsequies to the dead.

A sea turtle weighing 1,000 pounds was captured near Portland, Me., the other day.

The Colossus of Rhodes was cast in over 100 pieces and fitted together.

After the passage of the Cape cinnamon, vanilla cloves, nutmeg and pepper came into use.

Mountaineers have found that alcohol does not keep out the cold.

Rev. J. W. Hodgins, rector of Seaforth, has been appointed Rural Dean of Huron by the Bishop of Huron.

The celebrated Heidelberg tun is capable of holding 690 hogsheads of wine.

The Rev. F. H. Almon, of Halifax, has received a call to St. James' Church, Pictou.

Of the books of 1890, 1,118, or about one-fourth, were prose fiction.

The Wolfe Island Anglican Church has received a legacy of \$1,100 from the late Mr. Atkinson.

Female spiders are much larger and more ferocious than the males, and generally devour their husbands.

In twenty years preceding 1886 there were 238,716 divorces in America to 268,332 for all Europe.

It has been estimated that Great Britain has 100,000 absolutely "homeless wanderers."

The Rt. Hon. William Bennett Chester, Protestant Bishop of Killaloe, died in Dublin last week.

There are forty-seven Chinese temples in the United States.

Sixty thousand people in Ireland speak Irish only.

The guat is provided with a regular set of lancets and a cupping-glass, from which the air can be withdrawn.

The wine cups of Assyrians were shaped like our saucers and were of agate, other semi-precious stones, gold and silver.

Mr. Paul Sautler has presented a set of ten tubular bells to the Anglican Church, Sarnia.

In five years before 1890 there were 8,226 suicides.

The death rate has been tolerably uniform in all the cholera plagues since 1848.

The greatest destroyer of the aphid is the apparently harmless lady-bird, which devours them by thousands.

Bishop Lewis refused the request of a deputation to appoint Rev. Mr. Coleman, curate, to the vacant rectorship of St. James' Church, Perth. He will appoint an older priest.

Photographers say that the facial resemblance of husbands and wives is closer than that of brother and sisters.

The Bishop of Huron is being petitioned by the members of Christ's Church congregation, Forest, to appoint Rev. A. Sims Incumbent of the parish.

Several masses of native silver exceeding 500 pounds in weight have been found in the mines of Norway, Freidburg, Saxony, Bohemia, Peru and Mexico.

Before Boston was known as Beantown its pet appellation was Pumpkinshire. It is so given in a slang dictionary of 1788.

Nero's eyeglasses, through which the near-sighted tyrant watched the gladiatorial games, was an emerald cut into the form of a lens.

The only ornament ever worn by the widowed Archduchess Stephanie is a locket containing the portrait of her little daughter on one side, and that of her mother, the Queen of the Belgians, on the other.

The most expensive fur is the skin of the black fox of Kamchatka. These animals are scarce and hard to kill, and a single skin sells for about \$1,000.

The authentic history of modern sculpture begins with Nicola Pisano, who lived in the early part of the thirteenth century. His works consist chiefly of bas reliefs on the facades and pulpits of Italian churches.

Envelopes for letters are mentioned by Swift as in common use in England in 1726. They were

large square pieces of coarse paper folded over the letter and fastened with sealing wax.

In Hawaii, one of the Sandwich Islands, there is a spot called the Rock of Refuge. If a criminal reaches this rock before capture he is safe, so long as he remains there. Usually his family supply him with food until he is able to make his escape, but he is never allowed to return to his own tribe.

The Rev. Professor Andras, of Huron College, is taking duty in St. James' Church, St. Marys, during the absence of the Rev. W. J. Taylor, who has gone for a short vacation through the Thousand Islands and down below Quebec to Cacouna.

So great are the acoustic properties of the Mormon tabernacle at Salt Lake City, that it is averred that the sound made by a pin dropped in a plug hat at one end of the building is distinctly audible at the other.

James R. H. Warren, son of Joseph Warren, Pembroke, has been appointed lay reader at St. Barnabas' Church, Ottawa (Rev. Mr. Hannington, rector,) and enters upon his duties Sept. 1st. Mr. Warren will remain out of college for one year, and then proceed with his studies for the English Church ministry.

It is announced that the successful experiments with falcons as carriers of dispatches by the Russian Government has led to their employment in preference to the ordinary homing pigeons. The falcons carry a heavier weight than the pigeons and are not so liable to fall a prey to other birds, as they are good fighters.

The Bank of Venice was opened in 1157; of Geneva, 1345; of Genoa, 1407; of Amsterdam, 1607; of Hamburg, 1619; of Rotterdam, 1635; of Stockholm, 1688; of Scotland, 1695; of Copenhagen, 1736; of Berlin, 1795; Caisse d'Escompte, of France, 1776; of Ireland, 1783; of St. Petersburg, 1786; of France, 1803; the Imperial Bank of Germany, 1876.

One of the rare and beautiful skins seen occasionally in this country is that of the vicuna, a small Indian deer found in Peru and other regions of Western South America. The skins reach this country made up into robes, evidently of carefully selected small pieces sewed together. The fur is soft, thick and tawny in color, with rich sunny glints that give it almost the lustre of velvet.

The Gulf Stream is well described as a river in the bosom of the ocean. Its banks and its bottom are of cold water, while its current is of warm; it takes its rise in the Gulf of Mexico, and empties itself into the Arctic Sea. The Gulf Stream is more rapid than the Amazon, more impetuous than the Mississippi, and its volume more than 1,000 times greater. Its waters are of an indigo blue, and the line of junction can be easily marked by the eye.

Surpliced women choir singers have just been introduced into the Epiphany Church choir in Washington. They wear plain gowns of white, with flowing sleeves and deep edges of black. On their heads they wear simple toques with tassel and cord. The custom of having surpliced women choir singers in the Episcopal Church originated in Melbourne, Australia, and is rapidly gaining ground. St. George's and All Souls' are among the New York churches where a mixed choir is employed.

Archdeacon Vincent, of Moosonee, has arrived to attend the meeting of the Synod. He has laboured in that field since 1855, when he left Winnipeg to join Bishop Horden. He was ordained deacon in 1860 at Moose Factory, by Bishop Anderson, and walked 1,300 miles in midwinter in 1863 to Winnipeg, to be raised to the priesthood. He is a man of commanding presence, and despite his arduous labours, looks still hale and vigorous.

British and Foreign.

The Archbishop of Canterbury has become a Vice-president of the Church Lads' Brigade, the President of which is H.R.H. the Duke of Connaught.

The Marchioness of Queensbury is one of the latest Salvation Army recruits. She is said to be an earnest and enthusiastic "soldier."

There are 40 counties in the State of Indiana in which no services of the Church are held.

A very handsome memorial pulpit, presented by Sir George and Lady Colthurst to Blarney Church, has just been dedicated. The sermon on the occasion was preached by the Dean of St. Patrick's.

A large consignment of books, clothing, &c., contributed by friends, has been sent by the Colonial and Continental Church Society for free distribution in the Diocese of Algoma, and for the Indian homes at Elkhorn in the Diocese of Rupert's Land.

Messrs. Hodder and Stoughton announce that they will publish on September 20th (for October) the first number of a new illustrated magazine for women. The first edition will consist of 100,000 copies.

An effort is being made to resuscitate the only Church weekly printed in Welsh, *Y Llan*, Prebendary W. Williams, Diocesan Missioner of St. David's, undertaking temporarily the honorary editorship.

A lodging "house" is about to be commenced in Lisson Grove under the social wing of the Church Army, for the purpose of keeping touch with some of the men who have failed to succeed in the various labour homes. This is an effort, we are told, to deal with "the bottom of the bottom of society." It is called a lodging "home" in contradistinction to a lodging "house," as every effort will be made to obtain in it the spirit of English home-life.

The Bishop of Texas (Dr. Gregg) died at Galveston on the 11th ult. Born in 1819, he studied law, and practised for some time, but having resolved to devote himself to the ministry, was baptized and confirmed in 1843, and admitted as a candidate for holy orders. He was ordained deacon in 1846, and began to officiate in St. David's, Cheraw, of which he was rector when elected Bishop of Texas in 1859. He is succeeded by the Right Rev. G. H. Kinsolving, elected Assistant-Bishop last year.

While the majority of the English Bishops are taking a holiday, the Welsh Bishops are hard at work. The Bishop of Llandaff declares that still the cry is that Nonconformists are returning to the "old mother." The Bishop of Bangor at his diocesan conference spoke out boldly (as did Lord Penrhyn) with regard to the misrepresentations made by Nonconformist ministers as to the Church, and declared that, "when freed from the tyranny of the caucus and chapel," the working classes would discover that the Church is their best friend. Whether he is not too sanguine as to the immediate political future is, however, a question.—*Church Review*.

The *Methodist Times* says: "The Methodists of England could raise an extra half-million sterling within the next twelve months—if they thought fit—without sacrificing one single piece of bread and butter. When we remember that domestic servants and working men in the Salvation Army raise £50,000 a year by their self-denial week, what could not we do if we were equally devoted to Christ? Half a million sterling would give a gigantic impetus to Foreign and Home Missions at a time when the field is white unto harvest, and our opportunities are unprecedentedly glorious." This reflection may not be lost on Church-folk. In kill-time sports of one kind and another, in luxurious amusements, and extravagant social expenditure, the millions of money wasted would speed the Kingdom the world over. It is easy to stifle concern now.—*Rock*.

The Bishop of Salisbury reopened the ancient church of Holy Cross at Ramsbury, near Hungerford, once the site of a Bishop's See. The contributors to the cost of the work, which was very considerable, include the Baroness Burdett-Coutts, who gave £1,000, and who was present at the reopening service. The church stands on the site of the old mother church of the Diocese, on a spot consecrated not later than the year 909, and probably much earlier. At that date the Diocese of Winchester was divided into two bishoprics, one being at Winchester and the other at Ramsbury. There were ten Bishops of Ramsbury, of whom three became Archbishops of Canterbury, namely, Odo, Siric and Elfric, and the last Bishop, Herman, was Chaplain of Edward the Confessor. The church just restored was built probably in the thirteenth century.

EGYPT.—The dervishes who appeared in the vicinity of Ghirgeh are retreating southward with eleven prisoners. Egyptian troops are being sent to the Khargeh and Beris oases. The *Times* correspondent says the Sultan is understood to have told the Khedive that the relations between Egypt and England concerned himself, and not the Khedive, and that he disapproved of any disturbance of the existing regime on Egyptian initiative: "The Khedive has shown a desire to prevent a popular display of anti-Christian feeling by ordering an inquiry into the recent slight religious disturbances which occurred between Copts and Mahomedans in Upper Egypt, with the result that the Mahomedan ringleaders have been punished."

ITALY.—The Rome correspondent of the *Daily Chronicle* says it is not the case that the Congregation of Rites has enforced the use of the Ratisbon Vesperal and Gradual:—"Leo XIII. is personally anxious to restore the Gregorian and higher schools of Church music by Palestrina, Vittoria, Soriano, and other sacred composers. This in no way excludes the modern masters, including Gounod, and even the English Catholic composers, Crookall, Webbe, and

others. The Mechlin, French, or Venetian antiphonaries may therefore be used. The Vatican is anxious that a decree of the late Cardinal Bartolini, Prefect of the Congregation of Rites, should not be otherwise interpreted." The Minister of Public Worship has refused to officially recognise the nomination of Cardinal Sarto as Patriarch of Venice, which took place at the last Consistory, on the ground of the Pope's determination not to re-establish the old *modus vivendi* with the Quirinal. The Pope is much irritated at this decision.

Commenting on the small community which now occupies Radley Vicarage, the *Manchester Guardian* says in its London letter:—"It is perhaps of interest, in view of the very prominent and advanced position which the Pusey House people have taken up with regard to labour social questions, to point out that four out of five who are now joining Mr. Gore have been East End curates, while the intellectual capacity of the brotherhood may be judged by the fact that, excluding Mr. Gore, they can count at least five first-classes amongst them. Under the guidance of such a leader as Mr. Gore, such a band of able and enthusiastic young scholars, who have already come into close contact with the hard realities of everyday life in East London, should count for something in the solution of the difficult social and other problems which are coming forward."

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.

Thanks.

SIR,—May I thank Mr. Beaven for his admirable letter on Bishop Lightfoot and episcopacy, and make the following quotation from the Bishop's address at the Sunderland Mission meeting of S. P. G. on August 2nd, 1888. After speaking of the creation of some fifty four col. and mission sees in all parts of the world as the glorious work of the S. P. G., the Bishop asks the question, What does the creation of a see mean? "It means," says the Bishop, "the completion of the frame-work of a settled Church government, it means the establishment of an apostolic ministry which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment as a corporate unity of one other member of the great Anglican communion."

E. J. FESSENDEN.

Ancaster, St. Bartholomew's Day.

Substitutes not Wanted.

SIR,—May I be allowed to say a word against the system of substitutes provisionally acted upon by the "General Synod" about to meet in Toronto,—these substitutes to represent distant dioceses which may fail to send delegates?

Will not this defeat one of the chief objects hoped to be gained by the General Synod, viz., to bring together men from all parts of Canada and to produce a different kind of legislative body from any that has previously existed in the Dominion? Do we not want to see men like Bishop Bompas, Archdeacon Vincent and other such veteran missionaries from the Northwest? Do we not want to hear their voices in the Church? And if this is to come down to some of our own synodical debaters whose voices are heard among us time and again, it seems to me that the usefulness of the Synod will vanish and that it will soon die a natural death. It is even proposed to allow priests to represent bishops in the Upper House!

May we not hope that the General Synod itself will not confirm any such unusual, absurd and suicidal proposition as this?

CHAS. H. MOCKRIDGE.

Toronto, August 26th, 1893.

Diocese Ontario Mission Debt.

SIR,—The scheme proposed for liquidating the mission fund debt of this diocese, and which has received the sanction of Bishop and Synod, is doubtless being put in operation widely by the clergy in response to the earnest appeal put forth by the committees having the matter in charge, backed up as it is by the Bishop's circular, placed in our hands a few days ago. The scheme is, in brief, that every communicant in the diocese shall be furnished with

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or liquidating the and which has re- Synod, is doubtless the clergy in re- forth by the com- urge, backed up as ed in our hands a brief, that every be furnished with

an envelope and asked to put 25 cents in it and place it upon the altar at some celebration before Sept. 15th.

The chairman of the committee has done well to try and lift this offering above the level of a mere collection, and make it a distinct and special gift to God, and has gone as far as he could to suggest this idea without appearing to dictate too minute details to the clergy and their communicant parishioners. Of course the practical results sought for will be attained if the required number of envelopes with their contents are forthcoming, and no doubt these results will be accepted by the Head of the Church as an offering well pleasing in His sight, no matter how it be presented, so long as it is given in the spirit suggested by the circular. At the same time would not the moral effect be far greater if the effort were made as much as possible simultaneously by the whole body of the faithful? Would there not be something inspiring in the idea, if this offering could be made by all, everywhere, at the same hour on the same Lord's Day?

In nearly every parish there is a mid-day celebration on the first Sunday of the month. May I suggest that whenever this is the case, or when a special celebration can be arranged for the purpose, that Sunday, Oct. 1st, be selected as the day when this effort shall be made. In parishes where there are out-stations the offerings at these might be made on a previous Sunday, but the great bulk of the sum required would be given by one united act if this suggestion were acted upon.

In a great many cases a personal appeal will have to be made to individual communicants in order that the effort may be universal. This can hardly be accomplished in large parishes before the date named.

It ought to be understood that the offerings of non-communicants for this object will be accepted if given willingly, and though 25 cents is the minimum asked for from each, many will have to place a larger sum in their envelope in order to keep up the average.

ARTHUR JARVIS.

The Canadian Church Union.

SIR,—In a late issue of the CANADIAN CHURCHMAN you ask on behalf of your readers further information about this Union. The Union is yet in its infancy; its object is so simple, that we have but little information to publish.

With the exception of its condition of membership and its scale of fees—its constitution is confined to the following clause:—

The object of the C. C. U. is to "unite communicants of the Anglican Church in Canada for the restoration of the full use of the Book of Common Prayer."

Beyond the original ten promoters of the Union, no one has been personally invited to join the Union—and care has been taken that the original promoters should be drawn from various dioceses and parishes. We desire that all members, clergymen or laymen, shall have volunteered their subscription to the Union. A central council has been formed, consisting of seven laymen and two clergymen. Parochial branches will be formed subject to following condition, viz., "That no parochial branch shall be formed without the consent of the priest of the parish and of the central council." The first definite work of the Union is the publication of Church tracts, which will be supplied to members free and in quantities regulated by the financial ability of the Union to publish them. The general work of the Union will be to bring together, for corporate communion and united action, communicants of the Church who desire to join in the object of promoting the fullest interests of the Church upon the lines laid down by and in the spirit of the Book of Common Prayer. Lawful means to this end will be used in any direction which the Union may deem it advisable from time to time to follow. There is in contemplation a series of lectures on the History, Doctrines and Discipline of the Church, to be given under sanction of the proper authority in any parish where they may be desired. Further details of terms and fees of membership will be readily afforded on application.

CHAS. E. WHITCOMBE,
Sec. C. C. U., Hamilton.

N.B.—Payment of membership fees is not obligatory on the clergy.

Reminiscences of '37-8.

BY ONE WHO TOOK AN ACTIVE PART.

SIR,—Intelligent persons, either through newspapers or books, are anxious to add to their knowledge, and not a few wish to know something of the history of the country in which they live. Hence, with this thought, in addition to a desire of some of my old friends, I am prompted to give a brief sketch

of what this great and glorious country of ours had to pass through in the years of 1837-38, and in doing this, it behooves me to ask a higher power to help my memory so that my sketch may be one of truth. In the fall of 1837, I was in Port Credit with my vessel, and was called upon by Captain Marygold to convey to Toronto a company of volunteers which he represented, and who told me his men were required in the city at once, to prevent the rebels coming down Yonge street to take the city by force. I, at that time, like now, desiring to live and die under the British flag, as a matter of course at once ordered my sailors to set sail to get these brave fellows down to the city as quickly as possible. After the rebels were dispersed by taking some as prisoners and others flying to the United States, the battle on Yonge street ended. But during the year of 1838, the men who took refuge under the stars and stripes employed themselves in raising a force to attack Canada, and to increase their company as rapidly as possible, they said we in Canada were situated like the serfs in Russia, and further added that if the flag of liberty was once hoisted on Canada's soil to help break the fetters, thousands would flock to its standard. Yet, my readers, though they did land in Canada and this flag was hoisted, I have yet to learn who took shelter under it while it was planted on Canadian soil. I must now tell you the course pursued by our opponents to enable them to land in Canada. They took forcible possession of three vessels belonging to the United States, one steamer and two sailing vessels, manned and equipped by 400 men, and in the fall of 1838 decided to make an attack on Canada at the town of Brockville, where they had been informed we had no force to obstruct their landing. However, before they reached Brockville the commander-in-chief of our naval force heard of it, and gave orders for the vessel I was sailing in to get steam up and go right to Brockville to prevent the rebels from landing. This was done. Just here let me say in way of explanation, that our vessel landed in Brockville prior to those of the enemy, very much to their astonishment as well as to their discouragement, because, as is well known, their aim was a bad one, saying the least of it. Hence, is it any wonder they failed in having a true soldier's courage? If they had had it even in a small degree, a greater opportunity could not easily have been afforded them of landing in Brockville. Just think of the contrast between their force and ours. They had three vessels and about 400 men, and we had one vessel with 25 on board. Their three vessels were abreast, namely, their steam boat in the centre, and one sailing vessel on each side, and our vessel between theirs and the town of Brockville, which prevented their landing. They stopped for a few minutes to take a view of our position, and then steamed over to Morrison upon the American side of the river. After lying there for a short time their two sailing vessels left to attack Prescott, and their steamboat also left for Ogdensburg. We, with our man-of-war steamer, followed their two sailing vessels and prevented them from landing at Prescott. This prevention caused their vessels to cross over to Ogdensburg, where their third vessel, the steamboat, then lay. So you now have their whole force in Ogdensburg, and our entire force in Prescott on board our little craft. To justify my word let me say that just at that time Prescott was like Brockville, namely, without any military force. I believe until this day the old folks who live in Brockville or Prescott, and who were living at that time, will ever remember the steamer experiment which afforded them protection in the hour of need. The next move made by our opponents was this. One of the sailing vessels, loaded with men, guns, ammunition, etc., made a landing at the Windmill, on Canada's shore. We could have prevented this landing, but in doing so it would have given an opportunity for two of their vessels to land in Prescott. So we protected the town, having an eye to their next move, which was the moving of their second vessel, a large steamboat. It steered towards the town of Prescott, where our vessel lay. Noticing this, we cast off our moorings and made an attack upon her. She retreated and run down the river, and our little vessel followed. What a beautiful picture to see the little vessel following the big one! Whilst we were thus engaged their third and last vessel attempted to get into Prescott, and seeing this we made for her with all haste and drove her ashore upon the American side. Whilst this was going on their big steamboat came towards us, and we immediately took in her situation and met her with a shot from our largest gun, which told well for us, but the reverse to them, so much so that they left the battlefield and took refuge in Ogdensburg harbour. After this there was little done until the following day, when we received more help from Kingston, both military and naval. This force enabled us to take the Windmill and other stone buildings which the rebels had in possession, but were obliged to surrender to our united forces, yet not without bloodshed, I am sorry to add, on both sides. Four of their leaders were hanged in Kingston; the rest were told to go home and believe no more of those false reports from Canada. Having

given my readers something to think over, I conclude by remaining,

CAPT. I. BLAIN, Brampton.

The General Synod.

SIR,—Allow me to call the attention of your readers to the following proposed "Declaration" which, if adopted by the General Synod, would seem to meet to a considerable extent the difficulty felt by the Bishop of Niagara and many others as to how the supreme jurisdiction, which ought to belong to the General Synod, can be made to harmonize with the continued exercise of the power now possessed by the Provincial Synods. The adoption of such a Declaration would be in accordance with the precedent set by the Provincial Synod of Canada at its first session in 1861. The draft here presented is based partly on that of the Provincial Synod, partly on those of the Lambeth Conferences of 1867 and 1878, partly upon the scheme of the Winnipeg Conference as amended by our Provincial Synod, and is quite in harmony with the latter.

The printed copy of the Declaration sent out to the members of the General Synod is marred by an unfortunate omission, to which I wish to call their special attention. By an error of the types, overlooked in the proof-reading, the important words "in Holy Writ, defined," have dropped out at the end of the fourth line in Article I. Kindly have these words inserted in their proper place if you give the Declaration a place in your columns, which if you will do in next week's issue, you will greatly oblige. Yours, etc.,

A. SPENCER.

SUGGESTIONS FOR DEFINING AND HARMONIZING THE POWERS AND JURISDICTION OF THE GENERAL SYNOD WITH THOSE OF THE PROVINCIAL SYNODS.

Declaration proposed for adoption by the General Synod.

We, the Bishops of the Holy Catholic Church in Canada in full communion with the Church of England, together with the Delegates from the Clergy and Laity of the Diocesan Synods, now assembled in the first General Synod of the Canadian Church, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for her welfare, desire publicly to declare the principles which underlie our present and future action.

I.—We desire the Canadian Church to continue an integral portion of the great Anglican Communion composed of Churches which—united under One Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One Faith revealed in Holy Writ, defined in the Creeds and maintained by the Primitive Church and the undisputed General Councils, receiving the same Canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation—teach the same Word of God, partake of the same divinely-ordained Sacraments through the ministry of the same Apostolic orders, and worship One God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to those that believe, to guide them into all truth.* And we are determined, by the help of God, to preserve the Doctrine, Sacraments, Worship, and Government of the Church, as hitherto received and maintained, and to transmit them unimpaired to our posterity.

II.—As the Supreme Legislative Body of the Canadian Church we hereby declare our intention:

1.—Not to interfere with the legislative powers now possessed by any Provincial or Diocesan Synod except by way of confirmation, revision and amendment, or disallowance of those acts of any such Synod which are appealed against by any Bishop or one-fourth of the members of such Synod, or which affect the welfare of the whole Canadian Church, or endanger its harmony and unity;

2.—Particularly, in respect of Doctrine, Sacraments, Worship, and Government, to restrict ourselves,—

(a) To the consideration of such matters as shall be remitted to the General Synod from any Provincial or Diocesan Synod; and

(b) To the confirmation, revision and amendment, or disallowance of the acts of any Provincial or Diocesan Synod.

III.—Subject to the foregoing limitations, we conceive that the following, or such like objects, may fitly come under our consideration, as properly coming within the jurisdiction of the General Synod:

(a) Matters of Doctrine, Sacraments, Worship, Government and Discipline.

(b) The erection, division, or re-arrangement of Provinces.

(c) The constitution and powers of an Appellate Tribunal.

(d) The consideration of such matters as shall be remitted to the General Synod from any Provincial or Diocesan Synod.

(e) The confirmation, revision and amendment, or disallowance of such acts of any Provincial or Diocesan Synod.

*The Lambeth Conferences, pp. 97 and 165.

san Synod as are appealed against by any Bishop or one-fourth of the members of such Synod, or affect the welfare of the whole Canadian Church, or endanger its harmony and unity.

(f) Regulations affecting the transfer of Clergy from one Diocese to another.

(g) Education and training of candidates for Holy Orders.

(h) The adjustment, with the consent of the Dioceses, of the relations between Dioceses in respect to Clergy Superannuation and Widows and Orphans' Funds.

(i) The general missionary and educational work of the Church.

(j) All agencies employed in the carrying on of the general work of the Church.

(k) Generally the power to deal with all matters affecting in any way the general interest and well-being of the Canadian Church.

IV.—We further declare that nothing in the foregoing Declaration, or in the Constitution of the General Synod to be framed thereunder, shall affect any Canons or enactments of any Provincial or Diocesan Synod in force at the time of the ratification of the said Constitution by the General Synod.

Sunday School Lesson.

15th Sunday after Trinity. Sept. 10th, 1893.

FORMS OF PRAYER TO BE USED IN STORM AND WAR.

Special devotions are prepared for the use of Christians in time of danger. Of course the rolling of the vessel in a storm may often prevent a regular service being held, but it is generally possible to gather a few together, and Christ has promised to be with them as He was with the frightened disciples on the sea of Galilee (S. Matt. xviii. 20).

I. PRAYERS TO BE USED IN STORMS.

(a) *Prayer for Deliverance.* Two are given, both imploring God's merciful protection, acknowledging man's helplessness and His strength. Being "in jeopardy" it is always the wisest plan to call on God saying, "Master, Master, we perish" (S. Luke viii. 23, 24). He who calmed the storm then can do the same now, so we pray, "O send Thy word of command to rebuke the raging winds, and the roaring sea." Having put ourselves under His care we may rest satisfied; no need for anxious thought, He is the Captain and can be trusted to bring us safely unto the "desired haven" (Ps. cvii. 30). But His way of deliverance may be through the gate of death, and if such an end to the journey seems likely, "as many as can be spared from necessary service in the ship shall be called together, and make an humble confession of their sin to God." (b) This *General Confession*, which is the same as the one in the Com. Ser., should be also a *particular one* (See rubric). The Priest, "if there be any in the ship," then should pronounce the Absolution, which is also the same as in the Com. Ser. If no Priest be there, still all who have confessed their sins with true repentance may feel quite prepared to die, sure that God Himself will pronounce the Absolution. For any persons unable to attend the service, short prayers are provided. In the *first* God is asked to "be merciful to us sinners." In the *second* He is appealed to as the Ruler of all things: In the *third* a reason for asking help is given; "that we may praise Thee." In others the "Lord that stillest the raging of the sea," the "Saviour, that didst save Thy disciples ready to perish in a storm," is asked to "save" this time also. This power of stilling the sea is in the Hand of God and of Him alone (Ps. lxxxix. 9). He "is mightier than the mighty waves of the sea" (xciii. 4). Surely, if proof of our Lord's Divinity were required, it would be found in His making "the storm to cease, so that the waves thereof are still." Any one who has felt his own helplessness when the great ship is tossed about like a feather by the waves, and no strength of man is of any use, will be glad to lean on the infinite strength of One "who hath measured the waters in the hollow of His Hand" (Isa. xl. 12).

The Lord's Prayer is not forgotten, being most suitable for this and all other occasions; the "Lesser Litany," *Lord have mercy, etc.*, is also to be used.

If the storm passes by, and all is safe, thanks should be offered to God. Two Psalms, two col-

lects, and a hymn of praise are provided for this purpose. The "Hymn" is a collection of verses from different psalms, slightly altered, and with a few additions. There is a great want of gratitude among men; in time of danger they turn instinctively to the only One able to help them, but how many return thanks for the help given. Our Saviour's words, "Were there not ten cleansed, but where are the nine?" apply equally to the men of this generation. Let thanks be offered every day for daily mercies, and then there is little chance that the greater deliverances from danger will be received ungratefully.

II. PRAYERS IN BATTLE.

(a) "The Prayer to be said before a Fight at Sea" is addressed to "the Lord of Hosts," asking His help against the enemy. In it is expressed our confidence that He can "save by many or by few" (1 Sam. xiv. 6), and "givest not alway the battle to the strong" (Eccles. ix. 11). He who gave the victory to Gideon and his 300 unarmed men, when they went against the great host of the Midianites, can still strengthen the men who trust in Him and ask for help (Judges vii. 12, 22).

(b) "Special Prayers with respect to the Enemy" are provided, being short ejaculatory petitions, asking for defence and help. God is "a strong tower of defence," a "fortress" and "shelter" from the enemy (Ps. lxi. 3; cxlv. 1, 2). As we say in the Morn. Ser. "there is none other that fighteth for us." The result of this alliance with God is expressed very forcibly by Joshua, "One man of you shall chase a thousand" (Josh. xxiii. 10). Contrast the case of those against whom He sets His face. "Ye shall flee when none pursueth you," and "the sound of a shaken leaf shall chase them" (Lev. xxvi. 17, 36). Perfect confidence in God gives courage to the weakest. He is in *safety*, although arms fly around and thousands fall beside him (Ps. xci. 5, 7). Death is a friend rather than an enemy, and nothing can harm one who is safe in the "fortress," even God.

(c) "A Hymn of Praise" is to be sung after a victory, and is taken chiefly from the Psalms. In it all the glory is ascribed to God, "we got not this by our own sword . . . The Lord hath overthrown our enemies," etc. Very often men who have earnestly asked God's help when in danger, take all the glory to themselves when He has delivered them. Then may be sung the "Te Deum," which is a glorious hymn of praise; after which there is a collect thanking God "for this happy victory," and praying for grace to shew a "true thankfulness in our lives." (Illus). Lord Nelson ordered a solemn thanksgiving after the victory of the Nile, and the Te Deum was chanted in the Churches after the defeat of the Spanish Armada.

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Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 7—CONTINUED.

The request was made beseechingly, and the last plea urged with such conclusiveness, that, with a consenting look from Mrs. Fleming, the bible-woman accepted Stella's first almsgiving, assuring her that very much for the poor child's comfort and alleviation should be procured with it.

Had Mrs. Fleming devised a scheme for working good to Stella, she could not have selected a more happy one than this unintentional meeting with the bible-woman, whose call had been delayed an hour or two beyond the time appointed. The heart, which an hour or two before, had been

moody and dissatisfied, feeling as though no troubles or grievances could possibly equal its own, had now learned a lesson not soon to be forgotten.

"What?"—the question forced itself upon Stella's conscience, and would be answered—"what were her trials and sorrows compared with those of which she had been hearing?" A home replete with every luxury; friends, who, if not demonstratively affectionate, yet supplied her with everything she needed, and a great deal besides; and who also heaped upon her little darling every indulgence that the fondest wish could frame. What were the occasional cold harsh words of Somerset and Lora compared with the blows, the starvation, the cruelty exercised upon some of the children of whom she had been hearing? What would not they give to exchange lives with hers?

With the freshness of Marian's recital full upon her, Stella felt more humbled and self-condemned than ever in her life before. She dropped into her former seat, and, hiding her face in Mrs. Fleming's outstretched hands, remained silent for some minutes.

Mrs. Fleming saw that her heart was very full; but she could guess only a very small part of what was passing inwardly.

At last, Stella raised her head, and looking up in Mrs. Fleming's face,

"Who is she?" she inquired.

"She is a friend of mine," answered Mrs. Fleming, "and is called a bible-woman. She spends her whole time in visiting among the poor in some of the very worst parts of this neighborhood, talking to them, listening to and finding out their sorrows, reading the word of God to them, and trying to induce them to give up their evil habits, and lead pure and honest lives."

"Why?" asked Stella, "what makes her? And are there many who do so?"

Questions on a subject so new seemed to throng to Stella's lips; and, as Mrs. Fleming hesitated which to answer first, she repeated,

"Why? What makes her go? It must be very dreadful to see such sights, and hear of such suffering."

"Love, my darling Stella," Mrs. Fleming answered, looking into the full beautiful face, gazing so earnestly upon her own. "You know we can do much from love, much even that is unpleasant and distasteful to ourselves."

"Yes, I believe it, I know it," cried Stella, with kindling eyes. "I know we can do anything for one we love; but how does that influence her? What possible connexion has she with all those poor people to make her love them, and be willing to do for them all you say she does?"

"Marian's love did not begin with them," said Mrs. Fleming, gently. "There is One whom she loves yet more than them; and it is that love which induces her to spend her life as she does."

"You mean God?" asked Stella, seriously; for there was no mistaking Mrs. Fleming's words.

"Yes, darling Stella. There is a verse in the bible," she continued, for Stella did not speak, "which you may remember—it was uttered by our Saviour himself—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'; and again, 'Whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward.' I think that Marian must have the echo of those words ringing constantly about her heart, and the 'Well done, good and faithful servant,' which is laid up in store for those that serve Him steadfastly. And the thought of that makes her willing to go through all she does, and make all those sacrifices, which, as you say, must be sometimes very terrible."

"But," said Stella, to whom the practical bearing of religious truth was very unfamiliar, "I cannot quite understand it. What made her feel so?"

"We love Him, because He first loved us," replied Mrs. Fleming. "That is the solving of the great mystery—the love of God to us; love, dear Stella, stronger far than any earthly love, the assurance of which can make us happy when all other is denied us, and without which the brightest earthly portion and dearest earthly affection is unenviable. I was thinking of this, my darling, when I spoke to you the other evening, and have been praying ever since that you may know it."

"O, Mrs. Fleming," said Stella, bursting at last into tears, "I do want to love God, indeed I do. I do wish to serve Him as mamma did, and as you and Marian do; but, O, I am very, very miserable and unhappy."

"My sweet child," said Mrs. Fleming, holding her fast, and soothing her grief, "it must not be. Tell me all about it; and I will try and help you."

Gradually, at her kind entreaty, all the heart troubles were poured out into Mrs. Fleming's ear, and then wisely, but very tenderly, were they met and answered.

"It brings me back to the same subject on which we were just now talking," she said at last, after a pause, during which Stella had not spoken. "You told me, darling, and truly, I believe, that you really desire to love God?"

"I do," answered Stella earnestly.

"If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Mrs. Fleming repeated the text in a low solemn tone, and every syllable fell with a reproachful self-consciousness on Stella's heart. "If those words are to be taken, as undoubtedly they are in their broadest sense, as embracing our fellow-creatures generally, their bearing on brothers, sisters, families! Dear Stella, can you tell me truthfully that you love your brother?"

The same question as Captain Flamank's, two days before, but not so easily to be responded to.

"O, Mrs. Fleming, I cannot, I cannot," she murmured—"it seems too hard; Lora so unkind and unforgiving, and Somerset so indifferent and harsh. Must I indeed love them as I love my little Tracy?"

"You must," said Mrs. Fleming firmly. She knew she should be guilty of deception in coupling with the love of God thoughts of enmity and malice towards the nearest earthly relationships. Though in love, she felt she must speak very plainly, and while showing the infinitude of the love of God, show also the broadness and searchingness of His law, which in solemn words declares that "he that hateth his brother is a murderer."

"You cannot, darling Stella, love God aright, you cannot expect His blessing and His smile, when entertaining bitter feelings of enmity or revenge against your brother and sister."

"But if they only loved me," pleaded Stella.

"When we were yet sinners, hating Him and despising the offers of His love, Christ died for us," replied Mrs. Fleming. "O, my darling, should it be so very hard to try and follow a little in His footsteps, learn a little lesson of His forgiveness and His love, a lesson, too, which is certain to bring its own bright reward of happiness and peace?"

Her words sank, as did the previous ones, deep into the recesses of Stella's heart; but she could not acknowledge all their force just then, and she felt as though she had so much still on her side.

"They keep me from my little brother, whom I promised mamma to be a mother to. O, how can I bear that patiently?" she murmured.

"My darling, it is very hard; but as long as you are young and under their authority, I think you must submit to the wishes of your brother and sister, who are, in fact, your appointed guardians. In all things that are not sinful you must try and obey them; and I cannot help thinking, —you see, my little Stella, I am speaking to you very freely—that, with a little more concession on your part, a little gentle representation as to your wishes, you would not be so often thwarted as you seem now to be. I cannot think that either Somerset or Lora really wish to be unkind to you."

(To be continued.)

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Be Cheerful.

Good-nature—that is, inherent, inborn cheerfulness—is one of the most desirable of mental characteristics. One possessed of a natural temperament that inclines to make the bright and pleasant side of life predominate and prevail above and

beyond the dark and seamy side, is indeed to be envied.

To some, a cheery, optimistic disposition comes by inheritance just as surely and legitimately as a fair skin or any other personal feature. Such favoured souls throw out their intellectual radiance as naturally and as charmingly as the flowers come out in their beautiful colors when the winter is over and gone. As the very earth is awakened to life by the genial warmth of spring's early footsteps, so human nature feels the inspiration of happy and cheerful influences.

The clouds will rift when a sunny nature sheds its beams around. Who can wear a "long" face, and mope in melancholy, when a gladsome, happy face looks in upon him?

A cheerful temper is a perennial benefit, as well as a very rainbow of peace and joy in the home, for it bears us over and through the rough places, and not only carries its own comfort with it, but, being infectious, it distributes happiness to all around. But pity for those who come into this beautiful world from a gloomy, uneasy, grumbling stock of ancestry, who can see only ill in everybody and everything, evil only everywhere; believing, naturally too, that the "race is degenerating, that all men are dreadfully wicked," and "going to the dogs," or to the "bad place," that nothing is as good or correct as it "used to be!" The unfortunate born to these common pessimistic ideas surely deserve our commiseration. What comfort can such people get in life or living? How unpleasant to meet them! They carry discomfort forever with them; the very face grows into wrinkles and frowns, telling plainly of mental unrest and discontent, unilluminated by one ray of gladness or enjoyment in all the pleasures or delights of life.

Why do not such people strive to cultivate cheerfulness, to gather in sunbeams and not clouds into their hearts and natures? They surely could if they only would, for in no direction does the real force of "will power" stand out more conspicuously than in this—a will to keep at bay that mental disease, the "blues," to see the light and not the darkness. More mental agony is really endured in dread and fear of what may happen than on account of all that does actually happen.

Many a bridge is mentally "crossed before we come to it," the wise old adage to the contrary notwithstanding; and much needless worry and anxiety are fostered thereby. A large majority of most people's troubles are merely the anticipated ones.

Small matters, trifling surroundings, often cause really absurd despondency. Analyze the cause of mental depression, and often it is found ridiculous and groundless. Even the weather is a reliable thermometer of some people's mental condition—sunny or stormy, as the case may be; all life and exuberance in pleasant days, melancholy and "blue" in stormy weather.

The companionship of those who are addicted to mental depression is anything but desirable. The very foundation of the happy home fireside should be cheerfulness itself. There all the holy joy of mutual love and affection should be cemented by the beneficent and peace-giving bond of cordial, happy, hearty good-will.

When genuine sorrows come, as to all they sometime inevitably must, the heart is stronger to brace against them, and to endure, than if health and courage had been fretted away by imaginary troubles and by "looking on the dark side," and the glad thought is laden with comfort that the good Father who carries us along in the sunshine will be at the helm in the shadow.

K. D. C. offers you an opportunity to enjoy your meals without after-suffering. Try it. Free-Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Why Bees Work in the Dark.

A life-time might be spent in investigating the mysteries hidden in a bee-hive, and still half of the secrets would be undiscovered. The formation of the cell has long been a celebrated problem for the mathematician, whilst the changes which the honey undergoes offer at least an equal interest to the chemist. Everyone knows what honey fresh from the comb is like. It is a clear, yellow syrup,

without a trace of solid sugar in it. Upon straining, however, it gradually assumes a crystalline appearance; it candies, as the saying is, and ultimately becomes a solid mass of sugar. It has not been suspected that this change was due to a photographic action; that the same agent which alters the molecular arrangement of the iodine of silver on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causes the syrup honey to assume a crystalline form. This, however, is the case.

Toronto Industrial Exhibition.

TO EXCEL ALL OTHERS.

The Toronto Exhibition, which opened on the 4th September and continues until the 16th September, promises this year to excel all previous ones. Every foot of space in all the buildings has been applied for and allotted, and the exhibits will be more attractive and of much greater importance than usual. The new horse stables and cattle sheds erected this year are the best and most modern on this continent, and visitors will be able to inspect the stock at all hours of the day. The grounds have been thoroughly drained, new roads constructed, new sidewalks laid, and many other improvements have been made since last year. The interest which is being taken in this year's show extends to all parts of the Dominion, and there will be many visitors from United States and Europe. The special attractions are numerous and novel, and include a great Arabian Circus with camels and dromedaries, etc., and an exhibit of natives from all the foreign villages on the Midway Plaisance at the World's Fair, a great military tournament and spectacle representing the battle of Tel-el-Kebir in Egypt with 300 British and Egyptian Troops, Artillery and Cavalry, etc., magnificent fireworks displays nightly by Pain & Sons, of London, England, a grand Electrical Exhibition, International Dog Show, Prof. Buckley's educated horses, a troupe of wonderful dogs, and a great entertainment by the best of specialty artists, Hungarian Gypsy Orchestra and Military and other bands selected from the best in the Dominion, exhibition drills by the Highland Cadets of Montreal, the wonderful two headed boys known as the Tocci brothers, and a host of other features interesting, educational and amusing, all of which will make an exhibition and entertainment worth going many miles to see. There is no doubt that the Toronto Fair this year will have such an attendance of visitors as the city has never seen at any one time before. Very cheap excursions have been arranged on all railways.

The many truthful testimonials in behalf of Hood's Sarsaparilla prove that Hood's Cures, even when all others fail. Try it now.

A Wayward Child.

It is related of St. Augustine, a father of the Early Church, that at one period of his youth he was perverse and headstrong; and that his mother, who was a sincere and pious Christian, used to entreat the Almighty with earnest prayers to amend his heart. And it was the observation of one who knew the struggles of her spirit, that it was impossible that the child of so many prayers should perish. God heard the prayers of the pious mother, and her child became one of the brightest ornaments of the Christian Church.

And I am reminded of a similar case which came within my own knowledge. A mother was sadly vexed by a wayward child, and tried many means to amend it, but without success. Chastisement and reproof were alike vain. Indulgence only seemed to make him worse. At last a Christian friend asked her whether she ever prayed to God for her child. She took the hint, and prayed earnestly to God; and from that time the child grew docile and tractable.

—Try Weather and Waterproof floor paint. It dries quick, finishes with a gloss and wears well. Ask your dealer for it and do not be put off with any other. Manufactured by the Weather and Waterproof Paint Company of Canada, Ltd., 122 and 124 Richmond st. east, Toronto.

The Clever Wee Mouse.

Old father Mouse, and old Mrs. Mouse,
 And old Mrs. Mouse's old mother,
 And young Master Mouse, and little Miss Mouse,
 And little Miss Mouse's wee brother,
 All went out one day, to have tea in the hay :
 A cloth on the grass they spread,
 Then they took from a basket
 Some milk in a flasket
 Some apples, some cheese, and some bread ;
 Then they all sat around
 In a ring on the ground,
 With appetites large for their walk,
 And they soon did appease
 Their hunger with cheese,
 But the flasket they couldn't uncork.
 "Oh, how thirsty we are!" cried out the mamma,
 And the others all echoed her wail,
 When the little wee brother
 Said, "I'll tell you what, mother,
 I'll pull the cork out with my tail!"
 And he not only said it but cleverly did it,
 This little wee thing of a mouse ;
 Then they all drank his health in the sweetest of
 milk,
 And scampered off home to their house.

Healthy Culture.

The highest human culture is the greatest possible health of the whole man. All our powers must be braced by exercise if they are to be healthy and vigorous: while the activity of such powers is at once a stimulus and check to the rest. From the very constitution of human nature, each power must be curbed to make room for the action of the others; and self-denial, instead of being a special duty to be exercised towards a special portion of our nature under a religious sanction, is a universal necessity of our life, if we are to approach towards the ideal of health. Health is maintained only through the control of our powers by the joint action of all the rest. A curb must be laid upon certain appetites. Restraint must be laid upon the animal nature. We must deny ourselves the exclusive pursuit of mere physical perfection. We must check the outflow of our feelings by our reason; our moral perfection must go hand in hand with the culture of our imagination. We must allow no part to encroach upon the rights of another. Many a man is tolerably well disciplined as a religious being who is signally defective as a thinker, as a student of nature, and of humanity, or as a member of society. The ideal of an educated life involves the possession of the amplest knowledge that is possible in alliance with the largest feelings, the widest range of sympathy in alliance with the most vigorous, energetic action.

Drive out Dyspepsia or it will drive out thee.
 Use K. D. C. Free Sample, K. D. C. Company,
 Ltd., New Glasgow, N.S., Canada, or 127 State St.,
 Boston, Mass.

Gain it and Use it.

Why does so little seem to come of all the prayers we say, of all the Communion we make, of all the various means of grace we use? The Word of God does not fail. The presence of God is real. The grace of God is almighty, and is not always withheld. And the cause is not always that we draw near carelessly or without due preparation. Often the most sad discouragement comes when the life and the will have been searched and tested, and when the heart has been full of earnest desire towards God. Prayer seems to bring no help. Communion leaves the soul with no feeling of greater nearness to God. "Jesus of Nazareth passeth by" in means of grace, and the spiritual state is low as it was before. There seems to be no added strength: there is no new comfort.

It may be that good has come of which we do not see or understand the signs. But this is not always the case. We are too apt to think, or to act as if we thought, that when we have sought grace, all on our part is done, or that after a short thanksgiving, grace may be left to work on without us. So we do not keep in mind that God comes anew to work in us to will and to do of His good pleasure each time we draw near to Him. So we neglect to work with Him, and we receive the grace of God in vain.

We are Church People.

We say to all, join the Church. Why? Because you like its Services? because it is more respectable? because it appeals to your imagination? because it is a good instrument for inculcating morality? Most assuredly not. We say, join the Church of Christ, because in it you have fellowship with Jesus Christ. Why do we want to convert all who are outside the Church? Because we desire that they should have the same happiness as ourselves. You will, perhaps, say, "Do you mean that all outside the visible Church have no fellowship with Jesus Christ?" My friends, who are we that we should limit God's mercies, or declare that He never does more than He promises? On the contrary, looking at the lives of many around us, we believe and declare that God's grace does often overflow its promised channels; but, while we do believe this, we also proclaim, we should be faithless and traitors to the truth if we did not, that, however much God may do outside the covenanted channels of His Grace, that fellowship with Christ is promised in the Church, and that it is not promised outside the Church, and that, as S. John said of old, so the Church throughout the ages has continued to proclaim, Come into fellowship with us, for our fellowship is with God, that your joy may be full.

I'm after you, sufferers from Dyspepsia, with K. D. C. It is a guaranteed cure and sells on its merits. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

The Collection.

Many collections are made in Church. When we give to God we think it best to make our offering in His House.

At one service especially, we give our money to God. The Prayer Book says that our "Alms and Oblations" ought to be put on the Altar at the same Service of Holy Communion.

Both offerings are a part of our religion, a part of the religion which Christ has established. We are not to imagine that our prayers should be offered without distraction, but that it is no matter in what spirit we offer our money.

Be careful about both these things. When you say prayers attend to what you are doing, and pray with all your heart. When you give your money, give it cheerfully, "for God loveth a cheerful giver."

You try to avoid distraction and worldly thoughts during the time of prayer; and you do right in being thus careful. But be careful also about the thoughts which enter your heart at the time of "the collection." Do not think how little you can give, or grudge what you give. Do not censure others, or think proudly of yourself, or compare your offering with that of your neighbour.

Let all bear in mind that "the collection," especially that made in connection with the offering of the bread and wine on the Altar, is a solemn act of devotion. Take your part in that service in a serious spirit, thanking God for His goodness in giving you what you have and in accepting from you what He enables you to give. If you do this, I need not tell you how much or how little you are to offer. If your heart be right with God, your hand will find the right coin.

Sunshiny Woman.

What a blessing to a household is a bright, cheerful, Christian woman—one whose spirits are not affected by wet days or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a gleam of sunshiny weather. The magnetism of her smiles and the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he thinks to himself, "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find that he has a wife of this kind.

Hints to Housekeepers.

EGG LEMONADE.—White of one egg, one tablespoonful of sugar, half a lemon, one goblet of water. Beat thoroughly together.

To make a delicious string bean salad, string, boil and cook the beans. Slice them lengthwise, cutting each bean into four long pieces. An hour or two before serving season with pepper, salt and three spoons of vinegar to one of oil. Just before serving drain off any superfluous moisture and serve with a French dressing.

Vinegar will remove lime from carpets.

NOVEL RICH PANCAKE.—Mix two tablespoonfuls of ground rice into a pint of cream. Set it high over a slow fire and stir well until it thickens. Pour into the liquid six ounces of butter melted, add half a nutmeg grated and pour the whole into an earthen pan. When it is cold stir in two tablespoonfuls of dry flour, a pinch of salt, two ounces of powdered sugar and six well beaten eggs. Mix all thoroughly together and fry the pancakes a good color. When milk is used instead of cream allow one more tablespoonful of ground rice. Only small quantities should be poured into the pan at one time on account of its lightness.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said they are more effectual as a destroying agent than either tobacco, camphor or cedar shavings.

TOMATO SOUP.—Strain a can of fine red tomatoes, melt one and one-half ounces of butter, add three small tablespoons of sifted flour equal to two ounces, mix well until smooth, add one pint of soup stock, boil up, then add the tomatoes, pepper, salt, a teaspoon of sugar, a pinch of mace, boil up, adding one gill of sweet milk, boil once more and serve with fried bread dice or toast.

OX-TAIL SOUP.—Brown one medium-sized onion in half an ounce of butter, add three-quarters of an ounce of flour and let brown, then gradually add one and a half quarts of soup stock, pepper and salt to taste, and simmer for five minutes, then add one ox-tail boiled soft and cut up.

A METHOD OF REMOVING GRASS STAINS.—During the summer months it is a common thing to have more than one light dress stained by the grass. Such marks are easily removed with alcohol. Put a little of the liquid in a saucer and wet the stained part with it. Rub well, and the green will disappear.

If a carpet has grown dingy and soiled, take a pail half full of hot water, put in a tablespoonful of ammonia, give the carpet a good scrubbing with a new scrub-brush, and it will be greatly improved.

OFT IN PERIL.—Lives of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhoea, dysentery and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

To keep jellies from molding, cover them over with pulverized sugar to the depth of a quarter of an inch. They will keep for years if this is done.

A LETTER FROM EMERSON.—I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children.

Yours truly,
 MRS. WM. WHITELY, Emerson, Man.

—If you wish to paint your house (inside or out), floor, barn or anything, use Weather and Waterproof paint. It is by far the best on the market. Sole manufacturers for Canada, the Weather and Waterproof Paint Company of Canada, 122 and 124 Richmond st. east, Toronto.

THE FOUR CARDINAL POINTS.—The four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease.

Children's Department.

Our Picnic

My sister and I are twins. And we have twin teachers in Sunday School; and that seems rather funny, but its right nice too, for the teachers are the very best ones in the world, and our superintendent says he wishes there were dozens of them. My sister and I intend to be just like them in goodness when we grow up, only it does seem as if we never would grow up, and I've come to the conclusion that it is much easier to be good when you are grown up than when you are little, because there's so much more of you then to resist with. Mother says it shows that is all I know about it: but then mother's been grown up so long that she has prob'ly forgotten how hard it was to be good when she was little. Anyway she is just perfect now, without a bit of trouble. So are our teachers; their names are Miss Margaret and Miss Mary; mine is Miss Margaret and May's, my sister's, is Miss Mary.

And it had come around time again for our picnic. It seemed always about five years between Christmases and picnics, and it was a strange thing that grown people always said: "Well, well, here it is again; why, it only seems such a little while since it was here before!"

I might as well confess that I have a dreadful selfish disposition, but I am working pretty hard to get rid of it, because now I am a choir boy. The Rector tells us how much depends upon us, the praise part of the service that is, and we feel as if we must be good as possible, almost like a clergyman; and I, especially, because selfishness don't go with such things at all; and I do want to be a St. Andrew's brotherhood boy as soon as I am confirmed, too, so I have to work, I tell you.

I am always having temptations, and they generally come when I am



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.

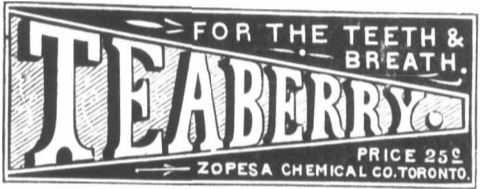
I am 91 Years

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.

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.



not thinking, and down go all my good resolutions in a bunch. For instance, it was just a week before the picnic, and Mary came in from the library one afternoon and rushed out in the garden to tell me about it.

"Oh Roy," she cried, "you'll never believe what a good time we are going to have! I just saw Miss Mary at the library, and oh, say, Roy, I want to tell you something. You know there are some fresh air children out here from the city, and Miss Mary and Miss Margaret want to know if we won't give some of our own money to help get them some clothes so they can go too. They are so pale and peaked, Roy, I saw them."

"Oh, fiddle! What on earth do we have to help them for? Let the grown people do it; it's just because I've got a dollar saved up for a base ball outfit that this comes up, I s'pose. Well, I won't give it, you needn't think I will. I just wish you wouldn't tell me such things. What are you going to do?"

"Going to give up my pink gingham and wear my old one," said May, promptly. I tell you selfishness isn't May's fault.

"Well, you are a goose, and if you want to wear that old thing with the stripes where the tucks used to be, you just can; but I am not going to do anything of the sort."

May looked at me the way mother does sometimes, and walked off and left me, which was a good thing to do, for it gave me time to think.

Just think, that some children can't get air enough, and have to come out in the country to get it. Our rector had told us about it, how those poor little things live in houses with families so crowded into them that all the air there is horrible, and that it is like paradise to get out in the country.

Oh what a pig I felt like, when I thought about it. It was awful. I rushed upstairs pell-mell, and got out my miserable old dollar and just ran to Miss Mary, and when I saw her I laid it in her hand, and said, "It's for 'fresh airs'."

Miss Mary smiled, not at my red face and lack of breath, but at something else, as only she and mother can smile. It's like a benediction, "Been fighting, John?" she asked.

"Yes, Miss Mary, I have been fighting a pig, and I licked."

Miss Mary laughed, and never said a word more, but perhaps you think we didn't have a good time at the picnic, and perhaps the fresh airs' didn't enjoy it. We played all sorts of things, and those poor little things had never before played "London bridge is falling down," or anything else, and it didn't make a cent's worth of difference if Ned Brown did have on a base ball suit. I couldn't have had a better time if I had had three suits, one on top of the other.

A Word to Children.

Dear children, listen, while I tell you something which deeply concerns your welfare. The subject is the shape of your bodies. God knew the best shape. He created us upright, in His own image. None of the inferior animals walk upright.

God fitted the great vital organs in your bodies to an erect spine. Do your shoulders ever stoop forward? If they do, so do the lungs, heart, liver and stomach fall down out of their natural places. Of course they can't do their work well. To show you how this is, I will tell you that when you bend forward you can only take about half as much air into the lungs as you can when you stand up straight. As I have said, God has so arranged the great organs in the body that they can't do their duty well except when the body is straight. Oh, how it distresses me to see the dear children, whom I love so much, bending over their school desks, and walking with their head and shoulders drooping! My dear children, if you would have a strong spine and vigorous lungs, heart, liver and stomach, you must now, while you are young, learn to walk erect.

If a boy were about to leave this country for Japan, never to return, and were to come to me and ask for rules to preserve his health, I should say: I am glad to see you, and will give you four rules, which carefully observed, will be pretty sure to preserve your health. He might say to me: Four are a good many; I fear I may forget some of them; give me one, the most important one, and I promise not to forget it. I should reply: Well, my dear boy, if I can give you but one, it is this:—

Keep yourself straight, that is, sit up straight; walk up straight; and when in bed, at night, don't put two or three pillows under your head, as though intent on watching your toes all night; and I believe that in this I should give the most important rule which can be given for the preservation of health and long life.

My dear child, don't forget it.

Letter to a Godchild.

(FROM THE REV. A. H. MACKONOHIE.)

Mind you must be a good little governess to yourself; whenever *self* wants to play at wrong times or do things which are not allowed, you must put her in the corner of your own little heart, which is *self's* own room, until she is good again; and then you will save other people the trouble of keeping you in order. God bless you.

Yours affectionately,
A. H. M.

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What is it

It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

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THE HOUSE will be opened on the first of July. Charges for board and lodging 50 cents per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the dates of arrival and departure. Rooms will be assigned according to priority of application.

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Descriptive pamphlet free on application to
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Beware of Substitutes and Imitations.
For Sale by all Druggists.

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one egg, one table-
one goblet of wa-

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I have used Dr.
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Emerson, Man.

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Bed-Time.

The sleepy stars are blinking,
The drowsy daisies nod,
The dew-drops bright are glistening
All o'er the grassy sod;
The pretty poppies dreaming
In silk robes white and red,
With violets in velvet
Out in their bordered bed.

In downy nests the birdlings
Have long since ceased to sing;
The little chicks are cuddled
Under their mother's wing,
While puss, with her two babies,
Is curled upon the rug,
And Jip has sought contented
His corner, warm and snug.

Two blue eyes slowly closing,
And droops a curly head;
And yet, says baby Willie,
"Tain't time to go to bed."
We'll take him on a journey,
Over to dreamland bright;
So bring his pretty garments
And dress him all in white.

Now here's the car to take him,
That rocks us to and fro;
In mamma's arms pressed closely
How safe and fast he'll go!
He's almost there—the borders
Of dreamland dawn in sight—
Now—to and fro—more slowly—
He's there! One kiss—good-night!

Make the Day a Happy One.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it at least for twenty-four hours. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of the year; and supposing you live only forty years after you commence that course of medicine, you have made fourteen thousand six hundred human beings happy at all events for a time. Now is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."

The Difference.

Two little girls were sitting near a brook in the woods.
"Listen to that noisy brook," said one, "it scolds and scolds. I wish it would keep quiet."
"Why, sister, it is not scolding, it is singing," said the other.
"The leaves are falling from the trees. How bare and ugly they look," cried the first speaker.
"Oh, but it is so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better."

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**FALL
OPENING.**

The Golden Lion has prepared for the grandest trade in the history of its business career. The special foreign buyers have returned from the market, and the newness and brightness which is pouring into all the departments goes to prove that the purchases have been on a grand scale and with an unstinted hand. The values are better. The prices are lower than ever before. Some of the new lines opening this week are

- New Dress Novelties
- New Mantles
- New Millinery
- New Gloves and Hosiery
- New Underwear
- New Trimmings
- New Linens
- New Home Goods

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Which for fineness, goodness, and moderate prices, there's none to compare. Ladies', Gents', and Children choose from the finest Canadian and American makes. All newest styles.

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This branch enjoys an enviable reputation for having always the latest goods and most skilled workmen, combined with moderate prices.

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We have a well organized department, and solicit enquiries for samples and prices. All orders received are filled on day of receipt.

Toronto's
Greatest
Retail
Store

THE
GOLDEN
LION!

The other frowned angrily and said: "Your ears and eyes must be made differently from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brook will sing, not scold; the sky will look blue, and through the bare branches God's love will shine.

TRUE PHILANTHROPY.

To the Editor of THE CHURCHMAN:

Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and many vigor after years of suffering from Nervous Weakness. I was robbed and swindled by the quacks until I nearly lost faith in mankind, but thanks to heaven I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps:

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P.O. Box 143, Detroit, Mich.



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FACULTY OF ARTS

(Including the Special Course for Women) Thursday, September 14th at 9 A.M.

FACULTY OF APPLIED SCIENCE

Friday, September 15th, at 9 A.M.

The Lectures will begin as follows:

FACULTY OF LAW—September 4th.

FACULTIES OF ARTS AND APPLIED SCIENCE—September 20th.

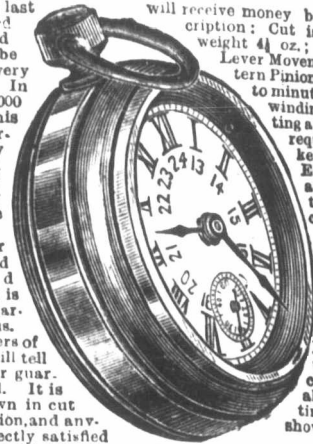
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J. W. BRAKENRIDGE, B.O.L.,
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We have at last demonstrated that a good watch can be made for a very low price. In lots of 10,000 we make this watch surprisingly cheap, and can sell it for \$1.75. Every part is made and put together in our New England factory, and every watch is timed and guaranteed by us. The publishers of this paper will tell you that our guarantee is good. It is just as shown in cut and description and any one not perfectly satisfied mention this paper, and we will prepay postage or shipping charges to any part of Canada. This watch will not vary a minute in 30 days. None sent C.O.D., but all warranted as above.



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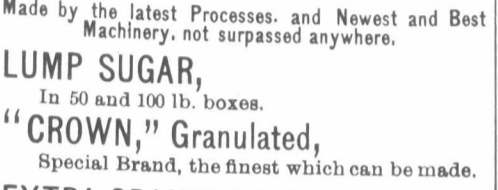
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