

Oct. 14, 1886.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

VOL. 12.]

TORONTO, CANADA, THURSDAY, OCTOBER 21, 1886.

[No. 42.]

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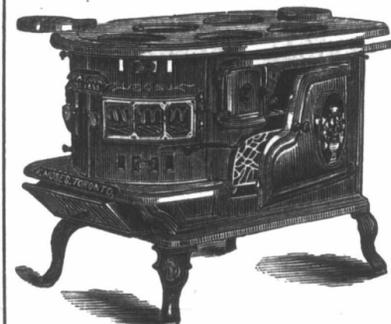
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[Oct. 21, 1886.]

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LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 24th—18th SUNDAY AFTER TRINITY. Morning—Jeremiah xxxvi. 1 Timothy i. to 18. Evening—Ezekiel ii. or xiii. to 17. Luke xvii. 20

THURSDAY, OCTOBER 21, 1886.

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

IGNORANCE OF THE DAILY PRESS.—It would be an endless and disagreeable task to expose the extraordinary blunders made by the daily press, especially in all matters relating to the life of England and the Church. One or two occasionally are made which demand correction. For instance, a Toronto daily stated a few days ago that Lord Lansdale, a disreputable nobleman has the power of making bishops for the English Church. It was good enough to call them "lawn sleeved clergy," as a sneer, the only lawn sleeved clergy being bishops. Now this blunder reveals that the writer never read a history of England—yet day by day we have oracular utterances on the affairs and polity of the country and the people of whose history he is absolutely and densely ignorant. Now for the sake of those who are led by this blind guide let us explain this Lord Lansdale matter. He is patron of certain livings in the Church. This means that when a particular vicarage or rectory falls vacant Lord Lansdale can say which of the English clergy, approved by the bishop, shall fill that vacancy. Every clergyman is supposed to be eligible for such position, so that the patron has no power whatever to appoint unfit men, and before any one is put in possession he must appeal to the people to say whether they object or not to the appointment of him as a clergyman. Lord Lansdale has no more power to "make lawn sleeved clergy," than the editor of the *Telegram* has. Another editor of a Toronto daily seems distressed to death at the tithes system, he weeps over this so called "iniquity." This writer supports the tithes system in Quebec. Englishmen at home have no votes in Canada, but Romanists in Quebec and Ontario are potent factors in our political life. Hence this inconsistency. Now a word of teaching. The farmer who pays tithes in Wales or England bought or rented his farm with that charge fixed upon it by law. The owner of that land at one period deeded it or gave it by his Will

in this form, nine-tenths to the next owner and one-tenth to the Church. The Church has just as valid, righteous and legal a title to her share as the owner of the rest! None but a thief would ever dream of robbing the Church of her legally acquired rights, but in these days when socialist theories are advanced, we are becoming familiar with theories which are just as criminal, just as dishonest as burglary and as mean as petty larceny. But as it sounds well to set up a cry against the Church when she simply claims her own, ignorant and unprincipled writers declaim against tithes, of the origin and legality of which, not having read any English history, they absolutely know nothing. It would be an improvement in our school system if a trifle of history were taught.

CHRISTIAN UNION MUST BE VISIBLE.—*The Christian Union*, edited by Dr. Lyman Abbott, says:

"The Protestant preacher and the Roman Catholic priest, the Christian minister and the Jewish rabbi, have more that is common than that is distinctive. If either sat under the preaching of the other, he would perforce say Amen to most of what he heard. Some years ago we asked representative divines in the Jewish, the Roman Catholic, the Unitarian, the Calvinistic, and the Methodist Churches to answer in our columns the question, What shall I do to be saved? Neither saw the other's article till his own was written. They differed, certainly, and in some material respects; but their agreement was essential and fundamental. No answer was more essentially Christian than that of the Jewish rabbi. If a dozen readers of this article were to go by agreement into as many churches next Sabbath morning, and at noon were they to compare notes, the peculiar idiosyncrasies of the preachers would be found to impart the chief difference in the different discourses; it would take a skillful theologian to detect the Arminian flavor in the Methodist Church, or the Calvinistic flavor in the Presbyterian Church. These familiar facts illustrate a truth which neither ministers nor congregations sufficiently recognise—that the great work of the pulpit is, not to interpret new truths, nor even to make new applications of old truths, but to make old applications of old truths to new lives."

On reading such utterances, which are becoming very common in the pulpits and press of Dissent, we cannot but ask, "Why then do the sects maintain their separate existence?" Those who hold such views as expressed by Dr. Abbott are highly inconsistent in advocating Christian Union, because on their own showing no disunion exists in "the invisible Church," whatever that may be. The union, the only union worth fighting for, is such as will be visible, as only by visibility it can be manifested to the world, and the prayer of Jesus was that the world might see the unity of His Church.

ROME EVERYWHERE THE SAME.—Great excitement has been caused in Ireland amongst the Romanists by the placing of a priest named Fahy in goal. That the law should be held to be supreme over all classes and conditions seems to conflict seriously with the ideas of Roman Catholics, both in Ireland and Quebec. Father Fahy was indicted for inciting his flock to commit arson and murder. His guilt was established, at the altar he had threatened death and the burning of his barns against a loyalist. On conviction he was bound over to keep the peace, but in order to raise a ruction against the Government this amiable priest refused to be set at liberty on such terms, he chose rather to go to prison than promise to observe the law. The Romanists in Ireland are sympathising with this perverse person, just as in Quebec and Ontario, the Romanists and their hangers on for votes, are elevating Riel, the murderer and traitor, into a martyr for political purposes. Verily, the Church of Rome deserves her boast of being always the same—always an enemy of civil order, always the foe of equal laws!

GENERAL BOOTH'S "REVISED VERSION" OF THE BIBLE.—A correspondent of the *Record* says:—"A year ago attention was drawn in a contemporary to a book issued at the headquarters of the Salvation Army, entitled the 'Salvation Soldier's Guide,' but which is more truly described as a 'Mutilated Bible.' Thousands of copies must have circulated among members of the Salvation Army and their friends. It seems, therefore, a necessity to lay before your readers a few of the omissions in such Scriptures as the Epistle to the Romans, the Pastoral Epistles, and the General Epistles of St. John. I wish to prejudice none against the Salvation Army, but I feel the integrity of God's Holy Word, and the edification of believers, is more important than the credit of one section. I affirm that the omissions are neither few, insignificant, nor unsystematic; and I ask all what sort of Christianity we may expect from those who make this defective Bible their text-book? Let none think this an impossible contingency, in spite of the wary general order, 'This is not intended as a substitute for the Bible. The other day, when a clergyman said to a young man in his parish who had adopted Salvation Army views on sin, 'Suppose, dear young friend, we consult the Bible together,' received the vehement reply, 'I don't read your Bible, sir; I prefer General Booth's.'"

The following are the passages omitted in the "Salvation Soldier's Guide":—Rom. i., verses 2 to 6, and 8 to 10, v. 17; Rom. ii., verses 1, 12, and 14 to 27; Rom. iii., verses 5 to 20, and 26 to 31; Rom. iv., verses 1 to 15, 17, 19, 22 to 25; Rom. v., verses 11 to 18; Rom. vi., verses 8 to 5, and 19, 20; Rom. vii., verses 5, part of 6, and end of 25; Rom. viii., verses 8 to 5, 9 to 18, 20; Rom. ix., x., xi., on Election, etc.; Rom. xii., verses 4, 5; Rom. xiii., verses 8 to 6, and 9; Rom. xlv., verses 4 to 6, and 18 to 16; Rom. xv., verses 8 to 12, 15 to 18; Rom. xvi., verses 5 to 18, and 21 to 24; 1 Tim. i., verses 8 to 10, 18 to 20; 1 Tim. ii., verses 7, and 18 to 15; 1 Tim. iii., verses 1 to 15; 1 Tim. iv., verses 1 to 7, parts of 14, 15, 16; 1 Tim. v., verses 4, 7, 9 to 16, and 23 to 25; 1 Tim. vi., verses 1 to 15; 2 Tim. i., verses 6, 8, 18 to 18; 2 Tim. ii., verses 6 to 10, 14 to 18, and 20, 21; 2 Tim. iii., verses 6 to 8, 10, and 18 to 26; 2 Tim. iv., verses 9 to 15, and 19 to 22; Titus i., verses 2, 3, and 5 to 14; Titus ii., verses 1 to 10, and 15; Titus iii., verses 1 to 8, and 9 to 15; 1 John i., verse 10; 1 John ii., verses 22, 28; 1 John iii., verse 12; 1 John iv., verses 2, 8, 15; 1 John v., verse 8; 2 John, verses 2, 5 to 7, and 9 to 12; 3 John, verses, 8, and 6 to 12.

LOOKERS ON.—One of the most wonderful things in the world is the power of men to draw themselves a line beyond which they never dream of counting themselves responsible, across which they look and judge with the crudest criticism the men who are really fighting the world's sins and troubles on the other side, as if of them there were no more to be asked than just that they should be perfect in their own self-limited world of elegant uselessness. Never a brave reformer tried to break down a popular sin, or to build up some new and needed progress, taking on himself the responsibility which a true man ought to take, but these self-appointed scribes gather around him to criticise his methods and ridicule his blunders, but never lift a hand to show how they, too, would blunder, if they let themselves step outside of their safe and limited and petty life.

This, I think, is the way in which most men of the world look at Christianity, and at the efforts of their brother men to live a Christian life. "I am no Christian," says the practical man; "I do not pretend to be pious or religious." And then he looks up into your face as if he had settled the whole question, as if his entire business thenceforth were just to stand by and see what sort of a Christian you were, and how your piety came on.—*Phillips Brooks.*

CHURCH THOUGHTS BY A LAYMAN.

RELIGION IN THE GUTTER.

THOSE who speak of the Salvation Army as only in its ways a revival of primitive Methodism do that movement serious injustice. However much the early Methodists offended against good taste by their extravagant language, and their offences were not flagrant in this regard, they never were open to the charge of lowering religion or degrading any of its customs or manifestations into the gutter by slang, coarse humour, or unseemly jesting. They were in deep earnest, therefore they were reverent. They did not make revivalism a trade, they did not preach for large fees, nor make vast gains by selling and puffing hymn books, therefore they were not tempted to do anything however revolting to Christian refinement in order "to draw a crowd." Those who were scornfully dubbed "Ranters" were usually the very salt of the community, and their peculiarities would to-day be regarded with sympathetic approval by even Church people. It has long been our conviction that Methodism dropped its right arm and abandoned its only reason for existence, when it became too respectable to go out in the highways and ditches proclaiming the Gospel message by song, by procession, and by exhortation. Methodism to-day boasts itself a "Church." At the recent conference the delegates rolled out with unctuous pomposity the phrases "Our Church," "the great Methodist Church," with such frequency as showed that the sensation was as novel as it was delightful. Wesley never put himself in rivalry with the Lord Jesus Christ by laying the foundations of a Church, *that work was done by the Master once for all*, and they who affect to have founded a Church apart from the "One Catholic and Apostolic Church," might just as reasonably claim Divine honours and attributes as expect us to recognize their presumptuous creation of a rival to the Church of God. But when this "Society," as its founder called it, as its own Magazine called it, and as all its members called it in our earlier days, dropped this truthful title and audaciously assumed the untruthful one of "Church," it seems to have signalized the change by ceasing also to carry on the work for which its founder called it into being, and abandoned the mission which justified Wesley's work, and of which his followers before they became a "Church" were justified in regarding with pride. The early Methodists were a band of lay evangelists, they did nothing which militated one iota against Church order. We have often seen their leaders at Holy Communion at the Parish Church in the morning, and passing along the streets singing in procession and exhorting from a waggon or some common or other open space in the afternoon. These men were at times rough in speech, but their intense spiritual earnestness was manifest in their solemnity. Men who in their worldly calling were artisans became as it were transfigured and they spoke with the gravity, oft times with all the dignity of Apostles. As we recall the memory of many of

these zealous men we can imagine them regarding the prevalent habits of their successors with feelings of painful revulsion.

The style of the Americans seems to have been modelled rather after the matter of "Joe Miller's Jest Book," than the Word of God. The quips and cranks of speech, the forced humour, the slangy phrases, the sneering, the personalities, which form the staple of the "Reverend" Sam Jones' discourses, smack strongly of the whisky saloon. Their delivery seems to require as fit accomplishments the clinking of glasses, the fumes of the dirtiest tobacco, and the incessant use of the spittoon. The evangelists and their friends make a great parade of their abbreviated Christian names. It is evidently regarded as a strong point that they can be called by everybody familiarly—"Sam." Will those who admire it follow this fashion? Shall we see our walls announcing that the "Rev. Jack Potts" or "Rev. Bill Briggs" will preach?

It will be a disagreeable revelation to our neighbours to hear such sentences as the following loudly applauded by Wesleyans. Mr. Sam Jones said, "*The Presbyterian has his dignity, the Baptist his water to fall back upon, but the Methodist nothing but religion, so a Methodist without religion is in a bad way.*" This slander ought to have been promptly protested against. Again he spoke of the "*progressive euchre playing Presbyterian.*" Indeed his sneers at the Church and those who are shocked at foolish jesting on sacred subjects so very frequent in Mr. Sam Jones' discourses, seemed highly popular with the ministers on the platform, and was loudly applauded by prominent members of their congregations in the audiences. There seems a notion abroad that as it was said, "he who breeds fat oxen should himself be fat," so he who preaches Christ to the vulgar should himself be vulgar. The idea never occurred to the Great Preacher, nor to His Apostles. The foolishness of preaching did not consist in silly jests, nor was Apostolic power manifested by shouts of laughter. The audience had not their risible faculties excited by St. Peter, his hearers were "pricked in their heart," the cry was not "what a witty fellow"—but "what shall we do to escape the wrath to come?" We have read the so-called sermons of the new Methodist revivalists with pain—some passages are blasphemous, a larger proportion are mere froth, and what sayings were worth uttering are parodies from well known authors whose wit and wisdom has been translated into slang. For one person moved towards a better life by listening to such a torrent of frivolous jesting, there will be hundreds confirmed in the vile practise of making the Bible and religion subjects for profane jokes, indeed we have been informed that the whisky saloons are ringing with indecent laughter excited by the retail of Mr. Sam Jones' humorous allusions to the Saviour and to Bible incidents. Some few phrases we admit to be full of "cuteness," "they cut like a razor," as the Psalmist says. Several sentences satirising the morbid hymns of rival evangelists, "two of a trade seldom agree,"

will we trust bear fruit. "We want less of 'Sweet by and by' and more of 'Sweet now and now,'" is admirable. So also, "Those who sing, '*Oh! to be nothing, nothing, are usually gratified.*'" That is worth remembering. But secular writers and lecturers let fall pungent sayings of this class, but such wit is neither "Gospel" nor likely to produce any spiritual result. Most of these smart phrases might have been said by Ingersol in an infidel lecture. Indeed the great mass of the "Reverend" Sam Jones' discourses might have been spoken by one ridiculing Christianity and its professors.

"Pride goeth before destruction and a haughty spirit before a fall." From the swagger and lordly talk about "the great Methodist Church," to the revolting vulgarity of "Sam Jones'" method of dragging religion into the gutter, the step is a natural sequence.

We cannot bring the Salvation Army into this condemnation. They are grotesque, but they do not deliberately indulge in vulgar jests to draw a crowd. Indeed we believe the Catholic Church owes a deep debt of gratitude to the Salvation Army. They have smashed utterly and hopelessly the bigoted and selfish puritanic folly which was the very stronghold of partyism in the Church. When General Booth declared "I care not for methods—I care only for results," he made a show openly of those who so long have kept up strife in the Church because certain "methods" were not to their liking. On the platform when General Booth uttered this phrase was one whose very presence there committed him to this sentiment, one who for years has spent untiring energy and large funds in a violent onslaught upon brother Churchmen who in their longing for souls have fished in a manner this agitator disliked. Hereafter let him hold his peace. Though before going into honourable retreat he ought to make amends to those of his brethren whom he has insulted, assaulted, and injured.

The Salvation Army has cleared the ground for us by demonstrating that a "simple Gospel" is not antagonised by striking displays of music and bannered processions. The Church should now show them and men of the Sam Jones school, that the evangelisation of the social outcasts can be successfully pursued by methods which do not drag down religion into the mud of vulgarity, foolish jesting, and saloon slang.

In Taylor's "*Natural History of Enthusiasm*" we read that the excitement of such revivalism as Sam Jones arouses, "diverts attention from the cultivation and practice of the virtues and becomes a fermenting principle of frothy agitations, that either work themselves off in the sourness of an uncharitable temper, or by a relaxation of the moral sentiments which leaves the heart exposed to the seductions of vicious pleasure. Thus the religious life, instead of being a sunshine of peace and hope, is made up of an alternation of ecstasies and despondencies; or worse—of devotional fervors and of sensual indulgences." The absolute truth of which is demonstrated in the

history of very many of those revivalists and their converts, who have dragged religion into the gutter.

CLERGYMEN'S SORE THROAT.

THE *Lancet* has some valuable remarks and advice on this common and most distressing disease. Our contemporary says.—“It may be interesting to compare the circumstances under which the members of each of the professions exercise their respective vocations. The first point which naturally suggests itself is the prevailing atmospheric conditions in the two cases, and if it be conceded that a cold, damp, badly-ventilated church might be an efficient cause of the malady in the one case, it cannot be contended that the stuffy and impure air of a court of justice would be likely to confer immunity in the other. Probably the reverse would obtain, for it is by no means uncommon for a person spending the evening in an unventilated theatre to become quite hoarse towards the conclusion of the play. Such causes, then, may be dismissed as being the prime cause of the disease in question. Doubtless they predispose to and aggravate the inflammation, but its origin and maintenance can scarcely be attributed to them alone. The internal arrangements of the church and court of justice next arrest attention. Among the Greeks and Romans, whose amphitheatres were open to the sky, it was of paramount necessity that every assistance should be afforded to the orator or to the actor in the way of acoustics. Consequently the audience were placed above, or at least on a level with, the person who addressed them. Thus he could speak, *ore rotundo*, with his head erect. So, nowadays, in forensic practice, the judge and jury are seated on a plane considerably above the counsel, who speak from the floor of the court. Theatres, and lecture rooms are in the main, for the same reason, arranged on this plan. In a church the position of the audience and speaker is exactly reversed, and whether reading or preaching, the officiating clergyman is always above the heads of the majority of his congregation. A few years since, before many of the modern restorations of churches had been effected, the position of the two was even worse; for then the clerk was on a level with the congregation, below the reading desk, and the desk was below the pulpit; so that the preacher, occupied, during the period when the most strain was thrown on the voice, a position which almost necessitated a forward and downward inclination of his head.

How far, then, is such an arrangement effective as a cause or aggravation of the condition known as clergymen's sore throat? In order to ascertain what happens when the clergyman or the barrister is addressing his audience, it is only necessary that anyone should read aloud from a book any passage in a clear and distinct tone, holding his head erect, as the barrister does, with his chin perhaps slightly elevated. In this position the tone of his voice is clear and penetrating; moreover,

phonation under such circumstances is performed with a minimum of exertion to the reader. Now let him continue his reading, and, so far as possible, neither increasing nor diminishing his efforts at distinct articulation; in other words, let him make no attempt to raise his voice, but at the same time let him, as he reads, allow his head to fall gradually forwards, as the clergyman does, so that his chin shall nearly rest on his sternum. The change in the voice will at once strike the ear of the listener, who will straightway appreciate the muffled and indistinct tones which accompany the forward inclination of the reader's head; while the impossibility of maintaining clearness in articulation, without compensatory raising of his voice, is equally manifest to the reader. He becomes sensible of a want of tension of his fauces, uvula, and soft palate, and experiences a sensation of partial closure of the normal faucial orifice. If with his head prone on his chest, he would attain the same power of voice as before, when his head was erect, he must increase his muscular efforts, and even so muffling of each word is to a great extent unavoidable. If however muffled words were the only outcome of reading or speaking with the head thus thrown forwards and downwards, the result might not be an important one. But the serious effect of it is that the friction of the air passing through the relaxed faucial aperture is very greatly increased, and this increase of friction tells especially on the fauces and the pharynx, against which the soft palate and pillars of the fauces are pressed. Thus, hyperæmia is established in the parts which are effected by this excessive friction; and temporary hyperæmia, if frequently encouraged, speedily becomes chronic congestion. Now, the clergyman, placed as he is above the heads of his congregation, is almost compelled, unless he be an extempore preacher, to perform the greater portion of the service with his head inclined forwards and downwards. Doubtless, many of the clergy know the prayers, &c., by heart, but even so most of them from force of habit usually assume a position of the head as if reading from their book. In the case of leading men at the bar, elocutionary efforts are often both severe and prolonged, and immunity from throat affection cannot in their case be claimed on the ground of the lightness of their labours in this direction. The attitude of the barrister, with his head erect when speaking in court, is widely different from that of the officiating clergyman. It is not difficult, therefore, to see in this fact alone a possible explanation of his immunity from this particular affection of the throat. Further, it is equally probable that the failure to maintain the head erect in the performance of the services of the Church furnishes the explanation of that chronic inflammation of the pharynx, fauces, and palate to which the clergy are so especially liable.

—Kindness in looks and words and ways is true politeness, and anyone can have it if they only try to treat other people as they like to be treated themselves.

TEMPERANCE.

NEVER was life so full of rival claims and conflicting duties as in these days of ready interchange of thought, facility for united action, and benevolent activity. In the nature of things philanthropic eclecticism, to a certain extent, must exist; and many excellent social movements can receive little more than tacit approval, certainly not active support. Work increases, but the hours of the day increase neither in number nor length; and no conceivable exercise of self-devotedness will enable the large majority of mankind to throw themselves heartily into all fields of usefulness. Nor upon reflection need we regret this enforced restriction to special spheres, and the division and sub-division of benevolent labor. Interest in work which we cannot ourselves personally undertake, as well as toleration for schemes not wholly approving themselves at present to our minds, are dispositions highly valuable to acquire, and may be equally as necessary for the glory of God as splendid achievements and showy moralities. An ideal order of things would be one in which all the members would toil in their own departments, respect each other, and regard none as superfluous, being animated by one and the same spirit. Though this branching off into special spheres is right enough, still there exist some enterprises in which all must co-operate; either because they are primary in their nature (the logic and mathematics, so to speak, of the rest), or on account of special circumstances giving them an unmistakable prominence.

The temperance movement, especially in view of the position it has occupied during the last quarter of a century, seems to belong to this group of universal duties. There never was a time since Noah unguardedly imbibed too freely of the juice of the grape, when men did not need to exercise self-restraint, and to enforce abstinence or moderation. But, until modern times, the order of events, perhaps, did not render possible, justify, or demand concerted action, either to suppress drunkenness or advance the cause of temperance. In the last few years, however, the necessity for taking active steps has forced itself forward. On every side the cumulative evidence is irresistible upon two points: first, the alarming evils, direct and indirect, resulting from intemperance, and secondly, the existence of machinery adapted, if only more vigorously used, for bringing about a successful reform. As to the necessity of improving social drinking customs little need be urged, for the advocates of temperance have incontestably proved this point; still there is one phase of the question, which, if not entirely new, at least presents itself with peculiar significance in these days of slackness of work. At the very source and seat of thrift is the temperance question. Take the amount spent annually upon drink—if that sum, or half of it, could be saved, then this would be a more prosperous year for the country than has ever yet been known. Self-help is the one help emphatically needed for the wage-earning classes. Besides, beyond even the material

solution which temperance habits give to the present problems, they enable men to exercise that calm judgment and fortitude so necessary in face of the increased severity in the struggle for existence.

Upon this subject another special argument may be advanced. Of late years the early closing movement and the observance of public holidays, have not proved unmixed blessings. Popular amusements, combined with facilities for drinking, have grown in an extraordinary and alarming degree. Avoiding puritanical and wholesale condemnation of pleasure, still we cannot shut our eyes to the fact, that public recreation, through being mixed up too much with temptation to partake freely of alcohol, has frequently led to the ruin of both soul and body. A divorce of pleasure-seeking from drinking habits is a necessary step towards morality, self-respect, and the general welfare of large sections of society.

Although the evils of intemperance abound, yet the question may arise, Has the time come for my personal intervention? Can anything be done, upon right lines, and with a reasonable prospect of a successful issue? Not long ago, temperance work was tentative—a noble experiment, but still an experiment, and one made not by recognized political or religious leaders. While according honour to the early pioneers in this work, we must admit that they hewed down the trees and cleared the forest with instruments and methods of which we cannot altogether approve. Thirty years ago it might not have been easy to ally oneself with the cause. Much blame and obloquy have been cast upon philanthropists in the past for refusing or withholding their co-operation. Without wishing wholly to excuse the inactivity of former social and religious reforms in this matter, it may be remarked that there is no prime law of duty which compels us to leave work that has justified its existence for work yet on its trial; nor to join oneself with those who are pursuing narrow and illogical lines, binding what Scripture does not bind, and aiming at a moral and social progress apart from a distinctly Christian basis. At the present time, happily, no difficulties lie in the path. For nearly a quarter of a century the temperance movement has in the career of the Church of England Society adhered to sober and Scriptural methods. Consequently at the present time there is no possible excuse for standing aloof. In fine, whatever calls there may be upon our time in other directions, the important principles of temperance ought not to remain without the aid of our marked example, practical advocacy, and tangible support.—*The Rock.*

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

[COMMUNICATED.]

The society is supremely intent not only to educate but to evangelize. Remembering that it pleases God, by the foolishness of preaching, to save them that believe; it employs 141 agents, of whom 91 are believing Jews. Many of these agents are ordained clergymen, others are lay missionaries, medical missionaries, school teachers, scripture readers and colporteurs. The number of stations is 88, of which four are in Eng-

land, twenty-four on the continent of Europe, four in Asia and six in Africa. The old apostolic plan has been pursued, of missionaries to the gentiles, and also missionaries to the Jews, the one preaching the gospel to the Heathen, the other the same gospel to the Jews. And that the blessing of large success has been given to these labors may be seen by consulting the periodicals and annual reports of the society.

Social and industrial institutions are also employed to a considerable extent. At Jerusalem, appropriately enough, there are several important auxiliaries to direct missionary work—a girls' school, an institution for Jewesses, a hospital and a house of industry, where the Jew, when converted to Christianity, is put in the way of gaining his livelihood by the exercise of an honest calling. In London, the kindred institutions, though supported independently of the Society, are very helpful to its work. These are the Wanderers' Home, where inquirers have a humble shelter whilst quietly studying the Holy Scriptures, and an Operative Institution, which, as its name implies, is identical with that of the House of Industry at Jerusalem.

It would be an untruth or a grievous misapprehension to say that all these labors of the Society have been comparatively barren of results. These may be gauged by the fact that at the beginning of the century the most diligent search could discover only thirty-five christian Israelites in the whole of Great Britain. Since that time more than a hundred Jews have been ordained as clergymen of the Church of England alone. Jewish proselytes are now to be found wherever the Jews form an appreciable part of the population. Between three and four thousand Jewish christians may be assigned to England, five thousand to Prussia, which has always been one of the head quarters of the Jewish element; and well informed authorities not at all prejudiced in favor of the Society, have admitted that without doubt over twenty thousand proselytes have been made since the commencement of its operations. With such results the work of the London Society for promoting christianity amongst the Jews, will bear comparison with that of any other missionary agency of the church.

The indirect results have been no less striking. There has been a decay of many ancient prejudices and superstitions, an acquaintance with the New Testament scriptures, an acknowledgment of Jesus Christ as a great reformer, an intellectual conviction that the system of Judaism is defective and unsatisfactory, and that christianity has made out a claim to be heard and considered. These are a few, out of many, indications that a change is coming over the Jewish mind in regard to christianity, the results of which can hardly be fully estimated. It is found by experience that the love of novelty and controversy often overcomes the hatred of the Jews to missionary efforts, and brings them in large numbers to our churches in England, where sermons are specially addressed to them. From 400 to 800 Jews have been present on such occasions. The large parish churches of Spitalfields and Whitechapel, and recently the cathedral church at Manchester, have thus been used and with marked success.

Many, however, are the obstacles that lie in the way of a Jew who desires to forsake Judaism. He is exposed to scorn and ridicule, and branded with opprobrious names. He suffers from the estrangement of relatives and the loss of friends, and not unfrequently he is deprived of the means of subsistence. These circumstances have led to the existence of a very large class of Jews, who may be designated as secret believers. Sometimes curious proofs of the existence of such a class are seen, as when Jews, themselves still clinging outwardly to Judaism, bring their children to the missionary, desiring that they may be instructed in the religion of Christ. These things are evidences that new life and light are breaking on the Jewish mind. His ancient people are coming into God's remembrance. And when He shall receive them again, "it will be to the world as life from the dead." "Israel shall blossom and bud and fill the face of the world with fruit." "In that day there shall be one Lord, and his name one." And from the streets of Jerusalem, which once echoed to the cry, "Crucify Him, Crucify Him," shall go up the triumphant shout, "Crown Him, Crown Him, King of Kings, Lord of Lords."

Our own beloved Church in Canada is now taking part in the enterprise, which shall bring on, gradually but surely, this grand consummation. Our late fellow-citizen, the Rev. Johnstone Vicars, was an ardent friend of Israel's cause. Appointed in June 1882, by the London Jews society, as secretary for the diocese of Toronto—with authority to promote the interests of the society, wherever practicable, in the several dioceses of Canada—he labored assiduously, until his lamented decease in March last, to induce all our clergy and laity throughout the Dominion to take a warm and intelligent interest in the Jewish people. His appeals met with a cordial and liberal response. So liberal as to attract the notice and evoke the commendation of English churchmen. May that cordial

liberality increase yet more and more, for, notwithstanding all the efforts that have been made to bring back the lost sheep of the House of Israel, to the Shepherd and Bishop of souls, only one-half of the estimated number of Jews in the world have yet been accessible to the message of the gospel and the labors of the christian missionary.

The Rev. T. S. Ellerby, of Toronto, has just been appointed as the Rev. Johnstone Vicar's successor. And the appointment has been certified and commended by the Lord Bishop of Toronto, as follows:

"I hereby give my authority to the Rev. T. S. Ellerby, who has been appointed by the London Society for promoting Christianity among the Jews, as their agent for Canada, to discharge such duties as may pertain to that office, within this diocese, and I cordially commend his work to the support of the members of the church."

(Signed),

ARTHUR TORONTO.

Toronto, Sept. 21, '86.

Thus authorized, the new secretary makes his appeal to the old friends of the society to continue their contributions, and presents the foregoing statements to show that there is both scope and call for yet further aid. Subscriptions and donations may be sent to his address, 227 Spadina Avenue, Toronto.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BROCKVILLE.—The evening Recorder, of 9th October, gives the following report in reference to Mrs. Greaves' meeting in connection with Zenana missions:

We are sure those who heard Mrs. Greaves' address at the Victoria Hall, last evening, were more than pleased. She held the attention of her audience while she spoke of matters connected with female Christian education in India, and narrated incidents, some of which were within her own knowledge. She showed the injury done to young men owing to the education in the government schools being wholly of a secular character. A young lady present, was dressed by Mrs. Greaves in a portion of the attire of an Indian lady. Judge McDonald was chairman of the meeting, and the religious exercises were conducted by the Rev. E. P. Crawford. The collection amounted to more than \$20. A vote of thanks to Mrs. Greaves was moved by John McMullen, Esq., seconded by Rev. E. P. Crawford. The Rev. Mr. Lowe was present part of the evening. Absence from home prevented the Rev. Mr. Hague being present. Mrs. Greaves was the guest of Mrs. Hague while in town.

LOMBARDY.—On Saturday, October the 2nd, the ladies of Trinity Church took advantage of South Elmley annual fair, by holding a bazaar on the exhibition grounds. During the last six months, the committee and other members of the congregation, have shown great perseverance by steadily preparing for the sale of articles. The proceeds of the day amounted to the handsome sum of \$190.65. The ladies may congratulate themselves on the great success of their first venture of this description, and may feel that with the experience gained on that occasion, they will, doubtless, be enabled to even double the sum above mentioned when bazaar No. 2 is taken in hand. Trinity Church was freed of her debt about the 1st of September. The proceeds of the late sale are to be devoted towards procuring a very handsome font and chandeliers for the church.

TORONTO.

The ladies of the Church Woman's Mission Aid, beg to make most earnest application to all church people for donations of books, illustrated papers, cast off clothing, material such as factory, flannel, print, &c., for making up clothing, and last but not least, for money. They also invite all church women who are interested in the welfare of their poorer brethren, to meet for work at the rooms of the Society, No. 1 Elm Street, corner of Yonge, where all parcels may be sent. The secretary has already received applications from thirteen parishes in Muskoka for assistance this winter in the matter of clothing, and for over 1,300 children for Christmas tree gifts. The ladies trust to the kindness of the church people of Toronto diocese to enable them to answer these applications satisfactorily. The secretary will be glad to hear of any parishes willing to form a branch of the C. W. M. A. Letters to be addressed to Mrs. W. T. O'Reilly, 37 Bleeker Street, Toronto.

It has been decided by the central council of the Girls' Friendly Society, that a service shall be held, to which all members and associates, together with friends of the society, are earnestly requested to attend. This service will be held at the Church of the Holy Trinity, on All Saints Day, at 8 p.m., and the sermon will be preached by the Rev. Professor Roper, of Trinity College.

St. Thomas'.—The annual harvest thanksgiving service, was held in this church on Sunday evening, the 10th October. The church was very tastefully decorated by Miss McCollum, Mrs. C. R. Unwin, Miss Linnie Matthews, Miss Lulu Leigh, and other members of the congregation. The much esteemed rector, the Rev. J. H. McCollum, preached an excellent sermon. The service, which was choral, was beautifully rendered, and the church was filled to the doors.

St. James' Church.—*Sermon on the Times.*—Canon Dumoulin, following a fashion he, no doubt, saw in vogue in England, has commenced preaching each Sunday night, a sermon dealing with some question before the public mind. The first was on Christian unity, in the course of which, Canon Dumoulin took occasion to flagellate without mercy the party agitators and party press. The eloquent Canon spoke feelingly, of his being made the victim of the Toronto strife raisers, who can no more exist without having some one to harry and annoy, than a vicious dog can be content to keep silence in his kennel. The only weak point in the Canon's arrangement is this, that the offenders against whom he fulminates, do not attend church at night—they spend Sunday afternoons and evenings in actively helping the different sects—vote hunting.

Trinity College.—*Professor Clark.*—The friends of Trinity College, and all who take pride in seeing our Church represented in the pulpit and on the platform by the highest culture, will be glad to learn that Professor Clark has consented to remain some time longer at the college.

The White Cross Army.—*Meeting at Toronto.*—The "White Cross Army" was inaugurated in England by the good old Bishop of Durham, in 1884. Since then it has grown to large proportions in Britain, but is just beginning to be felt in the United States and Canada. The army, according to the custom in England, can be made an auxiliary of a Bible class, a Workingman's Club, or other similar organizations. Up to the present time the greater part of its members belong to the Church of England Societies, yet every one and all are free to join. The objects of the army, which are fully set forth in a series of little books written by Miss Ellice Hopkins, can be fairly well judged of by a perusal of the pledge which a new member takes, and which is printed below. The army extends its work as far as possible to secure parliamentary enactments for the protection of young girls and the punishment of debauchers. In short, its members are supposed to do everything in their power to protect women from every kind of wrong in every walk of life.

The central branch of the Church of England's Workingmen's Association of this city have taken up the matter, and two public meetings have been held. One took place in St. George's School house, at which Capt. C. A. B. Pocock presided. Men only are eligible for membership, and already some twenty-five, young and old, have subscribed to the pledge. A constitution was submitted to the meeting, and it will be discussed at a meeting to be held in the same place next Tuesday evening. Permanent officers will then also be elected. Last night's meeting was addressed by Mr. C. R. W. Biggar and Rev. O. P. Ford. Mr. Biggar, as a lawyer, gave the meeting several valuable suggestions about the inadequacy of the law for the protection of young girls. He endorsed the Charlton Act, as far as it went, but that was not nearly sufficient, although Mr. Charlton had made it as stringent as Parliament would let him. Rev. Mr. Ford spoke of the moral obligation that rested upon men for the protection of their wives, sisters, and daughters, and the wives and daughters of others, against the vices and infamy of the world. When the meeting was declared open for public discussion, one of the speakers said he was in favour of requesting candidates for Parliament pledging themselves for the enactment of laws covering the objects of the society.

Following is the pledge:

- With the help of God I pledge myself
1. To treat all women with respect, and endeavour to protect them from wrong and degradation.
 2. To endeavour to put down all indecent language and coarse jests.
 3. To maintain the law of purity as equally binding upon men and women.
 4. To endeavour to spread these principles among my companions, and try to help my younger brothers.

5. To use every possible means to fulfil the command "Keep thyself pure."

All that any one who wishes to join the "White Cross Army" has to do is to fill in a paper which is distributed at the meetings.

WYCLIFFE COLLEGE.—The opening session of this College for next year was celebrated by a conversation, at which the only clergy present, besides the staff and graduates, were the Rev. E. Greene, and Rev. J. F. Sweeney. The Principal delivered a somewhat startling address on Christian Unity, the tone of which, compared with his usual style, suggested the contrast between Saul the breather out of threatenings and slaughter, and Paul, the Apostle. The change indicates that, although our admonitions were at the time received without appreciation, yet that their influence has effectually worked so as to shame the Principal out of his party virulence. The Rev. W. J. Armitage, in a brief speech, expressed his attachment to the grand old historic Church of England, in such warm terms as must have given a slight shock to the Baptist and Presbyterian ministers present. It seems a sad pity that the Wesleyans are about to build a College for themselves, when there is not the least reason why they, and Wycliffe, and Knox, and McMaster should not give a practical exhibition of Christian Union, by making these colleges common to all the denominations of this Class. It was stated, that, in nine years, Wycliffe has only turned out twenty-eight graduates. *Parturient montes, &c.*

RURAL DEANERY OF DURHAM AND VICTORIA.—A very pleasant and profitable meeting of the rural deanery was held at the rectory, Millbrook, on Tuesday, October 5th. There were present the rural dean and ten of the clergy. The time was chiefly occupied in the arrangement of the appended plan of missionary services for the ensuing season, and in the discussion of matters pertaining to the spiritual well being of the church. The subject of mission services was considered at some length, and the opinion unanimously entertained that we could not better utilize the revival seasons of Advent and Lent, than in the general and concurrent use of a series of such mission services. We look forward hopefully to the adoption of such a course in this rural deanery at no very distant day.

Plan of Missionary Services.—Bobcaygeon, Rev. J. E. Cooper, Oct. 17th or 24th; Lindsay, W. C. Allen, Oct. 31st; Port Hope, St. Mark's and St. John's, W. Jones, Oct. 31st; Cavan, Dr. Smithett, Nov. 14th; Omemece, Rural Dean Allen, Nov. 14th; Manvers, J. Creighton, Oct. 31st; Cambray, W. Farncomb, Oct. 17th or 24th; Cartwright, W. Jones, Nov. 14th; Newcastle and Orono, W. Farncomb, to be arranged by deputation; Bowmanville, deputation and date to be arranged by the rector; Fenelon Falls, deputation and date to be arranged by the rector; Perrytown and Elizabethtown, Rev. W. C. Allen, date to be arranged. W. C. ALLEN, Sec. R.D.D.V.

The Work Committee of the Infants' Home, Toronto, gratefully acknowledge a gift of baby clothes, from Miss Elliott, of Orillia.

DEER PARK.—*Christ Church.*—The annual harvest festival service was held on Friday evening, October 1st, the church being beautifully decorated with grain, fruit, and flowers. The Rev. A. G. S. Trew, Dean of South California, was the preacher on the occasion. Mr. Trew was the first rector of the parish, and left it nine years ago, when compelled by ill health to seek a new home in California. His old friends in the parish were greatly pleased to see him amongst them again, after so long an absence, and large congregations greeted him both at the harvest service and on a previous Sunday which he spent amongst them. The rector, at the festival service, made some kindly remarks in reference to Mr. Trew's former connection with the parish, inviting the people to give thanks for the blessings God had bestowed upon him in his greatly restored health, and still to pray that the goodness of the Almighty might be continued to him in the land of his adoption, to which he was about to return.

Obituary.—On Sunday, the 10th of October, the Rev. John McCleary, incumbent of Hastings and Alnwick, died at his residence in the former village, after a very brief illness. For over ten years Mr. McCleary has fulfilled his duties conscientiously and faithfully in this mission, winning thereby the love and esteem of his flock. This was evidenced on Monday by the long array of carriages which followed his mortal remains to the grave, and by the sorrow so clearly shown by his numerous friends and parishioners throughout the mission. Mr. McCleary may be said to have literally died in harness. His illness lasted less than four weeks, during which period his congre-

gation showed extreme thoughtfulness and attention. He was a faithful and earnest worker for the Master, and during his long experience in the ministry of the Church of England, he devoted himself to his duties with unremitting zeal and assiduity. His lot was cast in no very prominent sphere, but his was just the character, to see in "the daily round and the common task," the opportunity for practising self-denial and self-sacrifice, and for doing the work to which God appointed him, so as to win the approval of his Lord at the great day of judgment. This he did earnestly and to the best of his ability. Mr. McCleary was ordained deacon on the 19th of October, 1862, and priest on the 28th of October, 1863, both by Bishop Strachan, in the Cathedral Church of St. James, Toronto. His several appointments were Mulmur, Erin, Hanover, and Hastings, in all of which parishes he has left abiding traces of his faithfulness and zeal. During a very severe and dangerous epidemic, which raged in his first mission shortly after his arrival there, he developed a nobility of character which might be termed heroic. Few men have shown a warmer attachment to the church and to ordination vows. Mr. McCleary leaves behind him his widow and a family of six children, two girls and four boys. Of the latter, one is rector assistant of St. George's Church, Detroit, and one is just commencing his studies at Nashotah College, Wisconsin, with a view of entering the ministry.

Among the clergy present at the funeral, were the Rev. T. Walker, incumbent of Campbellford; the Rev. W. C. Bradshaw, rector of Asburnham, and the Rev. John Gibson, missionary at Norwood. A brief address was delivered on the occasion by Mr. Bradshaw, and the remainder of the service was taken by the other clergymen. The closing hymn, "Thy Will Be Done," sung at the grave by all the clergy and an immense concourse of sorrowing parishioners, with uncovered heads, many of them being in tears, was most affecting, and had a very touching and striking effect. The congregation at Alnwick, where the funeral was held, draped the church as a token of respect, esteem, and sorrow, and they have shown in numerous ways, not only that their pastor was beloved by them, but that his efforts to instruct and encourage them in ways of righteousness have not been in vain. *O si sic omnes.*

NIAGARA.

ST. CATHARINES.—Tuesday, October 5th, being the opening day of the County of Lincoln Agricultural Show, was made the occasion of holding a very appropriate service of praise in St. George's Church, which, as the preacher for the evening said, set an example worthy of imitation by other parishes, inasmuch as it may be a means of stamping with the approval of the Church these annual exhibitions, and giving them a character and prominence which might otherwise be attached to them, but which certainly belongs to them as the crowds gather together to see not merely what man has produced, but what God has blessed us with. The decorations of the church which were under the management of the sanctuary chapter of St. George's guild, were exceedingly chaste and appropriate, consisting principally of grapes and fruits, with trophies of vegetables arranged at the chancel steps and round the font. The altar decorations were very simple but beautiful, a magnificent floral cross on the retable and bunches of grapes depending from the standards of the railing, while the gas standards were festooned with English ivy. The clergy present were Rev. G. A. Bull, rector of Stamford, who was the preacher. Rev. J. Gribble, O. J. Booth, of Buffalo; C. E. Whitcombe, C. W. Macnab, and the Rev. E. M. Bland, priest in charge, who entered by the west transept during the singing of the opening hymn. Service commenced at 8 o'clock, and picturesque old St. George's was well filled by an attentive and reverent congregation, fully prepared to enter heartily into the service of thanksgiving.

The musical part of the service was very effectively rendered by the choir under the direction of the organist, Mr. Charles C. Hampshire. The service opened with the hymn "Forward be our watchword." The Psalms cxlv. and cxlvii. were sung antiphonally to chants by Mornington and Savage. The cantata and deus, from Wridgewater, in A, the solos being taken by Mrs. Campbell, who has a particularly soft sweet voice, Mrs. Ellis, Mr. Ellis, and Mr. Towers. The anthem was Garret's "Praise the Lord O my soul," Miss May's rich voice sustaining the solo work with great power.

During the offertory the sentence, "Godliness is great riches," by Gaul, was sung, the remaining hymns being "Come ye thankful" and "Praise O praise," which were heartily taken up by the congregation. Altogether it was a service to be remembered and one that could not fail to have an elevating effect on the minds of all who participated in it, and we hope soon to hear that further services of song are being arranged for, now that the choir are thoroughly

settled under their new organist, to whom all credit is due. We understand that St. George's guild has recently had placed in the church, one of Berry's powerful organ motors, which adds very much to the steadiness and to the volume of the organ, and well repays its cost.

HAMILTON.—*St. Thomas' Church.*—The Rev. Canon Curran, M.A., has removed to 240 King Street, East.

The formation of a new parish in the eastern part of the city, is under consideration, but has not taken definite shape as yet.

It is probable that a grand union thanksgiving service will be held in the cathedral on the morning of the day of thanksgiving appointed by the Government, viz., Thursday, November 18th.

Holy Trinity on the Mountain.—There is, probably, no brighter or more cheerful place of worship in the diocese than this church, and it certainly never looked more bright and cheerful than on the occasion of the harvest thanksgiving service which was held on the 7th inst. The *Hamilton Spectator* says, in reference to this event:—"Holy Trinity Church on the Mountain, was crowded to the doors last night, on the occasion of the annual harvest service. The decorations were of the most tasteful character, a quantity of exquisite flowers from plants which had obtained prizes at the Exhibition, having been kindly furnished for the occasion, and arranged in a manner which reflected much credit on the ladies of the congregation, and with the flowers were also grain and the fruits of the earth in abundance, all most effectively and tastefully arranged. At 8 o'clock, the clergy, with the choirs of Christ Church Cathedral, and some members of St. Mark's and the Ascension entered, and proceeded to seats in the choir and chancel, singing "Come ye thankful people come," as a processional, with fine effect. The service, which was choral, was sung by the Rev. R. G. Sutherland, M.A., rector of St. Mark's, the lessons were read by the Rev. C. E. Whitcombe, late of St. Luke's, Toronto, and the Rev. E. N. Webber, of Philadelphia, the prayers were said by the Rev. C. R. Lee, M.A., incumbent of the church, and the Rev. G. A. Bull, M.A., rector of Stamford, and the sermon, an excellent one, preached by the Rev. Dr. Mockridge, of the cathedral, from Ps. ix. 1. The Rev. Messrs. W. R. Clark, M.A., of Ancaster; W. Massey, M.A., of St. Luke's, Hamilton, and Thomas Geoghegan, of West Flamboro', were also present. Miss Ambrose presided at the organ with her well known ability, and the combined choirs under the direction of Mr. Geo. Robinson, sang exceedingly well. The offerings were very liberal, and the service was in every way most successful. After the service, the choir and clergy were entertained at "Cliff Cottage," the residence of Mrs. Jardine, with that lady's customary hospitality, and the visitors all expressed themselves much pleased with their visit to the brow.

WEST FLAMBORO.—Services of praise in connection with Christ Church, West Flamboro, were held last Wednesday. There was a celebration of the holy communion at 8 a.m. An afternoon service was held, at which Rev. Dr. Mockridge was the preacher. As usual the congregation at each service was very large and attentive. The festive day was concluded by a concert in the town hall, after which a short service was held in the church, and the benediction pronounced. The Rev. Thomas Geoghegan is to be congratulated upon the great success which has marked this as well as former similar events in that lively and prosperous parish. The concert was one of great merit. Two overtures were played—Kela Bela's Lutspiel, and Mendelssohn's War March of the Priests—by an orchestra of Hamilton players, among whom were Miss Wishart, Miss Annie Gillard, Messrs. O'Brien, Baumann, Steele, Parker, Jones, F. Thornton, J. Thornton and Master J. Gillard. Songs were sung by Mrs. Zimmerman, Miss Laura Morden, Miss Foster, Miss Bruce, and Messrs. H. K. Brown, D. Hughes Charles, Anthony and Payne. A vocal trio was contributed by Mrs. Zimmerman, Miss Robins, and Mr. Payne, and Miss Robins and Mr. Payne also sang duets. There were two good readings, one by Miss Smith, and the other by Mr. Bruce.

THOROLD.—*St. John's Church.*—A special vestry meeting was held on Tuesday evening, the 12th inst., Mr. James H. Ball in the chair. About a dozen persons attended. Enquiries failed to elicit the precise condition of the finances of the church, but enough was ascertained to show that they are in a deplorable condition. A resolution expressing regret at the illness of the rector, stating the necessity that exists for a clergyman in the full enjoyment of health and strength in that extensive parish.

MISSION BOARD.—For the information of the clergy and congregations interested, the Board requests the publication of the following summary of proceedings:

The Board met on Friday, October 8th, 1886, the lord Bishop in the chair. Present:—Archdeacon Dixon, Canon Worrell, Rural Deans Belt, Spencer, and Bull, Major McLaren, W. N. Pettit, and the secretary.

After confirmation of the minutes, the secretary reported guarantees received since last meeting from several congregations.

The missionary committees of the several deaneries presented reports, through their respective rural deans, which were received and disposed of in the following order:—

1. Report of *Wellington Missionary Committee*, R. D. Spencer.

Rothesay and Huston.—In accordance with the recommendation of the committee, the present grant to this mission was ordered to be continued till the expiration of the current guarantee.

Arthur and Alma.—The "Parker" service having been discontinued, Alma has been joined to the Arthur mission. The usual grant is to be continued to 1st October, 1887, on condition that guarantees be obtained from Arthur for \$350, and from Alma for \$100, for one year.

Minto.—The guarantee of \$400 from Harriston is accepted for one year, and the present grant is to be continued to 30th June, 1887, the circumstances of the congregations to be then considered with reference to the amount which they ought to contribute to the missionary's stipend. Clifford is expected to contribute \$100, and Dover \$50, for the current year.

Acton and Rockwood.—The grant to be continued for the present, till new arrangements now in contemplation, can be completed.

Erin and Hillsburg.—The minimum guarantees to be obtained are, from Erin, \$200; Hillsburg, \$100; Reading, \$50; and the usual grant is to be continued.

Amaranth West and Luther East.—The minimum guarantees required are from Colbeck, \$100; Bowling Green, \$100; Bush Station, \$80; and the grant from the mission fund is increased to \$250.

Amaranth West, &c.—The guarantees to be obtained are, from Grand Valley, \$125; Drayton, \$50; Farmington, \$25. The present grant to Rev. Mr. Webb, to be continued.

2. *Halton and North Wentworth Missionary Committee*, R. D. Belt.

Louville and Nassigaweya.—The grant to be continued till the expiration of the guarantees, as recommended by the committee.

Beverley and West Flamborough.—The grant is to be continued as at present, during the continuance of the guarantee.

Norval and Stewarton.—These congregations are to be re-united, to form one mission in the event of proposed new arrangements being effected.

3. *Lincoln and Welland Missionary Committee*, acting R. D. Read, D.D.

Smithville and Wellandport.—The present grant to be continued during the period of the guarantee.

Caistor.—The Board authorized the formation of a new mission here, to be placed under the charge of the Rev. Mr. Munson, and a grant of \$800 towards his salary for one year, was made. The mission is appointed to be worked from Caistorville and Attercliffe as centres, the missionary's arrangements for work to be approved by the Bishop and the Rev. Thomas Smith, of Tapleystown.

4. *Haldimand and South Wentworth Missionary Committee*, R. D. Mellish.

Walpole and Cheapside; Stoney Creek and Bartonville; Saltfleet, Binbrook, and Barton East.—The grants to these missions to be continued.

HURON.

SOUTHAMPTON.—On Sunday evening, Oct. 3rd, the Rev. J. W. Campbell, the beloved pastor of the parish: preached his farewell sermon to a very large and sympathetic audience, and very few indeed were the eyes that were not dimmed with tears when the rev. gentleman, in a feeling and touching manner, alluded to his regret at departing from amongst them. On Monday evening nearly every member of the congregation came to the parsonage to say farewell to their pastor, when the reverend gentleman was presented with a handsome purse of money and the following address, read by the minister's churchwarden:

Southampton, 2nd Oct., 1886.

Rev. J. W. Campbell, Pastor of St. Paul's Church, Southampton.

REVEREND AND DEAR SIR,—We feel that we cannot allow you to depart without showing you some small token of our kindly feeling towards you, and we ask you in behalf of the congregation to accept the accompanying gift as a slight token of our heartfelt recognition of your labours among us in the past, and also as an assurance of our unchanging friendship towards you. And we trust that among the many changes of

life we may ever hold fast the priceless truths which you have so faithfully imparted to us from that "Book of Books," and that they may be the means of uniting us all together at God's footstool.

We hope that the recollections of the many pleasant hours spent in the House of God under your zealous and untiring guidance will be carried with us far into the future, bringing us closer to each other in brotherly charity, and helping us on to higher attainments and aspirations, and so fitting us for the world where partings never come, and sorrow is not known. That Mrs. Campbell and yourself may meet with a hearty welcome and many warm friends, in your new home, and that the Almighty's kindest blessings may rest upon you in all your undertakings, is the wish of every member of your present congregation.

Signed on behalf of the congregation, Mrs. A. Lindsay, Mrs. C. Dundas, Mr. A. Prime, churchwarden, Mr. R. Nokes, churchwarden.

The pastor expressed his pleasure and gratitude in a few feeling remarks. A few members of the congregation then spoke a few kindly and loving words; and the different members sorrowfully departed. The Rev. J. W. Campbell is universally beloved and respected, and his departure is regretted not, only by his own flock, but by members of different churches and denominations.

BELMONT.—The harvest thanksgiving service in connection with St. George's, was held on Sunday, the 10th inst. The church was beautifully decorated for the occasion, and was attended by an overflowing congregation. An appropriate sermon was preached by the pastor, from Psalm cxxvi. 6. During the offertory, which was for the diocese of Algoma, a solo "Consider the lilies how they grow," was excellently rendered by Mrs. Byron. The whole service seemed appropriate to raise its participants from the joy of the earthly ingathering, to an eager desire to participate in the spiritual joys of the heavenly and eternal harvest home.

HARRIETSVILLE.—On Sunday, October 10th, the Church of St. John, presented a bright and glad appearance, being decorated by the ladies for the harvest thanksgiving service. The church was well filled by an attentive audience. This is the first time the church has been decorated, and the ladies are to be complimented upon its appearance.

PARKHILL.—Mr. F. J. Lynch preached his farewell sermon in St. James' Church, on Sunday evening last. A large concourse gathered to hear him, the building being crowded to the door. During the short time the young gentleman has been located here, the church has been very prosperous in every respect, and his labors here have been productive of much good. He has endeared himself to all with whom he came in contact in this section, while the impressiveness and eloquence of his discourses will yet lead him to a high position in the church of his choice. On Monday evening, a large number gathered in the church to bid him good-bye, and tender him a farewell address.

WARDSVILLE PARISH.—This parish, which comprises the villages of Wardsville, Glencoe, and Newbury, was the scene of three confirmation services on Sunday, October 3rd. In the Church of St. James', in the first named village, the congregation was a very large one, filling it completely. The Right Reverend Bishop Baldwin preached a very powerful sermon, after which twenty-three candidates were presented for "laying on of hands," their ages varying from fourteen to over seventy years of age. At the conclusion of this service, a large number partook of the holy communion. Among those here confirmed was a daughter of the rector, Rev. W. J. Taylor. Christ Church, Newbury, was crowded, here the Bishop again preached clearly and earnestly, after which fifteen persons were presented. In the evening it was found impossible to find standing room in St. John's Church, Glencoe, for those who wished to enter, and at least as many as were seated were compelled reluctantly to turn away. Once again, the Bishop delivered a very earnest sermon, at its conclusion fifteen persons were confirmed. This church was most tastefully decorated at holy table and baptismal font, suitable decorations were also in the other churches. Of the fifty-three persons confirmed, ten were from the various denominations, one being a member of the Methodist body for over thirty years. There is much activity and spiritual life in this parish. In addition to the three Sunday services, there are three monthly administrations of the holy communion, with an ever increasing number of communicants; three week day services and cottage meetings; a C. E. T. S., with Band of Hope, and three flourishing Sunday schools, with many self-denying workers. Both the incumbent and Mrs. Taylor are beloved by their people, and are aided in their labours by some, who, a few years since, held aloof from all good work.

MITCHELL.—Rev. Mr. Kerr has been appointed rector of Trinity Church. Mr. Kerr is a priest of the Church of Ireland, and has been some time in the diocese of Quebec. We hope the Churchmen of Trinity will bear in mind that they are brethren. *Verbon satis.*

LONDON SOUTH.—Rev. Evans Davis, rector of St. James' Church, has been appointed chaplain to the Right Rev. the Bishop of Huron.

LONDON.—Rev. G. C. Ballard resigns the rectory of the Chapter House of the Holy Trinity, having accepted the position of senior assistant minister of St. John's Church, Buffalo, and he will leave for his new sphere of labor as soon as the Bishop of Huron and the congregation will permit. It is absolutely necessary if the Church is to hold her status in the northern part of the city, that a house of worship be built there at once. The congregation now meet for worship in an apartment in the Chapter House, for which they are obliged to pay a good rent. The Bishop, and the members of the other city churches can, by assisting in the work, have it done at once. The burden is now entirely borne by a few church families. The good daughters of the Church are deserving of all praise, and we will add, aid in their labors for this purpose.

Meeting of the Executive Committee.—On the afternoon of Thursday, September 30th, the Executive Committee met in the Chapter House, the Right Rev. the Bishop, presiding. Present:—Ven. Archdeacon Sandys, Revs. Canons Innes, Richardson, Hill, Smith, Revs. J. Gemley, W. A. Young, T. R. Davis, J. T. Wright, R. Fletcher, A. Brown, Jeffrey Hill, J. C. Mackenzie, G. G. Ballard, W. Craig, E. Davis, Principal Fowell, D. Deacon, W. Davis, and A. T. Falls, Messrs. A. C. Clarke, R. Fox, V. Cronyn, T. Woods, W. Grey, W. J. Imlach, T. Moyle, R. Bayly, H. Crotty, N. Currie, W. H. Eakins, R. T. Gurd, H. T. Strong, A. H. Dymond, C. Jenkins, E. B. Reed, B. J. Hutchinson, F. Rowland, J. Hansford, A. R. McClenaghan.

The meeting having been opened, and the minutes of the last meeting confirmed, the first business was the election of a mission committee of three clergymen and three laymen. The following were elected: Revs. W. A. Young, Canons Innes and Smith, Messrs. Grey, Dymond, and Currie. The Bishop also appointed Ven. Archdeacon Sandys, Rev. W. Davis, and Messrs. W. Grey and Rowland.

The Bishop named a committee on the investment of mission funds:—Rev. Canon Innes, Messrs. V. Cronyn, E. B. Reid, A. H. Dymond, N. Currie, R. Fox, F. Rowland, and R. Bayly.

The Bishop appointed a committee to examine and pass accounts:—Rev. Canon Innes, Revs. E. Davis, and Jeffrey Hill, and Messrs. Grey and Rowland.

Rev. W. A. Young, the Bishop's commissioner, reported the work done by him since last meeting. A number of missions had been opened, and two new stations opened. Two missions had become self-supporting parishes, and a saving of \$918 had been effected in the grants from the mission fund.

Evening Session.—Rev. J. P. Curran, rector of Adelaide, applied to be placed upon the list of superannuated clergy, owing to continual ill health. Application granted, subject, as usual, to certificate of the physicians appointed by the committee. The session was occupied with routine matter.

Friday. The committee returned at 10 a.m. The question of the disposition of the Surplus Commutation was considered, and referred to a committee. The session was engaged in matters of no general importance.

ONEIDA.—The Rev. Dr. Kane, of Belfast, and Mr. G. H. Smith, and lady, visited the Indian Reserve. They addressed the Indians in their hall, which was crowded. They were surprised in finding the Indians so intelligent and civilized. Such are the fruits of missionary labour.

The Rev. Mr. O'Connell has recently received a letter from Bishop Baldwin, stating that all disqualifications with regard to him in the diocese of Huron are removed. This restores Mr. O'Connell to his full standing as a clergyman in this diocese, and entitles him to take clerical duty in said diocese.

DEREHAM.—A harvest thanksgiving service was held in old St. Charles' Church, on the 8th concession of the above named township, on the sixteenth Sunday after Trinity. The church was moderately but tastefully decorated with fruit, vegetables, flowers, and grain. There was a very large congregation, the church being packed to its fullest capacity, and the aisle full of benches. The number of people in the little church was considerably over one hundred and

fifty. The Tilsonburg choir were also in attendance, and rendered the musical portions of the service to the admiration and edification of all present. The incumbent, Rev. R. F. Dixon, preached upon the subject of "raising money for Church purposes," from the words "And a more excellent way I show unto you." In the course of his sermon Mr. Dixon showed that the only truly Scriptural and common sense method of raising funds for church purposes, was by straight giving. There were two methods of indirect money making—one, theatricals, lotteries, etc., being wrong, *per se*, the other, such as tea meetings, honest bazaars, etc., while not intrinsically wrong, being based upon a false principle, and being destructive of the only true motive of giving, viz., the love of God and His Church. He pointed out what a disgraceful state of affairs existed, where, while every other institution was supported by straight giving, it was necessary to resort to such means to support the Church of God. He earnestly appealed to them to hereafter follow the apostolic practice of giving "as the Lord had prospered them." A liberal collection was afterwards taken up for the new organ fund. We are happy to be able to state that the congregation are fully determined to follow their pastor's advice. *Osi sic omnes.*

ALGOMA.

UFFINGTON.—The annual harvest thanksgiving service was held in St. Paul's Church, Uffington, on Wednesday, October 6th. There was a good congregation, and the church was prettily decorated. The Rev. James Boydell, incumbent of Bracebridge, preached a very appropriate sermon.

GORE BAY.—The Rev. Mr. Tooke acknowledges, with thanks, a large packet of illustrated papers and Sunday school registers, contributed by Miss Agatha Hankey, Miss Jenie Rojers, and the Misses Helena Gravett, Ellen Hazeldean, Bessie Grimes, Adelaide Hewgill, Annie Bond, Ada Adams, Harriet Bassett, all of Tunbridge Wells.

FOREIGN.

The vacant living of Great Yarmouth, in the gift of the Dean and Chapter of Norwich, has been offered to the Rev. A. Hunter Dunn, M. A., vicar of All Saints' South Acton.

The Bishop of Durham has appointed Mr. F. H. Jeune, M. A., Q. C., Chancellor of the Dioceses of Gloucester, Bristol and St. Albans, to the Chancellorship of the Diocese of Durham, vacant by the death of Chancellor Cowie, Q. C.

The Hon. and Rev. Algernon G. Lawley, who has been working in connection with the Eton mission, Hackney-wick, has been instituted to the vicarage of St. Andrew's, Bethnal-green, in the room of Dr. Knight Bruce, appointed to the Bishopric of Bloemfontein.

The Bishop of Manchester has selected Bishop Pearson, of Newcastle, New South Wales, for the important position of Vicar of Blackburn, where he will doubtless prepare the way for, and finally become, the Suffragan Bishop of the Manchester Diocese.

A telegram dated Zanzibar, the 31st ult., reports the death of another of the members of the Universities Mission to Central Africa, the Rev. C. S. Pollard, at Mozambique. The acting secretary of the mission writes: "This new, and to us most sad loss, following as it does within seven months on the deaths of Mr. Winckley, the Revs. C. S. B. Riddell, J. S. C. Wood, and the illness of the Rev. W. P. Johnson, is surely a call for more workers to come forward and fill up the vacant places."

We shall know, henceforward, observes a French organ, that the Catholicism of to-day is a creed fashioned by the Jesuits, the born enemies of Protestantism, and is no longer the Catholicism of Bossuet, Gretry, and Darboy. It is the Ultramontaniam which proclaims the infallibility of the Pope, and which would unite all Christendom in one absolute monarchy, in which all spontaneity and free initiative should be repressed.

The Bishop of Argyll and the Isles said in his recent charge to his Synod:—"Chiefly I give thanks for the daily celebration of the Holy Eucharist, and I rejoice in the thought that with the return of light, morning by morning, that most acceptable Sacrifice is, at our cathedral altar, offered up unto the eternal Father, Who has given His only Begotten Son, to be, not only the Propitiation for our sins, but also the

Source, the Channel and the Pledge of every blessing for time and for eternity. The sweet melody of our cathedral choir is, for the present, I regret to say, is no longer heard. But, as the heavens are higher than the earth, so is the Holy Eucharist, our divinely appointed sacrifice of praise and thanksgiving, higher than any other offering we can make, and more acceptable than the most glorious music that can ever arise from the lips of men below or of angels above."

OLD CHURCHES IN NEW YORK.—"There were two Episcopal Churches east of Broadway when the century was in its teens. One was Christ Church, on Ann Street, afterward transferred to Anthony, near Worth Street; the other was St. George's Church, on Beekman Street. The latter was a stately stone edifice, in which I have often heard Dr. Milnor, the rector, preach. Once a Congressman from Pennsylvania, the Doctor was as successful in the ministry as he had been in politics. In Zion Church, on Mott Street (now the Roman Catholic Church of the Transfiguration), I have also attended services when Dr. Richard Cox was rector. He had been a Wall Street broker, and, like Gen. Butler, was 'cross-eyed' as well as eloquent. Zion Church had been a Lutheran conventicle until 1804, when it transferred its allegiance to the Episcopal *ordo*. About the same time, also, the old French Huguenot congregation on Pine Street conformed to the apostolic succession. With a minister and a church on Marketfield Street as early as 1687, they started a burying ground ten years later, 'far out of town,' bounded by Pine, Cedar and Nassau Streets. Here in 1704 they built a quaint stone church, fronting on Pine Street, which stood until about sixty years ago. Its last Huguenot preacher was a queer little man, of unimpeachable learning and dulness, who modelled his sermons exactly after the pattern laid down in 'Claude's Essay on Preaching.' Usually he preached in French, but when he resorted to English the effect was irresistible. He always announced in turn each division of his sermon, saying gravely: 'Now we have de oration,' or 'Now we have de peroration.' But his masterpiece of effectiveness was exhibited when, with a befitting solemn face, he gave out the thrilling announcement, 'And now, my friends, we come to de pa-tet-ic.' It was the apotheosis of bathos."—*Evening Post.*

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.

A CORRECTION.

SIR.—In your paper of the 8th, inst. it is stated in the article on Provincial Synods, that the mover of the congratulatory address to Bishop Hamilton, "had actively opposed his election." This is an error, as to my knowledge Mr. Elliot, the gentleman referred to, never sought by speech or by letter, to hinder the election to the episcopate of the clergyman who now so happily fills the office of Bishop in this diocese.

Further, no layman among us has given our Bishop a more hearty and loyal support, since his election, or devoted more freely his time and rare business ability to the carrying on of the official work of the Church in our Synods and on committees, than Mr. G. Elliot. Yours truly,

Alex. Dixon, Rector of Guelph, &c.

PROVINCIAL SYNOD.—THINGS UNSAID.

No. 2.—*Sancta Synodus.*

SIR.—Viewed as an assembly of Christian gentlemen regulating the affairs of their communion, the Synod did not fail in the appropriate conduct and temper. But, if [we think of it as blessed by the presence of the Lord Jesus Christ, and guided by the Holy Spirit, as an act of religion, or, if we may use the phrase, in some sense an organ of the Holy Ghost, perhaps, we may be humbly conscious of having fallen short of the limit of possible achievement.

If it is a difficulty how these considerations affect the lighter parts of the debates, is not the solution of the difficulty to be found in cultivating the sense of the Divine presence? This will not make good men dull. It has been suggested, that, in this spirit, a Synod should listen to what each man has to say. Who can tell how far each voice has its appointed function in leading the resultant opinion that is the will of God? The same devout thoughtfulness might add to the power of speakers. While writing, I am sensible that the late Synod approached what is here described. The most noticeable fault lay



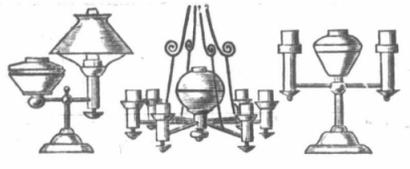
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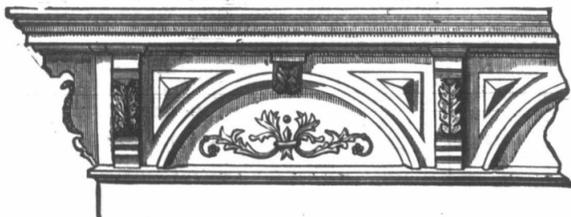
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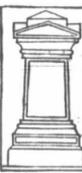
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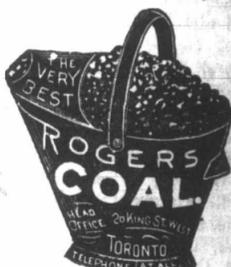
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in the direction of private conversation and consequent inattention. This, the resolute efforts of the Prolocutor diminished, but did not extirpate. The difference between the two views of the Synod, referred to in this letter, is the difference between a number of religious men performing ordinary duties, and the same men engaged in a religious act. If the higher view were kept in mind, the devotional element at our Synod meetings could be enlarged and strengthened. The difficulties in the way would not prove insuperable to firm determination, backed up by strong popular sentiment, and this sentiment ought to be cultivated. It is not necessary or desirable that all social accompaniments to such a gathering should be abolished, or that the generous hospitality of Montreal or other see-towns should be less appreciated, though all ought to be subordinated to the directly religious element. The presence of the Bishops and chosen clergy and twice-chosen lay communicants of the Province, or of the Bishops and Synod of a diocese, for several days in a single city, ought to bring to that place a great and manifold blessing. An early communion daily, in every Church, attended by the delegates and others in the neighborhood leading to earlier rising, and, possibly, a better attendance at the Morning Prayer of the Synod, a common evensong of fifteen or twenty minutes, at six o'clock, which should be a season of refreshment after the day's work, would not be too great a burden, good people could dine twenty minutes later if necessary. Our Synods, especially the Provincial Synod, have great responsibilities. The fact that we do not claim infallibility for the Synod of the Province does not lessen the necessity of feeling and using the Divine assistance for the fulfilment of our serious task with its far-reaching consequences. What is needed is to be called development, rather than reform. To answer that "it is impossible," would be to say "we will not;" for it is in our own power. Yours,
O. P. FORD.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese. Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers. OCTOBER 31st, 1886. VOL. V. 19th Sunday after Trinity. No. 49

BIBLE LESSON. "The King and His Guests." St. Matt. xxii. 1, 14.

The parable of the marriage feast was spoken by Jesus as a warning to His disciples. It is something like that of the great supper, but they were spoken on different occasions, and this one is different in its conclusion. Our Saviour's object was to show that the Gospel call was to all, but that comparatively few would accept it.

(1). *The Wedding Feast.* In the east the festivities were usually kept up for several days. Our Lord bids us picture to ourselves the marriage feast of a royal prince. Having invited them before-hand, the king, when the day drew near, sent out some servants to remind the guests so that there should be no mistake. But they paid no heed to it. Lest there should be a misunderstanding he sent out a second time his message, "All things are ready, Come," verse 4. In the parable of the great supper the refusal of the guests is more minutely described; here some show indifference, verse 5, others like the wicked husbandmen of last lesson went so far as to ill-treat and even murder the king's messengers, verse 5. When the king hears of this he is very angry, gathers his army and destroys the city where these murderers live, verse 7.

(2). *The Wedding Guests.* But how can the feast take place if none of the invited guests come? The invitation is extended. If some will not come, others will, verse 10, the servants invite every one they meet on the highways, passing over not a single one, so that both bad and good as the parable says, received the unexpected invitation, and "the wedding was furnished with guests." Let us see now before we pass on what this portion of the parable means. [The King is God, King of Kings, and Lord of Lords. Jesus Christ is the Bridegroom, the Church is the Bride. The plenteous salvation offered to all who will accept is compared to a feast. The invitation was first made to the Jews by Moses and the prophets, at last John the Baptist and the twelve reminded them that "all things were now ready," yet they made light of the invitation, and when it was pressed on them again and again after Jesus had died and risen, and ascended to

heaven, they rejected it and ill-treated and slew the messenger, see St. John xvi. 2; Acts v. 40, vii. 58, xii. 2, xiv. 5, xvii. 5. In consequence they were rejected as a nation, and forty years after the Roman army (God's instrument for the punishment of His people) destroyed them, and burnt up Jerusalem. When the Jews refused the offer of salvation, the call was extended to the Gentiles on the highways. They had hitherto been strangers and foreigners, but now a full and free invitation is extended. We are all invited, what are we going to do with it? See what St. Paul says to the Athenians, Acts xvii. 30. "God commandeth all men everywhere to repent." Are we going to accept the gracious invitation or are we thinking more of business pleasure than of God's call to us? None are too young to enter His service. To you, to me, He says, "Come unto the marriage."

(3). *The Wedding Garment.* In verse 2, the king is represented as going into the supper to see the guests, or rather to scrutinize them. One is there who shrinks from that scrutiny. Why? Not properly dressed. No excuse on plea of poverty, for a wedding garment is provided for each guest by the king. Conscience stricken he makes no attempt to explain; forthwith he is banished from among the guests, verse 13, the sentence here pronounced is what St. Paul describes in 2 Thes. i. 9, as "everlasting destruction from the presence of the Lord."

In Rev. xix. 9 a marriage feast is mentioned. The Church now is not all perfect. When is the sifting time? At the last great day the final separation shall be made. You and I cannot escape. The King's eye will be on every guest. Those who are found "out of Christ," will not have a word of excuse to offer on that dreadful day, only those who have the wedding garment will be permitted to remain. What is this wedding garment? No one has it by nature, or can make it for himself. But observe there is one for each of us if we will only put it on, see what it is, Heb. xii. 14, Rev. xix. 8, the white robe of righteousness, that inward dress of the soul, without which no one can enter heaven. How then can we be fit for heaven? By having our sins washed away, see 1 John i. 7; Rev. vii. 14. By God looking on us as clothed in Christ's righteousness, Phil. iii. 9. By the Holy Spirit giving us a new heart. This is called "Putting on the Lord Jesus Christ," Rom. xiii. 14, or "Putting on the new man," Ephes. iii. 24. Let us then ask God to give us this wedding garment. "Without which no man can see the Lord."

Family Reading.

HINTS TO HOUSEKEEPERS.

A TASTE for simple food should be cultivated as the surest way of making children healthy. Good bread of various kinds, fresh vegetables, baked and stewed fruits, rice, plenty of milk, and good meats should be provided. Veal is less digestible and nutritious than beef, mutton, venison or poultry; and fresh pork, which is poison to some persons, is not healthy for any one.

The health of children is injured by eating rich cake and pastry; and much of the candy and most of the nuts, often found in their pockets, are very indigestible. Their food should be plain and well cooked; and they should not be compelled to eat fat, or articles to which they have a strong natural repugnance. This is sometimes required, in obedience to the rule that nothing should be left on their plates to be wasted. A reasonable quantity should be given; and if they ask more, they should be helped moderately. A healthy child grows fast, and needs a full supply of nutritious food.

Convulsions or spasms in children originate from various causes. Some children are constitutionally liable to them, and such will be almost sure to have them while getting their teeth, an infant not yet weaned may be thrown into convulsions by a change in the quality of the mother's milk, produced by sudden anger, fright or suffering. Whatever the cause, the first thing to be done, without waiting for the arrival of the physician, is to put the child into a warm bath, five or ten minutes, until the paroxysm is broken. Then wrap him in warm, dry flannels. If the spasms continue, bathe the feet and legs in water as warm as can be borne, and at the same time pour a stream of cold water on the head from the height of half a yard.

CRAMP IN THE LIMBS.—Wrap them in towels wrung out in cold water, and wrap outside a thick, dry cloth. The relief is immediate and entire.

BURNS AND SCALDS.—Every mother should know what to do at once in case a child is scalded or burned. The first thing to be done is to remove the clothes if the body is scalded. Better to cut them off than have much delay. Then apply a thick layer of flour, and when it falls off, lay on more. The object is to shield the wound from the air.

Cotton wool is another good application. A thick fold of it should be quickly laid on, and then wet with good sweet oil. The smarting will soon subside, and the cotton must remain undisturbed until a new skin is formed. A soft bandage should be put outside the cotton. If the cotton is removed for the sake of putting on a fresh fold, or some other kind of dressing, there will be a scar. If it is suffered to remain as directed, there will be no scar.

TO RELIEVE THE STINGS AND BITES OF INSECTS.—For the stings of bees, hornets, wasps, and the bites of poisonous insects, apply ammonia or hartshorn, or, if this is not at hand, garden-mould.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

BIRDS.

We will take the bird first. It is a little more than a drift of the air brought into form by plumes; the air is in all its quills, it breathes through its whole frame and flesh, and glows with air in its flying, like blown flame: it rests upon the air, subdues it, surpasses it, outraces it;—is the air conscious of itself, conquering itself, ruling itself.

Also, into the throat of the bird is given the voice of the air. All that in the wind itself is weak, wild, useless in sweetness, is knit together in its song. As we may imagine the wild form of the cloud closed into the perfect form of the bird's wings, so the wild voice of the cloud into its ordered and commanded voice; unwearied, rippling though the clear heaven in its gladness, interpreting all intense passion through the soft spring nights, bursting into acclaim and rapture choir at day-break, or lisping and twittering among the boughs and hedges through heat of day like little winds that only make the cowslip bells shake, and ruffle the petals of the wild rose.—John Ruskin.

TRIED.

My God, I have never thanked thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to Thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee, then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these. "It was good for me to have been afflicted."—Rev. Geo. Matheson.

—For constipation take St. Leon Water before breakfast.

KING ALFRED AND THE ORPHAN.

King Alfred was sitting one day in his palace, dispensing justice, and surrounded by his barons, or thanes—as the nobles of the country were called in those days. As his eye glanced over the assembled group, he observed that the place of one faithful servant was vacant, and, in answer to his inquiries as to the cause of the absence of the Earl of Holderness, he was informed that the noble thane and his lady had both died some short

time previous. Before the monarch could express his grief, his informant, the warrior Wulph, proceeded to ask Affred to confer on him the estates of Holderness (that part of Yorkshire lying between the mouth of the Humber and the German Ocean), as a reward for his prowess in war. Instantly another noble, the wise Thurstan spoke:—"Nay, king, it would be more just to bestow them on me, for dost thou not remember how, when at thy command I crossed the sea, my wisdom was of more avail at the Danish court than all the warlike skill and bravery of Wulph?"

At that moment a door at the far end of the room opened, and a pale, toil-worn woman entered, leading by the hand a lovely boy, whose flaxen hair, blue eye, and fair complexion, plainly showed his Saxon origin. With difficulty she pressed through the throng of anxious and excited nobles, until she stood before the monarch himself; then, bending low, she said—

"Oh, gracious king, I ask that justice may be done to this boy, the only child of the late Earl of Holderness and the Lady Alice. He has no father now to defend him, no mother to care for him, but orphaned and utterly friendless he looks to thee for protection; his is the orphan's claim—oh, king, regard it!"

Here she was interrupted by one of the thanes, who angrily exclaimed, "His claim, forsooth! What! dost thou think, then, that our king needs the services of babes, such as that? No; in these troubled times, when our Danish foes are threatening us on all sides, we want men with active bodies, stout arms, and brave hearts. If the lands of Holderness were given to that child, even though he were the lawful heir, say, what could he do to guard his country?"

The little fellow lifted his bright blue eye to the stern speaker, and replied, "I would pray to God in heaven."

The good King Alfred—than whom a nobler or better never sat on England's throne—looked earnestly first at the upturned face of the boy, then upon his thanes, who were anxiously awaiting the royal decision, and, rising, said slowly and solemnly—"The king will gladly give all praise and due reward to the faithful thanes who have served him so well in times of need, but the estates of Holderness must be restored to this child, for they are his by birthright and his claim; the orphan's claim is before all other—his Father is God who reigns in heaven."

HOW DO YOU TREAT YOUR SOVEREIGN?

The anecdote of our Sovereign Lady, on which the following little story is founded, was repeated to me a few months ago at Amritsar. It may amuse my young friends, and not only awaken a smile, but leave a lesson behind.

It is well known that our Queen, especially in Scotland, loves to throw aside the trammels of state, and walk about in simple guise, sometimes entering the cottages of the poor.

One showery day, the Queen, on foot and alone, entered the dwelling of an old woman. It is possible that the dame's sight was dim, for she did not recognize her royal visitor, whose face is so familiar to her people. The Queen had come to ask a trifling favour.

"Will you lend me an umbrella?" said the royal lady, who did not happen to have one with her.

The dame was of a somewhat churlish nature, or rather, we should say, of a suspicious disposition. The hospitality of her country would not allow her to refuse the request altogether, but she granted it ungraciously and with grudging.

"I hae twa umbrellas," said the dame; "ane is a beauty, t'other is vara auld. Ye may tak this, I guess I'll never see it agen," and so saying she proffered a ragged concern, whose whalebone ribs might be seen here and there through the coarse, torn cover.

England's Queen quietly took the umbrella, which was better than nothing, and went forth into the rain, not by one word betraying her rank. The next day one of her Majesty's servants brought back the wretched umbrella; and then the cottager knew to whom she had lent it.

"Ay—ay—had I but kenned wha it was that

asked for the loan, she wad hae been welcome to my best, to a' that I hae i' the world!" exclaimed the mortified woman, shocked and grieved at having missed such an opportunity of winning a smile from the Queen!

No one can admire the dame's over-cautious, grudging spirit; but still her fault was not a great one, for she did not recognize her Sovereign. But if we could suppose that she owed her cottage and her daily food to royal bounty, and that she knew that she was asked for a loan by one who was not only her Queen but her benefactress, and that she intentionally—knowingly—insulted a monarch by offering her the worst, the dame's conduct would be utterly disgusting. We could hardly believe that any human heart could be so basely ungrateful!

Yet, oh! careless, worldly, selfish (so-called) Christians, how often such ingratitude is yours! Your Heavenly King asks for your *time*, how much do you give Him? as much as you can spare *without feeling the loss!* Christ asks for your silver and gold for His work, and what do you bestow on Missions? Perhaps one-hundredth part of what you spend on your own pleasures or folly. You wear the costly dress, eat dainty fare, and give the tiniest piece of silver to the best of causes *grudgingly and of necessity!*

But this is by no means the case with all. There are those who *know* that it is the King Himself who asks for their time, their money, their work, and their prayers! And their joyful reply is, "Take anything—take my best—take myself! Thou art welcome to all that I have in the world!"—C. M., *Juv. Ins.*

LIGHT AT EVENTIDE.

He lay at the twilight dying,
Falling asleep in faith.
I said, "O my friend is there darkness
In the valley of the shadow of death?"
But he answered me, "All is light,
For the sun is shining bright."

Said I, "It is sunset, brother,
And the wintry day is gone by."
But he answered me, "There is glory,
Glory o'er all the sky.
For the darkness hath fled away
At the dawning, the dawn of the day."

"I must light the lamp now, brother,
For the twilight hour is past,
And the room," said I, "is in darkness,
For the night is come at last,
But he answered, "Beside me is One,
Whose face is brighter than the sun."

"The pathway is full of glory,
No darkness of night is here,
And the birds of God are singing,
And the Christ of God is near.
And home lies full in my sight.
It is light—light—light!"

He ceased, and then there was silence,
For his spirit had passed away,
From the land of mists and darkness,
To the realm of eternal day.
Where the Lamb is all the light,
And the ransomed walk there in white.

I thought of my loss, O brother!
And my tears fell fast like rain.
Then I ceased from my selfish weeping
To think of thine infinite gain;
And how, when my journey is o'er,
I shall meet thee on that far shore.

Now humbly I pray the Saviour,
To guide me along the way,
Which leads to the home of my Father,
The land of the cloudless day;
Where, saved by His wondrous grace,
I too may behold His face.

CONFIRMATION! WHAT IS THE GOOD OF IT?

You have been invited to give in your names as Candidates for Confirmation. Some who read this have perhaps had the invitation given often before, but put it off,—others who have just come to years of discretion are invited for the first time, —and you ask *Why should I be Confirmed? What is the good of it?* Let us see.

1.—Confirmation is a means of Grace of Divine

Appointment. It was not indeed appointed by our Lord during His earthly ministry, because *the Holy Ghost was not given till the day of Pentecost.* But our Lord during the forty days after His Resurrection gave instructions to His disciples "Speaking of things pertaining to the Kingdom of God," Acts i., 3. And we find immediately after the day of Pentecost, that the Apostles laid their hands on those who had been baptized that they might receive the Holy Ghost (Acts viii., 14-17; Acts xix., 1-6). And St. Paul in Hebrews vi., 2, numbers "the laying on of hands" among the principles (or foundation truths) of the doctrine of Christ. The Apostles did not act upon their own authority, but as they were taught by the Holy Ghost.

It would be as reasonable to speak of the Bible being of human authority because it was written by men, as to call confirmation an ordinance of human authority because it was given us by Apostles.

In both cases they were inspired by the Holy Ghost, and what they did, they did not of themselves, but of God.

2.—*We are weak, and have need of all the help God gives us.* You are not good enough! You are too giddy! Too young! You can't live up to it! Are these your excuses? Do you imagine that you can prepare for eternity yourselves? If not, when God's hand is stretched out to help, grasp it, because you are not good enough; because alone you would be thoughtless and giddy. Because you are young and need a Father's loving care—because you cannot live up to your Christian profession without the grace of God.

3.—*It is an open profession of your faith.* You don't like perhaps to commit yourselves by any definite or decided act, to be the faithful soldiers and servants of Jesus Christ and to fight manfully under His banner. You prefer a general consent to the Christian faith, and a general consent to the world too. Remember our Lord has demanded not only a daily bearing of the cross after Him, but an open confession of his name before men.

But you know many who have been confirmed and are no better for it! You may indeed be confirmed and be no better for it; just as you may say your prayers and be no better, because you may do both *insincerely* and *without faith.* But it is no excuse for neglecting prayer, that many say their prayers and are no better; and exactly for the same reason, it is no excuse for neglecting confirmation, that many who are confirmed still live in sin.

Parents, if you have not been confirmed, lead the way. The example of a holy life and a Christian profession will help your children, and bring joy and peace to your homes.

Encourage your children to offer themselves to God, and seek His grace in confirmation. Don't work for Satan! Don't screen your own neglect by keeping them back from God, and the means and grace which God has given, but help them, that one day you may say with joy "Behold I and the children which God hath given me."

Young Men, be strong for God! This is true Manliness! Come out boldly as His! Honor Him and He will honor you.

Young Women, give your first love to Jesus Christ. Let no earthly thing keep you back from confessing Him boldly before a sinful world, and loving Him as He has loved you. Then His love shall keep and strengthen you all your life long.

—A Young American sceptic one day sneered at a remark made by an elderly man, who happened to be travelling in the same train with him. The old man looked up and said: "Are you an atheist?" "No," said the youth, "I am an agnostic. I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, roses, and wind exist. But I cannot see, smell, or hear God; therefore, I am not prepared to admit that there is such a Being." The old man inquired: "Did you ever try to smell with your eyes?" "No," replied the other. "Or to hear with your tongue, or taste with your ears?" "Certainly not," said the youth. "Then why do you try to comprehend God with faculties which are only meant for material things?" was the rejoinder.

Childrens' Department

A CHILD'S HYMN.

God, make my life a little light,
Within the world to glow—
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Although its place be small.

God, make my life a little song,
That comforteth the sad—
That helpeth others to be strong,
And makes the sinner glad.

God, make my life a little staff,
Whereon the weak may rest;
That so when health and strength I
have

May serve my neighbors best.

God, make my life a little hymn,
Of tenderness and praise—
Of faith that never waxeth dim,
In all His wondrous ways.

—Good Words.

HORSFORD'S ACID PHOSPHATE

A DECIDED BENEFIT.

Dr. John H. Wheeler, Hudson, N. Y.,
says: "I have given it with decided
benefit in a case of innutrition of the
brain, from abuse of alcohol."

BITS OF ADVICE.

BY AUNT MARJORIE PRECEPT.

Keep Cool.

Fans? Iced water? Lemonade?
Darkened rooms? A perch in the
apple-tree? A nook in the orchard?
A seat under the bridge, with a
fishing-rod, and an eye on yonder
pool where the trout lies far down
under the gentle rippling wave?

Yes, I know that my bit of advice
to keep cool suggests all these
pleasant things to your minds on
this hot midsummer day. And you
are glad, now that you think of it,
that there is a Fresh-air Fund, and
that hundreds of little city children
are enjoying the pleasures of rolling
on the grass, riding on the hay,
and driving home the cows.

But keep cool! How can we,
Aunt Marjorie, with the thermo-
meter at ninety degrees in the shade
and every breeze off duty? What
is there to do but fret, and to fuss,
and to fidget, getting warmer every
minute.

Shall I tell you my way? I try,
so far as possible, to go on with
my work just as though there was
no weather to be considered.
Dressed loosely, with the sun
screened from my window by blinds
and curtains, or, better still, seated
out on the piazza or under a vine,
I read, sew, knit, or write, and
think nothing about my feelings.
I wish you could all understand that
the mind has even more than the
body to do with our comfort or
discomfort.

Those who have read "Don
Quixote" may remember how that
worthy, sitting astride his bony

BLANKETS.

Housekeepers about to make
their purchases for the winter
should see our large stock of fine
all wool white blankets purchased
by us direct from the manufacturers
previous to the advance in price of
wool. Large heavy all pure Wool
White Blankets at \$3.00, \$3.50,
\$4.00, and 4.50. These goods we
can recommend to our customers,
as they are made of the best long
wool, and contain no cotton or
shoddy. We have also in stock
nice White Blankets at much lower
prices, but we cannot recommend
them with the confidence we do
the above goods. In our Quilt
Department we are showing very
large lines. We have good Heavy
Bed Comforters at 75c, \$1.00, \$1.25,
\$1.50, and up, and large Fine Pure
Eider-Down Quilts at \$9.00, the
regular price in the city for the
same goods is \$12.50. We are
also offering a Big Drive in Grey
Flannels, which we show in wide
widths as low as 15c. per yard.
Housekeepers should not purchase
without first seeing our immense
stock.

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128 to 132 KING ST. E.,

Opposite the Market,
TORONTO.

nag Rosinante, went forth in search
of adventures. So filled was he
with a persuasion that he was a
knight-errant, like those of whom
he had been reading, that he
fancied every inn he came to a
grand castle, every peasant girl a
beautiful and high-born lady, and
every shepherd and carter a foe-
man whom it was his duty to chal-
lenge.

Now, children, when next you
are very much tried with the heat
of the day play that you are com-
fortable. Make believe that this
temperature is just the one you
like best.

Instead of fanning furiously, and
drinking quantities of iced water,
copy that poem which mamma
wants to send to Aunt Amanda,
write the letter you are owing
Uucle John, read the book which
papa brought home last night,
mend your fishing-tackle, finish the
dobbies you are embroidering for
Cousin Nellie's bridal present, solve
the puzzles in the post-office box, or
cover little Jamie's ball. If baby
is fretful, and baby's mother looks
in need of a nap, take the darling
to your room and amuse him while
she gets the rest she requires. Take
my word for it the best way in the
world to keep cool is to go on with
the day's duties and pleasures, and
think nothing about the heat.—
Harper's Young People.

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Advertisement for Electric Pad Manufactory Co. featuring an illustration of a woman holding a banner that says "ELECTRIC PAD MANUFACTORY CO." and "DEATH TO DISEASE". The text includes "FREE TRIAL GIVEN" and "NO COST TO US TODAY JUST DELAY". It describes the benefits of their electric appliances for various ailments like dyspepsia, rheumatism, and liver diseases.

THE LORD IS MY SHEPHERD.

BY M. K. A. STONE.

This is the beginning of King
David's shepherd psalm: *The Lord is
my Shepherd.* When he was a boy,
David used to take care of his father's
sheep and lambs. He would watch
them while they were feeding in the
green fields, and keep the wild beasts
from coming to trouble or frighten
them.

Once, when there came a lion and
carried away a dear little lamb from
the flock, David went after him, and
saved the little lamb's life, and brought
it back to its mother. Besides this, he
caught the lion, and killed him. An-
other time he killed a great bear that
was prowling about, ready to devour
the sheep.

So when David says the Lord is his
Shepherd, we know God took care
of David, even as David cared for his
flock. And David trusted the Lord
to do all that a kind and strong shep-
herd does for his little flock. Sheep
and lambs are very timid creatures,
very foolish creatures too; always
ready to go astray and not able to
defend themselves as other animals
are. But the Lord Jesus Christ is our
Good Shepherd, who will keep us from

harm. He even laid down his own
life for the sheep of His flock.

So when the Evil One comes to do
you harm, remember that Jesus is
stronger than he, and that He will
keep you quite safe, if you only look
to Him. Satan is afraid of the name
of Jesus.

And when you are tired and
troubled, call to Jesus and He will
take you in His loving arms, and
carry you in His own bosom, as the
kind shepherd does with the little ones
of his flock. "The Lord is my Shep-
herd."

"When the ninety and nine were in the
fold,

And I, poor wanderer, far away,
In a region of sin and fear untold,
With every thought and wish astray
The Lord my shepherd with tender care,
Sought me and found me, even there,

He set my feet in His chosen road,
And then the waters of joy and peace
He on my weary soul bestowed,
And bade their measure still increase.
The Lord my Shepherd! alas, how far
Below His mercy my praises are!

He ever leadeth His little flock,
He gave His life their life to buy,
Their flowing fountain, and shadowing
rock,

They cannot faint while He is nigh,
The Lord my Shepherd! O I will be
Forever devoted unto Thee!"

MAGGIE'S SECRET.

The sun was shining brightly into a small lattice window, half hidden by the ivy, which seemed to have wound itself around the cottage in a very determined way. It was still early, and anyone who could have peeped through that window would have seen the curly head of a little girl, about six years old, lying fast asleep on her bed. Her slumbers, however, did not last long. With a start the little one jumped up, rubbed her eyes, and stared at the doll lying beside her for a few minutes; then, as if suddenly remembering something, darted to the window, and with an anxious look peered out.

"Oh, I am so glad it's fine," she cried, and springing back to her dollie assured herself that she also was awake. To enable our readers to understand this little scene, we must confide to them Maggie's secret.

For a long time this most anxious of mothers had been planning a little treat for Dolly. "She is so very pale. I know she wants change of air," she gravely said to herself, and having heard nurse say that morning air was a fine thing for delicate people, she arranged that the first fine day they should both go to the wood, a little way from the cottage, before breakfast, without "Mudder" knowing; for if "Mudder" knew, she might laugh and say there was no good in Maggie going with Dolly, and perhaps she might object. What would happen then? Why, Dolly would cry, and be so disappointed it would be a grief to her little mother. You see it was all on Dolly's behalf! Well, with these thoughts in her little head, Maggie dressed as fast as she could get her fingers to fasten all the tiresome buttons and strings. How fortunate it was for her that nurse was away, and mother sound asleep. But, oh dear! the hair; what tangles! Oh, she could not really get them out. So, with Dolly in her arms, the hat was popped on top of them all, the door softly opened, and down they went. Here was another good thing! The glass door of the drawing-room, opening on to the lawn, was actually open. How strange it was that it should be open! But she did not stop to think about that. Out went the little woman carefully, gathering some fine ripe strawberries in the garden on her way, and placing them in her basket. How tempting they looked! She would just have one to keep her awake (for, in truth, she was terribly sleepy), and then she would cover them with a cabbage-leaf to keep them cool, and also out of sight: for, probably, Dolly could not have withstood the temptation, if she had seen them.

Once out of the garden gate Maggie trotted along bravely, feeling pretty certain now that she would get there without "Mudder" finding out her secret. But it was terribly hot; and, on reaching the wood the strawberries were actually forgotten. A few flowers were picked by Maggie, and then she hung her hat on a bramble, and threw herself on the ground under the shade of the trees. Dolly was still in her arms, and very quiet were the two; so quiet, indeed, that a rabbit came quite close, without seeming afraid. To tell the truth, she was fast asleep, dreaming of strawberries to her heart's content; but, somehow, in her dream, the rabbit always started up and ate them. Just then the rabbit did, in

reality, pop up, but not to demolish the strawberries. Putting his head on one side he gravely contemplated the little form beside him; then, bounding away, he was soon lost to sight amongst the trees. A little bird also came and perched itself on a tree over the sleeper's head, threw down a few leaves, but as all remained quiet, he too went off.

Was it the rabbit or the little bird that went and told tales out of school, or rather out of the wood? Whichever it was, they brought, in a very short time, "Mudder," who bent over her darling, trying to gather from the Dollie, and the basket of fruit, what her pet's plans had been. Little by little she began to understand, and a merry smile played over her face. Bunny and the bird were both there. Which of the three looked most guilty? Well, perhaps, if we were to enquire a little further, we should find that, after all, Mudder was not quite sound asleep when Maggie found the glass door so conveniently open; and that, in fact, she knew what was going on all the time, and was quietly on the watch to see that no harm came to the venturesome little maiden.—*Ethel Louise Matthews.*

MRS. CHARLOTTE LISLE, of Chicago, well known to the western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, * * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

A POOR LITTLE GIRL.

A poor little girl was taken sick one Christmas and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered:

"I'm havin' real good times here—ever such good times! S'pose I shall have to go away from here just as soon as I get well; but I'll take the good time along—some of it anyhow. Did you know 'bout Jesus bein' born?" "Yes," replied the nurse, "I know. Sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was goin' to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"O, just like most o'folks—kind o' glum. I shouldn't think you'd ever look glum if you know'd 'bout Jesus bein' born."

Dear reader, do you know "'bout Jesus bein' born?"

THE FIRE BELLS ring out an alarm and it is heeded. This is to notify you that base substitution is practised when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get Putnam's.

TEASING THE BABY.

"We all love papa, except Baby. Baby dosen't care for poor papa at all!"

"Yes, I do! *do I*, papa!" says the tremulous little pipe, as if the charge were as new as terrible.

We always smiled at the quaint phraseology, and the prick of the accusation never failed to call forth the protest in the self-same terms. Looking back, now that the sensitive heart will never ache again nor the loyal lips cry out against unmerited slur, I can see what deadly earnest the trifling was to the child. Devotion to papa was part of her religion; doubt of it was sacrilege. The evidence of her passionate attachment was interesting to us, and flattered the object. The instant flash of indignant denial diverted those to whom her trial by fire was no more than the explosion of a toy-rocket.

The cruelest teasing is that which takes effect through the affections. Baby is all emotion; his heart throws out feelers through every sense. The truth that he loves and is beloved in return makes his world. Be careful, then, how you utilize moral antennae as the levers to accomplish ends of your own. Like unattached tendrils, they wither and drop off soon enough with the growth of a physical and mental man. While they are alive and sentient treat them tenderly. Do not tell your child he does not love you, for the sake of hearing him deny the charge. Let banter find other food than his preference for this or that playfellow; teach him that love is divine always and everywhere, and show how honestly you prize and reverence it.—*Marion Harland in Babyhood.*

A NEW WONDER is not often recorded, but those who write to Hallett and Co., Portland, Maine, will learn of a genuine one. You can earn from \$5 to \$25 and upwards a day. You can do the work and live at home, wherever you are located. Full particulars will be sent you free. Some have earned over \$50 in a day. Capital not needed. You are started in business free. Both sexes, all ages. Immense profits sure for those who start at once. Your first act should be to write for particulars.

"WITH TRUMPETS ALSO."

The Children's Sunday Afternoon Service had commenced. The first Hymn was given out, and the organist began to play. At that moment a little girl who was near the organ took out her penny trumpet, and blew as loud a blast as she could. Her performance was soon stopped. But why did she begin? It was not because she was a naughty girl. She had been at church in the morning. On that Sunday some wind instruments were used, I believe, for the first time. Naturally she thought she might help, and do her little best at the children's service.

Do your little best, though it be little, and even though you think it will not tell, will not be noticed, will be useless or worse. God will see your effort, and who can tell what will come of it?

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DEATH.

At Weymouth, Dorsetshire, the Rev. Alexander Williams, M.A., of Trinity College, Cambridge, Rector of Upcerne near Dorchester, and formerly Rector of Cornwall, Ont. (1840 to 1844), in the 70th year of his age.

—A hard fate it is indeed to always remain in poverty and obscurity. Be enterprising, reader, and avoid this. No matter in what part you are located you should write the Ontario Tea Corporation, Toronto, and receive free full particulars about work at home. Capital not required; you are started free. Better not delay but write at once for particulars.

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