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Jewish Nation, but to watch over His own people.

II. *How Christ's Servants Should Look Unto Him* (vv. 26-28).—How terrified all in the boat are at Jesus' coming, because they did not at all expect Him. As soon as they hear His voice, however, they know Him. At once Peter (who has healed sick and cast out devils, like Jesus, and a few hours ago was helping in the miracle of the loaves and fishes), thinks he can walk upon the sea like Jesus. He therefore asks permission, which is granted. He sets out. Soon, however, he begins to sink, and would do so altogether, if Jesus did not stretch out His hand and save him. At once they are in the boat; and now two more miracles, the wind ceases (v. 32) and they at once find themselves at the end of their journey (S. John vi. 21).

1. Why did S. Peter not sink at first and yet soon fail, though the storm was as great? At first he did not look at or think of the storm, but his eye was fixed on Jesus—he was "looking unto Jesus." When he looked at the storm instead, he grew afraid, and so began to sink.

2. What did S. Peter need? Faith. He had a little (v. 31) but he was thinking of himself and of how he could do more than the others; but when he was sinking he did not remember that Jesus could save as well at a distance as near.

HINTS FOR TRAVELLERS TO EUROPE.

Old European travellers are so often asked: "What can I do in Europe on \$500?" that I venture to offer the following plan for your consideration:

Choose a steamer on which your two voyages will cost you \$120.

Allow 22 days for ocean travel, thus leaving 78 days to be provided for in hotels at \$2.25 per day, which will cost \$175.50.

Buy Cook's ticket for a tour from London back to London in addition to your trip from Liverpool to London and return. Such a ticket, allowing you to visit England, France, Switzerland, Italy—go down the Rhine to Cologne, and include Brussels and Antwerp—can be had for \$101.40, leaving a margin of about \$108 for side excursions, cab hire, washing, baggage (if you have any), and fees, which last are numerous and never-failing demands. To make such a tour to advantage, you can best divide your time somewhat as follows:

Liverpool to London, and stay in London.....	8 days.
London to Paris via Dieppe, Rouen, etc.....	2 days.
Paris.....	8 days.
Paris to Rome via Genoa, Turin, and Pisa.....	7 days.
Rome.....	8 days.
Florence and Venice.....	14 days.
Milan and Lake Maggiore.....	2 days.
Switzerland and the Rhine.....	21 days.
Cologne, Brussels, Antwerp to London.....	4 days.
London to Liverpool via Warwick, Stratford on Avon and Chester.....	8 days.

Making just.....77 days.

If you wish to see less, but more thoroughly, the Rhine and Belgium may be omitted and this extra time spent in some interesting city or enchanted mountain spot. And as it is not safe to go to Rome in the summer, the trip may end at Florence and Venice. You will find such rapid flight and such constant sight-seeing the hardest work you ever did, and therefore every possible strain should be avoided and long rests taken. In the above scheme allowance is made for the passing of every Sunday in perfect quiet.

You will need a guide book, and I need hardly mention Budecker's, for they have become the classics of European travel. Appleton publishes a bulky volume, descriptive of all Europe, for \$8, while a smaller, more concise book, which includes all the routes is called the Satchel Guide, and costs \$1.50. Knox has written a smaller one still—a Pocket Guide—for \$1. But for plans and prices, I cannot do better than to refer you to the agencies above mentioned, and to a pamphlet published monthly by Cook, called "The Excursionist," and sold at ten cents per copy.

My last words refer to your conduct in travelling—a warning not needed, I hope. You will observe among most Continental nations a courtesy of speech and manners quite unusual amongst our-

selves, and when with foreigners it is well "to do as foreigners do." Especially is this noticeable in regard to commands given to servants. It is always, "Will you kindly," "If you please," and every small service receives a pleasant "Merci," while offers of assistance are declined with "non merci," and a bow.

Among your equals a certain amount of reserve is most commendable. You can find plenty to say at a *table d'hôte* dinner without telling your neighbor of your private concerns. The very fact that you are both travelling will furnish many topics of a neutral character, and pray remember that "sharps" are to be found of all nationalities, and that you cannot be too careful about keeping within the bounds of a graceful courtesy, which does not invite intimacy.

On the Continent people generally make passing remarks to those they meet in railway carriages and at *table d'hôte* meals; but Englishmen, in England, seem to prefer being "let alone," therefore, you need not feel too badly if such a one refuses to meet you half way.

Do not hesitate to have your bill corrected if you see errors in it—at the same time do this far more courteously, and gently, than you would feel obliged to do if you were speaking your native tongue to an Englishman. A foreign language, on either side, adds so much to the apparent force of the most trivial expression, that you may find yourself in a wrangle before you know it, and then you are sure to be worsted.

There is one item on hotel bills which is like "a red rag to a bull" for most Americans—that is, "candles." You cannot always avoid this, even when you carry your own, but, as a general thing, the charge is taken off if you can show that you did not light the candles placed in your room.

Armed with patience for the inevitable small annoyances which are bound to arise, blessed with sound health, a clear head, and some enthusiasm, your trip is sure to be a delight to you, and the memories of it a gracious possession forever. I have done all I can to help you, and it only remains for me to join with your friends in wishing you "Good luck and bon voyage."—*Ladies' Home Journal*.

OF GENEROSITY AND THRIFT.

It is very easy to win a reputation for generosity. You have only to give waiters, railway porters, cabmen and crossing-sweepers a shilling where anybody else would give sixpence; to make a good many presents of trifling value, and chiefly to persons from whom you hope to get something in return; and to take care that the fame of these magnanimous actions shall be well bruited abroad—and your character as a generous, whole-souled being is established.

It is very noble to be liberal, but not at other people's expense. The old copy-book maxim is a very sound one: "Be just, before you are generous." If your liberality hinders you from paying what you owe to your butcher or your tailor, you are not just to him; nor, it may be added, are you really generous, but only lavish. But avoid meanness and stinginess. Give away as much as you please, the more the better, always, provided that nobody but yourself suffers by your giving, that the person benefitted by it is worthy, and that it is done without ostentation.

The truly generous man is he who denies himself some luxury, or, better still, some necessary, in order that he might have wherewith to give to those who are in need. The millionaire, with his £40,000 a year, often gets great praise for his gifts of £1,000, £2,000, £3,000, or even £10,000; and when his donations reach a quarter of a million, statues are erected to his memory, and poems are sung in his praise. But in all probability the signing of his big check does not entail the sacrifice of the smallest pleasure or the slightest gratification. Unless he gambles on the turf or the stock exchange, he cannot spend on himself more than a certain not very large annual amount; and there is therefore no very marvellous generosity in his handing over the surplus to one or half a dozen charitable organizations.

NOT THE WAY.

A life of indulgence is not the way to Christian perfection. There are many things that appear trifles which greatly tend to enervate the soul, and hinder its progress in the path of virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury, which must greatly weaken our hands in the spiritual warfare.

All believers receive of Christ's fullness.

THE SUFFERINGS OF CHRIST.

We must share in his sufferings if we would partake of his glory; we must share in his sufferings if we would enjoy his consolations, or have our consolation abound by him. That is, we must devote ourselves to him, and hold ourselves in readiness to suffer—ready to suffer as he did. That is what he means when he commands us to take up the cross and follow him; it is not self-denial merely, but entire consecration to Christ—such consecration as to follow him fully and to hold ourselves in readiness to be crucified for him—following him, and bearing our cross with us ready to be nailed to it and suffer the death he died. To bear the cross is to be ready to be crucified for Christ. We speak of some little self-denial as bearing the cross. It is unworthy the name. To bear the cross is to be ready to be crucified for Christ's sake; just as he bore it for us on the way to Calvary, and there was nailed to it and died to expiate our guilt. So we must bear the cross, be ready to suffer and ready to die, and live to him and serve him, and do what we can to extend his kingdom and fill the world with knowledge of his salvation, even if it exposes us to suffering and to death—even if the sufferings of Christ abound in us. And to encourage us we know that our comfort shall equal our trials; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

LAWNS AND LAWN-MOWERS.

A large portion of the lawns in city, village and country are deteriorating, and close examination shows the turf to be thin, the desirable grasses weak, browning quickly under drought and hot sun, while coarse, unsightly plants creep in and retain a foothold. The beauty of the lawn diminishes with age in spite of liberal fertilizing and close and regular cutting. What is the reason? Mainly, it is the excessive use of the modern lawn-mower. In nearly every locality may be found pasture lands long set with grasses fine and rich, holding the color well under mid-summer sun and drought, with a thick, elastic turf, through which no color of soil can be seen—the very perfection of a lawn if it were trimmed close and even. Why does the pasture flourish through a score of years and the lawn decay? Simply because the pasture is kept nearly under natural conditions, and the lawn is subjected to an intense Chinese dwarfing system. Suppose the lawn is newly made, according to the best instructions, the soil deeply dug, enriched and made clean and fine, the seed sown and the grass plants show thick and strong. What next? The lawn-mower—twice or three times a week until growth stops in autumn. Next spring the grass makes a renewed struggle for existence, starts early and strong again. It lifts its blades to the sun and air that it may push its roots into the rich soil for moisture and sustenance. The effort is promptly met by the lawn mower. Growth is checked above and under ground; so through an entire season and succeeding years. The law is that the root growth of the plant is in proportion to its top growth; the root growth is shallow. Of what avail is the deep, rich soil? Is it a wonder that the lawn browns early, and that coarse, hardy plants get a foothold?

Give the grass plant a chance to make adequate root growth if you would have and keep a good lawn. Read the lesson of the pasture lands. Encourage it a little, in early spring, and in the autumn