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Notice is hereby given that the General Annual Meeting of the shareholders of the Company will be held at 2 p.m. Tuesday, June the 1st, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board,
S. C. WOOD, Managing Director.
Toronto, April 21, 1897.

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The peculiarly favorable position of the island, situated at the junction of three continents, as it were, and commanding the coasts of all three, has invested it from the earliest times with an importance such as neither Sicily, Sardinia, nor Cyprus, although much larger in area, ever attained. While forming in prehistoric times a stepping stone for Egyptian and Asiatic civilization in its progress toward the shores of Greece, Crete remained throughout antiquity singularly free from any close political connection with Egypt, Asia, or Greece. This insularity is to this day one of the marked characteristics of the Cretan people; and without accepting the view that they are the purest descendents extant of the Hellenes of the eighth century B.C., we must regard them nevertheless as one of the most interesting branches of the Greek race. Unfortunately, the gravest defects of the ancient Greek character were nowhere so pronounced as in Crete; and we are told that its history throughout antiquity was one continuous chain of civil strife, carried on with a savageness and bitterness of animosity exceeding all that was known in the rest of Greece. This political depravity was attended by such a degeneracy of morals as to render the name of "Cretan" a synonym for nearly every vice.—"Crete, the Island of discord," by Demetrius Kalapothakes, in the May century.

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Benjamin Ide Wheeler writes of "The Royal Family of Greece" in the May "Century." Prof. Wheeler says: The Queen is a Russian, and a Russian with heart and soul. She never fails to show the warmth of her allegiance, whether it be to individuals, to political interests, or to religion. She is a most devoted adherent to the Russian Church. The ministrations of the church she generally receives at a little Russian chapel specially constructed for her use in the palace, but on the great feast days she attends the Russian Church in the city. The King regularly attends a Lutheran service held in the royal chapel and conducted by the court chaplains in German. The princes and princesses, however, are all adherents to the national Greek Church.

Almost as diverse are the linguistic conditions. The Queen does not speak Danish freely, nor the King Russian. Hence when by themselves they converse in German. Both speak English and French freely. In the family of the Crown Prince English is the established language. When the whole family is together it is made the rule that Greek shall be used at table, but at other times English or German is the usual language.

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A GLIMPSE OF SHAKSPERE.

"Master Skylark," the serial story by John Bennet, now running in "St. Nicholas," gives the following glimpse of Shakspeare in the May number:

On Midsummer Day there was a Triumph on the river at Westminster, with a sham-fight and a great shooting of guns and hurling of balls of wild fire. The Queen was there, and the Ambassadors of France and Venice, with the duke of Lennox and the Earls of Arundel and Southampton. Master Carew took a wherry to Whitehall, and from the green there they watched the show.

The Thames was fairly hidden by the boats, and there was a grand state bark all trimmed with silk and velvet for the Queen to be in to see the pastime. But as for that, all Nick could make out was the high carved stern of the bark, painted with England's golden lions, and the bark was so far away that he could not even tell which was the Queen.

Coming home by Somerset House, a large barge passed them with many watermen rowing, and fine carpets about the seats; and in it the old Lord Chamberlain and his son my Lord Hunsdon, who, it was said, was to be the Lord Chamberlain when his father died; for the old lord was failing, and the Queen liked clever young men about her.

In the barge, besides their followers, were a company of richly dress gentlemen, who were having a very gay time together, and seemed to please the old Lord Chamberlain exceedingly with the things they said. They were somebody's, as Nick could very well see from their carriage and address; and, so far as the barge allowed, they were all clustered about one fellow in the seat by my Lord Hunsdon. He seemed to be the chiefest spokesman of them all, and every one appeared very glad indeed to be friendly with him. My Lord Hunsdon himself made free with his nobility, and sat beside him arm in arm.

What he was saying they were too far away to hear in the shouting and splash; but those with him in the barge were listening as eagerly as children to a merry tale. Sometimes they laughed until they held their sides; and then again as suddenly they were very quiet, and played softly with their tankards and did not look at each other as he went gravely on telling his story. Then all at once he would wave his hand gaily, and his smile would sparkle out and the whole company, from the old Lord Chamberlain down, would brighten up again as if a new dawn had come over the hills into their hearts from the light of his hazel eyes.

Nick made no doubt that this was some young earl falling in wealth; for who else could have such listeners? Yet there was, nevertheless, something so familiar in his look, that he could not help staring at him as the barge came thumping through the jam.

They passed along an oar's length or two away; and as they came abreast, Carew, rising, doffed his hat, and bowed politely to them all.

In spite of his wild life, he was a striking handsome man.

The old Lord Chamberlain said something to his son, and pointed with his hand. All the company in the barge turned round to look; and he who had been talking stood up quickly with his hand upon the young lord's arm, and smiling, waved his cap.

Nick gave a sharp cry.

Then the barge pushed through, and shot away down stream like a wild swan.

"Why, Nick," exclaimed closely, "how dreadful thou dost look!" and, frightened, she caught him by the hand. "Why, oh!—what is it, Nick—thou art not ill!"

"It was Will Shakspeare!" cried Nick, and sank into the bottom of the wherry with his head upon the master-player's knee.

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PASSING EVENTS.

THE FIELD IS THE WORLD.

Bishop Tucker has written to "The Times" expressing the opinion that a more disappointing document has rarely, if ever, been sent out of the Foreign Office than that lately issued on the subject of slavery in Zanzibar and Pemba. The proposal of the Government only gives limited freedom to male slaves and practically binds the women in closer and more cruel fetters. Should a woman demand her liberty, it will be refused should she be claimed by her Mohammedan master as a concubine; and the male slaves are to be "free" and yet compelled to work for their masters. Moreover only one-half of the Sultanate is dealt with, Mombasa and all the territories of the Sultan on the mainland within the ten mile limit are to be excluded.

Object lessons in the art of empire-building are always useful to a nation perpetually solving all kinds of political problems in different parts of the world. Much can be learnt from what has taken place in Corea. There Japan speedily asserted her ascendancy in so far as it depended upon the elimination of rivals. The Chinese were driven out and Japan there upon imagined that she could take the Coreans, corrupt and debased as they were, and by sheer force of bureaucratic reform convert them into an honest and has progressive people. The experiment has been a failure; and Russia now gathers the fruits of her exertions, principally because Russia is free from the passion of reforming the world, and is all things to all men, especially when such men are in the possession of influence; her attitude is not heroic but it is business.

In a despatch to the "Times" its special correspondent throws a new light on affairs in the Transvaal. It is pointed out that the Boers interfere with the gold mining industry and the Outlanders, not from ill-will but from lack of knowledge. While the Boers are gradually becoming enlightened, President Kruger is the chief obstacle to reform, but he cannot

remain in power for many years longer. The Outlanders have only to play a waiting game and they must win; they run no risk of extermination, even the rinderpest fights for them, as it forces the Boers, half of whom live by cattle, to come to them for compensation. If the British Government but insist on the Convention being carried out strictly, refuse to allow any other State to infringe on its position as paramount power, and prevent the Transvaal extending to the coast, there is no reason why the "United States of South Africa" should not eventually assume a position in the Empire analogous to Canada.

The Federal Convention has been lately in session at Adelaide, N.S.W. for the purpose of drawing up a federal constitution for Australia. It is evident from the report of its deliberations that the United States have been taken as a model rather than Canada. While the Federation is to be under the Crown, all Australian states enjoy sovereign rights delegating to the federal government only such rights as they think desirable. The Federal legislature will consist of two houses, in the one the people of Australia will be represented, in the other States of Australia. It was as to the representation to be accorded to each State in the Upper House about which the main difficulty arose, the principal of equal representation being finally adopted.

The new Victoria bridge over the St. Lawrence at Montreal will shortly be commenced. The old historic tubular bridge, which was regarded as one of the seven wonders of the world, will be replaced by a new open steel truss structure, of the latest design. The new bridge will contain, besides a double railway track, facilities for foot passengers, vehicles and electric railway. Active work will be commenced almost immediately, and it is hoped the bridge will be completed within a year.

The disastrous effects in Spain of the rebellions in Cuba and the Philippines appear from the various British Consular reports. Commerce in the manufacturing districts is paralysed as a greater part of the products usually finds markets in Spanish colonies. The distress, however is not so apparent on account of the great drain on the population to supply recruits for the army. In some villages none but old men, women and children are to be seen, the farms being looked after by the women and children. The burden of the war has fallen heavily on all classes, and has greatly hampered commerce by the imposition of special taxes.

The dreadful calamity which last week overtook those assisting at the charity bazaar in Paris has not only cast a gloom over the gay French capital but has called forth the sympathy of the world. Engaged as they were in a charitable object their fate is all

the more sad, nor is it lessened by the knowledge that the sufferers were members of the best families of France. The great loss of life is attributed not only to the great rapidity with which the flames spread in the inflammable building, but chiefly to the blocking of the principal exit by the panic-stricken crowd. The scenes which accompanied the identification of the remains were truly heart-rending. It is to be hoped that better arrangements will in the future be enforced wherever there is a danger of panic and overcrowding.

The Quebec elections, just over, have not created much excitement or interest elsewhere, at least not in Ontario. Provincial elections are more or less regarded as non-political or purely local struggles, in which the inhabitants of the Province are the people chiefly if not solely concerned, and ought to be allowed the entire management of their own affairs. Quebec, however, has been the important factor in so many Dominion elections that more interest than usual attaches to those now being held there. Written as this is before polling day, it is impossible to foretell the result. If Mr. Flynn and his party are upheld, at any rate the cause of honest government, will be endorsed; if on the other hand Mr. Marchand is successful, it will be another victory for the advancing and overwhelming tide of Liberalism.

Great importance is attached to the news of the decision of the Government of the Transvaal to rescind the Aliens Immigration Act, as indicating the advent of a more friendly policy towards Great Britain. It does not matter whether President Kruger considered the Act contrary to the terms of the Convention, or whether he was impressed by the recent naval demonstration in Delagoa bay and the military preparations, or whether he was influenced by the resolution in the Cape Assembly for conciliation, the fact remains that the strong line taken by Mr. Chamberlain has triumphed and it is hoped that the whole trouble will blow over.

The annual meeting of the Woman's Auxiliary for the diocese of Toronto last week is surely a cause of congratulation. Over 400 delegates from all parts of the Diocese attended the meeting which lasted three days. One has but to read the various excellent reports presented to perceive the work that these devoted women are accomplishing, work which makes itself felt not only throughout this vast continent but also in China and Japan. The enthusiasm and interest manifested in the proceedings show even to a casual observer how much in earnest the ladies are with their work, and the splendid result shows that their methods are practical and businesslike, indeed all the arrangements in connection with this large gathering were made and carried through without a single hitch. The Church at large will appreciate the good that is being accomplished by their self-denying efforts, but the full effects will, perhaps, never be known till that Great Day when the last harvest has been gathered in.

After having amended the Arbitration Treaty until it was merely a resolution in favour of peace, the American Senate has declined to ratify the shell that was left. The discussion on the treaty has at least proved that while the men of responsibility and better class of people on both sides of the water abhor the idea of war, there are to be found men of

prominence in the United States who refuse to see anything good come from English origin; and it will make the British public aware of the strength and extent of the hostile feeling in the United States.

The scene of the Greek tragedy has shifted from the field to the Council chambers of the Powers. The new ministry has done no better than the former, and if an armistice is not speedily arranged Greece may make a desperate stand at Domokos, and, by waging a guerilla war, hold for a time the Turks at bay, but none the less she is irremediably beaten, and her only hope is that the intervention of the Powers will save the country from as much humiliation as possible, and prevent the Sultan exacting an exorbitant indemnity, holding the Greek fleet or Thessaly as security. Greece, however, does not relish the idea of suing the Powers to intervene, though she will be prepared to accept their intervention if the offer comes from them. The chief difficulty seems to be with the Sultan who is puffed up with vanity over Echem Pasha's successes, he speaks of never resting until Turkish troops tread the streets of Athens. The result of the campaign has been the re-establishment of the fighting prestige of a barbarous Asiatic power at the expense of an historic country the protegee of the Christian Powers, who have declined to move a single soldier to her assistance.

Latest cablegrams announce that all the Powers have through their representatives at Athens offered to mediate between the two belligerents. It is also stated that while Greece has consented to the preliminaries of peace there is no word of concurrence from the Yildiz Kiosk. After peace has been assured the Powers will evidently have to interfere in the internal affairs of Greece, where everything is said to be ripe for a revolution.

SUNDAY CARS.

The question of the hour, in Toronto at least, is whether there shall be Sunday cars or not. Last Sunday was the great field day for preachers and speakers of all sorts to give their final and strongest arguments against Sunday car service. The Monday papers published the Sunday utterances with heavy head lines, such as forcible arguments, convincing sermons and so forth, and we had a right to look for reasons sufficiently convincing to guide the thousands of voters on Saturday next. But on examining these utterances, we must confess our utter disappointment. So far as reported there is nothing forcible about them. On the contrary they all are weak, inconclusive, and illogical. If the cause of absolute Sunday rest for cars and men is lost it will be largely the fault of the anti-Sunday car advocates.

Moreover they have sadly prejudiced their cause by descending to what we feel is a very low form of downright blasphemy. A large number of papers have been sent to the clergy and ministers of the city for circulation, whose vulgarity and profanity could not easily be rivalled. Upon each paper is the impress of a hand; each finger is printed, as a pointer against Sunday cars with texts intended to be appropriate. Upon the thumb reference is made to God's law of the Sabbath, as though the Jewish Sabbath were identical with the Christian Sunday. Upon the palm appear the words of the Lord Jesus, "Behold My Hands," and beneath, "the assembly of the wicked"—presumably Messrs. W. R. Brock &

Co—"pierced My lands." On the margin is printed a variety of texts, beginning with "Cleanse your hands, ye sinners:" and others implying that the "wicked" are those who use or vote for Sunday cars. As this piece of vulgar profanity was accompanied by envelopes asking for a collection for the anti-car association, we would like to know whether the association imagines that this is the sort of thing to appeal to the clergy or indeed to any right minded layman. In the name of religion and of all right feeling would we protest against such methods. The best cause in the world be prejudiced by the use of such means. The cause of the Lord's Day is too sacred to be thus trailed in the mud by fanatical advocates. A large part of the community if not strong in their Christianity or chiefly influenced by religious considerations, are men of goodfeeling and good taste, and endowed with a sense of the fitness of things. What is the inevitable effect upon such men of the sort of blasphemy which we have thought it right to expose? It revolts them, it offends every sense of decency. It naturally alienates them from a cause which has to be bolstered up by such methods, and from the religion in whose name they are employed.

THE REV. J. C. ROPER.

We publish in another column the farewell address of the Local Assembly of the Brotherhood of St. Andrew to the Rev. J. C. Roper. That address, which was heartily and unanimously endorsed by the unusually large gathering of the Brothers at St. Matthew's, expresses deeply felt sentiments which any man would be thankful to have evoked towards himself.

Mr. Roper's reply was full of intense feeling and wise brotherly counsel. We have already expressed in these columns our appreciation of Mr. Roper's great gifts, and our sense of the loss which the Canadian Church is experiencing in his removal to the United States. The address of the Brotherhood expresses well what we would say to Mr. Roper with regard to his work in his new home.

THE WALK TO EMMANUS.

BY THE REV. A. BOYD CARPENTER, M.A.

There are, roughly speaking, three great stages in the acquirement of complete knowledge. The first is observation. But no knowledge is complete that presents itself merely upon the side of phenomena. The human mind seeks to penetrate beneath the seen, and so there comes the second stage—the investigation of the hidden principles, laws, and energies of that which is presented to observation. That is the stage of understanding. But complete knowledge is not gained yet. If that knowledge is to be practical, it must pass to the third stage—the man must lay hold of the energies and principles, and make them part and parcel of his own being, and translate them once more into the activities of his own life. Then, and not till then, is knowledge complete.

Religion has certain principles, but it comes to us, in the first place, under the action and conduct of men. We investigate that, and begin to find where the principles are. But there is no full realization of religion until the great hidden principles and powers of it become direct powers and principles in the individual heart and conscience. That is the way in which Christ has taught us, for He does not run contrary to

what are the natural conditions of human progress. If God has so adapted men and life that knowledge is to be gained by these three stages, we have reason to expect that in the knowledge of God and Christianity the same three stages and steps will be observed.

I. You have the presentation of Christianity under the completest form in Christ. He came into this world and lived out His teaching. He was the perfect illustration. There you have the first stage in the knowledge of Christ—that knowledge which has come to us in the sphere of observation.

II. The outward and physical life of Christ, after all, was the embodiment of certain definite principles. He came to teach men the true principles of human life, which God would have to regulate men's lives. What were the great motive powers at work with Him? What was His relationship to God? Until we know this we do not understand Christianity.

III. If Christ is to reign and rule in the world, He must reign and rule in the heart and soul. Christ does not conquer the world until the truths, of which He was the representative, come with power into the hearts and souls of men.

Now I think we understand something of this teaching from this incident which occurs after the resurrection of Christ. It is the reappearance of Christ—and that reappearance declared once and for all that the world had not done with Him. Not in the way in which the world is not done with great men. There are some men with whom the world is never quite done. With regard to the majority of men what takes place? They disappear out of the influencing factors of the world. And whatever influence a man may have exercised on the world and society, in the vast majority of cases, it is an influence which is gradually being dissipated. Now Christ reappears, not as great men reappear only in their words, but in such a way that the apostles understood it clearly to mean that Christ had not been done with. He came back again in the plenitude of His power. He would be in their midst, a great Moving Factor in the world's experience.

Let us look at the way in which He reappears. See how He shows Himself to these men going to Emmaus in their sorrow; see how He goes in to be their guest, and you have the exact representation of the threefold aspect of human life. Here are men who have turned their backs upon Jerusalem; so sad are they that the city has lost its charm. You have the domestic life, you have the busy activities on the road of life, and you have the sorrows and disappointments of men; and into these Jesus comes. There is no human sphere of trouble, joy, or activity into which Christ will not enter; and every sphere of life He enters shall be doubtly blessed by that great Spiritual Presence.

Directly they understood, He vanished from their sight, as if He would say, "The moment you have laid hold of Me by the heart and soul, you can do without My bodily presence." And He is teaching them to look abroad and see Christ in the world, although they recognise Him not, in sorrows, in daily duties, in even the stranger whom they meet upon the road of life.

Christ comes to us in our homes, in the experiences and companionships of our life. We shall recognise Him and understand Him if our heart is attuned. It is to the humble, obedient, loving heart that He answers back. He is that "friend that sticketh closer than a brother."

KALENDAR FOR MAY.

1. ST. PHILIP AND ST. JAMES'S DAY.
2. SECOND SUNDAY AFTER EASTER.
7. Friday—Fast.
9. THIRD SUNDAY AFTER EASTER.
14. Friday—Fast.
16. FOURTH SUNDAY AFTER EASTER.
21. Friday—Fast.
23. FIFTH SUNDAY AFTER EASTER.
24. Rogation Day.
25. Rogation Day.
26. Rogation Day.
27. ASCENSION DAY.
28. Friday—Fast.
30. SUNDAY AFTER ASCENSION DAY.

Professor Harnack's Conclusions.

Professor Harnack has just published, in Leipzig, a new book, to which he gives the title of "The Chronology of Ancient Christian Literature down to the Time of Eusebius." It is the most significant event in the study of the New Testament which the present generation has known. In 1845, Baur issued his *Paulus*. That incident marked the opening of a period of New Testament study. In 1897, Harnack has published his *Die Chronologie*. That incident marks its close.

"In the whole annals of theological literature," says Dr. Sanday, who notices the new work in the "Guardian" for 20th January, "in the whole annals of theological literature, I can remember nothing so systematic and on so large a scale."

But the significance of the work is not in that. It is in the attitude towards the books of the New Testament—their authors and their dates—which Professor Harnack has been driven to take up. "Retrospective," he calls that attitude, "because one should call things by their right names, and in the criticism of the sources of primitive Christianity we are without doubt embarked on a retrograde movement towards tradition." And he immediately adds: "The chronological framework in which tradition has arranged documents from the Pauline Epistles down to Irenæus is in all main points right."

Now, to understand the significance of that statement, one has to know a little of the criticism of the New Testament Scriptures during the last fifty years, and one has to know a little of Harnack. The former is too long a story to tell just now; but the two go closely together, and this is what Dr. Sanday says of the latter. He says the significance of the statement we have quoted lies in this, that Harnack, "trained to the utmost in the methods of his countrymen, and coming to the subject with remarkable freedom from prepossession, after having worked through the whole mass of the literature which has grown up round it in all its details, and applied to it many searching investigations of his own, deliberately arrives at this result at the outcome of his labours, and states it with all frankness, fearlessness, and decision which are so characteristic of him."

It is a pity that Mr. Goldwin Smith had not the opportunity of reading Professor Harnack's work before publishing his recent book. His "Guesses at Truth" would then have probably not seen the light. For Mr. Smith's criticisms of the New Testament are based upon the assumption which Harnack's criticisms now destroys.

Let us read the most impressive part of Professor's Harnack's testimony to the dates and authorship of the New Testament books. Here is Dr. Sanday's translation:—

There was a time—the great mass of the public is still living in such a time—in which people felt obliged to regard the oldest Christian literature, including the New Testament, as a tissue of deceptions and falsifications. That time is past. For science, it was an episode in which she learnt much, and after which she has much to forget. The results

of the following investigations go in a "reactionary" direction still farther beyond what may be called the middle position of the criticism of the day. The oldest literature of the Church is, in the main points, and in most of its details, from the point of view of literary history, veracious and trustworthy. In the whole New Testament there is probably but a single writing which can be called, in the strictest sense of the word, pseudonymous, the Second Epistle of Peter."

Whatever doubts may have been created in the minds of some by the assumptions of such critics as Baur and his school, they may now well be set to rest by the conclusions so confidently stated by so eminent a scientific as Professor Harnack.

THE MONTH OF MAY.

The first of May is a double Saints' Day, dedicated to Saints Philip and James the Less. Wither tells us that "this day is celebrated to the honour of God and the Christian memorial of the two blessed Apostles, Philip and James, at which time the Church taketh occasion to offer to our remembrance such mysteries as Christ delivered unto them, receive further instruction concerning them, and praise God, both for such His favors and for those instruments of His glory."

May the nineteenth brings St. Dunstan's Day. St. Dunstan was born somewhere about the year 924 A.D. at Glastonbury, where, it is supposed, the remains of King Arthur, Joseph of Arimathea, and St. Patrick lie buried, within the sacred precincts of the abbey.

From an early age Dunstan betrayed extraordinary mental capabilities. Through the influence of his uncle, Elphage the Bald, Bishop of Winchester, he was inclined to take Holy Orders. He joined the Order of St. Benedict, and returned to his native village, where he built a small cell, and lived the life of an anchorite. It was while living and praying here that St. Dunstan was greatly annoyed by the constant visits of the Evil One, till one day he heated a pair of pincers red hot, and nipped the nose of his disagreeable visitor until he had extorted from him a promise never to come again. The neighbours of the holy man are said to have been greatly startled by the terrible cries of Satan. In 1749, there was at Mayfield, where the holy man subsequently lived, a pair of tongs which were said to be those which were applied to the devil's nose.

Dunstan rose, until eventually he became Archbishop of Canterbury and minister of Edward, for whom he really ruled.

May twenty-third, this year, is Rogation Sunday, a name derived from the Latin *rogare*, to beseech, and the Rogation Days are those immediately preceding Ascension Day. Regarding this period, Blount says: "Rogation Week is always the next but one before Whitsunday, and is so called because on Monday, Tuesday, and Wednesday of that week rogations and litanies were used; and fasting, or at least abstinence, then enjoined by the Church on all persons, not only for a devout preparation to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth." The Dutch call it *Cruys Week* (Cross Week), and it is so called in some parts of England, because of old when the priests went in procession this week the cross was carried before them. In the Inns of Court it is called *Grass Week*, because the commons that week consist much of salads, hard eggs, and green sauce, upon some of the days. In the third century extraordinary prayers and supplications and fastings were appointed, and continued without intermission until the Reformation, when they were abolished. In the year 460, the Archbishop of Vienne ordered litanies and supplications to be said for deliverance from earthquakes, by which his city had been injured.

May twenty-seventh is this year Ascension Day, or Holy Thursday, when the ancient custom of

"beating the bounds" was formerly observed with much ceremony, and is still kept up, though shorn of all its importance. This beating was originally established to secure the rights of the vicar of the parish, and was held to be a proof of the extent of the district over which he held spiritual control. On such occasions the boys attending the National School, headed by the beadle and churchwardens, and sometimes accompanied by the vicar and schoolmaster, were drawn up in processional order and supplied with willow canes. When all was ready they started off and beat the ground dividing the several parishes one from another. In some cases it was necessary to pass through shops and private houses, the walls of which they beat under direction from their leader. At certain points boys were "bumped" to impress upon their minds, as long as they lived, that such a spot was in a particular parish. Afterward they were regaled with milk and buns as a reward for their exertions. The introduction of fences and boundary walls rendered this custom superfluous, though it is still kept up in places.

On this day, at Newcastle-on-Tyne, the municipal authorities had a custom of sailing up the river in barges, from a place known as Sparrow Hawk to Hedwin streams, above Newcastle, in order to assert their right to the river and of the soil thereof. The procession on the water was very gay, and the day known as "Barge Day" was observed as a general holiday.

It is stated that Welsh quarrymen will not work on Ascension Day, on the ground that a fatal accident will inevitably cut off those who go to their daily labour as usual.—The Living Church.

THE GOOD SHEPHERD.

Written for the Church Evangelist.

O Jesu, loving Shepherd,
Who for Thy flock dost seek,
Upon the plains and highways
And on the mountains bleak;
Thou goest forth at morning
Nor findest any rest
Till Thou hast brought Thy lost ones
Back to Thy shelter blest.

Thy sheep are ever straying
O'er deserts wild and cold,
They do not heed Thy warnings,
They do not seek Thy fold;
And Thou, O loving Shepherd,
For them in search dost go
To bring them to the pastures
Where living waters flow.

Thy voice is ever pleading
With those who go astray:
"Come unto Me, My loved one,
I am the one true Way;
I am the Door to enter,
True rest is found in Me,
I am the faithful Shepherd,
I gave My life for Thee."

W. E. E.

THE ARCHBISHOP OF YORK IN RUSSIA.

A FAVOURABLE IMPRESSION.

The visit of the Archbishop of York to Russia created a most favourable impression on the Russian Church, though it is to be regretted that a Russian newspaper should see fit to regard the occurrence as a kind of demonstration against Rome.

The Archbishop of York and Mr. W. J. Birkbeck were recently received in private audience by the Emperor at Tsarskoe Selo one day, and remained with his Majesty half an hour. They were afterwards received by the Empress, who graciously consented to become a patroness of the Anglo-Russian Literary Society. The Archbishop has also paid a visit to the monastery of St. Alexander Nevsky, and attended the service of the Liturgy of the Pre-sanctified. He was conducted to a seat provided for him inside the sanctuary. Immediately after the Communion, Nazari of Godoff, who was celebrating the Liturgy, greeted the Archbishop in the manner usual in Russia between two Orthodox Bishops, and after introducing him to the Prior of the monastery and the other Archimandrites who were taking part in the service,

he said that his prayer at the altar on this the Archbishop's first visit had been that the Russian and English Churches might become one fold under one Shepherd.

On Easter Sunday the Archbishop celebrated the Holy Communion in the English Church at Moscow. He also attended the Liturgy in the Cathedral of the Saviour, where he was received by the Grand Duke Sergius and Grand Duchess. Mr. Birkbeck accompanied him throughout. The Metropolitan of Moscow sent his carriage for the use of the Archbishop during the whole of his visit.

In the afternoon the Archbishop called upon the Metropolitan dressed in his Convocation robes, and accompanied by the Archimandrite Triphon and the English chaplain in Moscow, the Rev. F. L. Wybergh who carried the Archbishop's cross. The conversation was long and cordial.

The Archbishop attended the evening service of the blessing of palms in the Cathedral of the Saviour

GLIMPSES THROUGH LIFE'S WINDOWS.

"THE LEGEND BEAUTIFUL."

There is a legend of a monk who was at his devotions, to whom was granted a blessed vision of the Master:—

"Then amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor
With persistent iteration
He had never heard before."

It was the hour when the blind and halt and lame, and all the beggars of the street, came to receive their dole of food and this monk, now on his knees before the vision, was almoner that day. Should he go, or should he stay? Then a voice came,—

"Do thy duty, that is best;
Leave unto thy Lord the rest."

So he arose and hastened away, did his service among the poor, and came again to find the vision standing where he had left it.

"Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the blessed vision said,
'Had'st thou stayed I must have fled.'"

There is a lesson in this "Legend Beautiful" for us. The ecstasy of Communion must never detain us from life's common task-work. We cannot keep the rapture of devotion if we neglect the duty of service. Worship is meant to fit us for better work, never to make us less ready for any tasks.

TRINITY CHURCH, NEW YORK.

In connection with the celebration of the bicentenary of the establishment of Trinity parish, New York, *The Outlook* pays the following tribute to the work carried on under its auspices. "The beautiful church which has so long stood at the head of Wall Street in this city, and the ringing of whose chimes has so often welcomed the New Year to Manhattan Island, is one of the few visible links which connect the New York of to-day with that remote past when it was a provincial town in a small colony. Trinity Church has passed through every phase of our municipal history, has become powerful in activities of various kinds by a long and quiet process of growth, and has come to hold a vast inheritance by virtue of its long kinship to the prosperity of the foremost city on the continent. Belonging to a conservative and historic Church, it represents in a unique way the tradition of religious life in the city. Other churches, born with it, have followed the currents of population, and rebuilt themselves in newer parts of the city; in her different chapels, which are large and splendid edifices, Trinity has moved with the tide, but the Mother Church stands where it was planted, and there, no doubt, it will stand to the end of time. The day is not far distant when the Cathedral of St. John the Divine,

which in some sense is the child of Trinity, and Columbia University, which used to stand almost in her shadow and with which she divided her patrimony, will crown the Morningside Heights, seven or eight miles distant from Wall Street; but Trinity keeps her vigil on the spot first consecrated to her use in the service of Almighty God.

No stranger who sees lower New York for the first time fails to enter the noble structure whose spire has been dwarfed by gigantic business buildings, but whose uses and symbolism still assert an authority and supremacy not to be gainsaid or prevailed against by piles of stately masonry. As a perpetual witness to the reality of the things of the spirit, the presence of this historic church in the heart of the city's intensest commercial life is of incalculable value. The quiet of the church, the repose of the ancient burial-ground, bear silent but perpetual testimony to the greatness of man through his heirship of heaven, and to the brevity and littleness of wealth that perishes in the using.

Trinity Church has been, in a true sense, a religious home, not a traveling sanctuary; it has become rich in historic memories and in personal associations; those who have received baptism under its roof have worshipped to old age on the same spot, and been carried from it to the last resting-place. In all the shifting and changing of this new world it has stood, not still, but rooted and grounded. Its earlier congregation long ago removed to other sections of the city; but it did not follow them; it called them back, it called in the great new population about it; it kept its faith with the locality. And its crowded services have shown how wise was the loyalty and how sound the policy of this ancient parish. Its example is full of suggestion to those churches which follow congregations instead of leading them."

FAREWELL ADDRESS TO THE REV. J. O. ROPER.

Not lightly held thy presence in our land;—
Through days we may not see,
Shall rise a faithful, loyal band
To bless thy work and thee.
All for which human love may pray
We ask for thee. God speed thy way.

ONE OF MANY.

To the Rev. John Charles Roper, M.A., from the Local Assembly of the Brotherhood of St. Andrew.

REV. AND DEAR SIR,—It is impossible that the Brotherhood of St. Andrew in Toronto should allow to depart from their midst one to whom they owe so much, and for whom they entertain so warm a regard, as yourself, without embracing this opportunity of expressing the sincerity of their affection and the enduring character of their gratitude.

As we look back over the past years of the history of the Brotherhood, in its many happy points of contact with you, and consider what rich fruit of spiritual blessing this contact has borne, our hearts fill to overflowing with gratitude beyond words to express.

When we remember how many of us have had precious truths brought home to the heart and conscience by your deeply spiritual addresses; how often we have been roused to fresh zeal by your burning words in debate; and how constantly, both in public and private, we have profited by your wise and loving counsel, we cannot but realize that your departure creates a void in the Brotherhood in Toronto which cannot easily or quickly be filled.

Yet, on the other hand, when we turn to consider the new work that lies before you—a work full of great and exceptional opportunities of widespread usefulness—we are constrained to forget our own loss and rejoice that our sister Church in the United States has so fittingly recognized your special and exceptional abilities. We are indeed thankful to know that those qualities which have made your life so great a power for good amongst us, and notably your strong personal magnetism, will be brought to bear upon (and, we doubt not, prove an inestimable blessing to) many hundreds of young men in the very

moulding time of their own powers for the Master's cause.

In this work the Brotherhood of St. Andrew in Toronto bids you "Godspeed," with all the fervour of strong personal love.

T. R. CLOUGHER, President.

E. A. PAGET, Secretary.

Toronto, May 8th., 1897.

NEW BOOKS.

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THE CHURCH OF ENGLAND PUBLISHING COMPANY, 17 Richmond St. West, Toronto.

CORRESPONDENCE.

The Editors wish it to be understood that they are not to be held responsible to the opinions of correspondents. Contributors are requested to make their communications as short as possible and to write on one side of the paper only.

Editor Church Evangelist.

DEAR SIR,—Will you kindly allow me space in your columns to speak of the "Silent Missionary Society," which has for its object the circulation and distribution of missionary literature among the clergy and catechists in our own Diocese, Algoma, the North-west, and in foreign fields, but of whose existence so many are unaware.

The Society was organized in New Shildon, Darnam, England, by Rev. W. Pennfather and another young clergyman, both of whom felt the necessity for some such a Society, which would enable their less favoured brethren to share the privileges they themselves enjoyed, by interesting friends who were subscribers to various Church papers and magazines, to forward them regularly to persons whom the Secretary, Miss Bannister, should furnish the addresses of.

Such papers as "Church Times," "Review," "Spectator," "Goodwill," "Church Family Newspaper," "Awake," "Dawn of Day," "Churchwoman," "Church Bells," "Illustrated Church News," and others, are available by applying to Rev. Mr. Pennfather, 7 Caradoc Terrace, New Shildon, Durham, England, or through the Canadian Secretary.

The papers are forwarded very regularly, in most cases by the organizer's English friends. Many grateful letters have been received by the Canadian Secretary, testifying to the pleasure and benefit derived from papers received through the S.M.S. by clergy in remote and isolated districts, where Church literature is not easily obtained. Where it is possible, Mr. Pennfather asks for small contributions towards postage, but no application goes unheeded. Any one sending used postage stamps of any country will aid his work. Except by that means the expenses are borne by himself.

The Canadian Secretary will be glad to receive lists of names and addresses of those desiring papers, or individual applications. The chief difficulty in carrying on the work regularly and systematically lies here. If some clergyman would kindly undertake to furnish a list from the diocese in which he resides, once or twice a year, greater numbers would be benefitted and cheered, and the Society's officers encouraged to greater activity in its behalf.

Thanking you for the use of your columns,

Yours, etc.,

MARTHA J. KEEFER,
Canadian Secretary S.M.S.

Box 34, King, Ont.

WOMAN'S AUXILIARY.



THE LOVE OF CHRIST
CONSTRAINETH US.

MONTHLY SUBJECTS FOR PRAYER AND READING.

- May—Saskatchewan and Calgary, Palestine, Assyria.
 - 1st. For the Board of Domestic and Foreign Missions.
 - 2nd. For increased liberality in the members of the Church.
 - 3rd. For our lady missionaries.
- Last Wednesday the Eleventh Annual Meeting of W.A. for the Diocese of Toronto opened in St. James' schoolhouse by a celebration of the Holy Communion conducted by the rector, Bishop



MRS. WILLIAMSON,
(President of the Toronto W.A.)

Sullivan, assisted by the Bishop of New Westminster, Rev. Canon Oler, Rev. Dr. Mockridge, Rev. Dr. Langtry, Rev. Canon Sweeney and Rev. Mr. Ashcroft, about 300 members communicating.

In the afternoon, after the opening hymn and prayers, Mrs. Septimus Jones welcomed the visiting delegates, for whom Mrs. Adams, of Whitby, replied.

The report of the Corresponding Secretary, Mrs. Willoughby Cummings, referred to the division of the duties of the Secretary between a Corresponding

ing and a Recording Secretary, to which latter office Miss Mabel Cartwright has been appointed. A new publication, known as the "Diocesan Chronicle" is issued monthly and distributed free in every church in the Diocese. There are 3,7000 members. The Secretary has received during the year 647 letters and cards, which came from the United States, the Northwest, British Columbia, Africa, Corea, and Japan, and the replies sent were largely in excess of the number received.

Reference was made to the different ladies connected with the Auxiliary who are engaged in missionary work. They are Miss Tims, in Hay River; Miss Marion Kirkby, in China; Miss Shaw, at Onion Lake; Miss Alice Turner nurse, and Miss Isabel Turner, matron, at the Blackfoot Hospital. Special mention was also made of the sending back to Africa as a catechist of John Nzippo, the Zulu. Encouraging reports of work have been received from Temicamingue, Lesser Slave Lake, the Blackfoot Home, and from Japan. The additional pledges undertaken were the salary of Miss Durnall at Lesser Slave Lake, a portion of the salary of Miss Phillips at Onion Lake, and the salaries of the nurse and matron at the Blackfoot Hospital, which will in future be known as the Queen Victoria Jubilee Hospital.

The Diocesan Treasurer's report was presented by Mrs. Grindlay. The total cash receipts, including \$4,403.14 Parochial Missionary Collections, had been \$14,689.15, showing an increase of \$968.75 in the W.A. collections and \$604.57 in the P.M. collections.

The report of Parochial Missionary Collections, presented by Mrs. Morgan, drew particular attention to the increase in the funds since the W.A. has taken charge.

The Dorcas Secretary, Mrs. Banks, reported the despatch of 235 bales, containing 9,255 new garments and 3,498 second-hand garments, besides 4,500 miscellaneous articles.

The Secretary of the Junior Branches, Mrs. Forsyth Grant, reported an increase of nine new Branches, the membership altogether being 930, as against 799. 625 meetings have been held during the year.

Mrs. Williamson delivered her annual address, which was of considerable length, and reviewed the work of the past year, and the prospects of the one forthcoming. With regret she referred to the disbandment during the year of five Branches. In connection with the monthly business meetings of the Branches, special stress was laid on the parochial order of business laid down for general guidance.

The evening was taken up with a missionary meeting for the special benefit of the Junior Branches and Ministering Children's League. Bishop Sullivan was chairman, and gave an address, and limelight views were shown having particular connection with mission scenes.

The principal points of interest in Thursday's sessions were first, the voting for officers and on the appropriation of the life membership fees, both by ballot. Secondly, a presentation to Mrs. Williamson of a Provincial life membership from 1,000 members of the Auxiliaries. The presentation was made by the Honorary President, Mrs. Sweatman, all standing and applauding most heartily at the end of the address. Mrs. Williamson's surprise and pleasure were very great, and her reply most sweetly expressed. The Bishop of New Westminster spoke admirably on the subject of his work, particularly among the Chinese, giving it as his opinion that God has some purpose in sending these heathens into our country, and it is our duty and our privilege to see that His purpose is fulfilled.



MRS. WILLOUGHBY CUMMINGS,
(Cor. Secretary of the Toronto W.A.)

Papers were read during the day by Mrs. W. A. Baldwin on "The Spiritual side of the Work," and one by Miss May Hoskin on "The present state of mission work in Africa." An interesting part of the day's proceedings was the Conference on the different portions of the work. It was begun by the President, who spoke briefly but earnestly on the need of entire consecration. The Secretaries took up the theme and explained the necessity of systematic methods. The junior work and the work of the Dorcas, Literature, and Parochial Missionary Collections Committee was fully canvassed during which a paper by Mrs. Banks and one by Mrs. Macleod Moore were read.

The evening meeting was in St. James', when addresses were given by Rev. Mr. Marsh, Mackenzie River; the Bishop of Columbia, the Bishop of New Westminster, the Bishop of Huron; Bishop Sullivan also taking part in the service.

On Friday the Auxiliary met at 2.30 in the schoolhouse, the

President in the chair. Miss Oler delivered a beautiful address on the subject of "The influence of one woman," giving as notable examples, Mary Carpenter, Florence Nightingale and Sarah Martin. Mrs. Matheson, of Onion Lake, gave an interesting account of work among the Indians, and told of the difficulties and hardships met with in starting the school, of which Miss Phillips has charge, Miss Shaw having now gone to her assistance. Owing to the school having been made a boarding school, the difficulties are being gradually surmounted and a tribute was paid to the thoughtfulness displayed in making up of the bales. A paper written by Miss Marsh



MRS. GRINDLAY,
(Treasurer of the Toronto W.A.)

on "How to pack bales for Mackenzie River," was read by Mrs. Banks, and the President then announced the result of the elections as follows:—President, Mrs. Williamson; 1st Vice Pres., Mrs. Sullivan; 2nd Vice Pres., Mrs. Jones; Cor. Sec., Mrs. Cummings; Rec. Sec., Miss Cartwright; Treas., Mrs. Grindlay; Junior Sec., Mrs. Forsyth Grant; Junior Treas., Miss Tilley; Treas. Extra-cent. a-day Fund, Mrs. Miles; Convener Dorcas Committee, Mrs. McLean Howard; Sec. Treas. Dorcas Committee, Mrs. Banks; Convener Literature Committee, Mrs. Davidson; Sec. Treas. Literature Committee, Miss May Hoskin; Convener Parochial Missionary Collections Committee, Miss Oler; Sec. Treas. P.M.C. Committee, Mrs. Moran. The result of the elections elicited marks of approval, and the newly-elected officers were invited to the platform. The life membership fees were voted to the Bishop of Athabasca for the Homes in his Diocese. The thank-offerings were devoted to several objects, the total amount being

upwards of \$230. After several resolutions and some parting words from the President, the meeting was closed with praise and prayer.

The Girls' Auxillary held a social gathering in the evening, the Bishop of Toronto being chairman. A programme of vocal and instrumental music, interspersed with short addresses, giving counsel and encouragement were given by His Lordship and Bishop Sullivan, the proceedings being closed by singing God save the Queen.

All the sessions were well attended, and the visiting delegates expressed themselves much gratified by the success attending the past years' work.

THE SATURDAY LECTURES.

MAY, 1897.

THE ART OF TEACHING, Rev. R. Ashcroft, M.A.

Teaching includes two elements, viz., instruction and education. Instruction (the informing of the mind), must precede education (the drawing out therefrom of the knowledge first imparted). Our difficulties as S.S. Teachers in Canada not the same as in England. Here they are chiefly (a) The almost entire absence of Biblical study in the public schools. (Mere perfunctory reading of Bible is not study).

(b) Differences in capacity, character and temperament of pupils.

(c) Disorder in class, and (d) Apathy of parents.

The teacher requires: (a) thorough acquaintance with, and heart-knowledge of, his subject, (b) Aptness to teach, (c) proper methods of teaching.

As to (a). The teacher who defers preparation of lesson until the last thing on Saturday night, or even until Sunday afternoon will never be a success.

As to (c). Scholars should be encouraged to use their Bibles but all words liable to convey incorrect ideas should be carefully explained, e.g., "bed" (St. Mark ii. 11) "branches from the trees" (St. Matt. xxi. 7) "tomb" (St. Matt. xxvii. 60). Pictures a great help especially in infant classes, each detail of picture should be pointed out. Memorizing before-hand a valuable aid to teaching, but five minutes should be spent at close of each lesson in going over with children the verses or collect to be memorized, explaining difficult words, and helping them to understand what they are to learn by heart. One cardinal rule in questioning is never to answer your own question. After the form of the question, help the pupil as you will, but insist on drawing out the answer from him.

Four aids to success are: (1) punctuality (2) personal knowledge of your pupils; best acquired by visiting them in their own homes, (3) perfect order; a "sine qua non" to any effective teaching, and (4) prayer for individual scholars, for the class as such, and for a blessing on your work for God, among the lambs of His flock.

REV. PROVOST WELCH, M.A. (3rd. lecture).

We now take up the detailed examination of the letter itself, the most important and most considerable part of our work.

Follow scheme of analysis already given, based upon divisions indicated in R.V. by paragraphs.

Sec. 1. (1) i. chap. 1 2 Opening Salutation.

(2) chap. i. 3-11. Thanksgiving, and prayer for his converts.

(3) chap. i. 12-26. Personal circumstances, and progress of the Gospel in Rome.

The lecturer then read this section paraphrasing the language so as to bring out fully the meaning of the original, and calling attention specially to the following words and phrases.

v. 1. "Servants," literally "slaves." This letter, and that addressed to the other Macedonian Church (Thessalonica) are the only two addressed to churches, in which St. Paul does not style himself an apostle. He writes to these not officially, but as a friend. (cf.) the opening of the other epistles, especially that to the Galatians.

"Saints." St. Paul uses this term as indicating persons "set apart," i.e., by baptism. "Though it does not assert moral qualifications as a fact in the persons so designated, it implies them as a duty." (Lightfoot).

"Bishops," literally "overseers," equivalent to "presbyters." Later came the use of one term for one office, the other for a different office.

v. 4. "For you all." He treats them as one, an implied exhortation to unity, and suggestion to avoid their chief failing, viz., divisions and quarrels. (cf. i. 1, 7, 8, 25; ii. 17; iv. 21, with i. 27; ii. 1-4; iv. 2, 5, 7, 9.)

v. 4. "Joy." A famous commentator says that the key note of this letter is contained in two words, "gaudeo, gaudent," (cf. i. 18, 25; ii. 2, 17, 18, 28, 29; iii. 1; iv. 1-4, 10.)

v. 6. "The day of Jesus Christ." St. Paul had evidently some anticipation of our Lord's speedy return (cf. I. Thess. iv. 17; I.

Cor. xv. 51) but it seems scarcely to have been a confident expectation.

v. 7. "Defence and confirmation." Note the two modes of extending the truth; defensive, (removing a prejudice, repelling attacks) and aggressive, (direct advancement.)

v. 9. "Knowledge and discernment." Literally "advanced knowledge" (general principles) and "discernment" (perception and judgment in practical application of principles), equivalent to saying, "theory and practice."

vv. 15-17. At first sight, an apparent inconsistency between this and Gal. i. 8, 9, where he repudiates the teaching of the Judaizers, and maintains (Gal. ii. 21) that for those who so hold, Christ has "died for nought." Observe, however, the difference between the two cases. Choice of Galatians was between liberty of gospel and bondage of legalism; of those Romans to whom the Judaizers preached, between an imperfect Christianity and none at all, (paganism.)

v. 17. "Faction," literally "party spirit," a spirit abhorred by St. Paul (cf. ii. 3.)

v. 23. "Decor." Metaphor taken from striking tents and breaking up and encampment. "Here we have no continuing city," same idea in hymn, "Nightly pitch my moving tent." Antithesis, "be with Christ."

Sec. II., chap. i. 27, ii. 4. Exhortation to unity and self-suppression.

v. 27. "Manner of life," (A.V. "conversation.") An instance of change in our English language since 1611 when "conversation" included all a man's manner of life. The marginal translation is better. The idea enforced is that of citizenship. St. Paul is writing from Rome itself to inhabitants of a Roman "colonia" to whom had been given the status of Roman citizens, a status which he himself a Roman citizen, had found of service to him in that very city.

v. 27. "One spirit." Reference may be to the Holy Spirit, since those that are in Him must be one; but (as revisers seem to think more probable) to the human spirit, the principle of the higher life, often contrasted by St. Paul with "the soul," the seat of the affections, emotions and passions (cf. I. Thess. v. 23, "spirit and soul and body.") Another reference to the one fault of the Philippians, viz., quarrelsomeness.

v. 29. "Granted . . . to suffer on His behalf." One of the many instances in the New Testament where it is indicated that it is a sure sign of God's favour to be permitted to suffer for Christ's sake.

BROTHERHOOD OF ST. ANDREW

IN THE DOMINION OF CANADA.

OBJECT—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES—1. Of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service, to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Address, Horace J. Webber, General Secretary, 24 Adelaide St. East, Toronto.

A meeting of the Council of the Brotherhood of St. Andrew in Canada was held in Toronto, April 9th., 1897. Present, Messrs. Davidson, presiding, Catto, Street, Brown, Prizer and Webber.

Letters were received from several of the absent members, regretting inability to be present.

The Treasurer presented a statement, shewing a balance on hand of \$177 63 to the credit of the general fund, with no outstanding liabilities. Thirty-four Chapters had contributed \$96.04 during self-denial week, to the fund for revival and extension of Brotherhood work.

The appointment of Mr. Horace J. Webber as General Secretary was made permanent.

The Council gave its approval to the proposed Maritime Provinces Convention, to be held at Halifax about the end of September or early in October.

The Council adopted the following prayer which had been prepared in accordance with the suggestion made at the Montreal Convention.

FOR THE SPREAD OF CHRIST'S KINGDOM AMONG YOUNG MEN.

Almighty and Eternal Father, without whom nothing is strong, nothing is holy; vouchsafe we beseech Thee, so to inspire and sustain the prayers and efforts of the members of our Brotherhood and to hallow their lives, that young men everywhere may be brought into the Kingdom of Thy Son, and may be led from strength to strength, until they attain unto the fullness of Eternal life, through the same, Thy Son, Jesus Christ our Lord. AMEN.

An invitation to hold the Canadian Convention in 1898 in Hamilton, Ont., was received, but the Council deferred action. Arrangements were made with Mr. T. R. Clougher to visit several Chapters on the G.T.R. between Toronto and Montreal during the next few weeks.

The report of the Revival and Extension Committee was presented, giving a list of thirteen new Chapters formed and seven Chapters revived since the Montreal Convention. At least six other parishes hope to organize Chapters in the near future.

The President reported the action so far taken in regard to the International Convention at Buffalo, Oct. 14th. to 17th., 1897.

New Chapters formed since Montreal Convention :—
204. Grace, Millbrook, Ont.

205. Holy Trinity, New Westminster, B.C.

206. Church of the Advent, Westmount, Que.

207. St. Thomas, St. Catharines, Ont.

208. St. Paul's, Hampton, N.B.

209. St. Mark's, Emadale, Parry Sound, Ont.

210. St. John's, Lunenburg, N.S.

211. St. John the Baptist, Moose Jaw, N.W.T.

212. St. John's, Alvinston, Ont.

213. All Saints', Whitby, Ont.

214. Christ church, Winnipeg, Man.

215. Church of the Messiah, Toronto, Ont.

216. Trinity, Halifax, N.S.

Reports of special Lenten services have been sent to headquarters by Chapters in different parts of the Dominion.

In Montreal services were held during Lent daily, lasting twenty five minutes, opening with prayer and hymns, an address of fifteen or twenty minutes and closing with prayer. Almost all the city clergy took part. The average attendance was about thirty to thirty-five men, middle-aged and older men predominating, but it was a remarkable fact that the larger number of men attended every single meeting. To the members of the Brotherhood, the small number was disappointing, to those who attended, however, outside of the instigators of the movement, the feeling certainly seems to have been that the meetings were distinctly beneficial and satisfactory. "Our own feeling is one of great encouragement indeed, and we have no doubt our clergy will feel as do the members of the Brotherhood, that the noonday service during Lent, must become one of the institutions of the Church in this city.

St. John, N.B., held their third annual course of mid-day Lenten service for men. The services were well attended by all classes. Business men, lawyers, labourers, doctors, sailors, and others taking advantage of the opportunity of spending a few minutes in meditation and prayer to Almighty God. The deep and earnest attention paid to the addresses was very marked and the services have been a blessing to all who attended. The average attendance was sixty men, the largest number present at one time being ninety-five. The services were held from 12.30 to 12.55, at the Church of England Institute. Addresses were given by the Bishop of Fredericton and the city clergy.

The mid-day services for men conducted at Halifax under the auspices of the Brotherhood were held at the Church of England Institute Hall, and there was a fairly good average attendance. The Institute is not quite central enough, otherwise a much larger number would be attracted. This year the Bishop's engagements were so arranged that we were privileged in having seven addresses from him, and needless to say they were listened to with pleasure and profit. Bishop Courtney also delivered four Sunday afternoon addresses in St. Paul's church, his subject being 'Our Lord's Temptation.' One encouraging feature of the mid-day services was the regular attendance of members of the Brotherhood, and also the fact that one of their number, Mr. Winfield, gave the addresses during one week. The clergy who assisted were Rev. Dyson Hague, Rev. E. P. Crawford, Rev. F. Wilkinson, and Rev. H. H. Pitman. The service lasted fifteen minutes, about five being occupied by the opening and closing prayer and hymn, and ten with the address. In Holy Week the Chapter recently formed at Trinity church, Halifax, suggested holding a short mission from Monday until Good Friday, from 8 to 9.30. The speakers were Rev. F. Wilkinson, Rev. Dyson Hague, Rev. E. P. Crawford, and Rev. Foster Almon. There was a good attendance, notwithstanding the services in all the other churches, and the way of salvation was made clear to many souls.

The Chapter at St. John the Evangelist, Strathroy, Ont., held a service for men only every Friday evening during Lent. Four or five hymns, one lesson, prayer, and address of fifteen or twenty minutes took up the hour. Announcements in church and notices on bulletin board, were supplemented by personal invitation. One member of the Chapter went around town every Friday morning, reminding men of the service, and bidding them a hearty welcome. Probably one-fifth of those invited came. The meetings have increased the interest in other branches of work. The Rector's Bible Class has been better attended. More young men come to church and we have reason to believe the Holy Spirit has been striving with others.

LITERARY NOTES.

Miss Beatrice Farraden's new novel "Hilda Strafford," is a gentle and quiet story of life on a fruit-ranch in Southern California. All the characters are of English birth, and the longing for "home" of the young men, counteracted by ambition, duty, and love of outdoor life, is contrasted with the passionate discontent of a young English wife, who in the end breaks her husband's heart and helps end his life by her lack of appreciation of his efforts to make her happy in surroundings, to her, uninteresting and repellent. There is really no other plot, and in every way the story is a slight one, but written with refinement and care.

A series of volumes by well-known authors, under the title of "The Library of Practical Theology," to be edited by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, and the Rev. F. E. Brightman, M.A., of the Pusey House, Oxford. These names ought to be a sufficient warrant for the value of the undertaking and the unquestionable orthodoxy of the works which pass under their hands. The publication is intended to meet the needs of the devout and loyal laity who have not time for the more technical and often ponderous treatises already in existence, but who will welcome well-considered and dogmatic instruction in the practical teaching of Christianity.

A portrait of Walter Savage Landor was recently issued by a literary weekly, "The Academy," and a few days later a letter was received at the publishing office addressed to "Walter Savage Landor, Esq." It proved to be a request from an enterprising firm of photographers, for permission to include his portrait in a series of celebrities; the poet's shade was invited to give the firm a sitting at his convenience.

Marie Corelli's new novel "Ziska" has not excited universal praise, though everything she writes is eagerly read. "Ziska" has been criticized as strained, absurd and extravagant, though startling and original. It deals with the re-incarnation of an ancient Egyptian Prince and his mistress, the latter of whom has been cruelly murdered and after a lapse of a few thousand years is seeking revenge.

The Revised Version is slowly, but steadily, making its way into public favour. It is still not "appointed to be read in churches," but there is a proposal, it seems, that it should be published by the British and Foreign Bible Society. "The Record" says that the general feeling of the society's supporters, so far as it has been ascertained, is in favour of the innovation, "but it is not yet clear that this is the view taken by the rank and file of the Bible Society's friends."

In connection with the commemoration this year of the fourteenth centenary of the landing of St. Augustine on the Kentish coast, Abbot Berghs, of St. Augustine's Benedictine Monastery at Ramsgate, is about to issue "A Study of the Life of St. Augustine." The relations of St. Augustine with St. Gregory the Great and with the Welsh representatives of the old English Church have been the subject of special study by Abbot Berghs.

Messrs Chatto & Windus are to publish next month a fifth volume of Mr. Justin McCarthy's "History of Our own Times." The four volumes of which this admirable work at present consists bring the "History" down to the crisis of 1880, when Mr. Gladstone once more returned to power. This new volume will take up the story from that point, and will pass in review all that has happened in the affairs of the Empire from that time until the commemoration of the sixtieth year of the Queen's reign.

Mr. Rudyard Kipling's new story, entitled "Slaves of the Lamp," commenced in the April number of an English magazine, "Cosmopolis." The tale has a military interest, and the scene is laid partly in an English public school, and partly in India.

Mrs. Schuyler Van Rensselaer is well-known as the writer of several charming books upon architecture, upon the English cathedrals, and upon different art topics. In a small book published by the Century Company and entitled "One Man Who Was Content" there are four excellent stories from her pen.

It is now nearly five years since the publication of a volume of short stories by Mr. Stockton. A new volume, "A Story-Teller's Pack," contains a selection of his best work during that time. The book is introduced by a characteristic preface explaining the use of the title, and contains nine stories, each of them illustrating Mr. Stockton's well-known faculty and humour.

THE CANADIAN CHURCH.

DIOCESE OF ALGOMA.

BRUCE MINES MISSION.—The Bishop of Algoma visited this parish on the 23rd. ult. and preached in St. George's church in the evening. There was a good congregation and the Bishop rendered a very impressive service in the dedication of the new tower and bell, after which he thanked the people for their liberality in competing to the glory of God one of the nicest little churches in the Diocese.

DIOCESE OF FREDERICTON.

FREDERICTON.—A formal farewell was tendered to Bishop Kingdon before his leaving for England. A programme was carried out, and during the intermission Sheriff Sterling, on behalf of the congregation, read and presented His Lordship with a handsomely engrossed address; and on behalf of the Women's Aid Association presented to the Bishop, for Mrs. Kingdon, an exquisite bouquet of cut flowers. His Lordship briefly replied.

DIOCESE OF HURON.

AMHERSTBURG.—The Easter vestry of Christ Church was the most prosperous meeting held in the parish for many years. The Rector, Rev. John Berry, M.A., presided, and there was an unusually large attendance of members, and several ladies were present at the congregation meeting which was held after the vestry. The wardens, vestry clerk, auditors and lay delegate were re-elected. The year that commenced with a debt of \$200 on current expenses, and a considerable debt for rectory repairs, and the church was in a very depopulated condition. The wardens' statement showed that these debts had been paid off and all the expenses for the year and there remained a balance on hand. The church had been repaired at a cost of \$612 and paid for. The statistics presented by the Rector showed a good increase in the Sunday attendance, though several Church families had left the town. There were sixty-five communicants on Easter Day. The Sunday school had eighty-three members—exclusive of senior Bible classes. The success of the church was attributed in a great measure, to the fact that there was a staff of about fifty active workers.

DIOCESE OF MONTREAL.

MONTREAL.—At the Maisonneuve Mission during the past year there has been a most gratifying increase in the interest, both in the services of St. George's, as well as in the Sunday school, Band of Hope, and sewing classes. On the 2nd. of May the new Mission building was occupied for the first time. The morning services were conducted by the Rev. E. McManus, and the Rev. Richard Simonds, there being thirty communicants present. In the evening the service was conducted by Rev. E. L. Rexford, assisted by the lay readers, Mr. A. B. Haycock, and Mr. E. F. Dartnell, while the afternoon children's service was conducted by the superintendent, Mr. Arthur P. Tippet. All the services were most hearty and well attended and the outlook for the Mission is very bright. The prayer desk and stall were a donation from the Band of Hope, the lectern from the Sunday school. Miss East continues to act as organist, while Mr. John Willis, of the St. George's Y.M.C.A. is now helping with the music. A dedication service will be held on Whitsunday, when it is hoped that the Bishop and Dean will be present.

The formal inauguration of the new organ in St. George's will take place on Tuesday and Wednesday evenings, June 1st. and 2nd. next. Mr. Frederick Archer, the well-known English organist, will preside. As yet the details of the programme has not definitely been settled, but it is understood that the formal dedication and blessing of the new instrument will take place on the evening of June 1st., when His Lordship, Bishop Bond, will solemnly set apart the organ to the service of Almighty God. The second evening will be devoted entirely to organ music, when Mr. Archer will play a number of the best selections in his extensive repertoire. The work of erecting the new instrument has begun and is being pushed forward as quickly as possible. The old organ has been sold to the authorities of the parish church at Joliette.

The annual convocation of the Diocesan Theological College was held on the 29th. ult., in the large hall of the institution, which was filled with the friends of the students and the College. His Lordship, Bishop Bond, Rev. Professor Waller and the Bishop of Quebec addressed the assembly. The Very Rev. Dean Carmichael, His Worship the Mayor, Professor Steen and Ven. Archdeacon Evans presented the various prizes. Professor Steen afterwards delivered an able address on ecclesiastical education.

DIOCESE OF NIAGARA.

JARVIS.—The annual vestry meeting of St. Paul's church was unusually well attended. Rev. F. C. Piper, the Rector, was in the chair. The wardens' report showed the finances in a fairly encouraging condition. Wm. Peterson and W. E. Sowter were re-elected churchwardens, and C. E. Bourne delegate to the Synod. The feature of the meeting was the unanimous manner in which the question of building a new church was taken. A committee was appointed to act with the Rector and wardens, with power to go on

with the building. A vote of thanks was tendered Mr. Leather for his plans of the new church, which were approved. A number of gentlemen present each subscribed \$100 to the building fund, and a handsome edifice to replace the old church which has done duty for forty years is now a certainty.

LISTOWEL.—At the annual vestry meeting of Christ church it was determined to adopt the system of re-erected pews.

MARSHVILLE.—The adjourned vestry meeting of Christ church was held on Monday the 26th. ult., the Rector, Rev. A. Bonny, in the chair. The meeting, which was very harmonious and well-attended, voluntarily and unanimously voted to increase the stipend of the Rector \$100 per annum. The retiring wardens left the funds of the church in good condition. The average attendance for the four years Mr. Bonny has been here is believed to exceed that of any similar period in the history of the church, and the last year's attendance was highest of all. The mutual confidence and esteem of Rector and people has made this a very happy and harmonious parish.

MOUNT FOREST.—Very hearty services were held at St. Paul's on Easter Day with large congregations and seventy-three communicants. At the Easter vestry meeting the wardens presented a very encouraging statement of accounts. Receipts \$1276.13 with a small balance to the good.

WOODSTOCK.—At the adjourned vestry meeting at new St. Paul's the churchwardens' report was discussed and finally adopted. The Special Committee appointed at the last meeting to consider the question of the mission in the west end, reported that in view of the heavy financial burden which the church is carrying, it would be desirable to dispense with the services of Rev. Mr. May and for the present stop the Sunday services in All Saints', continuing, however, the Sunday school and week night services. The report was adopted with regret, each speaker having kind words for Mr. May and wishing him success. It was particularly a matter for regret to Mr. Farthing. He had strongly urged the erection of the chapel and if there were not one now he believed he would do so again. They had a large Sunday school at the mission and it would be their endeavour to keep it running. He asked that the chapel be not closed till the 16th. inst., so that they might hold farewell services.

DIOCESE OF NOVA SCOTIA.

PLYMOUTH.—The annual Easter meeting was most satisfactory. The reports showed good work done. The total cash contributions amounted to \$1,577.79 for the year, of which \$221.72 were for Diocesan and extra diocesan purposes, including \$36.40 for the India Famine Fund. The weekly envelope system was adopted, and the parish is being quite satisfactorily canvassed for subscribers. A very creditable pamphlet has been issued containing the wardens' and Rector's reports of monies raised and expended, and work done; together with lists of the regular services, names of the officers, etc. a memorial page with the names of the twelve members, deceased, with a very pretty out of the parish church in the back cover. Charles Burrill and George Taylor were elected wardens. Very beautiful services were held on Easter Day, with four celebrations, at which seventy-one out of the 100 communicants partook of the Holy Supper, many being absent through sickness. The church was very prettily decorated.

DIOCESE OF OTTAWA.

OTTAWA.—Before leaving for England for a holiday, for the benefit of his health, the Rev. J. M. Snowdon of St. George's, was presented with a well filled purse by the church wardens on behalf of the congregation.

Twenty-two candidates were confirmed at St. Albans' last Sunday week. The Bishop of Ottawa delivered an impressive address on the Primitive church as the great teacher, and the reception of the Holy Spirit in Confirmation.

PAKENHAM.—Rev. R. M. Jones was surprised at Easter by his congregations at Pakenham, Antrim and Cedar Hill presenting him with a splendid mikado. It is indeed a beautiful carriage and is greatly appreciated by Mr. Jones and family, as it shows a warm feeling for them is held by their many friends.

DIOCESE OF ONTARIO.

BROCKVILLE.—The Ven. Archdeacon Bedford Jones, who is commissary for the Archbishop during his absence, has issued an appeal to church members in the diocese. He requests special offerings on June 20th. or 22nd. for a fund to be known as The Queen's Diamond Jubilee Building Fund, to be utilized in assisting struggling missions in their efforts to erect suitable places of worship. It is calculated that a sum of \$5,000 would yield sufficient interest. A fund of this nature would have a practical and permanent value.

At the adjourned vestry meeting of St. Peter's the disposal of the cemetery fund was settled. Great unanimity and enthusiasm was displayed over the proposal to secure a chime of tubular bells to commemorate the Diamond Jubilee. The old bell of St. Peter's, the sound of which is well known throughout the district, is out of repair; and it is felt that some effort should be made by the congregation to commemorate the Diamond Jubilee.

DESERONTO.—His Lordship, Bishop Hamilton of Ottawa, held a

Confirmation at St. Mark's on the 26th. ult. when thirty-one candidates were presented by the Rector. His Lordship gave an eloquent and impressive charge on the importance and benefit of Confirmation.

PORTSMOUTH.—At the adjourned vestry meeting of St. John's an address accompanied with a purse of gold was presented to the Rev. S. H. Gould, who has rendered such efficient service in this parish for the last two years.

TYNDINAGA.—The confirmation was held here by the Bishop of Ottawa, acting for the Archbishop of Ontario. The Bishop was assisted by Revs. Bogert, Fleming, Fraser, Smith and Coleman. The candidates were presented by the Incumbent, Rev. A. Smith. An impressive address was given by the Bishop. The choir and congregation sang with a will, the two hymns sung in the Mohawk language being particularly well rendered.

DIOCESE OF QUEBEC.

During the Bishop's absence in England, the Ven. Archdeacon Roe will act as his Commissary. All letters on Diocesan business should therefore be addressed to the Ven. Archdeacon Roe, D.D. Windsor Mills, P.Q.

BRAUCE.—The work at Moose River Mission continues to show many encouraging features. His Lordship, the Bishop of Maine, will visit the station there on Sunday, May 23rd., and administer the Apostolic rite of Confirmation to a class of eight candidates. Mr. Philip Callis, a student of Bishop's College, Lennoxville, will have charge of this work during the summer months.

BURY.—The dedication of the new St. Thomas' church duly took place on Wednesday the 21st. ult. The Bishop of Quebec officiated and also held a Confirmation service, at which eight candidates were presented. The Revs. A. H. Robertson, R.D.; H. S. Brooke and C. B. Washer were present. The church was full to overflowing, many persons standing outside. At the close of the service the congregation adjourned to the school house near by for an excellent lunch, supplied by the families of the neighbourhood. In the evening of the same day a Confirmation service was held in the village, at St. Paul's church, when eleven candidates were presented.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Synod of the Diocese of Rupert's Land met in Holy Trinity church on the 6th inst. Holy Communion was celebrated by the Archbishop assisted by Archdeacon Fortin, Canon Matheson and Rev. C. R. Littler. The synod afterwards met in the schoolhouse for the transaction of business. Rev. Canon Rogers was unanimously re-elected clerical secretary; and Mr. W. S. Becher was elected lay secretary. A synopsis of the business transacted by the executive committee was received and adopted. It was resolved that each parish and mission be requested to close its financial year on the 31st of March. The St. John's college report was presented by Canon Matheson, and adopted on his motion, seconded by the Dean. Reports were then presented by the secretary and considered, relating to matters of detail concerning deeds and policies of insurance. His Grace was asked to nominate committees on credentials, St. John's college, Sunday schools, primary education, statistics and offertories, church depository, parochial missions and clergy superannuation fund. The report of the diocesan S.P.C.K. society was read by Rural Dean Burman. The sales for the year amounted to £616 as against £517 last year. There is a small amount owing to the English society but it is covered by stock on hand. The reports of the rural deaneries were next received, as follows: Rural Dean Gill, Minnedosa; Rural Dean Cowley, Selkirk; Rural Dan Hill for Boissevain; Rural Dean Macmorine for Portage la Prairie; Rural Dean Hewitt for Manitou, and Rural Dean Burman for Lisgar. The Dean gave notice of a motion that in the opinion of the synod it is the duty of every member of the Church to discourage in every possible way the practice of gambling and betting. Mr. Mulock moved a motion of which he had given notice at the last synod: That this synod deprecates the evils of intemperance, and believes that in the interests of Christianity and the common welfare every effort should be made to bring about the total suppression of the liquor traffic. The Synod missionary meeting was held in the evening, the Archbishop in the chair, at which the Archbishop, Canon Matheson, Rev. A. E. Cowley, and Rev. George Gill were the speakers. At the assembling of the Synod on Friday morning the scrutineers announced the following gentlemen elected to the different committees:—Executive committee—Clergy, Canon Matheson, Rural Deans Burman, Cowley, Macmorine, Gill and Hewitt, Canon Coombs, Rev. C. R. Littler, Laymen, Messrs. F. H. Mathewson, Capt. Carruthers, H. S. Crotty, W. P. Sweatman, Sheriff Inkster, H. M. Howell, W. R. Mazock, Thos. Robinson, J. G. Dagg, L. A. Hamilton. Delegates to the Provincial Synod—Clergy, Canon Matheson, Archdeacon Fortin, Dean O'Meara, Canon Rogers, Rural Dean Burman, Canon Coombs, Rural Dean Macmorine; substitutes, Rev. A. E. Cowley, Rev. C. C. Owen, Rev. C. R. Littler. Laymen, Sheriff Inkster, Messrs. H. S. Crotty, F. H. Mathewson, H. M. Howell, L. A. Hamilton, Capt. Carruthers, W. P. Sweatman; substitutes, Messrs. W. R. Mulock, T. Robinson, J. G. Dagg. Very Rev. Dean O'Meara then read the report of the committee appointed to consider His Grace's charge. Clause 1 dealt with the references made by His Grace on the deaths of the Bishop of Qu'Appelle and the Primate of England and the elevation of Dean Grisdale to the bishopric of Qu'Appelle. Clause 2 referred to the extension of the work of the Church, and the necessity expressed by His Grace of dividing unwieldy parishes such as Dauphin. Clause 3 was sub-divided into five minor clauses. It deplored the action taken by the Synod of Montreal,

and that in the opinion of the committee their action would be fatal to the authority of synods in this country. Clause 4 was the subject of a protracted discussion. It suggested the changing of the time for the taking up of the collections for Indian missions from Epiphany to some more suitable season of the year, when money would be more easily procurable. Its adoption was moved, but opinions on the advisability of passing it were evidently divided. Clause 5 of the report dealt with the subject of primary education and fully endorsed the sentiments expressed by His Grace. The clergy were exhorted to take advantage of the privileges of giving religious instruction offered by the new school act. It was adopted. Clause 6 was also adopted. It stated that the Synod was glad to hear of the good work being done by St. John's college. It would support the resolution made at last year's synod that a sum of not less than \$2,000 be voted to the maintenance of the college. The committee further expressed its great pleasure in learning that His Grace, the Archbishop would be present at the celebration of Her Majesty's diamond jubilee, and also at the Lambeth Conference. Rev. Canon Rogers reported on behalf of the committee delegated to interview the Baptist authorities on the interference of Baptist missionaries with the Indian English Church converts on St. Peter's and another reserve. The report of the committee on Sunday schools was presented by Canon Coombs at the opening of the afternoon session. Mr. Mulock's motion on the prohibition plebiscite was fully discussed. The Archbishop finally closed the debate by stating that he would vote against prohibition in the plebiscite. He had come to the conclusion that, while Holy Scripture condemns drunkenness in the most severe terms, and makes it a special sin, chiefly because the drunkard often sits in the seat of the scorner, yet it regards wine as a good gift of God, and very emblem of joy. His Grace held, therefore, that Holy Scripture allows that which was a great enjoyment to many, and he believed very healthful when properly used. He believed that in practice, prohibition would be a failure, and that in enacting it the country would be interfering with the free rights of the people and doing a grievous wrong to a large section of the community.

DIOCESE OF TORONTO.

NEWMARKET.—The Rt. Rev. the Lord Bishop of Toronto administered the rite of Confirmation to twenty-six candidates recently at St. Paul's. The church was appropriately decorated in honour of the solemn occasion. A very large congregation witnessed and participated in the impressive service. Besides the Bishop and the Rector of the parish, the Rev. E. H. Musson of Aurora and Rev. A. C. Watt of Beeton were present.

PORT HOPE.—The adjourned meeting of St. Mark's vestry was held on the 3rd. inst., Rev. C. B. Kenrick presiding. A very satisfactory report was presented by the auditors who congratulated the congregation on the state of the business expressing high appreciation of the great services rendered to the old church by the Rector, Rev. C. B. Kenrick, during the two years of his incumbency and gratefully acknowledging the most generous contributions of Mrs. Kenrick to the restoration fund of the church. The organist, Miss Tuer, had her salary raised and a committee was appointed to look after the envelope system.

TORONTO.—The dedication festival of the Sisterhood of St. John the Divine was held in the chapel of St. John's House on Major Street last Thursday. Service was held at 7 a.m., and in the afternoon from 4 to 6 o'clock the Sisters received their friends and associates. Among those present were Dr. Perrin, Bishop of Columbia, B.C.; Provost Welch and Mrs. Welch. The many friends of the Sisters took this opportunity of showing their sympathy and the interest they took in the institution.

At the adjourned vestry meeting of St. Matthew's Rev. J. Scott Howard presided. Additional parochial officers were elected. It was decided to revive the parish magazine. Special votes of thanks were given to the envelope secretary, choir, the ladies, and the chiming ring, and prizes were given to Masters Norman Swanston, George Madder, Fred Farr and Leopold Broadhurst, choir boys, and to Harry Johnston.

Last Saturday afternoon the Toronto Local Assembly of the Brotherhood of St. Andrew met in St. Matthew's schoolhouse. Reports were presented of various departments of Brotherhood work and of proposed new work. Mr. W. H. Paget, of the Norway Chapter, read a paper on "Brotherhood Work Through the Province," and Mr. N. Ferrar Davidson spoke about the International Convention programme. At six o'clock tea was served by the ladies of the parish, the visitors expressing themselves very thankful for the generous hospitality with which they had been treated. At a quarter past seven evening prayer was said in the church by Dr. Langtry and the Rector, the Rev. J. Scott Howard. An address was presented to the Rev. J. C. Roper, on the occasion of his leaving Canada. A public meeting was held in the evening. Mr. J. A. Catto, of St. Simon's, presided over a conference on the subject of "The Non-Church Goer, His Excuses and Objections," which was debated by Mr. T. J. Johnson, of St. Matthew's, and Mr. W. H. Bythell, of St. Cyprian's. These gentlemen mentioned some of the objections and excuses most frequently put forward when Brotherhood calls were made. How to answer the excuses and objections was explained by the Rev. R. J. Moore, of St. Margaret's, at considerable length. Mr. Moore advised the clergy to mix more intimately with their parishioners, to listen to their talk, to interest themselves with their daily affairs, and to be sympathetic. The meeting was eminently successful.

Before his departure on Monday for England, the Rev. J. C. Roper was presented informally with a set of writing materials, mounted in silver. Miss Roper was the recipient of a silver salver, a slight mark of appreciation from her many friends.

CHILDREN'S PAGE.

THE BLUE BIRD.

A glint of blue flits 'neath the sky,
Amid the merry May-time;
A living gem, light-winged and shy,
Enjoying its brief play-time.

Now perched upon an alder spray
That bends beneath its lightness,
It gives unto the dewy day
A soft and sudden brightness.

And from its little throbbing throat,
Comes "Twister, twister, twitter!"
A sweet, a swift, a slender note,
But never one that's bitter.

A cheery voice that tells of Spring,
At rosy dawn and after;
The busy Blue bird chattering
A song of love and laughter.

—[A. T. Schuman in May St. Nicholas.

JOASH.

Among all the stories that we read in the Bible about the Kings of Judah and Israel, there are few more interesting than the story of how little Joash was made king when he was but seven years old.

Poor little fellow! he had a wicked grandfather, Jehoram, who married a daughter of Ahab, King of Israel, and, helped by his bad wife, "wrought that which was evil in the sight of the Lord," and a wicked father, Ahaziah.

Now when Ahaziah was dead, his mother Athaliah determined to rule the kingdom. She worshipped the false god Baal, and she knew that Jehu had killed a great number of his priests and worshippers in Israel, so that unless she could have matters her own way in Judah, very soon there would be no idolaters left. So this wicked woman gave orders that all Ahaziah's sons and nephews should be put to death, in order that there might be none to claim the throne. So for six years she ruled the land, and openly worshipped Baal.

But she did not know that when all the other princes were killed, a little baby son of Ahaziah's had been saved alive. This little child, only a year old, had a brave aunt, Jehoshabeath his father's half-sister, who took him and his nurse and hid him in the bed-chamber. Not in a bedroom such as you sleep in every night, but a room in which the beds were kept. In the East people sleep chiefly on mattresses laid on the floor, which by day are rolled up and put away in a special room. It was among these rolls of bedding that this kind, good woman hid the poor little baby and his nurse.

Jehoshabeath was the wife of Jehoiada, the high priest, and as soon as it was safe she carried little Joash into the Temple, and kept him hidden there. No one but herself and her husband seem to have known who the baby was, and there he was brought up quietly till he was seven years old. Those must have been six sad years for the faithful worshippers of God, for "that wicked woman," Athaliah, as the Bible calls her, had set up a temple to Baal not far off, and her sons had even broken down part of the Temple, and taken sacred things from it for their idol-worship.

But we may gather from the story that the people of Jerusalem did not love Athaliah, and when little Joash was seven years old, Jehoiada thought the time had come to make him king. This good priest got the chief captains of the army to take his side, and he sent for all the Levites from all the cities of Judah, and gathered them together at Jerusalem.

Then he brought out the little king in the sight of them all, and set a crown upon his head, and the Book of the Law in his hand, and anointed him, and cried, "God save the king!"

Does it not remind you of how our own Queen was crowned and anointed, and a Bible given into her hand, while the people shouted in Westminster Abbey? After all these hundreds of years we crown

our kings still, you see, as the Jewish kings were crowned of old. They too are God's anointed.

You can imagine how delighted the people were to see the little king, and how they came running to the Temple, shouting and crying! There was such an uproar that Athaliah herself heard it, and came to see what had happened.

Up to the Temple came that proud, wicked woman, and there, set on a platform in the vast open space, she saw her little grandson, whom she thought was dead, with his crown of gold. And all round him were the soldiers with their flashing weapons, and the white-robed priests, and the trumpeters, and all the people of the land rejoicing and singing.

Then she rent her clothes in despair, and cried, "Treason! Treason!" for she felt her reign was over. And the soldiers would have killed her then and there, but the priest would have no one slain in the house of the Lord, so they dragged her away to the gate of her own palace, and there they killed her as she had caused so many others to be killed.

You would think, would you not, that Joash would never forget that great day, and the kind priest who had sheltered him so long, and given him back his kingdom. But alas! though Joash did what was right as long as Jehoiada lived, after the old man died he fell into the evil ways of his forefathers, and worshipped idols again. And when the son of Jehoiada rebuked the people, and threatened them with punishment from God, they grew furious with him, and the king was furious too. "In the court of the house of the Lord," the very place where Jehoiada the priest had proclaimed Joash king in his boyhood, they stoned Zechariah the son of Jehoiada to death by that very king's command.

Wicked and ungrateful, was it not?

And yet, children, have we not all been made heirs to a kingdom far greater than that of Joash? And how much gratitude do we often show to the Elder Brother who laid down His life that ours might be saved?

DO AS YOU ARE BID.

"Do as you are bid." Do you remember mother or nurse saying these words to you when you were quite a little child? And you perhaps feeling that you did not want to do the thing, why should you—why, why?

A little child cannot always understand the why of obedience, and indeed it is best that it should learn to do as it is bid without asking "why," since it is a plain duty that children should do as they are told. When they grow older they will see the answer to that Why, and realize that it is all for their good that they should do exactly what their parents or their nurse tell them. A little boy I will tell you of would have lost his life if he had not learned to be obedient to his father's first word.

His name was Tommy, and one winter's day his father, Mr. Fraser Tytler, took him and his brother Sandy to skate on the lake in Regent's Park. The ice broke, and Tommy and his father fell through into deep water; Sandy was snatched away by another gentleman just in time. As he sank in the cold water little Tommy caught hold of his father, who told him not to cry, nor to struggle, but just quietly to hold on to his sleeve. This Tommy did, while the icemen on the pond ran a long ladder near the hole, and presently got Tommy and his father out. He was carried home, put in a warm bath, and then wrapped in hot blankets, so that he took no harm.

His father wrote in a letter soon after, "Certainly nothing could be better than Tommy's behaviour. The little man implicitly obeyed me, not shedding a tear or uttering a sound, which the people who saw his diminutive size seemed much astonished at, one gentleman calling him 'a little hero.'"

If Tommy had not learned to be obedient on dry land, he never would have been able to keep quiet in the cold water, as his father bid him, and if he had screamed or struggled he would probably have been drowned.

MISSION FIELD.

A THOUSAND MILES WALK ON SNOESHOOES.

Churchill to Split Lake thence to Fort York and back to Churchill.—Notes from the diary of Rev. J. Lofthouse, Churchill, Diocese of Moosonee.

(Continued from last week.)

Wednesday, Feb. 26th.

Made another start at 7 a.m. but our dogs are getting very weak, and I fear will not hold out; the Indian family kept with us until the afternoon when we came upon another Indian family fishing in a small lake. They were getting barely enough to support life, but they willingly shared with the others, who stayed with them whilst we pushed on, the track was now particularly bad, and some of "portages" as steep as a house side; one of them took us nearly an hour to drag up dogs and sled.

Thursday.—A nasty miserable night, snowing hard, and bitterly cold, this morning we were fairly buried in snow. After crossing another large lake we came upon an Indian fishing, this was James Wasasecoot, who with his family left Churchill last year. They were likewise very badly off owing to James having an accident last fall, just when he could have laid by a stock of fish. He took us to their home and we stayed two hours and had a very nice service. I got a young Indian to go on with us and help to haul our sled, he shot a rabbit and two ptarmigan which served us for supper, but our poor dogs got nothing; this is their fourth night and still they keep up. Husky dogs are really wonderful animals, they will haul until they drop and die.

Friday.—Another bitterly cold nasty night, I am getting pretty well tired, and long to be at some Post. Shortly after starting this morning we met three Indians carrying food to those we had passed on Monday, we got a little flour and oatmeal from them which will take us into the Post. I also got a small piece of venison for each of our dogs, but could not give it to them until night, as if fed during the day a husky dog will not haul. Having a well beaten track we got on a little better, and camped on the bank of Nelson river, with the hope of ending our journey to-morrow.

Saturday.—Travelled all day up the Nelson which is a fine wide river with high clay banks. In some parts it is open all the year round, and is dangerous to travel on, however we had a good track, and so were quite safe. About 4.30 p.m. I got to the

Post, but the dogs did not come in until near 6. My first feeling was one of devout thankfulness to God for bringing us safely through. I was far from well at starting, and have suffered somewhat from the walk, and from shortness of food yet I have improved in health, and feel better than when I left home.

"Split Lake Post" stands upon a rather high point of land running some distance into the lake, which is really a branch of the Nelson River, and which is here about three miles wide; the Post faces the South, and is very pleasantly situated being well sheltered from the north by thick woods.

Mr. H., a fur trader from Norway house, has a post here, consisting of two Indian houses and a store, about half a mile from this stands the Hudson Bay Co.'s Post, of three or four buildings; here I was kindly welcomed by the officer in charge and taken into his house, which consists of one room 20x16 feet, with a stove in the middle, beds in two corners, and a couch on one side. The latter was kindly placed at my disposal and with my rabbit skin robe for a cover, formed my bed during my stay of ten days.

A pint of water in a tin dish was placed in the middle of the room and I was invited to take a bath. For eighteen days I had not washed even my face, and to get off all the accumulated dirt and smoke and to change my clothes in the presence of the household (who made no attempt to leave me) namely, the master, and an Indian woman and a boy of nine years was no easy task; but we in the Northwest get used to such things and I managed fairly well.

Sunday.—Mr. S. kindly placed his room at my disposal for service, and at 10.30 it was well filled with Indians. We had a hearty service and a splendid address from Joseph Kicheshik our own catechist. In the afternoon I went to the other post for service where over fifty were crowded into a room about fourteen feet square. After this we had a prayer or rather a praise meeting, John K. the Chief leading and praising God that at last they had the joy of seeing a minister of their own church. It was a joyful time and richly repaid me for all the toil and trials of the journey. Everything at the Post is Indian, the Master speaking Cree as well as any of them. The day was beautifully fine and warm, a very great contrast to Churchill and the coast of Hudson's Bay.

Monday.—After breakfast had prayers in the master's house, when about twenty people were present, afterwards I went about four miles to visit a sick woman, found her very weak and low (consumptive) but simply trusting in the Saviour, she was very pleased to see me. In the evening quite a good number gathered together for prayers.

(To be Continued.)

HARD STUDY IN SCHOOL.

Brings on a Severe Attack of St. Vitus' Dance.

A YOUNG GIRLS LIFE FOR A TIME MISERABLE. COULD NOT USE HER HANDS AND FOUND IT DIFFICULT TO WALK. HEALTH RESTORED.

From the Napanee Express.

Nervousness is the frequent cause of much misery and suffering. One of the effects of this breaking up of the nerves, particularly among young people, being chorea or St. Vitus' dance. A correspondent tells of a young lady at Selby who was badly afflicted with this trouble. He says:—"I never saw anyone suffering so badly before from nervous disorder. She was violently jerking and twisting all the time and could not use her right hand at all. Anything she would try to pick up with it would instantly fall. When she would attempt to walk, her limbs would twist and turn, the ankle often doubling down and throwing her. Lately I heard that she had been cured but doubted the truth of the statement and went out to see her. The



statement proved quite true, and believing that a recital of the facts of the case would be of advantage to some one who might be similarly suffering, I asked permission to make them known, which was readily granted. The young lady is Miss H. M. Gonyon, a general favorite among her acquaintances, and it is thought that her trouble, as is not infrequently the case, was brought on by hard study in school." Miss Gonyon gave the following statements:—"All through the fall of 1894 I had been feeling unwell. I did not speak to anyone about it, for I was going to school and was afraid if I said anything about it to my parents they would keep me at home. I kept getting worse, and at last grew so nervous that I could not hold my pencils. My right hand was affected most, though the trouble seemed to go through my whole system. In January I was so bad that I had to discontinue going to school, and I was constantly growing worse. I could not use my hands, because I would let everything drop, and frequently when I attempted to walk, I would fall. My brother had been ailing for a long time and was then using Dr. Williams' Pink Pills and getting better, so I thought as they were helping him so much they would be a good medicine for me. Before the first box was done I was feeling much better, and after using the Pink Pills for about a month, my health was fully restored. It is now more than a year since I discontinued the use of the pills, and I have not had the slightest trace of the malady since. I am satisfied Dr. Williams' Pink Pills saved me from a life of misery, and I would strongly recommend them for nervous troubles.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

Rattlesnakes, Butterflies, and . . . ?

Washington Irving said, he supposed a certain hill was called "Rattlesnake Hill" because it abounded in—*butterflies*. The "rule of contrary" governs other names. Some bottles are, supposedly, labeled "Sarsaparilla" because they are full of . . . well, we don't know what they are full of, but we know it's not sarsaparilla; except, perhaps, enough for a flavor. There's only one make of sarsaparilla that can be relied on to be all it claims. It's Ayer's. It has no secret to keep. Its formula is open to all physicians. This formula was examined by the Medical Committee at the World's Fair with the result that while every other make of sarsaparilla was excluded from the Fair, Ayer's Sarsaparilla was admitted and honored by awards. It was admitted because it was the best sarsaparilla. It received the medal as the best. No other sarsaparilla has been so tested or so honored. Good motto for the family as well as the Fair: Admit the best, exclude the rest.

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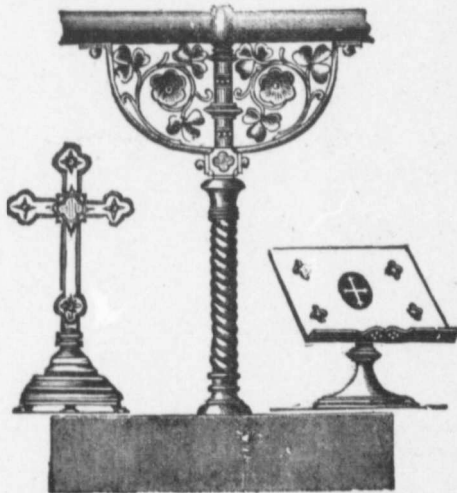
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