

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 28.]

TORONTO, CANADA, THURSDAY APRIL 22, 1897.

[No. 16.]

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Canadian Churchman.

TORONTO, THURSDAY, APR. 22, 1897

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April 25th.—FIRST SUNDAY AFTER EASTER.

Morning.—Num. 16, to v. 26. 1 Cor. 15 to v. 29.
Evening.—Num. 16, v. 36; or 17 to v. 12. John 20, v. 24 to 30.

APPROPRIATE HYMNS for First and Second Sundays after Easter, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER EASTER.

St. Mark, E. & M.

Holy Communion: 128, 197, 315, 558.

Processional: 134, 392, 438, 435.

Offertory: 137, 138, 436, 621.

Children's Hymns: 181, 343, 565, 571.

General Hymns: 126, 139, 410, 434, 499, 508.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 318, 320, 555.

Processional: 125, 131, 302, 601.

Offertory: 129, 130, 232, 497.

Children's Hymns: 134, 334, 340, 570.

General Hymns: 132, 135, 140, 411, 501, 502.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE.

Second Sunday after Easter.

I. St. Peter ii. 25. "Ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls."

It is by contrast that we come to understand the true nature of our joys and sorrows.

No greater sorrow, says Dante, than remembering past happiness.

So if we would appreciate the privileges and blessings we enjoy we shall do well to recall the trials and dangers of the past.

Such reflections natural in the minds of the first Christians, whether Jews or Gentiles.

Thus St. Paul (to the Ephesians), "At that time ye were without Christ, etc."

So St. Peter here. Ref. to Isaiah liii. 6. (cf. the Gospel).

Two thoughts. (1) Lost condition of men without Christ. (2) Happy change in coming to Him.

i. *The lost condition of men without Christ.*

"Going astray like sheep."

Widely applicable—to Gentiles, Jews—very many baptized into the Church of Christ.

Some may remember it as their former condition.

Some may be conscious that it applies to them now.

Let us at least try to understand it.

1. We are reminded of the *ignorance* of those who are without Christ.

(1) Even in the happiest circumstances, sheep have not the sagacity of the dog.

But here represented as lost, straying.

(2) Here a picture of men without Christ.

What do they know of God—themselves?

Walking in darkness.

2. A picture also of *folly*.

Silly sheep breaking bounds.

And every point applicable.

A sure Guide—and there is no other.

Yet they forsake Him.

3. *The danger* of such a condition.

(1) The Shepherd provided *food*, and they may starve.

(2) He affords *guidance*, and they may be lost.

(3) He protects—"Good Shepherd gives life"

(David—lion and bear).

Powers—adversaries to be confronted—the world, the devil, our passions.

iii. *The happy change experienced in coming to Christ.*

"But are now returned" (middle or passive voice).

1. *Brought back* by the grace of God.

A power external to ourselves.

Sacrament, word, spirit.

2. *Come back* by voluntary action.

The effect of divine grace—but also our own.

(1) On a conviction of sin.

(2) On a sight of the Son of God.

(3) On an assurance of Christ's power and willingness.

3. *From the wilderness*—deliverance.

(1) Pardon—life.

(2) Grace and strength.

4. *To the Shepherd and Bishop* (Ezek. xxxiv. 11).

(1) Guidance. (2) Protection. (3) Pasture.

(4) Life eternal.

God help us all to know where we are, and to seek after the Good Shepherd of our souls.

MR. GOLDWIN SMITH'S GUESSES.

The *London Speaker*, in its issue of the 13th ult., had a notice of these "Guesses" of unusual excellence. We fancy our readers have heard quite enough regarding Mr. Goldwin Smith's book, but upon its own merits the article is one which deserves reproduction. It is too long to be inserted in one issue. We now reproduce the first part upon natural theology: "Professor Goldwin Smith is an interesting, as well as a superior, person. He never speaks without giving us the instruction we need. His pen is sharp, his style caustic, and he knows well how to combine the

analytic with the synthetic judgment. He plays the part of 'the bystander' to more things than Canadian politics; he watches the universe from the coign of vantage he so handsomely occupies and so thoroughly enjoys. Knowledge in its onward march passes before him, and he duly registers its speed and its progress. Changes in belief he marks and measures, and records his observations with a pen which bites like an etcher's needle, and produces a picture so vivid as to be the despair of ordinary workers in black and white. Here we have him, in his latest appearance, not so much 'guessing' in his most superior manner 'at the riddle of existence' as—a much easier and more self-satisfactory thing—criticizing those who have had the temerity to guess. But does he on his side need to guess? That surely is too dubious, too purely conjectural, a word to denote any process of a superior mind. It admits too many possibilities, any one of which might be right. It is hardly the fit term for the mental output of so caustic a critic of views past, passing, or about to pass. The man who, as with a wave of the hand or a sweep of the pen, dismisses so much from the region of the credible and reasonable has in a degree ceased to guess. He has so defined the terms of the problem that the solution must be of one kind, and not simply one from amid the possible multitudes he has dismissed. But though 'guess' be the fit term for him to use of another rather than of himself, yet what he has given us has so much of the old alertness that we read it with pleasure, if without satisfaction, or the feeling that we have been put somehow well on the way to a more happy reading of the riddle that perplexes us all. Of these essays, the one that gives its name to the volume is a criticism of Henry Drummond, Benjamin Kidd, and A. J. Balfour. It is done in Goldwin Smith's best manner, which is that of a very caustic exposition of their fundamental positions, with the emphasis just slightly changed, or with certain of their terms a little more highly coloured, just so as to bring out the innate weakness or the hidden inconsistencies or even *gaucheries* of their argument or theory. But, on the whole, this refutation by caustic analysis does not carry us very far. He is indeed right when he says: 'There can be no hope, apparently, of laying new foundations for a rational theology in any direction excepting that of the study of the universe and of humanity as manifestations of the supreme power in that spirit of thorough-going intellectual honesty of which Huxley, who has just been taken from us, is truly said to have been an illustrious example.' We need not discuss the 'intellectual honesty' of Huxley, or, for that part, of Huxley's opponents. That is a quality which it is easy to deny to some, easy to ascribe to others, but of which a man should be very jealous as to the reasons why he ascribes it to one man and denies it to another. We should have said that Huxley had rather too much pleasure in polemical dialectics simply as polemics to be selected as typical of 'intellectual honesty.' He had inimitable skill in destructive argument; he had rare pleasure in pursuing the men he regarded as the legitimate prey of his syllogism or his dilemma. We are not quite sure that it would be 'intellectually honest' in a theologian to disinter the exploded speculations of earlier biologists—say, men of the pre-Darwinian age—in order that he

might use them as cudgels for the true believers in evolution; and, for our part, we have never seen why men should dig up the crudities of earlier divines in order to prove that the ideas and beliefs of later ones are absurd, or heterodox, or how such a rather useless proceeding should argue 'intellectual honesty.' But, leaving that very personal matter aside, in what way do the new foundations for rational theology, as Professor Goldwin Smith explains them, differ from those of the old natural theology? What was that older natural theology save 'the study of the universe and humanity as manifestations of the supreme power'? It erred in a great number of ways, but mainly because it shared the erroneous ideas of its day as to the universe, its laws, and its mode of working. Nothing at one time afforded greater pleasure to Huxley than to show how the old Argument from Design had perished, though he never on this point fell into the incredible stupidities of Tyndall. But theology did not create the Argument from Design; science created it. It grew up not as a way of proving that God existed, but as a method of explaining how nature had come to be. It was a purely scientific theory long before it became a piece of theological evidence. Theology in that respect stepped into an inheritance created by science; and if it profited by its inheritance, was it to blame, or did the blame lie with the science that bequeathed it? The Argument from Design is known to the Socrates of the 'Memorabilia,' but it is not known to the Hebrew Prophets or to the writers of the New Testament. And if theology has assimilated evolution, who is to forbid it doing so? Why should it not? Science has been revolutionized by the idea; must not theology, if it is to remain rational, accept the idea that lives in the air, that penetrates all minds and organizes all knowledge. The adoption of evolution by theology ought to argue not its impending death, but its continued life, its power, as it were, to know the times and the seasons and to expand with the expansion of the thought. We can quite allow the phantasies of Drummond, the unphilosophical deductions of Kidd, the inconclusive dialectics of Balfour, to go. They play in theology exactly the same part that the 'guesses' at discovery—which we with becoming dignity, the subject being changed, call 'hypotheses'—play in science. They show that theology, like other branches of knowledge, is more a search after truth than the actual possession of the truth it seeks.

THE MISSIONARY FIELD.

The Empire of Japan extends from Formosa to the Kurile Islands, and embraces within its limits every variety of climate, from the heat of the tropics to the cold of the Arctic regions.

At a late missionary meeting in England, held by the English Church Missionary Society, the Bishop of Newcastle, speaking of mission work in India, gave the following tribute to the work of missionaries from America: "If the rate of missionary progress during the next century in India is what it has been for the past 20 years, India will mainly owe its Christianity, not to the Church of England, whose responsibility is paramount, but to American Christians who do not worship with us, but who are realizing more than we Churchmen realize what evangelizing a great country means."

Many of the little mothers in Japan are mere children. One such rowed me to a steamer the other day. Her babe was asleep in the little cabin of the boat; the mother was herself only a child.

The babe awoke; she stopped rowing, strapped it on her back, and good-naturedly resumed her oar, the babe in the meantime looking wonderingly at the stranger. Japan must give additional honour to women, if the nation is to have full honour among the great nations of the earth. No people can be great except they have great and good mothers. Japan, at this time of her marvellous history, cannot afford to dwarf her people, to dishonour her women, and so her men.—Rev. R. S. McArthur, D.D.

The British Mission to Lepers co-operates with 15 different societies, supports 15 leper asylums or hospitals of its own, and aids 11 other similar institutions. In addition to these, 12 places are open to the mission for Christian instruction, and eight homes for the untainted children of lepers have been opened. In the society's homes there are about 800 inmates, and 700 more in the assisted institutions. One hundred and fifty have professed their faith in Christ during the past year. Some of the institutions may now be considered wholly Christian.

The *Missionary Herald* has the following notice of a new book by the Rev. R. H. Graves, D.D., entitled, "Forty Years in China." (Baltimore, R. H. Woodward Co.): "The writer of this volume, during 40 years of missionary activity in Southern China, has had the best opportunity possible to observe the working of forces, good and evil, in that empire. The object of the work is to present in simple, direct form, these forces, destructive and reconstructive. The opium habit, gambling, untruthfulness, cruelty, are among the destructive forces named. Those which are prominent in reconstructing the nation are diplomatic intercourse, imperial maritime customs, the Chinese in the United States, education, medical missions, Christian literature and Christian missions. One chapter discusses the recent war and forecasts some of its beneficial results. The Gospel is the all-pervasive and all-embracing force at work for the new China that is to be."

Bishop Graves, writing in *The Church in China* concerning the inspiring services at Wuchang, on the feast of St. Simon and St. Jude, when three Chinese young men were ordained to the diaconate, concludes as follows: "Most of the ordinations in the mission have been on this day, which is thus always a memorable one, and the native clergy have justified the faith that has been reposed in them, so that we can be thankful that we have so good a body of workers. Look at Kwei S.S., all alone at Shasz and presenting 45 for confirmation, and this after weeding his candidates well, so well that his catechists grew impatient of the restrictions which he found it necessary to make in order to keep out unworthy men, and thought the line was too strictly drawn. Truly the China mission has a good gift in her native priests and deacons."

Occasionally missionaries in heathen and Mohammedan countries meet with those who are thoroughly dissatisfied with the native religious systems and who joyfully welcome Christian truth as soon as they hear it. A noteworthy illustration of this is given in the following from a missionary in Japan: "There was in Japan a man who was a devoted follower of Buddha, intelligent, superior and most regular in his attendance at the temple. He read all the old books which contain the teaching and laws Buddha gave to his followers, but the more this man searched into them the more he became convinced in his own mind that all this was not right, and that there must be some higher power of which he knew nothing, and a great yearning arose in his heart to find out the truth. After some years, in God's providence, he passed by a preaching place and heard an English missionary speaking about the true God, and the man stood and listened almost breathlessly. 'This, this,' said he, 'is that Light and Truth after which I have been groping so long; I will be a follower of the true God.' He spoke to the missionary at the first opportunity, and after the usual instruction was baptized. Among his children was one pretty little girl

who, like her father, was very eager in her worship of Buddha, and attended the temple so regularly that the priest took notice of her and told her father she ought to be brought up for a priestess. But as soon as she heard of the true God, she, too, at once exclaimed, 'Father, I will worship this true and living God; I will never go to the idol's temple any more.' In the end the mother and three brothers all became Christians. Some time afterward the girl was placed in a mission school, where she showed cleverness far above the average; on leaving it she became a Bible woman, and has been the means, in God's hands, of leading many of her fellow-countrywomen to leave their idols and follow the Lord Jesus. The father, being an educated man, helped the missionaries in studying the Japanese language, and also in the translation of the Bible. He is now dead, but his three sons are living and keep steadfast to their faith; all are clever and getting on well. One is nearly the head man in the post-office in Tokyo, the capital of Japan, and he and his brother each have a Bible class on Sundays, and help on others as they have opportunity."—*The American Church Sunday-School Magazine*.

REVIEWS

FOUNDATION TRUTHS OF SCRIPTURE AS TO SIN AND SALVATION.—By Prof. John Laidlaw, D.D. Price 1s. 6d. Edinburgh: T. and T. Clark. Toronto: Revell Co. 1897.

This is one of the excellent handbooks for Bible classes, consisting of commentaries and treatises on religion, which we have so often commended to our readers. The author of the present volume is already well and favourably known to us as the author of a valuable work on the "Bible Doctrine of Man." The present volume is excellent as far as it goes. But we cannot help wondering that the work of the Holy Spirit should be described without a reference to baptism; and that this subject should also be ignored when regeneration is expounded and a reference is made to the third chapter of St. John.

THE ETERNAL CITY: ROME: ITS RELIGIONS, MONUMENTS, LITERATURE, AND ART. Two Volumes.—By Clara Erskine Clement. Boston: Estes and Lauriat. 1897.

This is a very beautiful book, and may be safely recommended in every kind of way, as a gift, an ornament, or as containing much valuable information. We see at once that it is beautifully printed and admirably illustrated. And, indeed, so admirable is the exterior of the volume that we are almost afraid to turn to the letter-press. But here, again, we are most agreeably disappointed. The writing is excellent and scholarly. We can see at once that Miss or Mrs. Clement wields a well-trained pen. We have no slipshod or Yankee English here—not even Yankee spelling, and yet we are equally gratified to find no Anglo-mania. Miss Clement is a lady of taste, and conforms her writing to the best standards; but she has no Provincialism of any kind; and we may remember that there may be even an English Provincialism. As regards the actual information given, it is excellent, trustworthy, and, in a certain sense, complete. The writer begins with the religion of Pagan Rome and alternates descriptions of this with the Christian religion in successive and alternate chapters—giving chap. 1 to the Pagan religion; chap. 2 to the Christian religion; chap. 3 to Pagan altars, temples, etc.; chap. 4 to Christian oratories, churches, etc.; chap. 5 to Pagan tombs and cemeteries; chap. 6 to Christian Catacombs and burial places. The second volume takes up such subjects as the architecture, bridges, roads of the great city; then Roman manners and customs, education, literature and painting. The volumes are profusely illustrated with admirable representations of buildings, localities, coins, etc. Altogether we have seldom handled a more satisfactory book.

MAGAZINES.—*Scribner's Magazine* for April is particularly bright and attractive, and contains among its beautiful illustrations two full page compositions by Gorguet called, "A Roman

Easter." The transformation scene in "Dr. Jekyll and Mr. Hyde," by Wm. Hole, Gibson's "London," and Cosmo Monkhouse's article on Wm. Quiller Orchardson, R.A., the Scotch painter, are some other of its artistic features.

Harper's Magazine for April contains a frontispiece in color by Pyle, on "Washington and the French Craze of '93," by Prof. J. B. McMaster. George du Maurier's romance, "The Martian," is continued, and the sixth paper by Poultney Bigelow, on "White Man's Africa," describes the opening of the Cape Colony Parliament, one of the most characteristic and impressive incidents of British Colonial Empire, and discusses the political and social questions which the Jamieson raid has raised between the English and Dutch. "From Home to Throne in Belgium," and the Awakening of a Nation," are other leading articles in this month's number.

The Arena.—Local interest in the April number will centre on two interesting accounts of the struggle going on in Canada between the Roman Catholic priesthood and the press and electorate by F. Clement Brown, of Toronto, and George Stewart, of Quebec City. Governor Pingree, of Michigan, continues the question of Municipal Reform commenced by Mayor Quincy, of Boston. Many other bright and stirring articles brings this number fully up to the average.

McClure's.—*McClure's* for April opens with "A Century of Painting," by W. H. Low, devoted to early decorative painting. The life of Alex. Hamilton, by Hon. H. C. Lodge, with life portraits and notes by C. H. Hart; Grant's Life in Missonri, by Hamlin Garland, and some unpublished letters by General Sherman, go to make up an excellent number. In addition there are stories by Stevenson, A. H. Allen, Kipling, Thanet and Ian Maclaren.

The Expository Times (April) records the finding of an interesting document in Egypt, namely, the Logia of Papias. We shall await with eager expectation an account of the contents of this interesting document, which may possibly throw light on the composition of the Gospels. There are some good remarks in the "Notes" on Canon Gore's recent communication on the subject of Evolution. Among other papers we draw attention to one of Dr. Whitelaw (to be continued) on the question: "Could Jesus Err?" with special reference to a book, recently noticed in these columns, by Dr. Schwarzkopff, on the Prophecies of our Lord. Professor Shearer has an interesting paper on the late Dr. Reynolds, formerly editor of the *British Quarterly*. Mr. Burn concludes his on Dr. Field. The smaller articles and reviews are quite up to the usual high standard.

THE PRODIGAL SON.

BY CANON GEORGE BODY, D.D.

"And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise. . . . Make me as one of thy hired servants."—*St. Luke*, xv. 17-19.

This parable is our Lord's apology for His evangelistic work. However low men or women had fallen in the days of His earthly ministry, there was none of whom He despaired, there was no depth of degradation into which He could not follow to try to find him. "This man receiveth sinners and eateth with them." That is the charge. What is the answer to the charge? First, because each one of these is the son or daughter of the living God. Sonship is as wide as the limits of the human family. To be a man is to be a Son of God. And I have come from the Father's bosom in among the race of men to care for God's sons and daughters; and obedience to the mission which I have received of the Father who sent Me into the world to save sinners demands that I should be found where sinners are—aye, even eating with them. And the second apology is this: they are recoverable. Each of these, however fallen, is still one who has within him the possibilities of recovery. He may have wandered far from the Father's home, like a lost sheep, but he can be recovered to the true fold. He may be like the piece of money that has fallen to the ground, and even the very image that is stamped upon it of the King be obscured; but the image is there, and the copy re-

coverable. Wherever you see a man, you see one who has in him, in the deepest depths of his being, the very image of God. And because man is recoverable He goes to seek him, teaching him this great truth, that, if he would return to his father's home, he has only to retrace the steps of his departure from his father's house in utter repentance.

How splendid is this position of the Gospel, that it despairs of no man, it despairs of no woman. Right to the very end—yes, up to the death-bed—yes, in the prison cell—the minister of the Gospel dares to go to the condemned convict, and to call him even then back to the dignity of the recovery of manhood, back to the Father's house.

We are told that everything in the world, physical and moral, is the result simply of cumulative forces from ages which are concentrated in the living present, and that it is impossible, absolutely impossible, for the individual to break himself free from this cumulative force that lies behind him—what is called the doctrine of heredity in its more pronounced form. But sinners have been converted unto God; they have, and are being, thank God! to day, and not merely in isolated instances. St. Paul, writing his epistle, says, certain men, certain classes or sinners cannot inherit the kingdom of God; but he adds, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." How can such a position as that just taken up explain the unquestionable historical phenomenon of the conversion of Saul of Tarsus? Nay, to pass beyond the limits of Scripture—for, though I cannot tell why it is, some people imagine there is a difficulty about Scripture stories—how, if this position be a true one, can you explain the phenomenon of the conversion of Augustine? Plainly, in each they are under the influence of a new force; plainly, the connection between their present and their past was broken; plainly, they were set free from that cumulative force of evil which was upon them in the present through their contact with the past. The abiding facts in the history of man within the limits of Christianity prove this distinct truth, that there is, in the message of God which comes from Christ, a power that can bring the sinner to repent, and that makes practical in his case what seems impractical in the link of cause and effect.

And this is the third explanation which Christ gives of His work—that not only does He go to sinners to seek among them those with whom His Father's house shall be peopled through eternity because they are His Father's sons, and there is for them the way of return through repentance, but because He knows there is in the message that He bears to them from the Father nothing less than the power of recreating grace. The voice of the Lord is a glorious voice; it breaketh the rocks; there is nothing that it cannot do; but of the spheres in which the power of that voice has been most manifested is the sphere in which it has wrought out—I can use no other term than this—miraculous conversion; and Christ comes to men, to you and to me, with this conviction, that the message which He bears from the Father, when He calls them back to the Father, has a sure sacramental efficacy that can and will raise men out of sin and bring them back to the Father's house, by working in them the mystery of a real repentance, because there must be this repentance if a man is to come back, this change, this inner change of man. Man, after all, is not a coin; he cannot be brought back to God as a lost coin can be restored. Man, after all, is not like a lost sheep; God cannot lay hold upon him without his own will to bring him back to Himself. Man belongs to a higher order than the mineral kingdom or the animal kingdom; man belongs to the spirit kingdom; and man has a will. And so a deeper mystery than that brought out in the previous parables must be faced if our Lord is really and truly to explain to us the mystery of man's return to God. There must come a time when he is in the far country, when he must awaken to his sense of distance from God; there must be a time when he wills to return from that alienation from God to recovered reunion with God; there must be action definite and clear upon this inner resolve. No man is brought back to God, except he returns to God. True, Christ comes because He knows He is sent by God to men to bring them back to God, that He can bring His gracious influence so to bear upon them that their will shall be stirred into the activity of repentance, and that they shall return as penitents to their Father's house, to be readmitted to their Father's house.

Now see the method; it is a most beautiful spiritual study. Here is a man in the far country. Up to a given moment he is really in a position of spiritual madness. The sinner is always a fool; and the Bible invariably takes up this position, and as a fool he is more an object of pity than anything else. I hope one does not undervalue the exceeding sinfulness of a life of sin; but, I confess, the more I live in the world, the more I know of my own nature and of the nature of other people, the more I am convinced that a man who is living a life of sin is a thing

of pity. Canon Gregory Smith, in a remarkable volume of Bampton Lectures some years ago, said this: 'A sinner denies the personality of everyone with whom he sins: the one with whom he sins is always to him not a person, but a thing to be used for his own enjoyment, then thrown aside.' Aye, but it is worse still than that. The sinner not only denies the personality of those with whom he sins, but he denies his own personality; he looks upon himself rather as a kind of animal, lacking this mysterious gift of personality. I suppose the truest definition of madness is to be ignorant of one's own personality. Yet the sinner, as a matter of fact, is ignorant in the truest sense of his own personality. If you are going to bring him back to God, the first thing to do is to bring him to realize what he is in the very essence of his being. This is the first thing God does; He leads him to realize the fact that he is a person; that because he is a person he is dowered with the awful gift of endlessness of existence. You cannot destroy a personality. Of course, nothing that really exists can be destroyed. You cannot destroy that which is permanent in the human body, for instance. The matter that is in my body may exist under other combinations; the force in my body may exist under other conditions; but if you cannot destroy one particle of matter in me, you cannot destroy one particle of force. There is no such thing as anything existent going into non-being; it is simply impossible. And when we deal with that mysterious spirit, that innermost being, that personality, it is the same. I cannot escape from the personality of my God. 'If I ascend up into heaven Thou art there; if I go down into hell Thou art there also. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.' Then there is my own personality; and the will of God awakens me to the realization of this personality.

When I come to myself there flashes upon me as in a moment the awful responsibility of the future state. Where am I? I am perishing with hunger. It is always the feeling that comes with the awakening of personality. Bear with me while I mention a few instances. When Isaiah awakens what does he say? 'Woe is me, I am undone.' When the Publican is awakened what cry does he make? 'God be merciful to me a sinner.' When the 3000 were awakened what was the common cry that came over every lip? 'Men and brethren, what shall we do?' And when the Philippian gaoler was awakened, what was his cry? 'Master, what shall I do to be saved?' It always comes. With the thought of our Father's love comes the awakenment of the conscience that I, in His presence, am a guilty man—a perishing man. Blessed is that man who has been awakened by the grace of God to know that in very reality, in the far country in which he is, he is in the most awful peril, far beyond what imagination can conceive or what tongue can tell.

The man's personality is awakened, and then he is brought to a deep conviction of sin; and this leads on to the thought of the Father's love and tenderness, the thought of joy and rest and satisfaction, and the safety of the Father's house, and the thought of the servant's state even becomes a state of attraction. Oh! if it were not an impossibility; if I could only pass the threshold of my Father's house, and be numbered with His hired servants. Memory comes in and brings with it a sense of overwhelming guilt; but with memory there also comes this, the realization too that He is my Father. True, I have forfeited all claims upon His love; and true, except of His mercy, I cannot pass His threshold; I have no right to claim even to be numbered with His servants. But then He is my Father. Here am I in this degradation; there He is in His house, and between Him and me lies a sink—my Father. And with this comes the hope that it may be possible once more to return to my Father's house. Do you think it is possible? I have sinned, I have spent the portion that fell to me of mine inheritance; but is it not possible that He might number me with His servants?

Hope springs up. Yes, but more than this. Now that the hope comes, what am I to do? These three things. I must give up. 'I will arise,' That is the first thing; clearly if I am going back to the Father's house I must give up. I must come away from this far country, from this riotous living, come away from these companions, from this self indulgence. I must give up. Yes. And what is the next thing? The next thing is, I must go back to my Father. Nothing else will do; He can alone re-install me, even into that lower position which I crave to have in His house. 'I will go to my Father.' Yes, and what then? When in my Father's house I will kneel down at His feet and confess; I will say, "Father, I have sinned. I will just kneel and confess; I will make a clean breast, telling Him everything I know I have done. And then, having made an open confession, I will pray for mercy. 'I am not worthy to be called Thy son; make me as one of Thy hired servants.' If you

want to go back to the Father's house the way is clear. First, I must give up. 'Let the wicked man forsake his ways and the unrighteous man his thoughts.' No visible sin, is it? Ah! dear children, I dare say it is a secret sin. This is what Christ is seeking to lead up to by the Spirit—to give up, and then having resolved to give up, you want to be right with your Father. Confess, then, confess your sin to God, confess it alone; confess it in His house, confess it when He draws you to it; and with your confession offer this prayer, and cease not to offer it till answered, 'Make me as one of Thy hired servants.'

See how far the prodigal has now come. He is awakened to the sense of his personality, brought to the realization of his lost position, brought to the hope that he might be restored, and he sees the way of return. Is that all? No. The crisis has not come yet. You may know all this; there may be the awakening of memory, the illumination as to the way of return; but there must be the will. This man goes on to say, I will arise; and I will go to my father; and I will say to him, 'Father I have sinned against heaven and before thee; I will pray. Make me as one of thy hired servants.' I will. Not ten years hence, not next week; he cannot stay any longer; he has come to himself, he realizes his peril, he longs for his father; he cannot delay. That moment he comes to himself he resolves, 'I will arise.'

If in anything your conscience tells you you are in the far country, if between you and God there is at the present time sin, separating sin, either open or known only to yourself and God; if, when you realize your position, you know it is one of condemnation before God, and that you are really in a position of serious spiritual peril, will you say here to-night, 'I will!' It is due to Him; it will be a blessed relieving of soul to you. Confess your sin and pray for mercy, remembering that if you are seeking God, it is because God is seeking you; if you break from your sin, it is because He moves you to give it up; if you come and confess, it is because He Himself is drawing those prayers over your lips. And He who deals thus lovingly with you, seeking to bring you to Himself, will surely crown His work of grace, and will meet your confession with forgiveness, and answer your prayer for mercy by the impress of His everlasting arms, and by the joy of His loving kiss.

I ought to stop, but may I say this one word further? Preachers are powerless before your unsundered will; angels are powerless before your unsundered will; God the Father, the Son, the Holy Ghost are powerless before your unsundered will. We can persuade; they can intercede; He can strive. Oh! dignity of dread responsibility, the will! God cannot save us without our surrendered will, and He says to-night outwardly, and I believe He is moving some inwardly by His grace to give attention to His call, "Return to Me, My child, from the far country into the joy of your Father's house." Dear friends, realize the responsibility that rests upon your answer here and now to that call of His love, and say, "I will arise and go to my Father, and I will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants."

OUR LETTER FROM ENGLAND.

(From our Correspondent.)

In view, Mr. Editor, of some of your readers being able, some day, to visit Italy, the following notes of a recent holiday may be of service to them. In case no such fortune can be theirs, they will nevertheless like to read the impressions of a more fortunate person like your correspondent.

In view of many autumn S. P. G. engagements it seemed wise and right to take my holiday this year in the spring. As this is the best time to visit Rome, it seemed equally wise not to miss the opportunity of realizing the dream of one's life, and why not take the longest route and get at least a glimpse of the Riviera? This, too, was deemed wise and has certainly been keenly enjoyable. The cloudless sky and cool air afforded the best condition for seeing the exquisite condition of the land and sea scapes which are found between San Raphael and San Remo. Cannes, Nice, Monte Carlo and Mentone stand out especially in one's recollection. They are veritable joys forever, because they are such perfect gems of natural loveliness. It saddens one to think that in connection with some of these it may be said that "There every prospect pleases and only man is vile." It was really charming to see Genoa with all its Columbus associations; his fine monument confronts you on leaving the station. The harbour is a fine one, but its cemetery is remarkable for its costly and magnificent monuments, all in the purest marble, and some most pathetic and expressive in their attitudes and features. Of the three churches, that of St. Lorenzo is at once the oldest and the finest. A short stay at Pisa enabled me to see the three

most interesting things—the Baptistery, the Cathedral and the Leaning Tower. Galileo's determined face seemed to be meeting me at every point. The pulpit in the Baptistery is a marvellous piece of sculpture, so many figures being crowded into so small a space. The run to Rome in the early morning revealed the dreary and monotonous plain, but oh, how the blood was started at the first sight of the Colosseum and the aqueduct of Claudius! The pure sunlight fell upon the Campanilis, the domes and the palazzas—a city the richest in the world for its combination of Imperial, Christian, artistic and poetic interest. The view of Rome from the San Pietro in Montoro is like the view of Venice from the top of the Campanile in the Piazza of St. Mark's; the whole city is spread right beneath your feet, and a little previous knowledge enables anyone to seize on the Capital, the Quirinal, Michael Angelo's Castle, St. Paul's without the walls, and St. Peter's with the adjoining Vatican. The various bridges crossing old Father Tiber are clearly seen; the stream is quite as yellow, though a little more subdued than he was in the days of the humorous and good humoured Horace. But I must digress for a while and say that I found it advantageous to take a return ticket to Naples, on arriving at which city a traff was waiting to take me to Pompeii. How strange was the feeling on entering that restored city of the dead! For three hours, under a competent guide, I saw signs and proofs of the every-day life of the Roman people as they lived 1,800 years ago. Household arrangements, business customs, water supply through leaden pipes, public baths, cold, tepid and warm, law proceedings, amusements, and sacrificial pagan worship, all tangibly displayed before the visitor just as if the people only departed yesterday. But what a departure! Let the writhing, agonizing bodies shown in the museum only too clearly and surely tell,

(To be Continued.)

THE LAMBETH CONFERENCE, 1897.

The following are the official arrangements as to the order of proceedings at the approaching Lambeth Conference, subject to any modification which may be found necessary:

PRELIMINARY.

Wednesday, June 30.—Bishops' Devotional Day.
Thursday, July 1.—Service in Westminster Abbey.
Friday, July 2.—Visit to the landing-place of St. Augustine in the Isle of Thanet, etc.
Saturday, July 3.—Canterbury Cathedral (and St. Augustine's College).

PROCEEDINGS OF THE CONFERENCE.

N.B.—The sessions of the Conference will be held in the Great Hall of the Church House.

The speakers invited have not yet in all cases signified their willingness to speak.

MONDAY, JULY 5.

9 a.m. Celebration of Holy Communion in Westminster Abbey.

11 a.m.—1.30 p.m. First session of Conference. President's opening address. Discussion of subject: "The Organization of the Anglican Communion." (a) A central consultative body; (b) A tribunal of reference; (c) The relation of Primates and Metropolitans in the colonies and elsewhere to the see of Canterbury; (d) The position and functions of the Lambeth Conference.

2.30 p.m.—5 p.m. Discussion of the same subject continued.

Invited Speakers: Bishop of Brechin (c), Bishop of Cape Town (b), Bishop of Jamaica (a), Bishop of Long Island (c), Bishop of Manchester (d), Bishop of Pennsylvania (d), Bishop of Salisbury (b), Bishop of Tasmania (a).

TUESDAY, JULY 6.

10.30 a.m. Prayers.

11 a.m.—1.30 p.m. Discussion of subject: "The Relation of Religious Communities within the Church to the Episcopate."

Invited Speakers: Bishop of Bloemfontein, Bishop of Fond du Lac, Bishop of Oxford, Bishop of Wakefield.

2.30 p.m.—5 p.m. Discussion of subject "Critical Study of Holy Scripture."

Invited Speakers: Bishop of Adelaide, Bishop of Durham, Bishop of Michigan.

WEDNESDAY, JULY 7.

10.30 a.m. Prayers.

11 a.m.—1.30 p.m. Discussion of subject: "Foreign Missions." (a) The duty of the Church to the followers of (i.) Ethnic Religions; (ii.) Judaism; (iii.) Islam. (b) Development of native Churches. (c) Relation of missionary bishops and clergy to missionary societies.

Invited Speakers: Bishop of Arkansas (a iii.), Bishop of Newcastle (c), Bishop of Colombo (a i.), Bishop of South Tokyo (b), Bishop of Stepney (a ii.).
2.30 p.m.—5 p.m. Discussion of Subject: "Re-

formation Movements on the Continent of Europe and elsewhere."

Invited Speakers: Bishop of Albany, Archbishop of Dublin, Bishop of Gibraltar.

THURSDAY, JULY 8.

10.30 a.m. Prayers.

11 a.m.—1.30 p.m.—Discussion of subject: "Church Unity in its relation (a) to the Churches in the East; (b) to the Latin Communion; (c) to the other Christian bodies."

Invited speakers: Archbishop of Armagh (c), Bishop of London (b), Bishop of Jerusalem (a), Bishop of Pittsburg (c).

2.30 p.m.—5 p.m. Discussion of subject: "International Arbitration."

Invited Speakers: Bishop of Calcutta, Bishop of New York, Bishop of New Jersey, Bishop of Ripon.

FRIDAY, JULY 9.

10.30 a.m. Prayers.

11 a.m.—1.30 p.m. Discussion of subject: "The Office of the Church with Respect to Industrial Problems." (a) The unemployed; (b) Industrial co operation.

Invited Speakers: Bishop of Central New York (b), Bishop of Christ Church, New Zealand (b), Bishop of Hereford (a), Bishop of Washington (a).

2.30 p.m.—5 p.m. Discussion of subject: "The Book of Common Prayer." (a) Additional Services; (b) Local Adaptation.

Invited Speakers: Bishop of Cork, Bishop of Edinburgh, Bishop of Ely, Bishop of Springfield.

SATURDAY, JULY 10.

10.30 a.m. Prayers.

11 a.m.—1.30 p.m. Discussion of subject: "Duties of the Church to the Colonies."

Invited Speakers: Bishop of Norwich, Archbishop of Rupert's Land, Bishop of Sydney.

2.30 p.m.—5 p.m. Discussion of subject: "Degrees in Divinity."

Invited Speaker: Bishop of Goulburn.

Monday, July 12 to Saturday, July 24.—Meetings of the various committees appointed during the first week's sessions.

Monday, July 26, to Saturday, July 31.—Sessions of Conference to receive and consider the reports of the various committees.

Monday, August 2.—Concluding service in St. Paul's Cathedral.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—During Lent, the Lord Bishop of the diocese filled the following engagements:—Ordination service at the cathedral church, March 13th. Confirmations at St. Stephen's, St. Mark's, Garrison Church, Trinity, St. George's, St. Luke's Cathedral. Sermons and addresses in the city churches and at the daily midday services at the Church of England Institute. Confirmations also at Amherst, Joggins and Lunenburg. Bishop Courtney leaves, per S.S. "Vancouver," for England, May 1st.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—University of Bishop's College, Faculty of Medicine, Synod Hall.—The annual Convocation for conferring Medical Degrees was held on Wednesday, 7th April, at 3 p.m. The building was gaily decorated with red, white, purple and blue bunting, flags and banners, the inevitable effigy of skull and cross bones being a conspicuous central figure. On the front of the Chancellor's table there was an overflowing company of friends and citizens present. Dean Campbell informed the meeting that the session had proved the most successful so far in their history, and that they had 104 students on their register. Feeling reference was made to the recent death of Mr. A. D. Nicholls, M.A., Bursar of the College, and the hope was expressed by the Chancellor that Dr. Ross, who is at present in the South for his health, would soon be fully restored. There were eight students who received the C.M.M.D. degree, of whom two were ladies, and there were several students who received the degree of Doctor in Dentistry. The Chancellor, on opening the Convocation, called on Dean Norman for a short prayer, and then followed with an address referring to the progress, prospects, possibilities, and physical features of attractiveness of their alma mater. The oath of allegiance was administered—God save the Queen sung—two gold medals and several prizes were then given. One of the Professors addressed the graduating class of doctors, and another that of the graduating dentists. Dr. Fortin was the valedictorian for the

former and another gentleman gave a valedictory address to the dental doctors. Dr. Adams pointed out that universities of repute gave a similar degree, and he assured the meeting that even Cambridge examinations were not more exacting than were those required at Lennoxville. Dean Norman also made some apropos remarks.

ONSLow.—On Friday, 9th April, there fell asleep in Christ at the age of 36, one of His faithful members, in the person of Elizabeth Anne Manning, beloved wife of Rev. W. A. Fyles, incumbent of this parish. As the faithful helpmate of her husband, she, like the woman in the gospel, had "done what she could" for her Lord by her quiet work and charitable deeds, and by her active interest in the Women's Auxiliary Missionary work. On Monday in Holy week many friends and relatives met to bear the wearied body to its resting place in the burial ground of St. John the Evangelist's church. During her illness great kindness was shown, both by those of her own communion, and by those of other Christian bodies as well; and a great number assembled to accompany the body from the parsonage to the church. Among those present were the Rev. D. W. Fyles, father of the incumbent, Mr. and Mrs. W. H. G. Garrioch, of Ottawa, and Mr. G. Fyles; also his brother clergy, Ven. Archdeacon Naylor, Rev. Rural Dean Smith, Revs. H. Plaisted, J. L. Flanagan, J. M. Coffin, A. Elliott. The funeral director was Mr. W. Harrison, and the pall bearers, Dr. Dowd, Messrs. H. M. McLean, Joseph Amm, sr., W. H. Meredith, J. A. McAdam and Chas. Saunders. A beautiful pillow of flowers, sent by the Quyon Court of the Independent Order of Foresters, rested upon the coffin, and likewise a lovely floral cross of lilies, etc., the gifts of near friends. After a brief service at the house, the body was taken to the church, at the door of which it was met by the Archdeacon and Rural Dean, accompanied by their brethren in surplices, and the last offices of dear Mother Church was rendered, blending words of resurrection joy with those that marked the human sorrow. The hymns were 399, "When our heads are bowed with woe," 400, "Christ will gather in His own," and 499, "On the resurrection morning." The Archdeacon made a brief, feeling address on St. Mark xiv. 8—"She hath done what she could," showing that the departed sister had done what in her lay for her Master by her loving work in life, and that now others were "doing what they could" for the same Master by their Christian offices for the body of one of His faithful members. The grave lies on the north-west side of the burial ground, on a slight elevation, overlooking the Quyon River, and (what is perhaps somewhat remarkable) beside that of Mrs. Brathwait, wife of a former pastor of the same parish, and a native of Barbadoes, the same West Indian Island that was the native place of the sister on this day laid to rest. The Rev. W. A. Fyles may feel sure that he has the sympathy of many a one in his loss.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

LANSDOWNE REAR.—Divine service was held in the churches of this parish on Easter Sunday as follows:

Christ Church, Athens.—Holy Eucharist at 8.30 a.m.; Evensong at 7 p.m.

Trinity Church, Lansdowne Rear.—Holy Eucharist at 11 a.m.

St. Paul's Church, Delta.—Evensong at 3 p.m.

The annual Easter vestry meeting will be held at Athens, on Monday evening at 7.30, and at Lansdowne Rear on Tuesday afternoon at 2 o'clock.

GANANOQUE—The Rev. A. L. McTear assisted the Rev. Henry Anston on Palm Sunday and preached both morning and evening.

MAITLAND.—*St. James.*—In the absence of the Rev. A. L. McTear at Gananoque, Judge McDonald, licensed lay reader, took the service for him on Sunday evening, 11th inst.

SHANNONVILLE.—Services are now being held in Trinity Church here by the Rev. W. Fleming, M.A. Your correspondent happening to be in the village, attended the service on Sunday morning and found a large congregation assembled in the pretty little church. Mr. Fleming, who is a retired clergyman of the Diocese of Ottawa, who has come to reside in the neighbourhood, is taking charge of this weak parish for the love of God and His Church until a clergyman is appointed, and judging from what your correspondent saw, and what he saw is said to be nothing unusual—the parish will be found by the next incumbent in a much more satisfactory condition than others coming here found it in.

TYENDINAGA RESERVE.—Rev. A. Grasset Smith, who for the last three months has been attending a medical college in London, was expected home on

the 11th inst. Rev. Mr. Fraser, who so ably filled the pulpit during Mr. Smith's absence, preached his farewell sermon on Sunday last. During his short stay among us he made many friends, who will be sorry for his departure from among them.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Easter Services.—There were large congregations at all the Easter services in Toronto. At the early celebrations there were a very large number of communicants, as well as at the mid day celebration. Most of the churches were beautifully decorated and the singing was exceptionally good.

Confirmations.—During the past week the Bishop of Toronto has held confirmations in the following churches: St. James' Cathedral, St. Saviour's, St. Martin's, St. Luke's and St. Mary Magdalene.

WOMAN'S AUXILIARY TO MISSIONS.—The monthly Board meeting was held on April 8th in St. Mark's parish, the branches of St. Annes' Church of the Epiphany and Mimico joining in providing luncheon. Rev. Mr. Ballard and Rev. Mr. Inglis were present during part of the day. The arrangements for the approaching annual meeting were discussed and explained. It is to be held in St. James' school-house on May 5th, 6th and 7th, hospitality being provided for the visiting delegates. One new life member was reported, and the treasurer's statement showed \$1 582 23 for the auxiliary, and \$918 81 for the parochial missionary collections, during the month. The Dorcas secretary treasurer reported 19 bales, 3 communion sets and linen, Bible and Prayer-Book for prayer desk, as having been sent since the preceding meeting, and cash receipts \$88 24; junior branches during the month, \$167; treasurer, extra cent a day, \$41 88, on resolution, given to pay off balance of debt on a church at Goulais Bay, Algoma. The noon hour service was taken by Miss Tilley, who read the lesson and members' prayer, and Miss Lowe, who delivered a thoughtful and very helpful address on self denial. Several interesting letters were read and a resolution was carried to the effect that at the annual meeting the life members' fees, which already, for this year, amount to \$375, shall be devoted to one of the four following objects, viz., Diocesan, parsonage at Haliburton, Algoma, Wawanosh Home, North-West; Homes in Athabasca, Foreign, Japanese Training Home, (in which last Miss Paterson, our missionary, is deeply interested). After a most interesting meeting, at which about 170 were present, the president closed with prayer.

The Rev. Frank DuMoulin, son of Bishop DuMoulin, of Hamilton, who for fifteen months was rector at Trinity Episcopal church, Chicago, has accepted the rectorship of Emmanuel church, Cleveland, Ohio. The congregation of Trinity church sincerely regretted his departure, and many tokens of esteem were showered upon him. The congregation presented him with a gold watch, the vestry with a handsomely engrossed copy of resolutions passed at their meetings, congratulating him on his work, and expressing sorrow at his departure, but wishing him every success in the future, and the men and boys of the choir gave him a marble library clock.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—During Holy Week the Bishop of Niagara held confirmation in St. John's church on Monday, April 12th; in St. George's on Tuesday, April 13th; in St. Mark's on Wednesday, April 14th; in St. Matthew's on Thursday, April 15th; and preached in Ascension church Good Friday morning, April 16th; in St. Peter's in the evening—Easter Day—at All Saints', 11 a.m., April 18th, cathedral at 7 p.m.

Rev. Canon Bland took the service at St. Matthew's on Sunday evening, 11th inst.

The Woman's Auxiliary hold their annual meeting on the 26th and 27th of April. A good programme is prepared. The speakers at the missionary meeting the evening previous are the Bishops of Huron and Niagara, and the Rev. Street Macklem. The reports all show increased liberality and missionary effort.

Church of Ascension.—This church is annually assessed by the Synod for \$625 for the several diocesan objects. The collection was recently taken up, and the result is that \$760 has been raised and paid in—an increase of \$135 beyond the amount assessed.

GRIMSBY.—There was morning and evening service on Good Friday. Easter day there was very good music.

NIAGARA FALLS.—Archdeacon Houston and Canon Bull attended a confirmation at Niagara, N.Y., the Bishop of Western New York confirming.

ST. CATHARINES.—The Bishop of Niagara confirmed forty-three candidates, including fifteen boys from Bishop Ridley College, at St. Thomas' church, on Tuesday, April 6th.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

FOREST.—Rev. Edward Hutchinson, incumbent of Christ Church, Forest, died in that town Wednesday, March 31st, having been suddenly stricken down by paralysis. Mr. Hutchinson was in many respects a remarkable man, and has figured prominently in Church and scientific circles in England. Before coming to Canada he was lay secretary of the Church Missionary Society for fourteen years, and became a leading authority in its great world-wide schemes. He took a prominent part in the work of the African Exploration Society, and for his valuable services was held in high esteem by state officials.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

In the Mission of Emsdale, Diocese of Algoma, the out-station of Sand Lake has been furnished with a log church, built by the settlers, who have devoted their energies to build a log church on stone foundation. For three years the settlers of this station worshipped in the barn of Mr. John Wilkins in the summer and in his house in winter. Mr. Reginald E. Compton and Mr. John Wilkins gave weeks of time and hard labor towards the erection of it, others giving shorter periods. Money is now wanted to seat it. The logs are now in the mill to be sawn for the seats, and as that is work that requires skilled workmanship to make them, we must seek it among our fellow Churchmen. During the winter of 1896 the Bishop of Huron held a confirmation in this church (St. Mary's) in the absence of Bishop Sullivan, whose health had given way. The summer following, on his return from France, Bishop Sullivan visited this mission, holding service, and this winter Bishop Thornloe, the new Bishop of Algoma, visited and held service in this church, all three bishops expressing themselves well pleased with what had been done. We now make an earnest appeal to those true Churchmen who, feeling they have been blessed by God in their health, their family, their store and spiritual privileges, to give as liberally as they can towards furnishing the church as becomes the house of God, remembering that it is more blessed to give than to receive. Donations sent to the treasurer, D. Kemp, Esq., Synod Office, Toronto, or myself, will be promptly acknowledged in the Church paper. ALFRED W. H. CHOWNE, Emsdale, G. T. R'y, Ont. "Having visited Sand Lake Mission and convinced myself of the real nature of the work going on there I hereby endorse the appeal which the Rev. Rural Dean Chowne is now making. The people are evidently doing what they can to help themselves and therefore deserve to be encouraged. And the Rural Dean, to whose devoted labours the existence of the mission and the building of its pretty log church are mainly due, assuredly deserves like encouragement. I trust the appeal will meet with a kind reception and will bring forth a liberal response."—G. ALGOMA. Sault Ste. Marie, Ont., March 29th, 1897.

ST. JOSEPH'S ISLAND.—The first visit of Bishop Thornloe to this mission took place on the 17th to the 19th ult., when the incumbent, the Rev. Robt. Atkinson, presented 27 persons for the holy rite of confirmation. His lordship first held a confirmation service at Holy Trinity Church, Jocelyn, when a class of 11 persons received the apostolic rite. The bishop and clergy were here entertained by Christopher Young, Esq., a firm and enthusiastic Churchman. Emmanuel Church, Richards' Landing, was next visited, and amongst the 12 confirmed here were Mr. and Mrs. John Richards and other prominent people of the Island. His lordship, at this thriving place, expressed his delight upon seeing such a beautiful church, and which will probably be consecrated at no very distant date. At St. John's, Marksville, four candidates were confirmed. In addition to the impressive addresses to the candidates, his lordship also preached at each place, and before departing expressed his pleasure upon seeing manifest tokens of spiritual and material advancement in this important mission. The collections made on a recent Sunday towards the Indian Famine Fund amounted to \$25. All the Lenten services have been well attended and the Guild at Jocelyn are repairing the fences around the beautiful churchyard, also arranging for the decoration and renovation of the church for Easter. A Ladies' Guild has been formed at Marksville, which meets regularly to promote the various interests of St. John's congregation.

QU'APPELLE.

J. GRISDALE, D.D., BISHOP, QU'APPELLE STATION.

MISSION ON THE FISHING LAKE AND NUT LAKE RESERVES.—Some of your readers will remember that when the late Bishop of Qu'Appelle, Bishop Burn, was conducting mission services and retreats in Eastern Canada in the winter of 1895-96, he made a great point of the Indian missions in his diocese, and especially of a mission which he hoped to start to the Indians of the Yellow Quill Band on the Fishing Lake and Nut Lake Reserves. This mission is now an accomplished fact, and an account of its inception may be of interest to some of your readers. This band of Indians has hitherto been almost entirely untouched by Christian influence of any kind. Bishop Burn felt keenly the responsibility of this state of things, and it had long been the subject of his prayers and thoughts. When in Eastern Canada he had an interview with the authorities of the Indian Department at Ottawa, and obtained from them the promise of a grant for a school house and salary of \$300 for a school teacher. On his return to his diocese in the early spring of 1896, I had an interview with the Bishop of Moosomin, of which parish I was then in temporary charge. It was then arranged that I should undertake the proposed mission. I at once set about planning and preparing for the work; the first thing was to secure the help of my friend, Mr. Ward, who, besides having had practical experience of rough life in the North-West, I knew also to be a devout Churchman, anxious to do some definite work for the Church. We knew that the Indians to whom we were going were difficult ones to deal with; our plan was just to try to live a simple, Christian life among them, and gradually win their confidence and learn their language. We then set about getting our necessary outfit, wagon and team of horses to freight up ourselves and our goods, a tent to live in, carpentering tools and the hundred other things that one does not think of till one is face to face with the question, "How am I to live in the bush country 50 miles from a store?" By the middle of June we were ready to start from the bishop's house at Indian Head, but just before starting a blow came; the good bishop was seriously ill. However, he rallied a little; he gave me his blessing from what proved to be his deathbed, and we made a start. We had got half way to our destination when the news overtook us of the bishop's death, and I hurried back on my riding pony to attend the funeral. I knew that I should best be consulting his wishes by continuing, without delay, the work on which he had set his heart, and so pushed slowly on with our heavy load to Fishing Lake. The Fishing Lake reserve is some 120 miles north of Qu'Appelle Station, the nearest point on the C.P.R., and about 80 miles from Yorkton, the terminus of the Man. & N.W. Nut Lake is again 60 miles further north. At Fishing Lake we arrived at the end of June, and on St. Peter's Day I first offered the Holy Eucharist as an act of thanksgiving. We pitched our tent on a breezy spot on the shore of our beautiful lake, and not far from where the Indians were then encamped. At first we saw little of the Indians; they were shy of us, and we could speak very little to them when they did come; but we were busy all day long with various duties, mostly such as are necessary to keep one alive when one is thrown on one's own resources, and mosquitoes swarm like a plague. Our first work was to put up stables for our horses near the place which we had fixed upon for our permanent abode, having done which we moved our tent to the same place. We found we were too pressed for time to put up a permanent house for ourselves before winter, and therefore built a rough shanty in the bush, just one living room with a little chapel attached. This house in which I am now writing has cost us nothing but our own labour, with the exception of windows, lumber for door and table and a few nails. We finished it just in time to move into before the cold weather came, and here we shall be until after Easter. It has been a good friend to us all winter, warm and sheltered, but it will not do for the summer, as then it will be damp and hot and thick with mosquitoes, and we have therefore now built the nucleus of what we hope will be a permanent mission house in a more open, but still sheltered, place. With the winter, a new stage in our work began. First of all we were joined by my friend, Mr. Baker, who had before had some experience with the Indians on the Moose Mountain Reserve. He speaks their language fairly well, and besides, what is most important, he is really interested in their welfare, and has a great power of winning their confidence. At the coming of the snow, too, most of our Indians leave their tents and come into winter houses, little log huts of about 10 feet square, containing one or more families. We soon began to see more of them; we were constantly at their houses, and they returned our calls in great numbers; hardly a day has passed since the beginning of December that we have not had two, three, four or more Indians in the house.

On Christmas and New Year's Day we had between 20 and 30 all in the house together, smoking, eating, drinking; men, women, children, squatting, sitting, standing, laughing, talking, joking. I cannot say that I do not think that one of the reasons of their coming is that they expect a meal when they get here; my first idea was to give them nothing except in return for some work done, however slight; but I soon found that this was impracticable; one must begin with people on a level which they can understand, and our Indians can appreciate the kindness which gives them food when they are hungry, therefore why not give it them? In this way, during the winter, we have been learning to know each other. I have been making slow progress with their language; it is difficult, as books alone are of little help, and one has to learn it from the people themselves, but I can, at any rate, say that I know more than I did. Our Indians are very poor, often without enough clothing, generally without enough food. They are, in fact, in a transition stage; the white man has exterminated for him the buffaloes, which in the good old days was his chief food. The hunting in this district is now poor, so that he can get but little for his furs, and at the same time they have not yet taken to farming or raising cattle as the Indians further south have done. They have a few cattle supplied by Government, but only a few, and not enough to bring in any return at present. Their chief food in winter is rabbits and bannock, and not always enough of these. The chief thing they lack is fat of some kind. I hope next winter to get a lot of rough fat from the butcher at Yorkton; perhaps some good friend down east would like to bear the expense! We find no difficulty in interesting them when they come here. Pictures are constant sources of pleasure and interest, and all sorts of little things that we have, such as magnifying glasses; children's toys, too, are a great delight; it is odd to see a big man six feet high spinning a humming top or pinching an India rubber sheep to make it squeak; nor do they mind being left unnoticed to smoke their pipes by the side of the stove; an Indian has no regard for time, and thinks nothing of lounging away a whole day. Of direct missionary work we have as yet done nothing. Christianity is connected in their minds with the white man and his ways of living. They have their own religion and their own ways; of the white man and his ways they want nothing. They, therefore, entirely refuse to let us teach their children, and if a school were built, they would not send them. The only thing to be done is to be very patient with them and to go on living and praying among them. This band is well known as the hardest band of all Indians to deal with; however, we have to some extent broken down the wall: it is something that they let us live on their reserve, that they come to our house, and the children can hardly grow up quite so full of prejudice as their parents. Meanwhile, as there is no school teaching, we do not get the Government grant, nor have the Government put up a school; indeed, as things are, a day school would be of little use; at the present moment there are only two children of school age on the reserve; the rest are away with their parents on hunting expeditions. We have now a grant of \$300 a year from the diocese, which is a help toward expenses. Besides the Indian work, I also minister to the few white people in the district. These make up for smallness of number by variety of nationality, Canadians, English, Icelanders, Swedes, Hungarians. I have service in the house of one or other of the settlers every Sunday, and we find it a real help to have them as neighbours. The nearest family is some four miles distant. Here we live and here we work; here we are at least witnessing for God and His Church; here the Cross is at last planted; may it grow and blossom into a great tree! We need your help, your prayers and your alms: will you give them? The work is essentially a work of prayer, and prayer is the striving together of many with God for the attaining of what He wills to give. We should be glad to receive gifts to help our Indians; clothing of all kinds is useful, especially warm things, like blankets and flannels; also pictures, picture papers, photographs, toys, anything that will amuse and instruct the simple mind.

British and Foreign.

The Dean of Canterbury is staying at present in Italy.

A guild of workers in church embroidery has, with the consent of the bishop, been formed in the Diocese of Ripon.

The Lord Bishop of Ely will this year preach the Spital sermon before the aldermen of the city of London, on Easter Tuesday next.

A memorial recumbent effigy of the late Archbishop Benson, which has cost £2,500, will be placed in the near future in Canterbury Cathedral.

The Rev. Henry Partington, vicar of Wath-upon-Dearne, Yorkshire, died recently, aged 89. He had been vicar of Wath for a period of 64 years.

An Edinburgh paper announces the approaching marriage of the Rev. A. K. H. Boyd, D.D., of St. Andrew's, to a Miss Meldrum of the same city.

The Rev. Canon Pennefather was recently inducted by the Lord Bishop of London, to the vicarage of Kensington, in the presence of a large congregation.

The Dean of Rochester is recovering from a severe attack of influenza. He is at present staying near Nice, but intends to be back in England for Holy Week.

Mr. H. P. Allen, B.A., Mus. Bac. of Christ's College, Cambridge, has been appointed organist and choir-master of St. Asaph's Cathedral. He is also an F.R.C.O.

The vicar's warden of Brompton parish church in Kent has held that position since 1854, a period of 43 years. He is resigning his post on Easter Monday next.

Another attempt is being made to erect a cathedral in Liverpool. The scheme will, in all probability, be taken up as a memorial of the Diamond Jubilee of the Queen.

The Church Pastoral Aid Society has just received a donation of £1,000, being the second donation of the same amount received by the society during the past six months.

A diocesan church festival is to be held in Canterbury Cathedral on Tuesday, July 9th, in connection with the commemoration of the lauding of St. Augustine at Pegwell Bay.

The Ven. Archdeacon Howell, a very well-known Welsh clergyman, who is archdeacon of Wrexham, has been appointed by the Crown to the vacant deanery of St. David's.

The important rectory of St. Martin's, Birmingham, vacant by the resignation of Canon Wilkinson, has been offered to the Rev. Prebendary J. Allan Smith, vicar of Swansea.

The ancient parish church of Swinton, in South Yorkshire, was destroyed by fire recently; only the tower of the church was saved. The damage done is estimated at about £3,000.

The west window of the tower aisle of the parish church of Eccleshall, Staffs., has been filled with stained glass, which was recently dedicated to the memory of the late Archbishop Benson.

The parish church of St. Mary's, Gosforth, which is of very ancient origin, is being restored at a cost of £2,500. During the work of restoration several interesting discoveries have been made.

His Grace the Archbishop of Dublin, Lord Plunkett, died at Dublin, on the 1st inst., after three weeks' illness. He was consecrated in 1876, and has been Archbishop of Dublin since 1884.

The Rev. J. Hughes-Hallett, vicar of Pelham, Kent, recently celebrated his 90th birthday. If he lives until next June he will have been vicar of the parish for sixty years—another Diamond Jubilee.

The work of rebuilding the north-west gable of Peterborough Cathedral has now been begun. Already two courses of the archway have been replaced, and the whole will be rebuilt in about three weeks.

The Lord Bishop of Rochester (Dr. Talbot) has accepted an invitation to be present at the convention of the Brotherhood of St. Andrew, which is to be held at Buffalo N.Y., from October 13th to 17th next.

Sir James and Lady Lyall have placed the former palace of the prelates at Canterbury at the disposal of the Archbishop and Mrs. Temple, and they will reside therein during Holy Week and the Easter holidays.

The Rev. Berdmore Compton, Vicar of All Saints', Margaret St., has been appointed by the Bishop of London to a prebendal stall in St. Paul's Cathedral, in the place of the Rev. Prebendary Wigram, M.A., recently deceased.

The annual conference of English chaplains employed on the continent will this year be held in the Trophy Room, St. Paul's Cathedral. It is usually held at some place on the continent. Bishop Wilkinson will preside.

The Rev. Dr. Sparrow Simpson, the senior minor canon and librarian of St. Paul's Cathedral, died on 28th March last. He was appointed rector of St. Vedast's, Foster Lane, in 1857, and a minor canon of St. Paul's in 1861. Both these appointments he held at the time of his death.

The Bishop of Meath has appointed the Rev. J. Sisson Cooper, rector of Killamee, to the deanery of Ferns, vacant by the death of the Very Rev. H. Reunison. One of the new dean's sons is archdeacon of Alberta, N.W.T.

News was recently received at Durham from Palestine to the effect that the Rev. Canon Tristram, who is at present paying a visit to the Holy Land, had met with an accident at Jerusalem by falling down and breaking his leg.

Her Majesty the Queen has been pleased to approve of Sunday, June 20th, being observed as a day of general thanksgiving throughout the United Kingdom. Tuesday, the 22nd June, is to be observed in the U. K. as a bank holiday.

A certain Miss Mowbray, of Edinburgh, who died recently, has left £2,500 to aid the work of the Church in Scotland, besides leaving also various sums to a large number of charitable institutions in Edinburgh and Leith. She has bequeathed also £50 to the work of the Diocese of Columbia, B.C.

The Bishop of Aberdeen has forbidden the Dean of Norwich to preach in the chapel of King's College, Aberdeen, it being a Presbyterian place of worship, and thereby quite a disturbance has been caused in ecclesiastical circles, notwithstanding the fact that the dean has acceded to the request of the bishop.

The Archbishop of Canterbury paid his first official visit to Croydon lately, and preached in the parish church to all of those who are on the foundation of the Whitgift grammar school and almshouses. Every one of these came to the church wearing a white flower, the "white gift," on their breasts. The visit of Miss Grace took place on the occasion of the 301st anniversary of the Whitgift foundation.

The Rev. Canon Wilkinson, D.D., who has just resigned the important rectory of St. Martin's, Birmingham, has held that living for the past 31 years. He was presented the other day with a silver bowl and jugs, together with a substantial cheque, by the people of Birmingham, as a parting gift. The lord mayor of the city made the presentation. A ring and an address was also presented to Mrs. Wilkinson at the same time by the ladies of Birmingham. The address was read by Mrs. Perowne, the wife of the Bishop of Worcester. Several other addresses were presented during the course of the evening. The ceremony took place in the council chamber of the city.

BRIEF MENTION.

The health of Bishop Hall, of Vermont, is improving in Bermuda.

The number of inhabited houses in London is estimated at about 548,300.

It is said that some time ago a small potentate in Afghanistan offered a British collector \$42,000 for a complete set of stamps of Afghanistan.

The King and Queen of Wurtemberg and the Princess Pauline have become bicyclists.

A Church of England ladies' college is being talked of for Kingston.

In France there is one student of medicine to every 7,776 of its people.

A font-grave, for adult baptism by immersion, is to be placed in Lambeth Anglican parish church, as a memorial to the late Archbishop Benson.

Rev. T. J. Marsh, Church of England missionary at Hay River, in the Diocese of McKenzie River on a couple of months' leave of absence from his northern field. Mr. Marsh was forty days travelling by dog train to Lac la Biche, where he took horses for Edmonton.

The sword and belt of Latour d'Avvergne, the First Grenadier of France, have just been presented to the Paris Musee Carnavalet.

Lady Henry Somerset is about to place in the centre of her "temperance village," Duxhurst, in Surrey, a heroic-sized figure of Christ. The statue, moulded by Percy Wood, represents the Saviour with hands outstretched, and is not altogether unlike the beautiful statue by Thorwaldsen.

Ven. Archdeacon Phair has returned to Winnipeg from an extended tour of the western provinces and the United States in the interest of Indian missions. He has been very successful in arousing interest in mission work.

Rev. T. Beverley Smith, curate of All Saints', Windsor, has decided not to accept the call to Kingsville, but will remain at Windsor.

Nearly all the female servants of Russia have to supply their own mattresses, and place them in any convenient corner—usually in the kitchen.

It rains on an average of 208 days in the year in Ireland, about 150 in England, at Kozan about 90 days, and in Siberia only 60 days.

Rev. T. J. Marsh, of the diocese of Mackenzie River, is spending a short furlough in this province.

Berlin is astonished at having to pay \$312,500 for the removal of last winter's snow from the streets. London practically spent nothing for that purpose the snow being left to melt.

The Rev. H. J. Bourne, of Essonville, who has been quite ill, has, we are glad to say, recovered, and is able to take his duties again.

It is claimed that the oldest pack of cards in the United States is one that was found not long ago in a closet in a very old New Jersey house. The cards are of English make and evidently of the time of Charles I.

The jewel of the coming London season is the emerald. Good specimens command high prices, and recently a single stone of 7 karats sold in the English metropolis for \$40,000.

Norway's Storting has voted a lump sum of 4,000 kroner (\$1,080) each to Nansen's twelve companions, and 3,000 kroner a year for five years to Captain Svendrup, who is to command the next expedition in the "Fram," planned for 1898.

The Rev. S. J. Woodroffe has returned home from Bermuda greatly improved in health.

Fabulous prices are already being asked for windows in St. Paul's churchyard on the day of the Queen's visit to the cathedral in June. Twelve hundred dollars is the price of one room 16 feet square, with two windows, each less than 4 feet wide.

A learned professor was in Edinburgh one wet Sunday, and to get to church hired a cab. He tendered a shilling, the usual fare, and was surprised to hear the cabman say, "Twa shillings, sir." The professor, fixing his eagle eye upon the extortioner, demanded why he charged two shillings. The cabman dryly answered, "We wish to discourage travelling on the Sawbuth as much as possible, sir."

Correspondence.

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

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

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

Religious Instruction.

SIR,—In reply to L. S. T., I am not satisfied that section 161 of the Code of Public Education answers my question as to where copies of the creed, &c., are procurable for study in schools. I do not believe it is contained in any authorized text book from which "each school board shall select." The remainder of L. S. T.'s letter and that of Feb. 25th leads me to believe that he was not present at the late meeting of Synod, or he would have been satisfied that the law does not grant to clergymen the privileges he supposes. In his first letter, in speaking of the privileges of the clergy during the first half hour of the school day, he says, "According to the testimony of school inspectors and teachers, this golden opportunity is not utilized by the clergy as it might be, and, I understand, the school law desires that it should be. While I suppose it would be allowable for a teacher to make an arrangement by which his duty during half an hour, or even six hours of each day, might be transferred to another, the law makes no provision therefor, nor do I think it advisable that it should. If the clergy will use their privileges as school visitors by occasionally dropping in and showing an interest in the progress of the pupils in all their studies, and will use their influence towards having inspectors and teachers do what the law requires of them as to religious instruction, they will thus best secure the desired end. Though I know of a number of schools where religious knowledge is not made a test at time of promotion, I know of but few where the course of study laid down is attempted to be

followed, and I have never known (though of course my knowledge is limited) an inspector to examine his pupils on this as he does on other subjects. I have no wish to see addition or amendment to the school law in this respect, but only that the board shall provide for the carrying out of that now in force. Let the clergy use their influence in stirring up the inspectors and teachers to their duty, and in awakening public opinion to the importance of this branch of education, but let not the clergy be censured for keeping within the bounds of the law.

J. H. LACKEY.

The Holy Communion.

SIR,—Your pleadings for short letters seem to be in vain. Ought you not to be glad? We certainly should be grateful for such extended mercy. It is hard to be brief when in earnest. Mr. John Symons, for instance, has not spoken so much at length about the Holy Eucharist, because in a trifling mood. It would be wrong indeed to indite a frivolous answer. It is not possible to know Mr. Symons' mind until he tells us to whom the following refers: "I have often thought that it would be well if the ancient form were altered and a form adopted by the early Church authorities, who did not notice or care to notice, to put it in the mildest form, that the words of our Lord, 'This is my Body,' were spoken figuratively. We should like to know exactly who the authorities were, how Mr. Symons has learned their oversight, and become the discernor of the inmost thoughts and desires of their hearts. If the whole process of discovery cannot be divulged we must believe Mr. Symons when he says, 'None of us can say our preparation for the communion has been all it should have been.' How can a man be in charity with all men who brings a charge of wilful misrepresentation of our Lord's words, without being able to fully substantiate his accusation against departed brethren? The rest of Mr. Symons' letter is old enough. This particular is new and bears the outward appearance of astounding presumption. No doubt explanation will be easy and agreeable.

S. D. HAGUE.

Clerical Appreciation.

SIR,—As an old subscriber to your valuable paper, the CANADIAN CHURCHMAN, I hasten to express my appreciation of your commendable enterprise in thus early furnishing your readers with the reply of the Archbishops of Canterbury and York to the Pope's encyclical concerning Anglican Orders. The reply to that encyclical, in which it was vainly attempted to render nugatory the labours of the Church of England by denying the foundations of her constitution, together with her divine powers and commission, cannot be too soon nor too widely read by her faithful people. The colour-blind and erroneous asseverations of the Roman presentment, tinged with jealousy and an interested prejudice, which was stimulated by the narrow and partizan fears and cupidity of the Roman Catholic party in England, regardless of the truth, were met in a noble and dignified manner in a document which, for learning, for truthful and logical statement, is unsurpassed. No doubt its dignified, yet terse and trenchant words will give the Roman Church a fit of reflective mood from which she will not soon recover. It is to be hoped that she will in time see her error in falling hastily back upon a totally irrelevant precedent, instead of carefully and impartially, in the interests of peace and good will, investigating the whole question *de novo*. But no! that would not suit the section of the Hierarchy which has, in modern times, settled in England with a view of absorbing the Church of the land, which by force and fraud their predecessors succeeded in accomplishing at an earlier period. This time they will have to reckon without their host. The Foreign Mission will dwindle in the land while our runagates will continue increasing in scarceness. Your readers will be glad that with the reply of the Archbishops you have given the valuable foot-notes—a thing which no other Canadian paper has done. This, together with your previous enterprise in so well illustrating the CANADIAN CHURCHMAN, and securing for it so much literary talent, which is appreciated, makes the paper worthy of all support. Its excellent tone, its instructive and readable matter, its impartiality in admitting all courteous and reasonable letters, regardless of theological leanings, to its columns, are worthy of admiration. Wishing the CANADIAN CHURCHMAN ever increasing success, I beg to subscribe myself

CLERICUS.

Death of Patriarch of Jerusalem.

SIR,—The death of the *de jure* visible head of the Holy Catholic Church has taken place, and although this is said to be a Christian land and a land of bishops, I fail to find any notice whatsoever of the sad occurrence, either in secular or ecclesi-

ever, that although "truth" is still at a discount in astical press. This is strange. We must know, how a material world like ours, yet it shall prevail. I extract the subjoined from *The Guardian*, London, England, of 3rd March. Let us "pray for the peace of Jerusalem." Has any bishop or executive committee expressed sympathy?

A. F.

"The death of Gerasimos, Bishop and Patriarch of Jerusalem, is a loss in which the whole Church may feel sympathy. He visited Paris lately to undergo an operation which it was hoped would be successful, but he returned in bad health, and died at 2 a.m. on February 21st, after much suffering. He was called from the throne of the Patriarchate of Antioch in 1891, to fill that of Jerusalem. His election was one that did honor to himself and to those who elected him. He had become widely known at Antioch for his personal excellence and ability, and for the spirituality of his character. He was a ripe scholar and an earnest advocate of education, and caused frequent sermons to be preached in his patriarchal church, which was a model of reverend simplicity and dignified adornment amongst Eastern churches. His name was sent to Constantinople with several others by the Synod of Jerusalem, and when the names of one or two, who were politically or otherwise difficult, had been removed from the list, all the electors agreed to choose the Patriarch of Antioch for his personal holiness of life; he was simply the best man, and no gift passed on his behalf to bias the election. He was a man of very striking appearance, tall, and extremely dignified. He knew how to speak with great tact, but with evident sincerity, and always in the kindest terms. Many English travellers and clergy will remember his friendly reception of them at the Patriarchate, both at Antioch and at Jerusalem. He was personally as well as officially friendly to the bishop representing the Anglican Communion at the Holy City, to whom, last year, in the presence of his chaplain and commissary, he expressed his own conviction of what had never been denied by his Church, the apostolic order of the threefold ministry of the Anglican Church, whilst he added that the irregularity of many baptisms in the English Church (through neglect of the rubric which was shown to him) raised difficulty.

Family Reading.

Easter Bells.

Ring the Easter Bells to-day—
Christ is risen, the Angels say!
Death no more His Form may hide!
Heaven's gate He opens wide;
He is risen!
The Crucified!

Ring the bells of Easter peace!
Bid all sin and discord cease;
Jesus rose to make us one,
'Neath the Blessed Easter Sun.
He is Risen!
Our peace is won!

Ring the bells of Easter Joy;
Nothing should our pleasure cloy;
Jesus rose to make us bright,
And to conquer Death and Night.
He is risen!
Our Easter Light!

Ring the Easter Bells again!
Waken with their glad refrain,
Echoes of the Eastern Love,
Sent to us from God above.
He is risen!
Our Easter Dove!

—*Cecilia Havergal.*

Joy.

The list of graces which St. Paul enumerates as the fruits of the Spirit, includes joy.

Joy and health, or wholeness, grow together. Joy is the sense of completeness.

When anything is lacking in the consciousness of the individual, the result is a feeling of discomfort, regret or grief.

To want nothing more is the highest satisfaction in life.

Joy, therefore, in the first place is a feeling that we have everything we need; our wants are satisfied; there are the green pastures beneath our feet and the fresh waters at our side.

Yet something more must be added to make our joy complete.

The pessimist says that the lot of man is to be

tortured by desires which he can never satisfy, and deluded by aspirations which the conditions of life make impossible to be fulfilled.

This is an unworthy view of the capabilities of human nature and human existence.

Even a wise heathen could say that happiness consists in cutting down the needs of life. Joy does not result from gratifying every wish.

Joy results from the finding of satisfaction in those desires which do not exclude the desire to know and rely upon God.

The green pasture and the cool waters are nothing without the Lord as Shepherd. To feel true joy is to rejoice in the Lord; to feel that He is with us, His rod and staff comfort us.

"In His will is our peace"; "Thou hast made us for Thyself," exclaims Augustine, and we cannot know peace, and, we may add, joy, until we rest in God's omnipotence and love.

Docility

The power of submitting to be taught is not so common as it might be.

People are too proud, too idle, too thoughtless, or too ignorant to be taught.

Too ignorant to be taught are those who have no sense and make no confession of ignorance, and therefore continue obstinate in unteachableness.

The proud will not stop to learn: to sit at the feet of a teacher is to them humiliation. In the imagination of their heart they wander without light.

The idle cannot concentrate their attention on the acquisition of knowledge. The distractions of the moment find in the idle man passive obedience. He is hurried like a mote hither and thither, alternately in and out of the circle of knowledge and illumination.

The thoughtless do not crave convictions, and the man without convictions is the man without principle.

Docility implies first of all humility, then diligence, meditation, and a grasp of the situation.

The situation of man in this life is one of doubt, perplexity and uncertainty.

Docility accepts all intimations of the truth, all clues to the maze, and clings to every stable foundation on which to build a hope of escape and safety.

There are those who remember everything and learn nothing.

They remember only to criticise or complain of the events of the world's history or of their life's vicissitudes; they never supply by reflection the logical conclusion, the lesson which is the real meaning of the clash between circumstances and human personality.

The teachable can learn in life all that it is necessary for them to know of God, themselves and the future.

Christ uses a word which is eagerly caught up and used by St. Paul, because that apostle had felt its meaning in his own experience.

"Taught of God"—this is the marvellous expression which represents the intellectual faculties of man, brought into direct contact with the mind of God; trained, corrected and illuminated by the divine wisdom.

The teachable man is above all things ready and willing to say: "Speak, Lord, for Thy servant heareth."

A half truth may lead to the whole truth. It is better to cling to the half truths of human knowledge than to remain untaught and unteachable in the delusions of suspended judgment.

Reflection.

Read thine own life—a screed divine,
God's book, His workings here below;
Seek thou the light; it shall be thine;
Search, listen, wait, and thou shalt know.

Seek Those Things that are Above.

"Seek those things that are above, where Christ sitteth at the right hand of God." Yes, seek those things that are above; for this is the business not merely of the understanding, but of the affections. The Apostle, as he wrote these words, was thinking even more of the affections than of the understanding, for he continues, "Set your

affection on the things above, not on things of the earth." The affections are a particular form or department of desire, and desire is the strongest motive power in the soul of man. Desire is to a soul what the force of gravitation is to a material body; and thus it is that, when we have ascertained the objects upon which desire is set, we know the direction which a soul is taking. If those objects are in heaven, the soul is moving upwards and heavenwards; if they are on earth, the soul follows, it is sinking downwards. "Where your treasure is, there will your heart be also." Desire is the raw material which is fashioned, on the one hand, into covetousness, or ambition, or sensuality; and, on the other hand, into the love of God. It becomes of this or of that complexion according to the objects which it pursues, and thus St. Augustine has finely said, "Whithersoever I am being borne, it is love that bears me."—*H. P. Liddon.*

Help One Another.

The way in which dumb animals, and especially birds, seek to help each other in distress, should teach us a lesson of kindness to each other and to them. They will help not only those of their own kind, but birds of different tribes and habits; and if their help is unavailing their sorrow is great.

Birds have been known to feed the young of those who had been destroyed. A gentleman had a young cock thrush brought to him early in the spring. It thrived and did well. Some time after a nest of helpless young blackbirds was placed in the cage with the thrush. The latter, as if aware that they needed his care, fed and brought them all up.

Mr. Crocker writes: "The titlark which last autumn was brought to me with a broken wing, and has remained with me ever since, this summer adopted and reared a young robin, the latter having left its nest much too soon. I fed it for a few days on bread and milk, with insects and grubs from the lark's box of mould, given him fresh every day.

"He must have observed that the robin was fed with the same kind of food as himself, for he took on himself the task of feeding it, and when I gave him a large spider or centipede, would call the robin, and, after dipping the rich morsel in water, drop it down the latter's gaping throat.

"The latter can now feed itself, but they are still on most friendly terms, dividing all large insects between them, while a deal of gentle, loving talk goes on. I had young canaries and sparrows about the same window, but the lark never offered to feed them, although sociable with all.

"I never before knew of a bird feeding the offspring of another and totally distinct species."

Should not instances like these make us ashamed of our frequent indifference to the feelings of others?

The Individual and the Race.

Note how naturally and reasonably faith may link the mysterious record of the Fall with the plain facts of our present state. There is a clear and familiar analogy between the childhood of each one of us and the childhood of mankind. It is from others that we learn the story of our earliest days; we trust others for all knowledge of the time of our birth and the first shelter of our life; others tell us to whom we owed the care and love in which self-knowledge woke; we must ask others how our place and lot were first marked out for us among our fellow-men. It is faith in others, the evidence of things not seen, which links our present and our past, which gives us the bare outline of our infancy, and shows us our own life continuous beyond the bounds of memory. Now, is it not exactly thus with the childhood of mankind? Natural reason tells us as little of the childhood of humanity as memory can tell us of our own. All the wondrous vision of man's infancy God offers to our faith. He bids us trust Him here. The facts of life force our thoughts to the recognition of the Fall just as the attractions and repulsions of the heavenly bodies guide the astronomer to believe in the existence of an undiscovered star. "All hangs on that imperceptible point." And so, I believe, it has come to pass that the doctrine of the Fall,

and of a flaw and fault inherent in our manhood, has been at once the most scornfully rejected and the most generally acknowledged truth in all the Christian faith.—F. Paget.

God's Flowers Upon God's Altar.

'Tis "of Thine own we give Thee," gracious God! Flowers of the spring time, offerings from the sod, Tinted by Thine own hand with rainbow dyes, Or with the gold and blue of sunset skies. Of all earth's boundless gifts, to Thee we bring Nought that is holier as an offering.

Oh! glorious symbols of the Easter morn, Out of decay and death and darkness born, Springing to light and life from out the tomb Of Nature's desolation, sadness, gloom: Ye come, sweet flowers, with fragrance pure and rare, To blend your incense with the breath of prayer.

Christ hath arisen "with healing in His wings." Ye have arisen, oh, bright and beauteous things, To tell us of that resurrection morn, When we, immortal, from the grave new-born, With bodies glorified, to life shall rise, And meet the Saviour in the bending skies!

—Esther W. Barnes.

A New Life.

Christ came into this world not merely to give us a higher law, not merely to set us a perfect example of obedience to that law. Neither of these things would have helped, still less have saved, a world which had already higher laws than it could obey, a nobler example than it could follow. He came, He Himself tells us, to give us not so much a new law, as a new life. "I am come," He tells us, in words that speak to all time the reason of His coming, "I am come that ye might have life, and that ye might have it more abundantly." He came that, taking to Himself our nature, filling it with the purity and the might of His Divinity, He might be the Creator of a new humanity which should have—what it had lost by its fall—the power to obey, from the heart, the new law that He revealed. He came not merely to give Himself for us, but to give Himself to us, to dwell in the hearts, to live in the lives of those who should receive Him, and so to become to us as the second Adam—a quickening spirit—filling our whole being, mind, and heart with His own, so that we should become partakers of the divine nature.—Archbishop Magee.

Living Close to Christ.

The clouds that for us mortals haunt the land of righteousness and truth may long hang so thick and low that living close to Christ the soul may still fail to see Him; but some day certainly the fog shall rise, the cloud shall scatter, and, in the perfect enlightenment of the outer life, the soul shall see its Lord and be thankful for every darkest step that it took towards Him here.—Phillips Brooks.

God's Gift of the Gospel.

The following is the most important question which one human being can possibly put to another. If the Gospel be more than philosophy, more than ethics, more than a law, more than an example—if it be a life, if it be a divine eternal life in the power of which we frail mortal creatures can overcome sorrow and sin and death, then the question becomes of urgent and supreme importance, "Can I obtain that gift whenever I please to seek it?" Now, remember, the possession of this gift depends upon two, and only upon two, conditions: that God should give it and we should take it. Well, then, if any man says he does not possess this life, it must be because either of these conditions is unfulfilled. Can it be that the first is? Can it be that God is unwilling to give us life? That is contradicted by the very words of our passage, for we read, not that God will give us life, but that God has given us the life that is in His Son. And to the same effect says the great Apostle of the Gentiles, "God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." And in the power of this already effected reconciliation He has sent

forth us the ambassadors of His mercy to beseech you all that ye be reconciled to God. If, then, of these two conditions one be already fulfilled, then if there be any man who does not possess the life of Christ, it must needs be because he has not taken by faith the life which God has freely given to him. I say to thee, brother in Christ, and brother in infirmity, if thou wilt ask the Lord Jesus for the great gift of life He will bestow it upon thee, according to that blessed assurance, "Whatsoever ye ask the Father in My name, believing, ye shall receive."—Bishop Moorhouse.

Living after the Spirit.

To live after the Spirit is to think, speak and act according to spiritual graces, and not according to the senses and feelings which appertain to the flesh. We must make use of these, but we must subdue them, and not be led by them; while on the other hand we must obey those spiritual graces, and subject all else to them. What are these spiritual graces? Faith, which teaches us truths far beyond the power of the senses: Hope, which teaches us to aspire to an invisible gain: Charity, which teaches us to love God above all things, and our neighbour as ourself, with a love which is not sensual, natural, or self interested, but pure, solid, and unchangeable, which has its foundation in God. You see, my child, our earthly mind with its carnal tendencies often hinders us from a sufficiently real dependence upon God. We imagine that, worthless as we are, He will not heed us, even as men in their worldly wisdom despise that which is feeble and useless. But, on the contrary, the spirit of faith takes fresh courage amid difficulties, from the certainty that God loves, bears with, and succors the weakest, provided they trust in Him.

The Secret of Happiness.

"Happiness comes most to people who seek her least and think least about her. It is not an object to be sought; it is a state to be induced. It must follow, and not lead. It must overtake you, and not you overtake it." In the course of this sound philosophizing one says, "A contented mind is the first condition of happiness, but what is the first condition of a contented mind? You will be disappointed when I tell you what this all-important thing is, it is so common, so near at hand, and so many people have so much of it and yet are not happy. They have too much of it, or else of the kind that is not best suited to them. What is the best thing for a stream? It is to keep moving. If it stops it stagnates. So the best thing for a man is that which keeps the currents going, the physical, moral and intellectual currents. Hence the secret of happiness is something to do, some congenial work. Take away the occupation of all men, and what a wretched world it would be! Half of it would commit suicide in less than ten days.

Something to Avoid.

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small, purely personal, and often momentary feelings which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others because of some small personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him. In this working world there is neither time nor strength to be always coddling our small vanities and still smaller

prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of honest work in the best way, and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly and to be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us and yet be eminently useful and successful in the world.

An Enlightened Conscience.

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view; is also a benediction upon those who observe our charitable spirit, prompting them alike to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The Epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practiced for its own sake. The sacred writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.

A Brave Front.

If we are to meet with a brave front the foes that rise up against us, and conquer in the daily battle of our lives, we want no miserable croaker to prophesy ruin and defeat; we want no faint-hearted spies to give an evil report of the goodly land; but a strong, resolute spirit, whose words may be an inspiration to the faltering. We want poet, prophet, and priest, who will say, with the old Scotch piper when ordered to play a retreat, "I never learned to play a retreat, sire."

Study Politeness.

Speaking to young girls, Mrs. Jenness Miller says: "I would try and be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts. I would learn self-control. To know when to speak and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation, and be strong before it; to be strong enough to perform any labour or duty which needs to be done—all this shows a noble mastery over self.

—Let us remember that each day is ordered by almighty love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.

—Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.

—When the Rev. Thos. Chamberlain, who laboured faithfully for fifty years at St. Thomas' Church, Oxford, England, was asked "Why do you put flowers on the altar in your church?" his simple reply was, "Because Jesus loved them when He was on earth."

Easter.

Oh, Easter, queen of all the days
That wear the Church's crown,
Upon our troubled human ways
Thy calm, fair face looks down.

Thou cam'st this morning through the fields,
And spoke some magic word,
And all the plain which harvest yields
With passing life was stirred.

The messenger of death stooped low
To kiss thy conquering feet;
Life, trembling, seemed at last to know
Her victory complete.

Thou hast the urn whose spices blend
To sweeten all the year,
Oh Easter, queen, new courage send
To us who worship here.

Oh, Easter, queen of all the days
That wear the Church's crown,
To form thy fairest aureole rays,
Heaven sends its sunlight down.

Glory to God in the Highest.

CHAPTER I.

The old mill and mill-house stood in a glamour of glory, for it was summer-time, a cloudless day, with that clear transparency in the air which casts a vivid, almost tropical brightness, on all around. Every leaf and spray seemed rife with beauty and joy; the deep mill-river gurgled and sang, as it flowed on its way in a very sheen of sunlight; the meadow, stretching away to the right, as one stood at the house door, lay basking, a changeful glory of green and gold; for the scythe had swept over it, a few showery days ago, and now the fresh grass was springing, like hope that will not be quenched nor cut off in the human breast. Away down the river, tall trees spread their arms over the shining waters. To the left were corn-fields in the distance, but near the many-gabled mill-house stretched the sunny, well-kept garden, shut in by a box hedge. There were steps leading down from the house by a side door into the garden, and white steps were at the front entrance, a heavy, black door, studded with nails, within a porch cool and shady in the sultry afternoon.

Along by the side of the mill, and overhanging the stream, was a wooden platform; the mill door opened on to the platform, but the sacks of flour were pitched out of a loft window at the side of the mill. They were busy lowering them now; old Jacob, Hal, and Mr. Owen, the master, while the carter steadied them as they came down, and placed them in the wagon. A busy hive of industry was that old mill, clip-clapping day in and day out; many summer times, such as the present, had passed over it like a witching dream, followed by autumn, winter, and sweet spring-tide, with its promise and its hope.

But to return. Leaning against the wooden railing, placed along the edge of the platform by the river as a sort of stay to the unwary, stood a young girl of thirteen, in the full blaze of the afternoon sunlight and heat, no hat on her head to protect her therefrom, gazing dreamily down into the cool, sparkling water. A slim, slight, unformed girl, with a wealth of dusky brown hair, many warm sunny tints here and there in its ripples, as the sunshine touched it. Her face was one of no great beauty, save that which the fresh, sweet thoughts of girlhood lent it; it was pale, and just a little too thin, perhaps; with a low gentle forehead, and grey eyes with nothing in themselves to attract attention, save when, like the face itself, they glowed and kindled with girlish thoughts, aspirations and longings. A sweet, bright, wistful face it was now, bending over the stream, for the girl was dreaming of the future, as is the wont of youth and hope. She scarce knew of what, but it was all of the future. Now a boat came gliding down stream, a gentleman and a lady as its occupants, a sort of living phantom flitting across her dream. They smiled up at her as they shot past—that dreamy-faced child with dusky hair. She saw them, and her cheeks flushed, as she gave them smile for smile, till they were in the distance.

"Who are they, Jacob?" she asked of the old grinder, as he stepped out at the mill door.

"Who be they?" repeated the old man, shading his eyes with his hand and looking up the river. "The young parson chap as is staying up at Highburn Hall, who is going out as a missionary to foreign parts, and his wife, as is to be," said he, bringing back his gaze to the upturned face of his young questioner.

"Oh!" returned the girl, awe in her voice, and she stood by the railing to watch for the return of the boat.

"A plucky job that, Miss Milly, to leave kith and kin for the love of the Great Master, I'm thinking," quoth Jacob, rubbing his heated forehead with his jacket sleeve white with flour.

"'Tis a glorious work, Jacob," was the earnest reply. Then Jacob went into the mill again, the mill clip-clapped on, as if grinding corn was glorious work as well, and the summer afternoon smiled approval.

Milly had never seen a real, living missionary before, one who, indeed and in truth, was about to take his life in his hand, as it were, and give it as an offering to the Lord; to be lengthened out into years of toil and hardship, or to be sacrificed to a foreign climate, or some poor benighted assassin's knife. She had heard and read of mission work and missionaries; now here was one whom her eyes had seen, whose smile had met hers; and that gentle girl by his side was to share his toils, his hardships, perhaps die a like death with him. Her vivid imagination carried her on into the glorious hereafter; tears rushed to her eyes at the thought of the exceeding great reward, the welcome of the great King. She bowed her head on the rail, and sobbed with craving desire and overwrought feelings. If such a life might be hers, instead of the dull, prosaic life at the mill, where nothing great or grand would be hers to do or suffer! The dip of oars roused her; they were coming back, the gentleman rowing, the lady steering, both chatting and laughing as if no such great solemn future lay before them. She was shyly drying her eyes, for they would be past the mill in a minute or two, when a lad emerged from the mill, a fair, freckled-faced lad, with light hair, always lustreless, but now white and dusty with flour, as were his jacket and trousers. He might have been twelve or thereabout, a tall, well-made lad, but very homely of feature; even his eyes, of a very light grey, were uninteresting-looking, saving for their honesty—yes, they were honest-looking eyes.

"Well, what's the matter?—crying, Milly?" said he, coming to the girl's side.

"Yes, I was thinking what a dull, humdrum life ours is," she returned with the easy familiarity which told she was his sister.

"But, Milly, not more so than other people's lives," was the lad's reply, in a tone which implied that this was not the first time the subject had been broached between them.

"That's what you always say, Hal," rejoined his sister, impatiently.

"And very wise of me, too, considering we're likely to live on here in the humdrum life, as you call it," said the boy, smiling.

"Oh! Hal, don't say so; I feel I could do such great and noble things if only I had the chance, instead of living on here, only—only—"

"Doing one's duty," spoke the boy drily.

"I think one's duty is always set in places where it is least pleasant, where one never likes to be," was the girl's retort, gancing away up the river at the dancing sunbeams, and the boat vanishing into distance.

"Ah! yes. I have it—"

"Two boats rocked on the river, in the shadow of leaf and tree;
One was in love with the sea-shore, and one was in love with the sea.

The one that loved the harbour the winds of fate outbore,
But held the other, longing, for ever against the shore."

(To be Continued.)

—Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.

Life.

Life was Christ's favourite word. Life was what He was always praising and promising. Life was the test by which He tried all the powers that He met with. If they nourished and increased life, they were good; if they injured and decreased it, they were bad. Life was His own claim and credential. That He gave man life was the ground of His demand for men's allegiance; that He saved them from death was the burden of His self-assertion. He was divine; He was eternal; all vitality was at its perfection in Him, infinite, imperishable. We should have to be something like Him, catch something of His feeling about the beauty and gloriousness of life, before we could feel the horror which He constantly sums up into that word, death, as the mere negative of life. But this we can do, we can feel how one great difference between Jesus and most of the other teachers who have bidden men abstain from sin is that while they decried sin because it brought pain, or because it hurt other people, or because it destroyed order, or because it was unlovely, Christ is supreme in his idea, which runs through every word He speaks—that sin is dreadful because it is death, because it is so much cut out of the world's and the man's vitality, because it is destruction of the very essence of manhood, because to do wrong as a man is, in so far, to cease to live as a man. That is Christ's idea. That is what He is always insisting upon when He calls goodness life and wickedness death. That was the reason why, from the height of His divinity and thrilling with the consciousness of immortality. He hated wickedness and loved goodness as no other being ever has, and why He was willing to die in what we call death, if thereby He could save men from that wickedness which was the death He really dreaded for them.—*Rt. Rev. Phillips Brooks, D. D.*

Hints to House-keepers.

BROWN BREAD.—Two cupfuls of entire wheat flour, one cupful of cornmeal, two-thirds cupful of molasses, one large cupful of sweet milk, one cupful of sour milk, salt, one teaspoonful of soda. Steam three hours and bake one hour.

A general rule for baking fish where it is stuffed is this: Soften bread in cold water, drain, mash fine, mix with drawn butter, one or two raw eggs, according to size of fish, pepper, salt and any herb seasoning liked. Fill and sew up the fish. Place on a rack in the pan, with a cupful of water, a piece of butter half as large as an egg, and baste occasionally. Bake for forty minutes or till done, which the size of the fish must determine. Or, the fish may be laid in the pan, in which is just enough water or stock to cover the bottom, butter spread over it and be covered with a piece of buttered paper. It should be basted two or three times while baking. Take off the paper before serving. Serve the pan gravy in a boat with a few drops of lemon juice added; or any gravy that is preferred may be used.

Cold baked or boiled fish may appear a second time creamed, escaloped, pickled or in salad, and give satisfaction. If care is taken that the cream sauce or the salad dressing be just right, the second appearance may be pronounced the best. The fish should be carefully boned, the skin and the fat removed, and the flesh flaked or picked into small pieces.

"Cooked celery" is a dish that is not very much known, but it is, nevertheless, very tempting when properly prepared. One way to fix it is to cut nice tender celery into fine bits, say a cupful of the celery to a pint of milk. Put the celery to cook in just enough water to cover it and let it simmer almost dry, then, when tender, put the milk over it, having made it hot first, and stir in a tablespoonful of butter, into which has been worked smoothly a teaspoonful of flour. Stir all the time till the flour is cooked. Salt and serve hot.—*Washington Star.*

FIG PUDDING.—Chop half a pound of figs and mix with a cupful of grated bread crumbs, a tea-cupful of sugar, two tablespoonfuls of melted butter, four beaten eggs, and five ounces of candied oranges and lemon peel; turn into a greased mould; steam two hours and a half. Serve with pudding sauce.

Children's Department.

The Sailor-Boy's Dream.

I had a dream last night, Joe, it was a dream of home;
 For I heard mother plainly saying to me,
 'Come, lad, come!
 And I said, 'Coming, mother, but my work's not finished yet.'
 —I was mending up the rents in the old torn fishing net;
 And this was in our cottage, Joe, the cottage in the bay;
 But mother, she's been dead, Joe, this many a long, long day.

What, think you, meant my dream, Joe?
 Was it a call to me
 To go and live with mother where 'there shall be no more sea?'
 Or was it to remind me, Joe, that I have work to do,
 And not until I've finished it will it be time to go?
 It may be 'twas but a dream, with neither voice nor sign;
 But anyhow it shows, Joe, that mother's home is mine.

DR. AGNEW'S OINTMENT CURES PILES.
 —Itching, Bleeding, and Blind Piles. Comfort in one application. A cure in three to six nights. It cures all skin diseases in young and old. A remedy beyond compare, and it never fails. 35 cents.

Her Train.

"How did the Queen of Sheba travel when she went to see Solomon?" asked the teacher of her Sunday school class of little girls.

No one ventured an answer.
 "If you had studied your lesson you could not have helped knowing," said their teacher. "Now look over the verses again."

"Could she have gone by the cars?" asked the teacher, beginning to lose patience as the children consulted their books, but appeared to arrive at no conclusion.

"Yes'm," said a little girl at the end of the class. "She went by steam cars."

A Tonic

For Brain-Workers, the Weak and Debilitated.
Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

For sale by all druggists.

Beware of Substitutes and Imitations.



Paint the Farm Implements

If kept painted they will out wear those that are not. The wagons, the buggies, the barns and fences should all be painted and they will last longer, to say nothing of their improved appearance.

THE SHERWIN-WILLIAMS PAINTS

Are specially made for these and all other purposes, and are the best made. Our booklet, "Paint Points," will tell you all about them. Send for a free copy to-day.

THE SHERWIN-WILLIAMS CO.

Cleveland Chicago New York Montreal
 Address for Booklet, 4 St. Genevieve St., Montreal.

One reason why Scott's Emulsion cures weak throats, weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experience has only come by doing *one thing* for nearly 25 years.

This means, purest ingredients, most evenly and delicately mixed, best adapted for those whose strength has failed or whose digestion would repel an uneven product.

"Did she, indeed? Well, Louise, we would like to know how you found that out."

"In the second verse," responded the child, "it says 'She came with a very great train.'"

—When you are weak, tired and lifeless, you need to enrich and purify your blood with Hood's Sarsaparilla.

How Harry Climbed.

Harry was errand boy for a grocer; or rather he was general utility boy. He swept the store, set out the boxes containing vegetables on the sidewalk in the morning, took them in at night, carried parcels, and as he learned more and more about the business waited on customers. He was paid a small stipend at first, and then his wages were increased as his service became more valuable. There were two or three clerks in the store, and over all was the employer. Harry aspired to be a clerk, and in due time he was promoted to that position. In odd times he studied the market reports and knew the prices of things, the sources of supply; he read agricultural journals and became an expert in judging of butter and cheese, of apples and other fruits,

of potatoes and other vegetables. He studied up the history of foreign fruits and other importations, and he became generally a cyclopedia as to all matters connected with grocery supplies. In process of time a certain steamship company, looking for a competent purchaser of provisions, was advised of Harry's qualifications for that post, and engaged him at a large salary. He was now able to lay up every year quite a handsome sum, and in ten years he purchased an interest in a large establishment doing business in every quarter of the globe. By the demands of trade he was required to visit now one foreign port and then another, until he became quite a traveller, saw much of the world, and mingled freely with the best people. He is now at the head of the house, lives in his own brown-stone front, has a fine wife and several lovely children, is an officer in his church, and a most respected and influential member of society.

The People are Convinced

When they read the testimonials of cures by Hood's Sarsaparilla. They are written by honest men and women, and are plain, straightforward statements of fact. The people have confidence in Hood's Sarsaparilla because they know it actually and permanently cures, even when other medicines fail.

—Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

The Good We Do.

The good we do with motives true
 Will never quite be lost;
 For somewhere in time's distant blue
 We gain more than it cost.
 And oft I think a strange surprise
 Will meet us as we gain
 Some diadem that hidden lies,
 From deeds we thought in vain.

O toiler in a weary land,
 Work on with cheerful face;
 And sow the seed with lavish hand,
 With all the gentle grace
 That marks a brave yet loving soul,
 A soul of royal birth,
 And golden harvests shall unfold
 Your own bright blessed earth.

DOES YOUR HEART FLUTTER?—If so it's a sign of heart disorder. Don't neglect the symptom. Heart troubles develop insidiously and rapidly. "I have used two bottles of Dr. Agnew's Cure for the Heart, and have been entirely cured of palpitation and fluttering of the heart. I cannot estimate the value of this great remedy. I believe it has saved my life."—James Orr, Alliance, O.

Spring

Is the season for purifying, cleansing, and renewing. The accumulations of waste everywhere are being removed. Winter's icy grasp is broken and on all sides are indications of nature's returning life, renewed force, and awakening power.

Spring

Is the time for purifying the blood, cleansing the system and renewing the physical powers. Owing to close confinement, diminished perspiration and other causes, in the winter, impurities have not passed out of the system as they should but have accumulated in the blood.

Spring

Is therefore the best time to take Hood's Sarsaparilla, because the system is now most in need of medicine. That Hood's Sarsaparilla is the best blood purifier and Spring medicine is proved by its wonderful cures. A course of Hood's Sarsaparilla now may prevent great suffering later on.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

"I Never Knewed that he could Be Doubted."

"Charley," said I to a little fellow of eight years, who was sinking fast into the grave, "are you not afraid to die when you know that death is at the door?"

"Oh, no," was the reply; "I am glad to depart and to be with Christ, which is far better."

"But how do you know that you are going to be with Christ?"

"Because," was the immediate reply, "I have sought Christ and found Him; and He says, 'Him that cometh unto Me, I will in no wise cast out.'"

"But," said I, seeking to test the boy's notion of true faith, "can you trust everything which Jesus Christ says?"

"Trust what Christ says!" said the dying boy with a look of indignant surprise; "I never knewed that He could be doubted. Oh, minister!" said he (lifting his head faintly from his pillow, and looking at me sadly and anxiously.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.
 The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

ly), "ye dinna ken my Saviour if ye think He could deceive me or anybody else."

Happy, artless disciple, it had never occurred to him that a Saviour's testimony could be doubted, and he was shocked at the suspicion of it.

"And yet," said he, after a pause, with a confidential air, "I have one doubt that has given me a great deal of trouble. I cannot understand how this vile body (pointing to his own diseased and emaciated frame) can be fashioned like unto Christ's glorious body, after it has fed the worms, and yet continue to be my own same body."

I endeavoured, of course, to answer that Christ did not always explain things. It was enough to us if He said them, although we could not tell how they were to be accomplished; that Christ was able to do all this, for He who made the body at first was equally able to make it anew; and that we had His own word for it (Phil. iii. 21), that He would do this, "according to the working whereby He is able to subdue all things to Himself."

Charley listened and reflected, but did not seem satisfied, until, at a subsequent interview, he said,—

"I have got over all my difficulty now. I see I must just trust it all to my Saviour's word. And why should I not? Since I have given up my soul to Him for ever, I can surely trust my poor body till the Judgment-day."

Little Easter Missionaries.

It was Easter Monday. Beth and Jack had a holiday, and went out among the grass and flowers, to play in the sunshine. Far off on the water the white sails of the fishermen's boats were shining; and the birds flapped their wings in the blue sky. Jack leaned back, and looked up. He was thinking of little sister Edie, who had gone away to Paradise, a year ago. "We shall see her again, some day, sure, Beth! Jesus said so, you know." "Yes!" said Beth, cheerfully. "Maybe the fishermen people don't know about that: for I heard Mrs. Joyce say she'd never see her boy again when he was drowned. And she cried so! We might go tell her about it. It would be a kind of Easter missionary work." "Let's ask mamma!" Beth jumped up; and they ran to mamma. She gave them a pretty Easter card, with verses on it; and they went off on their kind errand. The fisher-boy's mother sat in the door, looking very sad. She had no other children: only Harry in Paradise. Jack told her how Jesus had said everybody should rise again from their graves, and he and Beth sang their Easter carols for her, while she looked at the card. When they stopped, the tears were on her face, but she looked happier. "Yes!" she said, "a long time ago, I heard about Easter, and all that. It makes me glad! We haven't had any church here in so long. Now your papa has started one, I will go."

A Popular C.P.R. Officer

Adds His Testimony to the Merits of Dr. Agnew's Catarrhal Powder for Catarrh and Cold in the Head. He says it is peerless.

Mr. John McEdwards, the genial purser of the C.P.R. liner "Athabasca," says: "I used Dr. Agnew's Catarrhal Powder for cold in the head. It is very effective, easy to apply, mild and pleasant. For catarrh it has no equal. I have tested nearly every catarrh cure made, and found none to compare with it. I recommend it first, last and always."

A Charm.

Every gentle deed you do
One bright spirit brings to you;
One more angel watch to keep
By your pillow while you sleep;
Softer makes the wind's weird song
Through the bare trees all night long,
Clearer makes the bright stars gleam
While you dream.

Every gentle word you say
One dark spirit drives away;
Makes the clover in the grass
Whisper greeting as you pass;
Swifter makes the cloud ships fly
In their march across the sky;
Daintier makes each frosted flake
When you wake.

How many people are ashamed to go into company on account of their foul-smelling breath, caused from catarrh or cold in the head? If they would study their own interests they would soon have sweet breath like their neighbours. There is one sure cure for Catarrh and that is Dr. Chase's Catarrh Cure. Give one blow through the blower and you get relief immediately. Price, including blower, 25 cents.

—Men do not have their choice whether they will accept life or not; but they can choose how they will live.

Piles Cured by Dr. Chase.

I. M. Iral, 186 Drolet Street, Montreal. 15 years suffered. Cured of Blind Itching Piles.

William Butler, Powassan, Ont. Suffered many months. Cured of Protruding Piles by one box.

Pabano Bastard, Gower Point, Ont. Suffered for 30 years. Cured of Itching Piles by three boxes.

Nelson Simmons, Myersburg, Ont., cured of Itching Piles.

Dr. Chase's Ointment will positively cure all forms of Piles. Write any of the above if in doubt.

—A just person knows how to secure his own reputation without blemishing another's by exposing his faults.

Dr. Chase Cures Backache.

Kidney trouble generally begins with a single pain in the back, and in time develops into Bright's Disease. People troubled with stricture, impediments, stoppage of water, or a frequent desire to urinate at night, will find Dr. Chase's Kidney-Liver Pills a blessing. Read the wonderful cures in another column. One pill is a dose, and if taken every other night will positively cure Kidney trouble.

—All true work is sacred; in all true work, were it but true hand labour, there is something of divineness.—*Carlyle.*

Itching, Burning Skin Diseases Cured for 35 Cents.

Dr. Agnew's Ointment relieves in one day and cures tetter, salt rheum, piles, scald head, eczema, barber's itch, ulcers, blotches and all eruptions of the skin. It is soothing and quieting and acts like magic in the cure of all baby humours: 35 cents.

—Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections for Him.

—The harmful effects of carelessness are sometimes as great as those of deliberate wrong-doing.

The Life of Dr. Chase.

As a compiler of Chase's Recipe Book, his name is familiar in every household in the land, while as a physician his works on simple formulas left an imprint of his name that will be handed down from generation to generation. His last great medicine, in the form of his Syrup of Linseed and Turpentine, is having the large public patronage that his Ointment, Pills and Catarrh Cure are having. Dr. Chase's Syrup of Linseed and Turpentine is especially adapted for all Bronchial and Asthmatic troubles.

Two Ways.

"I'm not ready to be a Christian yet," said a young Sunday-school scholar whose teacher had been urging him to give his heart and life to the Saviour. "But," he added, looking earnestly into his teacher's face, "I'm not going to be a bad boy, Mr. Blake. I'm not going to lie and steal and do all those wicked things, even if I'm not a Christian. If I'm not very good, I won't be very bad."

"Do you think you can keep along a sort of middle way?" asked Mr. Blake.

"That is what I mean," said John. "Do you think that middle way will by and by bring you nearer to God and make it easier for you to love and serve Him?"

"I think so," said John, "and when I'm bigger it will be time enough."

"But the Bible teaches us, John, that there is no middle way. There are only two ways, one that leads to God and one that leads away from Him. There is a path of light and a path of darkness. You think if you do not lie and steal, you are safe, but what about disobeying God when He says, 'Give Me thy heart'? If you refuse to do that one thing, you turn away from Him and walk in the path of disobedience, which will take you farther and farther away each day you live. You talk about some sins that you will not commit, but what about the worst sin of all, which is refusing to love and trust Jesus, your Saviour? No, no, my boy, there are but two ways, the path of obedience, and the path of disobedience. There is no middle way."

Help for a Child.

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

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

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

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

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

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

"Oh, how nice!" cried Mary: "if you help me, mamma, I am sure it will soon be done, for I am determined"

(that was a favourite word with little Mary) "to work hard and do my very best."

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

Yesterday I was reading in my Evening Chimes about the promises I made to God when I was a babe. I promised to fight against that wicked enemy, the devil, who sometimes puts angry or naughty thoughts into my

THE KING OF MAN-KILLERS

Bright's Disease of the Kidneys Baffled the World's most Eminent Medical Authorities until

DODD'S KIDNEY PILLS

Came to the Rescue and Delivery of Mankind, Stopping Forever the Deadly Assaults of Life's Most Insidious Foe.

Men are dropping from the ranks everywhere. Cut down in the flower of youth or the fruitage of manhood by that ruthless destroyer—Bright's Disease of the Kidneys.

Only a few days ago Sir Hercules Robinson, the doughty Governor of Cape Colony, was forced to resign that post because of encroaching Bright's Disease.

Hardly had his successor been appointed when the wires brought tidings of the death of William P. St. John, a New York banker, and remembered by everyone as the treasurer of the National Democratic party during the latest national campaign. Bright's Disease carried him off.

It has killed many better men than most of us. So has Diabetes, its twin curse. Yet there is *one cure* (and only one), that never fails in cases of Diabetes and Bright's Disease. Let these testimonials bear witness:

MR. FRED CARSTENS, Palmerston, Ont., says:—"After many years suffering with Bright's Disease, I am a new man, cured by using three boxes of Dodd's Kidney Pills."

MR. F. X. GROULX, Ottawa, Ont., says:—"Dodd's Kidney Pills have been a godsend to me, as they have cured me of Bright's Disease of the Kidneys."

S. G. MOORE, King St., London, Ont., says:—"After taking a few boxes of Dodd's Kidney Pills I am as well as ever in my life, despairing of recovery from Bright's Disease."

MR. CHAS. T. BYE, Garryowen, P. O., Ont., says:—"For the past three years have suffered from Diabetes, but noticing cures published I have used Dodd's Kidney Pills, which have perfectly cured me."

DODD'S KIDNEY PILLS are for sale by druggists everywhere, and by the Dodd's Medicine Co., Toronto Ont. Price 50 cents a box.

heart. But me fight a I could not Lord help will, and v that He do

And so: little Mary conquer n lessons w tidily: an I look in every day to my bro

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And Je help His much to

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heart. But how can a little one like me fight against that dreadful being? I could not do it unless the Blessed Lord helped me. But He says He will, and when I pray to Him I feel that He does help me.

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

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

When I am vexed, or when I am lazy, I will stop a minute and say, "Lord Jesus, help me."

And Jesus will always come and help His little child, who wants so much to do right.

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Reconciled.

"Papa," said Herbie Grant, "what did you mean by asking that gentleman to be reconciled to his brother?"

"Was that all I said, Herbie?" replied his father with a smile.

"Well, papa, I think you begged him to be reconciled."

"That is just what I did, my boy. I entreated him to express regret for some hasty words which offended a brother. The brother, though injured, was willing to forgive and forget; the injurer alone kept up bad feeling and refused to make friends."

"How very wrong of him, papa."

"Very indeed, my boy; take care you never act so."

"I am sure I never shall," returned Herbie heartily.

It is what every one who does not know the Lord Jesus as his or her Saviour is doing," said Mr. Grant. "The Apostle Paul says, 'As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God' (2 Cor. v. 20). We have offended and dishonoured Him by our disobedience; but He is ready to forgive and accept us, the Lord Jesus having come between, and in our room and stead made satisfaction for our sins.

"Papa," said Herbie, "I would not like to be out with God."

"Is He your Friend, Herbie?"

"I think so," whispered the child, "for I know I love the dear Lord Jesus—my Saviour."

A Little Man.

This is what I heard his mother call him one hot day in June. He was a little fellow not quite four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building blocks and much interested in a store he was erecting. Presently a stray dog came along, stopped and looked at the little boy longingly. The dog was hot and tired.

"I dess he's firsty," said the boy, "I'll det him somefin' to dwink."

A tiny saucepan was on the porch. The little fellow poured some water in it, and set it before the dog, who lapped it eagerly.

"It's all don'," said the boy; "I'll det some more."

Five times the boy filled the little saucepan; then the dog bobbed his head, waved his tail and went off.

The little fellow laughed gleefully. "He said 'fank you,' didn't he, mamma? I dess he was glad to get some cold water, wasn't he?"

"Indeed, he was," mamma answered.

That same day, a little later, two children came along. Stopping outside the fence, they peered into the yard. They wore ragged clothes and were barefooted. They looked at the little boy within the gate with an expression similar to that with which the dog had regarded him.

"Dey want somefin', mamma," he said, "may be dey is firsty, too. Shall I ask 'em?"

"You may if you wish," mamma answered smilingly.

"Is you firsty?" he began, getting nearer to the fence.

"Can we have just one flower?" questioned one waif, longingly.

"One for each of us?" put in the other.

"You tan have your hands full," was the smiling answer. "I'se dot a whole bed full of flowers."

MEN OF THE BIBLE Their Lives and Times Edited by Rev. JOSEPH S. EXELL, M.A. Author of "The Biblical Illustrator" Series. We commend the volumes of this series as useful contributions to the popularization of the results of Biblical scholarship—a tendency and movement of our time of the utmost interest and promise.—New Englander. 17 Volumes, 12 mo cloth. Price reduced to 75 cents each, postpaid. Abraham. By Rev. W. J. Dean, M.A. Daniel. By Rev. H. Deane, B.D. David. By Rev. W. J. Dean, M.A. Elijah. By Prof. W. Milligan, D.D. Ezra and Nehemiah. By Rev. Canon Rawlinson. Gideon and Judges. By Rev. J. M. Lang, D.D. Isaac and Jacob. By Rev. Canon Rawlinson. Isaiah. By Rev. Canon Driver, M.A. Jeremiah. By Rev. Canon Cheyne, D.D. Jesus Christ, the Divine Man. By J. F. Vallings, M.A. Joshua. By Rev. W. J. Dean, M.A. Kings of Israel and Judah. By Rev. Canon Rawlinson. Minor Prophets, The. By Rev. Dean Farrar, D.D. Moses. By Rev. Canon Rawlinson, M.A. Samuel and Saul. By Rev. W. J. Dean, M.A. Solomon. By Rev. Dean Farrar, D.D. St. Paul. By Rev. Prof. Iverach, D.D. Other Volumes to follow shortly. FLEMING H. REVELL COMPANY, NEW YORK: 119 Fifth Avenue. OHIOAGO: 63 Washington St. TORONTO: 140 & 142 Yonge St.

He hurried around, picking the sweet flowers, violets and pinks and June roses, which his fair little hands held out to the "unwashed," who thanked him with grateful voices and passed on with radiant faces.

"Bless my little man!" said his mother in a low fervent voice. He did not hear her, but I am sure God will bless him.

Old War Horse. A Grand Army Man Crosses Swords with Heart Disease and Wins a Glorious Victory with the Aid of Dr. Agnew's Cure for the Heart.

Dr. Agnew's Cure for the Heart can not be over estimated, says H. M. Musselman, a well known G. A. R. man of Wiessport, Pa., and he continues: "My ailments were palpitation and fluttering of the heart. I used two bottles of your valuable cure and feel like a new man. I have taken bottles and bottles of other medicines without help. I introduce it to my friends at every opportunity possible. It is a great medicine. Inside of thirty minutes after the first dose I had relief."

A Warning to Boys. A city missionary visited an unhappy man in our jail, waiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education: it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!"

—We should always keep a corner of our heads open and free, that we may make room for the opinions of our friends.

—It is with flowers as with moral qualities; the bright are sometimes poisonous, but, I believe, never the sweet.—S. C. Hare.

—When a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

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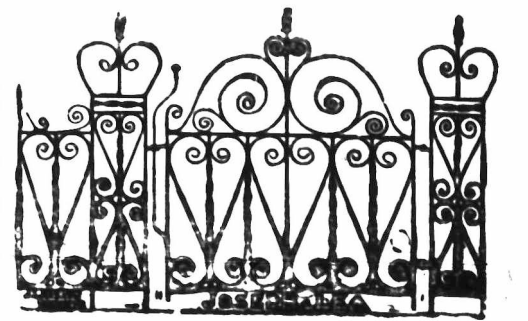
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