

Canadian Churchman

AND DOMINION CHURCHMAN.
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(ILLUSTRATED)

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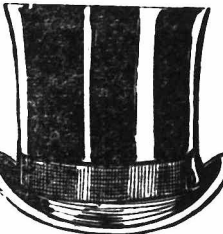
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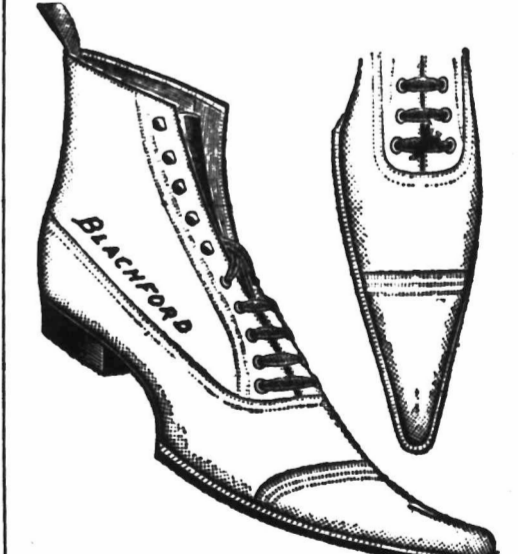
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June 8th.—WHITSUNDAY.

Morning.—Deut. 16, to v. 18. Rom. 8, to v. 18.
Evening.—Isa. 11; or Ezek. 36, v. 25. Gal. 5, v. 16; or Acts 18, v. 21 to 19, v. 21

APPROPRIATE HYMNS for Whitsunday and Trinity Sunday, 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:

WHITSUNDAY.

Holy Communion: 207, 210, 321, 552
Processional: 9, 153, 154, 470.
Offertory: 152, 156, 507, 508.
Children's Hymns: 154, 338, 342, 574.
General Hymns: 155, 157, 208, 209, 211, 212, 477.

TRINITY SUNDAY.

Holy Communion: 164, 811, 817, 553.
Processional: 22, 162, 392, 538.
Offertory: 159, 160, 227, 295.
Children's Hymns: 160, 236, 348, 578.
General Hymns: 158, 161, 163, 479, 509, 505.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Trinity Sunday.

Rev. iv. 1. "Behold, a door opened in heaven."

One ruling thought pervades the Revelation of St. John—the second advent of the Lord. All things represented as preparing for it. Here it is endeavoured to be shown that there is entire union between heaven and earth. Such a subject specially suitable for the Festival which terminates the great series of Christian feasts. On Trinity Sunday we declare the completeness of Divine Revelation. So taught that a door is opened for free intercourse. Note—

i. *This door was once closed.*

There was a time when man had not that freedom of intercourse with heaven which he now enjoys.

Here is the idea of a Temple or Palace of God,

the door of which was once shut. What does this mean?

1. *Beware of Exaggeration.*

Not meant that God was entirely withdrawn from His creatures—so that they had no knowledge or intercourse.

(1) God promised to meet His people in the Temple.

(2) Even with the heathen, left not self without witness—the "prayers and alms" of Cornelius went up.

2. Yet a solemn truth shadowed in the closed door.

Shown by the arrangements of the sanctuary veil hiding holiest place: Only high priest entered, and he only once a year. (See Heb. ix. 8.)

So it remained until

ii. *God willed to open a door in heaven.*

1. *Partially and gradually accomplished in earlier times.*

Solomon: "Will God in very deed," etc. ? "Who shall ascend into the hill of the Lord?" A kind of dawn.

2. *But the perfect day reached in Christ.*

(1) He brought heaven down to earth.

"He that hath seen me." "The glory as of the only begotten of Father," etc.

In a true sense heaven and earth united.

(2) But also opened a door through which men pass up to heaven.

(a) The veil of the Temple rent—never again to be closed.

(b) Man raised in Christ.

We were "raised with Christ," Coloss. iii. 1.

iii. *A power has descended through the opened door by which men are raised.*

Event of Pentecost gave a completion to Divine Revelation.

1. *More needed than an open door.*

Man tied to earth: bound: helpless.

Commands, Promises—vain.

2. Therefore a new power descended.

Jesus received this gift and bestowed on men.

The Spirit of life and power raises us up.

3. Hence it is that the call of the text sounds in our ears.

Speaking in many ways: Baptism—Word of God—Providential circumstances, etc. Comes day by day.

4. If we have heard and ascended, surely we shall return to earth with a new spirit.

No longer of the earth, earthy, but living in the atmosphere of heaven. Bringing with us the presence of God and a blessing to man.

VOLUNTARY SCHOOLS.

The question of the affiliation of Voluntary Schools with our present Public School system will come before the Toronto Synod in the consideration of the report from the special committee appointed at the Synod a year ago. It was then impossible to approach the Synod, as a body, with any such scheme; and it was wisely referred to a committee for consideration. That committee was composed of representative men who have no doubt given the matter the fullest consideration before committing themselves to the endorsement of Mr. Lawrence Baldwin's proposal. We now find in the report as published in the convening circular of the Toronto Synod that the special

committee strongly endorses the scheme and recommends its adoption by the Synod. The country is not now disturbed by all the fuss and excitement of a general election, when the subject of education is considered more from the politician's standpoint and the influence it must have on the elections, rather than from an educationalist's view of the matter. The time seems therefore very opportune for pressing this matter, looking to the practical advantage to be gained in the educational work of the country at large. Apart from the religious aspect of the question, we know from practical experience, and from the criticisms appearing from time to time in the public press, that not only has the taxation, made necessary for the support of Public Schools, become a heavy burden on the community, but that there also exists a considerable feeling of dissatisfaction with the results of the work at present done in our Public Schools. On these two grounds—economy and efficiency—the scheme has commended itself to the committee. We will be much mistaken if on these grounds alone considerable public interest is not taken in the proposition made to establish Voluntary Schools in our midst. With regard to religious instruction the committee report that the scheme "offers a practical method for procuring religious instruction," pointing out that not only will religious instruction be imparted in the Public Schools in a manner acceptable to all Christian bodies; but "further it gives to members of any religious body the opportunity to furnish at their own cost the religious instruction they desire." It is surely time to lay aside prejudice and approach the matter in a reasonable way, recognizing our differences where possible. We are confident that when this scheme is better understood by the other religious bodies, they will recognize both the "desirability and practicability" of establishing Voluntary Schools; and that they will be ready to join with Anglicans in such a progressive step looking to the improvement of our Public School system and placing it on a true "national" basis. We trust that the Synod will adopt the report as it stands and appoint a strong committee, that they may indeed take such steps as will "effectually arouse, inform, convince and persuade the public mind upon this question."

SERVICE IN THE FOREIGN FIELD WITHOUT LOSS OF STATUS IN THE HOME DIOCESE.

A PAPER READ BEFORE THE CHAPTER OF THE TORONTO RURAL DEANERY BY THE REV. C. H. SHORTT.

A great awakening in missionary interest has been observed by everyone during the last twenty-five years, and attributed by many to the institution of the Day of Common Intercession in 1872. The old societies have got new life, and new organizations have appeared in every direction. New fields are being opened up every few months and calls for volunteers are being heard from every continent. With this movement have come new responsibilities and fresh problems, one of which I have been asked to speak of to-day. The Canadian Church has, within the last quarter of a century, committed itself to the principle that a living branch of the Church of Christ must be partaker in the common work of revealing Christ to mankind and bringing all men into the unity of the Body. She has sent some of her clergy into the foreign field and has begun her work well. Now the question arises, "What will she do with her missionaries when they become too old for service, or when they become disabled in any way? What is to become of their families

should they be called away from service here to service beyond the grave? We look in vain for an answer to this in the Canons of the General or Provincial Synod. There is nothing about it in our own Diocesan Canons, nor, so far as I can find, in any regulations of the mission boards. Should one of our men be compelled to cease work for any good cause, he would be thrown upon the support of his friends, unless one of the Synods should provide some special legislation to deal with his case—a difficult and disagreeable process. Should not such an event be forestalled by some general Canon either of the separate dioceses, or of the General Synod? We are being continually told, very rightly and very truly, that the home missionaries are just as really missionaries as those amongst the heathen; that a man working in Haliburton is as really a missionary as one working among the cannibals of the Upper Congo. Certainly he is; and therefore a man working in our service in India or Japan should be at least as well treated as the one amongst the rocks of Northern Ontario. Now though our home provision for retired missionaries is far from satisfactory, yet they have a status in the diocese which gives them the prospect of benefiting from the Commutation or Superannuation Fund. There is a Widows' and Orphans' Fund, too, which at least relieves their anxiety about the future of wife and family. But so far there is nothing for the man who has gone abroad, so far as I can see. Should one look to the Motherland one is not assisted very greatly owing to the great difference in circumstances. It is comparatively easy there to give a returned missionary a living sufficiently endowed, but demanding so little work that he can practically retire upon it. When this cannot be, both the S.P.G. and C.M.S. have a system of pensions for missionaries and also a provision for the families of those who have died in the work. There is a movement on foot, however, in England, to establish a law by which men can go for a certain period into the foreign field without losing their status in any way at home. Let us look at some near to us whose missionary expenses are greater than ours. The Canadian Baptists seem to be in much the same position as ourselves, requiring special legislation for each case, but this is not from want of either foresight or sympathy with the foreign workers, but from a difficulty inherent in the congregational system upon which they are organized. The Methodists seem to have the best and simplest rule. Their foreign workers are upon the same footing precisely as those at home. There is no difference whatever. A worker in India or China is a member of the Canadian Conference, which sends him quite as much as one in Central Ontario. So far as I can find out, the Presbyterians have much the same rule. So long as a man pays his quota he has as much right to superannuation in the New Hebrides as in Toronto. The sooner something is done the better, for two reasons:—(1) While there are few in the field and before any special case has arisen, the matter will be easier; (2) A greater supply of men can be had for the work; for many a man who, for various reasons, could not give his whole life to the work, would gladly give five or ten to service in Asia or in our own Northwest, which latter should undoubtedly be included in anything that is done. We most need three things. 1. Pension for disabled missionaries. 2. Provision for widows and orphans of missionaries. 3. A canon allowing men to retain their status in the home dioceses, if they choose to take the responsibilities involved.

THE LATE A. D. NICOLLS, ESQ., OF LENNOXVILLE.

The late Mr. Nicolls represented on his mother's side the family of Bishop Mountain, which came to this Province in 1793 in the person of the first Bishop of Quebec; the second bishopric founded outside the British Islands was that of Quebec. The second Bishop Mountain, third occupant of the See was Mr. Nicolls' maternal grandfather. The Rev. Jasper Nicolls married Miss Mountain, and their youngest child, Armine Drummond, was born at Lennoxville in Dec.,

1854. He passed through the school and college curriculum at Lennoxville and showed good proficiency in his work, winning the General Nicolls scholarship for mathematics. After graduating in Arts at Lennoxville, Mr. Nicolls entered the legal firm of Sir John Abbott in Montreal, and took the gold medal in obtaining the B.C.L. of McGill. Ultimately he became a member of the well known legal firm of Church, Chapleau, Hall & Nicolls. In 1892 he retired from this to become bursar of Bishop's College and secretary of the School. The strain and turmoil of courts and city life told upon the naturally delicate physical constitution of Mr. Nicolls. He hoped life in the country would restore his health, and he was undoubtedly prompted by a desire to render service to that institution which his grandfather had founded and to which his father had devoted the best part of his life. His interest in his alma mater was a sacred family trust, and loyally and intelligently did he serve her. His hopes of stronger health were unfortunately never fulfilled. In July, 1896, he showed symptoms of severe illness, from which he never thoroughly recovered. On his return from a prolonged trip he seemed to improve a little, but the prevalent influenza seized him early in March and his constitution was unable to throw it off. He passed away on Monday, March 29th, and was buried in the beautiful Mount Hermon cemetery, Quebec, on Wednesday, March 31st. He inherited love of culture, reverent feeling, innate good breeding and a graceful courtesy. In his profession and in his life he was a man of stainless integrity and high purity of purpose. As a son, a brother and a guardian, he showed the tenderest affection and the most loyal and thoughtful fidelity. An attached son of the English Church, he served her in the Diocesan Synods of Montreal and Quebec, as well as in the work he did for the Church University, and in devoted and regular acts of communion and Christian charity. He was member of the Provincial Synod of 1895. His personal friendships were choice, warm and lasting, and in the quiet social circle his graceful culture and frequently sunny humour were well known to his intimates. His weakness of health scarcely ever allowed him the opportunity to do himself full justice at the bar, but he did much good and solid work both there and afterwards at Lennoxville. He had been for more than ten years a member of the Corporation. It was his energy and personal influence which contributed more than any other single factor to the success of the Lennoxville Alma Mater dinner in January, 1886, held at the Windsor Hotel, Montreal. In raising the memorial fund for the Bishop Williams wing then started, he took a leading part. In that and every effort to extend the influence and well being of "Lennoxville," he took an active share, both in working and in giving liberally. When he became an official of the college he worked in no official spirit, but in the spirit of true and loyal devotion and religious earnestness, of rare constancy and independence, courageous in his outspoken support of what he thought right, a man whose friendship was not confined to fair weather nor to the utterance of fair words, a man of rare constancy in following out his ideals, he has been taken early at the age of 42, from a world that can ill spare such high-minded integrity and loyal devotion to duty.—*The Mitre*.

REVIEWS.

ENCYCLOPEDIA BRITANNICA.—New American Supplement. Vols. IV. and V. Werner Co. New York and Chicago.

We welcome the last two volumes of this excellent supplement to the great Encyclopædia with the same appreciation which we extended to the first three. It is distinguished by the same features which marked its predecessors; and a careful examination of its contents satisfies us that the articles are executed with the same care. Among the articles we have specially noted, we may mention one on Manitoba and one on Ruskin, both by our former fellow-citizen, Mr. Mercer Adam, and both excellent; another also good on "The Republican Party," by Professor J. B. McMaster; a very scholarly paper on "Prosody," by Professor

Huntingford, of Trinity University. The article on "The Roman Catholic Church," by Cardinal Gibbons, eminent in more than one sense, is not a mere supplement, but a substantial essay on the principles, doctrines and government of the Church, and also its ramifications in different countries. Passing to the fifth and last volume, we meet with a careful and useful article on "American Savings Banks," by Mr. J. J. Mitchell, president of a great savings bank at Chicago. An instructive article on "Public and Private Schools in the States," is from the pen of Professor B. A. Hinsdale. The supplementary article on "The United States" occupies nearly forty columns and brings the history thoroughly up to date. Few readers will be independent of the help this article will afford them. Among other articles of importance are those on the Sweating System, on American Surgery, on Technical Schools in America, on the Telescope, on Lord Tennyson, on Wages in the United States, and on "Women, their Education and Enfranchisement in the United States"—a paper quite worthy of consideration by persons representing all sides of the question. We congratulate the editor, contributors and publishers on the manifest success which they have achieved; and we can assure our readers that they will add few more valuable contributions to their library than the five volumes of this supplement.

MAGAZINES.—*The American Journal of Theology* (April) continues, in this its second number, to be as good and strong as its first (January) number—which is saying a great deal. The article of Dr. Weiss is worth more than the price of the whole number; but there are other articles of great excellence. First comes one on "The Speculative Philosophy of the Chinese," next a brief but good one by Dr. A. M. Fairbairn on "Apologetics in the Eighteenth Century"—substantially a review of Mr. Gladstone's fine edition of Butler. A very interesting paper is that by Dr. Ives Curtiss on "Style as an Element in Determining the Authorship of Old Testament Documents"—a thesis which, at this time of day, few will be found to dispute, and which he applies with ability and reverence to the consideration of the critical questions connected with the Old Testament. A good article by Dr. J. H. Barrows seeks to answer the question: "Is Christianity fitted to become the World's Religion?" But to our mind the great article is that of Dr. Bernhard Weiss on "The present state of the Inquiry concerning the Genuineness of the Pauline Epistles." It must be well known to our readers that scholars in Germany and elsewhere have receded very far from the position of the Tubingen school. Dr. Weiss goes further in the conservative reaction than Dr. Harnack, and does not hesitate to contend for the genuineness even of the pastoral epistles—that is substantially, although he seems to have some doubt about the Epistle to the Ephesians. One of the strong points that he makes is this—that the objections to the Pauline Epistles, or to particular parts of them, have arisen from an imperfect conception of their meaning and purpose. We strongly recommend our clerical readers to go through this article, line by line, with their Greek Testament by their side. The price of the number (nearly 300 royal 8vo. pages) is but 75 cents.

The Rev. R. W. Rayson, rector of All Saints', Kingston (R. Nalow & Co., Kingston) has compiled and published a useful little pamphlet on "Mental Prayer, and How to Make it." To those who have not learned to concentrate their thoughts upon God, and whose religious mental condition, though characterized by reverence, is yet vague and untrained, it will be found, if thoughtfully studied, most helpful and suggestive. Many who would be glad to acquire a regular, rational, devout habit of mind, but do not know how to set about it through ignorance arising from want of previous informing and edifying religious associations, indolence or want of conviction, need such a pamphlet as this for their guidance and instruction. Price, 5 cents.

Sandstone steps have replaced the wooden ones at the altar of St. George's Cathedral, Kingston.

A PARENT'S PRIVILEGES.

A PAPER READ AT A SUNDAY SCHOOL CONVENTION HELD IN EXETER, MAY 26TH, BY JOHN RANSFORD, CLINTON.

When asked to furnish a paper for this Convention I tried to think of some practical subject. I was also desirous that my subject should not be threadbare. This latter qualification, in the face of so many papers furnished for the numerous Conventions, but more especially when one is confronted with the able pulpit ministrations on all sides, rendered such a selection a task of no ordinary difficulty for a simple layman—one belonging to what might be termed the inferior order of the laity, without any prefix or affix to his name. However, on reflection I concluded that the privileges of parents was possibly a subject not yet worn threadbare by discussion and papers thereon at similar Conventions to this, and at the same time seldom, far too seldom, dwelt upon from the pulpit. I will therefore proceed to place before you, as well as my feeble powers will permit, what I believe is the Scriptural teaching as regards the privileges of parents; and when I speak of privileges I necessarily include duties—for all duties pertaining to parents in respect to their children are high and holy privileges—and privileges also necessarily entail vast and momentous responsibilities. These all three go hand in hand. You cannot separate them. No man can enjoy the privileges of wealth without simultaneously incurring the duties and responsibilities naturally resulting therefrom. It is a universal law that cannot be broken. And I commence by what to some may appear a bold and unfounded assumption—one little known, little taught—and still less believed in in these days—and that is the consensus of Scriptural teaching plainly lays down this principle—that the children at least, if not the servants also for the time being, anyway whatever you may see fit to include by the word "house"—the house of any servant of God is brought into a position of privilege and consequent responsibility through its connection with him, the owner of such house. Understand me aright—I do not for one moment wish to infer that the work of regeneration is not needed therefore in the case of the children of Christian parents—far from it—but this much I do assert, that the Bible always connects a man with his house, and the house with the man, and a Christian father and mother are warranted therefore in counting upon God for their children, and consequently are responsible before God to train up these children in the fear, nurture and admonition of the Lord. Let us now for a few moments look and see what Scriptural ground I have for what I have advanced, and having established it as purely Scriptural teaching, I will conclude with a few remarks on the grave consequences, the weighty responsibilities that naturally follow.

Begin then with the antediluvian teaching, not to go back any further, and we find there that God spake unto Noah, "Come thou and all thy house"—all thy house are to be saved from destruction. "I will bring a flood of water upon the earth and destroy every living creature, but thou and thy house shall be saved." Why? Does it say because thy children have served me, or thy wife, or both? No! but because "Noah found grace in the eyes of the Lord." "Noah was a righteous man and perfect in his generation—Noah walked with God." Then when the final command came, "Come thou and all thy house into the ark," the reason follows: "For thee have I seen righteous before me in this generation." Thus we find a man's house is indissolubly connected with the man. Let us now go on further and see if this thesis is born out by general Scriptural teaching. The next example we find in Abraham, a man selected by the Lord as fit to be intrusted with His counsels and on what ground? twofold, first that he will "become a great and mighty nation and all the nations of the earth shall be blessed in him." And "for I have known him to the end that he may command his children and his household after him that they may keep the way of the Lord to do justice and judgment." Here is food for reflection. If I went no further, let fathers and mothers ponder over the vast issues contained in this one passage. A man selected by God Almighty as one fit to be intrusted with His most secret counsels, a man in whom all the nations of the earth were to be blessed. A man styled the friend of God, and his major qualification, if not the qualification necessary, "that he will command his children and his household that they may keep the way of the Lord to do justice and judgment." I spoke of the possibility of even servants being brought into a privileged position by forming part of the household of a servant of God. Was I far astray? If any think so let them explain the meaning of the words "his children and his household." Who form the household after the children are specifically named? What a contrast the picture I present before you to the modern every-day picture of family life! The wife no longer in subjection to her husband: utterly ridiculing in nine cases out of ten the Scriptural ground that the

husband is the head of the house, and the inevitable consequence—the divine order once being broken, the children no longer in subjection, but doing their own will—thinking—choosing—acting in things religious for themselves. This is partly digression, but such plain Scriptural commands bring us face to face with realities that are not to be lightly put aside. Contrast Abraham's case with Noah's! Noah's house was saved from the flood on account of Noah's righteousness. Abraham was chosen as the fitting recipient of the counsels of God because "he will command his children and his household." We are not told it was on the ground of Abraham's faith or righteous conversation, although possibly all are included. But I suggest it is worthy of the attention and serious consideration of parents to-day to think of why God chose Abraham as his confidant. It is well worthy of comment, while Abraham's case is fresh in our minds, to show how Old Testament and New Testament teaching go hand in hand, that St. Paul writes to Timothy of the necessary qualifications of a bishop, in order that he shall rule well the Church of God—lays down as an essential that such a man must be one "that ruleth well his own house, having his children in subjection.

Look at Jacob's history. We read that God said unto Jacob, "Arise! go up to Bethel and dwell there; and make there an altar unto God." Well, did Jacob obey God's commands? Yes! but how? His first thought was, is my household in a fit state for me to do as God has ordered me? We read following, that he at once commanded his household and all that were with him (this surely includes servants). "Put away the strange gods that are among you, and purify yourselves, and change your garments, and let us arise and go up to Bethel; and I will make there an altar unto God." What could be plainer? Jacob called to worship God in a certain place; at a certain time; in a certain manner; his first step is to see that his household and all that were with him were in a fit condition to accompany him. Then, and not until then, does he go forward, and the result is blessing. Take next the history of the children of Israel. Pharaoh told Moses, "Go, serve the Lord your God, but who are they that shall go?" Moses, aware of the mind of God, instantly answered: "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." God's saving of His people, God's bringing His people out of bondage with a mighty hand and a stretched out arm, did not apply to the men or to the women of the tribes of Israel only. It applied to the men and to the women, and to the houses, as well, of those men and women. Their sons and their daughters, their flocks and their herds. No salvation for the one without the other. No deliverance for the fathers and mothers with the sons and daughters left behind. This is God's way. The fact that these fathers and mothers never reached the promised land, that their carcasses fell in the wilderness, and their children alone received the earthly reward, cannot be urged as against my contention. These parents rebelled against God. Sin entered in and marred God's plan. This is bordering on the mysterious, if you will, but it is there.

Joshua is another example. He did not consider it sufficient to say, "Choose you this day whom ye will serve, but as for me I will serve the Lord." No! useless for Joshua to serve the Lord and let his house serve idols. But "As for me and my house, we will serve the Lord." Does not the question fairly arise that though Joshua served the Lord and his wife and children served idols, how far would Joshua be blameless? At least it is worthy of consideration. Do we find similar teaching in the New Testament, or as some would have us think, is all this teaching relegated to a past dispensation? Is a man no longer head of the house? Is the tie broken that in other days gone by bound together a man and his house? Jesus said to Zaccheus, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Take the case of Cornelius—"Send men to Joppa; and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved." The same blessed teaching again is found in connection with the jailer at Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Was this not fulfilled? Read further—"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Read what is said about the house of Onesiphorus: "The Lord grant mercy unto that house," prays the Apostle Paul. On account of what the house had done? All we are told is "He oft refreshed me, and was not ashamed of my chain." He, Onesiphorus, helped me. The Lord grant mercy to his house. Again we find the Old Testament and the New teaching the same momentous truth; whatever you choose to make of it, the fact stares us in the face. The man and the man's house indissolubly connected. Thus far we have only looked at one side of the question,

namely, that of blessing following and descending upon the family on account of the righteousness, the faith, the ability to rule of the head of the house. But the same law holds good in a reverse manner. Can a head of the house sin and the children not be partakers thereof? Let Scripture tell the sad story. What of Achan who took the garment and the silver and the gold? Listen to the sentence, "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had . . . and all Israel stoned him with stones and burned them with fire." Look at Korah, Dathan and Abiram. They rebelled, they rose up against Moses and Aaron. What was the result? "The earth opened her mouth and swallowed them up, and their household and all the men that appertaineth unto Korah and all their goods." Just as comprehensive as Achan. Look at Eli. "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. What an instance is David's history. David sinned, and the command went forth, "The sword shall never depart from thy house." "The child also that is born unto thee shall surely die." How David suffered is known. The sword never departed from his house. His child died, and I have often thought the culminating point of his heart's misery is expressed in those words, "Oh my son, Absalom . . . would God I had died for thee, O Absalom, my son, my son." I think, however, the most remarkable instance is to be found in the case of Lot. When God overthrew the cities of the plain He offered to spare the lives of Lot's sons-in-law (evidently evil men). He spared Lot, his wife and his daughters. He spared the city of Zoar, and we are told that when He did all this "He remembered Abraham." Evidently it was for Abraham's sake that all this was done. The result of Abraham's conduct extended beyond his immediate surroundings.

Do you see to where this train of thought has led us? Are you prepared to accept Scriptural ground? Will you follow the teaching of God's word? If so, we have now arrived at the second part of my paper, a few concluding practical remarks based upon the assumption that God views man and his house as indissolubly connected. What then are your duties and privileges as Christian parents in this regard? Undoubtedly you are responsible to God for the training of your children. So surely as God has entrusted children to your care, so surely does He require their training at your hands. What did He command His people concerning this? "And these words which I command thee this day shall be upon thine heart, and thou shalt teach them diligently unto thy children." One would think it hardly necessary to urge upon father or mother that it is their duty, their privilege to train their children religiously. And yet it is necessary. The tendency of the age, the drift of ideas, is all towards no parental discipline, no parental moral training, a godless home, and the inevitable result. For the family to meet together daily for the worship of God as a family is rare, but it is getting rarer and rarer. The attendance of the family at church for public worship in the congregation is rapidly on the wane. It all results from the departure that had been made from Scriptural injunction as regards the training of children. You will not be surprised to hear me now state that I am entirely opposed to the Sunday school as it exists to-day. The Sunday school, as introduced by Robert Raikes in 1781, when he gathered poor children from the streets of Gloucester in England, put them into school and took care of them from ten in the morning till five in the afternoon, watched them during the hour's recess, read to them and took them to church, is an admirable institution—one that should be perpetuated, one that could not fail to be productive of great good. But the modern institution, as we have it to-day, should be condemned in severe terms. In too many cases parents of children neglect the services of God in the church; they do not attend themselves, nor do they see to it that their children attend—I mean with that systematic regularity that should prevail, nor indeed anything like it. The one event of the day is the preparing of the children for attending Sunday school, which being an accomplished fact, father and mother feel that their work is done, their responsibility met and that their children are receiving all the religious education that is needful. One hour—one hour and a half at the utmost—of so-called religious instruction per week, given by whom? In many cases, even, somebody unknown personally to the parents. In some cases one who needs to be taught. Compare this with the Scriptural idea. Family prayers—children and parents day by day listening to and feeding upon the sincere milk of the Word, whereby they may be spiritually fed and grow—children and parents together approaching the throne of grace and through the One Mediator supplicating for every want. On Sunday children and parents attending

church with systematic regularity; not when it is fine, or when it is not hot, nor cold, nor damp, nor stormy, nor threatening, nor anything that can be found to furnish an excuse for stopping at home; but attending Church as though it was at once the highest duty, the greatest privilege the family can avail themselves of (might I add with as much certainty as nine families out of ten will go to the next circus that comes to this town). And in the afternoon, father and mother dividing, as to them seems advisable, the blessed, God-given privilege of teaching their precious charges the Word of God. Oh! the loss you parents sustain who send your children off to Sunday school, and have never gathered your little ones around you and taught them the stories about Jesus—the Christ of God—and His marvellous lovely childhood here on earth! Taught them yourself—exercised your own high and holy privilege—put the ideas you wish to convey to them in their own familiar words, and with a tone of voice they know, understand and love. Watched their innocent wondrous look as you revealed to them, little by little, the deepest mystery that our finite minds can grasp, a something that angels desired to look into and stand abashed, and in solemn awe, so dreadful is it to them. How that the Lord God, the Son of the Father, emptied Himself of all His glory, and condescended to such a depth of humility as to be born a helpless baby in a manger, just as one of ourselves, and going through all the varied scenes of babyhood, boyhood, childhood, gradually grew like the little ones around you to be a man! To tell them of the perfectness of His childhood. How He never sinned in thought or word, or deed, and having gone through it all, having experienced everything they can experience, is able to sympathize to the full with them in all their childhood's troubles. Insignificant, unworthy of notice to us perhaps, but sufficient to them to cause the little bosom to heave and the tears to flow quickly down the cheek. And He, the Lord Jesus Christ, the Lion of the Tribe of Judah, the Alpha, the Omega, He to whom all power is given in heaven and in earth, their Shepherd, and the only One who can feel for their every sorrow, and sympathize for them in their every little trouble! Do not neglect your responsibilities any longer. Do as God has bidden you, and as he intended you should do. Let your children look back in after years and call to remembrance the teaching of things essential to their salvation that they received at your hands, and not at the hands of a stranger. What can ever efface the memory of the prayer said at the mother's knee, or the mother having taught the infant lips to lisp the name that is above every name. How grand, how real does it sound to read of the patriarchs of old speaking of the God of their fathers—"The God before whom my fathers Abraham and Isaac did walk." Here is something tangible, something akin to reality. My mother's God is what many a man has turned his thoughts to after years of sin and folly. As a quaint old servant of God once said, "God gives us a blank cheque signed with His name, and only asks us to exercise faith and fill it up." When the Angel of the Lord passed over the land of Egypt, when he saw the blood upon the lintel and two side posts, he did not smite that household. What had the children done? The head of the house had exercised faith in God, had done as God had commanded by His servant Moses, and the child was saved in each case by the act of the father. Take God at His word. He is faithful, and His word is "Come thou and all thy house into the ark," and our ark to-day, our shelter from the storm, our only hope of salvation, is the finished work of the Lord Jesus Christ. Let us and our children enter into it and find safety.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—Mr. F. Gatward, the organist and choir master of the cathedral church, who has supplied the weekly list of appropriate hymns in these columns for some time, is a strong advocate of Church music of the solid English cathedral type. This gentleman is a licentiate and examiner of the London College of Music, a vice president of the Guild of Organists, London, a founder of the American Guild of Organists, New York. He is also Hon. Rep. of the Royal Academy of Music, London. His four years' work in St. Luke's Cathedral is a witness to his untiring energy and devotion in the cause of Church music. During this time he has only been absent from his post one Sunday, and at Gt. Berkhamstead, Eng., only one Sunday in eleven years, when on the following Sunday the whole of the offertory was handed to him in recognition of his long and valuable services. Strange to say, his

absence on both occasions was caused by attacks of influenza.

WINDSOR.—In February last His Excellency the Governor-General intimated to the authorities at Edgehill his intention to offer for competition annually during the remainder of his term of office a bronze medal. We are now able to state that the trustees and directors, at a joint meeting held some time since, not only gratefully accepted this tangible mark of the interest taken by His Excellency in the progress of education in Nova Scotia, but after careful consideration decided the conditions of competition for the distinction proffered by His Excellency, which are as follows:—The Governor-General's medal for general proficiency in the subjects taught in the school.

I. Competitors must have been at least three years in attendance at the school when the medal is awarded at the annual closing.

II. The medal will be awarded to the competitor who secures the highest aggregate of marks in the written and oral examinations at the close of the school year, together with the marks awarded for progress and proficiency in the music or art departments, or in both.

The present academical year at Edgehill has been the most successful in point of numbers since the establishment of the institution, seven years ago. The average number of boarders is seven greater than last year, and ten more than the average of the preceding five years. The total number in residence during the Lent term was 76, and out of this large number there will be a good many who have been at Edgehill for the prescribed period of three years, which is one of the qualifications for candidates for the medal. The time limit appears to be necessary, for Edgehill is an institution expressly founded for the benefit of Nova Scotia and New Brunswick, and the large outlay for buildings, grounds and equipment has been subscribed almost altogether by the patriotic people of the Maritime Provinces. It is largely supported by Nova Scotia and New Brunswick, and we understand that out of the 85 boarders who have been in residence for the whole or part of the academical year which closes in June, not less than 68 have come from the Maritime Provinces. The motto of the school is *Fideliter*, and it may truly be said that, with such a showing as the figures above presented display, the patrons of the school in the Maritime Provinces have been faithful to their trust. The medal of the Governor-General of the Dominion of Canada, open to candidates in a large public institution, is a prize well worth contending for, and may at any time be a most advantageous testimonial to the successful competitor. We are glad to be able to state that the distinction secured by nine of the Edgehill pupils last year in the examinations in musical knowledge at Trinity College, London, England, has had a very stimulating and beneficial effect. The number of candidates this year has more than doubled, there being not less than 23 names sent to the secretary in London for competition this year from Edgehill.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

LENNOXVILLE.—*University and School of Bishop's College.*—The April meeting of the corporation was held in the Synod Hall, Montreal, on April 7th, under the presidency of Canon Adams, D.C.L., Principal, the Bishops of Quebec and Montreal being unavoidably absent. A suitable resolution was passed in memory of the late Bursar A.D. Nicolls, Esq., M.A., son of the first Principal, and grandson of the founder, Bishop Mountain. It was announced that the late Mr. Nicolls had bequeathed to the College the sum of \$3,000 to found scholarships in memory of his father, Dr. Jasper Nicolls. The bequest was suitably acknowledged in a letter to the Rev. G. G. Nicolls. A report was given of the Lectures on the Art of Teaching given in the College by Dr. Robins, the Principal of the Normal School in Montreal. Dr. Robins' kindness in giving this course free of charge was suitably acknowledged. Students at Lennoxville are enabled by this means to attain the Academy Diploma on the same terms as the students of the Normal School. There was reported a small favourable balance for the working of 1896 sufficient to extinguish an old standing debt balance. On May 7th, the corporation met in Quebec at the Church Hall under the presidency of the Bishop of Quebec. Mr. F. W. Frith, B.A., one of the assistant masters at Port Hope, and a former master in Bishop's College School, was elected to the joint offices of bursar, registrar and secretary. Mr. Frith is an honour graduate of Cambridge, England, as well as of King's College, Windsor. His father, the late H. W. Frith, Esq., of St. John, N.B., was for many years a member of the Provincial Synod. It was resolved to erect as soon as possible a dwelling house for the Head Master of the school. Tenders are

now being asked for the completion of the interior woodwork of the chapel, and it is expected that the work will be proceeded with shortly. The Rev. G. A. Dumbell, D.D., Hartford, rector of Sherbrooke, will be the university preacher at the approaching Convocation on June 24th, when all alumni and friends are welcomed in Lennoxville.

MONTREAL.

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

MONTREAL.—The closing exercises of the Sabrevois College were held on last Friday evening. The large halls of the institution were filled with friends, notwithstanding the inclemency of the weather. The lord bishop presided. The clergy were represented by the Venerable Archdeacon Evans, the Revs. Canons Dixon, R. F. Renaud, T. J. James, H. O. Loiselle, F. Charters, Dr. Ker and T. Roy. The old pupils of the college present were the Rev. Principal Lariviere, B.A., the Rev. F. W. M. Barnes, Principal Tucker, B.A., Dr. Richer and Prof. G. H. Gagnon. The Rev. Mr. Renaud opened the proceedings with prayer. The programme consisted of hymns, songs and recitations. His lordship made some very appropriate remarks, recommending the work very strongly and emphasizing the fact that some of the ablest clergymen in the Church of England in Canada, were pupils of Sabrevois. Mr. Geo. Hagne also made some suitable observations. The Rev. Mr. Barnes read the results of the written examinations and the principal read the following report:—

My Lord, Ladies and Gentlemen:

We bring to a happy close to-night the sixtieth session of the Sabrevois Schools, during eighteen years of which your lordship has held the position of president, having been for many years previous to that its most devoted friend and ardent supporter, and this is the twelfth report which I have had the honour of presenting to you as principal of the college. I had indulged a wish to see this jubilee celebrated in a manner befitting the importance, necessity and magnitude of the work we are engaged in, but I shall have to content myself with nursing the fond hope that it will be a real jubilee, not the mere expression of nice sentiments couched in elegant phraseology, but a year of restitution, a year in which our mission will receive due recognition and assistance from the whole Church at large and be placed on a high pinnacle beyond the reach of poverty and want. In taking a rapid survey of this great work I beg to say that it had its small beginning sixty years ago in an upheaval of religious thought in Sabrevois, followed by a demand for a missionary teacher and a mission school. At its inception the work had for its nurse the Rev. Mr. Gavin of sacred memory, and under his fostering care and wise administration it grew in size and increased in strength until suitable buildings were erected on the scene of the work. Altered circumstances and ever increasing difficulty in providing funds furnished a sufficient reason for removing the work to its present site in Montreal. The circumstances which called these schools into existence sixty years ago have not disappeared with the rapid growth and expansion of national life. The needs are more urgently felt to-day than ever. While much has been done for higher education in large and wealthy centres, little—very little—has been done for elementary education in districts almost entirely French. Indeed, the education is utterly insufficient to equip any young person for the battle of life, while no provision is made for his religious growth and development. Our work has been very wisely conceived, but insufficiently supported. We have supplied a sore need, we have been the means of starting out thousands on the way of life, we have put within their reach the means of honest livelihood and Christian life. To many we have opened up the book of books, which otherwise would have been a closed volume, and have at the same time performed the functions of missionaries of the gospel. Is it a small work to break the first sod and sow the first seed? Is there a more noble, a more useful, or a more worthy work than to train the needy, the deserving, for useful and enlightened citizenship, and bring them to the light of the gospel? The sight of the confirmation class in the church and that of these smiling faces and thankful hearts must constitute to every fair-minded Christian a more than sufficient argument for the necessity of our work and its more active prosecution. Our missionary effort has been a gigantic success looked at from any and every point of view. No money has ever been more profitably invested or yielded a better return. Our work has been carried on by the generous contributions of the few, and if, with the small means at our disposal, we have accomplished so great results, what would and could not be done with the generosity of the many? So solid have been the results of our work that I have looked around in vain to find one single Sabrevois

pupil who has not turned out well. This, my Lord, is more than more pretentious, better equipped and richer institutions can boast of. We are essentially a church mission school, teaching and practising Church doctrine in all its simplicity and purity. Our course of study comprises all the branches of a liberal education. We began this session on Sept. 16 last. Eighty-nine pupils registered in our books; of these sixty were boarders and twenty-nine day pupils. The general health of the pupils has been exceptionally good. Whereas similar institutions have been decimated by contagious diseases, we have had an almost entire absence of sickness. There were two cases of measles, but prompt and effective measures were taken to prevent the spread of the disease and these were crowned with success. Our doctors' bills have been low, but our butcher and baker have reaped a rich harvest. The work of the school has been most carefully done. Both teachers and pupils have done faithful and conscientious work, and have made the most of their time and opportunities. Mr. John Seaman passed the preliminary A.A. at the last examination, taking eighty-three per cent. of the total marks. Mr. Ralph Somers matriculated in Bishop's College in medicine. Miss M. Dahmes, in the competitive examination for trained nurses at Ottawa, took first place. Miss N. Macfarlane passed the Quebec Board examinations for elementary diploma. Miss Edith Simpson, who represents us at the McGill Normal, took first place in the model department at the last examination. Mr. C. Fortin, at Bishop's College medical faculty, took the degree of M.D., winning the gold medal, and was chosen valedictorian. Three of our pupils intend to present themselves at the next A.A. examination, two for the preliminaries and one for the full A.A. The classes were examined in the several subjects by the following:—The Rev. Canon Dixon, Roman Controversy, Church Catechism and Scripture History; the Rev. James Thompson, B.A., Latin; the Rev. H. Jekill, B.A., English; Principal J. W. Tucker, B.A., French; Mr. F. W. Steacy, B.A., Mathematics; Mr. P. T. Moore, History and Geography. All sent in most favourable accounts of the results of the examinations. Extensive repairs were made during the past year, all of a sanitary nature. In closing my report it is meet and right that some reference be made to this great Jubilee year, which marks the reign of our beloved Queen as the longest, most noted, most illustrious and most prosperous of the long list of illustrious sovereigns which have occupied their throne. From millions of British hearts the world over there arises the fervent prayer, 'God Save the Queen.' British enterprise has explored and reclaimed for civilization the uttermost parts of the earth. British capital has caused the shuttle of trade to vibrate through the looms of industry, and turned the wealth of the earth into the channels of usefulness. British missionaries have carried the light of the Gospel into the darkest parts of the earth, and have, Stephen-like, offered up their lives on the altar of sacrifice to proclaim to the heathen world 'How sweet the name of Jesus sounds in a believer's ear.' Over this mighty empire on which the sun never sets, sits as ruler our beloved Queen, a saintly mother, a merciful Christian sovereign, whose whole public and private life could be turned inside out and show no stain of dishonour, for whom all the Britons would gladly lay down their lives on the altar of their country's cause, if necessity so demanded it. While all kindreds and nations which form part of this great British empire are vying with one another to celebrate this great jubilee in a manner befitting the occasion, and are seeking avenues for the exercise of a large hearted Christian charity, I would beg to suggest to some wealthy member of our Church, or even to the Church at large, to remember Sabrevois and its needs. No prouder monument could be raised to the memory of our beloved Queen, and our beloved bishop, who has ever exercised a paternal care over Sabrevois mission, than to provide a home for the work, with even a modest endowment. To such a one at the last day the words of our Lord would be most becomingly addressed, 'Because ye did it for the least of these, ye did it unto me.' Respectfully submitted, D. Lariviere, B.D., Principal. The principal also acknowledged his indebtedness to all who by their services, gifts or in any other way, had been helpful to the college during the year.

The Queen's Diamond Jubilee.—Her Majesty will shortly receive the congratulatory address passed by the Montreal Synod at its last session. The address has now been completed and will be sent to Her Majesty in a handsome morocco case with a suitable inscription.

St. George's Church.—There were large congregations at the opening services of the fine new organ, the memorial gift of Mr. James Crathern to St. George's church. It was opened on Tuesday and Wednesday, June 1 and 2. The first evening was devoted to a short song service, an address by the lord bishop of Montreal, and a recital by Mr. Fred-

eric Archer, the talented British organist, who now directs the Carnegie Music Hall, Pittsburg, Pa. The second evening's programme was contributed entirely by Mr. Archer. The choir, under the direction of the organist, Mr. Percival J. Illsley, sang Garrett's Te Deum in D, and Sir Arthur Sullivan's 'Sing, O Heaven.' This organ, which is the latest built by Casavant Brothers of St. Hyacinthe, is quite in advance of the previous instruments at the St. James Cathedral and St. Patrick's church, containing some mechanical additions not found in any other instrument in the city. Among them are a pedal for bringing out the power of the instrument from its softest stop to the full power of the whole organ; ability to produce different combinations simultaneously, and the double touch, which enables the player to change from full power to the softest tone without moving his hands, and also a device for enabling the organist to prepare combinations not indicated on the instrument, which he can produce or discard at pleasure. It is without doubt the most up-to-date instrument at present on the continent of America.

Synod Hall—M. B. W. A.—A valedictory meeting of very great interest was held in the Synod Hall on Friday, May 28, at 8 o'clock, under the auspices of the Montreal Diocesan Woman's Auxiliary and the Montreal branch of the Gleaners' Union, to bid good-bye to Mr. Kristen Borup, of the Diocesan Theological College, who hopes to go to Uganda in September as a missionary of the Church Missionary Society and also as the first missionary sent to Africa by the Church of England in Canada. The chair was taken by the Lord Bishop of Montreal, and among the speakers were Dr. L. H. Davidson, Q.C., Dean of the Faculty of Law of McGill University, representing the Board of Domestic and Foreign Missions of the Church of England in Canada; Mr. Ernest Carus-Wilson, a C.M.S. missionary from Ceylon, who is at present on a visit to Montreal; Prof. Carus-Wilson, honorary secretary of the Montreal C.M.S. committee; the Rev. Prof. Steen, of the Diocesan Theological College; the Rev. Canon Dixon, rector of St. Jude's, from whose parish Mr. Borup goes out; the Rev. E. Bushell, rector of St. Matthias', whose parish has pledged itself to give the sum of five hundred dollars annually in order to 'appropriate' Mr. Borup as its 'own missionary,' and the Rev. G. O. Troop, Rector of St. Martin's. The singing was led by the ladies' choir of the Gleaners' Union, and the large gathering was worthy of the auspicious occasion.

ONTARIO.

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

Westport.—On the 24th ult., the Lord Bishop of Ottawa, acting on behalf of His Grace the Archbishop of Ontario, visited this parish and confirmed a class of 22 persons in St. Paul's Church. The church was prettily decorated for the occasion, and the congregation was so large that some of the people had to stand in the porch. The Rev. Wm. Wright, of Athens, read the first lesson; the Rev. C. A. Ffrench, of Lombardy, read the second, and Canon Grout, of Lyn, read the Preface. The candidates were presented by the incumbent, the Rev. J. W. Jones. Rev. G. H. P. Grout, of Newboro, was also present. It is needless to say the addresses given by Bishop Hamilton were models of truth, eloquence and love, and will long be remembered by very many of us. The greatest credit possible is due to the energetic missionary of Westport parish for such an evidence of his labours as we now see. God has blessed the Church of England here and we doubt not will bless it further in the future.

Rural Deanery of Leeds.—The Rural-decanal Chapter for the county of Leeds met at Westport on the 25th of May. There were present the Rev. Canon Grout, of Lyn, Rural Dean; Revs. Wm. Wright, of Athens, C. A. Ffrench, of Lombardy, G. H. P. Grout, of Newboro, and J. W. Jones, of Westport. A celebration of Holy Communion took place in St. Paul's Church at 7.30 a.m., His Lordship the Bishop of Ottawa being celebrant, assisted by Rev. J. W. Jones, incumbent of the parish. The ordinary meetings took place at the residence of the missionary at 10 a.m. and 2 p.m. Before proceeding to business the Chapter expressed itself as highly delighted at being informed of the graceful act of the Archbishop of Ontario in appointing its Rural Dean a Canon of St. George's Cathedral, Kingston. Canon Grout is highly respected by the brethren, and the appointment is a very popular one. Owing to the absence of the Brockville clergy and others, the agenda paper was not a large one on this occasion, but the Deanery of Leeds feel they must express some alarm at the proposal of the Mission Board to still reduce its annual grant to this county. The efficiency of our machinery must be kept up at all risks, or a collapse will necessarily take place. Let us by all means extend the outposts, but never forget to protect the

main body of the Church's army, or extensions are wholly in vain. Evensong was said at St. Paul's at 7.30 p.m., being followed by stirring addresses by the visiting clergy, the Rev. G. H. P. Grout speaking on "Attendance at Church;" Rev. C. A. Ffrench on "The Study of Holy Scripture;" Rev. Canon Grout on "Support of Missions," and Rev. Wm. Wright on "Restlessness a Hindrance to Spiritual Progress." The next meeting of the Deanery is set down for Tuesday and Wednesday, 7th and 8th Sept., at Lombardy.

Yarker.—The following resolution was passed at the annual vestry meeting of St. Anthony:—Moved by Mr. J. C. Connolly, and seconded by Mr. H. P. Dawson, that whereas Messrs. N. T. Lyon & Sons of Toronto, have completed their contract entered into with Mr. B. S. O'Loughlin on behalf of Dr. and Mrs. Scovill, for the erection of a stained glass memorial window in the church of St. Anthony, and whereas the making and erection of same has been executed in time for the Easter Festival, we, the members of St. Anthony, in our annual vestry meeting assembled, desire this opportunity of expressing to Messrs. Lyon & Sons our best appreciation for the manner in which they have discharged their obligation and undertaking, and have much pleasure in saying that the window is fully up to our expectation, and we consider it a splendid gem of art, and we can confidently recommend Messrs. Lyon & Sons as not only artists of the first magnitude, but as most agreeable and satisfactory people to do business with. F. D. Woodcock, chairman; A. W. Benjamin, secretary.

St. Anthony, Yarker, April 2, 1897.

Brockville—St. Peter's.—On Sunday, May 23, the Lord Bishop of Ottawa, under commission of His Grace the Archbishop of Ontario, ordained the Rev. W. G. Swayne and the Rev. A. H. Lord to the order of the priesthood. The examination of the candidates had been conducted by the Venerable Archdeacon Bedford-Jones during the week previous. The Rev. Canon Spencer of Kingston preached the ordination sermon.

Trinity.—During the absence of the Rev. Dr. Nimmo, rector of this church, Mr. John D. Wright, a student of Trinity College, Toronto, and son of the Rev. William Wright of Lansdowne Rear, is taking duty as a licensed lay reader. On Sunday evening, May 23, the Rev. W. G. Swayne, who had been ordained as priest at St. Peter's in the morning, preached at Trinity.

The *Brockville Times* says:—Suffolk Lodge, No. 87, Sons of England, through its chairman, Archdeacon T. Bedford-Jones and Hon. Secretary, Mr. Sidney Jones, has issued the following circular to the different benevolent societies in town: Gentlemen,—In accordance with the resolution of the Supreme Grand Lodge of the Sons of England Benevolent Society, a cordial invitation is hereby extended to yourself and all the members of your Court by the brethren of Suffolk Lodge, Brockville, to join them in the commemoration of the Diamond Jubilee of our Most Gracious Sovereign, on Sunday, June 20th. The commemoration will take the form of a procession of all the societies willing to unite in observing the day and the event by their attendance at St. Peter's church at 8.30 p.m., and the use of a form of service, a copy of which is herewith enclosed. It is earnestly hoped that all loyal subjects of our beloved Queen will unite in this service of thanksgiving on such a unique and memorable occasion. The favour of a reply is requested on or before June 4th, that satisfactory arrangements may be made for the accommodation of those present. Mr. Jones has already received many favourable replies and from the present outlook it will be a monster parade. The mayor and members of the town council have also been invited to take part.

The half yearly meeting of the standing committees of the diocese occurs later than usual owing to Ascension Day having this year fallen upon a day in the week in which they are usually held.

TORONTO.

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

St. Luke's.—Mr. Charles J. H. Mockridge, B.A., was admitted on Thursday last to the diaconate by the Bishop of Niagara, in this church. Rev. Dr. Mockridge, the candidate's father, preached the sermon, and Rev. Dr. Langtry presented the young man to the bishop. Mr. Mockridge is about to leave for a distant post of duty in Denver, Colorado.

St. Matthias.—Rev. Frederick D. Norrie was last Tuesday evening inducted as rector of the church of St. Matthias. Since June last, during the disability of Rev. Richard Harrison, the late rector, Rev. Mr. Norrie has looked after the interests of the church,

and he will in future be the permanent pastor of the congregation. There was a large attendance to witness the induction ceremonies, and a special musical programme was rendered by the choir. Rev. Canon Sweeny, Rural Dean, conducted the induction services. Rev. Mr. Norrie read the single prayer, and the service was sung by the Rev. F. G. Plummer and Rev. G. T. Davidson. The sermon was preached by Rural Dean Sweeny, who took for his text, Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves." After the induction ceremonies Messrs. John Carter and D. C. Messorel, the churchwardens, presented the keys of the church to the new pastor, and the ceremonies were at an end. Rev. F. B. Norrie was born in Dundee, Scotland, and baptized by Bishop Forbes of Brechin. He came to Canada in 1882 and was ordained deacon in 1889 and priest in 1891, by the Archbishop of Ontario. He has more recently been curate of St. Matthew's church in Quebec.

Bishop Strachan School.—The rite of confirmation was conferred at this school on the evening of the 25th, by the Lord Bishop of Toronto, on eight pupils. The Rev. Mr. Macklem assisted at the confirmation. A number of friends of the candidates were in attendance. The address of the bishop preceding the confirmation was a most earnest one.

Trinity.—An interesting farewell meeting was held Wednesday in the school house, when the members of the congregation, Bible class and Memorial Mission Band assembled to bid farewell to Miss Annie Ray, a Church of England deaconess, who leaves shortly for the foreign field (China.) The meeting was presided over by the venerable rector, Canon Sanson, and the programme consisted of singing, conducted by the church choir, under the leadership of Mr. Lye, the organist. Among the speakers were Rev. T. C. Des Barres and Rev. H. C. Dixon. Miss Downie, of Deaconess House—who has laboured in the parish with great success as a teacher in the Sunday school, district visitor and soloist in the choir—sang a solo with good effect, which was much appreciated. A pleasing feature of the occasion was the presentation of an address, accompanied with a purse containing a sum of money, to Miss Ray. In response to the Rev. C. A. Sadleir's appeal for a trained deaconess to assist him in his work among the Araucanian Indians of Chili, South America, Miss Louy Thomas will be sent to this mission field in a few days by the Canadian Church Missionary Association in connection with the South American Missionary Society of England. It was the work of this society among the Fuegians that called forth such warm commendation from Charles Darwin, the great naturalist. Within an hour's ride of Cholocho, Mr. Sadleir's headquarters, there are six thousand Araucanians, a vigorous and high-spirited race. Those interested in the "neglected continent" are reminded that outfit and travelling expenses amounting to \$400 must be met at once. Contributions will be gladly received and acknowledged by the treasurer of the C.C.M.A., Mr. Thos. Mortimer, 55 Collier street, Toronto.

An Old Landmark Gone.—For fifteen years the bookstore at 142 Yonge, occupied by Fleming H. Revell Company, proprietors of The Toronto Willard Tract Depository, has been one of the best known places in Toronto. It has now to give place to a more modern building, and the Fleming H. Revell Co. will remove to new premises, 154 Yonge St. In this new location, with every convenience, ample capital and an excellent stock, the varied wants of the clerical and lay book buyer will be catered to and supplied.

WEST MONO.—The confirmation service this year was held in St. Luke's Church in the afternoon of Monday, the 17th of May. The congregation had very prettily decorated the church with white hangings and with wild flowers. A cross was erected over the altar and the sanctuary rails were ornamented with flowers. The church was full, seating room not being adequate for the worshippers that gathered. The candidates numbered twenty-five, principally from the congregations of St. Luke's and St. George's, with three or four from the other stations. Fifteen of the candidates were young men and ten were women. It is a good many years since confirmation was held in St. Luke's, and the people were very glad to see their bishop. His lordship addressed the candidates in his usual kindly manner. The service was followed by the administration of the Blessed Eucharist, of which all the candidates received, together with a goodly proportion of the congregation. Mrs. Pickford presided at the new organ, which was used at the service for the first time, and the singing of the hymns was very hearty. After the service the bishop drove to the house of Mr. Isaac Pearson, who was sick and unable to be present at the service, and laid hands on him and his wife. This private confirmation made the total number of new communicants twenty-seven.

Residents and campers on the Island will doubtless be glad to hear that the Church of England services, which were held at Haulan's Point last summer, will be resumed this season. Service will be held every Sunday at 11 a.m. in the Roof Garden, commencing with Sunday, 6th June. Messrs. A. & S. Nordheimer have kindly supplied an organ for use at these services during the entire season.

PETERBORO—May 25th.—The Rural Deanery of Northumberland unanimously elected Rev. G. H. Webb, Rector of Colborne, to be rural dean for the ensuing four years. The election requires confirmation by the bishop. At the same meeting a resolution of thanks was unanimously voted to the retiring rural dean, the Rev. W. E. Cooper. The next regular meeting is arranged for August 2nd, 3rd and 4th, at Headlands, Stony Lake, when the main subject of discussion will be "The Christian Doctrine of Immortality."

NIAGARA.

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

HARRISTON.—Profitable Deanery meeting here 18th and 19th May; present, Revs. E. A. Vesey, J. Fletcher, Thos. Smith, F. A. P. Chadwick, M.A., H. J. Leake, M.A., and Wm. Bevan, R.D. Acts xx. 1-14, *Ter Sanctus* and Prayer of Humble Access were discussed. Following points were emphasized: First day of week is Lord's Day; the breaking of the bread took place late on Saturday night after midnight; those who celebrate Sunday "Evening Communion" are observing second day, as Jewish day begins 6 p.m.; the word liturgy should be applied exclusively to Communion office; the Body and the Blood are two different things; Roman Catholics therefore miss important blessing, laity being denied the cup. We all enjoyed the service on Tuesday evening. Rev. Messrs. Bevan, Leake and Smith delivered their closely connected addresses on "Apostolic Fellowship and Doctrine, the Breaking of the Bread and the Prayers." The singing of the choir was very effectual.

HAMILTON—*Ascension Day.*—There was Morning Prayer at the Church of the Ascension with Holy Communion. In the evening the bishop held a confirmation and preached.

St. Mark's.—This church had Morning Prayer with full choral service on this great festival of the Church.

Cathedral.—Morning service and celebration of the Holy Communion. St. John's, St. Peter's and St. Matthew's also had services and celebration of the Holy Eucharist.

The "Industrial Exhibit" was largely attended, and a neat sum for the Girls' Friendly realized. The little play gotten up by the Sisters added not a little to the attractions of the evening.

Father Geoghegan is a rich man, his Home for the Incurables having been left \$5,000.

DUNDAS.—The 77th Battalion marched to Ancaster on the 23rd for morning services; Rev. Canon Clark was the preacher. The quarterly meeting of the W. A. will be held in Dundas on Friday, 11th of June, and is looked forward to with much pleasure by all the members.

HURON.

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

DEANERY OF WATERLOO.—The annual deanery meeting and church workers' convention was held in St. George's church, New Hamburg, on Tuesday, 18th inst., under the presidency of the Rev. J. Ridley, Rural Dean. The Revs. J. Ward, J. Edmonds and Carl S. Smith were present, as also a full representation of lay delegates and other Church workers from the several parishes. Holy Communion was administered at 11.45 a.m., the rector of the parish, the Rev. Jas. Ward, being celebrant, assisted by the Rural Dean. Luncheon and tea were served in a sumptuous style by the parishioners in an adjacent hall, which gave an opportunity for social intercourse, greatly enjoyed by all. At 2 p.m. the business meeting of the deanery was held, when reports were presented from the parishes, showing a very satisfactory state of things throughout the county. All the diocesan funds are in advance, and every parish returns far more than its assessment. The total value of all Church property in the deanery is about \$50,000. The Rev. J. Edmonds, who has proved to be a most efficient secretary for many years, was re-elected. A new church is soon to be erected in the town of Waterloo, where encouraging progress is being made by the energetic rector of Berlin. At 3 o'clock the convention proper was

called to order and was attended by a very large number from all parts, who took the liveliest interest in all that passed. Papers bearing upon all branches of Church work were read and discussed, filling up the time profitably until the hour of adjournment. At 8 p.m. there was short evensong, after which practical addresses were given by Mr. James Woods of Galt, and Rev. C. S. Smith of Berlin. The Rev. James Ward, rector, and his parishioners, deserve great praise for the complete arrangements made, and Miss Puddicombe (organist) and choir, for their valuable services throughout the convention.

LISTOWEL.—The congregation of Christ Church have reason to feel gratified at the completion of their new church, which is one of the finest in the diocese, and from the solidity of its structure should stand for generations to bear testimony to the good taste, perseverance and liberality of those who had to do with its erection. Built of a light grey freestone, from the Mono quarries near Orangeville, the architectural beauty and massiveness of its exterior are strikingly impressive. In design the building reminds one of the early English cathedral style of architecture, having nave, transepts, chancel, vestry, tower, etc. It was built from plans prepared by Mr. Frank Darling, of Toronto, an authority on church architecture, Mr. John Bamford of this town assisting. Heavy buttresses, massive copings, large stone chimneys and slated roof combine with the solid looking tower and walls in making a very imposing exterior; while one has but to enter this sanctuary to be impressed with the feeling that he is within a House of God, the whole interior being churchly and suggestive of worship to a degree, a point too often lost sight of in modern styles of church architecture. The ceiling is finished in natural pine, laid diagonally in panels, and extends to the apex of the roof, the wooden principals and plates being exposed. The walls above the wainscoting are finished in stucco plastering, and the floor of the nave and transepts is of maple, also laid diagonally. The chancel, which is roomy, with high arch in front, is covered with a Brussels carpet of a church pattern, and contains the choir stalls, prayer desk, communion platform, altar, etc. An archway on the east side of the chancel opens into an organ chamber, which is as yet unoccupied with a pipe organ. A handsome oak pulpit, octagon in shape, the gift of the present rector, Rev. H. W. Jeanes, commemorative of Her Majesty's Diamond Jubilee, occupies a position at the front of the chancel on the west side. The altar and altar drapes, the latter being very handsome, also kneeling cushions, were presented by Rev. J. H. Fairlie, former rector of the parish. The Literary Chapter have also presented the church with a set of drapes for special occasions, and drapes for pulpit and prayer desk were the gift of Mrs. H. B. Morphy. Mr. L. S. Hunt and Mrs. Jeanes presented the dorsal curtains. The handsome brass standards which support the communion rail set off the chancel furnishings with pleasing effect. The windows impress one with their churchly design and handsome appearance. Three memorial windows in painted glass occupy the chancel end, the centre one of which represents the Ascension, and is in memory of the late Rev. W. T. Magahy, second rector of the parish, placed there by Mrs. Magahy. The other two windows are memorials to the late Rev. H. Bartlett, who died while rector, and to James and Sarah Wood, the latter being a loving tribute by their daughter, Miss S. Wood. The windows in the front end of nave and in the transepts are also beautiful in design and coloring. The leaded work throughout is very effective, and is a credit to the Hobbs Manufacturing Co., who designed and executed it. The seating of the church was entrusted to the Globe Furniture Co., of Walkerville, and the handsome oak seats, with ends in quartered oak, with which the church is furnished, attests the superior class of work which this firm turns out. The church will seat about 400 persons, but room for nearly as many more can be found in an emergency. The church is lighted with the Auer gas light and is also wired for electric light. Two Clare furnaces in the basement will furnish ample heat. The workmanship throughout the building is excellent and is a lasting credit to the contractors, Messrs. Bamford Bros., of this town. The total cost of the building is between \$8,000 and \$9,000, about \$5,000 of which has already been provided for, and the remainder raised by mortgage. In the opinion of many, after seeing the finished structure, the actual cost is remarkably low. A marble tablet has been placed in the tower, recording the erection and opening of the church, with the names of the rector, wardens, architects, contractors, building and finance committees. The opening services on Sunday were attended by very large congregations, every available space in the building being occupied, and many had to turn away at both the morning and evening services. In addition to His Lordship Bishop Baldwin and Rev. H. W. Jeanes, rector, Revs. J. F. Parke, of Clinton, and C. R. Gunne, of Gorrie, were present and assisted in the services, Rev. S. R. Asbury, of

Atwood, also being present in the evening. The services were heartily rendered throughout. The choir, under the leadership of Mr. J. H. Stuart, choir master, and assisted by Miss Boulton, furnished excellent music. A reception was given by the ladies in the parish room on Monday afternoon, at which a goodly number of the congregation were present and met Bishop Baldwin and the visiting clergy, among whom were Rev. Deacon, of Stratford, Rural Dean, of Perth, Rev. Mr. Gardiner, of Palmerston, Rev. Mr. Wright, of Millbank, Rev. Mr. Asbury and Rev. Mr. Parke. In the evening the church was again filled to the doors, when a confirmation service was held, 34 candidates presenting themselves and receiving the apostolic rite of "laying on of hands." The bishop's address to the candidates was very impressive. Altogether the opening services were highly successful, and the rector and congregation are to be congratulated upon having a church in which to meet for worship, which is a credit to them, and which, with the divine blessing, will tend to increased prosperity.—*The Standard.*

BRIEF MENTION.

The London markets have been flooded with pearls since the outbreak of the plague at Bombay.

In Asia the average number of inhabitants per square mile is 48; in Africa, 15; in America, 8; in Australia, 1.

A French chemist has invented a blue soap which renders unnecessary the use of bluing in laundry work.

The famous great organ that was built for the Boston Music Hall 34 years ago was sold this week for \$1,500. Its original cost was \$60,000.

The contract for the building of the new rectory for St. Paul's congregation, Rutherford, has been awarded to George Thacker for \$1,825.

A woman in San Francisco asked for the privilege of caring for the lepers in the city pest house. She offered to serve without compensation.

While ploughing at Hemsby, Mr. Woolston turned up a celt or stone axe head. It was submitted to Sir John Evans, an eminent authority, who dates it at 1,000 B. C.

General Wallop is the name of the secretary of the British National Society for the Prevention of Cruelty to Children.

In the days of Queen Elizabeth it was customary to strew green rushes on the uncarpeted floor of the actors' retiring-room in the theatres, hence the term "green-room."

The world's agriculture occupies the attention of 280,000,000 men, represents a capital of \$24,000,000,000, and has an annual product of \$20,000,000,000.

Rev. Archibald F. Liott, Carleton Place, has been elected to the office of Rural Dean in place of Mr. Nesbitt, in ill-health.

The Duchess of Teck spends more than \$5,000 a year in religious and philanthropic works. This sum is just one fifth the annual amount granted her by Parliament.

The eleventh annual meeting of the Woman's Auxiliary of Ontario Diocese will be held in Kingston, June 9th, 10th and 11th. Hospitality is being arranged for; a special offering is to be presented for the mission fund of the diocese.

Last year 582,086 persons visited the National Gallery in London, a daily average of 2,843, a daily increase of 93 over the year before; 29,607 persons saw the pictures on the 20 Sundays during which the gallery was kept open.

Nearly 70 round towers, from 30 to 135 feet high, are found in various parts of Ireland. They are believed to have been used in the ceremonies of fire worship.

Rev. E. H. M. Baker, Bath, is taking two months holidays, owing to ill health. Revs. W. Lewin and F. D. Woodstock have been officiating for him. Mrs. Baker, on her removal to Guelph with her son, was presented with a gold badge and \$25 for woman's auxiliary life membership.

The Tower of Babel at Babylon was composed of eight square towers, one upon the other, the pile being 660 feet high. Babylon was a square, 15 miles on each side, the walls being 87 feet thick and 370 feet high.

St. Paul's, Halifax, under the Rev. Dyson Hague, M.A., continues to hold a foremost place in the Canadian Church in regard to its contributions to missionary and charitable objects. The total revenue last year was \$13,484.07. Of this sum \$8,308.08 went for church expenses and renovation, and of the remainder, \$3,494.05 to missions, and \$1,681.94 to charitable objects.

The Bishop of Natal (Dr. Hamilton Baynes) is still seriously ill, and for a time at least his life was in great danger. He is now, however, making favourable progress towards recovery.

British and Foreign.

Mr. W. T. Best, the well known organist of St. George's Hall, Liverpool, is dead.

A reredos is about to be erected in Bristol Cathedral in memory of Dr. Ellicott's long episcopate.

The Very Rev. Dean Farrar has just published a new book entitled "The Bible, its Meaning and Supremacy."

Macclesfield parish church is to be restored at an estimated cost of £13,630. The work will be done by Sir Arthur Blomfield.

The Rev. Canon Tristram has returned home from Jerusalem and is making favourable progress towards complete recovery.

Dr. A. H. Mann has been appointed organist to the University of Cambridge in the place of Dr. Garrett, who recently deceased.

H.R.H. the Prince of Wales re opened the Chapter House of Canterbury Cathedral, which has recently been restored, on the 29th ult.

Canon Taylor Smith was consecrated Bishop of Sierra Leone in St. Paul's Cathedral on Ascension Day, by the Archbishop of Canterbury.

Lord Tollemache has undertaken to defray the whole cost of restoring the chancel of Acton church, Nantwich. The cost of this work will be £1,500.

The Rev. F. J. Charasse, M.A., principal of Wycliffe Hall, Oxford, has been appointed Lecturer in Pastoral Theology at Cambridge for the year 1897-98.

Prebendary H. M. Villiers has been elected a Proctor in Convocation for the diocese of London, having secured a majority of votes in both the archdeaconries.

Sir Henry Irving read Lord Tennyson's "Becket" in the restored Chapter House of Canterbury Cathedral on the 31st ult., for the benefit of the Thirtieth Centenary Fund.

A church, dedicated to St. Martin, is about to be erected in Roath, S. Wales, as a memorial to the late Bishop Smythies. It will cost £10,000 and will be built to accommodate 1,000 people.

The Rev. R. J. Wilson, Warden of Keble College, died at Oxford recently, after an illness of very short duration. The Lord Bishop of Rochester officiated at the funeral, which was largely attended.

The Rev. W. Hay Aitken has been holding a seventeen days mission at Lurgan, Ireland. The parish church at that place, which is the largest parish church in Ireland, was packed nightly to its utmost capacity.

The Lord Bishop of Liverpool (Dr. Ryle) entered upon his 82nd year on the 10th ult. He is still vigorous in health and able to perform all the duties appertaining to his office. He is the oldest bishop on the bench.

The Rev. A. Bromley Crane, a Roman Catholic priest, was recently received, by the direction of the Bishop of Worcester, into the Anglican Communion in the church of St. John, Kidderminster, by the Rev. L. H. Postgate.

The Rev. H. B. Hodgson, Vicar of Thorubury, Gloucestershire, has been appointed to the vicarage of Berwick-upon-Tweed by the Bishop of Newcastle. He took a first-class at Oxford and has earned for himself a great reputation as a successful parish priest.

The death is announced of the Ven. Archdeacon H. H. Dobinson, who was the secretary of the Niger Mission (C.M.S.) He was for some time after he left Oxford curate of St. James', Hartlepool, and volunteered for missionary work in 1889. He died at the early age of 33.

Lord Amherst, who is the Grand Master of the Freemasons of Kent, has presented an east window, on behalf of the Freemasons of the county, to the restored Chapter House of Canterbury Cathedral. It is truly noble in its proportions and is a very fine specimen of high art.

Nonconformist congregations throughout the Empire will be represented by thirty ministers of religion belonging to different denominations, on

June 22nd next. They will have places assigned to them on the steps of St. Paul's Cathedral, and will therefore be present at the special service to be held thereon on Jubilee day.

The Rt. Rev. J. F. Peacocke, Bishop of Meath, has been elected to the vacant archbishopric of Dublin. The election has been confirmed by the Irish Bench of Bishops. The Ven. Archdeacon Scott, Vicar of Bray, secured a large number of votes in the contest, but was finally defeated after several votes had been taken.

The magnificent service of gold Communion plate, which Mr. E. T. Horley is about to present to the Dean and Chapter of St. Paul's Cathedral, in honour of the Queen's Diamond Jubilee, consists of ten pieces, viz., four chalices, two flagons and four patens, and represents 300 ounces of the purest gold. The quality of the gold is 18 carat.

The Archbishop of York recently consecrated the new portion of a church which has been erected, at a cost of nearly £3,000, at Wales, a village between Sheffield and Worksop. In the course of their work the builders discovered a Saxon font and other evidences that the church is a very ancient one. It is intended, as soon as possible, to erect a chancel and tower.

The "Sons of the Clergy" festival, which is an annual event, took place in St. Paul's Cathedral on the 12th ult. The Primate and many of the bishops and clergy were present, as well as the Lord Mayor and sheriffs of London, who attended in their robes of office. The great building was thronged on this occasion from end to end, and the musical part of the service was exceedingly fine. The Dean of Worcester preached the sermon.

Jersey City, May 25.—Boy Choir for Methodists.—At the Simpson Methodist Episcopal church, Jersey City Heights, the new pastor, Rev. Robert M. Aylesworth, has introduced a number of innovations in conducting the religious service which have startled the old-fashioned Methodists, who comprise a large portion of the congregation. The pastor is supported by the larger and younger element in the congregation, and he says the innovations have come to stay. The new services are in marked contrast to the old, and include responses, chanting by a boy choir and other features resembling the Episcopal ritual.

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.

A Visible Head of the Church on Earth.

In his inquiry for a Visible Head of the Church on Earth, Mr. French surely forgets the commission to the continuous Apostolate, whom our Lord sent as His Father had sent Him, with the promise of His constant presence and guidance all the days to the end of the world. So St. Ignatius says that the bishop stands in the place of Christ. St. Cyprian, I think, puts the case best, when (*De unitate Ecclesiae*) he speaks of the Visible Head of the Church on Earth, the Vicar of Christ, being the Episcopate, whose members, though many, hold their office in undivided co-partnership (*in solidum*)—so the Oriental Church also explains the point. I write parted from my books, which must be my apology for want of exact references and haziness in quotation.

Guelph.

W. DOUGLAS.

They Have no Business There.

SIR.—As the time for the annual meeting of the Synod of Toronto is now approaching, might I through your paper draw the attention of our people to what I consider a mistake, both on the part of him who permits it and of them who through inconsiderate rivalry perpetrate and perpetuate it? In the above generalities I allude to the foolish and unornamental crowding of the bishop's platform during the sittings. I ask who has a right to a seat there? First, the bishop of the diocese, as speaker of the house, who, if I had my way, would be seated on a dais, "Primus super omnes," first over all. On

the general platform below him I would have on one side of the bishop one of his archdeacons, the clerical and lay secretaries, and on the other side I would have the second archdeacon with the chancellor and registrar. These and these alone ought to occupy seats on the platform; all others are interlopers, needless ornaments (?). The archdeacons are there, being the eyes of the bishop, "Oculi Episcopi." The chancellor and registrar are there to advise the chair, should a point of law arise; the two secretaries are there to keep a faithful record of the proceedings of the session; no one else has any right there, but brothers, sometimes of low degree, will rejoice that they are exalted. This foolish crowding began by the late Provost Body taking his seat on the platform; he made the mistake by thinking that his predecessor, Provost Whittaker, sat there. As long as Provost Whittaker was only Provost of Trinity, he never sat and would not sit on the platform; it was only when he became Archdeacon of York, and by virtue of his having become so, that he took his seat on the platform as the bishop's eye. This mistake was the one Provost Body made. Now, if the Provost of Trinity and the Principal of Wycliffe (we rejoice to see them, if only for a season, occupying the same platform, and many simple people seeing them do so ask how it is that we have two theological schools in the diocese) are on that platform on account of their being teachers of youth, why not invite to it the principals of Port Hope and the Church Grammar School of Toronto; and as many "blue ruin" people think that the outcome of the Women's Auxiliary will be that women will vote ere long at the Synod, why not take to the platform in anticipation the lady principals of The Bishop Strachan's School and Havergal Hall? Would you allow me to use a common expression of the street, and say to those who have no business there, "Come off the roof." OBSERVER.

Dominion Bank.

The Annual General Meeting of the Dominion Bank was held at the banking house of the Institution, Toronto, on Wednesday, May 26th, 1897.

Among those present were noticed Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, John Scott, William Ramsay, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, E. Leadlay, M. Boulton, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, Walter S. Lee, W. D. Matthews, Charles Cookshutt, H. M. Pellatt, Wm. Ross, A. W. Austin, George W. Lewis, W. G. Cassels, Thomas Walmsley, J. K. Niven, J. D. Montgomery, E. B. Freeland, George Robinson, R. D. Gamble and others.

It was moved by Mr. E. B. Osler, seconded by Mr. E. Leadlay, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. W. G. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows: To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1897:

Balance of Profit and Loss Account, 30th April, 1896.....	\$ 25,752 43
Profit for the year ending 30th April, 1897, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	184,173 32
	\$209,925 75
Dividend 3 per cent., paid Aug. 1st, 1896.....	\$45,000 00
Dividend 3 per cent., paid Nov. 1st, 1896.....	45,000 00
Dividend 3 per cent., paid Feb. 1st, 1897.....	45,000 00
Dividend 3 per cent., payable May 1st, 1897.....	45,000 00
	\$180,000 00

Balance of Profit and Loss carried forward \$ 29,925 75

It has been decided to extend the operations of the Bank to the Province of Manitoba, and your Directors have made arrangements to open a branch in the city of Winnipeg at an early date.

It is with deep regret your Directors have to record the death, which occurred in February last, of Mr. James Austin, who had so honourably filled the position of President of the Bank since its organization in 1871. The Hon. Sir Frank Smith was appointed president, and Mr. E. B. Osler, vice-president. Mr. A. W. Austin was appointed a director to fill the vacancy on the Board.

FRANK SMITH, President.

Sir Frank Smith moved, seconded by Mr. E. B. Osler, and resolved: That the report be adopted.

It was moved by Mr. S. Alcorn, seconded by Mr. John Stewart, and resolved: That the thanks of this meeting be given to the president, vice-president and directors for their services during the past year.

It was moved by Mr. William Hendrie, seconded by Mr. George Robinson, and resolved: That the thanks of this meeting be given to the General Manager, Managers and Agents, Inspectors and other officers of the Bank for the efficient performance of their respective duties.

It was moved by Mr. George W. Lewis, seconded by Mr. A. W. Austin, and resolved: That the poll be now opened for the election of seven directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. John Scott moved, seconded by Mr. William Ross, and resolved: That the thanks of this meeting be given to Sir Frank Smith for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors, Sir Frank Smith was elected president and Mr. E. B. Osler vice-president for the ensuing term.

Family Reading.

Love

"Many waters cannot quench love: neither can the floods drown it."

—Song of Solomon.

Fierce flames of hate and anger
Burn out as years roll by,
Short lived as that which lit them—
But Love can never die.

The charms of grace and beauty
With youth's bright hours are gone,
The mind's powers later fail us—
But Love will still live on.

Love, deathless as its Author,
Will shine with rays sublime
In undiminished glory,
Above the wrecks of time.

The waves of care and sorrow,
The floods of grief and pain,
Unite their strongest forces
To quench its fires in vain.

Here, groping in the dimness
Of anguish and of doubt,
Life's lamp begins to flicker,
Its light will soon go out.

But there's a glorious future
To which our spirits move,
A shadowless existence,
A life whose name is Love.

Buried Souls.

There is a story of an Italian nobleman who took his terrible revenge on one whom he hated. He set him alive in a niche in the palace that he was building, and piled rows of bricks and stones about him until the wall closed over his head, and shut him in his dark and awful living tomb.

Horrible as this story is, it is just what many men are doing with their souls. They are piling bricks and stones upon them, walling them in, and leaving them there to die. In the very core of many a great fortune which men have gathered; in the inner chamber of many a beautiful palace which men have builded; in the deepest shrine of many a temple of honour which men have reared in their own praise—hidden away out of sight is a grave over which God's angels weep—the grave of a soul.

Many a man has buried his manhood in his business. Many a poor slave has dug a deep grave for his soul with a wine-cup for a spade. Fashion has woven the shroud and pall for many a poor girl's soul. In many a garden of beauty and pleasure, hidden among the flowers, is a grave where innocence, faith, purity, virtue, honour and truth, lie buried.

Habits that Bring Health.

On getting up in the morning take a cold bath, if possible, but for delicate people, or those who suffer from heart disease, tepid water is best. Add to the water a cup of sea salt, which will be found strengthening and especially good for the spine. Only stay in the bath a very short time, then rub yourself briskly with a rough Turkish towel and dress quickly.

Before leaving your bedroom turn your bed-clothes down, turn your night gown inside out and leave your cupboard and drawers open. Thus they will become thoroughly aired by the draught of air between the door and the windows, which day and night should be always open two inches at the top. When you return later, the cupboard and drawers can, of course, be closed. Do not put the cover over your toothbrush and nailbrush dish and do not put hairbrushes away in a drawer. It is better to let the fresh air purify them, for you will notice that brushes put away without airing have generally a faint, disagreeable odour. Thus, often tidy people are most prone to unhealthy habits.

Christian Courtesy.

Christian courtesy in its varied forms of expression is the very perfection of self-forgetfulness, the highest practical exhibition of self-restraint, and inward recollection. Let such grace of courtesy be shown in readiness to do kind actions, yet making nothing of them; in quickness of sympathy towards any who may be lonely or depressed; in habitual response to the least sign of desire of reconciliation where there has been estrangement, or rather, an anticipated winningness of manner predisposing towards it; in facilitating the restoration of love between others with whom there may have been differences; in lovingly welcoming home those who have been absent, and at all times hindering the sense of strangeness, or of loneliness; in quickly observing opportunities of giving assistance in times of need, or encouragement in despondency, or the gentle removal of any painful reserve, of shyness or chill, by words spoken in due season; in giving necessary, though trying reproof, with the sweetness that disarms opposition. Such acts require effort till they become habitual. They may in some degree be the results of constitutional temperament, or of a happy ease and facility of manner, but they are the true fruits of the Spirit, to be learnt in the school of a holy self-discipline.

The Claims of Christianity.

We are frequently reminded that while Christians are too often contending among themselves on matters of small moment, a dangerous enemy is threatening our gates, and Christianity itself, we might almost say religion itself, is now upon its trial. In days when every kind of institution is summoned to give an account of itself, and to defend its existence, we could scarcely expect that even the most sacred and venerable should be exempted from the ordeal. But while we are ready to accept the position without misgiving, and to meet the attack with patience, readiness, and candour, it is our duty as well as our right to stipulate that the trial shall be fair. Try Christianity by all means, we say; but try it on the grounds of its own claims and its own definitions; not by some imaginary standard which its professors would reject, but by its own account of the object it proposes, and by its own explanation of its methods, its sanctions, and its powers. Try it also on its own merits, and not in the light of the many faults and shortcomings of its adherents. This is surely one of the plainest and simplest rules of justice. But, unfortunately, it is still necessary to insist upon it, because it is so frequently forgotten. What is the most characteristic account of Christianity, the one by which its supporters may demand that its pretensions shall be tried? It is a system which aims at the remission of sins, through the means of faith in Jesus Christ, the Son of God, as a preparation for the life of eternity. It is a method designed by the divine wisdom, and carried out through a supreme divine sacrifice, to bring all men back under the moral standard of exalted purity, bright-

ened by a heavenly hope, though its progress is retarded by the opposition of a great antagonistic force, which struggles to retain men under the bondage of its sensual power. There are other great results, indeed, which Christianity achieves in practice. We believe, for example, that revelation presents us with a theory of unrivalled range and completeness, by which we are carried as far as our limited faculties will enable us to go, towards a comprehension of the mysterious secret of the source of creation and providence—a secret which science declares itself unable to unfold. We believe that there is not a single element in any true and pure civilization which Christianity has not been forward to promote and foster. But no fair reasoner would propose to measure the value of Christianity by either a scientific or an æsthetic standard. It is only just that the special trial of Christianity should turn on the special claims of Christianity. Those special claims are founded on the remission of sins, and the promise of eternal life through faith in Christ.—*Archdeacon Hannah.*

Hesperides.

Where night's cool fingers clasp with Day
Through misty waves in the West grown dim,
And the sun's hot horses plunge in spray
Beyond great Ocean's utmost rim;
Far from man's track a dreamland lay—
Those happy islands old bards had sung—
They knew no winter, no month but May,
That golden age when the gods were young!

And somewhere, lost in the boundless blue,
There must be—far from the world and wide—
A land of longings at last come true,
And sweet things living we thought had died.
Dead voices call us across the veil,
Dead lips are smiling we once loved best,
Beyond the sunset, where no ships sail,
And the unknown darkness that hides the West.

The Holy Name.

Jesus was wonderful in His coming. How utterly unlike what men expected was the coming of the Son of God into the world. When the child of Caesar was born in the purple all the world rang with the news. When God's Son was born in a stable only a few humble shepherds, and three strangers from a far country, knew of the matter. The rulers of the world had purple, and fine linen, and soft couches; He who made the world had only rude swaddling clothes to wear, and a manger to lie in. The world was utterly indifferent about the holy birth on Christmas Day, and went on its course, the one man to his farm, another to his merchandise. Yet this event of Christmas Day was to change the history of the world. Caesar, and his might, and his kingdom, and his grandeur, have passed away; but the rude stall at Bethlehem is the object of the world's worship, and He who was born there, in loneliness and neglect, now reigns in the hearts of all Christendom. The emperors who despised the lowly birth and persecuted the first followers of the Lord, have perished; but Christianity goes on conquering and to conquer.—*Rev. H. J. Wilmot-Burton.*

A Parable.

Then shall the kingdom of Satan be likened unto a grain of tobacco seed; which, though exceeding small, being cast into the ground, grew, and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed habitations thereon.

And it came to pass that the sons of men looked upon this weed, and the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired to make youth and tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily.

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and besides, the chewers were seized

with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts. And the good and true and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into a fine powder and filled their nostrils therewith, and they were taken suddenly with fits, and they did sneeze with great and mighty sneezes, inasmuch that their eyes were filled with tears and their faces with wrinkles, and they did look foolish exceedingly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other and did look very grave and calf-like; and the smoke of their burning and sucking ascended up forever and forever.

And there were men whose wisdom being that of the fox, beholding the multitude which did chew, and smoke, and snuff, said among themselves, "Come, let us plant, and water, and increase the production of this weed, whose name is tobacco, for therein is a mighty and increasing business;" and they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bond-servants to the weed, and defiled themselves therewith; even the poor, who said they could not buy shoes and books for their wives and little ones, spent their substance thereof.

And the anger of the Lord was kindled by such great wickedness, and He said: "Wherefore this waste? And why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat; and put the evil thing far from you and be separate, and defile not yourselves any more; and I will bless you and cause my face to shine up on you."

But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing, and puffing; we are slaves."

The Great End of Christianity.

The great end of Christian economy is to make us "partakers of the Divine nature." Every believer is to have in him all of God that his capacity can contain. God in his intellect, presiding over all the efforts of his mental life; God in his heart, directing all the issues of his moral being; God in his conduct, sanctifying all his social relations. That is the sublime end of Christianity. It is not to multiply theological technicalities; it is not to build one church spire higher than another; it is not to furnish a grindstone on which bigots may whet their little swords; it is to gather up a shattered and overthrown humanity, to reburnish the living stones on which the fire of an enemy has left traces of fury, to rebuild the fallen empire of manhood, until it shall be beautiful and holy as a palace built for God.

Affliction and Comfort.

Affliction and comfort—a remarkable connection of two apparent opposites, and yet how indissoluble! For heavenly comfort—heavenly, as distinguished from mere earthly gladness and earthly happiness, is inseparable from suffering. It was so in the life of Christ. It was immediately after the temptation that angels came and ministered to Him; it was in His agony that the angel appeared from heaven strengthening Him; it was in the preparation for the Cross that the voice was heard: "I have both glorified it and will glorify it again;" and it was on the Cross that the depth of human loneliness and the exceeding bitter cry were changed for the trustful calm of a Spirit filled with His Father's love. "Father, into Thy hands I commend My Spirit." And as in His life, so it is in ours, these two are never separated, for the first earnest questions of personal and deep religion are ever born out of personal suffering. As if God had said, "In the sunshine thou canst not see Me; but when the sun is withdrawn the stars of

heaven shall appear." As with Job: "Not in prosperity, but in the whirlwind, will I answer thee; there thou shalt hear My voice, and see My form, and know that thy Redeemer liveth."

The Resurrection Flower.

A delicate stem supporting a drooping ball, withered poppy head in effect.

Is it broken, this lifeless thing?

It is said to be found in Egypt, and the Arabs have traced specimens of it to the heart of a mummy. Very suitable it appears to the heart of the mummy. Dried—shrunken—yes, that is just the place from which to expect such a growth. But if you drop it in water a minute and then hold it upright, a wonderful thing happens. Slowly the fibres begin to unfold; the petals throw themselves out at equal distances and a starry flower is revealed. But this is not all. After a moment's pause it seems to think a new thought. With sudden impulse it opens its young heart to the daylight, curving back the petals until a marvel of beauty is wrought under your eyes. What then? Immortality? No, not here.

After all man's wonderful inventions and accomplishments, he can perform no such miracle as this.

A Watchful Eye Needed.

We all know that if a plowman is to make a good furrow he must not look back. But it is impossible to do good work if the plowman removes his hand from the plow or his eye from the mark. Especially difficult was it to make straight furrows in Oriental countries where the soil was hard and the plow was light. Only a watchful eye and a steady hand could make a furrow even approaching straightness. Dr. Hackett tells us of the frequency with which he saw peasants with their light plows and feeble cattle striving to break up the fallow soil. He shows also how exact was the language of the Saviour to Oriental customs. Had the plows of that country been made like ours Christ would have said hands and not hand; but He speaks with exact conformity to the one-handed plow common then and not uncommon still. Our Lord teaches us that the Christian calling requires earnestness, decision and perseverance, and that the man who lacks these qualities is not fit for the kingdom of God. Hesiod, one of the earliest Greek poets, speaking of the plowman, says:

"Let him attend his charge and carefully trace
The straight-lined furrow; gaze not more about,
But keep his mind intently on the work."

Looking back leads to drawing back, and drawing back, we are divinely taught, is perdition. We must ever remember that only he who endures to the end has the promise of salvation.

Motives to Action.

In private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests. To build the ship staunch and safe and the house firm and healthful for the sake of human lives that will be entrusted to them, to administer justice because of its equity, to heal disease and teach sanitary laws for the sake of suffering humanity, to cherish in every employment some glimpse of and interest in the good that it is to produce in the world, introduces a finer element into the labour, and actually brings forth a better quality of work than can be deduced by the mere hope of personal benefit to the worker.

Gasoline will remove spots from the most delicate fabrics and leave no trace behind of its use. It will also renovate feathers and clean the plainest or the richest lace. The lace is plunged into a small pan of gasoline just as one would wash it in water. Gasoline, however, dries almost instantly. It is also a fine thing to use in removing spots from woollen clothing of all descriptions, and from the backs of schoolgirls' waists who wear their hair braided down their backs. Keep far away from the fire when using this liquid.

Dreaming of Home.

It comes to me often in silence,
When the fire-light sputters low—
When the black uncertain shadows
Seem wraiths of long ago;
Always with a throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of the faces cold and strange;
I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming,
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels
On a mystic harp at play.
Have touched with a yearning sadness
On a beautiful broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkened window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

Glory to God in the Highest.

CHAPTER IV.

(Continued.)

In imagination Milly saw it all, the harps, the palms instead of holly with its pricks and its red, red berries, and pondering it, she laid her head on her brother's pillow and fell asleep.

Hal did not die; with the first sweet stirring of springtide he began to revive, and by-and-by the dark mystery of his going away was explained. On the evening of the flooding of the mill, his wicked father came upon him suddenly down by the river, and bade him go and get money from his grandfather, or he would fire the mill. This the boy steadfastly refused to do, and left him, but, fearing harm to his grandfather, he had waited in his room that night till the house was quiet, and then stolen down, to find that his father had made good his threat and fired the mill, and only his prompt flooding had saved it. Thus foiled, the villain exacted a promise from the tried lad to come with him to London, giving neither word nor sign to them in the house, or refusing, he would harass and hunt his grandfather to ruin. Dazed, bewildered, the boy went in his self sacrificing love to spare the old man who had sheltered them all, whose life had been embittered already. What the lad's life was during his sojourn with his infamous father he never told to the full, but it was a wretched herding with house-breakers, who thought to make of him their tool by his youth and agility in climbing. Again and again they tempted him by bribes and fair promises, by threats and harsh treatment; but he was steadfast and immovable, his honest, unshrinking disdain of evil stood him in good stead, and the help of God sustained him. They beat him, they half starved him, they threatened to swoop down on his grandfather at the mill and ruin him, and once and again the boy's courage well-nigh failed him, but one unseen Hand strengthened him, and turned aside their fury for the time being.

"Why didn't you run away?" asked Milly, her poor little heart yearning over him as he talked of it, she sitting by his bedside, the spring sunshine streaming in upon them, the clip-clap of the mill ringing in their ears like a dear, familiar voice.

"They threatened to hunt me down to the mill like a fox, and I feared for grandfather—for you all." That fearful past seemed like a dream to the boy, lying there in the calm and security of home again.

"And how did you get away from them at last?"

"Ah, Milly, 'twas the worst time of all; then they threatened to flog me to death, if I didn't go with them to rob a rich house, which must be entered by a high window, and I was, they said, cut out for the work. I thought I should have yielded then, I was so wretched and cast down, but before the time came *he* and most of the rest were in prison; then I came off here, when I knew how the trial went."

"And how did it go?"

"*He* and the others were transported for life. Oh, Milly, to have such a father!"

"And yet he is our father, and our mother loved him once," said the little girl, softly.

"Yes, we'll not forget that," returned the boy. And, in after years, there came a sad, sorrowful message to them from the place of their father's foreign bondage, craving for pardon as a dying man's prayer, who had found forgiveness from God. Then the brother and sister knew that they had prayed for this, moored to the shore of simple, uneventful life at the mill, Hal fast stepping into the master's place, Milly as mistress; their grandfather resting in their gentle ministry of love, a beaving bark shortly to drift out into the vast, free, boundless ocean awaiting us all, let our lives be ever so confined and straightened by circumstances; Jacob and Mary gone on before; the younger children gone out from the harbour as duty and God's providence called them. And often amid the clip-clap of the mill, a soft sweet strain of music is circling and thrilling, and the brother and sister who hear it know that it is the prelude of that nobler strain anon to be sung and gloried in, which their happy hearts are throbbing out in their humble life service.

(THE END.)

Moral Insensibility.

There is a certain pitch of wickedness at which moral insensibility comes on; and when that comes on, the case becomes almost hopeless. There is little prospect of repentance or reformation then. No matter how bad any poor sinner has been, there is still some hope so long as you can get him to feel. It is one of the last and worst symptoms of the soul's condition when feeling is gone. That is arrived at by most men only after a long continuance in iniquity; and that is an indication which gives sad ground for fearing that the Holy Ghost, without whom we can never feel anything as we ought, has ceased to strive with that hardened soul, has left that obdurate heart alone. We all run a great risk of becoming so familiar with spiritual truths that we shall understand them and believe them without feeling them, without really feeling what their meaning is, and without that degree of emotion being excited by them that ought to be excited.

Hold Fast.

"Hold fast that thou hast, that no man take thy crown." Earthly crowns are for the successful, and they soon fade away. The laurel wreath which crowns the conqueror to-day is to-morrow dried up, withered, and cast into the fire. God crowns those who hold fast to the truth, though the world knows nothing of them. God gives them a crown here, a crown of peace and restfulness. The man who is trying to do his duty has a peace which the world cannot give; he may be very poor and humble, but he wears a crown. And God has laid up for us a crown hereafter, a crown of joy and happiness, of effort rewarded, of victory gained. "Be thou faithful unto death, and I will give thee a crown of life." During the Indian mutiny a young ensign lay wounded in the hot burning street of an Indian town. A few months before he had been a happy boy in the playing fields at Eton, now he was lying wounded unto death by his own Sepoys. Presently a band of the mutineers drew near, dragging along one of their countrymen who was a Christian, and bidding him with awful threats to renounce Christ. The native hesitated and trembled, then the dying officer, who knew the man, cried out, "My brother, hold fast, hold fast, and do not lose your crown," and fell back dead. That night, when

the rescued native stood by the grave of the young ensign, he said, "If it had not been for that dead boy I should have lost my crown." "Hold fast that thou hast."

To the brightest of all mornings,
Bring us, Jesus Christ, at last,
To Thy Cross, through death and Judgment,
Holding fast.

—Wilmot Buxton.

Hints to House-keepers.

HOW TO PREVENT MOTHS.—On a bright sunny day the woollens which are to be put away for the summer should be taken into the outer air, given a thorough dusting and brushing, cleaned of any grease spots if such there are, and hung for several hours in the bright sunlight. If this has been thoroughly done the garments will be free from eggs. It remains then to wrap them or pack them in such a manner that the moths cannot get to them. The simplest way is to enclose each garment in a stout paper sack, free from rent or hole, and so secured that the mother-moth cannot find entrance. She will not attempt to perforate the paper.

The utility of such odorous articles as camphor, tobacco, cedar, cloves, and the like, is very much doubted by those giving the matter most attention. Very likely they may deter the flying moth from alighting where there is a smell disagreeable to her to deposit her eggs; but once the eggs are laid, the larva will hatch just the same and once hatched will devour their surroundings, according to their nature.

Treating on this matter, one of the most sensible of recent writers on the subject has these remarks, which may be quoted in her own words: "The latter part of May or early in June a vigorous campaign should be entered upon. Everything about a house that might conceal a moth should be thoroughly shaken and aired, and when possible, the clothes and furs should be left in the sun for some hours. If the house is badly infested, or any particular article is supposed to be so, a free use of benzine will be advisable. All the floor cracks and dark closets should be sprayed with this substance. Benzine spray will kill the insect at every stage, and is one of the few substances which will destroy the eggs. No light should be brought into the room while the benzine is being applied, as it is highly inflammable. The rooms and clothes should be thoroughly aired afterward before any light is introduced. Camphor, tobacco, naphthaline, and other strong odorants are only partial repellants, and without the May and June treatments are of little avail." Too much pains cannot be taken to destroy every moth seen during the early part of the season, for immunity for the rest of the year depends almost entirely upon the work done in May or June, when the pests are comparatively few in numbers. It is said that sealskins are not subject to moth attacks, but many kinds of fur are peculiarly liable to depredation. As these cannot be beaten and brushed, like woollens, it is recommended that before being put away for the season they be exposed to hot, dry air, which is a pretty effectual destroyer of the moth's eggs. The materials to be treated should be hung on chairs in a small, close room. Shut all the doors and windows, turn on the heat at full head, and continue the treatment for twenty-four to forty-eight hours. The furs should then be gently brushed and shaken, closely wrapped, and put away.—*Good Housekeeping.*

When water is served at the table from a carafe, it may be frozen in the bottle with little trouble. The carafe should be filled about a third full of water and packed in ice and salt, wrapped around with wet newspapers and then with dry ones, and the water will freeze in possibly two hours. The carafe is filled with water just before it is taken to the table.

"If paper is used on your closet shelves," says an expert in domestic science, "teach your waitress to put on three thicknesses at once. It is as easy to cut three layers as one. They can be removed, then, one at a time, as they become soiled, a few dishes being removed and replaced as the paper is rolled away, and it requires much less time than to remove all the dishes and put on a new paper."

Children's Department.

Going Shares.

Father came home again last night,
And he brought gifts and toys:
And all of them divided he
Amongst his girls and boys.
'Now, though I give to all,' said he,
'Yet each must share with other;
And none must keep back selfishly
From sister or from brother.'

Then mother, when we said good night,
She drew us to her side,
And made a little parable
Of how we should divide;
How God our Father gives to all,
Yet not for selfish pleasure;
And bids us with each other share
Some portion of our treasure:
With some our food, with some our wealth,
Each glad to share with others,
For we are God's great family
Of sisters and of brothers.

St. Peter.

JUNE 29TH.

Many a time Simon Peter was the spokesman for the twelve Apostles. Fervently he vowed he would not forsake the Master, even if he should die with Him; yet he "followed afar off," and then denied Him, and then cursed and swore that he had no connection with Him.

He did not lack boldness. St. John Baptist was scarcely bolder than Simon Peter. In what, then, was the latter deficient? He did not know himself. He gained self-knowledge by his fall. Truly we must sometimes go backward in order to go forward.

When we know ourselves we shall never make promises without saying, in our hearts if not with our lips, "I will so do, the Lord being my helper;" or, "I will do this, if the Lord will." "Lovest thou me?" In the light of love we shall soon learn where our strength lies. Love, not self-confidence, makes Christians strong.

St. Peter became very strong. His character, his life, his preaching were

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. Cornwell 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

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For sale by all druggists.

Beware of Substitutes and Imitations.



Paint Economy

It pays to use a little paint now and then about the home-place or farm. Paint is a preservative. Our booklet "Paint Points" tells what kind of paint to use for different surfaces. It tells the difference between good and bad paint. It tells what kind of paint to use for the house—for barns, fences and roofs—for furniture and decorative work—for floors—for bath-tubs—and for buggies, bicycles, wagons and implements. Send today for a free copy of "Paint Points."

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will make an ordinary zinc bath tub look like porcelain. Over 10,000 dealers sell The Sherwin-Williams Paints. Different paints for different surfaces—not one for all.

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There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion.

SCOTT & BOWNE, Belleville, Ont.

remarkable for strength, after he had been through the furnace of trial. So may it be with all of us.

It is one part of the Church's strength in Christ's work that her bishops and pastors "earnestly feed the flock," "diligently preach the Word." It is for our strengthening when "the people obediently follow the same." So may we "receive the crown of everlasting life, through Jesus Christ our Lord, Amen."

PILE TERRORS SWEEP AWAY.—Dr. Agnew's Ointment stands at the head as a reliever, healer, and sure cure for Piles in all forms. One application will give comfort in a few minutes, and three to six days application according to directions will cure chronic cases. It relieves all itching and burning skin diseases in a day. 85 cents.

—There is a peculiar and appropriate reward for every act; only remember that the reward is not given for the merit of the act, but follows on it as inevitably in the spiritual kingdom as wheat springs from the grain and barley from its grain in the natural world.

Obedience to Mothers.

A dutiful and affectionate son, having lost his mother, said to one of his friends, "I do not believe that anyone who knows me will charge me with having neglected my duty to my mother; but since her death, I have recollected with sorrow, many little instances in which, I think, I might have shown her still more respect and attention." We fear that duty to mothers is by many young people strangely and unaccountably neglected: we hope, therefore, that the above example will be profitable to some of our young readers.

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.

Making Plans.

"Meg," said the house-mother on a busy Saturday, "call Mabel to help you. There is work enough to keep us all busy, and Mabel must do her share."

Meg found Mabel under a tree outdoors, holding a book in her hand, but with a far-away look on her face.

"Mother wants you in the house, Mabel," said her sister. "The fruit has to be picked over so she can put it up before it spoils, and you and I are to do it," and Meg hurried back, for she could not bear to waste a minute.

"How stupid!" grumbled Mabel, walking lazily toward the house. "I was just making the best plans for doing something worth while, as Miss Grant said we must, and here it is all spoiled. I can't think while I'm busy with the fruit, and I can't decide now what I am best fitted for."

While Mabel loitered and fretted, and thought regretfully of her fine plans for doing "something worth while," Meg made herself useful with quick eyes and hands, and made no plans at all beyond the one of helping mother with the hurrying work, which was worth more to the busy mother and was better training for the daughter than the most magnificent plans for the future could possibly be.

Every one ought to make plans, but the plans ought to have every-day work in them, and be carried out little by little, in a helpful, not a selfish spirit or they are worthless. An architect,

That

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

Tired

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

Hood's Sarsaparilla

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

Hood's Pills are easy to take, easy to operate. 25 cents.

plan for a house will not amount to much if not a brick or board is laid afterward. Meg's plan of doing the daily work in little pieces was far better than Mabel's, which had no place for these.

A PLEASANT DUTY.—"When I know anything worthy of recommendation I consider it my duty to tell it," says Rev. Jas. Murdock, of Hamsburg, Pa. "Dr. Agnew's Catarrhal Powder has cured me of Catarrh of five years standing. It is certainly magical in its effect. The first application benefited me in five minutes. I would not be without it in the house."

—Make a rule, and pray God to help you keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

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The Oldest and Largest Manufacturers of



**PURE, HIGH GRADE
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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.

The Power of Littles

Great events, we often find,
On little things depend:
And very small beginnings
Have oft a mighty end.

Letters joined make words,
And words to books may grow.—
As flake on flake descending
Forms an avalanche of snow.

A single utterance may good
Or evil thoughts inspire;
One little spark enkindled,
May set a town on fire.

A daily penny saved,
A fortune may begin;
A daily penny squandered,
May lead to vice and sin.

"Love Your Enemies."

A great boy in a school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him except one, who was scarcely five years old. Yet he knew very well that the bad boy would probably continue to abuse him. "Why, then, did you vote for him to stay?" said the teacher.

"Because, if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still."

"Do you forgive him, then?" said the teacher.

"Yes," said he; "papa and mamma, and you, all forgive me when I do wrong; God forgives me too; and I must do the same."

Conscience.

A young woman who was in service at a large hotel in Yorkshire, observed a traveller drop from his pocket-book a bank note. She picked it up, and consulted with her fellow servants whether she should return it to the owner. They laughed at her scruples and told her to keep it; which, alas! she agreed to do.

In the course of time, she was married to a respectable tradesman, and the occurrence of the theft appeared to be forgotten. But after she had been married a few years she fell into a decline.

In this state she was awakened to a sense of her sins. She became, through grace, a sincere penitent, and was deeply impressed with the value of true religion.

She sometimes felt its comforts, and found that peace of God which passeth all understanding. These happy seasons, however, were only like the early dew; and it was not till after her death that the cause of that gloom and sadness, which so often sat upon her dying countenance, and disquieted her spirit, was found out.

To a friend she had related the cause, in an agony of grief. It was the having taken the bank note which she found on the floor. She would willingly have given fifty times its value to have discovered the traveller, that it might be restored. But in vain: he was wholly unknown; and therefore restitution was impossible.

Children, may you learn the value of an honest principle! Oh, tremble lest you be tempted for a little paltry gain, to turn conscience into an enemy, to vex and harass you both living and dying! You may see money lying about, and drawers left open, and many opportunities to pilfer; but remember that God's eye is upon you; "be sure your sins will find you out" in one way or another.

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.

—Only by labour can thoughts be made healthy, and only by thought can labour be made happy; and the two cannot be separated with impunity.

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.

—"Do your dreaming during the night-time. Your days should be spent in working."

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.

—It is good to remember, when one is inclined to turn a deaf ear to a call for help, that kindness begets kindness.

Itching, Burning Skin Disease Cured for 35 Cents.

Dr. Agnew's Ointment relieves in one day and cures Tetter, Salt Rheum, Scald Head, Eczema, Barbers' Itch, Ulcers, Blotches and all eruptions of the skin. It is soothing and quieting and acts like magic in the cure of all baby humors; 35 cents.

—The conviction that we are engaged in a divine enterprise gives the heart courage to work on when work seems fruitless. God's work will be done. The harvest is His, and in His time He will produce it in all its fullness and all its beauty. No toil for His ends in vain. No seeding is lost. No right effort utterly fails.

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.

Self-Denial.

A little girl, who attended one of the Children's Missionary Meetings, was much affected by what she heard. She felt a desire to do something for the poor heathen, and wept, as she looked at the many black places where Christ is not known. Next morning at breakfast she said, "Please, mother, if I do without butter to my bread, may I have the money that is saved to give to the Missions?" The judicious mother was glad to encourage this act of self-denial, and agreed to her request. At the end of the year a nice little sum was put into the collecting-box. "The Lord loveth a cheerful giver."

—That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory, but a well known fact.

—Yesterday is yours no longer; tomorrow may be never yours; but today is yours, the living present yours, and in the living present you may step forward to the things that are before.

Eighty in Every Hundred

Suffer more or less from that most offensive of Diseases, Catarrh—That Dr. Agnew's Catarrhal Powder is a Wonderful Remedy is testified to by Thousands who have been Cured Outright. —Mr. Alex. Edmondson of Rosemount, Ont., says:

"I have been troubled with catarrh for a great many years. Have suffered greatly from it. I have tried all the so-called cures, but never received any relief from them. Seeing Dr. Agnew's Catarrhal Powder largely advertised, I determined to try it, although very sceptical about any relief, but I was greatly and agreeably disappointed, for from the first dose I received very great relief, and to-day I can honestly say that it has cured. I keep it constantly in the house, as we find it a quick cure for cold in the head. It gives almost instant relief. I have no hesitancy in proclaiming it the best cure for catarrh, and I heartily recommend it to all sufferers from this malady."

—The strength of a rope is in its many strands; and a united household and a happy one is that in which the thoughts and purposes of the inmates are well twined together.

NEXT MINUTE MAY MEAN DEATH.—If the heart flutters, palpitates or tires easily, you may be next door to sudden death and not know it. Dr. Agnew's Cure for the Heart gives instant relief and cures. "The pains about my heart were so severe I could hardly breathe. I thought I must die. One dose of Dr. Agnew's Cure for the Heart gave me perfect relief inside of 20 minutes, a few bottles cured. I firmly believe it saved my life."—Mr. John Jamieson, Tara, Ont.

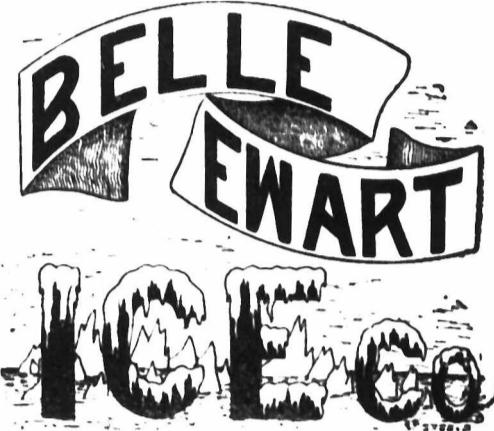
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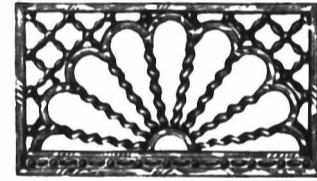
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IS THE WISH OF EVERY LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and make finished in any kind of wood desired. For further particulars address OTTENVILLE MFG. CO., Ltd., Ottenville, Ont.

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MILLINERY,

DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.



TIRED?

Oh, No.

This soap

SURPRISE

greatly lessens the work
It's pure soap, lathers freely,
rubbing easy does the work.
The clothes come out sweet
and white without injury to the fabrics

SURPRISE is economical, it wears well.

Marjorie's Corner - Lamb Souffle.

"What's the matter, Norah?" asked Margorie, running into the kitchen early one Saturday morning.

"It's a jumping toothache that I have, and the pain's that bad I don't know what to do," and the girl rocked herself to and fro, moaning.

"I'm so glad, Norah; I don't mean that you have a toothache, but because I know how to cook, and I can get breakfast for you; go right upstairs and lie down, and I'll do everything."

"Sure, you're an angel, Miss Marjorie," said Norah, as she started to obey the little girl. "The table is set, and the fire is burning nicely, and there's plenty of cold lamb, chopped with onion, for a nice hash."

"I'm not going to have hash at all," said Marjorie. "I know how to make something ever so much nicer. Let me see. First, I must make a cream sauce. Grandma said when I didn't have cream to use milk. While a cupful of it is boiling I must melt a tablespoonful of butter in a saucepan on the fire, and then stir in a teaspoonful of cornstarch mixed with a little water. Now I must add the boiling milk very slowly and stir it until it is rather thick. There the sauce is done, so I'll put a cupful of the chopped lamb into it and let it cook."

In the meantime Majorie beat up the yolks of two eggs, and when the lamb was hot, she added them to it, let it all cook for a minute and then took it off the stove and set it away to cool.

"I guess I'll make some puffs, and I'll use two eggs this time."

When the puffs were mixed the lamb had cooled, so Majorie added the beaten whites of two eggs to it and turned the whole mixture into a buttered dish and put it into the oven with the puffs to bake.

Majorie made the coffee next, and in less than half an hour from the time she had sent Norah upstairs breakfast was ready.

"Meat pie, I suppose," said papa, as Majorie placed the well-browned dish before him.

"No, papa, it's lamb souffle. If you taste it you will see that there is a great difference between it and the ordinary meat pie."

"I should say there was," said papa, and as long as I have a little girl who can make lamb souffle, I never want meat pie or hash again."

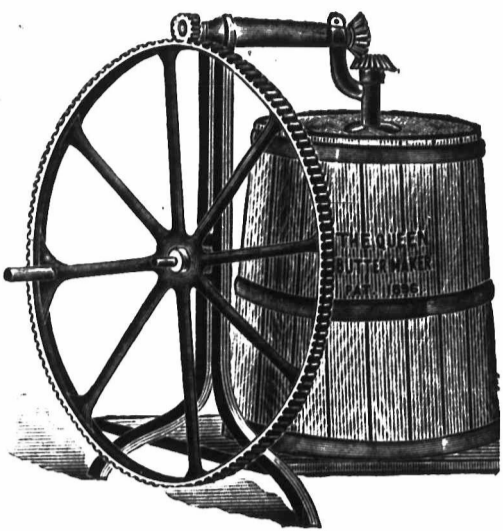
-New York Observer.

Fourteen Years in Terror.

But Dr. Agnew's Cure for the Heart gave Relief in 30 Minutes and three Bottles Effected a Cure which Baffled the Best of Physicians.

This is what Mrs. J. Cockburn of Warkworth, Ont., says: "For fourteen years I have been a great sufferer from heart disease; troubled very much with sharp, shooting pains constantly passing through my heart. Very often the spasms were so severe that I would become unconscious. My limbs would swell and become quite cold. For these fourteen years I doctored with best physicians without relief. Having seen Dr. Agnew's Cure for the Heart advertised, I determined to try it, and before I had taken half a bottle I found great relief. I felt the beneficial effects inside of thirty minutes. I have taken three bottles and it has done me more good than any medicine or any physician ever did. I can conscientiously recommend it to all sufferers from heart trouble."

-As the tree is fertilized by its own broken branches and fallen leaves, and grown out of its own decay, so men are bettered and improved by trial, and refined out of broken hopes and blighted expectations.



The Queen Butter Maker the Scientific Wonder.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller, modelled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming a beautiful granulated butter like wheat kernels at the surface.

Experts in butter-making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder, that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, brought by this process, than that produced by any ordinary churn, and it is very easily cleaned.

Experienced canvassers state "they never saw anything sell like the 'Queen'; they make easily from \$45 to \$100 a week, without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states she made \$7.50 a day in addition to taking care of her family."

Sold Thirty-six.

The best time I made in making butter was in 58 seconds, temperature was 64, cream was ripe, thick and sour. A grandson of mine, 6 years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named. I have sold 36.

J. E. DREIBACH, Carthage, Mo.

One Minute.

The "Queen" is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week.

MRS. S. C. PAINE, Orwell, O.

Money Talks.

You will please find enclosed draft for \$36.00, for which send me 12 of your Queen Butter Makers. Send them as quick as possible. I have given the Queen Butter Maker a fair test, and it does all that is claimed for it.

H. D. FELLERS, Jasper, Mo.

Sold Six in Eight Hours.

I was out canvassing with the sample Queen Butter Maker you sent me and I have sold six. I was only out about eight hours one day.

A. W. COLEMAN, Wilmore, Cambria Co., Pa.

In Two Minutes Before One Hundred People.

The Queen Butter Maker is the finest machine that I ever saw for making butter. I have made butter in two minutes before a hundred people or more, and they all say that it could not be beat. The machine talks for itself.

T. M. KING, Williamsburgh, Iowa.

Sold Seventy-five.

The Queen Butter Maker is O. K., and I have no trouble in getting butter in one and three minutes and have got butter in fifteen seconds, and the more you use it, the better you can do with it, as it is different from any other churn or machine. You can make more butter and better butter in less time; it does all they claim. I sold seven machines in a day.

R. A. E. HANEY, Port Huron, Mich.

Sold Twelve.

I travelled four days in my immediate neighbourhood last week, and have sold twelve "Queens." I have churned five times for different parties; the shortest time was three minutes, the longest time was seven minutes (milk, not cream). Did not have the temperature of the milk right.

W. D. LATTA, University Station, Orange Co., N.C.

Any of our readers who may be out of employment and who may desire a nice, clean business with plenty of money in it, should write to The Queen Butter Maker Co., 127 E. Third Street, Cincinnati, Ohio, as there will be an immense demand for the "Queen" this spring when the cows come in fresh. Everybody will want one, and money can be made.

To-day is the time to do.

That which you would wish you had said to a friend if you heard that the friend is dead, is the very thing for you to say to that friend to-day; for that friend who is alive to-day may be dead to-morrow. To-day is the only accepted time for any duty that must be done at some time.

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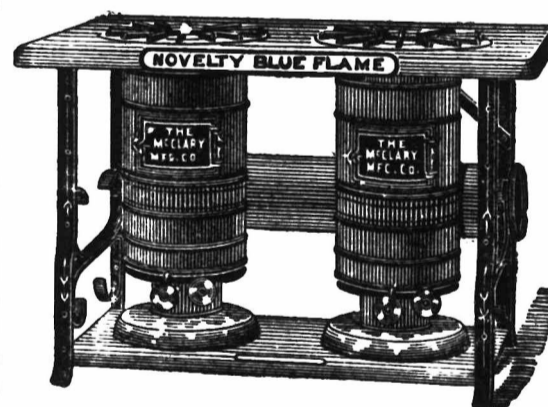
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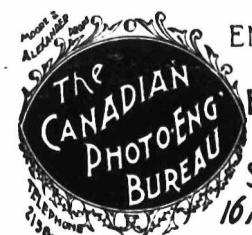


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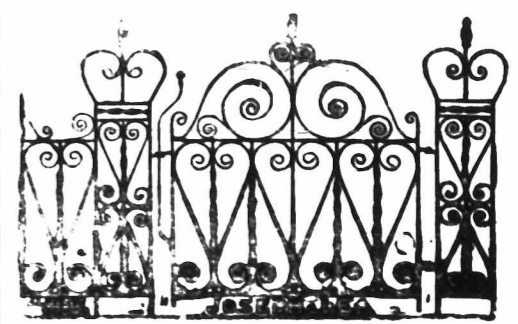
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