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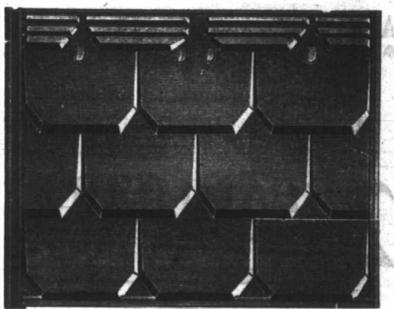
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 27.—FIRST SUNDAY IN LENT.

Morning.—Gen. 19, 12 to 30. Mark 8, 13.

Evening.—Gen. 22, to 30; or 23. Rom. 9, 19.

Appropriate Hymns for First and Second Sundays in Lent, compiled by Mr. F. Gattward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

FIRST SUNDAY IN LENT.

Holy Communion: 88, 309, 314, 552.
Processional: 107, 265, 353, 465.
Offertory: 91, 92, 104, 252.
Children's Hymns: 94, 332, 334, 574.
General Hymns: 84, 94, 198, 254, 354, 490.

SECOND SUNDAY IN LENT.

Holy Communion: 279, 310, 313, 553.
Processional: 100, 109, 181, 465.
Offertory: 85, 174, 251, 256.
Children's Hymns: 107, 331, 338, 569.
General Hymns: 87, 93, 108, 183, 255, 540.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the First Sunday in Lent.

St. Matt. iv. 1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

When the Son of God took upon Him to deliver man, in all things it behooved Him to be made like unto His brethren. Therefore, tempted in all points. So through life, but special moments. Agony. Wilderness. Starting point here. Victory and pledge of victory. (Cf. Milton in "Paradise Regained.") Three special forms of temptation as to Adam in Paradise.

i. First temptation occasioned by long fast.
1. Note the Temptation. (1) Tempter be-

gins by suggesting doubt: "If Thou be." So with us. Will God provide? (2) Addresses self to the sense of hunger. (3) Act suggested appeared lawful. Why not? No one hurt—none poorer. Unlawful because power not received for personal use. To be tried as man, therefore to use only human means. To do other, to distrust God's providence.

2. Note how all this expressed in the answer of Jesus: (1) uses weapons within the reach of all. (a) Not special revelation, (b) nor personal divine knowledge, (c) but Word of God: "Written." (2) Falls back on history of chosen people. In wilderness taught, God would provide. So He in wilderness, etc.

ii. Tempter baffled changes tactics.

1. Had tried to induce distrust. In vain. Now presumption. (1) Uses weapon of Word. (2) Plausibly demands proof of faith. (3) But garbles the Scripture which He quotes. Omits "in all thy ways." Ever the same. So now.

2. Our Lord meets every point. (1) "Written again." No contradiction. To do as suggested, not to trust God. Faith accepts tests, does not invent. Would be unbelief.

iii. One last temptation remained.

1. In some ways the most plausible of all. (1) Kingdoms of the world His own. (2) But how had he power to bestow? Not absolutely, yet in a sense. Dragon gives power to the beast. (3) Shocking condition appended. Essentially means the abandoning of the way of the Cross (cf. St. John vi. 15; St. Matt. xvi. 23).

2. How Jesus met the temptation. (1) A certain power in it: kingdom His own. Why not now? A shorter way than the cross? (2) He saw the deception. God's way the true. This way abandoning God's way. "Get thee behind Me." So with Peter. The devil defeated.

iv. An example of the temptations of the Church and the Christian.

1. The Church. (1) Violence, Martyrdom. (2) Heresy, Pride. (3) Worldly power.

2. The Individual. As Christ, as Adam. (1) Flesh: Poverty: "Bread given." (2) World: "Enmity with God." "World passed away." (3) Pride, Presumption: "Let him that thinketh."

"Blessed is the man that endureth temptation." "No affliction for the present, etc." "Angels came and ministered." "He suffered... able to succour them that are tempted."

LENT.

There are few among us who entirely ignore the claims of Lent. Some are influenced by the thought of the many centuries through which the Church has called her children, at this season, to retirement, recollection, self-examination, and fresh purpose. Others are ready to recognize the need of such a season, and to profit by it to the best of their power. They know that we live in a very busy age. Our working people work

diligently and constantly. Our frequenters of society have very little pause between their times of recreation and amusement: and many of them, at least, have a deep feeling of unrest and dissatisfaction, and a wish—if not more than a wish—that they might have experience of more rest, repose, quiet, earnest life. Lent comes in to respond to such thoughts. Shall we not resolve to use it in the best possible way? There are wrong ways as well as right ways of using this season. For example, we may think of it as a time when we can pass a sponge over the frivolities of past months, and then start afresh and run up a new score when Lent is past. This is about the worst of all possible ways of spending Lent—making it a kind of time of penance, and hoping to be able to do the same again. Lent is not given for such a promise. It is given for reflection, self-examination, confession of sin—a start on a new life, a life of improvement, of greater devotion, of watchfulness, prayer. There is nothing about Lent essentially different from the general manner of life which the Christian should live. There should doubtless, be some special rules made and kept throughout this season. But these rules differ rather in some of their forms, degrees, applications, than in their essential meaning from the ordinary rules of Christian life. Thus, we may set aside special times for prayer: but prayer is an essential element in all spiritual life. We may exercise some special abstinence; but this is not a new feature in life. We may resolve to make more diligent and reverent use of the sacred Scriptures; but these, it is to be hoped, we never entirely neglect: and so forth. Let us, then, first of all, assume that we are to get some good out of Lent. We are to learn more fully the meaning of self-denial, of fellowship with God, of our citizenship in the Kingdom of Heaven. For this reason we are to ascertain what there may be that is hindering us in these respects, and what we may find to help us. If this is what we mean by using Lent, then we may without difficulty obtain guidance, and even, by God's blessing, realize something of the good which Lent may be a means of procuring for us. One or two suggestions may be ventured.

1. In the first place, we should try to ascertain what may be hindering us in the Divine life. By self-examination, by prayer for illumination. The heart is deceitful, it is not easy to know ourselves: yet, if we are in real earnest, God will help us. "Search us, O God, and try the ground of our hearts."

2. Having discovered some evil habit or tendency in ourselves, we should take measures to counteract it—by watchfulness against temptation, by prayer for grace, by diligent use of ordinances of Divine appointment. And all this in a spirit of hopefulness, remembering that God is on our side, that the grace of Christ is sufficient, that He is waiting to bless.

3. Then, another thing should be considered—namely, what may be lacking in us,

There are sins of omission, as well as of commission. They are generally less easily perceived, and give less offence to others, but they may be no less destructive to the soul. Let us ask therefore: What good we do in the world? How are we helping forward the work of the Church? Shall we leave the world better than we found it? Can we take any different course in order better to please God and satisfy our conscience?

4. One other point may be considered. What we may call our religious habits; and among these principally: (1) the reading of Sacred Scriptures, (2) Private Prayer, (3) attendance at Divine Service in church, (4) Reception of Holy Communion. Every Christian recognizes these as duties. How do we discharge them? We are merely indicating these duties here. But everyone who is in earnest will pause upon each point and consider well his own relation to it.

Those who would wish to have some more detailed help to the right spending of Lent may be referred to a very admirable tract on "How to Keep Lent," by Bishop Wilkinson, formerly of Truro, now of St. Andrew's. Like all the writings of its devout author, it is both simple and profound—helpful to the most advanced, and yet intelligible to the young in years and in grace.

WOLVES IN SHEEPS' CLOTHING.

In offering to the clergy the information and the suggestions contained in this article, we speak by way of gentle reminder of what must, at least to some extent, be known, rather than by way of playing the part of the officious oracle. On the other hand, this being a free country, we do not desire to curtail the right and privilege of various sectarians to worship God as it may suit their own mental peculiarities best, and to maintain their cherished beliefs. But when we find them waging fiercely and yet stealthily their heretical propaganda among Churchpeople that they may thereby gain recruits at the expense of the Church, being on a watch-tower, as it were, it is our duty to scrutinize their operations and expose their tactics when they interfere with us, and to urge upon the clergy the necessity of setting in motion such countervailing agencies as will save uninstructed and unwary members of the flock from falling a prey to the seducing wiles of these people. And first of all, we fear it is too often assumed by some of the clergy that there is very little left undone in their parishes that needs doing. They are too eclectic in considering who are their parishioners, instead of insisting persistently that all Churchpeople within their assigned parochial boundaries are members of their flock. Those who do not go to church through indifference or some petty grievance, or are otherwise hindered, are not outside until the festering sore of disaffection has become fatal, when it is taken in hand and carefully nursed by the sympathetic sectarians for their benefit. It is time the Church, especially in the city of Toronto, were aroused to face the necessity of stopping, if possible, the enormous leakage that has been long, and is still in progress. The bulk of the sectarian bodies around us consists of people who were

or whose fathers were, members of the Church of England, and who would doubtless have remained within the fold had they received the necessary instruction, care and attention. And it is disheartening to see how the members of the Church are to-day being successfully exploited, and the Church depleted by religious adventurers. Is there no way of effectually protecting the flock and saving their hearty and steadfast allegiance to the Church? For instance, when the Seventh Day Adventists and so-called Reformed Episcopalians systematically invade Church houses, and with combination of artifice, pressure and misapplied Scripture quotations, work upon our people to get them and their children into their mission-rooms, are we to stand helplessly to one side and let them go? We must protest against such supineness, and urge that the members of the Church be warned against allowing themselves or their children to be misled by the false and specious reasoning of these proselytizers. Those who were formerly called Reformed Episcopalians have now the audacity and deceit to call themselves the Reformed Church of England, and by this deception have captured many of the ill-informed and unwary, and have replenished their Sunday schools with the children of the Church. The Seventh Day Adventists have been diligently labouring to gain many from the Church by the circulation in a large number of houses of one of their organs, and by persistently doing what they are pleased to call "missionary work," i.e., depraving and corrupting the faith in many by personal interview and gaining the children by specious pretences. These proselytizers must have free scope. But we must meet them by warning, and teaching, and cherishing our own people more in detail, more one by one, and as members of the flock, and see that no grievance is ever allowed to rankle until past remedy. Trifling or other grievances are quickly taken advantage of by the ever-ready and capable proselytizer. Persons who have no grievance, are threatened with the loss of their souls if they do not observe Saturday instead of Sunday as the Lord's Day. One faithful Churchwoman is known to us who was sorely tried by this kind of pressure, but we are thankful to say was too well instructed and strong in the faith to be overcome. Here is a chance for members of the St. Andrew's Brotherhood or some parochial guild to undo a deal of mischief if wisely directed by the clergy, and the clergy themselves might do worse than give lectures for the purpose of correcting and counteracting the errors that are being almost clandestinely propagated within their boundaries, and hold themselves in readiness to patiently and perseveringly deal with any whose love for the Church or faith in any of her doctrines has been shaken. —Verbum Sap.

MR. ROBERTS' HISTORY OF CANADA.*

We give a hearty welcome to this handsome, admirably written, and very useful

*A History of Canada: By Charles G. D. Roberts. Price \$2. Boston: Lamson, Wolfe & Co. Toronto: G. N. Morang, 1897.

volume. It is a sign of the growing sense of our nationality that there is so wide a public demand for histories of Canada, and so considerable a response to the demand. Mr. Roberts is well known as holding a prominent place in the first rank of our poets, and as being one of our best prose-writers as well. He has done his work here excellently, inasmuch as he has curbed the exuberance of his poetic fervour where it could not lawfully be employed, yet he has given us, at proper times and places, specimens of poetic prose which are welcome and admirable. The volume before us will not, of course, compete with the monumental work of Dr. Kingsford, the ninth volume of which has just appeared, and will shortly receive attention at our hands: nor with Parkman, whose volumes will always remain of unique interest and importance. Nor will Mr. Roberts lay claim to the authority of Dr. Bourinot, who has made all these subjects his own. But for the ordinary reader who wants a compendious history, which shall be much more than a mere outline, which shall furnish details enough to make it interesting, there could not be a better book. It may be well to note some of the characteristics of this history. And first, we would note its excellent proportions. The writer is not led away by his fondness for particular kinds of men or events, so as to exaggerate or amplify one part of his story at the expense of another. From beginning to end each portion of our history receives adequate attention. Then, as regards accuracy and fairness, we believe that these qualities will be conceded to him by all impartial readers. French and English, natives and colonists, have justice meted out to them. If we may take the rebellion of 1837 as an instance, we can quite imagine that those who believed the infallibility of the Family Compact will not quite approve of the writer's plainness of speech on that subject: nor on the other hand, will their opponents altogether like his views of the "rebels." But for those who want history, there will be here no disappointment, nor throughout the volume.

A word should be said of the writing of the book, which seems to us quite excellent. When one takes up a volume written by a poet, he has a certain fear of its being pervaded by a metaphorical style, after the manner of Archdeacon Farrar and other illustrious personages. Now such a style of writing, to people of simple tastes, is apt to clog, and if Mr. Roberts had fallen into any such manner, we should have entered our humble but earnest protest. But no such protest is necessary. The style of the book is sober and restrained. It is only on occasions which demand something of the poet's picturesqueness and fervour that Mr. Roberts gives way to this impulse; and then, as we think with good taste and excellent effect. We might refer the reader to that part of the history which deals with the last struggle between the English and the French for the possession of Canada. The story of the deaths of Wolfe and Montcalm could not be better told, and the same may be said of the narrative of the whole period to which those incidents belong. But indeed the same commendation will apply to the history throughout.

In regard to Mr. Roberts' history, it is a sign of the growing sense of our nationality that there is so wide a public demand for histories of Canada, and so considerable a response to the demand. Mr. Roberts is well known as holding a prominent place in the first rank of our poets, and as being one of our best prose-writers as well. He has done his work here excellently, inasmuch as he has curbed the exuberance of his poetic fervour where it could not lawfully be employed, yet he has given us, at proper times and places, specimens of poetic prose which are welcome and admirable. The volume before us will not, of course, compete with the monumental work of Dr. Kingsford, the ninth volume of which has just appeared, and will shortly receive attention at our hands: nor with Parkman, whose volumes will always remain of unique interest and importance. Nor will Mr. Roberts lay claim to the authority of Dr. Bourinot, who has made all these subjects his own. But for the ordinary reader who wants a compendious history, which shall be much more than a mere outline, which shall furnish details enough to make it interesting, there could not be a better book. It may be well to note some of the characteristics of this history. And first, we would note its excellent proportions. The writer is not led away by his fondness for particular kinds of men or events, so as to exaggerate or amplify one part of his story at the expense of another. From beginning to end each portion of our history receives adequate attention. Then, as regards accuracy and fairness, we believe that these qualities will be conceded to him by all impartial readers. French and English, natives and colonists, have justice meted out to them. If we may take the rebellion of 1837 as an instance, we can quite imagine that those who believed the infallibility of the Family Compact will not quite approve of the writer's plainness of speech on that subject: nor on the other hand, will their opponents altogether like his views of the "rebels." But for those who want history, there will be here no disappointment, nor throughout the volume.

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STUDY

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In regard to the future of Canada, Mr. Roberts' remarks are noteworthy, and indicative of the way in which men's minds are now moving in Canada. He does not believe in the "manifest destiny" which would make this country a part of the United States; and here he represents the general sense of Canada. But it is evident that Mr. Roberts has what we might call internal leanings to the idea of Canadian independence. But he very properly remarks that, for many a day, it would be only an open door to annexation. "No longer backed by Great Britain, we should be at the mercy of every demand of the United States," and they might treat us "as they treated Mexico." "If," he adds, "Independence is to be our goal, we should be rash indeed to seek it now, while our population is so small and our frontier so vulnerable." Here as elsewhere the author writes with circumspection and insight.

REVIEWS.

Magazines.—The Expository Times (February) has a very remarkable article by a Dutch theologian, Professor Van Manen, who complains that his somewhat revolutionary theories in biblical criticism have not found acceptance with English scholars. The editor has given him space for the exposition of his views, intending, no doubt, to furnish an antidote in a subsequent number. So far, we do not feel moved to abandon the conservative position. A favourable notice of the "New Herzog" is given by Professor Tasker, together with specimens of the work. To theologians who read German it may be safely commended. The reviews are carefully done by evidently competent hands, and the sermonettes, etc., are very good. There is also a very good defence of the Acts from Professor Ramsay, which may be recommended to those who have read Dr. McGiffert's book on the "Apostolic Age."

STUDENTS' MISSIONARY CONVENTION.

Trinity University.—The eleventh annual convention of the Church Students' Missionary Association was opened on Saturday in Convocation Hall. It represents the student volunteer movement among the Anglican colleges of Canada and the United States. In all sixteen church institutions are represented, about 30 delegates being present. On Saturday evening an informal reception was held, followed by a devotional service conducted by Provost Welch. Sunday morning at 8 o'clock Holy Communion was celebrated, and at 11 o'clock the Bishop of Ottawa, Right Rev. Dr. Hamilton, preached the convention sermon. In the afternoon a joint meeting of the association and of the St. Andrew's Brotherhood was held in Convocation Hall. Mr. T. R. Clougher, Rev. R. L. Paddock, organizing secretary of the association, and Mr. John R. Mott, chairman of the Executive Committee of the students' volunteer movement, delivered addresses. In the evening Prof. Clark preached to the delegates in St. Alban's cathedral.

Professor Clark's Sermon.

The preacher took his text from St. Luke xxi. 33: "Heaven and earth shall pass away, but my words shall not pass away." In all that we undertake, he said, one quality is eminently desirable, that of permanency. Even when pursuing that which is evanescent, we do our best to conceal the fact from ourselves. Holy Scripture frequently contrasts the transient and the permanent, the natural and the spiritual. "The grass withereth, but the Word of God endureth." A very striking expression of this contrast is found in the text. How these words differ from the ordinary thoughts and words of men. Words are but air, and it is better to concern ourselves with solid realities, we say. Yet

these so-called realities pass away and their owners are forgotten, when the poem of a blind poet becomes eternal. But what prospect was there that such a destiny could be appointed for the words of Jesus? In outward appearance He had little to commend Him. He was poor, despised, having no form or comeliness. He had broken with the traditions and beliefs of His people, seemed to men a visionary. None of the rulers seemed to believe in Him. When He spoke the words of the text, He was within a few days of the Cross; and of those who were commissioned to carry on His work He foretold that they should be hated of all men for His Name's sake.

Yet He neither expressed nor entertained any doubt as to the perpetuity of His words, and those who believed Him have experienced no disappointment. If we considered by Whom those words were spoken—not by a man of mere human learning, nor even by one under divine guidance and inspiration—if we considered that these are the words of the Eternal Word of God, our expectations might be different. And these have not been disappointed.

Within three hundred years—it may seem a long time: yet it was not long when we think of the obstacles in the way, of the strongholds to be overthrown, that no carnal weapons were available for the work—within three hundred years the words of Christ had conquered the ear of the world. When the great Constantine, moved by Divine Providence or by a perception of the currents of thought (not contradictory principles) saw, or thought that he saw, the Labarum in heaven, and read the words, "By this Conquer," Christianity became a religion tolerated in the Empire. And this incident was only a phase of the great movement, a testimony of the conquests already achieved, and a pledge of those to come. Did the words of Jesus pass away? They only became clearer, fuller, stronger. And it is not only the words of Jesus that go forth into the world, but the thoughts and principles, contained and involved in them, which penetrate slowly yet surely the minds of men, until they become the possession of mankind at large. Whence come the ideas of the civilized world—those ideas by which men are now ruled in all enlightened lands? Whence our ideas of brotherhood, of mutual rights and duties, of the duties of all men to all men, but from Him who revealed the Fatherhood of God, and thus the brotherhood of man. Even in those imperfect schemes for human progress and advancement, the truth which lies within them is borrowed from Christ. In the various forms of socialism, some good, some evil, some cloudy and uncertain, the germ is the Word of Christ. His words have not passed away: they have passed into the thoughts, the principles, and the institutions of men. And this is true not merely of society. Christ not only elevates mankind as a whole. He illuminates, regenerates, guides the individual. What were men's great needs which had never been met? It was the knowledge of God and of man, a clear determination of duty, strength to follow out their convictions, and sanctions to confirm the whole. Jesus Christ alone has responded to this need. By word and deed, and life He has revealed God. Take away what He has taught us of God, and what remains? He has given us clear guidance as to duty—the principles of conduct and their application. "He that followeth Me shall not walk in darkness." He has given strength, so that one of His followers could say, "I can do all things through Christ which strengtheneth me." And He has given full proof of the reality of judgment. Heaven and earth have passed away. There is a new heaven and a new earth. A heaven in which we see the throne of a Father, an earth in which the Holy Ghost dwells, as the life of the Church. Christ's words have not passed away. But perhaps, it may be said, in that case, why not leave these words and these ideas to propagate themselves? Ideas have hands and feet, and can find their way. Yes; but they find their way because they possess the minds of men and animate their faith and purpose. God sent ideas to men by His incarnate Son. When Christ went up to heaven, He did not set up a printing press and a Tract Society—valuable as these might be. He founded a Church and appointed living men to go forth with His words to the world. And

so it has been always—in the Crusades, at the Reformation, in every great movement: and so it must be now if the words of Christ are to live in and spread throughout the whole family of man. On such an occasion it was not necessary to insist upon the ordinary and valuable arguments for missions. They knew that for the Church to abandon that work was to declare it had lost its character. They knew that the neglect of such work would involve the loss of its best blessings. Here such arguments were not needed. A number of men had come together, many of them traveling hundreds of miles, to take counsel as to the work which they had to do for the Christianizing of the world. It was a sign of the new era which had arrived in respect to Christian missions. And now it was their part to see that their enthusiasm was embodied in principles, purposes, prayers, and work. A living Church would send out living men, inflamed with the Spirit of love and sacrifice, to do sacred, powerful, and enduring work in the world, and they in their turn would come back to the Church and kindle anew the love of those at home, until by mutual influence, by action and reaction, the Church became none other than the House of God, the antechamber of the Heaven of love. Thus would God be glorified and man blessed, when the Kingdom of this world was our Lord's and His Christ's.

THE RATIONALE OF LENT.

A Word to Churchmen.

Why should you keep Lent? There is at once a very plain answer to this. You belong to a society, and you are bound to keep its rules. All members of every kind of society are bound to keep the rules of their society. You know this is true of any organization to which you belong. The society to which you all belong is the Church of Christ. Its rules are very plainly written in the Prayer Book. In the beginning of the Prayer Book you will find (just after the calendar), a list of the feasts and fasts to be observed in the year. Among the days of fasting is that season of which we are speaking—Lent—the forty days of Lent. As Churchmen, then, we ought to keep Lent. But why does the Church order us to keep Lent? First of all, to remind us of the Christian duty of self-denial. "If any man will come after Me, let him deny himself," St. Luke ix. 23. These are our Lord's own words. You may say: "We can deny ourselves without its being Lent," and this is true. But it is also true that unless we have a special time and season set apart for special duties, the duties are very likely not to be performed at all. You know this very well in worldly affairs, and how much method, as we call it, helps us to give a due time to each kind of work, instead of devoting an undue attention to that which you perhaps prefer. The Church, by her yearly season of Lent, reminds us of the great duty of self-denial. I know very well most of your lives are passed in a constant self-denial of one sort or another, but it is what one might call a "natural" self-denial; it is for yourselves and your families. And although you may make this a very Christian self-denial by offering it to God, still it is quite possible not to do so. And you may be very good fathers and mothers, and children, and yet very poor Christians all the while. God certainly demands of us something over and above our natural duties. A denial of ourselves which shall have some direct relation to Him. It is to this denial that the Church calls our attention in Lent.

Second—The whole tone of her services calls our attention during Lent to our sins, their consequences, their confession, the necessity of turning from them, and the forgiveness of repented sins offered us through Jesus Christ. You may say, as in the case of self-denial, that the whole year is given us for repenting of our sins, and that is true. But often and often again is it the case that those who neglect all the year to repent of their sins, hear the trumpet call of Lent, are roused by the exertions which the Church in these days almost everywhere makes at that time, and once more make a fresh start in the battle to which, in their Baptism, they were pledged "to fight manfully under Christ's

banner, against sin, the world, and the devil." We may well be thankful for the wisdom of the Church, which every year reminds us once more of the imperative need of repentance. Lent is also a time of preparation for Easter. Having suffered with your blessed Lord during the forty days of Lent, you may then enter with Him into the joy of His resurrection. And more especially should you look forward to and prepare during these days, for your Easter Communion. That sacred feast in which, to quote the emphatic words of our Church catechism, "the Body and Blood of Christ are verily and indeed taken and received by the faithful."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—On behalf of the London Society for Promoting Christian Knowledge Among the Jews; sermons have been preached in the city churches by the Rev. F. Smith, rector of Woodchester, Eng., and the Rev. C. F. W. Flad, of Tunis, North Africa. Miss Smith is also associated with the deputation.

MONTREAL.

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

Montreal.—St. Stephen's.—A new church has recently been erected in this parish, through the energy of Archdeacon Evans, which has been generously backed by Montreal Churchmen. It is situated about mid-way between the Church of the Advent and St. Jude's, and makes the third Anglican church in the growing town of Westmount. Externally it presents a decidedly churchly appearance, reminding one of the Pauline saying: "I am not ashamed of the Cross of Christ." The chancel window faces the rising sun. The building occupies the south-west lot of land lying within the angle between Dorchester street and Atwater avenue. Possibly it might seat 200; there is a good basement built of Montreal limestone, with red pressed brick super-structure and slated roof. The bell tower rises from the roof of the nave, and the building is well buttressed. Not having yet seen the interior, further remarks must await the opening services of the new church.

"W.A."—Your correspondent congratulates The Canadian Churchman on its enterprise in sending a special reporter to attend the annual meeting which is in session at time of writing.

TORONTO.

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

St. Anne's Sunday school's annual entertainment drew a packed audience last Friday evening to St. Andrew's Hall. Vocal and instrumental solos and club-swinging preceded a most creditable presentation of a fairy cantata. "The Lost Princess" is a novel fairy tale in three acts, the principal characters being the King of Klondyke, Queen of Klondyke, Princess of Klondyke, and other equally up-to-date personalities. The parts were all well sustained, and much credit is reflected on the young people taking part, the Rev. I. F. Davidson and the managers in general.

Mr. and Mrs. J. A. Woods, of St. Alban's cathedral congregation, leave this week for England and the Continent, where they intend to spend some months. We wish them every pleasure during their absence, and a safe return home again. They will be greatly missed at St. Alban's, as they are most regular attendants.

Holy Trinity.—The Rev. Canon Sweeny delivered a lecture in Holy Trinity church on Tuesday evening under the auspices of the Young People's Guild. The subject of the lecture was "Rambles in Lon-

don," and was illustrated by Mr. Whittemore with limelight views. The Rev. Frank DuMoulin, of Cleveland, Ohio, was in the chair. In a short address he expressed his pleasure at being present after an absence from the city of over two years. Mr. E. A. Agar, the president of the guild, moved a vote of thanks to the lecturer for his interesting address, which had been very much appreciated by the large number who were present.

The Bishop Strachan School.—"An evening of Gymnastics" was the attraction offered to those invited to the Bishop Strachan School on Wednesday, the 10th instant. The guests consisted almost exclusively of the parents of the pupils, as, although the hall is fairly large, the space required by the performers precluded the possibility of general invitations. It was a very pretty sight when the girls, of ages varying from eight to nineteen, and arranged according to size, entered the room in single file to the music of a spirited march: their pretty uniforms of cream-colour and blue contributing greatly to the general effect. As the little ones came in, leading the procession, they lined up, and at once took their places for their part of the performance. This consisted of a series of ball exercises, and marches, and the graceful movements and earnest faces of the children, as they kept time, with great accuracy, to the music, made this one of the most attractive sights of the evening. The elder girls followed, in two divisions, and went through a great variety of free exercises, besides marching, counter-marching, intersecting, wheeling, and other figures of musical drill. All these exercises were performed with readiness and accuracy, and with evident interest and pleasure, the result of constant practice, and also of the fact that the teacher, Miss Isabel Grier, is not only capable and experienced, but also successful in commanding the attention of her pupils and making their work attractive as well as thorough. In the so-called "Free Exercises," every point and muscle of the body is in turn exercised, promoting equality of growth and facility of movement. Physical culture is a very important part of girls' education, and those who are interested in the Bishop Strachan School will be glad to know that it is so carefully and systematically taught there, being included in the regular tuition fee, and made compulsory in all classes, the result aimed at being "mens sana in corpore sano."

Mimico.—Christ Church was crowded last Wednesday at a service of praise given by about thirty members of the choir and orchestra of St. Anne's church, Toronto. It was a musical treat for the congregation, the service being first-class in every respect. Rev. I. F. Davidson, of St. Anne's, preached on "Choir Work and Congregational Singing." The choir of the Mimico church afterwards hospitably entertained their visitors. Mr. Warburton, who is musical director of both choirs, conducted.

NIAGARA.

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

Hamilton.—Cathedral.—The Sunday school will give an entertainment on Shrove Tuesday, an excellent programme is prepared. At the teachers' meeting a vote of thanks was heartily tendered Rev. Canon Bland for his Christmas remembrance in the gifts to the Sunday school. The daily services are well attended by those who appreciate the order for daily prayer, as set forth in the Prayer Book.

St. Mark's.—Rev. Canon Sutherland has consented to give his course of lectures on "Shakespearean Characters," at St. Barnabas church, St. Catharines, in aid of the funds of that church. The well-known ability of the reverend Canon must secure large and appreciative audiences.

St. John's.—A most delightful musicale was given by Mrs. E. T. Stinson, in aid of this church. The names of those taking part in it ensured its success. Soloists, Mrs. McKelcan, Mrs. Palmer, Mr. Payne, Mr. E. T. Martin; piano duet by the Misses Mullin and Burns; recitation, Mr. H. Robinson.

All Saints.—Provost Welch preached to large congregations at this church, Sunday evening, and in the morning at St. Thomas'. The rector of the latter church is expected home by the 20th of this month, when he will resume duty.

Church of the Ascension.—The W.A. held its monthly meeting in the school-room on Thursday. There was a good attendance, the president in the chair. Mrs. DuMoulin's presence was gladly welcomed as being an indication of the better health of our beloved Bishop. The treasurer's report gave total receipts of \$243.82. Dorcas secretary reported 10 bales including 143 new, 275 good second-hand garments, 27 quilts, 29 yards new material, 69 toys, 220 miscellaneous articles, \$119.40 expended on new material, \$30 on quilts. The secretary's leaflet showed 112 new subscribers. Most interesting letters were read by the corresponding secretary, not the least being one from Palermo, where the president, in speaking of the formation of a W.A. branch, says: "it has put new life into all Church Members" received hearty endorsement.

St. Matthew's.—Rev. Father Whitcomb is busily engaged championing the cause of the workmen in their effort for the eight-hour movement. Twelve hours a day at hard work is more than ordinary men can work efficiently, besides doing away with all home life in the family of the man, who never has an evening with his children.

The Canadian convention of the Brotherhood of St. Andrew will be held in Hamilton next fall. Already preparations are being made to secure its success. The Cathedral Chapter have started a Bible class on Tuesday evenings before their meeting: there is a large attendance, Rev. C. Thomas, curate of the cathedral, kindly taking charge of the class.

Welland.—The "At Home" in aid of Holy Trinity S.S. was a great success. It was held at Mrs. Jno. Phelps'. Similar entertainments will be held every two weeks.

Port Colborne.—The Rev. A. Bonny continued the two series of sermons in St. James' church last Sunday. In the morning on "Repentance," and in the evening "Life After Death"—the condition of the faithful departed.

HURON.

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

London.—Christ Church.—The Rev. F. G. Newton, of Strathroy, lectured in this parish on February 11th, on "How to Pull Down the Church and How to Build it up Again." He delivered the same lecture in Millbank and Crosshill on February 10th and 17th, and in Watford on the 18th. Previously at Clinton, Seaforth, Sarnia, and Wyoming. The lecture is intensely humorous, and in this way the careless, irreverent, and insincere behaviour of many professors of religion is pictured with remarkable faithfulness, and yet with perfect good nature. The humour is the sugar-coat on the pill, and the people swallow many a pill thus sugar-coated, which they would not swallow so readily if given in plain sermon form. The lecturer does not deal only with the work of destruction, but in the latter part of the lecture tells "how to build up the church" and under this head says some stirring, helpful, hopeful words that are sure to bear the best of fruit.

London.—Huron College.—Anhyakkaoso is the name of a bright, intelligent young man who has just entered Huron College, London, to study for the Anglican ministry. He is a full-blooded Indian, his Anglicized name being Simpson Brigham. His home is Walpole Island. The young student has entered college with a view of taking the place of the late Rev. J. Jacobs, who was for many years Indian clergyman on the island.

Listowel.—Christ Church.—Mrs. Jarley's wax works appeared in MacDonald hall, February 4th, under the auspices of the ladies of Christ church, and were a great success. Mrs. Barthe made an

excellent Mrs. Jarley, and the figures, some 24 in number, were "black-heads, every one of them." Besides the wax works the programme consisted of a vocal duet by Miss and Master Stewart, vocal solos by Miss Sarvis, Miss Barthe and Mr. Stuart, an instrumental solo by Miss Scott and a Japanese drill. The soloists are all well known talent, and sustained their good reputations. This was Miss Sarvis' first appearance before the concert public here, and she made a splendid impression, receiving a well-deserved encore. The Japanese drill was performed by twelve young ladies in beautiful Japanese costumes, in which they all looked decidedly "fetching," and went through the drill to perfection. The net proceeds amounted to about \$40.

Windsor.—Mr. J. L. Darling, barrister, formerly an active worker in Listowel church circles, and recently a resident of Stratford, goes to Windsor, where he will be a partner of Mr. Duncan Dougall, an old and well-known practitioner of Windsor.

Stratford.—St. James'.—On Friday evening, 4th February, Prof. Mackenzie, of Trinity College, Toronto, lectured to a good audience on his popular subject, "Rudyard Kipling," to which the Stratford "Herald" gives a column and a half in its report. Rev. D. Williams, the rector, presided.

Strathroy.—The Brotherhood of St. Andrew will conduct this year, as they did last year, a series of Friday night services for men in the parish room. The service consists of hymns, a shortened form of prayer, address by one of the men, and concluding address by the rector. The men work these lectures up by visiting factories and otherwise making thorough preparation.

Onondaga.—Rev. S. R. Asbury, B.D., of Atwood, has been appointed to this parish, vacant by the removal of Rev. Mr. Cox, to London East. Mr. Asbury has won considerable literary distinction as the translator of important German works, such as Lange's "Commentary on Jeremiah," and Hengstenberg's "Commentary on St. John," etc., etc.

Port Dover.—On the evening of the 9th inst. the annual missionary meeting in connection with St. Paul's church was held. The Rev. Mr. Newell was assisted in the prayers by the Rev. F. C. Piper, rector of Jarvis. The sermon was preached by the Rev. J. Frederick Renaud, rector of St. Thomas' church, Montreal. Mr. Renaud was at one time rector of Port Dover, and his many former friends were glad to see him once more.

Morpeth.—Sunday, Jan. 30th, was observed as a red letter day in this parish, being the anniversary of the opening of St. John's church. The services of the day were bright and hearty, consisting of Morning Prayer with Holy Communion at 11 a.m., and Evensong at 7 p.m. The Rev. Prof. Burgess, M.A., of the Western University, London, was the special preacher on the occasion. The incumbent of the parish, Rev. J. G. Hooper, feels greatly indebted to the ladies of St. John's Guild for their untiring efforts during the past year, as they have paid for a fine new organ for their church, as well as assisted in many other ways in the general Church work of the parish.

Courtright.—On Sunday, Feb. 6th, St. Stephen's church was opened by the Bishop of Huron. The incumbent, Rev. R. S. W. Howard, B.A., and Rev. C. C. Purton assisted in the services. The church was crowded both morning and evening. In the evening even standing room could not be found for all, and many were turned away. The new church is a frame structure, standing upon a stone foundation. It is 50 feet in length by 28 feet wide, with a chancel 16 feet wide by 14 feet deep. At the south-west corner is a neat little tower, in which is the vestibule entrance. There is also a roomy vestry. The walls are low, and the roof built on a steep pitch. The contractors are Messrs. Mills and Shaw, of Brigden, and their work deserves the highest praise. The windows were supplied by the Hobbs Hardware Co., of London, and among them are three beautiful memorial windows, which add

greatly to the beauty of the church. The church furniture, consisting of communion table, chancel chairs, lectern and prayer desk, are of polished oak. They are substantial and handsome, and reflect great credit upon the manufacturers, the Valley City Seating Co., of Dundas. The church is heated by a Doherty furnace, which gives the best of satisfaction. One of the pleasantest things in connection with the opening of this church is that the indebtedness remaining on it is very small, viz., about \$850. The Bishop stayed over Monday, and gave a most interesting and instructive lecture on "Egypt," in the Church Hall on Monday evening.

ALGOMA.

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

Powassan.—Rev. C. H. Buckland begs to acknowledge with thanks the many gifts received by him from the W.A. for the Christmas trees in his mission, which have been well supplied through their liberality.

Mr. Christopher Young, of Jocelyn, Mission of St. Joseph's Island, a firm Churchman and widely respected Christian gentleman, passed to his rest on the feast of the Purification of Mary the Blessed Virgin. Mr. Young died very suddenly, and appeared to be in his usual health to within a few minutes of his demise. Of him it may be truly said that he "ceased at once to work and live." Our esteemed friend's sudden departure was a severe shock to the community, and the funeral, which took place on the 4th inst., was very numerous attended. The solemn service was held in Trinity Church, Jocelyn, where Mr. Young regularly worshipped with his family, and where in the absence of the clergyman he has often conducted the service of the Church, which he loved so well and loyally. On the Sunday prior to his removal from earth to the rest of Paradise our dear brother attended divine service, and, as usual, assisted the missionary by reading the lessons. The unceasing love which he had for the service of God, and his genial manner, made him much beloved by all who had the privilege of his friendship. Mr. Young's example and precept with regard to church principles and usage made him a strong tower and of him it may be truthfully said, "he being dead yet speaketh." R.I.P.

Emsdale.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$5 from Miss Chowne, of Hamilton, towards the seating of Eberston church.

British and Foreign.

The Dean and Chapter of St. Asaph have appointed Dr. Wilson, of Oxford, organist of the cathedral.

Lady Powell, the wife of Sir Francis Powell, M.P., has announced her intention of building a new church in Bradford within a short time.

A general mission is to be held if all be well, throughout the Diocese of Argyle and the Isles, which is to commence about the 5th November next.

The Rev. Montague Villiers, Vicar of St. Paul's, Knightsbridge, has been left the sum of £150,000 by his uncle, the late Right Hon. Charles Villiers, M.P.

The Rev. C. T. P. Grierson, B.D., rector of Seapark, and treasurer of Dromore cathedral, has been appointed chaplain to the Lord Lieutenant of Ireland.

During the past three years, according to a recently-published statement of the Lord Bishop of Liverpool, no less a sum than £110,000 has been subscribed for Church schools in the Diocese of Liverpool.

The Bishop suffragan of Southampton, Dr. Fisher, has resigned his position as suffragan-Bishop in the Diocese of Winchester, in order to take up work in Norfolk under the Bishop of Norwich.

The Brotherhood of St. Andrew has begun work at Oxford. There are two chapters, one in Brasenose College, and the other in New College, with a total membership, at present, of fifteen.

A memorial to the late Mr. W. C. Rand, who was murdered at Bombay on the evening of Jubilee Day, was unveiled recently in St. Peter's church, Dulwich. Mr. Rand was an old Dulwich College boy.

The Bishop of Stepney recently dedicated a pulpit of Caen stone at St. Mark's, Noel Park, in memory of the late Bishop of Wakefield, who did so much to get aid from Shropshire for that church.

The Lord Bishop of Exeter met with an accident recently when out riding. He was thrown from his horse, but after a few days' rest he was sufficiently recovered to take up his diocesan duties once more.

It is proposed to reconstruct and adorn the choir of Perth Cathedral in the near future. With this object in view, plans have already been prepared by Mr. Pearson. Between £3,000 and £4,000 is already available for this purpose.

The Missionary Exhibitions which have been organized during the last few years by Churchmen in different parts of England have been conspicuously successful. One held recently at Birmingham resulted in a net profit of £1,726.

A large number of old English coins has been recently found in a plantation at Penicuik, in Scotland. The most noteworthy of the coins found is a demi-noble of the reign of King James I. of Scotland (1406-1437), and it is in splendid condition.

A hall for the use of the parishioners of St. Paul's church, Paddington, is about to be erected as a memorial to the late General Moberly, who for some 20 years was a sidesman of that church, and who took an active interest in the affairs of both the Church and parish.

A special service in commemoration of the martyrdom of King Charles I. was held in the Church of St. Margaret Pattens, London, on Monday, Jan. 31st. A large number of people attended the service. The statue of King Charles I. at Charing Cross was decorated on the previous Saturday with a large number of wreaths and crosses of flowers.

The death of the Right Rev. J. R. Selwyn, D.D., master of Selwyn College, Cambridge, took place recently at Pau. He was for many years Bishop of Melanesia, and resigned that arduous post of work in 1893, after sixteen years' continuous service in the mission field. His father was the first Bishop in New Zealand, and afterwards Lord Bishop of Lichfield.

The restoration of Acton cathedral, Nantwich, is being undertaken by Lord Tollemarche, who is restoring the chancel, and Mr. T. S. Timmers, of Alerton, Liverpool, who is restoring the tower and nave at a cost of upwards of £5,000 as a memorial to his mother. Mr. H. J. Tollemarche, M.P., is presenting an organ to the church, which is to cost £600.

The 64th annual financial statement of the British America Assurance Company, just published, makes a wonderful showing, and testifies to the great ability of its officers and directors. The balance of income over expenditure is \$100,832.74. The net appreciation in the market value of securities is \$14,147.93. After providing \$52,500 for two half-yearly dividends at 7 per cent., the reserve fund has been increased from \$528,883.84 to \$591,364.51. After allowing \$511,982.86 for existing risks, there is a net surplus over capital and all liabilities of \$79,381.65. Such a report as this is hard to beat.

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ECCLESIASTICAL TERMS.

Sir,—There are a great many persons who object to the term "Catholic" because it cannot be found in the sacred text. Yet it has come to stay, and has done the Church valuable service. There are a great many who object to the term "Protestant," because it is not to be found in the formularies of the Church of England; yet, this too, has proved of much use to us, and will remain as long as we live and many years after our departure. It is silly in any one now-a-days trying to do away with these terms that are so interwoven with our civil and ecclesiastical history—the one from the second or third century, the other from the 16th: as well try to abolish history altogether. We could not understand ourselves, deprived of either. It is our good fortune to be both Catholic and Protestant. A one-eyed individual would prove a Cyclops, no doubt, but we prefer a two-eyed one as the result of our Christian civilization. There are still Britishers who value the Act of Settlement, the Hanoverian Succession, and the Catholic and Protestant Church of England. They are not as yet prepared to be Jacobites, Republicans or Romans. They are Catholic and Protestant always. They are not by any means one-sided.

VIATOR.

ANOTHER KLONDYKE.

Sir,—There is money to be had in America, as well as in Canada, and the Jesuits are on the trail. What astute fellows they are. Power and gold they must have now, as in days of yore. Read the following from the "Catholic Register," and look between the lines, and you will see the yellow metal peeping out. No such eulogy as this for a poor parish priest:

"Delancey Iselin Kane, the son of one of the most famous whips and society men in New York, and a member of the richest family in America, has, says the New York "Journal," determined to give up all his worldly prospects and vast riches to become a Jesuit priest. A descendant of the original Astor, he wishes to give his life to the services of the poor. He will become poorer than the poorest, for a Jesuit priest possesses nothing. He will without question have to do the meanest and hardest work that his superiors may set him—to labour not only among the poor, but among the vile, the criminal and the diseased. It is certainly a beautiful and noble dream of youthful enthusiasm, and it is not surprising to learn that the whole Astor family and the money interests of the family are against it."

C.

TO WHOM IT MAY CONCERN.

Sir,—The action of the Bank of Commerce last November, when it refused to make any further advances to the Mission Board of the Diocese of Toronto, has turned out to be a blessing in disguise. The Church has risen to a sense of the critical situation, and placed the facts, pure and simple, before her members, with the most happy results. In all parishes and missions where deputations were received and allowed to place their statements before the people, an adequate and timely response had been the outcome. There are, alas, a few parishes, for reasons best known to themselves, where appeals were not allowed to be made, and where, in consequence of such strange and unbrotherly, not to say disloyal, conduct, a great and manifest injury has been inflicted upon the people by those in whose power it lies to say yes or no to

the deputation going there. When the work of canvassing the diocese is completed, we would suggest to those gentlemen who so nobly have brought the arduous undertaking so far and so happily on its way to completion, to have a meeting among themselves, compare notes, and see what is to be done to prevent the recurrence of such an unhappy crisis. We think this of the utmost value: the cities, towns, villages and country parishes have been visited. The money question—always a very sensitive one—was the question presented boldly and fairly, and the outcome of all these visits when the deputations have met and fixed on their report, would be most valuable and interesting. Such a report, from so able and just a body of men, who have made an impartial and searching investigation into the temporal circumstances of each parish and mission which they have visited, would be of the utmost value to the Mission Board, and to the various committees of the Synod. We do not envy the position of the indifferent and apathetic rector or missionary who would not admit the deputation to address their congregations. Thank God, they are very, very few. There is no excuse for the soldier who stands aloof in the perilous struggle, and by negligent conduct in not bringing his company up in time, proclaims aloud, that, to him, it is a matter of indifference whether the cause be lost or not, and the army of the living God in his portion of the field, thrown into disorder and routed. Still more is there no excuse for the man who treats with consummate indifference this most vital and serious question, especially if that man be a missionary in the Church's field, and receives from her Mission Board the half, or perhaps more, of his salary, and leaves to other missions and other parishes the task to supply his wants; he, all the while, indifferent to any progress of the Church, if that advance is not made along the miserable and narrow lines of the miserable and narrow ideas by which he thinks the English branch of the Catholic Church ought to be conducted in this country.

Gentlemen of the deputation, get together, formulate your report, let the diocese have it. We are sure you will not complete your grand work in wiping out the overdraft at the bank, if you do not follow it up with statement and suggestion how there may not be a repetition of the calamity.

ONE OF THE DEPUTATION.

TRINITY COLLEGE AND HIGHER CRITICISM.

Sir,—I do not think we can quite fairly hold the Faculty of Trinity College responsible for all the utterances at the recent meeting there, as your correspondent "Hoosier" seems to imply by his letter in your last issue. I should be sorry to think that its professors are committed to all the theories of evolution and higher criticism, which have been set forth in the last few years. Many of these theories are wholly inconsistent with each other: and in the matter of higher criticism, at least, have been quite disproved by more recent discoveries in the East.

In reference to this, a correspondent in the 31st of December number of "Church Bells" writes: "The Archbishop of York, however, lately referred in a sermon to the 'signs of a coming reaction,' and well may his Grace do so, for many of the conclusions of the higher critics have been severely shaken, not only by recent books of experts and higher critics themselves, but by the constant discoveries in the East, where so much proof of the accuracy of the old Testament has accumulated, that the Oxford Professor of Assyriology, himself a distinguished higher critic, wrote: 'In truth, those of us who have devoted our lives to the archaeology of the ancient Oriental world have been forced back into the traditional position: and since these words were written, further important discoveries have been made, verifying the Old Testament narrative.'" This but shows the justice of a remark made by one of the speakers at Trinity, that in time, no doubt, these theories would contradict and refute each other, and leave the Church's position stronger than ever. And some months ago one of the professors of Trinity, in an able address before the Ruri-decanal Chapter of Toronto, emphatically declared in effect

that the higher critics themselves had long since admitted the fallacy of their theories as far as the New Testament is concerned. What we have to fear is that men of less learning and candour than the great leaders of this movement will follow their masters as far as they go with their destructive theories, and refuse to be guided by them when they admit their mistakes. It seems a pity that the modern love for "making many books" leads to the publication of so many mere speculations before time has been taken to verify and make certain about them. And there appears to be no remedy for it but for thinking men to be less ready to listen to and adopt novel theories, which tend to shake our faith in the great facts of revelation: for after all these facts are the only things in this life of which we can be quite certain. Every discovery in science only proves more fully the truth of St. Paul's words, "The things which are seen are temporal, but the things which are not seen are eternal." The material is gradually melting away before us into the immaterial, of which we know but little, save what God has told us in the Bible.

Feb. 11, 1898.

FIDES.

PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Thanks, "Huron Churchman," for your vigorous assurance and Catholic defence of every petition in the prayer for his Excellency. It is sincerely hoped that the battle of words raging round the disputed "petition" will in no way tend to retard or stand in the way of such "advancement" along the lines laid down by the Apostle, to work it out "with fear and trembling." The fulfilment of duty, as far as human agents can be said to do so, is practical religion, and every duty, whether discharged in the offices of the mighty, or in those of low degree, is delegated by the King of Kings, and the earnest endeavour to do this, in whatever state of life it has pleased God to call us, will surely increase the hope that is in us of making progress in our religious life, towards the attainment of everlasting salvation, through Jesus Christ our Lord.

I hope I am not overstepping the bounds of prudence and Christian charity by suggesting in this case that "Huron Churchman" become like the "leaven, which leaveneth the whole lump." I am extremely sorry that "clause" had such a bad effect as to make him "(sic)" and sincerely trust that by this he has fully recovered from the shock, in all brotherly kindness and love.

ROCKY MOUNTAINS.

CHILDREN'S AID SOCIETY.

Sir,—Our society is desirous of hearing of motherly women going as far as Assiniboia and Alberta between now and May 1st, who will look after little children from 2 to 6 years old. To such women who will give us good references, we will pay half railway fare. Application should be made at once. We have the following bright children for whom we want adoption: 2 to 3 months old—Myrtle C., dark complexion, brown hair, brown eyes, plain features. Frances C., fair complexion, light hair, blue eyes. Peter R., dark hair and eyes. Six months old—Madeline S., fair complexion, blue eyes, light golden hair. Nine months old—James P., dark complexion, fair hair, blue eyes. William A., dark complexion. Eleven months old—Nellie D., and Lizzie C., dark brown hair, brown eyes, pretty and attractive; bright, fair children. Jeffrey D., fair complexion, brown hair, blue eyes. Fifteen months old—Alfred M., fair complexion, light brown hair, gray eyes: pretty. Three years old—Hector F., and Alex. P., fair complexion, brown hair, brown eyes. Four to five years old—Frank F., fair complexion, brown hair, blue eyes. Willie B., fair complexion, brown hair, brown eyes. Seven years old—William B., fair complexion, brown eyes, dark brown hair. Many apply to the society for much older children for adoption. If those intending to apply will take our advice, they will be better pleased with children under than over eight years of age. For children under three years of age, applicants must either come themselves or send

adult railway fares to pay for the bringing of the children to them. Address the Secretary, Children's Aid Society, 32 Confederation Life Building, Toronto.

BRITISH AMERICA ASSURANCE CO.

Sixty-Fourth Annual Meeting.

The annual meeting of the shareholders of the British America Assurance Company was held in the Company's offices, Nos. 18, 20 and 22 Front street east, Toronto, on Friday, the 18th February.

The President, Hon. George A. Cox, occupied the chair.

Mr. P. H. Sims was appointed to act as secretary, and read the following report, which on motion, was adopted:

ANNUAL REPORT.

In presenting the Sixty-Fourth Annual Financial Statement of the Company, the directors have pleasure in calling attention to the following results of the year's business.

The balance of income over expenditure, as shown by the Revenue Account, is \$100,832.74.

There has been a net appreciation in the market values of securities of \$14,147.93.

The Reserve Fund has been increased from \$528,883.84 to \$591,364.51, after providing \$52,500 for two half-yearly dividends, at the rate of seven per cent. per annum.

The estimated liability on current policies is \$511,982.86, an amount more than ample, according to the company's past experience, to run off all existing risks, and after providing for this there is a net surplus over capital and all liabilities of \$79,381.65.

In all departments a decrease is shown in losses, ratios, as compared with those of the previous year.

The Directors express their appreciation of the efficient services of the officers, special agents, and representatives of the Company during the past year.

All of which is respectfully submitted.

Summary of Financial Statement.

Total cash income	\$1,470,339 40
Total expenditure, including appropriation for losses under adjustment.....	1,369,506 66
Balance	100,832 74
Dividends declared.....	52,500 00
Total assets	1,510,827 88
Total liabilities	169,463 37
Surplus to policy-holders.....	\$1,341,364 51

The following gentlemen were elected to serve as directors for the ensuing year: Hon. Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thos. Long, John Hoskin, Q.C., LL.D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently, Hon. Geo. A. Cox was elected President, and Mr. J. J. Kenny, Vice-President.

Family Reading.

LENT.

"Welcome, dear feast of Lent!"
 With thee is gladness sent
 If thy calm hours are spent
 Performing duty.
 Not sombre are thy days
 Of penitence and praise;
 But pleasant are thy ways,
 And marked with beauty.

Love, joy, and peace, combined,
 Dwell in the Christ-like mind.
 Close by the cross we find
 These graces living.
 Of these the perfect One—
 God's well-beloved Son—
 To all, by sin undone,
 Is freely giving.

In this blest Lenten space
 Turn to the cross thy face!
 Accept the flowers of grace
 Transported hither
 From heaven their native home!
 There they—beyond the tomb—
 In amaranthine bloom,
 Nor fade, nor wither.

They only know true rest,
 They evermore are blest,
 And keep perpetual feast,
 Who love the Saviour.
 But with deep gloom o'ercast,
 Life constantly is passed
 In long and doleful fast
 Without His favour!

ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

(Continued from Last Issue.)

And now, patient reader, lest I weary you with too much "old cathedral," while we rest awhile, shall I tell you of a delightful visit we paid on our way to Worcester? Picture to yourself a typical little English village, amid wooded hills and winding streams, and the pretty lanes and hedges that I admire almost more than anything in England. And then an old manor house, with walls as thick as a castle, which from the depth of the window seats could be plainly seen (in the days long gone by there had been secret chambers and passages in these walls, converted now into cupboards and clothes presses), tessellated floors in the halls and corridors, and old Queen Anne ceilings. The court-yard in front of the hall door is surrounded by a yew hedge 20 feet high and 110 years old, and the great trees in the avenue meet overhead. And such roses! The beautiful "Gloire de Dijon" clustering in wild confusion over verandahs and arbor; the conservatory entirely filled with Pelargoniums of every shade, opening out of the drawing-rooms and on to terraces and lawn, where fountains play, beyond; the lovely rose garden, and through the wild wooded walks of the shrubbery, to a pretty miniature lake. Upon the edge of what might have been once a little moat, stood a half-ruined building, erected by a former owner of the estate, somewhere in the dark ages, for a bath, with an organ, so constructed, that as he stepped into his bath, the organ began to play, and continued playing until he stepped out again. We then pass through a rustic gate and under an old lych gate into the parish church yard: a lovely little church, with a square tower overgrown with ivy; the church and vicarage are on the estate. The church inside is all stone, walls and floor, and in the choir there is an old tomb of a baronet somewhere about the year 1600, out of which, from behind the marble effigy, grows a horse-chestnut tree, branching out into the chancel. The villagers are very proud of this tree. Had it only been an oak, one might have fancied oneself back among the old Druids. It was our privilege in that little church to listen to a most powerful sermon, on the "Queen's Jubilee Clergy Sustentation Fund." On that Sunday in every church in England, sermons were preached, setting forth the pressing need for the better support of the clergy. I had no idea that in wealthy, God-fearing England such a state of things could possibly exist. The vicar, a man of independent means, was able to speak freely and fearlessly, and ably he pleaded on behalf of the impoverished condition of the clergy.

We will now leave the little church and wander in fancy with you over the stiles, and through the breezy meadows—where the cows lie under the spreading trees, lazily chewing the cud on that warm summer morning—to the pretty river. When I enquired the name of that "pretty stream," my friend replied with

some dignity, "that is the River Severn." I felt properly rebuked, but it is a pretty stream, nevertheless, and as we stood on its banks several barges passed, towed by bony, tired-looking horses, with cargoes bound for Worcester. It was pleasant, too, to walk through the pretty little village, and to see the labourers touch their caps, and the women drop a respectful curtsey, even the little ones squaring themselves to bob down in like manner. One sunny morning our kind old host, seeing how interested I was in everything, took me to visit the animals in the home farm. We looked in upon the horses, the sheep, the pigs, and the poultry, and even into the pigs' kitchen, where the men cook their food, and into the sweet, cool dairy at milking time, to watch the marvellous process of separating the cream from the milk. How beautifully clean and tidy and well kept the farmyards are in England. No barn doors hanging by one hinge, no makeshift, nor dodges to keep things going: but all on the square, finished and perfect. I must not forget to tell you of a very fine Canadian goose, that made a terrible racket when she caught sight of us, screeching and flapping her wings. Her joy at meeting a fellow country-woman was unbounded, and the incident when related at the dinner table caused no little merriment, even to almost upsetting the gravity of the sedate butler. The fruit here is very fine, but we have quantity, where they have quality. We were interested in the fig-houses, peach-houses and graperies, and such luscious hot-house strawberries, every night for dessert. We enjoyed the drives, too, through the lovely country, and I came to the conclusion that I liked rural England best, and that the most delightful life would be amid the luxurious surroundings and refinement of an English country house.

We must, however, push on to Worcester and the Potteries, about which I will tell you before we visit the cathedral. The manufactures of the Royal Porcelain Works embrace the following varieties: Fine porcelain, ivory porcelain, vitreous stoneware, Parian, majolica and terra-cotta. It was most interesting to watch the process of making china from start to finish, with the exception of part of the decorating work, now closed to visitors, owing to an unfair advantage having been taken on one occasion by some Germans. The raw materials consist of china clay and stone, from Cornwall and Sweden, fire clay and marl, from Stourbridge and Brasely, flint, from Dieppe, and ox-bones, from South America. The materials when ground are put with water into large vats with stone bottoms, and thoroughly mixed, and ground to the consistency of thick cream, by means of an upright shaft, to which are attached four arms or fans, which move slowly round: the iron from the ox-bones has then to be extracted, which is done by means of magnetized iron combs attached to these arms, and which collect, as they rotate, the particles of iron. They are then replaced by fresh combs, and so on, until they come out perfectly free from the iron. We then passed on to the room where the pretty soft white clay is moulded. A lad weighs a lump the required size, and tosses it to a man who throws it on to his wheel—the rotary movement—and by aid of his hands the clay rises and falls until ready to mould into cup or bowl or vase. He then inserts his thumb into the mass, fashioning the outside with the other hand. It is positively marvellous, the dexterity and precision with which they make each article of the exact shape and size required. Handles are shaped in moulds, afterwards trimmed and fitted, and attached to cup or vase by liquid clay, called "slip." I should first have told you that the clay in its creamy state is put into linen bags, from which, by hydraulic pressure, the water is expressed, and the clay then beaten and kneaded to make it tough. One of the most

interesting departments is the figure-making. They are sometimes moulded in 20 or 30 different parts and joined together, the clay here is used in its liquid state. Every article is made larger than required, to allow for shrinkage, sometimes equal to 25 per cent. We visited the kilns, saw some empty and some full. The ovens are 14 feet in diameter inside. They take 40 hours to fire, and 48 to cool. We saw the "dipping" process, where the glaze is put on, and most interesting of all, the decorating department. A dinner set of 80 dozen pieces was being completed for the King of Siam, very ugly we thought: a plain gold rim and the Royal arms in the centre of each piece. The jugs and cups intended for his private yacht were stout enough to resist a cyclone. It is interesting to watch the painters engaged on landscapes, birds, flowers, or butterflies. They are trained from 14 years of age under special instructors. The gilding process is equally interesting. I should like to tell you something more of these Worcester potteries, and there is still much to tell. In the year 1751, a talented physician, by name Dr. Wall, a clever chemist and an artist, invented the china for which Worcester has become so famous, and now an ordinary piece of ware will pass on an average 18 different hands or processes before it is sent out in its perfect state. Of course we purchased a piece of china: a beautiful little jug, at an equally beautiful price.

(To be continued.)

LENTE DISCIPLINE.

The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year to all Fridays, except Christmas day: the Ember days, at the four seasons: the Rogation days, and by ancient custom and general consent to the half Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed on which "the Church requires such a measure of abstinence as is more especially suited to the extraordinary acts and exercises of devotion;" with Ash Wednesday and Good Friday as absolute fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that order in Lent. If there be anything spasmodic, therefore, in the piety of the forty days, as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fridays. The constantly recurring bodily discipline, one day in seven, is as great a moral force as the due observance of the Lord's day is confessed to be. But since there must be a beginning to every duty, there is no time so favourable for forming the habit of penitential exercise as the Lenten season, which even the world respects and honours, in form if not in heart. At least the world accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays and other days of abstinence.—The Churchman.

A SIMPLE LENTEN RULE.

1. To say your prayers on your knees night and morning.
2. To read some portion of God's Word every day, and meditate thereon.
3. To attend church services every Sunday, and at fixed times during the week.
4. To avoid talking needlessly in church, before and after service.

5. Not to go to parties, or any places of amusement.

6. At the beginning of Lent to find out one wrong thing that you often do, and make a resolution to avoid that one sin.

7. The money that you ordinarily spend for little luxuries which you do not really need, lay it aside, and offer it on the altar at Easter.

8. On Good Friday examine yourselves, and see how this rule has been kept.

THE LENTEN MEDITATION.

By the Rev. John C. Middleton.

Before the cross, whose cruel wood
Upbears the dying Son of God,
To-day my only thought shall be:
He died thereon for love of me!

For love of me! Ah! dearest Lord,
My heart seems bursting at the word
Thy passion in Gethsemane—
Those drops of blood—for love of me?

For love of me! Was it for this
Thou did'st endure the traitor's kiss—
The judgment hall's indignity—
The robe of scorn—for love of me?

For love of me, did'st Thou essay
So weak and faint, along the way
That led to awful Calvary.
To bear Thy cross? For love of me?

For love of me, Thy riven side—
Thy pierced limbs, O crucified
Thy crown of thorns—the misery
Of quenchless thirst—for love of me?

For love of me! Nought I can say,
Or do, such love can e'er repay.
With all my soul would I love Thee,
And so return Thy love for me.

My love for Thee—like all the earth,
Is weak, I know, and little worth.
Yet all I have I give to Thee,
Because, dear Lord, Thou lovest me.

My love for Thee wilt Thou refine
And make it daily more like Thine:
Until my heart's affections be
Entirely wrapt, dear Lord, in Thee.

DIVINE GUIDANCE.

I have been appropriating to myself with great delight the words of Psalm lxxiii. 24: "Thou shalt guide me with Thy counsels, and afterward receive me to glory." What can a helpless human creature need more? Does not the fulfilment of it promise to satiate the weary soul with goodness? Divine guidance through life, divine glory through eternity, and the unspeakable blessedness of divine communion, here and hereafter.

God has not forgotten nor forsaken you. Your name is graven on the signet on His hand, and the thought of you never for an instant leaves His heart. It is in unutterable love and in consummate wisdom that He has brought you into your position for your trial and blessing, and for the ultimate benefit of your work; and through these, for His own glory. And though you do not see your way through the maze, He sees it perfectly. Your place is not to see the path clearly, or to choose between perplexing alternatives, but in simple faith to keep your eyes on God, who walks beside you, and, neither seeing nor reasoning, to put your hand in His and walk with Him. He sees the way, and you see Him, and this is enough. The simple reason why the ways of God are unintelligible to us is that they are all in infinite wisdom, while our wisdom is utter folly.

As for to-morrow, we are strictly forbidden to burden our hearts about it. God is Him-

self carrying this burden (Matt. iv. 34: 1 Peter v. 7.) We are to trust our Father for to-morrow's food and wisdom, taking anxious thought for neither (see Matt. x. 19). As for God's failing us when it pleases Him to lead us into deep water, this is the very idlest of our fears! He will never fail us. True, He may not meet our fancies, nor grant all our wishes; but He will never fail to supply every need. Fail us? He will sooner fail Himself! I do not think that you or your work need the creation of a new world, such as this, for your sake; but I will venture to say that if you really needed it, God would create twenty such worlds for your sake! Let us look to Calvary, and when we see Him doing there infinitely more than even this would come to, and when we recall in connection with it the words in Rom. viii. 32, let all dejection be impossible.

THE LENTEN CALL.

Once again the solemn season of Lent calls us to turn aside from worldly ways and devote ourselves more entirely to our spiritual welfare. The Church lifts up her warning voice, and calls us by more frequent services to the house of prayer; that we, by heeding her exhortations, her calls to fasting, self-examination and prayer, may see our needs, our weaknesses and sinfulness; and come with hungry, penitent hearts, to her more frequent communions. Dear friends, let us heed her warnings, let us take the helps that she offers, and draw near with her to the life of our Saviour; following in His footsteps through the sorrow and gloom of Lent and Good Friday to the glorious Easter dawn. Let us remember the words of St. Paul: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Let us not leave our resolutions for keeping Lent until Holy Week, but with God's help, form some definite practical plan to keep this holy season from Ash Wednesday to Easter even. Let us devote a definite portion of our time each day to the reading and study of God's Holy Word. Let our self-examination and self-denial take a practical form. Each one is conscious of his or her own shortcomings. Let us therefore strive, with God's help, to overcome these faults; let us make an effort to attend the services as frequently as the Church calls, remembering that then God has promised to meet and to bless His people.

FORTY DAYS.

The periods of forty days figure largely in Scripture history, but none is fraught with more interest than that which intervenes between Easter and Ascension. The record of our Lord's acts, while He tarried with His disciples, after He came back to them, is very meagre, embracing only an occasional interview, and that, for the most part, of a vague and shadowy character.

One is eager to know more, for unquestionably there was much more, which, if it had been written, would have revealed very full and minute instructions on the subject of the Church, and of worship, and of the whole business of evangelizing the world.

If, on first thought, one feels regret or surprise that the curiosity of the world has not been gratified, in this direction, by the unfolding of the whole story of those sacred councils of the forty days, perhaps a moment's reflection will justify the silence of Scripture, and convince him that it was best as it was. Take, for instance, the subject of the Church, its organization, or its worship; if instructions, exact and minute, had been made public, as they fell from the lips of our Lord, they might have become so indiscriminately authoritative,

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without regard to times and places, and changing civilizations which the centuries would produce, as to prove a bondage rather than a blessing.

The detail which would suit one period might not suit another, and as the Church was for all periods, and its worship was for all the peoples that should live on the whole earth, the outline and the general spirit only were given to the world, while it was entrusted to the Apostles and to their successors in office forever to fill up the outline according to the changing phases of human society.

Let not the statement be misunderstood. It is not intended that on a general outline anyone may rule churches or construct liturgies, or ignore liturgies, as one may please, but it is intended to suggest as a reason for the absence of more minute Scripture detail.

GOD'S GRACIOUS HELPFULNESS.

God "created man to be immortal, and made him to an image of His own eternity." He knows the hindrances and trials which beset us in our endeavours to be like Him: He knows the sinful, fallen, weakened nature which we inherit, our little power for good, our proneness to sin, our many enemies, and their tyrannous hate against us: and He knows all this in the loving, unspeakably compassionate heart of a most gracious Father, who has no pleasure in our death, all joy in our eternal life. And so He will not leave us to struggle on by ourselves in our own unaided strength. Our strength is but weakness; but in our weakness His strength is made perfect, and His pitiful and tender love assures us that He will help us on, step by step, along the narrow way which leadeth unto life. And of this gracious willingness to aid us He has given us the greatest possible proof in sending us His only begotten Son—sending Him, not to condemn the world, but that the world through Him might be saved. For herein we have a pledge of God's readiness to save to the uttermost them that come unto Him through that dear mediating Son—to save them at every stage of their heavenward journey, in every peril of their earthly probation, amid all temptations of every kind, and even to the very end, if they will but seek His grace, and use it manfully.—Canon Jelf.

SUGGESTIONS FOR LENT.

1. Be present, as far as possible, at all the services in the church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and if possible let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.
6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

—All the year cannot be a Lent, just as all the twenty-four hours cannot be devoted to labour. God teaches us variety in life by the changes of the seasons. God appointed one day in seven for special devotion and worship.

—It is good to often come near to the Lord's table. It is not, he said, a gem, the

possession of which makes us a little richer; it is not a tool in hand by which we may become more effective; it is not simply an intellectual gift through which we become wiser, but the bread and wine of the Lord's table makes us stronger through and through. Every part of man is strengthened, broadened, elevated, and by it our lives are enriched by that peace and love which comes only from close fellowship with Him whose love is boundless.—Bishop Brooks.

SWEET FEAST OF LENT.

By Grace C. Allen.

Sweet Feast of Lent! The quiet, peaceful days
Again draw near.

Withdrawing from the world and all its ways,
In loving fear,

I seek my Saviour's side; and close to Him
With love I cling, as tears my eyes bedim.

Into His willing, sympathetic ear

I pour my grief,

My sorrow, my repentance, and my fear.

And seek relief:

He gently soothes and fills my soul with peace;
He comforts me, and fear and trouble cease.

In strength obtained throughout these forty days

Of dear commune

I seek to live, and show forth all His praise

In sweet attune:

Like Him to live, who, tempted in the wild,
Forever pure remained, and undefiled.

From earthly joys shall we not then abstain,

These forty days?

And share, with penitence and love, His pain,

Who loves always?

Low at His feet, in fasting and in prayer,

Adore the love that grants us access there.

THE BIBLE.

It may be accepted as a proof of our growing culture that the ordinary man now appreciates the Bible as a noble piece of literature. People can now distinguish between the style of the different Gospels, and are taken with admiration of the nobler passages of the great prophets, and even enter into the irony of Ecclesiastes. We may congratulate ourselves that every mind now is open to the excellent glory of the Bible; for it is a good thing to appreciate a good book, and the best thing to appreciate the best book. But it is not to the student or bookman that the Bible yields up her incomparable treasures. There is one man who to-day understands the Bible better than any other, and who perhaps alone has tasted its inmost truths, and that is the penitent. When a man has found himself at cross-purposes with the laws of the universe, and his soul is bruised; when he has been walking in a vain show, and the wreck of his vanity is strewn around his feet; when he is ill at ease and disheartened, when he is penitent and broken down, then thrust this Book into his hand, for there is none like it, and there is no man like him for understanding it.—John Watson, D.D.

CHURCHLY MUSINGS.

The Church is growing more and more to have a true conception of its mission and duty. God be thanked.

Nothing has contributed more toward this progress than the inception and growth of the Brotherhood of St. Andrew. This organization has the right spirit, and is infusing higher aims into nearly every parish in our cities. The country must now be attacked, for it is there that a dry, lazy and perfunctory churchmanship too often exists. The Church must become the Church of all people in order

to be the Master's Bride.

Authority and unity go hand in hand, both in Church and State.

A physician of the body cannot practice medicine without rigid examinations and the sanction of the State, but a physician of the soul can, without let or hindrance, preach or teach, or found a sect to suit himself.

Beware of quacks, both in the sphere of medicine and of religion.

The parish that is run for itself, or to out-rival some other parish, is a failure in God's sight.

RELIGIOUS FANCIES.

That if we made such progress in Christianity, as we are making in science, something so wonderful would result that the poor people, and the suffering people, and the life-weary people should be beside themselves with joy.

That loving God with all the heart is too great a privilege to be appreciated until the Eternal Light falls upon us.

That the best kind of religion is that which its possessor rarely or never talks about.

That to be rich is to have a clean conscience, and a fair degree of health.

That often when we are hurt, it is God's intense love for us that is doing it, like as when a strong man grips the hand of his beloved son.

HINTS TO HOUSEKEEPERS.

Jellied Chicken or Veal.—Boil a chicken in as little water as possible, until the meat falls from the bones; chop rather fine, and season with pepper and salt. Put in a mould a layer of the chopped meat and then a layer of hard-boiled eggs cut in slices, then layers of meat and eggs, alternately, until the mould is nearly full. Boil down the liquor left in the pot, one-half; while warm add a tablespoonful of gelatine, and when this is dissolved pour into the mould over the meat. Set in a cool place over night to jelly.

Hominy Fritters.—One egg, one-half cup of sweet milk, one tablespoonful of flour, one quart of boiled hominy, a pinch of salt. Roll into oval balls with floured hands: dip in a well-beaten egg and then in dried bread-crumbs, and fry in hot lard.

Orange Dessert.—Pare five or six oranges; cut into thin slices; pour over them a coffee-cup of sugar. Boil one pint of milk; add, while boiling, the yolks of three eggs, one tablespoonful of corn-starch (made smooth with a little cold milk); stir all the time; as soon as thickened, pour over the fruit. Beat the whites of the eggs to a froth; add two tablespoonfuls of powdered sugar, pour over the custard and brown in the oven. Serve cold.

Hashed Turkey.—Chop fine cold roast turkey; season with pepper and salt, and warm it in the gravy. If there is not sufficient gravy left to moisten the meat, add a little water and a piece of butter. Serve on slices of buttered toast. Poached eggs may be laid over the toast.

Turkey Soup.—A very good soup can be made from the remnants of a turkey. Flavour with celery and parsley, and add tomato and rice. Season with pepper and salt.

An easily made cement is formed by mixing rice flour with cold water: it should be allowed to boil slowly till quite thick.

Ham Patties.—Take half a pint fine chopped, cold, boiled ham. Mix with two pints of fine bread-crumbs wet with milk. Put the batter into gem pans, break one fresh egg over each. Sprinkle the top over thickly with cracker crumbs and bake until brown well.

WHY THE WILLOW WEEPS.

It was the time when our dear Lord Jesus
Had finished His life of love,
And the voice of His Heavenly Father
Was calling to Him from above:

And the cruel soldiers of Pilate
Were searching with eager eye
For something to scourge the Saviour,
Ere they led Him forth to die.

Now it chanced that there grew a willow,
Not a willow like those we see,
With sorrowful, trailing branches,
But a tall, young, graceful tree.

Whose straight, green branches pointed
To the sky; and sages tell
How the soldiers took them to scourge Him,
For they served the purpose well.

And all through that dreadful hour
When the blows fell thick and fast
On the quivering flesh of Jesus,
Till the blood flowed down at last—

The willow drooped and saddened
Under the grief and pain
And trailed its long green branches
Weeping down on the moistened plain.

And all through the many ages
That since have come and fled,
The sorrowing, weeping willow
Has hung its saddened head.

THE WAY TO EXCUSE.

A little brown-eyed maid, no taller
than the dinner-table, came to her
mother with her apron wet down the
front.

"Agnes! Agnes!" exclaimed the
vexed mother, "you have been to the
water cooler again when I told you
not to go. I shall be obliged to pun-
ish you this time."

"No mudder," said the trembling
little voice, "you'll have to 'scuse me
this time, 'cause Lila was so thirsty
she cried for a drink, and nobody was
there to give it to her but me."

"Well, daughter, as it was for Lila's
sake you did it I will excuse you this
time, but, you must not turn th spi-
got again, no matter who cries. e Will
you remember?"

The little one promised, her face all
sunshine again, and the mother took
her off for a dry apron. But that was
only a small part of the mischief, and
in the worry and fatigue of mopping
up the water that had run over the
pantry floor and collected dangerously
near the flour barrel, the mother's
temper gave way. "I declare, Agnes!"
she said, "you are too much bother for
anything! Why can't you learn to let
things alone?"

Hearing no sound she looked up,
and she will not soon forget the look
of disappointment on the little face.
"Why mudder," said the baby, "I
thought you said you would 'scuse me.
"I don't call this 'scusing me!"

"Why, mother, how bright and
cheerful you look to-night! What has
happened?"

"I feel happy, my dear, because
my little boy has really tried to be
good all day. Once, when his sister
teased him, and he spoke quickly and
crossly to her, he turned around a
moment after of his own accord, and
said he was wrong, and asked her to
forgive him. I believe I should grow
young, or never look tired or unhappy
again if every day my little boy and
girl were as thoughtful, unselfish and
loving as they have been to-day."

DR. CHASE'S CURES CATARRH
AFTER OPERATIONS FAIL.

Toronto, March 16th, 1897.

My boy, aged fourteen, has been a
sufferer from Catarrh, and lately we
submitted him to an operation at the
General Hospital. Since then we
have resorted to Dr. Chase's Catarrh
Cure, and one box of this medicine has
made a prompt and complete cure.

H. G. Ford, Foreman,
Cowan Ave. Fire Hall.

BAD THOUGHTS.

A little girl one day said to her
mother: "Papa calls me good, auntie
calls me good, and everybody calls me
good; but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child, "but

I have got a very naughty 'think.'

"A naughty what?"

"My think is naughty inside of

me."

And on her mother's inquiring what
she meant, she said: "Why, when I
could not ride yesterday, I did not cry,
or say anything, but when you were
gone, I wished the carriage would turn
over, and the horses would run away,
and everything bad. Nobody knew it;
but God knew it, and He cannot call
me good."

Linseed and Turpentine are not
only popular remedies, but are also
the best known to medical science for
the treatment of the nervous mem-
branes of respiratory organs. Dr.
Chase compounded this valuable
Syrup so as to take away the unpleas-
ant tastes of turpentine and linseed.

Mothers will find this medicine in-
valuable for children, it is so pleas-
ant to take, and will positively cure croup,
whooping cough and chest troubles.

REASON—JUDGMENT.

"Sarah," said Mrs Dalton to her
little girl, "suppose you wish to walk
in the street, you must decide how to
get to the street. Here is an open
window, that would be the shortest
way to reach it. Now, near the door
of this room there are stairs which de-



NO ONE KNOWS
how easy it is to wash
~~clothes~~ all kinds of
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with **SURPRISE SOAP**,
until they try.
It's the easiest quick-
est best Soap to
use. See for yourself.

"The Curse of the liquor
disease is felt by nearly
all families."

THE KEELEY CURE.

has restored to society over three
hundred thousand helpless drinkers. Ninety-
five per cent. of these are now active in the
cause of temperance. The Keeley Institute
Co. of Ontario, Limited, for the cure of all nar-
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SOUTH TORONTO

Your Vote
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W. B.
ROGERS

LIBERAL
CANDIDATE

A Business Man and a
Business Policy

scend to the yard, then crossing the
yard you reach a gate which opens on
to the street. Which of these two
ways appears to be the best?"

"Why I cannot go out through the
window."

"Why not? You can jump from it
and get to the street sooner than if you
went by the stairs."

"But, mamma, I should fall."

"Certainly it is likely that you
would break your limbs and have to
be carried to bed and remain there for
weeks."

"It is not difficult to choose, mam-
ma, I should certainly take the longer
road."

"Now, you see, we have been using
our reason, and have discussed the
advantages and disadvantages, and
compared them, and decided that it
was better to go to the stairs. Now,

We know how



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EAST TORONTO!

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CHARLES
CALDWELL

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A Business Man who understands the
wants of East Toronto

Election March 1st

this way of comparing things is called
"reasoning" and the conclusion we
arrive at is called "judgment."

"Well, mamma, I will try to reason
on what I see or hear, and then con-
sult you on the judgment that I have
formed."

—Seekers after gold are often dis-
appointed. Seekers after health take
Hood's Sarsaparilla and find it meets
every expectation.

MONSOON INDO-CEYLON TEA

Webster gives the meaning of economy as frugal use of money. You cannot be more frugal in buying tea than demanding

MONSOON
INDO-CEYLON TEA

It goes farther than any other, is the most delicious and healthful tea in the world. Try a half pound at 20c., and if not all we claim for it return it to your grocer and get your money back.

All Grocers Keep It. Lead Packets

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THE BUSY MAN.

If you would get a favor done
By some obliging friend,
And want a promise, safe and sure,
On which you can depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.

The man with leisure never has
A moment he can spare.
He's always "putting off," until
His friends are in despair.
But he whose every waking hour
Is crowded full of work
Forgets the art of wasti'g time;
He cannot stop to shirk.

So, when you want a favor done,
And want it right away,
Go to the man who constantly
Works thirty hours a day.
He'll find a moment, sure, somewhere,
That has no other use,
And fix you, while the idle man
Is framing an excuse.

UNDUE THOUGHTFULNESS.

It seems ungracious to write it, but we are persuaded that many women err in the direction of being too thoughtful for husband and children; or perhaps it would be better to say, in suffering their thoughtfulness to manifest itself in a series of petty cares and anxieties that have no real relation to the wellbeing of the recipients, and, indeed, tend to become burdensome to those they love. Have you never paid a visit where your host was so fussily anxious to have your wants anticipated that you were glad to catch at any decent excuse for shortening the visit? You would much rather have been left to yourself. There were things that you would rather do for yourself than have any one else do for you. Very few men really enjoy having the details of their daily life immeshed in a multitude of attentions, and as for children, it is easily possible to give them so much anxiety and care that they grow up to regard the attentions of a fond mother as their right, and to lack self-reliance and generous attention to the comfort of others. You can find plenty

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says:
"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills

cure nausea, indigestion, biliousness. 25 cents.

of children who by receiving the constant devotion and self-sacrifice of their mothers have themselves become incapable of consideration for others. Undue thoughtfulness for others without a sense of proportion, may easily make an otherwise admirable woman a fussy wife, who spoils her children.

THE BABY BOY COVERED WITH ECZEMA AND CURED BY DR. CHASE.

Mrs. Jas. Brown of Molesworth, Ont., tells how her boy (eight months old) was cured of torturing Eczema. Mothers whose children are afflicted can write her regarding the great cure, Dr. Chase's Ointment. Her child was afflicted from birth and three boxes of Dr. Chase's Ointment cured him.

"FROM GREENLAND'S ICY MOUNTAINS."

In 1819 Reginald Heber, then a young man, and rector of a Shropshire church, went to pay a visit to his father-in-law, Dr. Shepley, vicar of Wrexham. On Sunday Dr. Shepley was to deliver a discourse on behalf of foreign missions, and on the previous afternoon he sat chatting upon the theme with a few friends. He knew Mr. Heber's gift in rapid composition, and suddenly said to him:

"Write something for us to sing at service to-morrow morning."

The young man retired to another part of the room and soon appeared again with three verses, beginning with that familiar line, "From Greenland's icy mountains." He made no change in them except to alter "savage" in the seventh line of the second verse to "heathen."

"There, there," remarked Dr. Shepley, on hearing them, "that will do very well."

Mr. Heber was not satisfied. "No, no," said he; "the sense is not complete."

In spite of his father-in-law's earnest protest, he withdrew again, and then returned to read the triumphant stanza:

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole;

Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

"What shall we sing to it?" asked Dr. Shepley.

Mr. Heber, who had a fine musical ear, suggested a popular air, called "Twas when the seas were roaring." The others agreed in liking his choice, and next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place in our churches to a tune composed by Dr. Lowell Mason. Tune and words are worthy of each other, and will probably never be separated.

As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.

IF YOU WISH TO BE WELL

You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

—Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

THE PATIENCE OF PAST GENERATIONS.

The inhabitants of Grosslaswitz, a small north German town, are possessed of a bell which, every time it is heard, rings out a story of perseverance and careful husbandry of which they may justly be proud.

A century and a half ago the townsfolk wanted a new church bell, but when each had promised what he could spare from his scanty earnings, the amount would not cover its cost. But a passing bird came to their rescue, and on its flight dropped a grain of seed in the churchyard, from which in due course a green stalk of corn sprang. The stalk was carefully tended, and when it ripened the village schoolmaster plucked it, and sowed its seed in his garden. This in due season brought forth an increased crop, until his strip of ground was turned into a small corn-field. Then, when he found help necessary, he called to his aid a number of the surrounding farmers, and divided his crop of corn amongst them. Year by year the crops increased, and after eight harvests the sturdy villagers rejoiced in the possession of a beautiful new bell, which had sprung from one stray seed carefully nurtured—a noble

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them.

No matter how delicate the child, it is readily taken.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

example of what great things may grow from the smallest beginnings.

Should not we of this impatient, hurrying age, which hates to wait for results, gain by using more of this quiet perseverance?

—Those are fine, manly, chivalrous boys who have undertaken to protect some young Chinese boys who are going to a public school in Greenpoint, L. I. On the first day a number of the rougher boys attacked and abused the children whom Sam Lung had ventured to send to the public school. Thereupon a number of the other boys banded together and went to the laundryman's shop in the morning and made an escort which protected them until they were safe in the school-room. They were not going to allow any persecution there. Those are boys to be proud of. Heaven bless their fists and hearts!

A MOTHER'S STORY—HER LITTLE GIRL CURED OF CROUP.

Having tried your medicine, my faith is very high in its powers of curing Cough and Croup. My little girl has been subject to the Croup for a long time, and I found nothing to cure it until I gave Dr. Chase's Linseed and Turpentine, which I cannot speak too highly of. Mrs. F. W. Bond,
20 Macdonald street,
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WILLIE'S HOME.

A little five-year old boy bounded into the house one day and exclaimed, as he hung his hat up in the hall:

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Trade-Mark.

(Established 1780.)

"This is my home! This is my home!"

A lady said: "Willie, the house next door is just the same as this one. Suppose you should hang your hat up in that hall, wouldn't that be home as much as this?"

"No, ma'am," said Willie, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that one?"

"Because my mother lives here," said Willie.

THE QUIET HOUR.

O Thou hope of all the ends of the earth, and of them that remain in the broad sea; Thou on whom our fathers hoped, and were delivered; waited, and were not confounded; my own hope from my youth, and from my mother's breasts, be Thou my portion in the land of the living. In Thy nature and Thy name, and in the experience of those who sought Thee, we find strength to lay hold upon. O Lord Thou who art a rock and refuge let us not be disappointed in our trust in Thee. Thou who knowest whereof we are made, and whereby our shortcoming, have pity on all, O Lord. Lord both of the dead and of the living, live we or die we, be Thou our hope; have pity on both living and dead. O Helper of the helpless, and stronger than the strong, remember all who are in distress of mind, body or estate; succour them according to their need. God of all grace and truth, establish all who stand, and lift up the fallen out of delusion or sin. Defender of all on whom Thou porest out Thy gifts, let Thy love be a perpetual ransom to the captive and distressed. Grant that all Thy children calling upon Thee may be joined in the fellowship of one Holy Spirit. Remove not our candlestick, with its imperfect light, out of its place, until Thou givest us better light. Amen.

AN IF IN EVERYBODY'S LIFE.

Everybody has an "if" in his life. Boys bristle with "ifs" whenever you give them good advice. They would go to college—if they loved study. They would stop smoking—if they had a little stronger will. They would be promoted—if they had not preferred pleasure to study. They would get along better in society—if they had more money to spend. They would try to lead a Christian life—if it did not involve so much sacrifice. Well, there is always a time in a boy's life, and he knows it, whether he will admit it to others or not, when, in some secret place, and always at a moment which proves afterwards to have been one of

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the eventful ones of his life—If and he come to a hand and hand, almost a life to life, encounter. What is left of a boy, at all events, if it does win, is a sorry remnant.

—Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles, as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they avoid it. If home is the place where voices are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere.

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TORONTO, - - ONTARIO

A BEAUTIFUL THOUGHT.

There was a great pile of bricks on the pavement—more than a wagon load. The owner wanted them piled back in the yard, where he could use them when he wanted them. Several boys were asked to do the work, but they all refused. Finally a little fellow, not yet ten, said he would do it for a dollar.

"But you can't carry those heavy bricks," said some of the other boys.

"I can carry one at a time, and I want that dollar."

So he went to work and carried those bricks back, one or two at a time. He got the dollar, and a neighbor who saw him at work gave him a half a dollar more, "just because he was so plucky." And so it is with all the hard work; we only need to do a

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little at a time, and by and by it is all done.

READING ONE HOUR A DAY.

There was once a lad who at the age of fourteen, found himself an apprentice to a soap-boiler. Having a spare hour every day, he decided to pass that fleeting time in reading. Within a few weeks the habit became fixed, and then he thoroughly enjoyed his lesson. He stayed seven years at the place, and when he was twenty-one he took a position that could be filled only by an educated man.

Now let us see how much time he spent in reading during the seven years. At the rate of one hour a day, the whole time thus passed would be 2,525 hours. In other words, it was equal to the time one would spend in reading at the rate of eight hours each day, three hundred and ten days, or nearly a whole year.

PUSSY.

Did you ever think why we call the cat "puss?"

A great many years ago the people of Egypt, who have many idol gods, worshipped the cat. They thought she was like the moon, because she was more bright at night, and because her eyes change just as the moon changes, which is sometimes full and sometimes only the bright crescent, or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change?

So these people made an idol of the cat's head and named it Pasht, the same name as they gave to the moon, for the word means the "face of the moon."

That word has been changed to "pas" or "pus," and has come at last to be "puss," the name which almost everyone gives to the cat. Puss and pussy cat are pet names for kitty everywhere.

—Professor Bonatelli, in a note to the Venetian Institute, relates an incident showing the reasoning powers of ants. He had observed a procession of the little insects going and returning from the branch of a tree to a house touched by the latter. He cut the end



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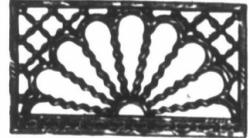
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twig, making a gap of about half an inch between the tree and the wall, so that the ants could no longer pass. At the end of half an hour they had found out another twig of the tree, when moved by the breeze, came into contact with the wall every now and then. They took advantage of this flying bridge, and reformed their procession, waiting each time for the moment of contact in order to pass.

—No prayerless life can either be comfortable or great. No man is equal to the crisis of life who does not pray. Prayer puts our life into God's hand to be shaped and guided and protected. Prayer puts God with His infinite attributes into connection with us that we may use them in our heaven-assigned tasks. Christ could not live His human life without prayer; neither can we. He spent whole nights in prayer; and no one can tell the outcome of power attributable to those nights. The perfection of His human life came out of them. Prayer brought Him the baptism of the Holy Ghost. Prayer brought Him His transfiguration on the Mount. Prayer carried Him through Gethsemane. Of Gethsemane it is written, "Being on an agony, He prayed; and an angel came and streng-

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thened Him." Christ knew the power of prayer, and so when he found His disciples troubled in heart He told them to pray, and He set before them in farewell address the power of prayer.

A BRAVE COWARD.

In a recent address at Chicago, Bishop Whipple related the following incident as an illustration of the moral courage of Christian Indians:

One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior and my hands are full of blood. Could I be a Christian?"

The missionary repeated the story of God's love. To test the man he said, "may I cut your hair?"

The Indian wears his scalp-lock for his enemy. When it is cut it is a sign he will never go on the warpath again. The man said, "Yes, you may cut it. I shall throw my old life away."

It was cut. He started for home, and met some wild Indians who shouted with laughter, and with taunts said, "Yesterday you were a warrior; to-day you are a squaw."

It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared to call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?"

He sprang to his feet and said: "I can, and I will!"

I have known many brave, fearless servants of Christ, but I never knew one braver than this chief.

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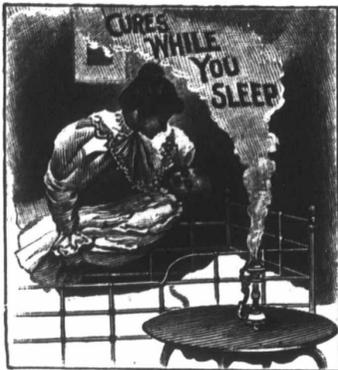
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—A bitter word dropped from our lips against a brother is like a pistol fired amongst the mountains. The sharp report is caught up and intensified and echoed by rocks and caves till it is like thunder. So an unkind word, in passing from mouth to mouth, receives progressive exaggeration, and snowball-like, increases as it rolls. Scandal-mongers are persons who tear the bandages from social wounds and prevent their healing. A whispered word of slander is like that fox with a fire-brand tied to his tail that Samson sent among the standing corn of the Philistines. It brings destruction into wide areas of peace and love. Evil speaking is like a freezing wind that seals up the sparkling waters and tender juices of flowers, and binds up the hearts of men in uncharitableness and bitterness of spirit, as the earth is bound up in the grip of winter.

SEED THOUGHTS.

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking his vase, when the father said "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, then pull." To their astonishment the little fellow said, "Oh, no, pa, I couldn't put out my fingers like that, for if I did, I would drop my penny." He had been holding on to a penny all the time! No

wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold.

—Do you believe in so plain a thing as "Thou, God, seest me"—that in every thought and deed and purpose you are seen by God? What, then, is the thought you think, the purpose you intend, under that secret blazing inspection? What the sentiment you express, upon the faintest features of whose expression that unearthly, penetrating light falls? What good and righteous purpose shall I not make predominant in all the frame of my mind and all the work of my hands, if "Thou, God, seest me!"

—The officious givers of good advice are pretty sure not to be good judges of the case in hand, and their council is therefore, worth nothing!

—Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life. It is a noble thing to take that key and use it.

—You are letting miserable misunderstandings run on from year to year, meaning to clear them up some day—if you could only know and see and feel that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

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