

Canadian Churchman

AND DOMINION CHURCHMAN.
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(ILLUSTRATED)

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[No. 21.]

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Lessons for Sundays and Holy Days.

May 30th.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30. John 11, v. 47 to 12, v. 20.
Evening.—Deut. 34; or Jos. 1. Heb. 6.

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

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 144, 315, 316, 555.
Processional: 146, 147, 469, 601.
Offertory: 148, 300, 304, 506.
Children's Hymns: 147, 336, 337, 565.
General Hymns: 145, 149, 150, 201, 202, 301.

WHITSUNDAY.

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

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Whitsunday.

Acts ii. 2: "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."

In a sense Whitsunday the greatest of all the festivals of the Church. The consummation of Divine revelation—the culminating point of a long series of events. The birthday of the Christian Church.

The nature of the blessings of Pentecost partially indicated by the signs which accompanied the descent of the Holy Ghost—wind, fire.

i. Wind a symbol of the Holy Spirit.

1. Of the so-called four elements the most ethereal.

Therefore fitly represents the supersensual, the spiritual.

The word so representative that sometimes we cannot be sure which meaning it bears.

Thus *Pneuma*, in St. John iii. 8, sometimes translated Spirit instead of wind.

2. The wind a means of continuing life.

Action of lungs and heart dependent upon it.

If stopped, life quenched.

So with the Spirit of God.

He is the Breath of spiritual life.

3. A means of purifying the life.

(a) The blood corrupted—purified by air.

(b) A crowded apartment: Introduction of external atmosphere.

So the Holy Spirit needed to cleanse the life of man, defiled by contact with world.

ii. God has given us this Spirit.

1. On the Day of Pentecost—to form the Church.

Just as men not reconciled individually, but the work of Christ lies at the foundation.

So the work of the Holy Ghost in forming the mystical body, the condition of individual regeneration.

Personal it must be; but based upon a common work.

And the Holy Ghost is the abiding life and breath of the Mystical Body, whose continual presence guarantees its life.

2. In baptism, to graft into the Body.

As there is a living, visible Church, so a visible ordinance appointed that we may be born of water and the Spirit.

3. To faith.

The presence of the Holy Spirit produces faith. Yet faith the condition of His permanent abode.

4. In sacred ordinances.

"It is the Spirit that quickeneth."

Ordinances are His instruments.

He is the life of all.

Bible. Teaching. Eucharist. Confirmation.

5. In answer to prayer.

iii. How shall we think of this gift?

"Will give His Holy Spirit to them who ask."

1. Realize our need.

"Where Thou art not, man hath nought.

Nothing good in deed or thought."

(1) For life. (2) For purity.

2. Use every appointed means of grace.

(1) Use them regularly, diligently.

(2) And with this end—

"Come, Holy Ghost, our souls inspire."

3. Beware of grieving the Holy Ghost,

By evil thoughts, anger, neglect.

4. Follow His suggestions.

"His that gentle voice we hear."

ASCENSION DAY.

BY THE RIGHT REV. WALSHAM HOW, D.D.

Surely this is the day to be much observed. Indeed it is strange that it should ever have fallen into neglect among Christian people, for it is the day of crowning triumph in our blessed Lord's earthly sojourn. It is in some ways even more glorious and joyous than Easter Day itself, the day of His Resurrection. For then He had to stay forty days more here below, still among the sins, and sorrows, and sufferings of men. His holy Body, however much changed and spiritualized, had not yet put on the heavenly clothing of light and glory. But now—to-day—the earthly sojourn is ended at last. All is fulfilled; the work below is done; and the Son of God returns

to His Father's home of glory. We seem to hear the choirs of angels chanting the old prophetic words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; the King of Glory shall come in." If there is joy in heaven over one sinner that repenteth, what must there have been when the Saviour of sinners returned from His earthly sojourn. His work accomplished, the atonement completed, a sinful world redeemed! When the Spirit of Jesus went and "preached to the spirits in prison," that is, when His Spirit, parted for a little space from His Body, went into Paradise, and visited the souls of the departed in their place of waiting, proclaiming to them, as we may well understand it, the fulfilment of the long-promised Redemption, then surely there was rejoicing in the ranks of the holy dead. But the joy and the triumph must have been tenfold greater when, soul and body reunited, the King of Glory mounted as Conqueror the everlasting throne. Glory and great worship were laid upon Him. All power was given unto Him in heaven and in earth. And now He reigns as King. "Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a righteous sceptre." And we, His subjects, are here below waiting a little while till He returns to take us to our home. We look up, and as we try to realize some faint vision of His royal glory in the presence-chamber, many thoughts fill our souls. "Our conversation in heaven." This means "our citizenship." We are citizens of heaven. There is the metropolis of the mighty kingdom of which we are subjects. There is our true home; and thither from all the far regions of the kingdom the faithful subjects are gathering fast. But if we belong to heaven, oh! how heavenly should we be! Heavenly hearts, heavenly tempers, heavenly hopes, heavenly aims,—these befit the true subjects of the kingdom of heaven. Yet alas! how our hearts grovel on earth! How our affections cling to the things below! O God, help us indeed in heart and mind to ascend thither, where our Saviour Christ is gone before, and with Him continually to dwell. We should be full of thankfulness and joy at the triumph of our King. The disciples, we are told, returned to Jerusalem with joy, though they had lost their Master. But they knew He was their God and their King. Whatever doubts had lingered to the last, these had all vanished away when they saw Him rise from the earth and pass behind the cloud. They knew then. And we know too. We know our great High-priest has entered within the veil with His own blood, making atonement for us. Why should we fear any more? "Who is He that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Once more, we must live a life of watching. The same Jesus, whom we have seen go up, shall so come again in like manner. "Behold He cometh with clouds, and every eye shall see Him." Yes, there must be no lingering on the Mount, no idle dreaming, no empty professions. The waiting servants have to work as well as to watch and pray. The rule in the Master's house is, "to every man his work." God help us so to labour, as we watch and pray, that when the Master of the house returns we may be found good and faithful servants, and may enter into the joy of our Lord!

THE NEW ARCHBISHOP OF DUBLIN.

The members of the Dublin Synod have elected the Right Rev. J. F. Peacocke, D.D., Lord Bishop of Meath, to the vacant Archbishopric of Dublin, and the election has been confirmed by the Irish Bench of Bishops. The new Archbishop is a graduate of Trinity College, Dublin, where he had a very distinguished career. After taking a double first, he proceeded to the degree of B.A. in 1858, taking his Master's degree four years later. He was ordained deacon by the Lord Bishop of Ossory in 1858 and was priested the following year by the Lord Bishop of Cashel. After serving in various curacies he was appointed incumbent of St. George's, Dublin, in 1873, and rector of Monkstown in 1878. In the year 1875 he was appointed Prebendary of Dunavin in St. Patrick's Cathedral, Dublin. Three years ago he was appointed Professor of Pastoral Theology in Trinity College, and in the same year was elected and consecrated in St. Patrick's Cathedral, Armagh, Bishop of Meath, by the Archbishop of Armagh and the Bishops of Down, Ossory and Killaloe. He was appointed select preacher before the University of Dublin in the years 1876, 1877, 1882, 1883 and 1888. The new Archbishop is 60 years old.

THE AUGUSTINIAN CELEBRATION.

The Dean of Canterbury (the Very Rev. F. W. Farrar, D.D.) has issued a supplementary official programme of the forthcoming visit of Anglican bishops to Kent, which states that "it has been arranged that on Friday, July 2, as many of the archbishops and bishops as are able should visit Ebbs' Fleet and Richborough Castle—the scenes of the landing of St. Augustine and his missionaries, and of their interview with King Ethelbert, A.D. 597. A special train will convey the archbishops and bishops from Ebbs' Fleet and Richborough to Canterbury, where they will be provided with the best hospitality which is in the power of the residents to offer. Each bishop has received or will receive an invitation to the house at which he will be a guest; and, as far as possible, they will be met at the station and conveyed to their destinations. It is proposed that at 10 a.m. on Saturday, July 3, the archbishops and bishops (not wearing their robes) should meet at the lych-gate of the venerable and historic church of St. Martin. In walking from the lych-gate to the porch of St. Martin's they will join in singing the brief Litany of St. Augustine. In the church there will be a service of fifteen minutes. After they have seen St. Martin's they will have time to walk by a short way through the Quenelane and Bowling-green to the cathedral. The special service, at which the archbishops and bishops will be addressed in the cathedral by his Grace the Archbishop of Canterbury from the steps of the chair of St. Augustine, will take place on Saturday, July 3, at 11.30. Convocation robes will be worn. A procession of the archbishops, bishops and clergy will then be formed through the cloisters into the cathedral by the west door. It will be preceded by the officers of the Canterbury Barracks and by the civic procession of the mayors of Kent and other representative bodies. It will then pass through the nave between two lines of soldiers. As there will have been a plain morning service at 9 a.m., the Thirteenth Centenary Service will be a special one, and will not occupy more than an hour and a half. After the service all the archbishops and bishops are invited to a

public luncheon at St. Augustine's College at 1.30. After the luncheon there would be time for any of the bishops who desired it to visit the cathedral or the ruins of the very ancient church of St. Pancras, dedicated by St. Augustine, and close by St. Augustine's College. Evensong will be at 3.30. After the evening service, at 4.30, all the archbishops and bishops are invited to a reception at the deanery. The cathedral sermons on the Sunday will be preached at 10.30 by the Archbishop of Armagh, in the afternoon at 3 probably by the Bishop of New York, and in the evening at 6.30 by the Bishop of Ripon.

JOHN WESLEY'S PLACE IN THE CHURCH OF ENGLAND.

BY REV. W. J. TAYLOR, RECTOR OF ST. JAMES' CHURCH, ST. MARY'S, ONT.

(Concluded from last week.)

I must pass over a mass of evidence which could be adduced to show that John Wesley remained to his 88th year and the 65th of his ministry an attached member and clergyman of the Church of England. He never left her, and he was never turned out of her. In his journal he records preaching, a few years before his end, in Christ Church, Macclesfield, on a Good Friday morning. Here he administered the Holy Communion to 1,200 people at six o'clock a.m., and says, "I hope the time will never come when it will be impossible for the people called Methodists to assemble as early as 5 o'clock in the morning for prayers and worship." On Sunday, January 27th, 1790, Wesley wrote in his journal, "I preached in St. Luke's parish church to a very large congregation, on 'The Spirit and the Bride say Come.' I have now more invitations to preach in churches than I can accept." On Sunday, October 24th, 1790, five months before his death, he says, "I explained to a large congregation in Spitchfield's Church, the whole armour of God. St. Paul's, Shadwell, was still more crowded in the afternoon when I enforced the important truth, 'One thing is needful.'" Thus briefly I epitomize the work in England. With reference to the work on this continent, the case was somewhat different. We can best judge of it, and of Wesley's position, from his own words. Coke, a Presbyter of the Church of England, upon whom Wesley "laid his hands" in a private house in Bristol, England, seems to have thought that he had authority to act as a missionary bishop in the United States. When Charles Wesley heard of this, he wrote those memorable lines:

"How easily are bishops made
By man or woman's whim;
Wesley his hands on Coke hath laid,
But who laid hands on him?"

It would seem as if John Wesley "laid his hands" upon Coke after the fashion of the patriarchs, in simple blessing, in a fatherly way, to give him his benediction for the work. At all events no stronger letter could well have been written than that which came from John Wesley, when he heard of Coke's actions as a bishop, and of his laying his hands upon Asbury to ordain him a bishop. He thus wrote to Asbury from London, Sept. 20th, 1788: "But in one point, my dear brother, I am a little afraid the Doctor (Coke) and you differ from me. I study to be little, you study to be great; I creep, you strut along; I found a school, you a college—nay, and call it after your own names! O, beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this, your greatness, has given me great concern. How can

you—how dare you—suffer yourself to be called a bishop! I shudder I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop! For my sake—for God's sake,—for Christ's sake, put a full end to this! Let the Methodists know their calling better. Thus, my dear Franky, I have told you all that is in my heart; and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother, John Wesley." What Wesley did do is thus stated by him, in a previous letter, dated Bristol, England, Sept. 10th, 1784, in which he says he "appoints" for N. America, Dr. Coke and others, to act as elders and superintendents (his own words) for that country, and to "baptize and administer the Lord's Supper." His attitude to the Church of England, however, may be clearly seen, even in that letter. He calls that Church "the best national Church in the world." But why did he thus appoint? He says, "The case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any particular minister, so that for some hundreds of miles together there is none either to baptize or to administer the Lord's Supper." After he had laid hands upon Coke, a presbyter of the Church of England, John Wesley, as a presbyter of the Church of England, thus wrote: "Whereas many people in the Southern Provinces of North America, who desire to continue under my care and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the Sacraments of baptism and the Lord's Supper, according to the usages of the same Church, and whereas there does not appear to be any other way of supplying them with ministers, I appoint elders and superintendents. In testimony whereof I have hereunto set my hand and seal, this 2nd day of September, in the year of our Lord 1784: John Wesley." From all this it clearly follows that Wesley considered his act was, first, to provide means of grace for those who had them not, and secondly, to keep the Methodists within the Church of England. In sermon 115, on "The Christian Ministry," vol. vii., p. 315, Wesley says: "Whatever there is done, either in America or Scotland, is no separation from the Church of England. I have no thought of this." From what I have stated, then, we gather that, so far from a body having sprung up, outside the Church of England, to disperse the darkness of a hundred years ago, the light arose, by God's grace and mercy, inside the Church, and she was the instrumentality, despite the opposition of some bishops, clergy and laity, to bring tens of thousands "clothed and in their right minds," to sit at the feet of Jesus. A high and independent authority, the historian Green, says in vol. iv., p. 146, of his "History of England": "To the last Mr. Wesley clung passionately to the Church of England, and looked on the body he had formed as but a lay-society in full connection with it." In closing this article my heart is filled with thankfulness and gratitude to Almighty God, that the Church of England in the Mother Land, is every year rising more and more fully in consecration to God, and in love to man kind, to a realization of her work throughout England and throughout the world. Her missionary agencies, such as the "C.M.S." and the "S.P.G.," are instrumentalities blessed of God, by which Jesus Christ is being made known, and by which the coming of His

Person is brought nearer. The Church in England is aggressive. It is aggressive in love. It is thus sapping the very life of Methodism, which is nowhere growing, and in very few places holding its own. Methodism showed a decrease throughout the land this year. That eminent man of God, D. L. Moody, who has thrice laboured in Great Britain, and knows the Church well, says of her: "Look at the Church of England: they have some mighty preachers, no doubt, a few deans and canons who have leisure in the cathedrals, and great scholars who have official work to do; but take the average men, who are not so highly educated. Listen to them and you will hear powerful Biblical teaching. I believe the Church of England to be the most powerful Church in Christendom to-day. They have got more godly men, and more vital piety, than any organization I know of in the world." Statistics show that at the present time the Episcopal Church (or Church of England) in the United States is the only religious body keeping pace with the increase of population. Alas! in Canada, the Church has not yet shaken off all her sloth; she has not risen to her opportunities; apathy and party spirit have both hindered her, yet she is beginning to see, and to try to do, her duty. Let us strive, by God's grace, to rise to our opportunities: let us make known, in love to all, our position as Churchmen, and let us ever be aggressive against mere formality, intemperance, and every form of vice, so that we may live to spread the knowledge of God's love in Christ Jesus. God grant that every member of the Church may realize the meaning of the words of our blessed Lord, "I am in the midst of you as He that serveth." "All at it, and always at it," was John Wesley's motto. Let it be our motto. Let us pray for, and yearn for, more Holy Ghost power, our great need individually, and the great need of our Canadian Church to-day.

HEATHEN AND CHRISTIAN GIVING.

BY THE REV. JOHN LIGGINS.

It is a well-established fact that idolators, from fear of their false gods, or from the hope of physical, pecuniary or social gain from them, give far more to support heathenism than Christians give to maintain and propagate the true faith. Many, perhaps most of them, believe that this kind of giving is very meritorious, and that it will go far to offset their demerits when the final reckoning comes after death.

The Rev. Dr. Scudder, so long a missionary in India, says: "The offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honour their Divine Master." The Rev. J. L. Douglas, writing from Rangoon, Burmah, says: "The whole length of the empire is consecrated to idolatry. The people spend thousands of dollars for pagodas, and only tens for their own homes."

The Rev. Mr. Noyes, of China, reports that in addition to the vast sums paid for the support of Confucianism, Buddhism and Taouism, more than two hundred millions of dollars are spent annually by the Chinese for the worship of ancestors. He furnishes very important data in the *Chinese Recorder*—the results of careful investigation.

The Rev. J. L. Atkinson, of Kobe, Japan, gives, as an illustration of the self-denial exercised by the heathen, an account of a Japanese family which worshipped the god *Kannin Daimyo-jin-san*. The meaning of the name in English is "the great bright god of self-restraint." In Japan, as in China and India, it is common to have a god for almost every object and virtue, and this very self-denying family had chosen the one named. The master of the house, on being questioned, gave the following account of the practice of his household:

"From ancient times my family has believed in and worshipped 'the great bright god of self-

restraint.' We have also made a box and called it the 'self-restraint box,' for the reception of first fruits and other percentages, all of which are offered to our god.

"As to percentages, this is our mode of proceeding: If I would buy a dollar garment I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into the 'self-restraint box'; or, if I would give a five dollar feast to my friends, I exercise self-restraint and economy and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty dollars in the box as an offering to *Kannin Daimyo-jin san*. And it is always my purpose thus to make and offer to my god twenty per cent. of everything by the exercise of the virtues of self-restraint and economy."

The Rev. J. H. Scott writes from Japan: "There is contributed to the Buddhist temples each year for the support of the priests and the maintenance of the temple \$12,000,000." This vast amount is contributed to the support of one of the two great religious systems in the country by a people whose labouring men receive only fifteen cents a day, and mechanics twenty-five cents.

The converts in the foreign mission fields have given more to the cause of Christ, 'in proportion to their means, than Christian people at home. While many of the latter have abounded in the grace of giving, as St. Paul enjoins, yet the withholding more than is meet is the rule, and the liberal givers are the exceptions. One cause of this is that many of the clergy do not educate their people in this duty. They give them "line upon line, and precept upon precept" upon other duties and Christian graces, but they do not sufficiently instruct them upon this "grace," as St. Paul calls it. The late Bishop Stevens said:

"When I first went to Philadelphia as rector of a church there, I was called upon to present a great object to my congregation. I did so, knowing that they were wealthy and expecting from them a liberal response. Afterwards I called on several individuals, one a rich gentleman, who, after some hesitation, promised me fifty dollars. Noticing my surprise, he said, 'I see you are disappointed.' 'I am; I expected a thousand dollars.' 'Well,' replied he, 'I have not been educated to give.' I said, 'you shall never have cause to say that again.' By the blessing of God, I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there were few churches which could vie with it in the liberality of its gifts for the support of the Church of Christ."

Unquestionably it is as much the clergyman's duty to educate his people, and the Sunday school teacher's obligation to teach the children to be liberal givers, as it is to train them in any other part of their Christian duty, and they who fail to do this should not be surprised if the gifts are small instead of generous.

THE MISSIONARY FIELD.

Bishop Awdry, of Osaka, in an interview with the C.M.S. committee, expressed the following views as to the prospects of Christianity in Japan. "He is inclined," says the *C.M.S. Intelligencer*, "to think that the promise of progress is reviving again. There was a time when Christianity as well as everything foreign was in fashion. The State showed a disposition to make it the established religion. The bishop cannot conceive a greater disaster than that this should have been done from political motives, as once seemed likely, and therefore the diminished favour with which Christianity has been lately regarded, and the consequent withdrawal of many whose motives in joining had not been satisfactory, was a matter for congratulation. But in the course of last year the tide seemed to be changing again. Among some of the minor officials there have been many converts. In the course of a tour which the bishop took he only met three Episcopalian Christians, but they were all heads of police in their respective districts. The superior trustworthiness of Chris-

tians also is recognized by the authorities, which accounts for so large a proportion of their number occupying positions of trust. Out of the 114 whom the bishop has confirmed, there have been three judges, three bankers, two or three doctors, one head of prison, and several policemen."

Bishop Rowe, of Alaska, has a difficult task before him in his great diocese. The bishop borrowed an earnest young lay missionary from Bishop Bompas to take charge at Circle City during the past winter, but now Bishop Bompas requires his missionary, and there is urgent need for a clergyman to take up the work at Circle City. Bishop Rowe has promised to build a modest hospital at that point, but, as he says, the promise is on the faith that the Church in the United States will support him in supplying this need, for which he has no money. The bishop has an heroic and difficult work in an inhospitable region, and deserves to have the sympathies of all Christian hearts in such a trying field. The United States Government has contracted to send the mails into the interior, and a post office was established at Circle City on March 19th, last year. The first trip was made in June last from Juneau to Circle City, and required 83 days. The contractor, in making his report on the trip to the department, gives some interesting data about the character of the section, and says: "This Yukon trip is a terrible one, the current of the river even attaining 10 miles an hour. Miles Canon is a veritable death-trap, into which one is likely to be drawn without notice, and the White Horse Rapids, known as the miner's grave, to say nothing of the Five Finger and Rink Rapids, both of which are very dangerous. All these dangers are aggravated by reason of the defective maps and reports of the country. You are probably not aware that for a distance of 150 miles, commencing at Circle City and going north, the river is 50 miles between banks, and contains thousands of islands, very few of which appear on any map. It is impossible to perform this mail contract without at least three parties fully equipped, the distance being so great. It is out of the question for the first party to return in time to depart with the succeeding mail, and the expense of each will be about the same. Circle City is a place of 1,800 people, and from careful enquiry I am satisfied that this winter there will be \$1,000,000 (£200,000) of gold dust there. Yet, when I left, the only Government official in the town was the postmaster, and when one considers that town lots are selling for £400 each, it is a wonder that there are not more complications."

Dr. E. M. Merrins is breaking new ground in the important city of Nganking, the capital of the Province of Nganwhai, China, where there has been practically very little direct mission work done. Writing in the *Church in China*, Dr. Merrins says: The Roman Catholics are here, as indeed almost everywhere else in China, but their station is only the headquarters for work in the outlying country districts, and, owing to the serious disagreements with the officials, it is doubtful if they could do much in the city itself; the China Inland Mission has a training home where newly arrived missionaries stay for a time to study the Chinese language, but the work of the missionaries who remain here permanently is also mainly in the small towns and villages. Other missionaries there are none, so that in coming to Nganking our mission has almost a clear field. Certainly we are unable to build on any other man's foundation, and, as there has never been a resident foreign physician, the hospital work may reasonably be expected to be a decided aid in reaching the people. We have now been here two months and most of the work has been started.

Here is an instance of the double work going on in the mission hospitals of China. It occurs in a recent speech of Rev. Dr. Swanson. "An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: 'The head man of our town was with you here, and he was an extremely bad man. He thrashed his wife and

made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not wash it clean. He came here and he has returned home; but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her; they are now quite comfortable, and he never says a bad word. "Well," said the doctor, "what do you want?" "Well," she replied, "don't tell any one, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be."

REVIEWS.

ORTOLAN'S HISTORY OF ROMAN LAW.—Price 12s. 6d. London: Butterworth & Co. 1896.

We gladly welcome a new edition of the English translation of Ortolan's great work on Roman law. The first was made by Messrs. Pritchard & Nasmith in 1871 from the French edition of 1870; the present is the work of Professor John Cutler, who has revised the earlier translation, making such alterations and additions as were necessary to bring it into conformity with the edition of 1884. It is a very common notion that books of this kind are of no use to a practical lawyer; there could hardly be a greater mistake. It would be quite as reasonable to say that a critical knowledge of the New Testament and an acquaintance with the history of Christian doctrine would be of no service to a Christian teacher. Lawyers and clergymen want more than a mere knowledge of the working rules of their respective callings; they need to have a grasp of underlying principles if they are to be ready for every emergency. As regards law, a knowledge of the great jurisprudence of Rome must lie at the foundation of the whole structure. It is gratifying to find, therefore, that so many of our rising lawyers are not content to be merely called to the bar, but are taking law degrees, in order to which a considerable knowledge of the science of law, and especially of Roman law, is required of the candidates. Several works of great value on this subject have appeared at different times. We might mention Lord MacKenzie's excellent and popular work, Tomkins' historical treatise, and the commentary of Tomkins and Jenkins, founded upon some foreign works. In some respects we place Ortolan's work at the head of the list. Whilst it gives the foremost place and the largest space to the development of the legal system of the Romans, there is also an adequate account of the various parts of the law, logically arranged and classified under distinct heads. Indeed the fullness of the historical treatment makes it possible to present the exposition in a comparatively condensed form. In regard to the history, the subject is treated in the following order: First epoch, the Kings; second, the Republic. Under this head, among many other things, we have a careful presentation of the "Fragments of the Twelve Tables." The third epoch is that of the Emperors; and the whole closes with a section on the Destiny of the Roman Law in the East and West under Justinian. The second or systematic part follows the usual order. As a specimen of the author's manner and as an announcement of his method, we quote a passage from his first section on the Origin of Rome. In the history of jurisprudence, he remarks, "there should be no room for the play of the imagination, for it is a subject that requires to be handled with the most severe and scrupulous exactness. We have, accordingly, so far as is possible, derived our materials solely from documentary sources left us by the Romans themselves. We are about to follow the history of this people through their career of development, and in doing so, we shall have our attention directed to the public, the religious, and the private law, and the customs of the people successively." We have spoken of these studies as being of essential service to the man of law; but they are hardly less so to the students of history, philosophy and theology. There may possibly some day come a book that shall supersede this work of Ortolan.

So far we know of none that covers the same ground so fully and so well.

MAGAZINES.—*The National Magazine*.—Christ and His Time, by Dallas Lou Sharp, is again continued in this month's number and is fully illustrated. With the Fur Seal Hunters describes the ravages inflicted upon the seals by Canadians and Americans. Geo. E. Kenton's article on Some Personal Aspects of the Queens of Europe, is accompanied with a photograph of each queen (12 in all).

Massey's Magazine.—Undergraduate Life at Trinity University, with six illustrations, and Reminiscences of India, are some of the leading features of this month's magazine.

Harper's.—May number opens with Cross Country Riding in America, by Casper Whitney. Bigelow's Papers on White Man's Africa are continued. English Country House Life, by Geo. W. Smalley, gives a familiar view of upper class life. Two undescribed portraits of Shakespeare introduce what is probably the only life portrait in existence. Four short stories are published in this number.

Scribner's.—The frontispiece is by Wm. Hathrell, and represents John Ridd and Lorna Doone at Bagsworthy Water Slide. Undergraduate Life at Harvard (illustrated) and Harvard College in the Seventies, are very vivid sketches. A Chapter on Golf by Whigham, the amateur champion of America. Gibson's Illustrated London treats this month on the Drawing Room. The fourth paper on the Conduct of Great Businesses, by Chas. D. Lanier, describes the working of a bank.

The Arena.—Gov. Pingree explains this time Why the People are Short—on money only. The Hon. J. G. Bourinot, one of the most distinguished writers in the Dominion, writes on Canada, its Political Development and Destiny. Dr. Thornbury, of the University of Buffalo, contributes a paper on the Sanitation of Drinking Water. Many other well written articles fill up this number. The story of Canada is exceedingly well reviewed.

McClure's.—The story of the pursuit, capture and death of J. Wilks Booth, in this month's number, is a new version which promises to be the first really full and accurate one. It is by a relative of Col. Baker, the detective who organized, captured and disposed of Booth's body.

FRUITS WORTHY OF REPENTANCE.

A SERMON BY THE VERY REVEREND DR. PAGET.

"Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our Father."—S. Luke iii. 8.

"Fruits worthy of repentance!" It means a life in correspondence with a deep and comprehensive change of heart and mind—a life expressing adequately the fact that a man has renounced, without reserve, the ways of selfishness and pride and wilfulness; that he hates sinning, that he would gladly never have the chance of it again; that his hope and fear, his joy and sorrow, his living and behaviour are ruled now by the will of God. It means a life determined, animated by a sense of God's long-suffering and goodness, and a knowledge of one's own shameful blindness and ingratitude; the life of one to whom the days seem all too short and their opportunities too few for seeking and serving Him who has been slighted in the past, and hoping most to know the truth and peace which a bad example may in the past have helped them to refuse. All this the demand meant, as St. John urged it upon those who thronged to his preaching and his baptism by the River Jordan. For us, too, it means all this, shot through with the astounding light that falls upon sin from the Cross of Jesus Christ, and the glory of the love that the supreme evidence of love can kindle in those who, repenting, believe themselves forgiven for His sake. "Fruits worthy of repentance!" Perhaps as we try to think out the meaning of the words, it may seem to most of us that our own life answers but poorly to the requirements. Though we refrain from judging at all about other men, and we know that the ways of dutifulness and self-discipline are often hidden from all eyes save God's, yet we may feel that the broad look of human society seems to show little of repentance, and suggests but scantily the thought of the wistful, humble, watchful concentration of the soul in its return to God. Yes, in Bishop Andrewe's words, "A repentance to be repented of," that most of us at our best, attain. Here and there we

may have seen a life plainly bearing the fruits St. John demanded—fruits worthy of repentance, a life of unbroken purity and patience, a life that in all the stress of daily work seems still abiding in the presence of God, and cheered with His calm life, a life in which the gifts of love and sympathy fall upon those who suffer and are wretched. The contrast between such lives and all those which are of this world seems not unworthy to express repentance, and express what it really is to have turned from selfishness to God, to have renounced wholly the service of self for His service, to have found His pardon and brought every thought and faculty under the gracious spell of His command to "Go in peace and sin no more." Such lives there are, thank God! more in number, doubtless, and wider in blessing than we guess—lives of which the world is not worthy. But how many of us can feel that our repentance is bearing fruit like that? It may be hard as we think of these things not to lower our standard or to let go our hope; not to say either that the words mean less than they do, or that they were never meant for us. "Fruits worthy of repentance" suggest another soil, another climate than that of ordinary secular life. In other days people even went apart to cultivate them, for it seemed more natural that they could be brought to perfection in a cloister, while our life is so exacting. We have to do with people who would stare at any hint of religion coming into our relations with them. We meet a series of petty trials, we have enough to do to keep clear of downright wrong, to make our life fairly serviceable, to get on with other men, and to show kindness where we can. High thoughts of life, a spiritual and unselfish use of it, conduct regulated by principle—these are far from the ways of the world. All this seems out of keeping with our circumstances, our daily task. Can we bring forth fruits worthy of repentance in our common-place, hard-featured, busy life? Yes, we can if the repentance be deep and strong, and real, and living. There is no condition in the world that it cannot penetrate and use, and no lot in it which cannot bear its fruit, though it may come forth less readily in one case than in another. To keep up the mind under the exacting and unhelpful conditions of society or business may be a slower, more tedious and difficult thing than to carry one's renewed soul into new surroundings and new paths, but it is possible, and it has its distinctive blessings and fruitfulness. Repentance, that great vital change that alters the bent of feeling, thought, and will, if it be indeed whole-hearted, will make its power to be known, will send some glance, or hint, or token of its character, it will banish all conflict and controversy in this tangled world, and by something that it is far harder to analyze than to feel sure of, show forth the praise of Him who hath called men out of darkness into His marvellous light.

And so St. John, as we read of him in the lesson, when soldiers, men of business, people of all classes thronged to the baptism of repentance, said nothing of any outward change, but all were directed to bring forth the fruits of repentance—thus the soldiers as soldiers, the publicans as tax gatherers, and so on. What St. John does is this. He points with sharp, emphatic warning at one great hindrance to the reality and thoroughness of repentance. Begin not, he says—as though the least stirring of such thoughts might spoil the whole growth—begin not to say among yourselves, "We have Abraham to our father." Doubtless the warning sounded strange to many who heard it in the glow of their religious revival. They must have known, if they knew themselves at all, that it would be hard to keep life on the level to which St. John had raised it, hard to keep clear of the sins they had confessed, hard to translate into common ways the new hope and purpose, the new sense of duty and devotion that it gave to them. They must have expected to find many things against them as the memory of the Baptist's voice lost force and clearness, but few can have imagined that the chief danger to the endurance and fruitfulness of their repentance lay in the gratification, the comfort, the assurance, the complacency with which they might think of their spiritual ancestry, their hereditary place in the Covenant of Promise, their rights among the chosen people. Hence it is upon this alone that St. John fastens, it is this they must guard against if their repentance is to have the fruits God looks for and delights in. And in truth the warning goes straight and deep into the matter now as then, for what St. John precludes, what he would bar at their beginning is that way of thinking and feeling which comes from the misunderstanding and misuse of privilege. This is what, he says, threatened to qualify with a disastrous reserve the thoroughness of their repentance. Those who heard him might confess their wickedness, confess their sins, and seek his baptism of repentance with sincere feelings of amendment, and yet there might be a lingering idea that they, the children of Abraham, the Hebrews of the Hebrews, did not really need to come before God with such entire abasement, self-renunciation

such mere reliance upon nothing but His mercy, such complete dependence upon His goodness as might be necessary for others who had not their advantages and privileges. Repentance, no doubt, Almighty God, against whom they had sinned, required of them, but they thought that there was on their side, a certain right to consideration, a certain fitness to be favoured that God hardly would ignore, and it was that thought that would just hold them back from the whole hearted act of self-surrender and repentance which realizes the full debt to God's forgiveness. Here we have the prophet's insight into what makes and mars the religious character, and thus St. John cries to those who thronged around him in that critical moment of their life to let no recollection of their privileges qualify the unreserved humiliation of their repentance, and the utter abandonment of themselves to the pardoning love and pity of the Most High. One may, perhaps, imagine that among those who heard St. John that day, among those who, perhaps, even sought his baptism, there may have been one or two who afterwards, on Good Friday, shouted "Crucify Him," who mocked on Calvary Him whom St. John foretold; and if it were so, surely no motive seems more likely to account for their rejection of Jesus Christ than the offence He gave to that stubborn sense of privilege with which they would not part when God was calling them to unreserved repentance. Let us look, brethren, into our own hearts and try to see whether there is any such inward assertion and half-conscious reserve of privilege, deferring, hindering and qualifying the thoroughness of our repentance, the frank humility of our self-committal to God's mercy, the entire surrendering of everything to Him. Let us remember that there is hardly any sort of privilege which men may not sometimes suffer to infringe upon the simplicity of their dependence upon God. It is not only that it may be very often the conviction of religious privilege, such as the Jew had, the belief that one belongs to a favoured community, that one is standing where God's mercy must fall, in the line through which His purposes must be fulfilled. It is not only such a feeling as this that may hold men back from that wholly new and contrite heart in which grace has its perfect work. Strange as it may seem, and awful as indeed it is, the mere sense of social privilege, the vain idea of an intrinsic and guaranteed distinction in this world, may actually seem to men, though they would not own it to themselves perhaps, to affect in some way that bare helplessness, that utter destitution, in which all sinners stand alike before the Judge of all. And we must not be too ready to think that all such thoughts are utterly impossible with us. It is possible to carry even into religious acts that feeling of quiet self-confidence, that anticipation of finding oneself acceptable, which arises out of cleverness or good taste, or position, or worth or pleasant manner, or general popularity, or great success in life. At all events, it is well to suspect ourselves somewhat severely, and to remember that nothing clings closer or lies deeper hidden than the sense of privilege. We must try hard and long and watchfully to clear our hearts for God, to own simply and humbly before Him the plain truth about ourselves, so that we may throw ourselves wholly on His un-earned and all-achieving love, and then we may be sure He will never fail or refuse us. No, certainly not if we are standing as many here to-day on the threshold of the work of life, with the full endowment of His confirmation gift in all its freshness; no, nor even if we look back over many years of failure, many fruitless beginnings of repentance, many resolutions without much result. We might lose hope if the ground of it were anywhere in ourselves, but we cannot if we look for it in Him alone. We may be weary of ourselves, but we still may pray Him not to be weary of us, pray Him to lead us in His way since our own has come to nothing, to teach us His wisdom since our own has ended in perplexity and confusion, to carry us on through His strength since we have learned at last to know our own weakness, and to lead us to wait in unqualified and unreserved dependence upon the bounty which flows freely forth from Him, not because of anything in us, but only because He is what He is.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

HALIFAX.—Local papers to hand speak very highly of Mr. Gatward's powers as an organist, in reports of his organ recitals given at the Cathedral Church on May 11th. The performance in the evening was prefaced by a few well chosen remarks from the rector on "Music as an Aid to Worship." The pro-

gramme contained Mendelssohn's immortal organ sonata in A; Lemmen's celebrated "Storm Fantasia," the finest work of the kind ever written for the organ; Dr. Garrett's beautiful "Andante Moderato," played as a tribute to this worthy Church musician, who died April 8th this year; and two solos by Schubert and Lachner. Mr. Gatward was assisted by one of his pupils, who played a Bach prelude and a march of Smart's; tenor solos from the Messiah and Mendelssohn's "Hymn of Praise" were finely sung by Mr. Edgar Watts (of London, Eng.), and Parker's admired sacred song, "Jerusalem," by Captain Clarkson.

MONTREAL.

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

MONTREAL.—The quarterly meeting of the Executive Committee of the Diocese of Montreal was held on Tuesday afternoon. The treasurer's accounts showed larger receipts for diocesan missions than last year, enabling a reduction of the debit to the mission account. The collections were \$1,680 in excess of last year. The treasurer reported arrears of \$800 from the several missions under what is known as the Quebec plan, and a resolution was passed requesting the bishop to name delegations, under the canon passed at the last session, to enquire into the reason. An interesting report was received from Archdeacon Evans in reference to St. Stephen's Church, St. Martin, which had not been used for over 82 years and was taken down to prevent desecration. The lead plates that had covered the aperture in the corner stone were found and will be preserved in the Synod office. The bodies in the old burying ground have been removed to Mount Royal cemetery. An application from Sault-au-Recollet for a grant for a settled clergyman for that place was referred to the bishop. There were present the lord bishop, presiding; Archdeacons Lindsay, Evans, Naylor and Mills; Rural Deans Nye, Brown, Saunders, Smith and Robinson; Canons Mussen, Norton, Dixon and Empson; Messrs. S. Bethune, Charles Garth, Richard White, L. H. Davidson, E. P. Hannaford, T. P. Butler, W. L. Chipman and Edgar Judge.

St. Jude's.—More than thirty years have passed since this church was founded as a mission of St. George's. Its history for the first few years was a severe struggle for existence, but having survived the perils of infancy, each succeeding year has witnessed a steady growth in prosperity and influence, until now few congregations in the city are more happily situated than they. The Rev. Canon Dixon has married quite a number of those whom he baptized when he first came to the parish twenty-two years ago. Services were held then in the building now occupied as the Town Hall of Ste. Cunegonde, which had a seating capacity for two hundred. The erection of the present church, having, as first constructed, a capacity of six hundred sittings, was commenced in 1878. Owing to want of means, the building remained for eighteen months unfinished. A visit to England by Canon Dixon, however, resulted in the raising of eight thousand dollars, after which the work was speedily completed. Previous to his call to St. Jude's Church, Canon Dixon had been four and a-half years incumbent of the parish of Milleisles, Argenteuil county; a similar term rector of Grenville, Que., and was for a year manager of an inebriate asylum on the Lower Lachine road. He brought to the work that lay before him a large knowledge of human nature and affairs, and to his sympathetic and wise counsels and untiring zeal is due the popularity which the church has since attained. The district being a new one, and emigrants afterwards settling there in large numbers, the congregation were in 1891 called upon to consider the question of enlargement. In addition to seating room for three hundred more, there was added the following year a commodious and tasteful chancel, also four comfortable living rooms for the sexton, a roomy cellar and several other smaller conveniences. But of greater importance to the parish and vicinity, perhaps, than all else, was the opening at this time of commodious free reading rooms, where the oft-times lonely and weary young stranger (come to the city to seek his way in life, and running great risk of losing it by reason of the multiplicity of saloons and other devil's dens), without perhaps any friends or acquaintances here, and no home near but his little room in the strange boarding house, might meet every evening a warm hand-shake and a hearty, friendly welcome. An average of thirty-five young men now seek every evening the satisfying attraction of St. Jude's reading rooms. The effort to establish free pews at St. Jude's has been a very serious one with regard to finance. It was felt, however, that there was a higher consideration than that of revenue, and at a largely attended vestry meeting on February 8rd, 1892, the following resolution was carried unanimously: "The sittings of this church are all free

It is desired that families and other regular attendants shall occupy their accustomed seats, and the ushers are instructed to economize space in the pews. This church is supported by the freewill offerings, through the weekly offertory, of those who attend its services." It was explained that while the pews had been generally rented before, still, as far as visitors and occasional attendants were concerned, they had been freely placed at their service, and consequently the new arrangement would cause no more inconvenience to regular attendants than hitherto; while, on the other hand, it would greatly strengthen the position of the rector and his fellow-workers in the congregation in their efforts to get nonchurchgoers and others needing the administrations of the Church to attend regularly, and do away with the erroneous impression that so often obtains, that non-pewholders are not wanted in a pew-renting church, and from which St. Jude's had not been free any more than many others. In August of last year, the labours of the church having much increased, while the revenue also had grown, though in a lesser degree, a call was extended to the Rev. James Thompson, B.A., then ministering at Warden, Que., to take the post of curate. In the short space of time that has since elapsed, Mr. Thompson has won the admiration of all in the congregation by his splendid preaching, as by his kindness of manner he has won their respect. Another important move of those having charge of the affairs of St. Jude's, was the acquisition of a fine new organ, the agitation for which was started by the late organist, Mr. H. E. Galt, now of Winnipeg, to whom the rector and wardens have lately forwarded an address, setting forth their appreciation. The excellently executed additions made to the instrument purchased gave St. Jude's an organ which city organists have combined to praise, and which reflects immeasurable credit on the builder, Mr. George Tucker. Fifteen years ago there were eighty-three families on the visiting list of St. Jude's. Now the list has swelled to over five hundred names, and when a recent census of the parish was taken to discover any neglected of the church, only eight families were found who were unknown to the clergy. The workers of the church may be found in the Lay Visitors' Association, the Lady Visitors' Association, and St. Jude's Temperance Society, the Band of Hope, Ladies' Aid Society, Girls' Friendly Society, Ministering Children's League, Young Men's Association, under the care of Mr. John Forgrave; Girls' Brigade, established fifteen years, and Boys' Brigade, famous for their banner-winning exploits. The Sunday school has a membership of five hundred and fifty, and a record attendance of four hundred and sixty-nine. It has been for thirty years in charge of Mr. H. J. Mudge, perhaps the most efficient superintendent in the city. Twenty-six additional members were welcomed to St. Jude's Church last Sunday evening, when His Lordship Bishop Bond administered the rite of confirmation to eleven males and fifteen young women and girls.

Accession Day.—The Lord Bishop of Montreal intimated his intention, at the last meeting of the city and suburban clergy, that he will instruct the diocesan clergy and their congregations in what manner he desires the "Form of Prayer with Thanksgiving to Almighty God," upon the 20th day of June, to be used—"being the day on which Her Majesty began her reign," 60 years ago.

TORONTO.

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

The Synod of Toronto meets on Tuesday, the 8th of June, in St. James School House.

Trinity University.—At the last meeting of the corporation of Trinity there were present the Lord Bishop of Toronto (in the chair), the Lord Bishop of Ottawa, the Rt. Rev. Bishop Sullivan, the Rev. the Provost, the Rev. the Dean, the Rev. the Registrar, Rev. Profs. Clark, Huntingford and Cayley, Professor Mackenzie, Ven. Archdeacon Dixon (Guelph), the Rev. Dr. Bethune (Port Hope), the Rev. J. C. Farthing (Woodstock), E. Martin, Q.C., (Hamilton), Messrs. John Cowan (Oshawa), Elmes Henderson, and N. F. Davidson. The Rev. J. C. Farthing, nominated by the Bishop of Huron, took his seat as member of the council. A letter was read from the Archbishop of Ontario, nominating the Rev. Prof. Worrell, R.M. College, Kingston, as member of the council, in place of Mr. J. Travers Lewis, nominated by the Bishop of Ottawa. A petition to the Minister of Finance, in regard to the increased tariff on books, was approved of and ordered to be signed by the chancellor, the vice-chancellor, and registrar, and sealed with the university seal. The Rev. E. P. Crawford, M.A., was appointed to attend the meeting of the Royal Society, to be held in June at Halifax, as representative of the university. The following benefactions

were reported, and votes of thanks passed to the donors: 1. A bishop's chair, presented to the chapel by the Rev. Dr. Jones, as a memorial of his brother, Major Charles Jones, formerly Wellington scholar of the college. 2. A brass tablet, in memory of Major Charles Jones, presented by his widow and children. 3. A brass tablet, placed under the memorial window, in memory of Sir John Beverley Robinson, Bart., first chancellor of the university, presented by his children. 4. A litany desk, presented by some friends, in memory of the Rev. O. P. Ford, M.A., formerly Wellington scholar of the college. 5. A turkey rug for the sanctuary of the chapel, collected for by Miss Strachan, from her relatives, as follows:—Mr. Newbold Edgar, New York, \$25; Mr. Frank Ogden, Paris, \$20; Mr. Charles Jones, London, \$10; The Misses Jones, London, \$8; the Rev. Dr. Jones, \$10; Mr. Edward Jones, \$5; Mr. and Mrs. Wm. Ince, jr., \$5; Mr. Wallace Jones, \$5; Mr. Collier, \$5; Miss Strachan, \$5; Mr. Gordon Jones, \$2. Total, \$95. A committee was appointed to consider the present position of the matriculation examination, and to endeavour to obtain some amendment of the scheme. The Provost gave notice of an amendment of statute to grant representation on the College Council to the head masters of collegiate institutes and high schools.

Sunday School Association.—A large number of the teachers and Sunday school workers attended the annual meeting of the Church of England Sunday School Association in St. Albans Cathedral last Thursday evening. A full choral service and Evening song was sung, and prayers were read by the Rev. Canon Mockridge and the Rev. Canon Cayley. The lessons were read by the Rev. Canon Sweeney and the Rev. C. H. Shortt. The Right Rev. Dr. Sullivan, rector of St. James', preached an eloquent and extremely practical sermon to Sunday school teachers, which will be published in the CANADIAN CHURCHMAN and the *Teachers' Assistant*.

We invite inspection of a life size bust of Bishop DuMoulin, in plaster of paris, which is a remarkably good likeness, now on exhibition at 4 Yonge street Arcade. It is a well finished piece of work of Mr. C. F. Mowbray, and would look well in a cathedral or church.

Mission to Lepers in India and the East.—The regular monthly meeting of the "Mission to Lepers in India and the East" was held on Monday afternoon, the 17th inst., in the China Inland Mission Home. The chair was occupied by Mrs. Trees, the vice-president. Very interesting letters from missionaries in India were read, telling of the increased interest shown in Christianity by the lepers in the asylums. A Bible reading, full of help and encouragement, was given by the Rev. G. A. Kuhring, rector of the Church of the Ascension. As the Auxiliary does not meet again until September, the treasurer, Mr. Henderson, reported that a larger amount of money had been raised since January of this year than had been raised the whole of last year.

NIAGARA.

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

CHIPPewa.—Twelve candidates were presented for the apostolic rite of confirmation at the visit of his lordship to Trinity Church.

NIAGARA FALLS SOUTH.—Mr. H. L. Ingles, Barrister, son of the late esteemed rector of Stamford, and brother of the Rev. C. L. Ingles, Parkdale, passed to his rest on Monday, aged 37 years. On Sunday, the 16th, the Bishop of Niagara confirmed seventeen candidates at All Saints' church. His lordship's address was listened to with great attention.

NIAGARA FALLS.—The Bishop of Niagara took morning and evening service at Christ Church, confirming seventeen candidates. The church was full to overflowing on both occasions.

HAMILTON.—The annual meeting of the G. F. S. was held at St. John's church, Monday, 17th. His lordship the preacher.

Christ Church.—On Sunday, 16th, there was a confirmation, when 23 received the holy rite. The service was a most impressive one. In the course of his address the claims of the historic Church established by Christ, were most eloquently set forth, and the dangers of private judgment, as seen in the variety of sects and beliefs, most clearly pointed out.

St. John's.—His lordship addressed about 200 members of the Girls' Friendly Society who were present at the service in this church.

His lordship, the Bishop of Ottawa, was in town last week, at his daughter's, Mrs. Kirwan Martin.

The quarterly W. A. will be held in Dundas, June 11th.

The new calendar of the Sisters of the Church

School is just out. It is neatly gotten up in the school colours. The teaching staff is most excellent.

The Church Boys' Brigade, company 11, numbering some 15 boys, under Capt. Davis, in connection with the cathedral, held their annual entertainment in the school room on May 19th. An excellent programme, full of pleasant surprises, was heartily enjoyed by the crowded house. The closing scene was the gift to the Boys' Brigade of a red ensign, a jubilee offering by the rector's wife. Mrs. Bland, in making the presentation, said, "Officers and members of the Church Boys' Brigade, I have much pleasure in presenting you, this evening, with the colours in use in your company, and I hope you will never be ashamed of being enrolled under the good old flag of Britain, but will always be found true and loyal to your Church, your country and your Queen. I wish your company all success and feel sure that you will make it your daily endeavour to live up to the principles set before you by the standard and motto of the Brigade, as manly Christian boys." This loyal and effective little speech was received with a salute; three rousing cheers were given for Mrs. Bland, and the new flag waved proudly while God Save the Queen rang out, closing a most successful entertainment.

ANCASTER.—The Brotherhood of St. Andrew met on Thursday evening, and a most profitable evening was enjoyed by the various local Brotherhoods.

HURON.

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

COLCHESTER.—On Sunday, 7th May, the lord bishop visited this parish and consecrated St. Alban's church, Malden township, at 2 o'clock p.m. Rev. J. Berry, of Amherstburg, assisted the rector, Rev. G. F. Whealan, in the service. After the consecration service the bishop preached to those assembled. The same evening his lordship confirmed forty persons in Christ church, Colchester. Nine of those who were confirmed were formerly dissenters.

LISTOWEL.—The new church was opened on Sunday, May 16th, with appropriate services. Morning and evening the church was crowded to the doors, and hundreds were unable to gain entrance. The preacher was Bishop Baldwin. On Monday, 17th May, there was a reception in honour of the bishop from 4 to 6 p.m., and at 8 p.m. a confirmation service, when 40 or more candidates were confirmed, many of whom were adults. Several of the neighbouring clergy visited the parish for one or other of the services. Among the visitors were noticed Revs Rural Dean Deacon of Stratford, Gunne of Gorrie, Parke of Clinton, Wright of Millbank, Asbury of Atwood, Gardiner of Palmerston, etc. The chancel furniture and decorations were very beautiful, and included gifts from Rev. Mr. Fairlie, formerly rector of Listowel, and some members of the congregation. The scandalous attack on Rev. Mr. Fairlie (now principal of the Indian Industrial Schools, Winnipeg) in the House of Commons, by Mr. Cameron, M.P., and others, has given deep dissatisfaction to many in this town and county, where Mr. Fairlie was well known and respected.

PERTH DEANERY.—The next meeting of this deanery is at Kirkton on June 2nd. Beside the chapter business there will be public meetings at which the various members of the deanery will give addresses.

BRANTFORD—Grace Church.—A very successful Sunday school conference for the parish was held in the school house on Monday evening, May 17th, attended by teachers and parents from the four schools. Reports of their several schools were first read by the superintendents, Mr. James Beckett, of Grace Church, Mr. Alfred Sage, of St. James' Mission, Mr. H. A. Genet, of St. Paul's Mission, and Mr. Shadbolt, of St. John's Mission. The children on the roll aggregate over 500, of which Grace Church has the large majority. A paper on "Parents and Sponsors in Relation to the Sunday School," was read by Rev. C. W. Hedley; three excellent short papers were contributed on "The Sunday School Teacher," by Miss Cola Weir, Miss F. MacKenzie and Mrs. Nelles, and one by Mr. Shadbolt on "Church Services and Catechising." Some discussion was held after each event. In conclusion, Dr. Kelly and Principal Burt, who have been appointed by the vestry a committee on Sunday schools, delivered interesting addresses. The Easter services here, of which no report has been sent, were exceedingly bright and happy; congregations were large—the number of communicants larger than heretofore—and special offertories were made; in this latter particular St. John's, West Brantford, is especially to be recommended, the Lenten pyramid boxes of the Sunday school realizing the large sum of \$148, to be devoted to seating the church. The total offertory amounted to \$218. The contract for

seats has been given and they are already in course of preparation. Vestry meetings were all satisfactory. The income of the parish for the past year aggregates \$6,783.80. Mr. J. R. Thomson and J. L. Hubbell were returned as wardens for the ensuing year. The annual concert for the choir boys' camping fund was held on Thursday evening. A very fine programme of vocal and instrumental music was presented, but a heavy thunderstorm prevented a large attendance.

BRIEF MENTION.

Berlin now has electric street cars with storage batteries that need to be charged but once a day.

English prisoners who are not educated up to a certain standard, receive compulsory instruction in their cells twice a week.

The calamity on the Chodinka meadow at Moscow, cost the Russian Government 3,500,000 rubles.

An electrical engineer battalion has been added to the volunteer corps of Royal Engineers in England.

Belgium is the first country to make hypnotizing an offence against the law of the land.

Tall persons live longer than short ones, and those born in the spring have sounder constitutions than those born at any other season.

Australian Shepherds can foretell the weather from the condition of the wool on the backs of their sheep. An increase in the curliness indicates better weather.

The region between the first and second cataracts of the Nile is the hottest on the globe. It never rains there and the natives do not believe foreigners who tell them that water can descend from the sky.

Official reports show that from 1870 to 1894 the Protestant Church membership in the United States increased from 6,673,396 to 15,127,948. The Roman Catholics grew from 4,600,000 to 8,806,649.

The Duke of Argyle possesses a strange avenue of trees on his estate near Loch Fyne. Every tree has been planted by some distinguished person, and bears an inscription showing when and by whom.

The costliest building of modern times is the State Capitol at Albany, U.S., which has already had spent upon it the immense sum of \$4,000,000.

About 865 tons of gold are estimated to be in actual circulation as money in the United Kingdom, that being approximately the weight of £110,000,000 sterling.

The Japanese Government is anxious to increase the stature of the people, and with that object in view has set about to encourage the use of meat as an article of diet.

If the whole ocean were dried up, all the water passing away as vapour, the amount of salt remaining would be enough to cover 5,000,000 square miles with a layer one mile thick.

The Queen has given permission for the home at Formby, near Liverpool, belonging to the Church of England Waifs and Strays' Society, to be known as the Victoria Home, in commemoration of Her Majesty's long reign. The home was opened recently by the Countess of Lathom.

In Naples there is a race of cats which live in the churches. They are kept and fed by the authorities on purpose to catch the mice which infest all old buildings there. The animals may often be seen walking about among the congregation, or sitting gravely before the altar during the time of mass.

By the birth of the Duchess of York's little girl the number of Queen Victoria's descendants rises to eighty, seventy of whom are alive. She has had nine children, four sons and five daughters; forty-one grandchildren and thirty great-grandchildren. Two of her children and eight grandchildren have died.

British and Foreign.

Chatham, Kent, with a population of 45,000, has no Wesleyan chapel.

The Rev. T. W. Were, vicar of Woodland, near Ashburton, who is 93 years of age, has just resigned his charge.

The parish church of Bradford, Yorks, is about to be restored as a memorial to the late Archdeacon Bardsley.

The ceremony of inaugurating the Payne-Smith memorial in the nave of Canterbury Cathedral was held on May 17th.

The Bishop of Natal (Dr. Baynes) is at present seriously ill and quite unable to see anyone or attend to any business.

The Rev. William Russell, M.A., Mus. Bac., one of the minor Canons of St. Paul's Cathedral, has been appointed Sub-Dean.

The Church of Ireland memorial to the late Archbishop Plunkett will be the completion of the Kildare Place Training College buildings.

Prebendary Villiers vicar of St. Paul's, Knightsbridge, has been elected by the clergy of the archdeaconry of Middlesex as a proctor for London.

The memorial window to Bishop Thorold is about to be placed in the Ladye Chapel of Winchester Cathedral, immediately above the bishop's grave.

The Very Rev. F. M. Goulburn, D.D., formerly Dean of Norwich, died at Tunbridge Wells, recently. He was born in 1818. The Dean left Norwich in 1889.

A new English church was opened at Zurich recently. It will seat 300 and cost £5,000. The chancel, costing £1,000, was the gift of Capt. Alcock, of Ashurst, Kent.

Her Majesty the Queen has given £100, which is the estimated cost of a marble font with a cover of English oak, to be placed in the baptistery of the Chapel of the Anglican College at Jerusalem.

The Lady Chapel of the priory church of St. Bartholomew the Great was reopened by the Bishop of London on May 18th. This chapel has been for many years past occupied by a fringe factory.

The pastoral staff used by the late Archbishop Benson whilst Bishop of Truro, has been placed in a niche prepared for it in Truro Cathedral. A brass plate bearing a short inscription has been placed beneath it.

The Archbishop of York has returned to England from Russia. He has been obliged to postpone the special service in York Minster to be held in connection with the Lambeth Conference until Friday, August 6th.

The Rev. W. Perry, M.A., of Old St. Paul's, Edinburgh, has been unanimously elected by the bishops to the vice-principalship of the Theological College, Edinburgh, vacant by the resignation of the Rev. F. W. Osborn.

The public memorial to the late Archbishop of Dublin, to which people of all classes and creeds in Dublin will be asked to subscribe, will be a statue of his grace, which is to be erected in some public place in that city.

The Triennial Foreign Missions Festival will be held in Southwell Cathedral on Thursday, June 17th. The Bishops of Minnesota, Eastern Equatorial Africa, Osaka and Perth, W. Australia, will take part in the services.

It has been arranged that the Archbishops and bishops attending the Lambeth Conference shall visit Ebb's Fleet and Richborough Castle on Friday, July 2nd. These are the scenes of the landing of St. Augustine in 597 A.D.

Mr. John Hopkins has filled the position of organist in Rochester Cathedral for the past 40 years. Recently he was presented by the choir of the cathedral with an illuminated address and a purse of gold to commemorate the event.

The Rev. Thomas Moore, rector of St. Michael, Paternoster Royal, College Hill, city, will give a series of short addresses in his church at midday on Wednesdays and Fridays throughout June. His subject will be "The Church in Action and History." The first of the series will be delivered Wednesday, June 2nd.

The consecration of the Rev. Canon Owen, D.D., as Bishop of St. David's, took place on May 1st in St. Paul's Cathedral. The Archbishop of Canterbury officiated, and was assisted in the consecration ceremony by the Archbishop of Ontario and the Bishops of London, Llandaff, St. Asaph, Swansea (suffragan of St. David's), Dunedin and Christ Church, New Zealand. The Dean of St. Asaph preached the sermon.

A dismissal service was held in Durham Cathedral on St. Philip and St. James' Day by the bishop, for the purpose of taking leave of two of his junior clergy who are going out on foreign service. The Rev. G. D. Halford, vicar of St. Peter's, Jarrow-on-Tyne, is going out to the Diocese of Rockhampton, Queensland, and the Rev. O. H. Parry, of Sunderland, is going out in charge of the Archbishop of Canterbury's mission to the Assyrian Christians at Umri, Persia.

Correspondence.

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

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

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

Algoma Mission Fund.

SIR,—Your last issue contains an urgent appeal from Bishop Thornloe on behalf of Algoma Mission Fund, the arrears in March being \$3,208, and the estimated arrears at the end of the year being \$8,000. The Ascensiontide appeal makes Algoma a first claim, and I beg to offer a suggestion which I earnestly pray may result in meeting this claim. Eight hundred Church members, giving \$10 each, would meet the \$8,000, and I am sure there are many more than eight hundred members who would be glad to do this and more, for the bishop and for the diocese. Would you be willing, Mr. Editor, to issue a circular or insert a notice in your paper commending this suggestion to your subscribers, asking for cash remittances or promissory notes for say three or six months, to be sent without delay to the various diocesan treasurers, and then reporting the state of the fund weekly or monthly? It is important to send notes, where, as in my own case, cash is not now on hand, so that the Algoma treasurer will know what to depend on. If the Church press assists in this, and the friends of Algoma back their giving with their prayers, not many weeks should elapse till the new bishop's heart will be cheered at seeing the present deficit wiped out. I am forwarding my note to the treasurer of Huron Synod to-day.

T. G. A. WRIGHT.

The Rectory, Millbank.

Synod Committees.

SIR,—The incorporated Synod of any diocese is the parliament of that ecclesiastical district, to be called together at the discretion of the bishop for the purpose of passing on all temporal matters connected with the diocese, and enacting, altering, modifying and harmonizing its laws so that all things affected by these laws and resolutions may redound to the spiritual and temporal advancement of the Church. The great object of all the Synod members ought to be to get the complete and entire mind of the Church's annual parliament, given through her committees, directed to the many and important matters that come before them in the interval between the rising of one Synod and the meeting of the next. Hence arises the necessity of having the Synod committees appointed in such a way as that the votes of the members, by no impediment cast in their way, may, by any possibility, come short of having their legitimate effect in the appointment of the committees. Is our present system calculated or adequate to produce these necessary results? I say emphatically, no! It is a miserable make-shift invention to save a few hours of the Synod's time, at the expense of having partisan committees thrust down the throats of those who do not like to undertake the invidious task of objecting to this or that name. Now, how does the Executive Committee proceed to discharge the duty imposed upon them in this matter? (a) They appoint a sub-committee from their body, of three, to strike the committees who will have in their charge close on a million dollars of the Church's money for the next twelve months; some time ago—I think two years—two of this sub-committee did not attend. They had a funeral, and the whole committees of the year were rattled off by one man in a couple of hours. Some were put on who were in their graves. Others were put on who were not in the Synod at all. (b) Again the list of members' names composing the coming Synod is not at all complete at the time this sub-committee meets in May; and so we have, when the committees are called out, this member and that popping up and telling the chair that Mr. So-and-So is not a member of the Synod, and perhaps making a speech about his regrets, etc., etc. (c) Anyone who takes the pains to search will find that a number of years ago the late Dr. Lett moved, and the late Provost Whittaker seconded, the resolution that introduced this vicious and faulty system of striking committees, and they only moved in the matter to tide over a difficulty until the Synod would work out some plan that would secure honest and impartial representation. The inevitable results of this bad and childish method are well pointed out in the letter of "Common Sense" in your last issue. (d) Give the time now consumed in tinkering and remodelling the committees struck by the Executive to a candid, open, fair and impartial straight vote.

Prepare papers with the names of the committees to be filled upon them. Circulate these in proper time along the benches of the Synod, and, as it was done before this dangerous partisan and tyrannical system became the custom, the true voice of the Church will be heard in all her committees.

A MEMBER.

The Church's Year.

SIR,—The following article, taken from the *Standard*, a Baptist paper published in the States, bears strong testimony to the beautiful order of our Prayer-Book services, especially in regard to the Lenten season: "Every year a larger number of Christians belonging to non-liturgical churches are finding profit in a special observance of the spring weeks that precede Easter. It no longer requires argument to prove that the turning of one's thoughts during these weeks toward the last days of our Lord's life is not to be rejected because special observance of that period has long been associated with an excessive ecclesiasticism. We read of Baptist churches which have special services in Passion Week, commemorating the supreme events which the world witnessed at this season of the year long ago. But whether such united observance of the period commonly known as Lent be always expedient, there can never be any doubt as to the privilege of the individual Christian so to fill his mind and heart at this time with the closing chapters of the four Gospels that the 'Good Friday' shall be to him a day divinely blessed, and the Resurrection Day—a name far preferable to Easter—the gladdest day of all the year, the beginning of new things in his spiritual history." In our own city there were Easter services, music appropriate to the grand festival, and floral decorations in nearly every place of worship. Thus in the Easter Monday papers we find, in addition to the English Church and Roman Catholic services, that: "The Easter services in Norfolk street Methodist church were impressive. The front portion of the sacred edifice was profusely decorated with cut and pot flowers, among which were a large number of Easter lilies. The effect was indeed very beautiful. The fragrance from the flowers filled the auditorium almost from one end to the other. The sermon, both morning and evening, was on the Resurrection and the Divine lessons taught by it. The musical services were very elaborate and beautifully rendered. At the Dublin street Methodist church the music at both services was very much enjoyed, the anthems being exceptionally well rendered. The pulpit and platform were tastily decorated with an abundance of choice plants and flowers. The Easter anthems and hymns were beautifully rendered, and the morning and evening sermons were on the great miracle of the Resurrection. At the First Baptist, Rev. J. H. Sowerby preached two very appropriate sermons on the Resurrection of Christ. In the morning he dealt with the Resurrection apologetically, explaining and refuting the various theories by which the doctrine had been attacked. In the evening he again took up the subject, bringing in review the witnesses of the Resurrection. The testimony of Paul, Peter and the Roman guard was dwelt on. The sermons were listened to by appreciative congregations. 'The Disciples' held Easter in Zion chapel, which was tastefully decorated with plants, flowers and evergreens. The sermons dwelt on the grand theme of the day. At Trinity Baptist, in the evening, the pastor preached a sermon appropriate to the season. The text was 1 Cor. xv. 17, 'And if Christ be not raised, your faith is vain; ye are yet in your sin.' He closed with the Russian salutation, 'The Lord is risen, indeed,' and how that all Christians should be joyful over the fact of the Resurrection. At Knox church, Rev. Mr. Martin took for his text 'If Christ be not risen, then is our preaching vain,' and showed that this could mean nothing else than that there is no Gospel to preach unless Christ is risen. The musical services were appropriate. St. Andrew's church was beautifully and tastefully decorated. The choir gallery and chandeliers were studded with plants and Easter lilies. The pulpit platform was also banked up with palms, and a centre epergne of magnificent roses. The Rev. J. C. Smith conducted both morning and evening services, and preached powerful and appropriate sermons. The music, which was all especially prepared for Easter, was in harmony with the rest of the services. The Congregational church was prettily decorated with palms and flowers, and the minister preached an Easter sermon from Rev. i. 17, 18. This unity of sentiment in keeping the Queen Festival of the Church is a very gratifying sign of the times." From every other city in Canada and the States, we hear similar reports. Uniformity of practice in following the Church's seasons, would be a step towards the fulfilment of our Saviour's prayer, "that they all may be one."

Guelph.

ALEX. DIXON.

Do Away with Parties and Cliques.

SIR,—Everyone, I think, will admit that in the Diocese of Toronto the Church is losing its hold upon the hearts of the people—I am speaking of the country districts, as distinguished from cities like Toronto or Peterborough, and a few of the larger towns. It may be so in other dioceses, but with that we have nothing to do. It must be quite evident to an observer that the Church has not either in numbers or influence the comparative weight in the community which she possessed fifty years ago. If any one will stand on a Sunday morning or on a Sunday evening at any point where the way divides, which leads to, say a Presbyterian or Methodist place of worship on the one hand, and to the Church on the other hand, in a country town or village, it will not take long to convince him of this truth. If any one will go through the names of the doctors and lawyers in most of such places, he will soon learn which religious bodies these business men for the most part belong to. If he is of a literary turn, and considers the membership and officering of societies for mutual improvement in this line, he will very soon see which of "the churches" has the most influence in these matters. Should he have the opportunity of looking over the lists of teachers in high or public schools, he will quickly find out where the Church comes in the teaching profession, and in how few places the Church has, not to say a majority, but even a reasonably fair show on boards of trustees. I have been a member of a board of ten for between three and four years. For three years I was the only member of the Church on that board, and now I am one of two Churchmen on the board. Of course two out of ten, even if they were agreed, could have no real influence in the appointment of a teacher. So it comes to pass that in the place in which I live, out of eighteen or twenty teachers of all sorts, only one, so far as I know, a female teacher in a public school, belongs to the Church. You can easily understand, therefore, which way the children and young people are influenced, and for all practical purposes all our schools are Separate, denominational schools, the ownership of them being amicably shared by the Methodists and Presbyterians, with the Anabaptists to help them in any special effort against the Church. The Church is decidedly a minority in Ontario, and not only weaker numerically, but weak even out of proportion to its numbers. In 1843, taking the Church, the Methodists, the Presbyterians, and the Roman Catholics of Ontario, the Church population was thirty and one half per cent. of the four bodies. Taking the same bodies in 1891, the Church is not quite 21 per cent. of them, having lost relatively to these other bodies about ten per cent. in forty-eight years. I might go into a great many more figures, all, I fear, tending in the same direction, but I want to be as brief as possible. It would be well to enquire whether the country parishes have maintained as they might, and as these other religious bodies do, their local parochial control of Church matters, and have taken care to let their voices be heard, and their influence felt, in the diocesan counsels. Churchmen might ask whether, instead of coming up themselves to the Synod to hear and speak for the good of the Church, they have not allowed themselves to be mere puppets made to dance according to orders by parties and cliques in Toronto. They might consider whether it would not be more for the dignity and benefit of the Church that each parish should be honestly and truly represented by at least one good and true man of its own, who knows the views and wishes of its fellow-parishioners, and is above being made the tool of party wire-pullers. And lastly, whether the city of Toronto, having a right from its thirty odd parishes to send about a hundred laymen to the Synod, is not sufficiently represented there, without virtually securing to itself the preponderating influence of an additional number of men chosen, according to order, by country parishes out of laymen living in Toronto, and who as a general thing can know or care comparatively little about the parishes they are supposed to represent. On all the committees and delegations of the Synod from sixty-four to eighty-two per cent., in some cases all, are appointed from Toronto. Once break this chain of slavery, and you will see our Church freed from the curse of centralization, alive and interested, and vigorous in the most remote parishes of the diocese.

A CHURCHMAN.

—He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister, of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.

Family Reading.

My Trust.

A picture memory brings to me,
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man grey grown,
My childhood's needs are better known,
My mother's chastening love I own.

Grey grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I wait, in His good time to see
That, as my mother dealt with me,
So with His children dealth He.

I bow myself beneath His hand;
That pain itself was wisely planned
I feel, and partly understand.

The joy that comes in sorrow's guise,
The sweet pains of self-sacrifice,
I would not have them otherwise.

I suffer with no vain pretense
Of triumph over flesh and sense,
Yet trust the grievous providence.

How dark so'er it seems, may tend,
By ways I cannot comprehend,
To some unguessed benignant end;

That every loss and lapse may gain
The clear aired heights by steps of pain,
And never cross is borne in vain.

—J. G. Whittier.

Self-Appreciation.

It is exceedingly important, and exceedingly difficult, to every man to make a right estimate of himself. If the only thing we had to do was to humble ourselves, the difficulty would not be so great; at least it would be a difficulty of a different kind. The cause of this difficulty is two-fold. One, because, as an object may be too near the eye for vision to act upon it distinctly, so a man's mind is too near a man's mind for a man's mind to see it clearly. And the other because in this court the judge, the witness, and the person examined are all one and the same. Hence the confusion; and out of the confusion an uncertainty about the result; and because we find an uncertainty about the result, an unwillingness to undertake the work at all. It is not, then, to be wondered at that there should be a tendency in man to run into great extremes; or that the same man should, at different times in his life, be very inconsistent in himself in this matter of self-appreciation. There can be no doubt that by far the most frequent, and it is the most dangerous, error is an over-estimate. One man lives so much with himself and in himself; another is so fond of comparing himself with certain persons whom he likes to select for that purpose; another is so apt to compare himself with what he used to be at another time; one man is always seeing himself so entirely as a certain little loving circle, which lives about him, sees him; another takes himself at the measure, not of what he is, but of what he is always hoping and intending to be; another has altogether such low and unworthy standards of what a man may be, and what a man ought to be; another is always so fixing his eyes on his good parts and intentionally turning away from his bad ones till that class is exceedingly large, of which the Apostle speaks, who "think of themselves more highly than they ought to think." (Romans iii. 8.) On the other hand, there are not a few who dangerously, and even sinfully, depreciate themselves. Many, no doubt, do this simply in affectation. They think proudly, while they speak humbly about their own state. Those are mere hypocrites! But besides these, it is quite plain that there are others who do really think of themselves loweringly, in a way and to a degree that, in the first place, is not true; secondly, it brings with it much depression and distress in their own feelings; thirdly, it often in-

capacitates them for work, and for the very work which God sets them to do; and fourthly, it thus darkens the grace of God in them, and His purposes are frustrated. St. Paul warns every man "not to think of himself more highly than he ought to think;" there is the caution against the prevalent sin of human nature. And now, notice, he goes on, "but to think"—now observe he does not say lowly, he does not say humbly, as we probably should have expected him to say, or as we probably should have written it, but he says accurately, justly in a proportion, "think soberly according as God hath dealt to every man the measure of faith."—J. Vaughan.

Christian Courage.

In your relation with your fellow creatures, in your intercourse with the world, it requires much courage and resolution to be sturdily upright and just. It marks the truly bold man to do that which is right at all hazards. There is often a narrow, little, selfish policy in worldly minds that will not hesitate, even for a paltry consideration, to lose sight of all attention to the rights and feelings of others. Such persons, at length, follow this interested bias so far as to ask first, upon every occasion, not "On which side does justice lie?" but "On which side shall I gain the greater advantage?" But this betrays a long practice of selfishness, if not a thorough and habitual want of principle. Worldly persons, indeed, have adopted an uncharitable general maxim, that every man may be tempted to act unjustly; or, to use their own phrase, that "every man has his price"; that there is no one who, for some consideration or other, would not commit almost any action. Now here is where the courage that we are speaking of is required. Courage is requisite even in doing good. Our good actions may cost us much trouble and even expense, much opposition, much vexation, and much misrepresentation, for our good may not only be evil spoken of, but it may be to ourselves a positive evil in a worldly and temporal point of view. On some occasions we may have to encounter the resistance of the indolent and the selfish, the thwarting malignity of envy that will never either co-operate or commend; the sneers of the niggardly, who revenge an extorted charity by slandering the man that shamed them to it; and the unkind constructions of the worldly, who never attribute disinterested motives to a prominence in well-doing. In all these cases we want also a bold and patient decision of character. Again, it requires courage to forgive injuries and endure wrongs, as well as, on the other hand, to ask for forgiveness and to make reparation. Yet the Christian must do both when necessary. He must be deaf to the vindictive cries of wounded pride; he must reject the suggestions of a too sensitive vanity; he must look to his own amount of faults and imperfections, and actual offences, and then forgive and forget to the utmost of his power, as he hopes himself to have his own transgressions cancelled at the day of judgment.

Love Suffereth Long.

"Love suffereth long." It is perhaps remarkable that this feature should be presented to us first of all, as if suffering, enduring some trial, were a matter of course. It reads us a lesson as to the kind of world in which we Christians have to live. The true Christian knows, and will know, no limit to his endurance. It is not his good fortune that he can put up with this or that much of provocation, but it is his principle to do it. He practices and prays over it, and he goes and does it. Some of the noblest victories which the Church has seen of habitual forbearance and un-failing long suffering have been hard victories, gained over a rebellious and unkindly disposition; battles for right and won by men with whom they were indeed battles, with whom not only their own propensities, but friends around them, and the world in which they were dwelling, placed barriers almost insuperable against their exercise of this first of Christian graces. One Christian who thus reflects his Master's image calm and unbroken will win more souls to Christ than ten of those who hate the sinner by discountenancing the sin.—H. Alford.

Robert Burns.

Great monarch of the minstrel trade,
How glory glinted on thy blade!
How pity wept when thou wast laid
In early grave!

A young Apollo, charged with fire,
Whose hand beswept the thrilling wire
Till high resolve and martial ire
Entranced the brave.

Proud Beauty stood with wondering eyes,
Forgot her plots, her subtleties,
And followed with a strong surprise
Thy gentler stave.

And Mercy found no eye like thine,
Dropping as evening dews—divine
Compassions like to those which shine
In heaven above.

A spirit to caress and shield
The humblest tenant of the field,
Appealed—and not in vain appealed—
To human love.

Ah! Robin lad, thou didn't not win
Beyond the sorcery of sin,
Yet kept thy sense of honour keen
In darkest hour.

Hypocrisy bewailed thy birth,
Crushed by thine iron heel to earth,
Hurled like offensive carrion forth,
With awful pow'r.

But Love read blessing in thy face,
Found in thy heart a dwelling place,
Through thee enriched the human race
With larger dow'r.

—G. M. Cox.

Glory to God in the Highest.

CHAPTER IV.

(Continued.)

Her tears once more dripped down upon the holly and evergreens, as she twined them, while the rain splashed against the windows, the wind roared, and the river, swollen and turbulent, muttered and murmured like a giant which, if it pleased, could rush out, overwhelm, and make desolate. Evening closed in, still the rain beat against the window-panes, still the wind, still the tempest, while, ever and anon, came gusts of melody from the church bells in the village. They were all sitting around the log fire in the kitchen, Milly, Annie, Fred, and Alfie, with Jacob and Mary. Mr. Owen liked to be quiet of an evening, so the children often came out into the warm old kitchen. The boys were roasting chestnuts, Milly finishing a purse for her grandfather as a present for the morrow, while Annie dressed her doll, sitting between Jacob and Mary, on the fire-lit hearth.

How the rain plashed, how the wind raved! and oh, what was that? A face peering in at the window! Hal's face, with long, dripping, tangled hair—a weird, unearthly face, but Hal's, yes, Hal's. Milly saw it first and uttered a low, affrighted cry. They all looked where her startled eyes rested, and they saw it—then it vanished. Milly was the first to dart down the dark passage to the door, the others following; even Mr. Owen came out of the sitting-room and went with them to join in their search.

"Hal!" cried Milly, "Hal!" while the wind tossed the name about, as if it fain would help the fond little sister. She ran round to the kitchen window, the rest going after, all bareheaded in the stormy night. Ah! there he was, a poor, senseless form, lying in a heap on the sodden ground. A senseless form they carried him in, and laid him on the kitchen hearth, in the golden firelight, a senseless, skeleton form, covered with rags, and they dripping wet. Milly knelt down and gathered him to her craving little breast, while Mary went to prepare a bed for him, and Mr. Owen moistened his lips with brandy. Old Jacob stood looking on, the children huddled near him, scarce knowing whether to laugh or cry. Milly's tears were dripping down on the poor, wan, upturned face; they felt it was but a poor home-coming to return thus, and so grew grave and solemn.

Little was said, but they carried him up to his bed, and there in the warmth and the comfort, he opened his eyes and recognized Milly, feebly drawing her down to him, as she bent over him and chafed his hands.

"'Tis nice to hug the shore again," he whispered with a sickly smile, and swooned again.

But by-and-by he revived, took a little nourishment, and then fell into a broken slumber. Milly could not be parted from him, so they let her sit by him; Mr. Owen likewise taking his place by his bed. Perhaps the boy's bitter going away was troubling him; he sat with his eyes shaded by his hand, saying nothing, only now and then stroking Milly's head, as she wept softly for joy and sorrow too. Hal come back, and come like this! Yet she thanked God for this Christmas home-coming, though she wept so, looking at his poor wasted form; her brother come back to her, two little boats to rock again side by side on the river of life. Ah! were they thus to rock together again? The boy's slumber became more broken and restless, he even began to mutter and rave, so that when the music of the joy-bells came swelling up from the village, Mr. Owen's spoken opinion was:

"Milly, this is not really exhaustion and nothing more; if I mistake not, the poor lad is in a fever, and as soon as day breaks a doctor must be sent for." And at daybreak a doctor came, Mr. Jones, from the village, who pronounced Hal to be in a fever—a fever which would run high, and perhaps not stop there.

So Christmas-day was a day of sorrowful foreboding with the people at the mill-house, with the mystery of the past and the future standing like two shrouded figures by the boy's bed. Milly never left him, only her cool hand laid on his forehead soothed him, only her voice riveted his attention; and Jacob's, when in the evening, sitting with them, he read the old, old story of the shepherds and the wondrous light, just to make it "Christmasish," as he said.

"Is it peace on earth, deary, and good-will towards men with ye?" asked the old man as he closed the book, laying his hand on Milly's head.

"Yes, Jacob, yes," and somehow a quiet peace was her's, and good-will to everybody, for she felt that God was good to her in giving her back her brother to nurse and tend, even though death should end all.

"And 'Glory to God in the highest,' too, Miss Milly, will come out of this, if ye only take it rightly. Earth's bearing and doing this and that minds me of the jarring strings of the great musicians when they're tuning; 'tis a poor tweak, tweak they make, but by-and-by 'tis all sweet music. And so 'tis with us, 'tisn't so much 'Glory to God in the highest' we shall give to God here, even the best of us, because of the discords in our half-tuned lives; turning from this and from that, because 'tain't great and grand work. But up yonder, when our tuning time is over, we shall, maybe, tell out in the new song all we've done, and borne, and suffered here, what little things we've done for the Master, because nothing great was given us to do; and, maybe, that'll be our 'Glory to God in the highest,' and eternity our great Christmas-keeping.

(To be Continued.)

—The metropolitan police district contains 440,891 acres, or 690 square miles, and includes all the parishes within a radius of fifteen miles from Charing Cross. As an illustration of the manner in which the urban population has filled up what were once rural neighbourhoods, it is interesting to note the fact that within this metropolitan police district, besides the city proper, there are 53 parishes of the county of Middlesex, 35 of Surrey, 18 of Kent, 14 of Essex and 10 of Hertfordshire. This district is now called "Greater London," in distinction from the metropolis, in the weekly returns of the Registrar-General. The multiplicity of boundaries is somewhat confusing. But henceforth London, or the metropolis, will be commonly regarded as the county area, and Greater London will designate in a general way the whole urban population, most of which is included in the metropolitan police district. The

census of 1881 gave the city of London 50,652 people, found 3,831,351 within the area now known as the metropolis, or the county of London, and enumerated a total of 4,776,661 in the Greater London of the metropolitan police district. The census of 1891 showed that the county then included 4,232,118 people, and that there were within the police circumscription 5,633,000. The estimate of 6,500,000 or 7,000,000 people now living within 20 miles of Charing Cross may not be regarded as extravagant. And, popularly speaking, these people are all Londoners. Ultimately the official bounds of the municipality will very possibly include them. This larger area is not as yet densely peopled and it will be made to accommodate several millions more.

A Divine Biography.

Every human soul has a complete and perfect plan cherished for it in the heart of God—a divine biography marked out which it enters into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by His secret nurture of the world. We live in the Divine thought. We fill a place in the great, everlasting plan of God's intelligence. We never sink below His care, never drop out of His counsel.

Hints to House-keepers.

To serve water cresses pick and rinse them two or three hours before meal time. Shake them dry and squeeze the juice of half a lemon over a quart of them. Add one tablespoonful of oil and a small onion minced fine. No vinegar. Mix well and let stand in a cool place until served. These directions are given by a famous firm of gardeners who make the culture of cresses one of their specialties.

COMPOTE OF ORANGES.—Peel the rind from half a dozen oranges as thinly as possible, then divide into halves and remove all the white pith. Boil eight ounces of sugar with half a pint of water for five minutes, then put in the oranges very gently, and boil for another five minutes. Remove the oranges to a compote dish, add a glass of liqueur (curacao for preference), strain over the fruit and serve. This compote is delicious either hot or cold. In either case it can be served with the addition of whipped cream, sweetened, and flavoured with either vanilla or orange-flower water.

A simple and dainty breakfast is one of the most delightful things in the world, and the woman who can serve it in an acceptable manner ought to be considered a better housewife than she who serves rich feasts unattractively. A chop set forth on glittering china on a cloth of shining damask is better than the rarest bird in the market brought on in slovenly style. Toast and tea may make a feast with white linen and glistening silver, when all the delicacies of the season would be but a poor meal if carelessly served. Always have the tablecloth spotless and fresh, even if you have to convert every day into wash day to compass it. Always have a silence cloth, though there is no dessert for a week in order that it may be paid for. Always have a bit of green in the centre of the table. Let the silver, even if it is plated, be shining, and the glass, though it be pressed and not cut, be glistening.

BEEF LOAF.—To a pint of finely chopped cold meat add a pint of bread-crumbs, two beaten eggs, a very little finely chopped salt pork, one wine-glassful of milk, salt and pepper. Butter may be substituted for pork, but the flavour is not so fine, though a teaspoonful of mixed powdered kitchen herbs will improve it. Bake in a buttered dish, basting often with a stock gravy. Serve cold in slices, garnished with parsley or lettuce. Lettuce salad is a good accompaniment.

PINEAPPLE PUDDING.—Beat the yolks of six eggs, grate half-a-pound of pineapple, add to it a cupful of sugar and one of hot cream; mix, set in a kettle of boiling water, and stir until it thickens; remove from the fire and set on ice. When cold add a pint of whipped cream; mix through the pudding, beat the whites of the eggs, and stir in. Pour in a mold and set to cool. When solid, turn out, and serve with cream sauce, flavoured with extract of pineapple.

Children's Department.

The Best Friend.

"What do you do without a mother to tell all your troubles to?" said a child who had a mother, to one whose mother was dead.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus; He was mother's friend, and He is mine."

The other replied, "Jesus Christ is up in the sky; He is away off, and has a great many things to attend to in heaven. It is not likely He can stop to mind you."

"I do not know about that," said the orphan; "all I know is, He says He will and that is enough for me."

The orphan was right. God's ear is as open to babes and sucklings, as it is to divines and senators. Oh, that all the children were told as much, and believe it!—From Prime's "Power of Prayer."

If the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

Jetty and the Bee.

We have a beautiful little Blenheim spaniel, with such bright black hair that we call her Jetty. She has long ears, black sparkling eyes, a white breast, brown silky paws, and a brown spot over each eye. She is only about the size of your frisky kitten, although she is several years old.

Jetty was rather melancholy yesterday, and not inclined to eat her breakfast, so I gave her a little bit of sugar; and she liked the sweetness so much that she thought she would have something else that was sweet—something of her own choosing. Well, she trotted down stairs, but presently returned, shaking her ears, and looking as if her mouth had been hurt. Then she carefully laid a treasure upon the carpet, turned it over with her nose, and shook her ears again. What do you think

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

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

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

For sale by all druggists.

Beware of Substitutes and Imitations.

Paint'em! The Sherwin-Williams Co. CLEVELAND CHICAGO NEW YORK MONTREAL ADDRESS FOR BOOKLET 4 St. Genevieve St., Montreal

Of all the nerve-tonics—bromos, celeries or nervines—your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

Let us send you a book all about it. Sent free. SCOTT & BOWNE, Belleville, Ont.

she had got? A great humble-bee! I suppose she had licked some honey off its legs; but, alas! it had stung her tongue.

Little children, beware of stolen sweets! There is always a sting in them!

—Self-denial is a virtue of the highest quality, and he who has it not, and does not try to achieve it, will never excel in anything.

—Every act of self-denial brings its own reward with it; and makes the next step in duty and in virtue easier and more pleasant than the former.

CONSUMPTION CURED.

An old Physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper.—W. A. NOYES 520 Power's Block, Rochester, N. Y.

According to Measure.

Mr. Gary looked up from his newspaper and remarked,—

"Cut your cloth according to your measure, Sam,"

"I haven't any cloth to cut. I don't understand," the boy replied.

Mr. Gary laid his newspaper down, took off his spectacles, and said,—

"When a man or a boy comes into my store to order a suit of clothes, I take his measure, pass the figures to the cutter, and he cuts his cloth according to the measurement given. If he fails to do this, the result is an ill-fitting garment.

"Your mother came into the room a short time ago and asked you to leave a grocery order at Smith's. You promised to do so, but demurred at taking down the order on paper, as she wished, declaring you would remember the articles desired. Then she asked you to call at the store on your way to the ball-game, for fear your memory would not last until later. You replied that it would be more convenient to leave the order on your return. Can you tell me what the articles are your mother wishes?"

"Butter, eggs, sugar and—and—" Sam hesitated—"coffee?"

"No; it was tea and bread," Mr. Gary said. "Cut your cloth according to your measure, my son. In other words, perform your work in accordance with directions given, do it well, and in its proper time."

Mr. Gary resumed his reading. Sam laid aside the toy he was repairing, wrote a list of the things his mother wanted, started ten minutes earlier than he had intended doing, and left the order at Mr. Smith's on his way to the ball-ground.

"He'll make a first-class man some day," Mr. Gary said to himself with a smile, having been an interested observer of his son's movements. "I'm glad he's taken the little sermon to heart. It speaks well for a boy when he is willing to learn and to do."

A Point to Remember.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

—Hood's Pills are the best after-dinner pill; assist digestion, cure headache. 25 cents.

—Time past is gone like a shadow; make time to come present.

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this:

"In September, 1894, I made a misstep and injured my ankle. Very soon afterwards,

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." MRS. H. BLAKE, So. Berwick, Me.

This and other similar cures prove that

Hood's Sarsaparilla

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

Hood's Pills the best family cathartic and liver stimulant. 25c.

The Holy Child.

Once long ago the red sun was setting over a sandy desert. A grey haired man and a young woman with a Little Child were travelling over the desert. The woman was sitting on an ass, which the old man was leading. They were coming home from a far country, whither they had fled because they feared that the Little Child would be killed by a bad king. God's angels afterwards told them they might come home. The king was dead. The Child was safe.

And so they rode across the sands, and passed some rivers and rocky mountains, and at last came down upon a green, grassy plain, with a few hills here and there, and on one hill was a little town, with a big flat-roofed house, called by the Jews a Synagogue, which means a place where people come together to pray.

Here the Child, whose Name you know, spent many happy years. He had a great deal to do and to suffer be-

Walter Baker & Co., Limited.

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

PURE, HIGH GRADE Cocoas and Chocolates



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

fore He went back to His Father in Heaven; but He was not in any haste to grow up and to begin His work. He waited till His Father should tell Him what He wished Him to do. He waited nearly thirty years. Was not that a long time? Did Jesus lose that time? No. He was serving and pleasing God as much when He was learning to read at His mother's knee, as when He was preaching on the hill, or at the shore, or healing the sick, or hanging on the cross.

How pleased boys should be to think that Jesus was once a happy boy! and enjoyed His play, without being selfish or quarrelling. There are some stories told about Jesus when He was a boy. They are not in the Bible, so we do not know that they are true. But there is one pretty story told about Him at twelve years old. You can read it in the end of the second chapter of St. Luke. And see how at the end of it St. Luke says, "Jesus went down to Nazareth, and was subject" to Joseph and Mary—that is, He obeyed them reverently, though He was so great and holy. And again we read, "Jesus grew in wisdom and in stature (or height), and in favour with God and men." Every one who saw Him loved this happy boy, who loved every one.

If you love others, you are sure to be loved too. If you pray to God to make you useful, He will answer you by first making you good. That takes a long time; but if you are patient God will give you something to do for Him when He sees you fit.

"In a Minute."

"Don't fret. I'll be there in a minute." But a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute?

In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth on its grand journey around the sun 1,080 miles. Pretty quick travelling, you say? Why, that is slow work compared with the rate of travel of that ray of light which was just now reflected from that mirror. A minute ago that ray was 11,160,000 miles away.

In a minute the lowest sound your ear can catch has been made by 690 vibrations, while the highest tone reached you after making 2,228,000 vibrations.

In a minute an express train goes a mile, and a street-car thirty-two rods.

Each minute, night and day, by the official reports, the United States collects \$689, and spends \$461. The interest on the public debt was \$96 a minute last year, or just exactly equal to the amount of silver mined in that time. The telephone is used 186 times. Of tobacco 925 pounds are raised, and part of it has been used in making 6,768 cigars, and some more of it has gone up in the smoke of 2,292 cigarettes.

But I am afraid that you will forget that we are talking about a minute, sixty seconds of time. No? Well, then, every minute 600 pounds of wool grow in this country, and we have to dig 61 tons of anthracite coal and two hundred tons of bituminous coal, while of pig-iron we turn out 11 tons, and of steel rails 8 tons. In this minute you have kept me waiting, 15 kegs of nails have been made, 12 bales of cotton

have been taken from the fields, and 36 bushels of grain have gone into 149 gallons of spirits, while \$66 of gold have been dug from the earth. In the same time the United States mints turned out coin to the value of \$121, and forty-two acres of the public domain have been sold or given away.

A Banker's Experience.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

—It is daily life that tests us—the manner of men we are. It is not our prayers, it is not our profession; but it is the tone of daily intercourse and conduct that decides how we stand.—*John F. W. Ware.*

Surprised His Doctor.

"A little over a year ago I was laid up with bronchitis," says Stanley C. Bright, Clerk, of Kingston. My doctor's bill came to \$42, and altogether my illness cost me \$125. This fall I had another attack. I came across an advertisement in a newspaper for Dr. Chase's Syrup of Linseed and Turpentine for throat troubles. I thought I would risk a quarter and try it. It cured me. After this I intend to treat my own ills."

—Ah! *Vanitas vanitatum!* which of us is happy in this world? which of us has his desire; or, having it, is satisfied? Come, children, let us shut up the box and the puppets, for our play is played out. *Thackeray.*

Throat Trouble Cured.

"I used Dr. Chase's Syrup of Linseed and Turpentine for severe throat trouble," writes Mrs. Hopkins, of 254 Bathurst street, Toronto. "It proved most effective. I regard it as one of the best household remedies there is. It is easy and pleasant to take and drives out the cold with surprising celerity."

"The Christian must expect opposition from the world, because he is going just the contrary way from the multitude, and has to pass through them."

Montreal, Que., Jan. 2, 1896.

Edmanson, Bates & Co.,
45 Lombard St., Toronto, Can.
Messieurs the Manufacturers,—I tried a bottle of Chase's Linseed and Turpentine for ulcerated sore throat. It cured me in two days. It is an admirable preparation.

Believe me, votre ami,
D. F. Lafèche.

—One of the most difficult things is to get the sinner to understand that there is nothing to be given or to be done in the way of purchase for his salvation.

Piles Cured in 3 to 6 Nights.

Dr. Agnew's Ointment will cure all cases of Itching Piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures Tetter, Salt Rheum, Eczema, Barber's Itch and all eruptions of the skin. 35 cents.

—Genuine work done, what thou workest faithfully, that is eternal! Take courage then; raise the arm; strike home, and that right lustily: the citadel of hope must yield to noble desire, thus seconded by noble effort.

Catarrh of long Standing Relieved in a few Hours.

It is not alone the people of our own country, and prominent citizens like Urban Lippe, M.P. of Joliette, Que., and other members of Parliament, who, having used Dr. Agnew's Catarrhal Powder, pronounce it the most effective remedy they have ever known, but people everywhere are expressing their gratification at the effectiveness of this medicine. C. G. Archer of Brewer, Maine, says: "I have had catarrh for several years. Water would run from my eyes and nose days at a time. About four months ago I was induced to try Dr. Agnew's Catarrhal Powder, and since using the wonderful remedy I have not had an attack. I would not be without it. It relieves in ten minutes."

—The following is related in the biography of Bishop Wilberforce: One of the Queen's ladies-in-waiting had heard him preach before the Court, and being questioned about the sermon, and asked to give an account of it, she said, "It was very interesting, and I enjoyed it, but the only thing I can tell you was one short sentence, which struck me so that I wrote it down on the fly leaf of my Prayer Book; it is this, 'Remember, respectability is not conversion.'"

Heart Relief.

Eight Years Hanging Between Life and Death with Acute Heart Disease—and in 30 Minutes after taking First Dose of Dr. Agnew's Cure for the Heart Relief comes—What it did for Alfred Coudry, West Shefford, Que., it can do for any Sufferer from the Same Cause.

"I had been suffering from acute heart trouble for over four years. When doctors had tried, and failed to give me relief, I procured Dr. Agnew's Cure for the Heart. In thirty minutes after the first dose I had relief, and although mine was a case of long standing, eight bottles effected a permanent cure, and I firmly believe, after knowing what it has done for me, that there is no hopeless case while this great cure is to be had. I cheerfully sanction the use of my testimony in whatever way it may do the most good."

—The Rothschild family have, it is averred, recently purchased for the sum of £35,000 the identical clock manufactured by the royal hands of the ill-fated Louis XVI. in the days when he was actively and congenially employed in his private workshop. The curious time-piece was for a long time an historic heirloom in an English family, but somehow found its way to St. Petersburg, where it was secured by its present owners.

ST. AUGUSTINE WINE

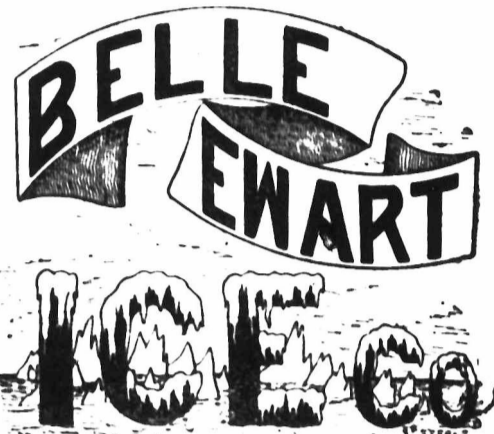
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Direct Importer of HIGH GRADE FOREIGN WINES, &c.

All goods guaranteed pure and genuine.

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LAKE SIMCOE ICE.

Pure ice, liberal weight, obliging men and double supply on Saturdays. Look for the yellow wagons, as they are the only ones that carry Lake Simcoe Ice exclusively. Telephone or post card for full particulars.

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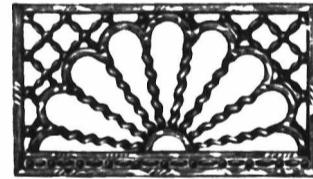
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Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address—524 Yonge St. (opp. Maitland). Telephone 4947

To make Home Pretty and Attractive

IS THE WISH OF EVERY LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.

We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and make finished in any kind of wood desired. For further particulars address OTTERRVILLE MFG. CO., Ltd., Ottawa, Ont.

MISS DALTON,

356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW

MILLINERY,
DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.



WELL BEGUN IS HALF DONE

Start wash day with good soap, pure soap; that's half the battle won.

SURPRISE SOAP is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing.

It's best for this and every use.

Don't forget the name. **SURPRISE.**

On the Safe Side.

A confectioner desiring a boy to work for him in his store advertised for one. The next day a number of applicants came in answer to the call, and each was shown, as he arrived, into a back room where the master was busy dipping chocolate creams.

"You'll have to wait a few minutes, boys, until I've finished this batch," he remarked, glancing up from his work.

Some of the new-comers seated themselves on convenient barrels, but most of them gradually drew near a long table on which were cooling several tins of tempting-looking candy. A keen observer would have noticed that the master watched the boys furtively, but he did not speak until the last cream-white morsel had been converted into a rich brown, and then he said, advancing toward the group:

"Well, my lads, I want a boy to help me in the store, one that won't be stealing a taste of things every time he believes I'm not looking. Which of you thinks he can be honest in this respect?"

"I!" came in a chorus.

The master smiled. "Now, I go by actions more than by words," he said. "Though you didn't know it, maybe, I've been watching you while I was over there. What did I see? I saw every boy, except that one near the stove, help himself once or twice to the candy on the table. I've no objections to my helpers having a taste of the good things here occasionally—in fact, I've been accustomed to giving my boy a box of candy to take with him every Saturday night—but not a lad here had a right to take one piece off that table."

Then the speaker called to him the boy who alone had not yielded to the temptation, and after asking a few questions, that were answered satisfactorily, gave him the place.

"Such a fuss to make about nothing!" remarked one boy in disgusted tones as he passed out.

Was it about "nothing?" Is it nothing to take even a piece of candy that one has no right to take? Everything has a beginning; little things lead to greater, and if one begins taking little things wrongfully, who can tell what he will end in taking? Far wiser it is to be on the safe side and strictly honest even in trifles.

"Do Let it Fly."

A little boy, six years of age, walking out with his governess, one day saw a big boy on the opposite side of the road, holding a pretty little butterfly by its beautiful wings.

The boy had just caught the butterfly by throwing his cap at it, as it was merrily flying about. Poor little thing, it was now a prisoner in the hands of this cruel boy.

The little boy had been taught by his teacher that it is wicked to be cruel to any of God's creatures.

He ran across the road, up to the naughty boy, and, in a very kind manner, said, "Oh, do let it fly; do please, let it fly, pretty little thing."

This request was made in such a very pleasing manner, that the boy at once let the pretty creature fly. "Thank you; thank you," said the little pleader, clapping his hands and looking quite happy, as the butterfly waved its delicate wings and flew off to the nearest flower garden.

We trust that all our little readers will strive to prevent cruelty of every kind.

GRENADIER AND BUTCHER

A Military Bandsman of 50 Years' Standing and a Young Butcher Experience the Marvellous Curative Powers of Dodd's Kidney Pills.

A NEWSPAPER INVESTIGATION

In the Case of Mr. Henry Pye, Diabetes Had Brought on Paralysis—Two Doctors Said Wm. Wade was Dying of Bright's Disease.

Dodd's Kidney Pills Cured Them.

Each of them tells an interesting story to a newspaper Reporter—Mr. Pye played in the Marine Band at the Duke of Wellington's funeral—in the Royal Grenadiers' Band for 20 years—He had given up hope when Dodd's Kidney Pills cured him—Wm. Wade, after being sick for years with Bright's Disease and his life despaired of, tests the power of Dodd's Kidney Pills and is now in good health.

From Mail and Empire.

The reputation which Dodd's Kidney Pills enjoy to-day must have been built upon a broad foundation of sure curative qualities. To verify this view, a Mail and Empire representative yesterday investigated two wonderful cures that have been much talked of in the East End of the city, and the results of the enquiry are worth recording.

The first man interviewed was Mr. Henry Pye, 115 Pape ave. He is a genial, happy, prosperous-looking man of 65 years, and was very pleased to see anyone who wished to talk about Dodd's Kidney Pills. "Why shouldn't I talk about Dodd's Kidney Pills?" asked Mr. Pye. "In the first place, they saved my life—no doubt about that—and in the second place, if it hadn't been for them, I couldn't have kept my situation. A neighbour of mine, Mrs. Farrell—she's a great Methodist—was cured by them, and she calls them God's Kidney Pills."

"But you want to hear my story. I'm a bandsman, you know. By trade I'm a shoemaker, but six years ago I laid away my last, and since then have given all my time to music. I've been a member of the Royal Grenadiers' band for twenty years. It's just fifty years ago last month since I joined the Marine Band in England. I played at the Duke of Wellington's funeral, in 1852."

"For thirty-five years I have lived in Toronto."

"In the winter I play at the rinks. Two years ago the first night was very cold, and I got chilled through. That was the beginning of my sickness. Last summer, when the Grenadiers went to Berlin, I could hardly get through the day. The next morning I got up feeling pretty well. But after breakfast I was taken with frightful pains in my back. I had to send for a doctor. He gave me morphine, and pronounced it a very bad case of diabetes. In a week I lost forty pounds of flesh. I would drink so much water that I would go out and vomit it. But I would come in with just as great a thirst as ever. I must have drank gallons of it a day."

"But could you still get round all right?"

"Well, no. My right leg began to be paralyzed, and at times my foot would swing about as if I had no control of it. I was living on Grant street then, but as I couldn't walk, I thought I might as well ride a bit farther, and came out here to get the country air."

"I have been accustomed to play in the band at the Exhibition, and last year, as the Exhibition time drew near, I was anxious to stick it out for that engagement, thinking it would be my last. I was beginning to feel the paralysis in my fingers, so that I could

scarcely work the keys. My friends too, thought it was all up with me.

"During the Exhibition I stayed with my daughter, who lives in Parkdale. I was getting worse every day. My son-in-law said he had heard of several women in Parkdale who had been cured of kidney disease by using Dodd's Kidney Pills. So he got a box for me, and I started taking them. Before two days I began to feel better. I took that box and ten others. By that time I felt so well that I stopped taking them, except occasionally. My health is now first-rate, but I still take the pills, off and on."

"Last winter I played sixty nights at the rink without the least inconvenience. Yesterday I walked ten miles. Last summer I could no more have done that than fly. Really, I feel myself getting stronger every day. I can run up the four flights of stairs to the band practice-room easier than I could crawl up them last summer. I'm just about my healthy weight, and fit as a fiddle."

"I tell you Dodd's Kidney Pills are all right. I've started a dozen people taking them since I was cured. My daughter, who has been sick and doctoring for a long time, has begun to take the Tablets, and she says they help her as nothing else has done."

William Wade, the nineteen-year-old son of Mr. Henry Wade, the well-known East End butcher, 940 Queen street east, was another who it was reported had been marvellously cured. When seen by a Mail and Empire representative, he was in the act of hoisting a hundred-and-forty pound quarter of beef to his shoulder and carrying it into the shop.

"Are you the boy who was thought to be dying of Bright's disease a year and a half ago, and had been given up by two doctors?" asked the newspaper man.

"I am, and it was a pretty close shave I had."

"Well, you don't look much of an infant or invalid now."

"You saw what I was doing. Well, I was as good as a corpse a year and a half ago. It'll just take a minute to tell you about it."

"Six years ago I had a bad attack of diphtheria. I was just over it when I went hunting, and got a relapse. Kidney trouble set in. It would come back every spring and fall for three or four weeks. Of course, the attacks became more severe, and in the intervals I was of little use to myself or anyone else."

A year ago last fall I got so bad that two doctors were attending me daily. It was Bright's disease, they said. They said, too, that if I got over that attack I would not be able to work for six years. Before long they gave me up altogether, and said my death was but a matter of a few weeks. It was then that some one brought me a box of Dodd's Kidney Pills. I took fifteen boxes, and was cured."

"I continue to take the Pills occasionally, especially after heavy lifting. Now I can do a heavy day's work and feel first-rate after it. I recommend Dodd's Kidney Pills to everyone that I know has kidney trouble."

—Neither a great fact, nor a great man, nor a great poem, nor a great picture, nor any other great thing, can be fathomed to the bottom in a moment of time.—Ruskin.

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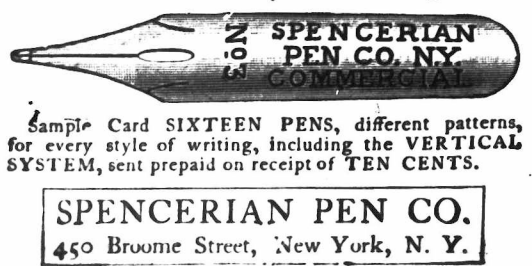
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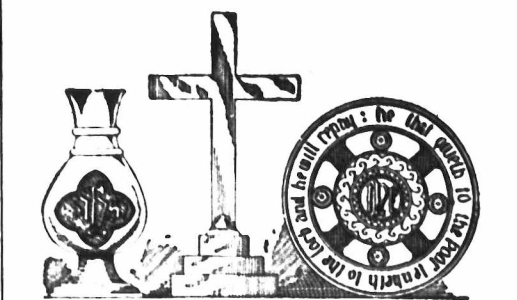
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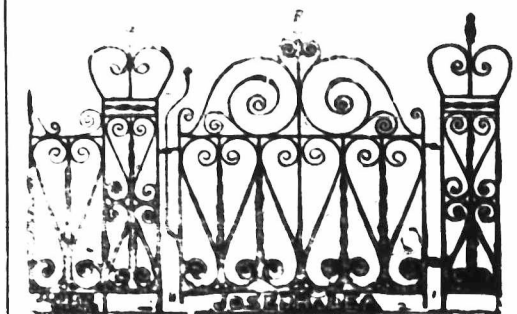
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