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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

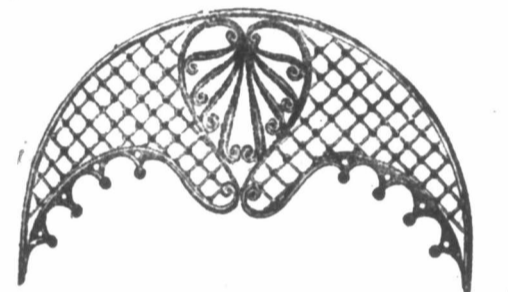
TORONTO, CANADA, THURSDAY, JUNE 7, 1894.

[No. 23.

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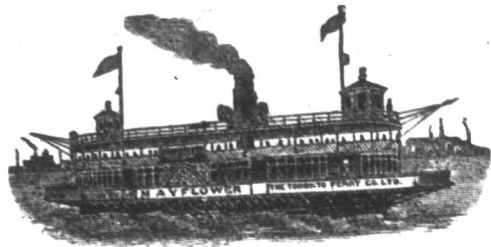
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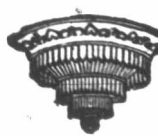


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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893 and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 7, 1894.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

June 10—3 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 2, to v. 27. John 19, to v. 25.
Evening.—1 Sam. 3 or 4, to v. 19. James 2.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"MORE PLATE AND LESS GATE" is the way in which an English vicar characterizes the want of the Church, commenting on the enormous sums taken as "gate money" at local football matches, and contrasting that with the amount raised by Church offertories. The result of too little plate had been that the Church in that locality (as in many others) had had recourse to bazaars, etc.—an attempt to apply the "gate" idea to Church purposes, and intercept some of the vagrant coins!

"POSTCARD CORRESPONDENCE."—The popularity of this new method—or rather "measure"—of newspaper letter writing ought to be a sign to diffuse writers that—if they wish their productions to be read—they must make them short if not "sweet." The enormous pressure of subjects of interest on newspaper columns, at certain periods, inevitably fills the editorial wastepaper basket with "rejected addresses" of the long and tedious description. There is no use in printing what people will not read.

"THE INTOLERANCE OF UNDENOMINATIONALISM"—which forms the title and subject of a recent editorial in the London *Guardian*—is a kind of sentiment which the people of the British Isles are beginning to realize as being active in their midst. In America—both sides of the Lakes—we have got so used to its attitude and performance that we take them as a matter of course. They no longer excite surprise, though they may choose to masquerade under the name of "equal rights," and such like. Their principle simply means

that there is tolerance for nothing but *indifference to religion*, commonly called here "unsectarianism."

JEWISH USURY seems to be the curse of the peculiar people in these days—and the curse of their neighbours too, if we may trust Mr. Goldwin Smith, whose severe strictures are endorsed, we note, by the *Guardian*, cautious as it is usually. "As money lenders the Jews are as maggots and parasites aggravating and feeding on the diseases of the land. . . . The spirit of antagonism that animates the Russian against the Jew is in no way to be traced to the difference of creed. Morocco, Austria, Spain, America, tell the same story."

SARAH McCORMACK—according to *Church Review*—is one of those characters whose history induces in well regulated minds a suspicion of *bona fides* in the case of "Escaped Nuns" and "Converted Monks." Sarah McC. has had her character well exposed before Bailie Murdock in Glasgow. Her foster-father, a man named Hugh O'Neill—testified that she had never been an inmate of a convent at Lanark or any other place! She had simply discovered that "Escaped Nuns" was a *paying sensation*, and lied accordingly.

"THE INTOLERANCE AND DUPLICITY which almost from the day of my ordination to the priesthood, I found are met in the Roman Catholic Church, have become utterly unbearable to me"—says Father Lambert writing to Father O'Connor to explain his conversion to Protestantism. The only wonder is that so few, comparatively, of the hosts of R. C. priests come to the same conclusion. Somehow, they manage to bear the "intolerance and duplicity" which Mr. L. finds at last intolerable.

"BOUND TO WORK ON A LARGE SCALE" is the Church of England, according to a recent remark of Dr. Parker, of the London City Temple. There is much force in the idea all the world over—in Canada, as well as England. The Church inherits everywhere a noble birthright, a grand and capacious charter—she is no narrow sect or "denomination," named after or following at the heels of any man's memory, even a Calvin, Knox, Whitfield, or Wesley.

SIR SAMUEL LEWIS, who has been raised by Queen Victoria to the dignity of a "Knight of the Most Distinguished Order of St. Michael and St. George," is a full-blooded, coal-black negro, who having taken his degree at the London University, is now a member of the Legislative Council of Sierra Leone. British subjects have all an equal chance.

A CHRISTIAN LAWYER has rented valuable property in Pretoria, the capital of the Transvaal, to the Cape General Mission, at the merely nominal sum of five shillings per year, and has built a church and night-school and missionaries' quarters. Through this city tens of thousands of natives pass on their way to the gold and diamond mines. A few more Christian lawyers wanted!

THE BISHOP OF WORCESTER, who has just returned from the Holy Land, opened a Palestine Exhibition in Birmingham, arranged by the Society for the Promotion of Christianity among the

Jews. One of the sad things, said the Bishop, when one entered Jerusalem, was to see into what a state of degradation and suffering the city had fallen—one which contrasted most painfully with what one knew of its former glory.

A KINDLY SPIRIT.—In an account of the last hours of Dr. Macfayden, of Manchester, we are told that when his mind wandered, he thought himself back again in committees, and he was often heard to whisper, "Now let us discuss this in a kindly spirit." This appeal of a dying man should not be forgotten. These are hard, reckless days—days of bitterness and battling, when tempers sometimes grow sour and words unkind. In all our controversies "let us discuss the matter in a kindly spirit."

THE MILDMAY MISSION, which was begun by the late Rev. Mr. Pennyfather and wife, of the English Church, is altogether unique among beneficent institutions, combining Home and Foreign work, and carrying on good deeds in great variety. Thus in London and near by are maintained two hospitals, three medical missions, twenty missions, a training-home for forty young women for the Home and Foreign field, an orphanage, a probation home, two convalescent homes, and an invalid home. Forty buildings are occupied by this society.

DISSENTING ENDOWMENTS.—Mr. Nye has published a book to show how Dissent is established and endowed equally with the Church. They have for 300 years been adding acre to acre and hoarding up endowments of their own until, as we read in the pages of the book, they have become enriched to an extent passing all previous knowledge or belief. What is the difference between these vast sums held by Dissenters and the endowment of the Church? The contention is, "None whatever." In simple justice Liberationists must now either agitate for disendowment of all religious denominations, or once and for all abandon their crusade against the Church. The book makes a great sensation in England. Many chapels are really forfeited for preaching contrary to the faith of their founders.

CLERICAL STIPENDS—AND ENDOWMENTS.

In the old country—where the Church has got into such admirable "trim" for the impending conflict with modern antagonisms—they have a capital arrangement or understanding in regard to the distribution of endowments—reserving, of course, existing vested rights. The "Ecclesiastical Commissioners" are constantly handling and watching all the endowments of the Church, and, as soon as a vacancy offers opportunity, a redistribution takes place. A liberal provision is made—yet not an extravagant one—for the next incumbent of the original "living": the surplus available above this is carefully apportioned among the next claimants on the old principle of *cy-près*, or "next claim." The nearest objects of a kindred character get the benefit of this very useful "doctrine," as the lawyer calls it.

"RESIDUARY LEGATEES" ARE SOUGHT.

If the endowment be that of an old parish, then the new district churches come in for a share. When they are supplied with a competency, other objects ("next kindred") are sought. The vicar-

age of Rochdale, near Manchester, is the most recent case of this possibility of a surpluse of surplus. The endowments have been extended (locally) beyond the needs of the district incumbents to local charities, etc. What are the needs? When a district with a population of at least 4,000 souls affords an income of £300, the need is satisfied. Short of this, every element of need is carefully considered—the numbers of the population, their capability of contributing to their clergy, existing endowments, etc. The point is that when they reach £300, they reach the maximum—so far as these subsidies are concerned—and the surplus goes elsewhere. There is no waste of endowments in the production of fancy incomes for a few favoured parsons.

ARE WE AS CAREFUL IN CANADA?

It may be said that little necessity has arisen thus far to apply the ancient doctrine of *cy-près*—the endowments have not overflowed so profusely. Besides we are not afraid of disestablishment—we have got it!—and do not need to “set our houses in order.” Well, to take the latter point first. There is a worse “disestablishment” than the formal one which is being feared in England, and Scotland, and Wales. We mean disestablishment from *public respect*. This we shall certainly lose, if we waste our endowments—public or private, general or local. There should be a “high water mark” in regard to them—and there is. A certain (general) “Rectory Act” has placed the line at \$3,000 for “original beneficiaries” (holders of old benefices) in cities, \$2,000 in towns, \$1,600 in merely rural districts. It has been said by a high legal authority that the working and spirit of the Act makes it applicable to

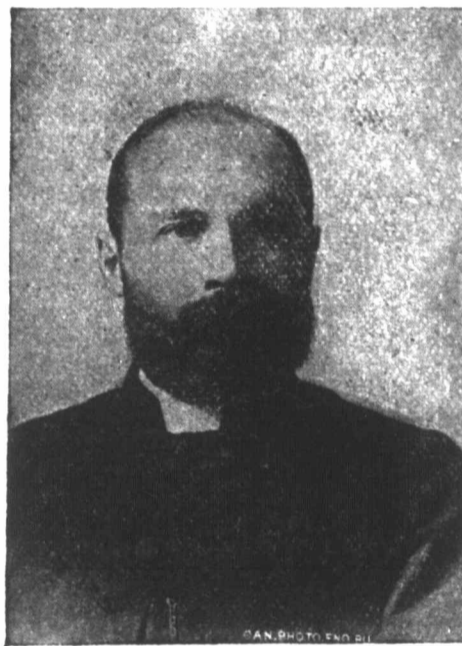
LOCAL OR PAROCHIAL ENDOWMENTS.

If not so, it should be made so. From whatever source derived, there is an *implied* wish on the part of the original donor that the proceeds should not be *wasted*, but overflow for the benefit of the “nearest kindred” object. There are several parishes which will yield from local parish endowments—if they do not already—*more than enough* for the “decent support and maintenance” of the local rector of the original Church, while district churches (of the old parish) are sadly in need of subsidy. Then there is the “Commutation Fund” standard in vogue in several dioceses. It provides \$1,200, with house and surplice fees, as a maximum from the endowment, without any note of the comparative needs of city, town, and country—a singular and unwise omission or oversight. Nothing is anywhere said about the limit of population—and so “rectories” have been notoriously multiplied unwisely—as in England. The Canadian Church should provide for all these contingencies; it is high time to form an “ecclesiastical Commission” Fund here.

REV. PROVOST BODY.

Very rarely, in our experience, has any man, especially one comparatively young, so firmly established himself in so short a time in any community, in the hearts and interests of the people, as the Rev. C. W. E. Body has done in Canada since his advent at Trinity University, Toronto. Therefore, the recent rumour—only too well founded we fear—that our Republican neighbours had already appropriated or “annexed” him, was equivalent to a very *dark cloud* indeed in many a Canadian home and church. His presence had become as a beneficial luminary in our local firmament—not simply shining so as to be itself remarkable, but shedding a kindly light

all round its pathway. It would be hard to find any spot where Canon Body has had occasion to make even a few hours' stay, where the fragrance and good results generally of his presence do not linger. He has been a noble instance of a true disciple of Him who “went about doing good.” We speak of him thus in a general way as mouth-piece, we feel sure, of all our readers from Atlantic to Pacific—but what shall we say of those institutions most closely connected with his good offices?—Trinity University, Toronto Diocese, the Provincial Synod. The Provost's rare “good judgment,” tact, and business faculty will be sorely missed in these arenas of Church and life. It was a difficult position he came from England to fill—that of successor to so good and great a Churchman as the late Provost Whitaker—but he filled it well: better than most people ever expected to see that place filled. Let us hope that our sad anticipations may be similarly disappointed in regard to Provost Body's successor. Meantime we heartily wish him Godspeed. His reputation and success there are already assured. We congratulate the N. Y. Theological Seminary on their invaluable acquisition.



REV. PROVOST BODY.

INSPIRATION.

BY LEX.

To confine the meaning of this word to the written Scriptures themselves is the very common and erroneous acceptance of the term “Inspiration.” The inspiration of the Holy Ghost, while causing some to *write*, caused many more to *act* in accordance with the inspired will-power, without ever writing a single word of the Holy Bible. The New Testament contains a record by four Evangelists of what was “the Gospel” as taught by the Church from the first day of Pentecost down to our own day and generation, but to say that the books of the New Testament contain either a full and complete record of Christ's life and teachings, or all of inspiration, must be very short of the whole truth. We read, I. Cor. xii. 28.—“And God has set some in the Church, first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues” (see also Eph. iv. 2); and strange to say, the gift of authorship or writing is not mentioned. When we remember that our blessed Lord did not write any record Himself either of Christianity or of Church government, one is forced to ask the very pertinent question, “Is the New Testament in itself inspiration, or an inspired record of the inspiration of the Church (Christ's Body)?” If the New Testament is the only inspired work of Christian-

ity, then we must ask, “What has become of the inspiration of the other apostles?” We have the work of St. Matthew, St. John, and St. Peter, but was the inspiration of the remaining eight apostles (not considering Judas) fruitless? Where is their living work to be found? Had they no inspiration? Why are the works of St. Mark, St. Luke, and St. Paul received as inspired?—all three of whom were not of the twelve apostles, and were not instructed in the same way as the original apostles. This is the substance of the difficulties which Christians must meet who say, “The Bible and the Bible only is Christianity.” Without presuming to fully meet the question, which I think should be fully answered by our learned clergy, I wish to simply express a layman's view of it. The evidence of what the Holy Ghost inspired the Church and its members to do is best found in *what was done*, and the recorded evidence of Christianity as found in the Church's records in the New Testament is the written record of men desirous of writing and moved to do so by the same Holy Ghost. What they wrote was not what they wished done or what inspiration told them would be done, but a record of what the whole Church during the first hundred years had been teaching *orally* as the facts of Christ's life and the facts or acts of Christ's ministry in the Church which had taken place; and certain journeyings of St. Paul, a Bishop of the Church, who received the gifts of the Holy Ghost by the sacraments and ordination of those in the Church who had the inspiration already, and who alone could give it by the laying on of hands. How weak must be the position of a Christian who says that the unrecorded works of eight apostles were not inspired as much as the recording work of St. Paul, St. Mark, and St. Luke (the last named never having seen Christ), and none of whom were of Christ's original twelve apostles: while their works are accepted as inspired only through the inspired authority of the Church. If the Church gave the gift of inspiration to St. Paul, St. Mark, and St. Luke, and this she really did, has her ancient power ceased? Has Christ ceased to be with her? Is the Holy Ghost withdrawn? If not in the Church, where can we obtain the abiding gifts of that Holy Ghost given “unto you and your children and to all that are afar off, even as many as the Lord our God shall call”—Acts ii. 39. The great proof of inspiration is that the Holy Ghost and not man has enabled the Church to keep “the Faith” during the many past centuries. He it is who has guided her as well in writing the New Testament as in maintaining her rights and usages acted and taught in her services by her members, including those very writers of the New Testament, who if inspired to do, in writing the New Testament, what Christ is not recorded as having directed them to do, why can we not accept as equally inspired the acts of the apostolic men which they lived and did in their teachings and usages establishing Christ's Church, her ministry, her sacraments, her confirmation, her ordinal, and “the prayers” of which we have so little recorded? Does it not lead us to use the records of the early Fathers to find out what were the primitive and Catholic usages of the Church, and teach us to use and respect such usages as inspired to be done by word and act, as much as the one act of writing was inspired in those who wrote those very valuable records we have in our Bibles, which are especially valuable as a standard by which all teachings of the Church may be now tested to know if they are primitive and Catholic, and if not so found, then to be rejected as not inspired, but of man's creation?

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We cannot surely treat the literary work of a few men as more the work of the Holy Ghost than the oral teachings which have lived without the aid of man's pen, and have been so inspired into the liturgy of the Church, and her living and acting Christian year, Sunday, and other feasts, that should a disaster ever happen that the New Testament ceased to exist, the whole of Christianity would still be taught and proven to be true by Christ's Church, by the inspired works of all the apostolic men, without one word of the inspired writings of the New Testament. The works of those men live in the growing vine of Christ's Body (the Church), of which they formed the main branches. We are tempted to exclaim, "O that we could have but one short chapter respecting each, giving us the sphere of his labours, the churches he founded, the nature and place of his martyrdom, and one or two sayings of his own or of his Master's which he had remembered and cherished; but in no books written by men are these to be found—only in God's books, and these are not yet opened."

REVIEWS.

THE MUSIC REVIEW, C. F. Summy, Chicago. In the May issue is an able and comprehensive article, Ethics of Song, treated by Dr. E. P. Davis; also Musical Byways and editorials on subjects of present importance; the Thematic Manual is continued and foreign notes are lengthy. There is an anthem four-part and solos, and God Shall Wipe Away all Tears, by H. W. Harris.

THE ETUDE, Philadelphia. The April number comes fully up to the standard with its short, crisp and specially written articles, of much interest to teachers, pupils and musical families. The music pieces are by the well known names, N. Von Wilm, Heller, Peters, Gurlitt and Gautier.

NOVA SCOTIA.

HALIFAX.—On the 25th a meeting was held here, called by the Rev. Messrs. Hague, Almon and Perry, to encourage and augment the local branch of the Protestant Churchman's Union. The papers report only 24 men and 16 women present, notwithstanding the urgency of the appeal made; and a number of these were not in sympathy with the movement. Each of the above named gentlemen spoke at some length. Mr. Almon entered into a defence of their action from a controversial point of view, claiming both the Saviour and His Apostles as controversialists, and quoting St. Jude's familiar words, "Contend earnestly for the faith delivered to the saints." He did not show, however, how both our Lord and His Apostles controverted the deniers of the Christian verities, and St. Jude exhorted contention for the verities themselves, and certainly not for any one of the three different aspects of the truth as against the other two held by the three schools of thought in the Church. Mr. Almon confessed to at one time inclining himself to high-church views, but he had once casually received a tract whilst travelling which had set him right. Mr. Perry (who, by the by, was advanced to the priesthood only the Sunday before, and must have felt uncomfortable, to say the least, when he saw in his audience two of the examining chaplains and his bishop, as amused, if not appreciative listeners) took the golden opportunity for appealing on behalf of Wycliffe College, Toronto. Strange that there should be any necessity for such an institution, requiring the expenditure of so much money, when a tract is really all that can be necessary for thorough acquaintance with the intricacies of truth, judging by Mr. Almon's experience. Mr. Hague made several very rash statements showing lamentable ignorance of what high-churchmen, or even ritualists, really do believe. He somehow magnified the posture of the ritualist when "turning his back to the people" as blasphemy, and immediately followed by saying he knew of a church where over the altar was the text, "He is not here," adding, "Thank God." Reading the report in the papers cannot fail to incline one to the opinion that the rev. gentleman was himself indulging in such statements. For Christ certainly did say, "Where two or three are gathered together in My Name there am I in the midst of them." But we are to suppose Mr. Hague thanks God that Christ's words were not true; though of course he did not mean it in this sense. But then such a sense is quite legitimately to be

taken from his words, and it only shows how chary a clergyman should be of his denunciatory words when they may fairly be taken in a sense he never intended. We fear such men often allow prejudice to run away with their common sense. After the benediction pronounced by the chairman, the Bishop, whose presence had been alluded to by Mr. Hague, rose and asked permission to speak. He made an excellent speech, showing the breadth of the Church in including all three schools of thought in its ranks, and rebuking equally those who would denounce high-churchmen and ritualists as Romanists, and low-churchmen as Dissenters. He conclusively proved that the Prayer-book recognized some sacerdotal aspect in the Christian priesthood (a truth which Mr. Hague had utterly repudiated) by a simple reference to the office for the visitation of the sick. He also pointed out from an amusing incident that occurred at the meeting that the gentlemen concerned in its inception were not themselves agreed, and advised them first to go home and settle their own differences before coming to instruct the loyal Churchmen of the city as to what was the exact truth as to these controverted points. He reminded them that they had failed in their addresses to enunciate the principles of the society which they had so urgently invited Churchmen to join. His attendance, he said, was due to his having read the letter of invitation published in the local press, which was addressed to all loyal Churchmen, though no invitation or intimation had been sent to the Bishop of the diocese. Of the three clergymen interested, Mr. Almon alone has been in the diocese more than five years. The Bishop's speech and deferential, yet courageous action, cannot fail to make loyal Churchmen of this diocese thankful that they have such a man at their head.

QUEBEC.

Sisters of the Church.—Sister Frederica, of Toronto, Lady Superior of the Sisters of the Church in Canada, who was in Quebec as the guest of Mrs. John Hamilton, one of the patronesses of the Order, delivered a lecture in St. Matthew's parish room on Monday evening, May 21st, to a crowded house. The chair was taken by the Lord Bishop of the Diocese, who, after the singing of a hymn, introduced the lady to the audience. Her address was most interesting and instructive. She described the good work of the sisters in England and the colonies, and also the manner in which it was introduced into Canada, where it first commenced by caring for orphans sent out from England, and has now extended its work to educational matters, having good schools in Toronto, Hamilton and Ottawa. An appeal was made for assistance of any kind, and the sister remained in the city for several days to meet any who wished to learn more of the work, &c., of the Sisterhood. The sister's appeal to the Church people of Quebec, we hear, met with a liberal response. It is much to be hoped that the Order may see their way in the near future to establish one of their splendid Church schools in Quebec, as there is no doubt they would be well supported and there is plenty of room for one.

The Rev. James Hepburn, rector of Richmond, P.Q., will accompany the Lord Bishop on his Labrador tour as chaplain.

The Revs. R. A. Parrock, Bishop's Domestic Chaplain, and L. W. Williams, M.A., rector of St. Matthew's Church, Quebec, expect to sail for England some time during the coming month, where they will spend their holidays.

St. Matthew's.—The Churchwardens of this church have completed arrangements for the introduction of electric light into the church. This will be the first Anglican Church in the east part of the Province of Quebec lit by the electric light.

The handsome Baptistery to be erected as a memorial to the late Bishop Williams will, it is expected, be complete in about three months.

GROSSE ISLE.—The Rev. R. W. Colston, M.A., has been appointed chaplain at the Quarantine Station at Grosse Isle for the summer months.

ONTARIO.

ERNESTOWN MISSION.—On Sunday, May 27th, at St. Alban's Church, Odessa, two adults and one child were admitted into the Ark of Christ's Church in Holy Baptism. The prospects of the mission are encouraging and there is a steady and perceptible improvement in the general tone of Church life. Confirmation classes are about to be organized throughout the mission, and it may be confidently hoped that at least thirty candidates will be presented to the Archbishop at his next visitation.

LYN.—St. John Baptist Church.—This beautiful church was quite recently enriched by a very handsome east window of stained glass, erected "in

loving memory of Henry and Maria Ransom, by their children." On Sunday, 27th inst., the window was unveiled for the first time, and the services attended by a large number of the children, relatives, and friends of the deceased—some coming a long distance. The sermon was preached by Dr. Nimmo, of Trinity Church, Brockville, from the text "Abide with us," etc., and was a beautiful and appropriate address. The musical services by his choir and organist, Mr. Yorke, who kindly drove out for the occasion, assisted by the Lyn choir, were beautifully rendered. The window consists of three large panels—the central one containing a large figure of the Saviour as "the Good Shepherd," and the side panels the sacred monograms. It is the work of Spence & Sons, Montreal, and is executed in their very best style. A handsome font was also recently placed near the entrance of the church, in memory of James and Mary Coleman, owing to the unwearied exertions of Mrs. Grout, who succeeded in interesting the Sunday School children and her numerous friends in the subject.

Confirmation Tour.—On his western tour the Archbishop of Ontario held confirmation at the following places: Friday, Deseronto, thirty-five confirmed; Saturday, Christ Church, Mohawk, eighty-two; Sunday morning, Christ Church, Belleville, thirty-nine; Sunday evening, St. Thomas', Belleville, twenty-nine; Monday, St. John's, Belleville, seventeen. A prominent feature at St. Thomas', Belleville, was the large number of candidates from the deaf and dumb institution. The Archbishop's address was interpreted for them by one of the professors of that institution. He then went to Trenton; then through Hastings, visiting the several parishes as far north as Bancroft, a considerable distance having to be travelled by stage and buckboard.

TORONTO.

The Toronto Church Choir Association held its annual Trinity festival at St. James' Cathedral last Tuesday night. The gothic edifice was filled from chancel to porch; not a vacant space was visible. In the cloister the voices of many women singers were heard, and the entire chorus numbered over 500. Mr. J. W. F. Harrison, of St. Simon's, who is choir-master of the Association, directed the chants with the conventional baton, and Mr. F. G. Plummer presided at the organ. The singing was grand, the magnificent volume of the chorus swelling up and dying away amid the arches and groined interspaces far above the congregation's heads. The chorus was particularly strong in basses, but the whole assembly of voices was well balanced and sang with rare spontaneity and delicacy of phrasing and expression. The Gounod number especially thrilled all auditors, and the noble Trinity hymn, "Holy, Holy, Holy," received a rendering that was indescribably grand. The sermon was preached by the Rev. Dr. Mockridge.

MIMICO.—A most pleasing and successful social evening was given at the rectory by the Gleaners' Guild recently. Quite a number of the church people and their friends were present, all of whom were most cordially received by the Rev. Canon and Mrs. Tremayne, as well as by the Gleaners. The programme was nicely arranged and much enjoyed. Before the close of the evening dainty refreshments were passed around, and judging from the many bright faces and pleasant remarks a most enjoyable time had been spent by all.

ALLISTON.—The rite of Confirmation was administered on May 28th, in St. Peter's Church, West Essa, and in St. Andrew's Church, Alliston. There were eighteen candidates confirmed at West Essa, and twenty-two in Alliston. The Bishop's addresses to those about to be confirmed were listened to by large and attentive congregations in both places.

A meeting of the deanery of South Simcoe was held in St. Andrew's Church, Alliston, on Wednesday and Thursday, May 30th and 31st. There were present the Revs. Rural Dean Ball, of Bond Head; Canon Murphy, of Innisfil; A. C. Miles, of Horning's Mills; F. J. Lynch, of Rosemont; Geo. Scott, of Cookstown, and N. E. Carroll, of Alliston. A service was held on Wednesday evening, at which Canon Murphy preached an instructive sermon, St. Luke, viii. 1. On Thursday the exercises began with a Bible reading, I. Timothy i., in the original Greek, conducted by the Rev. A. C. Miles. A carefully prepared paper on the subject, "How to make the Church Service Effective and Attractive," was read by the Rev. F. J. Lynch, after which several subjects of practical interest were discussed. The meetings of the deanery of South Simcoe are both interesting and helpful, and the clergy go back to their respective parishes refreshed from an interchange of thought and experience.

The first known sculptures and paintings were made in Egypt 2,100 years B. C.

NIAGARA.

Meeting of Synod 1894.—On Monday, 11th June, there will be choral evensong, at 8 p.m., in the Cathedral: The Rev. William Prall, Ph. D., S. T. D., rector of St. John's Church, Detroit, will deliver a missionary address. The clergy are requested to assemble in the school house at 7.45 p.m. The opening service for the Synod will be morning prayer and Holy Communion at 9.30 a.m., on Tuesday, 12th June. The sermon will be preached by the Rev. Dr. Prall, rector of St. John's Church, Detroit. The clergy and lay representatives are requested to assemble in the Cathedral school house at 9.15 a.m. The Bishop of Niagara has appointed the Rev. E. M. Bland precentor, also the Rev. John Fletcher and Rev. C. Scudamore chaplains of the Synod. On each day of the session, after the first (Tuesday), there will be Holy Communion at 7 a.m.; morning prayer at 9 a.m.; evening prayer at 5.30 p.m. The Bishop and Mrs. Hamilton hope that the members of the Synod and their friends in Hamilton will give them the pleasure of their company at a garden party on Tuesday, 12th June, from 7 p.m. to 9.30 p.m. The Bishop requests the clergy of the city and the neighborhood of Hamilton to invite their congregations to all the services connected with the Synod.

HURON.

PORT DOVER.—*St. Paul's.*—Last Sunday the Rev. J. R. Newell preached a very impressive sermon to the Masonic fraternity of the town.

HANOVER.—The Rev. E. C. Jennings has been appointed to this parish, and will (D.V.) hold his first services 3rd June. Our people are anxious for the time to come. Our congregation and Sunday school have been going back the past year, but hope for brighter days. We have had the parsonage newly papered the garden planted, and grounds fixed up; few places have nicer church and parsonage than this place. We are living in hopes of a bright future.

ALGOMA.

HUNTSVILLE.—*Trinity Ordination.*—Notwithstanding the fire and the burning of the church, the Bishop with great kindness and consideration held to his original intention of holding the Trinity Ordination in Huntsville. Morning prayer was set for 9 a.m. At 11 a.m. the following were ordained to the Diaconate:—David A. Johnston, late of Manitowaning, now of Temiscamingue; W. J. Ecclestone, Marksville, St. Joseph's Island; J. Pardoe of Novar; A. R. Mitchell, Port Sydney; and J. Dagg-Scott of Baysville. To the Priesthood—Rev. A. J. Cobb of Broadbent. The candidates were presented by Rev. J. Boydell, M.A., examining chaplain, Bracebridge. The preacher was Rev. W. H. French of Sudbury. The Bishop, assisted by Rev. Rural Dean Chowne of Emsdale, and others, celebrated Holy Communion, of which 50 partook. Evening prayer—the newly ordained priest and deacons said prayers, the Bishop preaching the sermon. The enforced absence of the incumbent, Rev. Rural Dean Llwyd, who was confined to his bed with nervous prostration, was deeply sympathized with by all.

NEW WESTMINSTER.

NEW WESTMINSTER.—We are sorry indeed to hear that the Bishop continues very ill, and will be unable to attend to any business for the next two months or more.

BRIEF MENTION.

Rev. T. J. Stiles, of Kitley, has been appointed to Iroquois at the request of the congregation.

Over 100 instances are on record where human bodies, after burial, remained uncorrupted for many years.

The largest cave is the Mammoth. It is over ten miles long and has a navigable stream flowing through its chambers.

The Rev. Rural Dean Mackenzie has completed his fifteenth year as rector of Grace Church, Brantford.

Prof. Milligan, who died recently at Edinburgh, was one of the most distinguished ecclesiastics in Scotland.

Neither chemists nor naturalists have yet been able to solve the question why a lobster turns red when boiled.

A new aluminum phosphate mineral, having some of the qualities of turquoise, has been discovered in the Camp Floyd district, Utah.

The Archbishop of Ontario recently consecrated St. John's Church, Smith's Falls. It cost \$20,000.

The Penates were gods of the pantry, from a Latin word signifying a room where food is kept.

Roman capitalists and persons desiring to become such, sacrificed to Plutus, the god of wealth.

The Rev. L. B. Stephenson, late curate at Cornwall, has been appointed to the mission of Stirling.

Mr. Gladstone possesses a lead pencil thirty-nine inches long, with a gold top. He uses it as a walking-stick.

The arts of spinning and weaving were invented by a woman, Noomah, about 5,000 years ago.

A fish caught and thrown on the bank will rarely fail, when endeavouring to escape, to jump in the direction of the water.

A microscopic examination of a hair will determine, with almost infallible certainty, to what kind of animal it belonged.

One of Zoroaster's works, the "Similitude," is said to have required the hides of 1,260 sheep on which to write it.

Charlemagne endeavoured to stimulate the furriers' trade by wearing costumes made of sheepskin, but the fashion did not take.

The Megalosaurus, fossil lizard, is estimated from the size of its bones to have been not less than 50 feet in length.

The King of Portugal has the most costly crown in the world. The gold and jewels of which it is composed are valued at \$6,500,000.

The Bishop of Athabasca states that reforms are needed in the far north, respecting Indians, game, and timber.

Free education in South Australia has resulted in an increase of 5,570 in the average daily attendance of children at the public schools.

There are insects which pass several years in preparatory states of existence, and finally, when perfect, live but a few hours.

Eating contests are a feature of the religion of the South Sea Islanders. They hoop themselves like barrels to keep from bursting.

London is to have a university that will rival Oxford and Cambridge. All the preliminary details for its establishment have been arranged.

On the body of a notorious brigand recently killed in Turkey was found \$16,000 and a note book which showed he had murdered 192 men.

There is a plant in Jamaica called the Life plant, because it is almost impossible to kill it.

A Dutch paper publishes the following ad from a disconsolate wife: "Adolphus—Return to your Matilda. The piano has been sold."

The hottest place in the United States, according to the 1893 meteorological reports, is Bagdad, Ariz., where the mercury often stands as high as 140 in the shade for a week at a time.

The "Devil's Looking Glass" is a smooth stone formation 100 feet wide and rising 200 feet out of the Nolachucky river in Tennessee.

Rev. G. R. Beamish, formerly of St. James', lately returned from Europe, has been chosen assistant minister of St. George's Cathedral. He will be warmly welcomed back to Kingston.

M. Carnot will complete his term as President of the French Republic on December 3rd next. His salary for the last seven years has been \$250,000 a year, besides allowances.

London has a big appetite. It devours every year over 400,000 oxen, 1,600,000 sheep, 500,000 calves, 700,000 hogs, fowls innumerable, and consumes 9,800,000 gallons of milk.

There is still burning in India a sacred fire that was lighted by the Parsees twelve centuries ago. The fire is fed with sandal and other fragrant woods and is replenished five times a day.

The power generating capacity of the Niagara Falls and of the rapids near the falls is said to represent something like 6,000,000 horse power, as much almost as the water, steam, and electric power now made use of on this continent.

The resurrection plant, a native of South Africa, becomes dry and apparently lifeless during drought, but opens its leaves and assumes all the appearance of life when rain falls.

The air-tight compartment theory of building ships was copied from a provision of nature shown in the case of the nautilus. The shell of this animal has forty or fifty compartments, into which air or water may be admitted to allow the occupant to sink or float, as he pleases.

British and Foreign.

There are now 800 clergy in Austria and Tasmania, and 14 Bishops. The first Bishop of Australia (Dr. Broughton) was consecrated on February 15th, 1836.

The Bishop of St. Andrews has, we hear, received an anonymous gift of £1,000 to aid him in the mission work of his diocese.

The late Mrs. Fuller, wife of the Rev. Dr. Fuller, formerly rector of St. Mark's, Dublin, has left by her will large bequests for the benefit of many charities connected with the Irish Church.

About £2,000 has been raised towards the £8,000 desired to increase the Bishopric Endowment Fund of Grafton and Armidale. It is expected that £4,000 will be raised in the diocese, and the balance in England.

Lord Burton formally presented to St. Paul's parish a handsome new Church Institute, the erection of which has cost His Lordship more than £10,000. The Bishop of Lichfield, as head of the diocese, accepted the deeds relating to the property. Lord Burton's public gifts to the borough within the last few years are said to exceed £100,000.

The International Order of King's Daughters and Sons states, in a recent bulletin, that it has reached a membership of 400,000. The order publishes a monthly paper, of interest to all who regard with gladness the spread of the inspiring motto, "In His Name."

The Church of Ireland Temperance Society is probably the largest organization of the sort in Ireland. It has now nearly 1,000 branches and 120,000 members. Its income last year was £500, but its expenditure was considerably over £600.

MASSACHUSETTS.—The committee appointed last year to consider the subject of the division of the diocese has issued a report. This report favours neither a division of the diocese nor the election of an assistant-bishop. It is recommended that sundry archdeacons be appointed to help the Bishop. It is understood that the Bishop himself approves of this plan.

The engagement is announced of Lady Victoria Blackwood, youngest daughter of the Marquis of Dufferin, to the Hon. William Lee Plunket, eldest son of Lord Plunket, Archbishop of Dublin. The news has been received with great pleasure in Dublin, Mr. Plunket being well known, and very popular in both clerical and lay circles.

A writer in the *Irish Ecclesiastical Gazette* says that on the occasion of the last census a parishioner of his, a young English gentleman farmer, described himself in the return paper as B. A., Oxon. The constable, who collected the documents, presently came back to the house saying, "Beg pardon, sir, but do you mean to describe yourself as breeder of oxen?"

Owing to the absolute objection of the Tsar to the bestowal of a cross, the symbol of Christianity, upon Jews, whom he regards as enemies of the Christian religion, a proposal is being discussed in high official quarters to add to the order of the White Eagle, which does not have a cross in its insignia, some supplementary classes of a lower grade, which could be conferred upon non-Christians.

Cardinal Vaughan and the Roman Catholic Bishops of the Province of Westminster have issued a manifesto on the subject of public elementary education, in which they declare that Roman Catholic parents cannot in conscience accept or approve for their children a system in which secular education is wholly divorced from education in religion, or a system of religious education based upon private interpretations of the Bible given by school teachers.

It is stated that the deadlock in the election to the bishopric of Meath is the first that has occurred since the Church of Ireland was disestablished. It will be remembered that there were three candidates, none of whom obtained the requisite two-thirds majority in both clerical and lay house of synod. Curiously enough, on a previous election in the same diocese, an informality rendered the whole proceedings null and void.

It is probable that during his visit to England Bishop Strachan, of Rangoon, will try to arrange for a coadjutor Bishop for the special purpose of providing episcopal supervision for the Karens. The Roman Catholics have four bishops in Burmah, and the Church greatly needs another to live among the Karens and Shans, to preach to them without an interpreter and to confirm and ordain them. It is very strongly felt that until there is such a Bishop the missions will never attain their full strength.

Archdeacon Sinclair, who has been paying a visit to the West in aid of the Y. M. C. A., said at Devon-

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port that Londoners owed a debt of gratitude to Devonshire for having sent to them a man of commanding genius and intellect, and fervent piety, to be their bishop and spiritual guide. He referred to Bishop Temple, who, he said, maintained very great affection and interest for all that concerned his old diocese, which was really his native land.

The Bishop of Jamaica left for England on Tuesday, 1st May. The date at which he may be expected to return will depend on the arrangements which may be made for holding the Provincial Synod in the month of November, which seems to be the most convenient time for most of the Bishops to attend. If it should be determined to hold the Provincial Synod in Barbados or Demerara, the Primate will time his return if possible so as to meet the Synod without another journey from Jamaica. During the Bishop's absence the affairs of the diocese are being administered by Right Rev. C. F. Douet, D.D., Assistant Bishop of Jamaica.

We learn from the *British Honduras Churchman* for April, that the Right Rev. George Albert Ormsby, D.D., Bishop of British Honduras, reached Belize on Monday, 5th March. The Bishop and party met with an enthusiastic reception, and an address of welcome was presented from the Standing Committee of the diocese. A thanksgiving service was held in St. John's Church. On the Wednesday following the Bishop was enthroned at the pro-Cathedral. On Sunday, the 11th March, the Rev. Henry John Baker was, at an ordination service, admitted to the Priesthood. On the 21st March, Dr. Ormsby held a Confirmation service in the pro-cathedral, at which 152 candidates were presented.

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.

Archdeacon Shaw.

SIR,—A few months ago, in several American papers, there appeared an account of an attack on Archdeacon Shaw, of Tokyo, Japan. The Archdeacon has many friends in Canada, and there are few old residents of Toronto, especially of the west end, who will not remember him. These and all interested in mission work will be pleased to know that the origin of the report referred to was merely an insignificant scuffle in the street with some drunken roughs. The Archdeacon's twenty years of hard work in Japan are held in far different estimation by both Japanese and foreigners. A short time ago, when he was about to leave with his family for England, the expressions of esteem which he received from all classes and nationalities were as universal as they seemed earnest. As a sample of these I give a translation—rather too literal, I fear, to make good English—from an article in the *Jiji Shimpō*, the oldest and most influential of Japanese newspapers:—"Mr. Shaw has lived in Tokyo for the last twenty-one years, during which long period he has delighted in religious work, as if it were but one day—correcting error, comforting the poor. His life during these years has been indeed an example to all priests (*i.e.* Buddhist, I suppose). His gentleness is well known to all who enjoy his acquaintance. Who does not admire his virtue? His wife also is loved and respected by all who know her, whether foreigners or Japanese. She has been a great help to Mr. Shaw in all his work. There is a large number of Japanese who have been instructed by Mr. and Mrs. Shaw in their faith, and who will never forget their kindness and virtue. And there is a still larger number of Japanese, both Christian and non-Christian, who admire, respect, and love Mr. Shaw and his family, and who feel very deep sorrow at his departure."

The foreign sentiment is well expressed by a short paragraph in the principal English paper, the *Japan Mail*, of the same date: "Yesterday afternoon almost the whole British community of Tokyo assembled at the British Legation by invitation of H. B. M.'s Charge d' Affaires, M. W. E. De Bunsen, to bid farewell to Ven. Archdeacon Shaw, Honourary Chaplain to the Legation, and Mrs. Shaw, who with their family are about to proceed to England on furlough. The Archdeacon during his long sojourn of twenty-one years in the Japanese capital has won the respect and affection of all his fellow-countrymen, as well as of an immense circle of Japanese, and he carries away with him the most earnest wishes for his happiness and prosperity. It would

be idle to attempt to speak adequately of the noble work of untiring benevolence and charity accomplished by the Archdeacon and Mrs. Shaw, during their long residence in Tokyo. They have done as much as it was possible to do in the cause of Christianity, and for the sake of that cause we heartily hope that their return to the scene of their labours will not be far distant."

I received a letter from the Archdeacon, written during the early part of the voyage down to Hong Kong, and he seemed to be more impressed by the affectionate farewell he received than his pen could describe. He says, "the kindness and affection shown me and mine when leaving were quite overwhelming, as they were for the most part unexpected. I only wish I could feel myself more worthy of them. I came to Japan a kind of first-fruits of the first Day of Intercession for missions. When I arrived in Yedo (now known as Tokyo) there was not even one Christian to receive me, and when I left the other day, I had an address presented to me signed by more than twenty native clergy and catechists of different congregations connected with the S. P. G. mission alone, and I had valuable gifts presented to me by all classes of people—from a Minister of State, Count Saigo, from the Governor of Tokyo, etc., down to the coolie class—together with affectionate expressions of regard."

I write this not only to assure the Archdeacon's friends in Canada, and to show the value at which his work here is estimated, but also with the hope that other young Canadian Churchmen may be moved to follow in his footsteps.

JOHN G. WALLER.

Nagano, Shinano, Japan, May 7th, 1894.

Toronto Synod Church Funds.

SIR,—I see by the heading of your correspondence column an invitation is extended to all who wish well to Zion, to communicate their thoughts when they think they can be of any service. Permit a rustic parson to avail himself of the privilege. Let us, to begin with, take our motto from the Psalmist, "Peace be within her walls, and plenteousness within her palaces," and ask, "Is this aspiration being fulfilled?"

The annual session of Synod will soon be held. Last year presented one main characteristic. Every fund was in a state of indebtedness. There is abroad a fatal propensity for running into debt. Instead of purging society, the Church has followed the world's evil example. Nor is this propensity confined to any section of the Church within, nor to any sect without. Years ago St. James, which gloried in its strict evangelical teaching, had the highest steeple and biggest debt. We all heard the tale of St. Alban's, but we must not speak of dignities. The Mission Board has followed suit, and the poor Indians are threatened with extinction. How long is this state of things to continue? What the cause and what the remedy? ECONOMY.

Give Advice.

SIR,—Could any of your learned readers give the parish of which I am an unworthy member a little advice. Our rector has changed our Sunday school leaflets for some which our Bishop considers teach doctrines contrary to the Church. Is a Bishop an authority on what is orthodox? If so, is it to be tolerated that our children shall receive heterodox teaching? DISCIPLINARIAN.

The Catholic Church.

SIR,—A correspondence has been lately carried on in one of the city newspapers as to what Church really possesses the right to the name of the Catholic Church. Members of the Roman, Methodist, Baptist and others have each and all laid claim to the exclusive right of using that name. It surprises me, sir, to see the great ignorance which exists not only amongst the masses of the people, but even among members of the secular press, upon the subject. I contend, and shall always contend, that the only Church which has the right to call itself Catholic came into existence on the Day of Pentecost, when the Apostles and others were gathered together praying in the upper room, and when the Holy Spirit of God came down upon them in the form of cloven tongues. This Church is the only one to whose founders was given the Divine command to "Go out into all the world and preach the Gospel to every creature." The Catholic Church at the present day consists of three distinct branches, viz., the Greek, the Anglican, and the Roman. It is true that these branches differ somewhat in ritual, but in the main they are one and the same. They, and they only, possess the historic episcopate, which can be traced back to Apostolic origin; they have the three Orders of the Ministry, viz., Bishops, Priests and Deacons, and they all use the same forms of belief, viz., the Apostles' Creed, the Nicene Creed, and the Creed of S. Athanasius. It is just as right to speak of the

Greek or the Anglican Church as the Catholic Church as it is to describe the Roman Church as such. In the secular press, especially in this country, and amongst the masses, it is a common everyday occurrence to hear the Roman Church spoken of as the Catholic Church, and the Roman branch only. I feel convinced, sir, that this arises to a great extent from ignorance and from a slipshod manner of doing things. The daily press, as the great educating factor of the people, should be convinced of their error. If it would desist from using the word Catholic in its limited sense as referring to members of the Roman branch only, the masses of the people would soon follow suit. The Catholic Church is the only one whose clergy have Divine authority to preach, teach, baptize, confirm, ordain, and administer the Holy Sacraments. All other so-called Churches were called into existence by man, and by man's authority they either stand or fall.

ZETA.

Reliable Statistics Wanted.

SIR,—The following is a cutting from *The Canadian Freeman*, Kingston, Ont., of May 16th, 1894:

"Catholicity is making wonderful strides in Protestant England. Bishop Bilsborrow, the successor in the Salford diocese of Cardinal Vaughan, states that during the past twelve months over 900 conversions were effected in that episcopate. On Friday Lord Braye was received by the Pope, and presented to His Holiness the address from the Catholic Bishops of England, in reply to the recent encyclical on the study of the Scriptures. The Pope, in replying, spoke of his visit to London in 1848 and of the reverence of the English for the Bible. Not only in England is the rapid advance of Catholicity apparent. In the Oceanic Isles, where the zealous Marist Fathers have been toiling for some years, the results are wonderful. A late announcement from these missionary fields is to the effect that 2,000 of the native population recently embraced the faith at one time, and that many more conversions were certain. The good and substantial faith of the true Church speaks for itself."

The assertion that Romanism is on the increase in England does not tally with the statements that Churchmen so often make, that, notwithstanding the increased machinery of the Roman Church in England, she can only just hold her own. Perhaps some of your readers can give some reliable statistics showing just exactly the true state of affairs. If I am not mistaken, I have read extracts from English R. C. journals admitting that their Church is making no progress in England. We have about 200 children sent out to this district annually by some R. C. rescue society at Salford, and perhaps these waifs go far towards making up the 900 converts.

L. STONE, Montreal.

Sunday Schools.

SIR,—Let us look this question of Sunday schools square in the face. Let us free ourselves from mere sentimentalism and boldly face the evils of the 19th century Sunday school system. It does not follow that because we give a thing or a system the prefix *Sunday*, that therefore it is good or religious or holy or beneficial. I am constrained first to allow that necessity, in the present condition of "denominational" or "undenominational" (one name is as good as the other), religion, compels us to adopt some means whereby to keep our children from the various sheepstealers who, on Sabbath afternoons, invite the unwary to "leave your fold and come and visit our fold, because our fold is so nice." But the present Sunday school—what is it? The idol which we bow down and worship, set up in the holy place, and worshipping which, we wash our hands and say, "our dear children can no longer accuse us that we withhold religious instruction from them." Now, sir, I understand what a Sunday dinner is to a working-man who has to carry his cold collation to his work on six days out of seven. We, however, make our children go without any dinner (spiritual food) for all the six days, and give them a meagre feast on Sunday which we call by the high sounding title Sunday school. Some one will say: Is it not better to give our children this one-seventh of a crust than to give them none at all—no spiritual Sunday crumbs. Well I am not sure that it is better. I am not sure but that the direct evils of the Protestant Sunday school are not greatly in excess of any good that may be supposed to follow therefrom. Let us then first look at the origin of the Sunday school, and see how near we are to it. The Sunday school was originally started for the benefit of the poorest of our children who had no opportunities to learn to read and write, no day school teaching, who would not, did not, nay could not attend the day school. Thus the Sunday school was the going out into the highways to compel the wretched and the ragged to come in to be fed and clothed and cared for. To-day the wretched and the ragged have no more place in the Sunday school than have the same class in the

pew-rented, cushioned, comfortable and eminently respectable churches of our land. The Love Feasts or *Agape* of the primitive days were works and occasions of charity. When they became instruments of selfishness and personal pride, luxury and self-satisfaction, they were abolished. It is high time that the present Sunday school be reformed out of sight on the same grounds. "Remember the Sabbath Day to keep it holy; in it thou shalt do no manner of work, thou and thy son and thy daughter, etc." This I take it to mean that the work which belongs to six days of the week, should be rested from upon the first day of the week. What is the work of a child during the week?—school, emphatically school, that is the only work that should be laid upon the growing youth or maiden, and they should be made to do that work—compulsory education. Sir, we, who form societies for Sabbath Day observance, invite our children to work their work—school—on the Lord's Day. The Sunday school is, therefore, a distinct violation of the Lord's Day observance. Why do we agitate for (and rightly), the abolition of Sunday trains, street cars, etc.?—that the workingman may cease from his daily avocation on the Lord's Day, that he may have leisure to rest therefrom and to go to the Lord's House for public worship. Now the Sunday school not only invites the child to do his "work" on the Lord's Day, but it keeps the mass of our children from joining in the public worship of God's House. Show me a Sunday school of 1,000 children, and in that parish not 200 of them will be found in church unless driven thereto like a flock of pigs, because true shepherds don't drive lambs. Children should learn their lessons for and at school, and if there be any lessons *unfit* for them to learn at school, we have no right to make them work at lesson-learning on Sunday. If, on the other hand, religious lessons are needful for a child, it is an insult to the Christian religion to take such lessons out of the school, and an injury added to that insult to put them into a Sunday school. The Lord's Day is not for school, and putting the prefix "Sunday" to it does not make it any less a school. Sunday is for worship and rest, and no man, who has any knowledge of the ordinary Sunday school would call the usual Sunday exercises of that institution by the noble name of worship. The most that can be said is to call it Sunday work, sugar-coated, to hide its real flavour with a little worship. The evils of the modern Sunday school are clear and manifest, the benefits very doubtful. The Sunday school rises in the estimation of congregations exactly in the same proportion as their ideas and practice of worship become debased. The Sunday school is a substitute attraction to replace a lost art, the art of worship, and is a sign and token of that loss. The Sunday school is the miserable sop which Christians apply to their conscience when they contemplate the fact that religion has been, with their willing submission, if not active co-operation, driven out of the daily education of those children whom they solemnly promised to teach "all things that a Christian ought to know to his soul's health." Hence the Sabbath breaking; one hour per week Sunday school has become the whole measure and extent of the education of our children in our most holy religion. The children whom Jesus loved and took into His holy arms to bless, are only allowed to hear about Him and be taught about Him for one hour in each week. Arithmetic is regarded as of more value than the knowledge of our Lord and Saviour. "Seek ye first the Kingdom of the world (by secular education) and all other things shall be added" is the 19th century Protestant reading of the word of our blessed Lord. Again, we deliver the baptized child to his sponsors and parents with a solemn injunction to teach them the Christian religion, and they fulfil that obligation by sending their wards to Sunday school. The Sunday school directly encourages parents to neglect their duty to see that their children be taught. About one-half of our children, about five out of every six of our boys who attend Sunday school, become non-church goers, a fate which befalls very few who are taught that to attend church is more important than to go to Sunday school. Under the combined influences of Sunday school substitution for church going, and the evacuation of all religious teaching from daily education, we are fast becoming a nation of non-church goers. If we continue our ruel system for a few more generations of school age, the Roman Catholics will be the only people who go to church or know anything about the first principles of the Christian religion. Among ourselves church going has already become almost entirely confined to two Sunday exercises, the one for children at 3 p.m., the other at which children are conspicuous by their absence, at 7 p.m., and largely for the youths and maidens who having ceased from Sunday schools, drop into church to enjoy each other's society en route to and from and therein, but assuredly not from any religious motive or idea of worship whatsoever. W.

K. D. C. Pills tone and regulate the bowels.

Dominion Bank.

The annual general meeting of the Dominion Bank was held at the banking house of the institution on Wednesday, May 30th, 1894.

Among those present were noticed Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, C. Cockshutt, W. G. Cassels, William Roy, T. H. Walmsley, H. M. Pellatt, Henry Cawthra, James Scott, R. S. Cassels, Wilnot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, Wm. Hendrie, John Stewart, S. Risley, David McGee, G. W. Lewis, Gardiner Boyd, G. Robinson, Walter S. Lee, L. Lorne Campbell, etc.

It was moved by Mr. John Scott, seconded by Mr. John Stewart, that Mr. Jas. Austin do take the chair. Mr. W. J. Baines moved, seconded by Mr. H. M. Pellatt, and

Resolved,—That Mr. R. D. Gamble do act as secretary.

Messrs. W. J. Baines and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1894.

Balance of Profit and Loss Account, 30th April, 1893.....	6,978 27
Profit for the year ending 30th April, 1894, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	214,350 51
	\$221,328 78
Dividend 5 per cent., paid 1st November, 1893.....	\$75,000 00
Dividend 5 per cent., payable 1st May, 1894.....	75,000 00
Bonus 1 per cent., payable 1st May, 1894.....	15,000 00
	165,000 00
	\$ 56,328 78
Carried to Reserve Fund.....	50,000 00
Balance to Profit and Loss carried forward	\$ 6,328 78

The Reserve Fund of the Bank now amounts to one million five hundred thousand dollars, being equal to its paid-up capital.

Your Directors would recommend that for the future dividends be paid quarterly, commencing on the first day of August next, and they hope the profits of the Bank will enable the payment of three per cent. quarterly, equal to twelve per cent. per annum. This will be a convenience to the many small Shareholders of the Bank, to whom quarterly dividends will be a great accommodation.

The Directors are sure that the Shareholders will join with them in congratulating Sir Frank Smith, our Vice-President, on the well-deserved honour recently conferred upon him by Her Majesty.

The President, Mr. James Austin, and the Vice-President, Sir Frank Smith, are the only surviving Directors of the original Board of the Bank. The General Manager, Mr. R. H. Bethune, has been its chief executive officer since the day it opened.

J. AUSTIN,
President.

Toronto, 30th May, 1894.
Mr. James Austin moved, seconded by Sir Frank Smith, and

Resolved,—That the report be adopted.

It was moved by Mr. William Ramsay, seconded by Col. Mason, and

Resolved,—That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.

It was moved by Mr. W. S. Lee, seconded by Mr. George W. Lewis, and

Resolved,—That the thanks of this meeting be given to the General Manager, Managers and Agents, Inspectors and other officers of the Bank for the efficient performance of their respective duties.

It was moved by Mr. Gardiner Boyd, seconded by Mr. Henry Cawthra, and

Resolved,—That the poll be now opened for the election of seven Directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. C. Cockshutt moved, seconded by Mr. William Roy, and

Resolved,—That the thanks of this meeting be given to Mr. James Austin for his able conduct in the chair.

The Scrutineers declared the following gentlemen duly elected Directors for the ensuing year: Messrs. James Austin, William Ince, E. Leadlay, Wilnot D. Matthews, E. B. Osler, James Scott and Sir Frank Smith.

At a subsequent meeting of the Directors Mr. Jas. Austin was elected President and Sir Frank Smith Vice-President for the ensuing year.

GENERAL STATEMENT.
Liabilities.

Capital Stock paid up.....	\$1,500,000 00
Reserve Fund.....	\$1,500,000 00
Balance of Profits carried forward.....	6,328 78
Dividend No. 46, payable 1st May.....	75,000 00
Bonus 1 per cent., payable 1st May.....	15,000 00
Reserved for Interest and Exchange.....	83,070 39
Rebate on Bills Discounted.....	33,443 31
	1,712,842 48
	\$3,212,842 48
Notes in Circulation.....	\$ 905,544 00
Deposits not bearing Interest.....	1,060,838 86
Deposits bearing Interest.....	8,615,620 91
Balance due to other Banks in Great Britain.....	194,347 52
	10,776,351 29
	\$13,989,193 77

Assets.

Specie.....	\$ 248,747 15
Dominion Government Demand Notes.....	1,030,107 00
Deposit with Dominion Government for security of Note Circulation.....	75,000 00
Notes and Cheques of other Banks.....	311,353 58
Balance due from other Banks in Canada.....	109,982 20
Balance due from other Banks in United States.....	865,615 65
Provincial Government Securities.....	381,695 26
Municipal and other Debentures.....	1,383,343 82
	\$4,405,844 66
Bills Discounted and Current (including advances on call).....	\$9,177,180 30
Overdue Debts (estimated loss provided for).....	119,082 24
Real Estate.....	12,586 91
Bank Premises.....	269,191 11
Other Assets not included under foregoing heads.....	5,308 55
	9,588,349 11
	\$13,989,193 77

R. H. BETHUNE,
General Manager.

Dominion Bank, Toronto, 30th April, 1894.

Family Reading.

Sweet Violets.

Amid the woods hath passed the spring,
And smiled on dewy dells;
The birdies move on joyful wing,
And all adown the forest ring
The snowdrop's silver bells.

The primrose watcheth like a star
Among the quiet ways;
Kissed by the sun the branches are,
And blossoms waken near and far,
To gem the golden days.

Oh, tiny buds, so blue, so fair,
Beneath the leaves low-laid!
Ye grace the trees with garlands rare,
The balmy winds your fragrance bear,
Dark violets of the glade!

Oh, flowers that fain would hide away!
By wood, and field, and hill,
"Be sweet and kind," ye seem to say—
"Dear little children, day by day,
And lowly-hearted still."

Love's Mastery: Or the Gower Family.

"Found you at last, little one," she exclaimed; and there was the most sincere sympathy in her tone and manner. "I have been searching for you high and low: mamma is scared out of her senses, and declaring that I shall be laid up before the week is out. And I am sure I wish I could be, if it would save that poor darling Lora; for it seems all my fault, and I shall never forgive my-

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BETHUNE, General Manager.

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self and that wretched woman as long as I live, if anything bad should happen to your sister and brother. No, don't scold, dear: I mean what I say; and you must tell them so. I only wish I might be allowed to stay and cheer you up; but mamma won't hear of it; and here I am dressed and going off like a cowardly deserter; which indeed it seems to me we all are. You'll give me a kiss, won't you, darling, and ask them to forgive me?"

Stella complied and promised. She saw that the high-spirited, warm-hearted girl was in real trouble, and she felt very sorry for her. But Stella recognized a higher Hand than hers in the permission of this great calamity, and to Him only could she look for help and consolation.

It was scarcely noon when Clarice presented herself in Stella's apartment. Her face was wonderfully grave and anxious; and the message she bore, in reply to Stella's eager inquiries, was from Miss Gower.

"Mademoiselle desires that you leave this house as immediately as possible, Miss Stella, my dear. Alice is occupied this moment in packing your things, and the carriage will be ready by two o'clock to carry you to the station. You will arrive in London by the eight o'clock train; and Miss Gower has ordered a telegram desiring nurse to meet you without fail at Paddington."

The sudden announcement caused Stella to start, and change colour: for a moment there was a glow of rapturous delight upon her features, but it faded instantly into a look of yet graver anxiety.

"Very well, Clarice, I will think about it," she said quietly. "Dr. Mostyn is coming again this morning, isn't he?"

"He will be here in less than an hour, mademoiselle," Clarice replied.

"I should like to see him first—as soon as he comes," Stella said. "And wait one moment, Clarice. Does he think my brother and sister very ill indeed?"

"He shook his head with the gravest air in coming from the room, dear mademoiselle; but at present he cannot judge everything."

"And did Lora say nothing more about me?"

"Nothing, except that your wishes would be to go to Master Tracy, and that it was the safest for you. Also, in the night, she called your name from time to time; but then, dear lady, she was a little off her head from fever, which this morning has subsided."

Again Clarice turned to leave the room; and this time Stella did not attempt to recall her.

As soon as she was gone, the little figure dropped into the nearest chair, and with arms folded on the table, and head hidden upon them, the ever-increasing conflict was renewed. And might she indeed in a few short hours be again with her darling Tracy, see the sweet, sweet face which was ever before her mind, clasp the little hands in hers, and have him all to herself for days and weeks to come?

She pictured his smile of ecstasy when the news of her coming should be made known to him, the welcoming embrace, the complete rest and happiness of his presence. And could it be that she must renounce all this, and take in exchange the duties of a sick-chamber, where there would be no return of love to render those duties a delight? Yes, her heart gave her answer that such must be the case, or she would be renouncing both the claims of conscience and of trust reposed.

Presently the drooping head was raised, and her hand stretched out for a small Bible which lay near her on the table. And she sought and read the words from the epistle: "And we ought also to lay down our lives for the brethren." Life she was not called on to sacrifice; but heart-wishes, ease, a more clinging and unquenchable affection, Stella was summoned now to relinquish, and she knew and felt it should be done.

Rising from the table, she knelt before the couch, and prayed for strength to conquer, and love and faith to endure, in this hour of conflict. And then, with a countenance calm with steadfast purpose and settled resolution, she went downstairs to meet the physician. He was just arrived and standing alone in the deserted library when Stella entered.

"I was vaccinated nine months ago. Is there any fear of my taking the contagion, and being a

trouble instead of a help?" she asked, in a quiet tone, after returning the formal greeting.

"Not the slightest; but excuse me, dear young lady, what possible help can you be?"

"You will see," the child answered softly, but firmly. "I have been used to a sick-room all my life; it has been my happiest place."

"All my life!" The words sounded somewhat strange from that young frail thing; but there was that in their tone which prevented, on Dr. Mostyn's part, any contradiction.

"It is a very shocking complaint, even to witness," he said, as the nearest approach to remonstrance.

"Do you think my sister will suffer much in one way?" Stella asked hesitatingly, and thinking, as she had not ceased to, of Captain Flamank. "I mean, she is very beautiful."

"Much depends on herself and those about her," the doctor answered: "the case from which she is infected was a frightful one; and I tell you plainly that I dread the worst. If you are accustomed to a sick room, Miss Gower, there is no need for me to request that my last remark shall not go beyond yourself."

Stella bowed, and leading the way, conducted the physician to the door of her sister's room. She did not herself enter, but crossing the gallery, went to her own apartment, where Alice was in the midst of trunks and scattered dresses.

"You can put back all those things, Alice," she said, quietly. "I am not going to London."

The maid looked up in astonishment, but saw that her young mistress meant what she uttered.

"And send a message to countermand the carriage, and also to take this note to the telegraph office at D—."

And sitting down, Stella wrote a few words and folded them in an envelope. She knew perfectly well how to act, now that her mind was quite made up; besides, there was no one else to act for her.

An hour later, with soft low footsteps and a beating heart she entered Lora's chamber, and, motioning Clarice to withdraw, went and stood within the curtains by the bedside of her sister. Those words of Clarice, "She called you by name from time to time during the night," helped her on. Lora's eyes opened, and the first feverish look was one of vexed surprise.

"Stella, I thought you were gone. I sent a message long ago for you to go to Tracy. Why is it?"

"Lora dear, I am not going," the young sister replied. "I could not go, and leave you ill like this. I was vaccinated so short a time ago; and the doctor says there is no fear of my being ill and being a burden. You will not send me away from you, will you, Lora?"

"O Stella," murmured the elder, in a remorseful tone, "why should you wish to stay with me?"

"Because, oh because I love you!" the child exclaimed, feeling that now indeed the time was come, and the long-built barrier of estrangement at length was giving way. "O, Lora dear, won't you let me?"

"Come," whispered the elder, stretching out one poor, hot, feverish hand, and turning away her head to hide the tears. "But oh, poor child, I did not deserve this from you."

"Dear, dear, sister," Stella murmured, "do not say so. O, I shall be so happy—so very, very happy." And Stella, with Lora's hand still in hers, hid her face upon the bed-clothes, and wept too—tears of joy and gratitude; for at that moment the silent sick-chamber, with the sure approach of a frightful and appalling disease hovering about it, seemed to Stella as the entrance to an earthly paradise. She was reaping with thankful tears the reward of her past bitter conflicts.

With her little sister's hand holding her own, Lora dozed for upwards of an hour. And then she lay for some minutes gazing with a sweet and thankful look, which it was very beautiful to see, on Stella's countenance. At last she spoke.

"Stella, dear, I can't bear to send you away after this; but I must."

"Send me away! Why, Lora dear? I will wait upon you, and nurse you, oh so nicely;" and Stella smiled her sweetest, sunniest smile.

"Yes, dear, I know you would; and that is just it. But now listen to me. I feel that I shall be

more ill, and perhaps not be able to talk to you by-and-bye. Stella, you must go to Somerset."

"To Somerset? O Lora!" and the colour came deep into her face.

"Yes, darling; if you love me, go to him. He made me promise once, not very long ago, that if ever he should be ill, no one but I should nurse him. He hates, oh more than I can tell, having strangers about him; and it has made me so unhappy lying here, and not being able to go to him. You are next best to me; and, if I had only thought it possible, I should have asked you yesterday. You see, dear, Clarice is accustomed to me, and I to her; and she is a good nurse, while nobody knows anything about others that might come."

"But, Lora, he would not like," Stella murmured, interrupting her.

"Never mind; do go, dear Stella. Let the nurse keep in the dressing-room, and you sit in his room, give him his medicine and his food; and, if his poor beautiful hair has to be cut off, you do it."

Poor Lora had evidently been thinking over all that was likely to happen; and her feverish fond anxiety was traced in every feature.

"I will go, dear Lora," Stella whispered at last, with fresh tears in her eyes; "but I may come and see you sometimes?"

"O yes, poor child, whenever you can and will. And tell Somerset, if he asks anything, that I sent you."

Clarice, returning to the room some half-hour before, saw by the sisters' attitude, and the sweet light in Stella's face, that some strange change was brought about. She never exactly understood how it came to be, only, as she remarked afterwards down-stairs, "Miss Stella was more of an angel than a child."

(To be Continued.)

"The Night Cometh."

Work in the morning—the rising sun
Peeps golden across the hill,
Saluting the glistening noisy brook,
That feeds the old grey mill.
In the meadow the reaper's merry voice
Chimes sweet with the lark on high;
Nature is busy its works to fulfil,
For the darksome night is nigh.

Work in the noontide—the day steals on
Laden with duties for all,
Why loiter ye then by the wayside?
Arise and answer their call.
The sparkling dewdrops have gone to the sun,
The lark is down from the sky,
In the meads the grass falls fast to the scythe,
Day wanes and the night is nigh.

Work unto death, for time wingeth fast,
Toil for thy Master and Lord,
The vineyard's large, the harvesters few,
Oh sweet is His blest reward!
Then toil for the souls that know Him not,
Or knowing Him yet deny.
The hour cometh when no man can work,
Yes toil, for the night is nigh.

Intercessory Prayer.

Of all the varied petitions which rise at all hours of the day and night to the throne of grace, surely the grandest and most beautiful, ay, and perhaps the most acceptable also, are those which poor sinners offer in faith and love on behalf of their fellow-mortals and fellow-heirs of heaven. Who has not need of a brother's prayer, to guide him safely through the snares and pitfalls of this world, to give him comfort in trouble, and strength in the hour of temptation? Prayer for ourselves—for our own temporal and spiritual welfare—is good, and right, and necessary; but how much greater, and better, and nobler is it to pray for others also! In so doing, we are following most nearly the example of our blessed Redeemer, whose prayers on earth were almost all for others' weal, and who "ever liveth, to make intercession for us." In the one perfect prayer which He has deigned to leave for our use, we do not pray for ourselves individually, for it begins with "Our Father," to put us in mind that we are all one family, and every petition is offered in the plural number, a silent reproof to our selfishness and narrow-minded coldness. And perhaps when we

are the least conscious or it, when we feel a comfort and that "peace which passeth all understanding" in the dark hour of sorrow—when an unseen hand comes to support us against temptation—when we are preserved in the midst of danger, or rescued from the jaws of a seemingly inevitable death,—perhaps, though we know it not, we owe our help and safety to a brother's prayer.

And who are they for whom we ought first to make supplication? Surely they who claim the most of our earthly love and care, have the nearest and dearest claim to our unwearied prayers, they who are more precious to us than our life, and for whose welfare, in our earnest prayers, we feel a deeper interest than for our own.

We must pray, too, for our dear mother in Christ, the Catholic Church; that she may be preserved free from corruption, that her divisions may be healed, that we all may be one! We must pray also for the poor benighted heathen—"for all Jews, Turks, infidels, and heretics"—all whom ignorance or wilfulness has led beyond the pale of the one true Church; that they may learn the saving truths of the Gospel, and be made one fold under one Shepherd.

We must pray, too, for all who are in authority—the Queen, the Parliament, the Bishops, the clergy, and all civil magistrates, that they may, with an honest and true heart, faithfully discharge the several duties committed to their trust. And more especially must we offer up prayers in behalf of all our friends and relations, all who have ever done us good, either to our souls or bodies, all who have in any way befriended us, or who have any title to our gratitude and love; and above all we must pray for our enemies, for any one whom we are conscious of having injured, or who has injured and offended us. And there are others, too, to whom our hearts and sympathies are drawn, in a mysterious manner, from the first moment we see them, and for whom we cannot but feel a deep interest, we scarce know why. Perhaps it is some youth endowed with high and noble qualities, but wandering in the paths of sin, and yet longing to be free, and who is in sore need of grace and strength to enable him to quit his evil ways and find true happiness. Or it may be some young and unprotected girl, left in dreary orphanhood, to fight her way alone among the dangers of this world, and her heart yearns to look to a Heavenly Friend and Protector, to One who has promised, and whose promises can never fail, that He will be "a Father to the fatherless."

Or, it may be, the mere force of youthful beauty and innocence, the fascination of words and manner, have struck a responsive chord in our hearts, and impressed themselves deeply on our memory, making us long to do something in return for the pleasure their society has afforded us—something that will conduce to their welfare and happiness. What can we do better than to remember them in our prayers? Even though we may never see them again, or know the result of our petitions, yet we may trust, through the mercy of God, that they will be heard and answered.

There are many others, too, who especially need our prayers—those who are in any trouble or affliction; those who are living in a state of careless sin and pleasure, forgetting that there is another world beyond the present; those, too, who feel deeply the greatness and goodness of their Creator, and their own sin and misery, but their path is beset with difficulties and dangers, and they know not where to turn for help.

Oh, that the blessing and benefit of intercessory prayer were more felt and valued! In the beautiful Litany of our Church we join prayer for all sorts and conditions of men, but in our private devotions, and above all, at the Holy Communion—that time when we may feel that our prayer is more earnest and our petitions more especially heard—who does not spend too much of his time in seeking the welfare of his own soul and body, and less in entreating that the wants of others may be supplied? Surely, if this great duty were more acknowledged and acted upon, there would be more love and charity in the world, more largeness of heart and ready sympathies, and less bitterness and malice and selfish carelessness of the wants of others; for we should be constantly reminded that we are all children of the same

Heavenly Father, bought by the same precious blood, nourished by the same heavenly food, and heirs of the same glorious inheritance. In short, we should more perfectly realize, in all its grandeur and beauty, the heavenly doctrine of the Communion of Saints.

He Knoweth All.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.
The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.
Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughen'd path, the sunbeam bright,
The hourly thorn and cross.
Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows.
And He has loved me! All my heart
With answering love is stirr'd,
And every anguish'd pain and smart
Finds healing in the word.
So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding on His breast
Who knows and pities all.

Peculiar to Itself.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Hood's Pills cure Nausea, Sick Headache, Indigestion, Bilioussness. Sold by all druggists.

Beauty of Churches.

Does it become the servants of God to build up a house to the God of Heaven, with no more energy, pains, and cost, than one for the most trivial purpose? Shall the beauties of architecture be lavished on the concert hall, or on places of assemblage for the promotion of science and art, and the place of Christian worship be only distinguished by the meanness of its structure? The Divine Spirit sanctifies the holiest temple in the heart of the believer; and regards the pious thoughts that are breathed out in prayer beyond all outward circumstances. And perhaps no prayers have been more graciously received than those breathed by the primitive Christians in dens and caves of old; but when kings become the nursing fathers, and queens the nursing mothers of the Church,—when it combines within it the chief part of the nobility, of the gentry, and of all other classes, then ought even its outward dignity to be asserted. As soon as the earlier Christians were permitted to exercise public worship, they built them churches with all the magnificence that their means allowed, and when Christianity became the religion of the Roman Empire, the splendid temples of the heathen were converted into Christian churches; and after their persecutions, they built them more beautiful than before. The Emperor Constantine, whatever were his motives, felt it incumbent on him to increase the zeal of the people, and spared no pains in adorning the churches in all parts of his empire; and particularly in the city which he called by his own name, where he erected a church in honour of the twelve apostles, its floors and walls being of marble, and its roof being covered with gold! A church being erected to the glory of God, and the edification of man, it should be distinguished from all other buildings by its solemnity and dignity. The visible memorials of religion will sometimes reach the eye, when the ear is dull, and will not hear; the eye dictates to the imagination, and that moves the affections. Sometimes the sight of the altar, and the decent preparation for the service, may compose a wandering mind more than a sermon. . . . Whatever is granted for the service of God, is for God and to God, as standing monuments of our love to Him.—*The late Bishop of London.*

Churchmen of To-day.

The eagerness of a large proportion of mankind to break away from all rule, all law, in matters of religion, is one of the marked signs and sins of the times. Men want liberty to think and act as they like, and their desire is to be governed only as seems best to themselves. The power and authority of the Church is scorned, nay, by some turned into ridicule, and that by those professing to be of her communion. Some people boast of these things, and glory in their contempt of ecclesiastical authority.

Many there are who, Sunday after Sunday, say, or join in the prayers of the Prayer-book; while in their hearts they do not assent to the most precious doctrines it contains. Public worship on week-days is altogether ignored; men seem afraid of spending too much time in the service of God. Saints' days are neglected, and the intention of the Church, in placing before us the examples of the blessed Saints for our patterns, is frustrated. Again, how often do we see the prayer for Ember week entirely set aside.

Instances might be multiplied of the growing spirit of these days; but the above will suffice, as being some of the most forcible.

One of our excellent Bishops—whom may God long bless and preserve to be one of the lights in the midst of a dark world—has said—"Say nothing, do nothing to foster that marked temper of the times in which we live, a dislike, viz., to the imposition of all Articles of Faith, and indifference to the most positive witness of competent authority on the subject."

And this should be our daily care. The Holy Catholic Church, it is true, is in better hands than our own, has endured persecution for years; and, by God's grace, she will endure until the end of time.

But we shall do well to practise a spirit of charity towards those that oppose themselves, showing them, that although they accuse us of formality and over carefulness, and strictness to certain rules laid down for us by those whom we believe held the truth in its most uncorrupted form, we are ready to acknowledge their sincerity of purpose; and let us for ourselves thank God for our many "faithful and true pastors," men who would risk their lives and their all to uphold the pure, uncorrupted truth of the Church of England; and as we know from the Inspired Word, that the "prayer of faith" meets with an answer, may the daily prayer of each man be that it may please Almighty God "to cast His bright beams of light upon His Church," that being guided by "faithful and true pastors," "we may at last attain to the light of everlasting life, through Jesus Christ our Lord."

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

"I can Forgive, but not Forget."

But have you really tried to forget, or do you still dwell on the subject, talk of it, establish a non-intercourse, and withdraw even the smile of recognition from your former friend? If so, you do not forget because you will not. Forgetfulness is not so difficult as you imagine; witness the grief at the death of a relative, or the facility with which the most solemn promises to God are forgotten. If you earnestly tried—nay, if you would only let the subject alone—perhaps in a year you would not only have forgotten the injury, but the quarrel that followed it.

But what, after all, is this great injury which is beyond your ability to forget? Perhaps you were yourself a little in the wrong, or perhaps the tale-bearer did not tell exactly what was said or done at which you took such exception, or perhaps you are rather disposed to irritability, like a match which requires only the least rubbing for a flare-up. But no: "You have been perfectly innocent in the transaction, and the other party altogether in the wrong;" then yours should be the anger of a good man, which resembles the flinty spark, hard to excite and immediately extinguished. As a Christian, you should be glad to exercise that forgiving "charity without which all our doings are nothing worth," and the Lord's Prayer a curse.

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You have the opportunity of forgiving your debtor the hundred pence, particularly as you expect to be forgiven your debt to God of ten thousand talents. You can now pray heartily "for your enemies, persecutors, and slanderers, that God would change their hearts."

You do not try to forget, because you do not try to forgive; and thus you continue in a state displeasing to God, disgusting to yourself, grievous to your friends, injurious to piety, and a hindrance to every good enterprise; for nothing impedes the Church's progress more than dissension among her children. It is not required that others be in charity with you, but that you be in charity with them. Try again to forget it, and for this purpose engage in some good work, and thus your thoughts will not have leisure to prey on your troubles; press forward, and you will soon forget the painful past. Be sufficiently a Christian to soar above such things, leaving them to those who are animated by no better motives, who have no such objects of importance.

It is an interesting inquiry what the effect upon the Church would be if the attention given to dissensions in a congregation were expended in advancing its interests: what energy, life, and success, instead of the present insensibility to the Church's most pressing demands!

K. D. C. brings prompt relief to sufferers from Indigestion.

Objectionable Knowledge.

There is a kind of knowledge which many persons shrink from. It is that which involves certain duties and responsibilities which they are not willing to accept. Some will not listen to a tale of woe for fear of arousing their emotions or their consciences. Others will refuse to examine some unwelcome idea lest they should be forced to admit its truth. And others will shun the friendly adviser lest he should convince them of a cherished fault they ought to abandon or a neglected duty they ought to perform. Of course such persons deliberately bar the way of their own moral progress, and adopt instead a retrograde motion. They shut out the truth that would purify and uplift them, and court an ignorance which must end in degradation.

—Changes of form are very slow—though rapid enough to explain the motion of glaciers—but pressure increases their speed. Tresca of the French Academy has proved by his beautiful and varied experiments that under a certain pressure all solids "flow" like liquids, and that their molecules obey in such cases the laws of the motion of liquids. A block of lead, or of steel, or of ice, placed in a cylinder and pressed upon, is made to flow out of a hole in the cylinder exactly as a jet of water. It remains a solid all the time, but its molecules, whose paths are rendered visible by a special arrangement, are seen to have acquired a certain freedom of motion, and to flow in the very same way as molecules of water flow from a hole in a pail. A cube of lead, steel, stone or ice, placed on a solid surface, submitted to a sufficient pressure or loaded with a sufficient weight, "flows" sideways just as if it were a block of plastic clay. The only difference is that clay flows under its own weight, while steel requires an immense pressure in order to "flow" in its solid state. As to ice, it stands between the two—much nearer, of course, to the former than the latter, if both are taken at ordinary temperatures. A thickness of a few hundred feet, or a corresponding load, would be quite sufficient to make it "flow," though remaining solid, even over a quite horizontal floor, and to behave in its spreading over the floor like a lump of plastic mud, provided its temperature is but a few degrees below zero. This is the net result of Tresca's epoch-making experiments on "the flowing of solids" under the pressure, and these experiments have been fully confirmed as regards ice by the experiments of Helmholtz, Pfaff, and especially those of the Bologna professor, Bianconi.

\$200 ill spent for other cures, \$5 well spent for K. D. C.

The Golden Street.

The toil is very long and I am tired;
O Father, I am weary of the way;
Give me that rest I have so long desired,
Bring me that Sabbath's cool, refreshing day,
And let the fever of my world-worn feet
Press the cool smoothness of the golden street.

Tired—very tired! And I at times have seen
When the far pearly gates were open thrown
For those who walked no more with me, the green,
Sweet foliage of the trees that there alone
At last wave over those, whose world-worn feet
Press the cool smoothness of the golden street.

When the gates open, and before they close—
Sad hours, but holy—I have watched the tide
Whose living crystal there forever flows
Before the throne, and sadly have I sighed
To think how long until my world-worn feet
Press the cool smoothness of the golden street.

They shall not wander from that blessed way,
Nor heat, nor cold, nor weariness, nor sin,
Nor any clouds in that eternal day
Trouble them more who once have entered in;
But all is rest to them whose world-worn feet
Press the cool smoothness of the golden street.

Thus the gates close and behold no more—
Though, as I walk, they open oftener now,
For those who leave me and go on before—
And I am lonely while I bow
And think of those dear souls whose world-worn feet
Press the cool smoothness of the golden street.

Tired, very tired! but I will patient be,
Nor will I murmur at the weary way.
I, too, shall walk beside the crystal sea
And pluck the ripe fruit all the God-lit day,
When thou, O Lord shall let my world-worn feet
Press the cool smoothness of the golden street.

The Why and Wherefore.

There is nothing marvellous in the fact that Hood's Sarsaparilla should cure so many diseases. When you remember that a majority of the disorders "flesh is heir to" are due to impure or poisonous condition of the blood, and that Hood's Sarsaparilla is an effective and radical blood purifier, the whole thing is explained.

Besides its blood purifying qualities, Hood's Sarsaparilla also contains the best known vegetable stomach tonics, diuretics, kidney remedies and liver invigorants, and is thus an excellent specific for all disorders of these organs, as well as for low condition of the system, or That Tired Feeling.

Church Day Schools.

It may be thought unnecessary to teach religion to children at the day school. But this is a great mistake. For consider these two things. In the first place, if your child does not learn religion during school hours, when is he to learn it? Can you expect him to add religion to his "home lesson?" Do you think to prescribe "All work and no play" as the right treatment for a child? If you give food only at inconvenient hours, you may starve the child: if you keep religion out of the hours of learning, you may make your child an infidel.

But another consideration must be added. It is not a matter of hours only, but of teachers.

You, with what knowledge of teaching you have, may instruct your child in religion. Or you may send him to Sunday school, to be taught by voluntary teachers who are more or less ignorant of the art of teaching. But remember that teaching is an art, and a difficult one too. And consider the training that is necessary to make competent teachers. And now tell me, are you content to be so cruel to your child as you must be if you send him to school for secular training and keep him at home or send him only to Sunday School for religious training? During the hours of the day, when his brain is active and can work, and for five days out of the week, you get him taught the things of the world by an expert, trained instructor: when he is fagged on week days, or when he might expect some rest on Sundays, you give a little of your own time when you are not too weary, or ask a little time from a neighbour who is perhaps more weary than yourself, and expect

the child to be taught religion, and a definite religion, in this slipshod manner.

I do not undervalue the teaching of all parents; and I do greatly value the precious instruction given in some of our Sunday School classes; and I urge Church people most earnestly to send their children to Church Sunday Schools, not to "Sunday School," but to a Church Sunday School and no other. But when all this is done, I ask any parent to say, in the sight of God, whether he is doing his duty or neglecting it while he acts in the way described; and without necessity, sends his child on week days to any but a Church School. Is he, can he be seeking for his child, "first the kingdom of God and His righteousness?"

Ants' Cows.

Do you know that ants have cows, from which they draw milk? You can see the cows if you look for them. Sometimes you will see the ants running up and down a small bush. You may wonder what they can be doing. Look closely at the bush and you will see a number of green bugs on the leaves. These are the plant-lice, or the ants' cows. The ants run about among the bugs, touching them with their feelers, and seeming very happy indeed. They are milking their cows when they do this. Ants keep other insects besides the plant-lice, which they feed and are kind to, and their prisoners seem contented. Sometimes they keep a large blind beetle, which is never allowed to leave their cell. They bring it such food as it needs, and kindly put the same into its mouth. The beetle, in return for such careful attention, throws out from its body a fluid which the ants are fond of, and which they lick up greedily.—From "Ant Stories," Demorest's Magazine for June.

Howells on Dickens.

I imagine that my early likes and dislikes in Dickens were not very discriminating, writes William Dean Howells in "My Literary Passions," the sixth instalment of which appears in the June Ladies' Home Journal. I liked "David Copperfield," and "Barnaby Rudge," and "Bleak House," and I still like them; but I do not think I liked them more than "Dombey & Son," and "Nicholas Nickleby," and the "Pickwick Papers," which I cannot read now with any sort of patience, not to speak of pleasure. I liked "Martin Chuzzlewit," too, and the other day I read a great part of it again, and found it roughly true in the passages that referred to America, though it was surcharged in the serious moods, and caricatured in the comic. The English are always inadequate observers; they seem too full of themselves to have eyes and ears for any alien people; but as far as an Englishman could, Dickens had caught the look of our life in certain aspects.

Honey Ants.

In Mexico they have live ants for sale. They are honey-ants, and the boys and girls of that country think them a great treat. The whole back part of the ant is filled with a clear, sweet honey. To get the honey one takes the head between the fingers, sucks the honey from the body, and throws the rest away. The tribe has its king and queen, but is mostly made up of workers and honey-bearers, the honey-bearers being those from which the honey is taken. Most of the tribe are busy little fellows that go at night to gather from the gall insect of the oak-tree a bitter-sweet fluid, which they feed to the honey-bearers, whose bodies soon become round and full of honey.

The honey-bearers have but one duty, that is to sleep. They hang from the roof of their cells, and let the workers feed upon the honey from their bodies. When a worker wants her dinner, she goes to the honey-bearers' cell and touches one of them lightly with her feelers. The honey-bearer seems to wake up, and at once gives forth a drop of sweet, yellow honey, which, you may be sure, the worker immediately eats.—From "Ant Stories," Demorest's Magazine for June.

—Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.

Joe Baxter's Holiday.

"What's the matter with Joe?"

"Well, it's hard to say; he is such a funny fellow."

"But something special is coming off, I'm sure, for Joe is making wonderful preparations."

"Perhaps he's going to see somebody."

"Very likely, for he has dipped his head three times in the water while washing his face this morning."

This conversation took place outside the cottage where Joe Baxter lived. The boys, who were friends of his, knew that Joe was not so very fond of washing as to do all this without a special motive. The fact was, Joe had been told by his master that he might have a day's holiday, and he was now preparing himself for a visit to his Uncle Tom six miles away. For two years—all the time, indeed, that Joe had been in his present situation—he had not had a chance of going to see his uncle till now.

Whether it was the soap, or the three dives of his head under the water, or simply the anticipation of his visit, anyway Joe's face perfectly shone as he bade his mother good-bye and walked up the road at a good swinging pace. He was not alone, though, for his younger brother Alfred was his companion for the day.

"I say, Alf, we shall have a jolly time, I expect, in Uncle Tom's orchard; they say he has the biggest and best pears in the village."

"Well, look here, Joe, don't let us forget what mother said about not touching anything without asking."

In due time they reached Atherfield, and a very hearty welcome they got from the old man when they opened his door.

"Come, lads, I am glad to see you; is your mother well?"

"Yes, uncle; she sent her love to you."

After a little more talk and a bit of rest in the clean sanded kitchen, their uncle led them to the garden and told them to enjoy themselves. Joe and his brother scampered down the paths, leaping in their joy over the highest gooseberry bushes at a bound.

"I say, Alf, there are the pears."

Now Alfred had seen them some time before; but Joe, pulling down one bough heavily laden with fruit, felt that he must just smell what they were like. Perhaps it was quite an accident, but when the bough sprang back again a big ripe pear was left in his hand.

"Don't eat it, Joe; you know uncle didn't tell us we might."

Joe, however, had already begun to give way to temptation, and soon went a step farther, for he put his teeth into the pear and then put it in his pocket half ashamed. When they came in to the house it was to find their uncle out in the garden, and he had indeed been in the orchard all the time.

"Boys, come and sit on this seat; I want to tell you a story."

Then he told them of the Garden of Eden, and how our first parents were tempted to eat that which God had forbidden them to touch, and what punishment followed.

"Keep out of the way of temptation, boys, and resist the devil and he will flee from you." Why, Joe, what are you crying for, my lad?"

The reason was soon seen, for Joe put his hand into his pocket and produced the pear with much penitence. Poor boy, his taking it had cost him very dearly—the face so bright in the morning looked very miserable now!

But his uncle forgave him and told him to confess his fault to God, who is always ready, and

willing to meet repenting sinners half-way. The lesson of Joe's holiday was—"Lead us not into temptation."

Beware of Fruit Skins.

With regard to the eating of fruit an important caution must be given: Fruit skins carry germs and are no more intended for human sustenance than potato skins, melon rinds, or pea pods. The bloom of the peach is a luxuriant growth of microbes, that of the grape only less so; and when these skins are taken into the stomach they find most favorable conditions for their lively and rapid development, which causes the decay of the fruit before it is possible to digest it. This is the reason that many persons think they cannot eat raw fruit. If they would in all cases discard the skin they could derive only good from the fruit itself. Nature provides the skin for the protection of the fruit from the multitude of germs which are ever ready to attack it, as is evidenced when the skin is bruised or broken in any way. The microbes at once begin their work of decay, and the fruit is unfit for food. Children are chief offenders in respect to this rule, and should be carefully watched



and frequently cautioned. A daintiness as to the condition of fruit should also be cultivated, to prevent its being eaten unripe, or too old, on the verge of decay. Remember that it is sweet and ripe fruit, in prime condition only, that is recommended.—From "Sanitarian," Demorest's Magazine for June.

Grand Trunk Railway.

J. G. Gibson, conductor on G.T.R., Hamilton, Ont., writes: "It gives me pleasure to inform you of the excellent results I have received from the use of your great remedy, K.D.C. For a considerable time I had been a great sufferer from acute indigestion; my body was wasting away for want of proper nourishment, which my stomach refused to accept, nor was I able to find any remedy that afforded any relief, until one of my sons brought home a few packages of K.D.C., and requested me to try them. It is now about six or seven months since I commenced taking the K.D.C.; my health has improved, my weight has greatly increased, and I feel like myself again."

—He most enjoys good living who chooses his diet with wise prudence. Denial often affords more pleasure than indulgence.

Hints to Housekeepers.

Oil in a lamp should not be allowed to get down to less than one-half the depth of the reservoir. The wick should be soft and completely fill the space for it, but without crowding. A lamp should be neither suddenly cooled nor exposed to the draught. In extinguishing the flame the wick should first be turned far down and then a sharp, quick puff blown across and not straight down upon the flame.

GERMAN TOAST.—Beat one egg very light, add one-half cup of milk and a pinch of salt. Dip thin slices of stale bread in this and fry them to a light brown in a hot buttered pan. This toast makes a nice breakfast dish eaten with butter; it is also a nice dessert with jelly, jam or any kind of pudding sauce.

BISCUIT.—Sift two teaspoonfuls of baking powder with two cups of flour, work in this one tablespoonful of butter, make this into a soft dough by stirring in milk or water. Roll this dough out into a sheet and cut into shape with a biscuit cutter; it will make eight biscuits. Bake in a quick oven.

STRAWBERRY AND RHUBARB JAM.—Take one pound of rhubarb, the nice red preserving stalks, wipe them clean and cut up as for stewing; place it in an earthen bowl and strew over it one pound of sugar; let it stand all night. Next day place it in the jelly pan with two pounds of strawberries and an additional pound of sugar. Boil slowly for twenty minutes, then put in air tight preserving cans.

STRAWBERRY CUSTARD PIE.—One and one-half cups sweet milk, two tablespoonfuls sugar, two eggs, one dozen large strawberries. Beat the eggs and sugar until light, add the milk and the strawberries cut into thin slices. Bake without a top crust. Eat cold.

BAKED MACARONI.—Cook the macaroni in salted water for twenty or thirty minutes. It should be soft but not split. Drain well and put a layer in the bottom of a buttered pudding dish; upon this grate some mild rich cheese and scatter over it some bits of butter. Spread upon the cheese more macaroni; fill the dish in this order, having macaroni at the top covered with bread or cracker crumbs and bits of butter scattered over it. Add a little milk and bake, covered, for half an hour, then brown and serve in the bake dish.

CREAMED MACARONI.—Cook the macaroni ten minutes in boiling, salted water. Drain this off and add a cupful of milk; stew until the macaroni is tender. In another saucepan heat a cup of milk until boiling, thicken with a teaspoonful of flour, wet with cold milk, stir in a tablespoonful of butter and lastly a beaten egg. Drain all the milk from the macaroni, turn it into a hot dish and pour the cream over it.

BEEF CROQUETTES.—Chop the bits of cold beef very fine; to one cupful of chopped meat add one-half cup of cracker crumbs, one egg, mustard, ground celery seed, pepper and salt, and mix together; a little hot water or meat gravy may be needed to make the crumbs stick together. Make into little cakes and fry in a hot buttered pan.

ORANGE CAKE.—Make a plain cake and bake in layers. Take the juice of two oranges and the yolk of one egg and sufficient powdered sugar to make it stiff. Beat the white of the egg and add to this, and spread between the layers and on top of the cake.

About two months ago I was nearly wild with headaches. I started taking Burdock Blood Bitters, took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine.

EVA FINN, Massey Station, Ont.

Sirs.—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave me relief, and the second bottle completely cured me.

MISS A. A. DOWNEY, Manotick, Ont.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

Children's Department.

When Mollie Bathes the Baby.

When Mollie bathes the baby I lay my book aside, And watch the operation With deep paternal pride; I scan the dimpled body Of the struggling little elf, For undeveloped points of Resemblance to myself.

When Mollie bathes the baby She always says to me: "Isn't he just as cunning And sweet as he can be? Just see those pretty dimples! Aren't his eyes a lovely blue?" And then, "You precious darling, I could bite those arms in two."

When Mollie bathes the baby I always say to her: "Look out now, don't you drop him," And she answers back, "No, sir!" Then I talk about his rosy cheeks, The muscles in his arms, His shapely head, his sturdy legs, And other manly charms.

When Mollie bathes the baby The household bends its knee, And shows him greater deference Than it ever shows to me. But I feel no jealous goading, As they laud him to the skies, For every one assures me That he has his father's eyes.—

THOMAS BEWSY HOLMES in June Ladies' Home Journal.

The Heavenly Home.

It is not the walls of the building in which you live that makes your earthly home, but the company of those you love.

A little boy about four or five years old was returning from school one day. He bounded into the house, exclaiming as he hung up his hat in the entry, "This is my home! this is my home!" A lady was then on a visit to his mother, and was sitting in the parlour. She said to him, "Willie, the house next door is just the same as this; sup-

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. Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.



Toronto, Ontario.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

In Dreadful Condition

Almost a Complete Wreck After the Grip

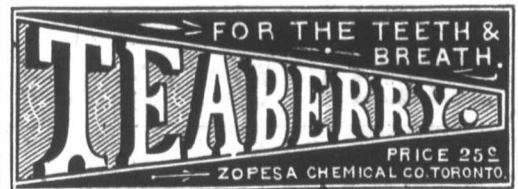
Can Hardly Express Sufficient Gratitude to Hood's Sarsaparilla.

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs—I felt it my duty to let you know the good Hood's Sarsaparilla has done for me. I have been troubled with summer complaint for years, unable to do anything. I tried everything but seemed to get no relief. Then I became a victim of the grip and was left in a dreadful state, so weak I could scarcely work and when I did I worked in misery. The doctor said I had Bright's disease. My kidneys were in dreadful condition. I found one of your papers at my door, and on reading it decided to

HOOD'S Sarsaparilla CURES

give Hood's Sarsaparilla a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I have loudly recommended Hood's Sarsaparilla, for I owe my life to it and hope this may be the means of leading others to give it a fair trial." JOSHUA SMITH, Norwich Ave., Woodstock, Ontario.

Hood's Pills cure liver ills, constipation, jaundice, biliousness, sick headache, indigestion.



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.

pose you go in there and hang your hat up in the lobby, wouldn't that be your home as much as this house?"

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

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

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his little arms around her neck, he said, "because my dear mother lives here."

It is the presence and company of those we love that makes our earthly home; and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sunday-school boy lay upon his dying bed. The teacher sat by the bed-side holding the hand of his scholar. "I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with Him," said the dying child. This dear little fellow loved Jesus.

Saved by a Skye-Terrier.

On a stormy November afternoon some years ago, my brother-in-law, James Bush, then an officer in the merchant navy, and his cousin Frederick Warner, of Trinidad, were sailing on Buttermere Lake, in Cumberland, when their boat was struck and suddenly upset by one of those violent squalls which are apt to descend from the surrounding mountains.

They were both good swimmers, but they were a long way from the shore and very cold; so they determined to climb on to the boat's bottom and wait for her to drift ashore. It soon became evident, however, that in their capsize the anchor had fallen overboard and become fast in the bottom, for the boat remained stationary. Mr. Bush dived two or three times to disengage the anchor, but without effect. It was now growing dark, and they were both so wet and chilled that they dared not attempt to swim ashore.

They had with them a favourite Skye-terrier, called "Quisi," whom they had dragged with them on to the upturned boat, who, seeing the hopeless state of affairs, after all their efforts to release the boat had failed, sprang into the water of his own accord, swam ashore, ran up to Haseness, where the family lived, and by his excited barking, and tugging at the ladies' dresses, and running towards the door, made them at last understand that an accident of some kind had happened.

It was now quite dark, and they could see nothing from the boat landing, for which they immediately made; but soon they heard the voices of the two castaways, shouting through the darkness for aid. Launching two other boats that happened to be there, two of the home party in one boat, and two in the other, they directed their course, as well as they could, to the point whence the shouting proceeded, and at length succeeded in rescuing their friends, more dead than alive, from their several hours' exposure to the wet and cold.

Had it not been for the thoughtfulness and sagacity of their four-footed friend, the two cousins would most likely have perished that bleak cold night on Buttermere.

At School.

Little Emma's first appearance at school after a long illness, and only a few weeks before the holidays, may be accounted for by the great desire she had to carry off a prize at the examination which would take place very shortly. So, being quite well again, she prevailed upon her mamma one evening to let her return to school.

The next morning, warmly wrapped up, and with strict injunctions to keep on her shawl and wraps, even while in school, her mamma confided her to the care of two little friends, who had called for her, and off they started. What they chatted about on their way I do not know; but to judge from their earnest manner it must have been something very serious, for they were so closely huddled together and gazing so intently into each other's faces that they often stumbled through not looking where they were going. Such little trippings, however, only made them laugh merrily.

Emma's class all knew she was coming that day, and in an instant she was surrounded by all the school girls, each jostling the other to give her a welcome kiss, the uproar only subsiding on the ringing of the school-bell by the mistress, who calling little Emma to her side, talked with her a few moments, kissed her, and then led her to her class. Prayers were then read, special allusion being made by the governess to God's goodness, and His

Babies

ought to be fat. Give the Thin Babies a chance. Give them

Scott's Emulsion

the Cream of Cod-liver Oil, with hypophosphites, and watch them grow Fat, Chubby, Healthy, Bright. Physicians, the world over, endorse it.

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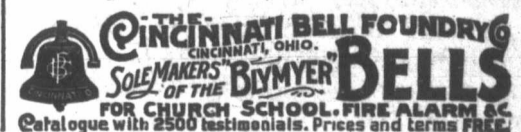
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care of little children, as shown in Emma's perfect restoration to health.

And now the day's labour commences. While the home work is being examined a reading lesson had been given to the scholars, and after a time they are called up to repeat it. Several have done so without a mistake, and now it is Emma's turn. Timidly advancing to the centre of the room, her little heart beating with hope and fear, and looking up anxiously though steadfastly, she commenced. Some of the scholars were listening with anxious faces to hear how Emma would get through with her first lesson since her illness. A little nervous at first, as she read on she gained courage and confidence, and successfully accomplished her task, to the great delight of all the school.

When, three weeks afterwards, the examination took place, Emma was awarded the prize all children should covet, the prize for "diligence and good conduct," which the minister, in presenting it, said was "the prize above all others to strive for, since nothing good can be achieved without those qualities."

The True Story of Jennie Wren.

It was a long time ago, as you will know, when I tell you, that William the Third was then King of England.

There was war during that summer of 1690, and the poor soldiers suffered very much. Upon the eve of one great battle, they were so tired after one of their marches that they lay down for a short sleep, when it would have been much better and wiser had they remained on the watch for the enemy.

Among the men was a little drummer-boy, whose eyes, like those of his elders, were fast shut; who knows that he might not have been dreaming of his mother, his home, his brothers, his sisters?

Just before he fell asleep, he had been eating his rations, and some crumbs of bread had dropped on the head of his drum. A little wren, perching in one of the trees beneath which the soldiers were reposing, espied these crumbs, and flew down to secure them.

As she hopped about on the parchment of the drum, the tapping of her beak awakened the lad. He opened his eyes, and was startled by the sight of the enemy advancing. He had just time to beat the signal of alarm, which woke his comrades and put them on their defence.

The skill of King William won him that Battle of the Boyne on the 1st of July, 1690; but if the "Jenny Wren" had not chanced to rouse the little drummer-boy, the fortunes of that day would have been quite altered.

Useful Monkeys.

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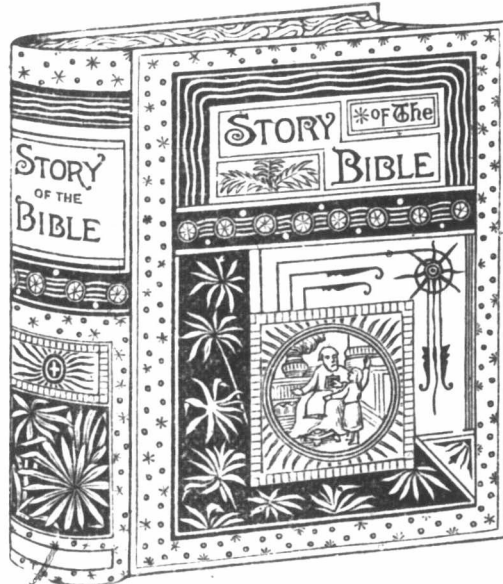
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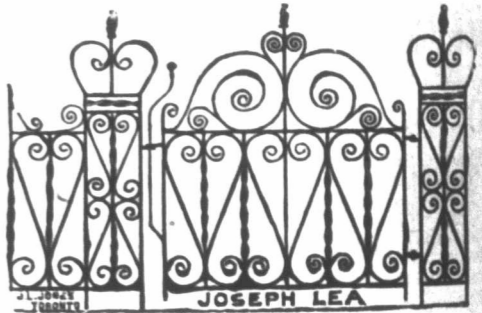
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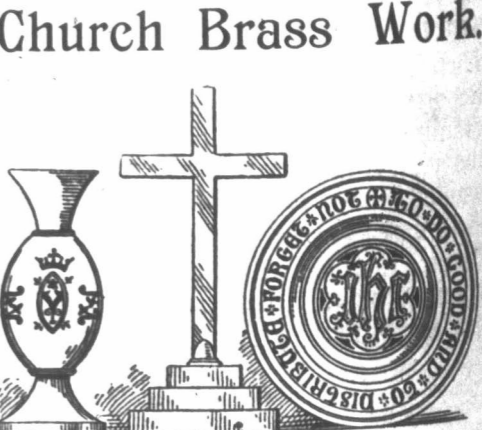
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