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A TREE OF TREES.—At Darby Dale, in England, is a yew tree 38 feet in girth, which seems to indicate an age of 3,000 years or more. One can fancy its branches covering the forms of the ancient Britons, as well as Romans, Saxons and Normans. What a procession of baptismal groups and funeral gatherings has its shade fallen upon in the last 1,000 or nearly 2,000 years—for it appears to have been a churchyard tree of the British Christians.

TORONTO A CHURCH CENTRE.—Writing of Canon Bullock's recent Canadian missions, a Canadian correspondent of the *Guardian* says: "The first mission was held in St. George's parish, Toronto, and Toronto is by far the largest and most important city in Canada in a Church point of view. I suppose it has a Church population as large as all our other principal cities put together. St.

George's is one of the foremost parishes, and has for its rector the able and devoted Canon Cayley." Yet English papers occasionally speak of services held 'in the church at Toronto or Hamilton.'

EASTER DUES.—The Bishop of Southwell, in a pastoral to his diocese, says, "These Easter dues—'accustomedly reckoned and paid'—were not regarded as having any character of charity, but were regarded as the individual's recognition of the personal service derived from the ministrations of the Church. Easter dues or offerings formed a valuable link of friendship and mutual recognition when true relationship existed." Such words may apply to Christmas offerings in Canada, but Easter offerings are for—preventing wardens' "deficits."

BISHOP SULLIVAN'S CHURCHMANSHIP is well and creditably depicted and characterized by himself in a letter to the *Guardian*, wherein a correspondent had referred to him as having been "always regarded as a decided low Churchman." The Bishop says, "As to Churchmanship, I have no objection to a low Churchman, as long as he is loyal to the Church's recognized standards and formularies, and is faithful to his work; but I am strongly opposed to the "one Church as good as another theory." . . . Our people in Algoma need distinctive Church teaching on simple Prayer Book lines. These are wholesome words.

"WHAT CAN MICHIGAN DO?" asks our big brother in New York, following with ludicrous exactness the line of *non-sequitur* argument, which we recently predicted would be taken up by the advocates of capital punishment for convictions of murder—no matter how merely circumstantial the evidence may be. Our answer to the above question does not need a long editorial to make it plain. It is "short, sharp and decisive"—*imprison your prisoners!*

THE LEAGUE OF ST. LOIS is a very apt movement suggested for a league of Christian mothers for the closer study of the Holy Scriptures. We cannot expect a very large array of Sts. "Timothy" until the mothers of the rising generations take more pains to inform themselves as to the real meaning and use of the Scriptures, so that they can make their progeny "know them from a child"—not have a mere hazy smattering of fancy about their use and contents.

AMATEUR LITURGIES are beginning to form quite a feature in the worship preferred among the forms in use among dissenters. "Responsive readings, chants, trisagions, processions, are abundantly known in Methodist and other Churches of late years," grudgingly confesses the *Christian Advocate*, and most "unchristianly advocates" less attention to the tastes of a few highly cultured and fashionable people among them. Good taste will prevail at length, in spite of narrow bigotry.

"CLERICAL ORDERS" are to be had from the N.Y. Central for the benefit of clergy, Sisters of Charity and Salvation Army officers, engaged in active work about the suburbs of the Atlantic Metropolis. The favour is extended this year as far as Buffalo, Chicago, St. Louis and Cincinnati. It is safe to say that this enterprising railway will lose nothing by setting such a good example of encouraging and "bonusing" those who "live for others' good."

"PROHIBITION IN MAINE" is the title of a letter in the *Temperance Chronicle* from one who objects to the admission of evidence against the reality of total prohibition. The editor in a note very wisely says, "The object is to arrive at the truth of the value of prohibition, and surely those who believe in prohibition should not shrink from hearing evidence against it, but should rather produce evidence of its value." Nothing is to be gained in the long run by suppressing facts.

JEWS AND CHRISTIANS are drawing somewhat nearer together, if one may judge from recent expressions of Dr. Hamburger, as noticed in *The Thinker*. "The Jew makes no attempt to induce all his fellow men to profess the faith of the Synagogue. . . . To Christianity, and the other daughter-religion—Mohammedanism, Judaism leaves the task of converting the heathen, recognizing that as their mission. Proselyting is now left to Christianity!" This may well be regarded "as an indication of the decline of uncompromising intolerance in Rabbinic circles."

"BUT A DROP IN THE BUCKET," says the *New York Churchman*, "are the endowments of the Church of England as compared with the wealth of material resources in voluntary gifts and contributions, as displayed in the pages of the Year Book of the Church of England, published by the S.P.C.K." Our cotemporary adds very justly, "the catalogue of her spiritual activities makes her name a praise in all the Churches." Such a Church need not fear either disestablishment or disendowment.

"FIGHTING IN A PARIS PARLOUR" is all the kind of war that Great Britain and the United States need to indulge in now-a-days—at least so thinks the *N.Y. Churchman*, apropos of the formation of the Behring Sea Commission. If these arbitrations can be followed up, a noble example will be set for the avoidance of the fiery and inconclusive ordeal of war between Christian nations.

"DESTROYS IRISH NATIONALITY" is the heavy indictment brought by the O'Connor. Don against the Home Rule Bill—about the heaviest as well as the most trenchant indictment brought forward yet. Curious, that the most respectable section of Irish Romanists should thus make a dead set against the bill. It is almost enough to make the Protestants wonder how they came to be in such company at this stage of proceedings; but these men are probably instigated by a deep love of their country and appreciation of its best interests. See *Irish Times*.

DE LA SALLE.—In a very fair and dispassionate article on the subject of the "Christian Brothers" as educators, describing their history and principles, the *Rock*, while indicating their weak points, says, "Yet it would be well if duly qualified men and women were oftener led, under the free impulses of Christian love, to devote themselves with equal ardour to the great and good cause of Christian education." This is the very thing that the Kilburn Sisters and other Anglican orders are doing—and who discourage them?

"THE CHRISTIAN BROTHERS," founded by De la Salle, have nearly 2,000 schools, containing about half a million scholars, under 15,000 "Brothers." About 500 of these schools are in Ireland, Belgium,

Egypt, Turkey, China, Madagascar, Canada and Chili: the other three-fourths are in France. There are about 300 "Brothers" engaged at their work in the French army.

ARCHDEACON DENISON has a very characteristic letter in the *Church Times*, with asperity somewhat softened perhaps by the mellowing influence of nearly 70 years. He says: "I have never sought to fetter 'thought' in its own province, given it of God. I have yet to understand upon what warrant what is called 'thought' has any place in searching into the mysteries of God: into what it is impossible for it to comprehend. The Church Catholic herself only states the mysteries. It does not attempt to expound them. . . The new criticism explains what the Church has left untouched."

"PRIEST" IS ONLY "PRESBYTER" WRIT SMALL.—This well-worn argument of those who wish to minimize the dignity and importance of the central order of Christian ministers as described in our Prayer Book, necessarily rebounds against those who use it, inasmuch as this word—call it either "Presbyter" or "Priest," it matters not—is also used as the proper *English equivalent* for "Hier-eus" (sacerdos) and "Cohen," the *strongest* Greek and Hebrew words in the Bible for a "sacrificing priest"!

"LOW SUNDAY" contains in its experience—and its title is rather suggestive—plenty of illustrations of the process of reaction in religion. The hundreds of communicants, and the laden Offertory Basin of Easter are replaced at the Octave by a few faithful ones at the altar rail, and a reduction of offerings which, respectively, make the hearts of pastor and churchwardens sink "low." This ought not so to be. We should keep up the level.

"DIVISIONS HAVE BEEN HEALED—how has this happy consummation been brought about?"—the question so pertinently asked by Rural Dean Jones at the Toronto Reunion Conference—suggests another. "Divisions have been avoided in the Church of England: how was that managed?" what story to tell or advice to give have they who have remained steadfastly in the Church instead of being blown about with every wind of doctrine? The answer is a very easy one—by submitting individual fancy to the wisdom of all.

"THE LITTLE RIFT WITHIN THE LUTE" of Gladstonian organization seems to be sensibly widening. There is not that unanimity and cohesion of which the members of the party were at first inclined to boast. Even Irish Roman Catholics are not united or satisfied, and English dissenters are not more at one on the subject of Church disestablishment. Home Rule is not yet carried, nor is the Welsh Church doomed—as yet.

"COVERTLY ESTABLISHED CHURCHES."—We have to thank that eccentric American lecturer, Moncure D. Conway, for a happy phrase, which points to an evil not unknown on this side of the Atlantic, when occasionally a temporally predominant religious organization greedily grasps at every position of place, power and emolument within reach, while less numerous or influential bodies locally are left out in the cold. Better have a *regularly* "established" Church—so he argues.

"TO HAVE A GREAT RACE," says the *Rock*, "is a fine moral example—witnessed by tens of thousands of spectators, for which there is no prize of money, or aught but honour. It is a rebuke to the vicious mercenary spirit that is creeping over all

our sports, from football to cricket." So our contemporary enthusiastically recounts the Oxford and Cambridge boat race with its running commentary of *noblesse oblige* to glorify it.

TWO PER CENT. seems to be accepted as the orthodox proportion of candidates for confirmation as compared with the baptized members. According to this standard the *Church Times* notes a great difference in favour of the Welsh Church as compared with the English. It is very seldom, in fact, that the ideal "2 per cent." is fully reached. It is only possible, indeed, in the limited area of a small, thoroughly worked parish.

PENNY WISE!

Attention has lately been drawn in the daily newspapers to the way in which the incomes of manual labourers are catching up, and already passing by those of the literary and cultivated classes of workers. The thing seems odd in itself, but is a feature of our times, and should be faced. No one grudges a labourer in the ditches, a hod-carrier, a plasterer, bricklayer, carpenter or painter his \$1,000, \$1,500 or \$2,000 a year—much good may it do them, much good may they do with it. But how about the others? Are bank clerks, merchant's clerks, book-keepers, &c., to be the only employees whose income is not to rise above a certain level? It seems unjust on the face of it—aside altogether from comparison with carpenters and other mechanics—that men of higher education and culture, who are members of families in the cultivated circles of society, expected to live in a gentlemanly and rather expensive style, should not be supplied with the reasonable wherewithal upon which to keep up appearances. It is often remarked that the average clergyman is expected to keep up appearances so as to associate with all classes of society on the pittance of a manual labourer—if even so much as that. But clergymen are not the only sufferers, and certain allowances are made for their cases, if their appearances do not come up to the mark. On others,

TEMPTATIONS TO PECULATION

become very powerful, almost irresistible, and crimes of this character have, in consequence, become *fearfully common* on this continent. Nor are they always discovered. Safe to say, that for one case which breaks through to the surface and gains public notoriety, there are many "covered up," condoned, got rid of—many hairbreadth escapes from discovery and punishment. Young men whose incomes linger for years in the hundreds or rise very little above the thousand, are naturally anxious to find some means of eking out an income that does not enable them to live without debt. It is all very well to say that they ought to be men enough to live down to the level of their incomes, to live in cottages with surroundings of which a skilled mechanic would be ashamed. No doubt there are cases of such moral bravery, strong moral fibre, as to bear the strain, and carry it off in that manner, but it is cruel to put them to the strain; the results are unnatural and degrading in a social point of view. The consequences are that so many young men break down under the strain, and almost unconsciously drift into habits of increasing their incomes by questionable means—using their wits to advantage (?) in some form of more or less "genteel" gambling, in stocks or real estate or mines.

WHO IS TO BLAME?

Unquestionably, the managers of banks, loan companies, brokerage offices, mercantile houses,

&c., are to blame for this state of affairs. They are the ones who mete out, furnish and arrange the "sinews of war" with which our young men are destined to fight their hard rounds in the battle of life. If the Government which acts in a niggardly and grudging manner in such a matter as the expedition for the relief of Khartoum, becomes marked with an indelible stain, how are the "board of directors" to escape, who dole out half a carpenter's income as salary for a gentleman, who puts his education, literary skill, and good manners at their disposal for the purposes of business. Employers of all kinds have a great deal to answer for in this matter, and they need not try to shalter themselves individually behind one another, on the plea that "corporations have no souls"—they have just as many souls as there are persons on these boards of management, and these souls are just as responsible as if they stood out alone and isolated on the world's stage. It may not be a question of justice, but it certainly is a question of mercy and reasonableness. The scale of remuneration for clerks should be raised considerably, and that without delay. It is the truest economy after all—the other is "pound foolish."

"HEALTHY COMPETITION"

seems to have been forgotten as a factor in the production of a high type of mercantile assistants in bankers' and merchants' offices. The salaries stand too much at a dead level. There should be a conspicuous and notable difference between an ordinary "go as you please" indolent and unambitious clerk, and one who loves his occupation so much that he strives to excel all his fellows and gain the foremost reputation for proficiency and efficiency. How unsatisfactory all efforts and achievements are, if the difference in actual remuneration between the two classes of men be immaterial, almost imperceptible. There should be a distinct and remarkable *premium* placed upon conspicuous excellence in any business position; promotion should be rapid, effective and substantial—placing the successful competitor upon a distinctly higher plane than that which is characterized by respectable mediocrity. There is, in fact, too little of this system of discrimination among nearly all classes of employes in Canada. The natural consequence is that a really superior "hand" of any kind, mercantile, literary or mechanical, finds that he can "better himself" immensely by crossing the Southern boundary, to a country where steady and honest work is so little known that a trusty Canadian—even apart from any special skill—is worth his weight almost in gold. There should not be this difference as an inducement to emigrate.

THE NEW DEAN.

The Lord Bishop of Ontario and Metropolitan having resigned the office of Dean of the Cathedral, which he assumed on the demise of the late Dr. Lyster, has been pleased to confer that dignity on the Rev. B. B. Smith, M.A., Rector of St. George's Cathedral, Kingston. From Hook's Church Dictionary, we learn that the Dean of a Cathedral is an ecclesiastic next in degree to the Bishop. He is chief of the Chapter or governing body of the Cathedral. The title is supposed to be derived from a similar title in use in ancient monasteries, having been applied to an officer who presided over ten monks.

The new Dean, whose distinguished abilities have led to his rapid promotion in Ontario Diocese, is yet a young man, having been born in Chambly, in the Province of Quebec, about 45

years ago. He is a graduate of Bishop's College, Lennoxville, and was ordained priest in the year 1871 by the late Bishop Oxenden, then Metropolitan of Canada. Mr. Smith remained in the Diocese of Montreal seven or eight years, as incumbent of Onslow, after which he passed over into Ontario Diocese, where he laboured as a missionary for a couple of years in Marysburgh and Shannonville. During the next two years, namely, in 1881 and 1882, he occupied the position of assistant minister in Christ Church, Ottawa, and then he quitted the Diocese to become Rector of Sherbrooke, in Quebec Diocese. But his eminent talents must have left a profound impression in the Diocese he had left, and especially in Kingston, for only two years after his departure he was recalled by the voice of the Bishop and the vestry of St. George's Cathedral to fill the vacancy created by the retirement of Dean Lyster as acting Rector. He was placed in full charge as Rector, on the death of the Dean. The Bishop next created him Canon of the Cathedral, and has now crowned his honours by resigning to him the exalted office of Dean of Ontario. We congratulate the Very Reverend Dean Smith on his elevation, and pray that he may long be spared to exercise those talents and abilities which have earned him his remarkable promotions, for the good of the Diocese, in which he will now probably remain, and for the glory of God.

THE STORY OF THE CHURCH OF ENGLAND.

EARLY BRITISH SANCTUARIES.

The Britons were no great hands at building. Before the Roman occupation the uses of brick and stone were altogether unknown in Britain. Naturally most of the early British edifices were erected of timber, which everywhere grew in abundance; the roof thatched or boarded, the walls composed of mud, the openings for light covered with cloth for want of glass. Such would be the general appearance of an early British sanctuary.

The writings of this early period of the Church's life are necessarily scarce and obscure, but the early Christian Fathers agree that long before the year A.D. 200, the inhabitants of Britain were "subdued to Christianity," indeed it is averred by old chroniclers that there was a Bishop of London as early as the year A.D. 180, and the Western Church, then rapidly growing, rejoiced over the news that pagan Britain was gradually becoming Christianized. The earliest missionaries almost certainly came from Gaul, certainly not, as far as we can judge, directly from the East.* In the year A.D. 363, St. Athanasius reckons the Britons among those who were loyal to the faith.

Tertullian, who flourished in the reigns of Severus and Antonius Carracalla, between the years A.D. 193-216, says: "Christ is preached among the barbarians. He reigns among people whom the Roman arms have never yet subdued, in the furthest extremities of Spain, and Gaul and Britain."

CHURCH PERSECUTION.

In the beginning of the fourth century, during the reign of Emperor Diocletian, the British Church in common with the Church in other countries, suffered the longest and bloodiest persecution it had yet encountered. Men, women, and striplings were called upon to renounce the faith, or suffer execution.

CHRISTIAN MARTYRS.

During this period Aaron and Julius, two British Christians, suffered death at the hands of the Romans at Caerleon-upon-Usk, in Monmouthshire. But the chief place as first martyr of the British Church is always given to Alban, a Roman of noble birth, who suffered death at Verulamium, the Roman name of the present town of St. Albans. Standing on the bridge which crosses the River Ver and parts the English from the Roman town, we are surrounded, says Professor Bonney,† by

* Canon Bright. *Early Church History*, p. 5.

† *Cathedrals*, p. 431.

memorials of full nineteen centuries of our history.

ST. ALBAN.

Alban had sheltered a priest who was flying from his persecutors. The sight of the good man's life so deeply impressed him that Alban became a convert to the faith. The whereabouts of the priest becoming known, Alban, by changing dresses, enabled his guest to escape, and surrendered himself in his place. Being brought before the judge, Alban was ordered to sacrifice to the Roman gods, and on his declaring himself a Christian was condemned to instant execution. The place of execution was a grassy knoll just beyond the city walls. The people crowded round to witness the martyrdom, but the soldier appointed to execute his prisoner, struck with the firmness displayed by Alban, declared himself unable to perform his appointed office, and throwing down his sword, he too suffered martyrdom with his prisoner on the same spot.

ST. ALBAN'S CATHEDRAL.

In happier days, under Constantine, a Church was erected on the site, and this was followed, in the year A.D. 793, by the erection of a monastery, founded by King Offa, and later still—in the twelfth century—the noble abbey which crowns the hill, and which is now raised to cathedral dignity, was commenced. This abbey is now in course of restoration mainly owing to the munificence of one Churchman,* who has devoted many thousands a year to this purpose.

REVIEWS.

MISSIONARY LANDSCAPES IN THE DARK CONTINENT. By Rev. James Johnston, A.T.S. Pp. 264. New York: Anson D. F. Randolph & Co.; Toronto: Wm. Briggs.

We have here a most interesting account of mission work in various parts of Africa. The book is as fascinating as a romance, yet it is no work of imagination, but a plain statement of facts which have become history—important events in the development of the "dark continent." The task performed by the pioneer missionaries in opening up the continent to commerce and civilization, has filled the mind of Christian nations with admiration, and stirred them up to a deeper interest in the cause of missions. No one can read the record of the noble work performed by such men as Mackay, Laws, Steere, Hore, Arnot, Crowther, Wilmot Brooke, and others, without a quickening pulse and a feeling of almost enthusiastic sympathy with the work of men who have sacrificed so much for the sake of our common humanity. The book ought to have a large circulation.

THE WONDERFUL COUNSELLOR: All the recorded sayings of the Lord Jesus, chronologically arranged on a plan for easy memorizing, in single passages, one for each day in the year, with brief notes, connecting words and phrases. By Rev. Henry B. Mead, M.A. With an introduction by Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavour. New York: Anson D. F. Randolph & Co.; Toronto: William Briggs, Wesley Buildings. Price 50 cents. Pp. xiii. 264.

This work, intended for the special use of the young people connected with the Society of Christian Endeavour, is based upon the idea that the daily study of the words of our blessed Lord must be the best method of catching the spirit of His life and teaching, accordingly they are so arranged as to form a centre round which are grouped all the facts and features of His earthly history. To many it will be found a useful and helpful work. For ourselves we must confess that we prefer the old method of systematic reading of the Bible itself, to the use of any book of extracts. Yet, even so, we may find it most convenient to turn to for a short passage to memorize or meditate upon during the hour of dressing in the morning, when one needs a sacred thought or two as a preparation for the work of the day.

THE BIBLICAL DOCTRINE OF SIN. By Dr. J. S. Candlish. T. & T. Clark; Toronto: Presbyterian News Co., 1898.

* Lord Grimthorpe.

Another volume of Clark's Handbooks for Bible Classes, and a most excellent one. Dr. Candlish is a well equipped theologian, and he has here a great theme. It is not too much to say that our views of sin will affect our views of Christian Theology fundamentally and universally. Dr. Candlish begins with the Biblical conception and thus compares this with the views of other religions, further giving evidence of the truth of the Biblical view. He then considers guilt and punishment, the universality of sin and the explanation of the same—the fall of man, his inability to deliver himself, and the elements of hope in his sinful state. Here and there we find the phraseology of the Calvinistic theology a little repelling, but we seldom differ from Dr. Candlish in actual meaning.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF CHRIST. By Emil Schuerer. 5 Vols. and Index. T. & T. Clark (1885-1892.)

This great work of Schuerer's is now complete, and will doubtless obtain the attention which it demands and deserves. The learned author has laboured long and successfully in this fruitful field. The present work is an amplification of one which appeared some years ago under the title of a *Manual of the History of New Testament Times*. When the increase of the literature of the subject rendered a revision necessary, the author published the second division in three volumes, and afterwards the first division in two volumes, completing the work. A most valuable index helps greatly to aid the practical use of the book. Whether we consider the extent of reading shown in the literature of the subject, or the real grasp of the themes handled, we can hardly be disappointed in the study of this great work. Here and there our conclusions are different from the author's, but he gives us the means of forming them rationally.

MAGAZINES.—The *Critical Review* and the *Expository Times* (April) come out again in full force, and are noticed here together, not only because they come from the same publishing house, but because they complement each other. The *Review* will keep clergy and laity ahead of the theological and philosophical publications of the day, while the *Times* has a number of articles of present and permanent value in regard to historical, exegetical, theological and literary subjects. In the latter Dr. Cameron, of Aberdeen, takes Dr. Driver and his school to task on the subject of the outcome of their criticism as regards the Old Testament history. How much of this is left to us? We think they are bound to give some answers to their questions. In the *Review* there are many valuable papers. We would specially note one of Dr. Dickson's (the translator of Meyer), on Bey-Schlog's New Testament Theology. But almost every notice is of value and interest.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

V. EASTER MEETING, 1898, HAMILTON.

The Board of Management met in the school-house of the Church of the Ascension, Hamilton, on Wednesday, April 12th, 1898, at 10 a.m., the Most Rev. the Metropolitan in the chair.

The following members were present: The Bishops of Toronto and Niagara, the General Secretary and General Treasurer; Rev. Canon Cayley, Rev. A. J. Broughall, Mr. G. B. Kirkpatrick, Mr. Lawrence H. Baldwin, Diocese of Toronto; Very Rev. Dean Innes, Rev. Canon Young, Diocese of Huron; Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. Canon Houston, Rev. Rural Dean Forneret, Judge Senkler, Diocese of Niagara.

The Dioceses of Nova Scotia, Quebec, Fredericton, Montreal and Algoma were not represented.

The Rev. Rural Dean Pollard kindly acted as Assistant Secretary.

The following resolutions were passed.—

1. That the Secretary do inform the Rev. E. F. Wilson that his true course is to lay his proposal before the Bishop of the Diocese, as the practice of this Board is to make its grants in block to the Diocesan authority, and for such purposes as he may recommend.

2. That the Secretary do inform the Rev. J. G. Waller that the Board has listened with great interest to his letter of January 26, 1898, and bids him God speed in his new sphere of work.

3. That the Rev. Mr. Rogers, having requested to be allowed to address the Board in the interest of

Rupert's Land, be now invited to speak upon the subject.

4. That inasmuch as it does not appear calculated to advance the interests of the purposes for which the Woman's Auxiliary is formed, the Board in reply to the application for advice from the W. A. through their President, per Rev. Rural Dean Pollard, would express their opinion that it is not advisable for the W.A. of the Board of D. & F. Missions to send delegates to the World's Congress of Representative Women.

5. That in answer to the letter of His Lordship the Bishop of Saskatchewan and Calgary, the Secretary be instructed to say that this Board cannot appoint Miss White as a missionary, but if His Lordship thinks proper to appoint her, this Board will, without assuming any responsibility for her stipend, transmit to His Lordship any sums received by it for that purpose from any of the branches of the Woman's Auxiliary.

6. That the Ascension-tide Appeal as read by Rev. Dr. Mockridge, be adopted.

7. That the Secretary do inform the Bishop in Japan, at the Palace Exeter, that the members of the Board will welcome his presence in Canada next autumn, and will, through the Secretary, arrange to have such meetings as the Bishop may be able to attend during his hurried journey through Canada. That the Board would have been much pleased had the Bishop's arrangements brought him to Halifax at the date of its meeting there, on the second Wednesday in October.

8. That the Secretary do inform the Bishop in Japan that no communication from His Lordship as to starting a nurse's institution in Kobe has reached the Board, but that the Board has appointed Miss Jennie C. Smith to take the place of Miss Sherlock, who was engaged in medical work under Rev. Mr. Foss in Kobe.

9. That the request of the J. E. Bryant Co. be granted, and that the General Secretary be authorized to sign the note referred to in their letter of the 11th April, 1893, and on the terms and conditions therein mentioned.

10. That the committee consisting of Rev. Dr. Mockridge, Mr. Mason, Mr. R. T. Walkem, and Mr. Rogers as convener, be re-appointed to prepare and issue a paper of instruction for the information and guidance of Diocesan Treasurers.

11. That the Bishops of Quebec and Niagara be requested to prepare the next two appeals, viz., for Epiphany and Ascension-tide, 1894.

12. That Rev. Canon Cayley be appointed to prepare the Children's Lenten Letter for 1894.

13. That \$250 be voted to the Bishop of New Westminster in answer to his letter, the Board regretting very much that the funds at its disposal will not admit at present of a larger grant.

14. That the interim appropriations for domestic missions be the same as last year.

15. That the Board do assure the Metropolitan Bishop of Rupert's Land that it regrets exceedingly that the funds at its disposal at the present time have not admitted of its meeting the request of the Bishop, through Rev. Mr. Rogers, for a contribution of \$2,000 per annum.

16. That a grant of \$200 be made to the General Secretary on account expenses, and \$150 as an honorarium.

17. That the General Secretary be requested to obtain for the information of the Board copies of the annual reports and financial statements of the Missionary Dioceses aided by the Board, together with any immigration returns issued by Government, and that a small committee be appointed to examine such reports, in order the better to enable the Board to apportion its grants. The following were appointed the Committee:

Canon Houston, Convener, Rural Dean Pollard, Rural Dean Forneret, and Mr. Baldwin.

18. That the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, on the occasion of its first meeting, after the Rev. E. F. Wilson's resignation of his charge of the Indian Homes at Sault Ste. Marie, and his removing beyond the bounds of the Ecclesiastical Province, would sincerely and heartily express their sense of debt of gratitude which the Church in Canada owes to him for the fervent zeal, strong faith, indefatigable industry, and indomitable perseverance, with which he has laboured with so much success to civilize and Christianize the Indians of Canada.

19. That this Board do assure the Bishop of Algoma of its warm sympathy with him in the financial anxieties of his Diocese, and desires to afford him all the relief in its power, and that a committee has been appointed to confer with the Lord Bishop of Algoma as to the amount needed for the carrying on of the work of the Diocese, and to report at the next meeting of the Board. The committee appointed were the Bishop of Niagara, Rural Dean Forneret, L. Baldwin, and R. V. Rogers, and the Secretary and Treasurer.

20. That the thanks of the Board be tendered to

Rev. W. H. Wade, Rector of the Church of the Ascension, for the use of the school-house connected with the church, and for his personal attention to its comfort.

The Bishop of Toronto reported that the Ontario members of the Board had appointed Miss Jennie C. Smith to succeed Miss Sherlock in Japan, and had accepted Mr. Masazo Kakuzen as a fit and proper person to be recommended to the Board for the position of a native missionary.

Mr. R. V. Rogers reported a form of agreement to be entered into between persons about to undertake missionary work and the Society, to the effect that should such persons voluntarily abandon their work before the completion of a stated term of years, they should refund to the Board the amount of their passage money and outfit.

The Bishop of Toronto also presented a printed form to show returns of statistics as to the Indian population in the different missionary dioceses.

The General Secretary having expressed an earnest desire to withdraw from the Secretaryship, asked for a Committee to confer with him on the subject, and suggested the Bishop of Toronto, the Bishop of Niagara, the Dean of Huron, Rural Dean Pollard and Mr. R. V. Rogers as such Committee. On this subject the Bishop of Toronto reported as follows:—

The Committee appointed to confer with the General Secretary beg to report that his desire to resign his office is based upon (1) the heavy pressure that the work entails upon him, in addition to parochial duties, and (2) the difficulties in the practical carrying on of his work, arising out of the separation of the office of the Secretary and Treasurer, and these officers living at such a distance apart. The Committee recommend the acceptance of the General Secretary's resignation, to take effect immediately after the autumn meeting of the Board, and that a Committee be appointed to report upon the whole question of the executive officers of the Society and their duties.

The above Reports were all accepted and adopted, and with reference to the last, it was resolved:—

That the Report of the Committee of Conference with the General Secretary be adopted, and the following be appointed a Committee to consider the whole question of the Executive Officers of the Society, their appointment and duties, and to report to this Board at its October meeting: Bishop of Toronto, Bishop of Niagara, Dean Innes, Rural Dean Pollard, Canon Cayley, Mr. R. V. Rogers, Mr. Geo. B. Kirkpatrick, Judge Senkler.

CHAS. H. MOCKRIDGE,
General Secretary, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—The Rev. J. F. Renaud, who has just returned from a visit to England, in connection with his position as Immigration Chaplain, preached at his own church, St. Thomas, Notre Dame street, both morning and evening last Sunday. In pleading earnestly for workers in the Sunday-school and other organizations in connection with the Church he made passing allusion to scenes he had witnessed in England, and to the ever increasing efforts that were being made to stem the tide of intemperance and vice, which was the curse of all large cities. A similar need existed here, and especially in such a parish as his own; but the workers wanted were those possessed of singleness of heart, doing their duty not as men pleasers or for the glorification of self, but for the love of Christ and the Church. It was an unfortunate fact that in many cases Church work was taken up from an advertising point of view. He trusted many volunteers would offer to help in his parish not necessarily residents therein, but in all cases persons who realized the true meaning of mission work.

ONTARIO.

BILLINGS' BRIDGE.—Trinity Church vestry meeting was held on Easter Monday, in the evening, in the basement of the church, the Rev. Mr. Smitheman, rector, in the chair. There was a fair attendance of vestry men. The wardens presented their report, showing receipts for the year, including \$600 for sale of old parsonage, and \$1,000, borrowed, a total of \$2,604.01, expenditure \$2,586.16. The new parsonage was built during the year and is a credit to the parishioners. It cost \$2,200; the offertories for the year amounted to \$184.31, being an average of about \$2.55 per Sunday; for so small a congregation, this amount is very creditable. The Sunday school is prospering and is doing a good work, under the superintendence of Mr. John Kelley. The attendance, as in all country schools, owing to storms and bad roads during the winter season, is not as large as in

the summer. The election of the parish officers resulted as follows: Minister's warden, Mr. John Kelley; people's warden, Mr. Timothy Cull; sidesmen, Mr. Howard Graburn, Mr. John Padgett, Mr. Charles Wood; lay delegate to synod, Mr. J. T. Mutchmor. The Guild of Trinity Church also met, the rector, Mr. Smitheman, presiding. A very interesting debate was introduced and heartily entered into by the different speakers, pro and con, the subject being, "Taxation of Bachelors." The debate ended in favor of non-taxation. Another debate will take place on Wednesday, the 19th of April, in the basement of the church, the subject being, "Which has the most influence, the Platform or the Press"; Rev. Mr. Smitheman takes the Platform side and Mr. Jas. McElroy the Press." A pleasant time is looked for at that meeting, on the 19th. Miss Humphreys, organist of Trinity Church, Billings' Bridge, for the past ten years, previous to leaving the parish for Ottawa, was the recipient of an address and a purse from the congregation. A tea was tendered her in the basement of the church, where the presentation took place. There was a large number of parishioners present and a very pleasant evening was spent. Miss Humphreys has been an indefatigable worker for the parish, and has taken a great interest in the duties of organist and choir mistress. The presentation took place a few days ago. Miss Humphreys will reside in Ottawa for the future. St. George's Church, Hawthorne, in connection with Billings' Bridge parish, held its annual vestry meeting and transacted the usual business by receiving the warden's report, and electing officers. The wardens elected for this year are—minister's, Mr. W. F. E.; people's, Mr. J. F. Stanley; lay delegate to synod, Mr. John Little. St. James' congregation at Cowan's, also a part of Billings' Bridge parish, held their vestry meeting last week.

The Bishop of Ontario will (D.V.) hold the Trinity ordination in Kingston on Sunday, June 18th, in his cathedral. Candidates for deacons' and priests' orders are requested to present themselves for examination on Tuesday, June 13th, at 3 p.m., in the Synod Hall, with certificates and other papers. Any information will be given by the Ven. Archdeacon of Kingston, Brockville, Ont.

TORONTO.

The synod of the Diocese of Toronto will meet on June 13th.

St. Matthias.—The Sunday school teachers gave a pleasing entertainment last Tuesday evening in St. Andrew's Hall. The entertainment took the form of an ordinary day school, the Sunday school teachers acting as pupils. Mr. De Gruchy, in the incapacity of Miss Knowall, the teacher, filled the position in a creditable manner, while the Misses Morgans, Carter, Sewell, and Messrs. Carter, Currie, Bullock, Morgans, Perrin and others, as pupils, proved that their education had not been sadly neglected by the very correct way in which they answered their teacher's questions. Between school exercises the following artists rendered an excellent programme: Miss Holland, Miss E. Matthews, Messrs. Draper, Jackson, C. Sparks, W. C. Carter, W. Leake and Mr. Harry Rich, all of whom delighted the audience.

Church of the Ascension.—At a largely attended meeting of the Literary society of the Church of the Ascension last week, a vote of thanks was passed to Rev. R. Renison for his successful efforts in forming the society last autumn. The resolution expressed regret that he had tendered his resignation, as the members believe his departure will be an irreparable loss to the Church of the Ascension as well as to the society. Mr. Renison, it is understood, has accepted a pressing request from the Bishop of Algoma to return to the diocese where he so indefatigably labored prior to coming to Toronto. Although only a short time here he has won a lasting name as an able and eloquent preacher of the gospel, and as a lover of the poor, amongst whom he did a good work. His many Christian virtues live in the hearts of all who knew him.

C. E. T. S.—The annual meeting of the Toronto Bands of Hope was held in St. James' School on Monday evening, April 17th, the Lord Bishop in the chair. The following were represented: St. Peter, St. Philip, St. Stephen, Ascension, Trinity (East), Holy Trinity and St. James, and the school was well filled. On the platform were Mr. James Scott, vice-president of the Society; Revs. H. G. Baldwin, R. Renison, C. C. Owen, E. L. Stevenson and F. Wilkinson, Messrs. Kirkpatrick, Sheppard and others. Addresses were given by the Bishop, Revs. R. Renison and C. C. Owen. The prizes for essays by competitors on the subject "Why am I a member of the Band of Hope?" were awarded by Mr. Kirkpatrick to Louie Richardson of St. Philip's and Pearl Graham of Ascension Band of Hope, and to competitors in the country, to Alice E. Campbell and Florence Etta

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Barker, both of Collingwood. Honourable mention was awarded to John Henry of St. Stephen's and Ethel and Josie Perkins of St. Paul's, Lindsay. The offertory was for our Indian Homes, and the proceedings were brought to a close with the National Anthem.

NIAGARA.

GUELPH.—*St. James'.*—The number of communicants on Easter Sunday was 139, and the total offerings \$225. Number of baptisms during the year was 43, marriages 7, burials 2. At the Easter vestry the churchwardens presented their report, which was very satisfactory indeed, showing total receipts for the year \$3,132.18. The wardens elected were Messrs. T. W. Saunders and E. Harvey; lay delegate Mr. J. G. Bell.

ST. CATHARINES.—*St. Thomas.*—It may be of interest if we give a statement of the Easter offerings in detail as far as names were given. There was one offering of \$600, one of \$200, and one of \$20, nine of \$10, eight of \$8, one of \$4, one of \$3, four of \$2, eighteen of \$1 and seven of 50c. In the morning there were loose bills on the plate to the amount of \$13 and silver \$13.95, and the loose collection in the evening amounted to \$11.92. The Society of Christian Endeavor gave \$10.74, the proceeds of the "Evening with Tennyson," and \$21.29 from the Extra Cent-a-Day Fund for March. Wardens elected were Messrs. J. A. Grobb and E. F. Dwyer. Christ Church, Capt. Thairs and Mr. T. R. Merritt; lay representative, W. W. Greenwood.

DUNNVILLE.—The Easter vestry meetings of this parish were well attended, and the usual harmony of our meetings well sustained. The year's accounts presented by the wardens, Messrs. Ramsy and Barnum, were most satisfactory. The successful efforts made by the wardens and financial committee were much appreciated by the vestry. The rule of paying the rector's stipend monthly, carried out last year by the wardens, was, by a vote of the vestry, adopted, with the addition that it should be the first demand on the funds of the Church. By a standing vote the seats of the church were declared free and unallotted. Messrs. F. J. Ramsy and Jas. McDonald were chosen wardens for the present year, and Mr. L. Barnum was elected lay representative to synod. The Christmas offering was \$52 for the rector. The children's Lenten offerings were larger, and the special Lenten service better attended than they have been for the last four years. The rite of confirmation was administered to 36 persons by our Bishop in October last. The year closing last Easter was a happy and prosperous one for this parish. That God's blessing may continue to be with us, and make us a congregation loyal and faithful to the great Head of the Church, is, I am sure, the prayer of us all.

ELORA.—A meeting of the Ruri-decanal Chapter of Wellington was held in this place on Tuesday, 18th inst. The meeting was preceded by Evensong in St. John's church, on Monday evening, when the sermon was preached by the retiring Rural Dean, Rev. A. J. Belt, M.A., of St. James' Church, Guelph. The subject was "Social Worship." On Tuesday there was a celebration of the Holy Communion at 8 a.m., and the Chapter convened at the rectory at 10 o'clock. After routine business had been transacted, and the proposition to divide the deanery had been vetoed, a practical study of the position of the Church in the deanery was entered upon. A comparison of the Government census with the returns made by the clergy to the Bishop last year, showed that, with all the active and energetic work being done in the various parishes, the Government enumerators returned nearly 4,000 more professing Church people than the clergy knew of. A study of the assessment rolls in each parish was resolved upon. The Rev. William Bevan, of Mount Forest, was elected Rural Dean for the next three years, and the Rev. F. C. Piper, of Palmerston, was appointed secretary. After arranging other matters of Church work in the deanery, the Chapter adjourned to meet again in Palmerston on July 17th, 18th and 19th.

HAMILTON.—*St. Matthew's.*—According to an old established custom the adjourned vestry meeting took the form of a congregational meeting, which was held on Wednesday, April 17th, in the basement of the church. There was a large attendance of both sexes. The chair was occupied by the Rev. C. E. Whitcombe, who gave a very interesting review of the work of the past year. There has been a large increase in the number of communicants, and the general congregations have also largely increased. The boy's school is rapidly growing, and now numbers over fifty. A daily celebration of the Holy Communion has been established. The annual confirmation class this year numbered thirty-five. The warden's financial report was also most encouraging. The re-

ceipts have increased over last year by about \$500, and the finances of the church have never been in so healthy a condition. The chairman introduced the Rev. R. F. Dixon, assistant priest, who briefly addressed the meeting. It was also stated by the chairman that the small mortgage on the church was being paid off.

MILTON.—The Rev. Canon Mackenzie, before leaving this mission to take charge of the rectory, Chipewewa, was presented with an address and purse, as well as Mrs. Mackenzie, and the young people of Grace Church presented Miss Mackenzie with a purse of gold. On their departure a large number of friends in the congregation and among the citizens of the town went to the station to see them off. The following are the addresses presented to them:

REV. AND DEAR SIR,—Your approaching departure reminds us that you have been officiating in the capacity of pastor in our church for the past seventeen and a-half years, and we feel we should not allow the opportunity to pass without acknowledging, in however feeble a measure, the many obligations under which you have placed us.

We have invariably found you kind and courteous in your manner, and have been, we trust, spiritually benefited by your ministrations.

The interest you have taken in your flock will not soon be forgotten, and will in future, we trust, be productive of much lasting good.

On behalf of the congregation here we ask of you to accept of this purse as a slight token of esteem.

We hope that in your new field of labour you will find a sphere of action more adapted to your requirements, and that both yourself and Mrs. Mackenzie may have many happy years allotted to you.

As acting on behalf of the congregation of St. Stephen's church, we beg to subscribe our names.

W. C. ROBINSON,
SAML. COWAN, Churchwardens.

Canon Mackenzie spoke briefly, expressing his gratification that his labours in the parish had been appreciated, his thanks to the congregation for their kind wishes and their generous present, and his sorrow at parting from them.

On Tuesday evening Mrs. Mackenzie was similarly honoured by the ladies of the Woman's Auxiliary. The following address was presented and read on behalf of the Auxiliary by Mrs. Boulton:—

DEAR MRS. MACKENZIE,—We, the members of the W.A., and your other friends, cannot allow you to leave us without expressing our sorrow and sense of loss at your departure. Your unflinching kindness has endeared you to us all. We can but wish you, with Mr. and Miss Mackenzie, much comfort and happiness in your new field of labor. Please accept this little purse as a slight token indeed of our love and affection, and with its contents purchase something which will be useful and give us the pleasure of feeling that we have added ever so little to the beauty and comfort of your new home. May it remind you of friends parted from, indeed for a short time, but to meet again, we trust, where there will be no more partings.

The "little purse" spoken of in the address contained a very respectable sum of money.

A society, named the Canadian Church Union, whose objects are the uniting of all communicants of the Canadian Church for the purpose of restoring the full use of the Book of Common Prayer, has been formed with its headquarters at Hamilton, with the following officers: President, Maitland Newman, Hamilton; vice-president, Rev. N. F. Dixon, St. Matthew's, Hamilton; second vice-president, Thos. Burnside, Bothwell; sec. treas., Rev. C. E. Whitcombe, Hamilton. There is a central council composed of all the above named officers and seven additional members in Toronto, Hamilton and other parts of the province. Full particulars can be obtained on application to Rev. C. E. Whitcombe, St. Matthew's, Hamilton.

HURON.

BERLIN.—At the annual vestry meeting, Mr. J. C. Cook, the people's churchwarden, reported a possible deficit. He and Dr. Bowlby were chosen wardens for the ensuing year, and Messrs. Fennell and Grasset delegates to the synod. On leaving the parish, the late Rector and Mrs. Downie were presented with some elegant furniture, and an address expressing a strong sense of their efficient services in the parish, especially in organizing and conducting societies such as the local branches of the St. Andrew's Brotherhood, the Woman's Auxiliary, etc. Mrs. J. C. Falls, who has for some years past been a most faithful and successful Sunday school teacher, and has also given much help to the Woman's Auxiliary, was, on leaving for Winnipeg, presented with addresses and parting gifts from the Auxiliary and from her Sunday-school scholars. Mr. Falls, who proved an excellent Churchwarden, has obtained a desirable position in Winnipeg. Church work has naturally made no headway during the vacancy of the parish, there having been no week-day services even in Lent,

and the Sunday-services being taken by various candidates. Naturally the number of communicants at Easter has very much diminished. It is now announced that the Bishop's Commissary has agreed that Mr. F. Steen, M.A., of Wycliffe College, shall conduct the services till his Lordship's return.

MEAFORD.—On Easter Day the attendance at all the services in Christ church was 935, with 110 communicants at the celebrations and three baptisms. The festival was a very bright and happy one.

BRIEF MENTION.

Umbrellas were imported from India in 1722.

Twelve of the original 13 United States now have Democratic governors.

Rev. Wm. Bevan, of Mount Forest, has been elected rural dean of Wellington.

The Rev. John Holmes, of St. Mary's, Walkerville, has resigned his charge.

Some successful attempts to purify sewage with electricity have been made in France and England.

Blocks 60 feet long without a break are found quite frequently in the onyx quarries in Lower California.

The Rev. W. John Garton, of All Saints' Church, Gladstone, Man., is about to leave for Emerson, Man.

The oldest artesian well in Europe is found at Lillers, France. From its mouth water has flowed uninterruptedly for 746 years.

G. P. R. James began novel writing at 17, with a series of stories called a "String of Pearls."

The Rev. S. R. Asbury has removed from Delaware to Chesley.

The foreign trade in China for '92 amounted to \$237,684,000, an increase over '91 of \$2,730,000.

A large cross on the tower of St. Simeon's, Philadelphia, is lighted by electricity.

Bismarck's bedroom contains only three pieces of furniture—an enormous washstand, a small camp bedstead, and a boot-jack.

Rev. W. R. Clark has been elected rural dean by the clergy of the county of Wentworth.

Every first-class London theatre has to take (in round figures) \$150,000 a year before it pays.

The earliest Egyptian column was simply the stalk of the lotus crowned by its calix.

Rev. Canon Smith, rector of the Cathedral at Kingston, has been appointed dean of the diocese of Ontario.

The eyes should be distant from each other exactly the breadth of one eye; a greater distance indicates stupidity; a less, low cunning.

There are now twelve Chapters and 140 members in the Australian Brotherhood.

The stone which the ancients called sapphire is now known as lapis-lazuli. Its principal colour is azure blue shading into green.

At the bottom of the ocean the temperature remains practically constant at any one spot throughout the whole year.

The Rev. D. J. Caswell, B.D., now of Meaford, has been appointed a member of the Council of Religious Congresses to meet at Chicago during the World's Fair.

The Rev. E. T. Capel, late assistant minister of the cathedral, Montreal, has been appointed to the charge of Sutton, P.Q.

Puss, a pioneer mule who crossed the plains during the civil war, died at Carrollton, Mo., a few days since, aged 34 years.

The Rev. Prof. Andras, the new classical professor of Huron College, has arrived from England and entered upon his duties.

A lasting machine that enables one operator to last 3,000 pairs of shoes a week is one of the latest things in labor-saving machinery. It tackles anything, from light feminine foot gear to the heaviest brogans.

One of the newest applications of the nickel-in-the-slot principle is in connection with a small photographic apparatus. You drop your coin into the machine and it hands you your tintype.

The Rev. F. G. Newton, of Strathroy, has been ill for some weeks, but is now recovering, and it is hoped he will be able to resume his duties next Sunday.

Irving wrote a beautiful hand, and was very diligent. He spent a large part of every day in his study, but was not easily disturbed. He seemed able to resume the thread of thought exactly where he dropped it, no matter what the interruption.

Rev. R. Renison, who succeeded Rev. R. A. Bilkey about eighteen months ago as assistant pastor of the Church of the Ascension, has decided to return to mission work in the diocese of Algoma.

Archaeologists have discovered another temple in Greece, and are digging it up. Grecian temples are

valuable property and the industry of digging for them is very profitable. If they are tolerably well preserved they bring more than they cost.

The Rev. Louis G. Wood, late of Blenheim, has accepted the appointment of St. Paul's Church, Wingham, and entered upon his duties last Sunday.

Fielding always wrote from real life. His plots and incidents were generally founded on stories he had heard or incidents he had observed. He is said to have written with phenomenal rapidity, and paid little attention to correcting his manuscript.

Hume was a model of patient perseverance in literary matters. He never wrote until he had read everything he could find on the subject he intended discussing, and then, retaining the matter in his mind, wrote without further reference to his authorities.

Rev. William Neilson McVicker, of Holy Trinity Church, Philadelphia, has been unanimously agreed upon by the Broad Church conference of Episcopalians as their candidate for Bishop of Massachusetts to succeed the late Phillips Brooks.

An illustration of the condition of agriculture in some parts of England is seen in the fact that a farm of 530 acres good wheat growing land in Suffolk, which was sold twenty years ago for £18,000, was resold last week for £4,000.

A firm in Tyneside, Eng., have manufactured a rope over ten thousand yards long, weighing thirty-six tons. It is for cable-train work in Australia, and it is the longest ever made.

The Rev. Frederick W. Webber has resigned the position of associate rector of Holy Trinity Church, Winnipeg, for the purpose of resuming work in an independent charge. His resignation takes effect in July.

The Mansion House relief funds are a special feature of London's help for distress in any part of the world. During the past twenty years \$10,500,000 has been received for such purposes by different lord mayors.

The United States Government still pays \$1,600 a day for morning and evening salutes. Few people have realized, probably, that it costs the country so much as that every year to have the sun daily rise and set.

The Rev. Wm. N. Duthie, late of Christ Church, Sorel, has been appointed to Holy Trinity Church, Burford, and entered upon his duties on April 13th. Mr. Duthie was offered the appointment by Bishop Baldwin in December, but circumstances prevented his leaving Sorel at that time.

Some persons profess to be able to guess approximately from what part of Italy a woman comes by the length of her earrings. Italian earrings lengthen as one goes southward, and in the extreme south of Italy the earrings of the women reach almost to the shoulders.

A Michigan woman recently received in change a silver quarter of 1827. She didn't want to take it at first, thinking its age made it valueless, but she finally accepted it, and next day she sold it to a collector for \$80.

A pretty story is told anent Mme. Christine Nilsson's recent gift of \$5,000 toward founding a hospital in France for the cure of diseases of the throat. In her poverty-stricken childhood, when only 7 years old, the great singer was attacked with croup, and was taken to the hospital, where she was saved. The new hospital is her thank offering.

British and Foreign.

A legacy of £1,100 has just been placed at the disposal of the Church Army social scheme.

A set of vestments in the Sarum colours has been ordered from England for a church at Hamilton.

The Archbishop of York's son, Rev. W. D. D. MacLagan, curate of St. Paul's, Alnwick, Northumberland, has accepted the curacy of Christ Church, Coatham, Redcar.

Another small body of emigrants has been recently sent from Liverpool to Canada under the Church Army social scheme.

Mr. Gladstone has declined to receive the deputation of Irish Presbyterians which desired to wait upon him in reference to Home Rule.

The Bishops of Pretoria (S. Africa) and Cairo, Illinois (U.S.), have joined the Society of St. Osmund, and consented to become vice-presidents.

The *Bristol Times and Mirror* hears that the late Mr. William Frayne has bequeathed £10,000 to the

church of St. Mary Redcliffe and £5,000 to be divided between the churches of St. Thomas and Temple.

Mr. A. J. Balfour, M.P., has given £500 towards the erection of a new free church (Presbyterian) at Strathconan, of which estate he was formerly proprietor.

The Bishop of Melbourne lately received an interesting letter from the Patriarch of Jerusalem, thanking him for his care of the spiritual interests of the orthodox Christians in Melbourne.

It is being pointed out in the Irish Church papers how Church property must be affected by Home Rule, since £3,000,000 of it are invested in mortgages on land, and it has been stated by an old-established firm of land-agents and auctioneers that "Mr. Gladstone's contemplated legislation has effectually precluded any dealings with reversions to either Irish estates or Irish landed property."

PHILADELPHIA.—At several of the churches the Easter offerings were unusually large. Even in the weak mission churches, when the amount realized was but a small sum, it was very large in proportion to the ability of the people. At the Church of the Holy Trinity the Rev. Dr. Wm. N. McVicker asked for \$40,000 to clear off the indebtedness on the parish house, and received \$23,784. Grace Church received \$3,750, of which \$150 were from Paris, France, for its endowment fund.

Lord Iveagh has contributed £400 to the St. Patrick's Cathedral repair fund, and a small organ suited to the Lady Chapel has been purchased for a sum of £200, the gift of an anonymous donor. The repairs of the cathedral organ are about to be commenced, and it is hoped that the amount necessary for the purposes named in the special appeal will soon be forthcoming.

William Williams, aged nineteen, condemned to be hanged for the murder of Emma Holmes Doidge and Frederick Rowe, was visited in prison by the Bishop of Exeter, who was so satisfied of the sincerity of his repentance that on Thursday, at the young man's desire, he administered to him in the prison chapel the rite of confirmation. The customary confirmation card was presented to the prisoner and afterwards sent to his mother.

The Bishop of Newcastle, Australia, last month dedicated in Sydney a beautiful schooner to the service of God in the New Guinea Mission. The vessel is named the *Albert Maclaren*, in honour of the pioneer of the Mission, who was, it will be recollected, called to his rest almost at the commencement of his missionary labours. The Bishop of Sydney was not able to be present.

The Bishop of Adelaide has been recently making an extensive visitation of his huge diocese. In January his Lordship journeyed to Streaky Bay, rather more than 393 miles westward from Adelaide; and in February he was at Renmark, about 180 miles to the north-east. He has also been to Oodnadatta, a township 787 miles north of Adelaide, and at Mount Gambier, 305 miles in a south-easterly direction. These figures give some idea of the ground which has to be covered, and show the necessity for the appointment of an assistant bishop. We wonder if many people in Great Britain are aware of the extent of the diocese?

We have already referred to the increasing observance of Lent by Presbyterians—a sign of the times which, while its consequence may easily be exaggerated, cannot but be welcomed by Churchmen. An instance is before us in an advertisement of "Holy Week Services," with an attractive course of sermons every evening during the week, in Kirkcaldy Parish Church. Men not very old can say what astonishment such a notice would once have created.

Differences have arisen in the Workington Church choir on the question of turning to the east during the recital of the creeds. The Bishop of Carlisle has been appealed to, and has suggested that as a compromise the whole of the choir should turn to the east at one service, and the whole refrain from turning at the next service on the same day. This compromise has been accepted by twenty votes to nine.

Very successful series of meetings have been held during Lent in Oxford, Kettering, Banbury, and reading for illustrated lectures on "Church History" by the Rev. C. Arthur Lane. There were six meetings in each town, and an average of more than 1,000 adult persons nightly everywhere, save at Oxford, where the municipal buildings are being rebuilt, and the Constitutional Hall, with a capacity of 900, was the only place available, and was crowded every night.

A large congregation in Westminster Abbey witnessed the consecration by the Archbishop of Canterbury of the Rev. William John Burn, M.A., vicar of Coniscliffe, in the diocese of Durham, as Bishop of Qu'Appelle; of the Rev. William Wilcox Perrin, D.D., vicar of St. Luke's, Southampton, in the diocese of Winchester, as Bishop of British Columbia; and of the Rev. William Procter Swaby, D.D., vicar of St. Mark's, Millfield, Sutherland, in the diocese of Durham, as Bishop of British Guiana.

The Rev. H. T. Armfield's analysis of the Lent ordination figures, shows that of the 109 candidates (67 priests, 42 deacons), 51 of the candidates, or upwards of 46 per cent., were graduates of Oxford (18) or Cambridge (36). This is precisely the same percentage as in Lent of last year. It is a lower figure than has been usual in several past years; but the fall is probably to be explained (Mr. Armfield thinks) by the altered arrangements for taking degrees at the Universities, and may possibly be recovered at a later period of the year. The total of candidates also is the lowest that has been recorded for Lent in recent years, the number having varied from 120 to 180 in the last few years.

The new church of the Spanish Reformers in Madrid was opened after many delays and much opposition from the Roman Catholics. Senor Cabrera was offered three times the value of the building if he would only sell it, but he stood firm, and told the Ultramontanes that it was not built to be sold, and that there was not enough money in Spain to purchase it. Ultramontane intolerance has defeated itself, and has, by its action, drawn a great deal of attention to the Reformers, and has thus advanced their cause, and has enlisted much sympathy for them in the persecution which they have to endure. The Archbishop of Dublin has appealed to Irish Church people for contributions to liquidate half of the debt, £2000, which still remains on the Reformers' new block of buildings.

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.

Acknowledged with Thanks.

SIR,—As Commissary for the Bishop of Athabasca, allow me to make use of your columns to acknowledge the following receipts for Athabasca:

Domestic and Foreign Missionary Board, per Hon. Treasurer General Missions, \$245.07; Peace River Mission, \$99.35; Rev. G. Holmes, Lesser Slave Lake, \$22.50; Toronto Diocesan W.A.M.A., per Mrs. Grindlay, legacy, Mrs. John MacNab, voted by board to Rev. G. Holmes, building fund, \$200; C.M., towards stove for building, \$2.

In the name of the Bishop and Mr. Holmes, I beg to thank the kind friends who have contributed to these amounts. I should like to suggest to all who, from time to time, help the Bishop in his work, the advisability of notifying me when funds for him are paid in to Mr. Mason, so that the Bishop, on my advice, might be able to communicate with those who take an interest in his work. In this way they would often get information that would stimulate and encourage them in their efforts on his behalf. Wm. A. BURMAN, B.D., Commissary for Athabasca. Middlechurch, P.O.

An Appeal.

SIR,—Permit me through your columns to make a direct appeal to the friends of Algoma to assist me with funds for the purchase of a parsonage for this mission (Thessalon). Since I came to the mission last Easter I have been compelled to live at Bruce Mines, one of my outstations, 18 miles from Thessalon, which is really the home station. The bulk of my work is at Thessalon, and to live away here, and do the work there, thoroughly and efficiently, is no easy matter for either the missionary or his horse. There are, at the present time, several good houses in the town for sale; but alas! we cannot purchase, for want of sufficient funds. My people have done, and are still doing, their very best in this direction, but we are few in number—like "the conies," we are a "feeble folk." Will not some of your readers, who are interested in Algoma's welfare, come forward and help us in this our time of need? We need at least \$100 at the present moment. Surely twenty

might be found who, without feeling the pinch, could each send us a \$5 bill.

W. B. MAGNAN, Bruce Mines.

I earnestly commend the foregoing appeal of our many needs. A house for the clergyman and his family is, in this new country, among the very first. Of Thessalon I would say both clergyman and people are well deserving of help.

THOMAS LLOYD, Commissioner.

Church Union a Necessity.

SIR.—I have just read an article on "Church Union a necessity, the Maine experiment," from the pen of W. de Witt Hyde, president of Bowdoin College, in the April *Forum*. He is, I presume, a Congregationalist. The article is interesting from two standpoints. First, that the separated brethren in Maine deem union a necessity to preserve their rural districts becoming paganized; and secondly, the kind of union the Maine brethren of the denominations recommend, viz., that the weak and ready-to-perish organizations should be allowed to perish, by the members uniting with the local and strong organization—whatever it might be. This is commended in Darwin's principle, that the fittest shall survive, and on the word of our Lord, "For he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath." The words of our Lord are quoted to support the principle that success is an evidence of the divine favour, and whatever denomination succeeds has a right to the ground over all others, and to absorb all who fail. The article contains a recognition of certain Church principles, for example:

"The strong point in Episcopal polity lies in its recognition that the mind and heart of the Church in all lands and ages is a more adequate expression of the mind of Christ than is the mind of the individual believer and of the local church." "The Episcopalian cannot abandon his conception of the continuity of Christian life and the practical advantage of an authoritative, official order to direct the Church and manage its affairs." Again, "All worship must be symbolic; even extemporaneous speech uses vibrations of air as the symbol of thought and feeling. Why are vibrations of air striking the ear essentially more holy than vibrations of ether striking the eye? Speech is doubtless the more adequate and universal symbol. But it is just as truly a symbol as the wearing of a vestment, or a posture of the body. One mode of worship may be preferable to the other, but it is not the symbol used, but the spirit in which it is used, that constitutes idolatry. The spoken address and extemporaneous prayer, on the other hand, secure an earnestness and sincerity which may be wanting in a more ritualistic service. Yet we all know how readily these modes of worship—that is spoken addresses and extemporaneous prayer—degenerate into cant and ranting." One more quotation, "The Episcopalian has preserved the decency and order of dignified worship, and an organic fellowship, in an iconoclastic and individualistic generation." The above is very interesting coming from such a source; it shows that the question of union is forcing itself upon our separated Christian brethren; it shows also that the Church, though a small one numerically in the land, is an influential teacher; she has not preserved her historical continuity, nor her dignified symbolic worship, for nought. Let us be faithful to our inheritance, and God, even our own God, shall give us our reward.

G. C. MACKENZIE,

Brantford, 18th April, 1898.

Render to all Their Dues.

"Honour to whom honour is due."

SIR.—My remarks anent Easter offerings, the poverty of the clergy, and the implied, if not openly charged neglect of the laity, who, when an attempt is made in some form, manner or degree, to discharge what is said to be, and no doubt is, their duty toward the needy clergy, do so in a supercilious manner, or as you put it, as "patronizing and hypocritical benevolence," which to a sensitive nature must be as hard to endure as poverty itself—I say my remarks have not been, and are not, made to defend the laity, but to state facts, as they are known to me. I do not say there is not, and never was, a case that could be truthfully characterized as "patronizing and hypocritical benevolence." But should such a case or cases exist at times, they exist in such infinitely small proportion to the rest, they may very properly be compared to the infinitesimally small dose of poisonous drugs in a dose of homœopathic medicine, and when they do exist, if at all, may there not possibly be some provoking if not justifiable cause? It will be well not to push enquiries too far, or examine too closely!

I do not think the clergy of the Mother Church as a body, are so much in the habit of making calculations as to Easter, or any other offerings, as your

opening remarks will, I fear, lead colonials to suppose they do; and from what I know of so many of them, as high-minded as well as self-denying men, I do not think they will be grateful to any one who so presents the case as to their needs, however real, in such manner as to dishonour the Church herself or reduce her clergy to the, at least, low level of the ministers of the multitudinous and conflicting sects whose existence in Canada are numerous enough.

In the cities and towns, as a rule, there is a fixed endowment—large or small, as the case may be, not arising from tithes on glebe, as in country parishes. In cases where endowments are small, or in non-endowed churches, either to augment the small endowments or to supply the entire income of the rector or vicar, one of two courses is adopted—either pew rents, as at St. John's, Higher Broughton, where I held office for 10 years, or by offertories only. In the church above named 12s. in the £ went to the rector, out of the pew rents, and the remaining 8s. was divided for the curate's stipend and wardens' part expenses. The rest of the funds needed for an organist and choirmaster, and boys in the choir, was taken from the offertories; the men, being mostly persons in good circumstances, gave their services. If the endowments of town livings are not large, and certainly they are not what I should like to see them, they are, as a rule, enough to enable the rector or vicar to eschew calculations as to Easter offerings, but which offerings, if they do come in the form of £50 or £100, are not the less welcome because no calculations had been made. You hit the nail on the head when you say, referring to an appeal being made by the episcopal authorities, "The occasion is, of course, the depreciation of tithes, which are the backbone of rectorial and vicarial incomes"—pardon me if I say your comic paper illustration is very *infra dig*, indeed, and not calculated to bring the "honour which is due" in representing any rector sighing for arrears due from the persons represented as "taking pity on him." Our old country clergy, as a rule, are made of better stuff; and with all their weaknesses and faults, if you will—and are too spiritually minded to mourn over or sigh for the loss of loaves and fishes. There is, however, an important omission as to one source of income to the country parson, and in many cases this is more of a backbone than tithes, viz., "glebeland." In many cases, not in all, I believe our country rector or vicar is far worse off than his town brother in these days, while a few years ago the same country parson would have had at least double the income of the man in the city.

One case of the country parson will illustrate my point and show how the present depression, especially in the agricultural and sea-shore parishes of the mother country, came to pass. After many successive years of bad seed-time or harvest, or both, there came what the farmers and fisher-folk alike, in the joy of their hearts, called and hoped would prove a "good old-time season," and so far as splendid weather and equally splendid crops were concerned, their hopes were not disappointed, nor were those of the toilers on the sea. But, alas, for the sequel. Hopes were disappointed, and hearts were sick and sad in proportion to disappointed hopes. Here is what one of the ablest and most devoted country vicars, the vicar of my own native village, had to say in response to a congratulatory letter from myself:—

"True, we had the most abundant harvest, both of the sea and the land, that we have had for nearly a quarter of a century, and yet, believe me, we are worse off than ever, both clergy and people. The farmer who hires my glebe, and he is a sample of the rest, cannot pay his rent in; full how then can such as he pay their tithe, however willing the rest may be to do so?"

The reason was this—the abundant produce of the home crop had to meet the equally abundant imports of wheat from Canada, Egypt, &c., and thus the prices, owing to free trade, did not realize the cost of production, while the harvest of the sea was so rich, that for want of any market fish had to be used for manure, while the "smack" owners were almost, and in some cases, entirely ruined, as with a glutted market the fish had to be "given away."

Here were causes operating against the pecuniary interests of two important bodies of laymen, over which they had so little control that it was practically *nil*, though all were not good and true men, loyal sons of the Church—sons of the Church and schismatics were alike prevented from doing their duty, so far as the support of the clergy or the preachers of the schismatic sects was concerned.

My friend's income, from no fault of his or the laity, has come gradually down from £600 to £300 or £350 per year, at most, and his own and his parishioner's cases may be taken, as I have said, as typical, except perhaps in this—the parishioners are overwhelmingly loyal Churchmen and women. It may, however, be said when you characterize the conduct of the laity as exercising a "patronizing and hypocritical benevolence" toward the clergy, you had neither farmers nor fisher-folk in view, much less labourers or working people—that you had the great landed proprietors in your mind's eye. Be it so. But

here again have you given the honour that is due? The landed proprietor of 40 or 50 years ago, and the landed proprietor of to-day are not, in more ways than one, the same. The same causes which have been at work in reducing the income of the tenant have not spared the landlord's purse. His half-yearly and yearly reduction of 10%, 15% to 25% in his rent roll, has left him comparatively a poor man to what his grand father or even his father was.

It is a well known fact that many noble families who for generations have not only been generous benefactors in a general way, but specially so to the Church—taking Lord Egerton, of Talton, as a pattern—are no longer able to keep up to the old style, but in consequence of largely reduced rent rolls have had to cut down all unnecessary expenditure. I only give the noble Lord named above as an example of a noble giver, but I do not say he has curtailed his household arrangements. It may be, probably is so, but I have no knowledge of such a state of things, if they do exist.

I have before me a copy of the *Yorkshire Herald* of 11th ult., containing a report of the committee appointed by the convocation of the northern province for the purpose of inquiring into clerical incomes. This committee was appointed on the 10th of Feb., and presented its report on 9th March. I need scarcely say this was a very small amount of time to expend on so large a subject. The report is not at all pleasant reading as a whole. There is not, however, one word of complaint against the laity, much less a charge that they exercise a "patronizing and hypocritical benevolence" towards the clergy in their dealings with them.

The report goes into some statistical details as to the diminution in the value of livings, and the contributory causes thereof. The abstracts given below will speak for themselves, and show clearly enough that, so far as the Mother Church is concerned, the Dean of Chester and his clerical co-adjutors on the committee of enquiry had somewhat different opinions of their lay brother to that which might, if not corrected, be conveyed to the minds of your readers by the terms used respecting them which I have more than once quoted from your leader. The abstracts are as follows: "It was to be observed that in most dioceses there are organizations for the purpose of augmenting the incomes of small benefices. The committee did not see its way to recommend the taxation of the larger clerical incomes, as they thought it better to appeal to both clergy and laity alike, to give according to their ability, to meet an emergency which concerns the whole Church; nor did they recommend for the purposes of this scheme, any new plan for increasing the permanent endowments of these small benefices. The pressure is great and immediate and undoubtedly growing in severity."

"The committee recommends that 1. A fund should be raised by an appeal signed by his grace the president, and all the bishops of the province. 2. That there should be a provincial council consisting of (1) the president, (2) the prolocutor, (3) the chairman of the house of laymen, (4) representatives of both houses of convocation and of the house of laymen. 3. That there should be in each diocese a board of clergy and laity under the direction of the Bishop to administer the funds of the diocese, such funds being applied to benefices according to their need, whether in public patronage or not. The subscriptions should be asked for a period of years."

There is one other small quotation I should like to make from the report. It is this, "The committee wishes to record its sense of the patient endurance of their brethren under severe strain, their reluctance, in some cases almost excessive reluctance, to share in the generosity which may be called out by any appeal."

The fact is, in the dear old Mother Church of England, whether viewed by the character and conduct of her spiritual pastors and masters, or that of her lay sons and daughters—making a liberal allowance for unfaithful shepherds and wandering sheep—she presents a spectacle of loving unity and harmonious working which can be found nowhere else in the world, and to which the ever-dividing and schismatic sects are perfect strangers. Hence the avidity with which they seize upon and twist every item of conduct which may serve to justify, or seem to do so, any attack made upon her.

GEORGE WARD, 40 Gloucester St., City.
5th April, 1898.

Notes and Queries.

SIR.—Is there any assignable reason or probable explanation of so many pairs of words, having nearly synonymous force, appearing so often in the Prayer Book? In explaining the services to children in the Sunday school, it is often difficult to satisfy even oneself in the line of meaning supposed to exist in the two words.

TEACHER.

Ans.—One can scarcely use the Prayer Book for any length of time without noticing this peculiar feature, as in the first Exhortation, acknowledge and confess—sins and wickedness—dissemble and cloak—goodness and mercy—assemble and meet together—requisite and necessary—pray and beseech. Farther on in the service we find the same, as office and administration—nature and property—tied and bound—religious and gracious—direct and prosper—ordered and settled—best and surest—peace and happiness—truth and justice—religion and piety—sorts and conditions, &c. No doubt there are appreciable shades of meaning in these words, yet they are often so nearly synonymous, that we can hardly look for any general principle of application. Again we often find words of a Saxon and a classical root put together, but we often find two such words as declare and pronounce—absolution and remission—praise and glorify—quiet and peaceable. The pairs are probably more frequently met with in the parts of the services that were more recently composed, and yet they are not uncommon in the translation of the old collects, as “tied and bound with the chain of sins,” from the Latin “*quos delictorum catena constringit*.” The most probable reason assignable may be the desire to give greater fulness and richness, and thereby so much more solemnity and dignity, to the Church’s service; there may have also been an ear for musical rhythm, as in the iambic run “beasts increase, and fishes do multiply.” There is great force in the language given to us by the reformers, but every word may not be set down with such theological precision, as that “tied and bound” must be treated as containing distinct ideas, and that every one using the words must have a clear idea of what it is to be *tied*, and what to be *bound* by the chain of sin. As in the letter of a friend, we do not weigh the exact etymological or current force of every word, so we need not feel ourselves restricted in the use of all and each of the words in our services in church. But the question is interesting.

Sunday School Lesson.

4th Sunday after Easter. April 30th, 1893.

THE CATECHISM.—CHRISTIAN DUTY.

We now come to speak of the third part of the Church Catechism, that which relates to duty. If we believe in God, this faith must result in action. This action is what we call our duty, *i. e.*, what is due from us to God in whom we believe. We find our duty to God in His Holy Word, but especially in the ten Commandments. Eccles. xii. 18, reminds us that to “fear God and keep his Commandments is the whole duty of man.”

I. OBEDIENCE.

This part of the Catechism deals with the third vow of Baptism. “Thirdly, that I will keep God’s Holy Will,” etc. The ten Commandments we find in Exodus xx. delivered by God to Israel at Mount Sinai. These Commandments are just as binding on Christians to-day as on Israel of old. Their delivery on Mount Sinai was only the republication of the moral law, which had been given to all mankind in Adam and the Patriarchs long before.

Our Lord plainly states this obligation upon Christians (St. Matt. xix. 17), and in His whole life He teaches that we must obey the Commandments in their spirit. We see this for instance in His explanation of the sixth and seventh Commandments (St. Matt. v. 21-32). The Holy Spirit speaking by St. Paul teaches us that “love is the fulfilling of the law” (Rom. xiii. 10). While St. James (ii. 10) reminds us that if guilty in one point we are guilty in all, because the breaking of the Commandment shows that we have not the spirit of obedience, which is love. (Illus. *A father says to his child, “if you love me you will do what I tell you.”*)

II. SALVATION.

While all that we have said is true, for our Lord says “If thou wilt enter into life, keep the Commandments” (St. Matt. xix. 17), yet do not think that we shall enter Heaven because we keep God’s law. Present obedience could not possibly make up for past disobedience (St. Luke xvii. 10).

We shall enter Heaven only because we are saved by Jesus Christ, *i. e.*, because He has delivered us from the guilt of past sin, the power of present sin, and the penalty of all sin (St. Matt. i. 21). And we must remember salvation does not consist in our being taken to Heaven; if saved at all, we must be saved while here on earth (2 Cor. vi. 2). There

is no future salvation without a present salvation. If we keep God’s law, it is because we have been saved from sin by our Blessed Lord.

III. THE MOTIVE TO OBEDIENCE.

When God gave the Commandments to Israel on Sinai, He said before giving them, “I am the Lord thy God,” etc. (Exodus xx. 2). How much greater reason have we to love and serve God than this. He has delivered us from the power of the spiritual Pharaoh, Satan, and the bondage of the spiritual Egypt, sin. The great motive which we have to make us keep the Commandments of God is, His love in giving His only begotten Son (St. John iii. 16). Often think of God’s love to us, and we shall be ready to say with St. John “we love Him because He first loved us,” and we shall desire to show our love in that only way in which our Lord has taught us we can do so (St. John xiv. 21, 23, 24). Our Lord’s answer to the lawyer (St. Matt. xxii. 35-39) divides the Commandments into two great divisions, (1) the duty to God, and (2) the duty towards my neighbour; which division is followed in our own Church Catechism, the first four relating to our duty to God, the last six to our duty towards our neighbour, and at the same time reveals to us that “love is the fulfilling of the law.”

IV. DEVOTIONAL USE OF THE TEN COMMANDMENTS.

St. Paul says (Rom. iii. 20. Comp. Rom. vii. 8) “By the law is the knowledge of sin.” The Ten Commandments will therefore form the basis of our self-examination. They are the touchstone by which we must try our lives. The first step in preparation for Holy Communion. (“First, to examine your lives and conversations,” etc. See first exhortation in giving notice of Holy Communion).

Family Reading.

So Tired.

So tired, I fain would rest,
But Lord, Thou knowest best;
I wait on Thee;
I will toil on from day to day,
Bearing my cross, and only pray
To follow Thee.

So tired! My friends are gone,
And I am left alone,
And days are sad;
Lord Jesus, Thou wilt bear my load
Along this steep and dreary road,
And make me glad.

So tired! Yet I might reach
A flower to cheer and teach
Some sadder heart;
Or for parched lips, perhaps, might bring
One cup of water from the spring,
Ere I depart.

So tired! Lord, Thou wilt come
To take me to Thy home,
So long desired;
Only Thy grace and mercy send,
That I may serve Thee to the end,
Though I am tired.

Love’s Mastery: or, the Gower Family.

NUMBER 1.—CONTINUED.

“What will you have?” her brother asked, looking with scrutiny at the grave and partially-averted face—“grapes?”

And he drew towards her a plate of very large purple hot-house grapes.

“No, thank you,” Stella again rejoined.

“What then?”

“I wish nothing, thank you,” she replied.

There was another scrutinizing glance from those dark meaning eyes, so like her own. “Are you not well, this evening, Stella?” he asked.

“Yes, quite well, Somerset,” she answered; “only I do not wish any dessert.”

“You must have some wine then, Stella,” said Captain Flamank playfully. “You have been studying till you have got the blues, and must positively have something to cheer your spirits!”

“O no; I don’t like wine. I never take it—when I can help it,” she was about to add; for her brother was saying: “Yes, pour her out a glass of

part, if you please, Flamank; it will do her good, as you say.”

“I had much rather not. I don’t want it indeed, Somerset,” Stella ventured to expostulate; but two words from her brother silenced her.

They were spoken so low that no one else overheard, and in Italian, the language Somerset often employed in speaking to her, and generally when he was not altogether pleased.

The language of Stella’s birth-place it was—the language which for the first five or six years of her life she had constantly heard, and with which now she was almost as well acquainted as with English. Stella swallowed the wine without another word then; but her former vexed and angry feelings towards her brother were greatly heightened; while again she felt as though she could have cried from vexation and annoyance.

“You know it will not do for you to be wearing the willow already, Stella,” said the cheerful voice on the right. “And I think one blue-socking in the family may suffice.”

“Is Lora a blue-socking?” asked the younger sister, inwardly hoping, though she dared not give expression to the hope, that, if so, she would no tread in her sister’s footsteps.

“Why, has she not shown pictures at the Royal Academy the last two years, and had them wonderfully praised, and deservedly too?” asked Captain Flamank, at the same time trying to place some confectionery on Stella’s plate.

But Somerset’s head was turned the other way; and Stella declined so fixedly that he felt it would be unkind to press her further, and was speaking again of her sister’s artistic talents, when Stella’s eyes, roaming a little farther than they had hitherto chosen to do, fell upon some very gigantic walnuts; and a flush of colour and brightness came into her face. “Captain Flamank, if you please, I should like one or two of those walnuts, if you would reach them,” she asked eagerly. For Stella remembered the wonderful pleasure which a half-shell of a large walnut just like those had, on one occasion, afforded Tracy—how between them they had fitted it up, and rigged it as a little vessel, and how Tracy had grieved when, by some accident, the little craft had been crushed to pieces. She had not been able to meet with any of those giant nuts since; and the sight of them now gave a most pleasant turn to her feelings and brought something of the same sweet radiant light into her face as there was when she knelt by Tracy’s couch, with his little hands in hers.

Captain Flamank most willingly complied with her wishes. “How many will you have?” he asked. “One is quite a meal in itself.”

Stella’s modesty restrained her from asking for more than two: and then, when she had them fairly on her plate, there was still some difficulty as to the disposing of them. “I want them broken very carefully, if you please, Captain Flamank,” she asked in a low tone, so as not to attract attention; “just divided in two—not cracked, please;” for her friend was flourishing the nut-crackers with what seemed to her a somewhat menacing air.

“In two? We must have a knife then. Gower, may I trouble you?”—Captain Flamank was beginning.

But Stella endeavoured to check him. Something told her that her brother might not so satisfactorily second her ideas. “Haven’t you a knife in your pocket?” she suggested softly. “I always carry about me my pencil-knife, only it is not in this dress.”

“I believe I have, now you remind me,” answered the captain; and with the utmost goodwill and carefulness he commenced his task.

Stella watched, with eager beaming face—a face which Mr. Reyner from the other and upper side of the table could not but gaze upon from time to time with the profoundest admiration, though it never once turned in his direction.

The first nut was successfully opened, and the contents (which, however, Stella was by far too anxious and heedful to eat) carefully extracted, and Captain Flamank was proceeding to operate upon the other, when a too vigorous attack of the pen-knife caused a fracture on the second half.

Stella uttered an exclamation of chagrin, in which Captain Flamank joined, which attracted the notice of her brother, whose attention perhaps

had not been altogether so engrossed with the young lady at his left as to render him unconscious that Stella had, for the past few minutes, been conducting herself in a manner he deemed too childish and eager for her years. If his tone implied annoyance, it was lost on all except Stella, as he said very calmly and easily: "Stella, what a trouble you are giving Captain Flamank through your foolish fancy: let me help you." And then, with one crunch of the crackers, which Stella had pushed as far from her as possible, Mr. Gower speedily put an end to all prospect of a sailing vessel from Stella's treasured walnut.

A look of blank dismay passed over the child's countenance. She judged, although in this instance unfairly, that her brother intentionally spoiled Tracy's pleasure. "He might know that it is not for myself I want the nut-shells!" she argued bitterly; but she dared not expostulate; nor indeed was there time to do so, had she dared. Lady Trevannion had just left her seat; and there was a general move among the ladies.

Stella knew that she must go, and, snatching desperately at the one fair half, and with a hastily-murmured "Thank you" to the friend who had prepared it for her, she followed the rest of the ladies into the drawing-room. "I have one—one beauty," she murmured to herself. "It would have been pretty for my darling to have a little fleet of four; but he will be very pleased with one;" and she hid the treasure carefully about her dress.

(To be Continued.)

Perfect Trust.

I may not always know the way
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet;
And so I rest, content to know
He guides my feet where'er I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."

I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss,
But though I cannot see—
I kneel and whisper thro' my tears
A prayer for help, and know He hears.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still,
Above them all I love His will.

Oh, precious peace within my heart;
Oh blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this; I rest
Content, and know His way is best.

Whom Shall I Fear?

The following instance of God's protecting care over him is given in the Rev. A. N. Wood's own words. Mr. Wood, you know, has been stationed at Mamboya, one of the Mission stations in Eastern Equatorial Africa, where the missionaries were in such danger last year:—"One day I went out with my man Lusega to visit a chief named Masali, living at a place called Mabonta, about eight miles away from the Mission station. We passed a few coast-men on the way. After a long talk with Masali about 'the good things,' I returned, and had only got about half-way back when I was met by a few of our Mamboya Mission men, who were in a state of great excitement. Their story was soon told. The coast-men whom I had met had stopped at a village by the side of the road and divided their powder, intending to shoot me as I returned. They were from Bwana Heri of Saadani. Our men having heard the news, at once came to meet me, and informed the people of the surrounding villages. The result was that the Wangwana ran for their lives, and each village sent out its contingent of armed men to my rescue, and quite a

large army conducted me to a place of safety. How refreshing," adds our missionary, "was it to read Psa. xxvii. 1-3 on the evening of that day."

The Water Sellers.

In the Holy Land, in Egypt and India, where the sun is very powerful and the streams and rivers are often dried up, men go about the streets selling water.

The water-carrier has one or two brass cups, which he clinks together as he walks. In Egypt, he cries as he goes, "The gift of God." And that cry reminds us at once of our Lord's words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water."

In the Holy Land the water carrier sings, or cries, "Water! Water! Oh come and drink, ye thirsty ones!" When people want water, the seller tips up the jar or skin, so that the spout comes over his shoulder; and, filling the little cup he carries, he hands it to the person who wants it. In return for the water he receives a small coin.

Obligations of Wealth.

In a country like this, the possession of riches entails with it the moral obligation to use at least a portion of it in public benefactions. He who does not follow this opinion is considered unworthy of the great trust reposed in him, and he has no one to blame but himself if he is publicly censured while alive, and his memory cherished with but little kindness after he has passed away. This opinion is in a great measure correct. Riches do bring obligations and demand benefactions, just as certainly as the having of talent and ability in any and all directions imposes upon their possessor the obligation to use them for the public wealth as well as to exercise them for self-support and personal reputation.

These gifts are all of God and are not intended to be selfishly hoarded up, when they might be employed in benefiting mankind, and in enlarging the scope and power of the Church in its labors for the common good of all.

If you are tired and never hungry, Hood's Sarsaparilla will make you feel strong and well, and give you a hearty appetite.

Wear a Cheerful Face.

In this busy world we hurry along, jostling one another sometimes, and do not realize how many in the bustling throng have weary brains and aching hearts, to whom the sight of a cheery face would cause a rift, be it ever so little, in the cloud that overshadows them.

"But we cannot always be cheerful; our own burdens weigh us down," is the thought that springs up. Yes, "the heart knoweth its own bitterness," but the best panacea for our own heartaches is trying to heal those of others. It may seem strange, but it is certainly true, that—

"The face you wear, the thoughts you speak,
A heart may heal or break."

All about us there are those with—

"Hearts that break in silence,
With a sorrow all unknown;
There are those who need companions,
Yet walk their ways alone."

Oh, friends, it surely will make your burden lighter to bear it with a smile, if you can, for one day as you go through the busy multitude, for you will not pass that way again, and only One may know what fresh impetus will be given to some weary heart by your cheerful face.

A Singular Belfast Custom.

In Belfast there is a curious old custom, dating from quite two centuries ago. In the town there are two halls for selling linen, one of which is now used as offices, etc. This one is the Linen Hall proper, or White Linen Hall. The second is called the Brown Linen Hall, in which the linen used to be sold unbleached, while bleached linen was sent to the former. A very long time ago some patriotic man endowed this Brown Linen Hall, so that it cannot be sold; and it was stipu-

lated that a market was to be held every Friday. But when companies took up selling the linen no one came to the old hall, so that it is no longer of any use. But regularly every Friday morning an old man opens the gates and puts a single bale of unbleached linen up to auction. He is always the same old man, the linen is always the same bale, the time is always the same, but no one ever comes to buy and very few people know about it.

The Bells.

George Herbert tells us to

"—Think when the bells do chime
'Tis angels' musick."

Many a time their metallic voices have carried to the most discouraged, and even the most hardened souls, suggestions of better things and happier days. The *Young Churchman* says:

"A touching incident occurred on Blackwell's Island when the bell of the new chapel was hung. It was rung for the first time to test its sound, which is peculiarly resonant and sweet. After a few minutes' trial, the archdeacon, who had ordered the bell to be rung, sent word to stop the ringing, fearing that it might annoy the inmates of the alms-house. At this moment, a lady who had been visiting in the dormitories came out to ask as a favor that the ringing might be continued.

"She said that many of the poor old inmates had burst into tears when they first heard the sound of the bell; and they declared that it recalled to them the blessed Sunday bells of childhood in the home far away. The sweetness of that tolling bell seemed to send a benison through those dreary wards, and to bring back memories full of Christian comfort and aspiration to the inmates."

Chinese Babies.

Chinese babies have a hard time of it, according to a writer in the *Jenness-Miller Illustrated Monthly*. When they are a month old their heads are shaved, the operation being attended with much ceremony. The almanac is consulted to determine what things the poor youngsters may see and touch and what things they may not. The first time babies leave home they are taken to see their grandmothers, who present them with four chickens, four onions, two heads of cabbage, several pieces of sugarcane, and a lot of rice pods, as if such things could be of any use to an infant without a tooth in its head. Parents have such complete control of their children that they may even pawn or sell them if they desire to, and they can chastise them so unmercifully that the children die of the punishment without any attention being paid to it by the authorities. On the whole, it appears that the lot of the infant and of the small boys and girls is not an enviable one in the Celestial dominions.

Strongly Endorsed.

The advertising of Hood's Sarsaparilla appeals to the sober, common sense of thinking people, because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation. They tell the story—HOOD'S CURES.

HOOD'S PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

—The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in His own battles but the strength which He Himself imparts; and I would not have you that are now distressed in the least discouraged by your sorrow, and your emptiness is but the preparation for your being filled, and your casting down is but the making ready for your lifting up.—C. H. Spurgeon.

—From the last annual report of the Bell Telephone Company, it appears that the number of instruments in use at the close of the year 1891 was 512,407—a large increase over the previous year. The total earnings for the year were \$4,875,290. The expenses were \$1,505,872, leaving the net earnings at \$2,869,418. The extension of the long-distance telephone system is rapidly progressing.

Living Flowers.

If you could kiss the rose's velvet mouth,
To charm the cruel canker-worm away.
And cry, "Awake, O North Wind, come, thou South!
Breathe on my flowers to-day."

Would you not love to save them from the blight,
And flash them into beauty fresh and new?
To bring them gifts of fuller life and light,
Sunshine and limpid dew?

This you can do for fairer flowers than these,
Flowers that have thoughts and feelings like your
own!

Whose stems are broken by the stormy breeze,
Whose freshest tints are flown.

Out in the darkness of the miry street
Those bruised lilies in their weakness lie,
Down trodden by the tramp of reckless feet—
Left there alone to die.

Go, raise them gently, wash away the stain
Of their white petals with your tender grief;
Your tears shall fall like showers of precious rain,
Cleansing each sullied leaf.

Oh, give those human blossoms human love!
Uplift the fallen seventy times and seven;
Save those sweet living things to bloom above
In the fair land of heaven.

The Face Tells.

Looks tell more than words. It were easier to be Christ-like in speech than to be Christ-like in the expression of the face. We may say what we do not feel, but we cannot show in the lines of our countenance, and in the play of spirit in and through those lines, that which does not exist as a reality down in our heart of hearts. The words we speak show what impression on others we would like to make. The looks we look make that impression on others that our spirit and character justify. Skill and tact, with a kind purpose of pleasing, can make one's words winsome; but only a life that is Christ-like can supply that light that is dearest to us on countenances that command our love and trust:

"A sweet, attractive kind of grace,
A full assurance given by looks,
Continued comfort in a face,
The lineaments of gospel books."

If we would be able to have "a face like a benediction," we must live a life that is a benediction.

The Larger Life.

"When we reflect how little we have done,
And add to that how little we have seen,
And furthermore, how little we have won
Of joy or good, how little known or been,
We long for other life, more full, more keen,
And yearn to change with those who well have run."

Do not these words of Jean Ingelow meet a responsive chord in every truth-loving soul?—when we take the sum of our little lives, looking out upon the world's great work and realizing in some degree its magnitude, and how little we have contributed to its accomplishment, and then, taking into account the many limitations of life, how little many of us have seen beyond the boundaries of our own fair land. Enough in this, 'tis true, to fill us with gratitude to the dear Giver of all, for the wondrous beauties of His own creation spread at our very feet; but with a reverent awe we feel that it is only a small part of the whole universe, whose immensity overwhelms us and confirms our sense of our own littleness.

"How little we have won of joy or good,
How little known or been."

Who has not begun life with anticipations of coming joys lying just before, in the pathway of our lives? The good we would win for others, from others, and for ourselves. This fair vision has come to many a young heart, but seldom to realize its fulfilment.

I would not say there are no lives satisfied with their own achievements; but are they the lives with whom "we yearn to change with those who well have run?" Alas, no! they are in the truest sense unconscious to themselves, the little lives. Bounded by their own horizon, with no aspirations beyond the satisfaction they derive from the gratification of self, with no desire for the uplifting of the race for whom Christ died. But there is a

brighter picture, an inspiration in the life for which we yearn. The life lived by those "who well have run"—a full life. Full of love for the Lord who has redeemed him, and finding outward expression in love to his brother, and fragrant with deeds of love.

Is not this our ideal of a well-rounded symmetrical life? Oh, that we may, with a realizing sense of our own littleness in the presence of such lives, not only "yearn to change with them," but to fix our eyes upon the one glorious Ideal, and looking, may we feel that life so infused into our own, as to mould us and make us fit to be with them "who well have run," and have gone to claim their inheritance beyond.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Treading the Wine Press.

The Eastern wine-press was of the simplest construction. It consisted of two parts, which were made of stone, covered with plaster, or hewn out of the solid rock if convenient. The upper part, called the *wine-press*, was to hold the grapes, and the lower part received the juice as it ran through a spout from the press. There was a rough roof over the press, from which hung ropes for the men to lay hold of as they trod the grapes.

It was hard and tiring work, but as several treaders worked together, they enlivened their task by songs and shouts of mirth (Isa. xvi. 10). When we remember this, we understand the depth of the meaning of Isaiah's prophecy of the Saviour who should bear all His sorrows alone.

Majestic Palms.

The talipot, or great fan-palm, grows for about thirty years, and reaches a height of more than a hundred feet. Then, for the first and only time, it blossoms. What looks like a single huge bud four feet in height is developed, and finally bursts into a pyramid of snowy plumes composed of numberless small cream-colored flowers.

The cluster is sometimes twenty-five feet high, and at its base has a diameter of forty feet. As Miss Cumming says, in her "Two Happy Years in Ceylon," "It is a glorious object, and is visible from an immense distance, as it often grows among flat surroundings, such as rice-fields."

The natives turn the leaves to a thousand uses, domestic and literary. When on a journey, and especially if they are on a pilgrimage to some sacred shrine, each of them carries a portion of one of these great leaves tightly folded into a long, narrow form, like a gigantic closed fan.

This serves as a sunshade or a rain-cloak by day, and at night several friends contribute every man his palm-leaf—three or four of them, with the pointed end upward, forming a very fair bell-shaped tent. And very picturesque a few groups of these tents look when pitched in some forest glade round blazing camp-fires.

Formerly the exact grade of every great noble was shown by the number of such sun-shades which he was entitled to have carried before him, and on state occasions a leaf, inlaid with pieces of glittering talc, and folded like a huge fan, formed the ceremonial canopy which was held above his head by one or more attendants.

The leaves attain their largest size when the tree is about twenty years of age, at which time they sometimes measure twenty-five feet from the base of the leaf-stalk to the outer edge of the fan.

Hints to Housekeepers.

MOLASSES PUDDING.—To a pound of stoned raisins add three-quarters of a pound of shred suet, a pound of flour, a pint of milk, a tablespoonful of molasses, grated ginger and pounded spice; stir all up well, and boil it four hours in a floured cloth.

TO WASH A BLACK AND WHITE COTTON DRESS.—Have a tub partly filled with hot water, and a large teaspoonful of powdered borax; wet only one part of the dress at a time, the basque first. Use very little soap, and only on soiled places; wash quickly, rinse in warm water containing a tablespoonful of salt; stretch on the wrong side, wring very dry, shake out well and place where it will dry quickly. Next wash the overskirt and then the underskirt in the same way.

GUARD AGAINST CHOLERA.—Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy.

SWEETMEAT PUDDING.—Take one ounce each of orange and lemon peel, and citron, slice them very thin; line a dish with puff paste, lay the peel at the bottom, mix the yolks of seven eggs with the whites of two eggs, adding five ounces of sugar; pour it over the sweet-meats, put it into an oven well heated and bake thirty-five minutes.

A PROMPT CURE.—*Gentlemen*,—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B.B.B., and before I used one bottle I was cured. I can also recommend it for sick headache.

ETHEL D. HAINES, Lakeview, Ont.

TO WHITEN PORCELAIN SAUCEPANS.—Have the pans half filled with hot water, throw in a tablespoonful of pulverized borax, and let it boil. If this does not remove all the stains, soap a cloth, sprinkle on plenty of powdered borax, and scour the pan well.

FOR SEVERE COLDS.—*Gentlemen*,—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take.

J. PAYNTER, Huntsville, Ont.

VERMICELLI PUDDING.—Take four ounces of vermicelli, boil it soft in a pint of new milk with a stick or two of cinnamon; add half a pint of thick cream, a quarter of a pound of butter, the same quantity of sugar, and the yolks of four eggs well beaten; put in a dish and bake it.

TO WASH RED TABLE LINEN.—Use tepid water with a little powdered borax (borax sets the color). Wash the linen separately and quickly, using very little soap; rinse in tepid water, containing a little boiled starch; hang to dry in the shade; iron when almost dry.

RAISED FRUIT CAKE.—Take a light dough before kneading up the bread three cups, of sugar three cups, butter one cup. Beat all together, let rise till light, add one cup currants, two cups raisins, four eggs, one teaspoon soda, one-half teaspoon allspice, three teaspoons ground cinnamon, make a batter by the addition of flour, not too stiff. This makes two large cakes or three smaller ones. Put in the pans, let rise from two to three hours, bake in a moderate oven. Icing improves them. They keep a long time.

FOR STARCHING LINEN.—Use one teaspoonful of powdered borax to one quart of boiling starch; it will improve the stiffness and gloss, and prevent its sticking.

GINGER SNAPS.—One pint molasses, one cup shortening (drippings, lard, or butter if plenty), one teaspoonful of soda, one teaspoonful of ginger. Boil up thoroughly, mix stiff while warm, not hot, roll thin and bake quickly.

A simple cure for the hoarse colds which are general in an open season consists of the white of an egg beaten with the juice of a lemon and sweetened with sufficient sugar to make it palatable.

Children's Department.

Have an Aim.

"He who has one aim in life,
And but one,
May hope to achieve it
Ere life be done;
But he who seeks all things
Wherever he goes,
Only reaps from the hopes
Which around him he sows,
A harvest of barren regrets."

It is one practical cause of our slow progress in spiritual life that we lack having some certain aim.

In no other department of human activity is this aimless reaching out after—we know not what—ever practiced.

Business and professional men and others in the various walks of this busy world all have an aim, and bend every energy to attain the desired end. They cannot hope for success without it, and if this is true of temporal matters, how much more is it true of spiritual.

Then fix upon some one aim in living for God, and when you have achieved it, higher still fix your vision upon the outward summit of life, and falter not until it be attained. Do not look here, there and everywhere for the object of your hopes, for in doing so you will reap only "a harvest of barren regrets." Look up, and live up to the high aim of a true Christian life here, and a final union with God hereafter.

Her Talent.

Rose Mahew was sauntering homeward after a most delightful afternoon at the home of one of her girl friends. It was but a month since Rose had graduated from the city high school, and this summer vacation was unlike any other, because there was to be no resumption of lessons in September. She scarcely knew what to do with her liberty; but she had a very clearly de-

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. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.



Patrolman Julius Zeitler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for **That Tired Feeling**. I cheerfully recommend

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort." Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.

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MOST convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

Natural Salt Water Baths

very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewart, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. R. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address
JOHN C. FISHER, M.D., W. E. MILLER,
Medical Superintendent, Business Manager.

defined idea that by and bye she was going to work, and she was very positive that she should accomplish something great.

But she must first discover her talent. This was a frequent saying with Rose among her girl friends, and at home to her father and mother.

She was thinking of this now, and wondering why she felt no special desire to do any special thing. She was beginning to weary of her thoughts, when, on turning a corner, she came face to face with Miss Lansing, her former teacher of drawing.

Miss Lansing's fine, earnest face lighted up pleasantly as she greeted Rose, and after mutual kindly inquiries as to health, and plans for the remainder of the summer, the teacher said:

"And have you discovered your talent, and are you to work in great earnestness?"

"No, Miss Lansing, I have discovered nothing; and," Rose laughed nervously, "I fear there is no talent to discover. Don't you believe that if I had talent for any one thing I'd have found it out by now?"

"Not necessarily. Very often it has required great stress of circumstances to put even genius into action. You know the history of many famous books, and pictures, and other works of art. You know, too, how all great musicians have toiled. It seems to me that each person who has been considered highly talented, has adopted for his or her motto, 'This one thing I do!' and then laboured faithfully at the chosen work."

"Yes, I know," Rose answered, "and I think if I knew what I would better do I could work faithfully too."

Miss Lansing smiled encouragingly: "But, dear, you must have love for what you do. The motive of your work will prove whether you have talent in any one direction. We will talk of this again, and, in the meantime, while you are waiting for your talent to manifest itself, do not neglect anything that comes in your way to do. We cannot know the worth of small things, and common things, until we see them in the past."

The two separated. Rose went on at a more rapid pace. The streets were growing shady, and her father disliked her to come late to dinner.

When she reached home her little sister Margie let her in at the side door. The child presented a most comical appearance, with a long gingham apron tied closely under her arms and a broad streak of black across one cheek. She was overheated, too, and was so preoccupied she gave no heed to Rose's exclamation and laughter at her appearance.

"I must hurry back to the kitchen," she said, as she closed the door, "cause Katy's gone away, and mamma's got such a headache, an' I've been lighting the fire, and bringing water, an' helping her get the dinner."

Rose threw off her hat and gloves. Like a flash came the memory of Miss Lansing's words; "Do not neglect anything that comes in your way to do." She followed Margie to the kitchen, where their mother, very pale, and with a wet napkin about her head, was putting some potatoes in the oven.

"Now, mamma, tell me what there is for dinner, and let me cook it," said Rose. "I'm sure I can do it."

"My dear child, you know so little about cooking!"

"I know; but I can tend those potatoes, and I know how to make coffee; and what else will we have?"

"There are several other things that Katy was to cook, but I've put them away. We can have nothing but the potatoes and broiled steak, and the berries that are in the refrigerator."

"Please go away and lie down. Leave the dinner to me, and I'll do the very best I can, and Margie will help me."

After some further urging, with many directions and sore misgivings, Mrs. Mahew left the kitchen.

Rose felt that she had undertaken more than she could accomplish, but this was the one thing to be done, and she must try it. Margie was busy, too, and it was a very rosy-cheeked pair of girls that greeted Mr. Mahew when he entered the dining-room at six o'clock. Mrs. Mahew came, too, and her face brightened at the sight of the neatly-spread table, and a cup of fragrant tea at her own place.

"I thought tea might quiet your headache," Rose explained.

"It will do me good, I am sure," her mother answered, and her thought was: "My dear daughter's thoughtful care does me more good than anything else could."

Judy.

Kate and Louise lived near their grandmother and aunts, and paid them many little visits every day. Their Aunt Milly was very fond of plants and liked to learn all she could about them, from little delicate flowers to great tall trees. One winter she spent some time each week studying the bare branches

GOOD Food - - Digestion - Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use



The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow." COTTOLINE is clean, delicate, healthful and popular. Try it.

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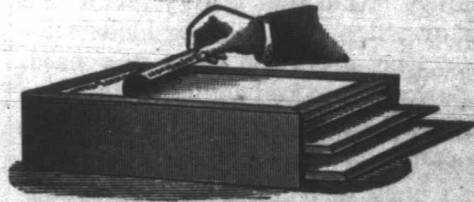
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and buds of trees, and in her little workroom she had a number of branches of all sizes and shades and shapes—some in vases, some in wide-mouthed bottles, and some, when other things failed, in fruit jars. The little girls watched the large, shiny buds of the horse-chestnut open and stretch out their woolly white hands, and the bright

green shoots of lilac start out so vigorously, and when they first caught a glimpse of the folded white petals of the cherry, they were almost speechless with delight.

They then thought they would like a branch or two of their own, so one frosty morning, when there was but little snow on the ground, they went into the orchard on a tour of discovery.

They found a scraggy branch, perhaps three feet in length, that a winter's gale had torn from an old apple tree, and they brought it in triumph to the house. The next thing was to find something to put it in, and rummaging in the cellar they found an old black bottle. To be sure it had a long neck and a small mouth—but why not? The end of the branch just filled the mouth and the long neck would keep it firm and upright; so they got the bottle ready, put in the branch, carried it upstairs to a window, and—named it Judy.

It must be confessed that their mother did not think Judy either useful or ornamental, but she never made fun of her before the children.

The little girls soon became very fond of Judy and took great care of her. Often, after they were snugly tucked in bed at night, their mother would hear a sleepy voice say: "Oh, Kate, did you take Judy out of the window?" or, "O, Louise, has Judy had water to-day?" or, perhaps, "I wonder if Judy is all right. I hope she isn't too near the register."

Happily, Judy was not ungrateful for all the love and care lavished upon her. Day by day her buds grew larger and larger until, one clear bright morning, she slowly unfurled the exquisite pink and white petals of two large blossoms. Later, another and another opened until Judy's uncouth form was clothed in beauty, and she became a joy to all the household.

But on that first morning Kate and Louise were so eager to tell Aunt Milly the news that they could scarcely eat any breakfast.

"You dear little women!" cried Aunt Milly, when they told her, "how did you manage it? I have had three apple branches in water this winter, and did not succeed in bringing out blossoms on one of them. How did you do it?"

"Why, Aunt Milly!" answered Kate, "we just did as you do. We put Judy in a bottle of water with charcoal in it, and always kept it full of water. Then we didn't let her get too cold or too hot, and we gave her all the sunshine we could."

"It seems to me," said Aunt Milly, smiling, "that that is very much the way in which your mother looks after you. She gives you what you need, keeps you warm and comfortable, loves you, and gives you all the sunshine she can."

"I hope, dear children," said grandma, "that you will be as grateful as Judy, and some day blossom into noble women."

"We'll try, granny," said little Louise, who was not yet five years old, "and I think I know how we can do it," she whispered, with her arms about her grandmother's neck.

"How, darling?"

"By asking God to make us good, and helping Him with all our might."

— Nothing is more pitiful than a life spent in thinking of nothing but self—yes, even in thinking of nothing but one's own soul.

AYER'S Sarsaparilla

Y-your best remedy for
E-rysipelas, Catarrh
R-rheumatism, and
S-scrofula

Salt-Rheum, Sore Eyes
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Cures others, will cure you



indeed is he whose blood is poor, who has lost his appetite and his flesh and seems to be in a rapid decline; but

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can make it rich again by restoring appetite, flesh and rich blood, and so giving him energy and perfect physical life, cures Coughs, Colds, Consumption, Scrofula and Bronchitis. IT IS ALMOST AS PALATABLE AS MILK.
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Always Repaid.

"Come out for a walk, Dolly," said Grace Martin, putting her head inside Dolly Greene's kitchen door, where the latter was engaged in clearing off the supper table. "It's just a lovely night for a walk, and I've got something to tell you."

"I'd like to go well enough, but the dishes have to be washed, and there's no one to do them but me. Mother's gone over to Aunt Jennie's; she's sick."

"Oh, leave the dishes until you come back. They'll keep," said Grace coaxingly. "It is so delicious out doors now."

"No, I can't go, Grace. Mother might come back while I was gone, and if she found the dishes still unwashed, she'd think I was very thoughtless, and would wash them herself, tired as she is."

So Grace called for another girl, and Dolly remained at her post, and washed the dishes, and made the kitchen as neat as possible.

She had just laid aside her apron, and smoothed back her hair, when the mother returned, though not alone. Dolly's cousin Will had driven her back in his cart, in order to take Dolly for a drive, it being such a delightful evening.

"How nice the kitchen looks!" said the mother, as she surveyed it. "I'm so glad the dishes are washed; I feel so tired."

And Dolly was glad, too, that she had stayed at home and done her duty. "I declare," she said to herself, as she put on her hat, "we never know what may happen, if we only do our best. No matter how disagreeable the work may appear at the time, it does seem as if we are always repaid in doing our duty."

Discipline.

A Russian officer in command of a company of athletes numbering sixty-seven men, ordered them to swim across the Volga in a place where the river is over one and a half versts wide, with two officers at the head and one in the rear. The whole company acquitted themselves creditably. The feat was performed toward the evening. When the swimmers had made about a third of the distance a steamer was noticed coming on them at full speed. The officer at the head of the company ordered, "Halt, with faces upward!" and was obeyed as promptly as if on the parade-grounds. The company waited till the steamer passed, and then proceeded till they reached the opposite shore. Their swim backward was performed without interruption.

A Japanese Invitation to Dinner.

An invitation to dinner among the middle or upper classes of Japan frequently commences as follows: "I beg pardon for thus insulting you in begging your company at my house to dinner. The house is small, and very dirty. Our habits are rude, and you may not get anything fit to eat; and yet I hope that you will condescend to be present with us at 6 o'clock on December 9." Upon arriving at the house you find it spotlessly clean, tasty in arrangement, and the host and hostess affable indeed. The bill of fare consists of ten or fifteen courses, the best the market can afford. All the self-humiliation of the host is the method adopted to pay you honour.

Take Heed how ye Hear.

What do you go to church for? Did you ever stop to think?

I knew a little girl whose mother asked her one morning if she were going to church. She waited a minute, hesitated and then answered, "I s'pose there is no use in having new shoes if you don't wear them. Yes, I'll be dressed, and go."

Is this your object—to be dressed, to show new shoes? Do you go to look about at strange faces and new bonnets?

Remember that the Bible says, "The Lord is in His holy temple." Remember what Christ said: "When you gather together in my name, I will be there in the midst of you."

God is in the church. Christ is there; and we go to worship Him. Though we cannot see Him, He sees deep into our hearts. He knows all

New California

\$50 a share.

The best California product, so far, is oranges, lemons, prunes, figs, olives, grapes, almonds, etc. The fruit-growing center is in the southern part, at Riverside. Unimproved land there is worth \$200 to \$600 an acre. An acre of orchard yields \$100 to \$2,500 a year.

A still better place for these fruits and nuts is about to be opened 150 miles southeast, along the Southern Pacific R.R. The first thing to do is to water the land by canal from the Colorado River, a quick and easy job, involving great profit. Unlimited fruit land; nothing but water lacking, ready to plant as soon as the water is there; and car-loads of vegetables will grow between trees in three to six months.

The most precious thing in the world is water, and that is our merchandise. It enriches all that buy or sell it. With water, within five years, the land will bring \$500 an acre, some of it. Water creates incredible values.

We want a share of our stock in good hands at every post-office. In a year we shall want the people to know we are ready for settlers.

Send for pamphlet and map. We want you to know what wealth and health await our partners and customers there.
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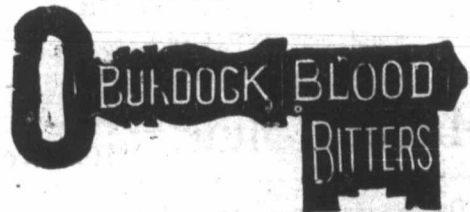
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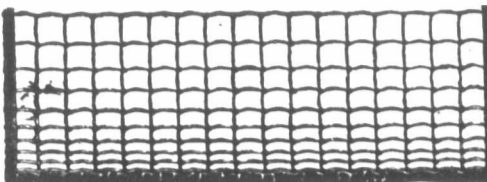
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