

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

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[No. 7.



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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 17, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 20.—QUINQUAGESIMA.

Morning.—Gen. 9 to 20. Matt. 27, 27 to 57.

Evening.—Gen. 12 or 13. Rom. 4.

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

### QUINQUAGESIMA SUNDAY.

Holy Communion: 210, 314, 321, 557.  
Processional: 197, 260, 273, 291.  
Offertory: 192, 259, 295, 365.  
Children's Hymns: 210, 334, 337, 567.  
General Hymns: 195, 256, 262, 307, 511, 547.

### FIRST SUNDAY IN LENT.

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

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

### Gospel for Quinquagesima.

St. Luke xviii. 41: "He asked him, 'What wilt thou that I should do unto thee?'"

When a needy petitioner applies to another, he is often asked what he wants. Sometimes reproved. Sometimes asked impatiently. Not in this spirit did our Merciful Lord receive blind Bartimeus. Rather to make him aware of need and to assure him of relief. Let us apply the incident to the present season.

i. Christ comes to us in a special sense at the beginning of Lent.

1. In one sense all places and times the same. God everywhere.

2. Yet associations and divine ordinances

make a difference. And this useful and helpful.

3. Certainly most feel a special appeal made at this season. (1) Self-examination required. (2) Special means of grace offered.

iii. Have we no special application to make? To answer in the negative—to betray ignorance.

1. Some may be in the State represented by blind Bartimeus. Unvisited by the light of truth and life. What request?

2. Not of such now thinking. Assume reality of spiritual life—faith—consecration. Self-examination will reveal needs. (1) Perhaps Ideal of Life grown dim. First love grown cold. (2) Faults allowed to dim the lustre. Cares. Deceitfulness of riches. Lusts. (3) At least a duty always—now specially—to see how this may be, and consider what help.

ii. Our Lord is able to supply our need.

So evident hardly needs to be asserted, and no proof required. Yet practically not quite recognized.

1. Told to have entire faith in God. Do we thus believe and trust, and live in faith and by faith? In a measure, yes. Yet often wavering; and we say, we "cannot expect," etc. Does that mean, Christ cannot effect?

2. Told of the necessity of entire consecration. And we purpose this, "Be ye perfect." But often seem to despair of this. What does this mean?

3. We are conscious of faults—native and acquired. Striven against them: failed: acquiesced in failure. What means this?

4. Now, let us be quite sure—Christ is able to do all. There is nothing needed by us: Grace sufficient. Save to the uttermost.

iv. He is willing as He is able.  
His love as certain as His power. "What wilt thou?" etc.

1. Practically we doubt this: (1) Need, (2) desire, (3) Yet despond. Is this because He cannot or will not?

2. Consider how we are assured of His willingness. (1) His very coming and undertaking. His honour pledged. (2) His whole dealing with men on earth proves: Readiness to respond—Patience—effectual help. (3) Apparent exceptions only confirm. (a) Because of unbelief—no mighty works. Easy to understand. (b) Syrophenician woman. Withheld only to bless more.

3. Let us then well consider what we need, and present our petition. Take it to Him and ask Him to help. He will remove, grant, sustain.

### Gospel for Ash Wednesday.

St. Matt. vi. 16: "When ye fast, be not, as the hypocrites, of a sad countenance."

One of the duties of Lent, Fasting or Abstinence. Generally understood. Different meanings and ways—according to circumstances, needs—and personal constitution. Note some things suggested by the text.

i. Fasting assumed as a duty. "When ye fast." This meant abstinence from food or from some kinds of food. Granting that in-

valids and the aged may be exempt from this rule, for normal men and women it is sometimes a duty. On occasions of great solemnity we find in the New Testament preparation was made by prayer and fasting.

ii. Fasting must be sincere. We must not be "as the hypocrites." Nothing more odious in the sight of God than hypocrisy. Falsehood, and the worst kind of falsehood. An attempt to impose upon God and man.

iii. Fasting must not be ostentatious. Often connected with hypocrisy. Yet not entirely the same. There may be an ostentatious devotion which is not entirely hypocritical. Indeed, there is a subtle temptation to ostentation connected with all our best words and deeds. Often a plausible reason—an example to others. So with Prayers, Almsgiving, Fasting—all separately mentioned here. Every act of devotion should be done to God. iv. The Reward.

Ostentatious fasting has its reward in the admiration and approval of men. Fasting done as to God—for His sake, for the ends which He has designed—will be rewarded by God.

## SERMONS AT ALL SAINTS' CHURCH, TORONTO.

### V.—The Work of Christ.

We have now arrived at the last stage of inquiry. Having ascertained what the inspired writers have taught concerning the Person of Christ, we are now to consider what we may learn respecting His work. And the most comprehensive statement of that work is found in the word Salvation. He is a Saviour and a Saviour of Sinners. It is well known that some who have called themselves Christians have objected to this designation of our Lord as involving aspects of His Person and work which they could not receive. It is obvious that this amounts to a rejection of the testimony of Christ Himself, as well as His appointed representatives. "The Son of Man" He said Himself, "is come to seek and to save that which was lost." It was predicted of Him: "He shall save His people from their sins," and St. Paul says: "Christ Jesus came into the world to save sinners."

It may indeed be granted that a good many Christians and Christian teachers have taken these words in too narrow a sense, or rather, perhaps, have given too much attention and emphasis to the mere pardon of sins, and so to the atonement, as though this was the one and only work of Salvation. We must not, however, for that reason utterly deny that which others have exaggerated, but endeavour to give to every part and aspect of our Lord's saving work that attention which it properly claims. When we take a general survey of the work of Christ on earth, we are impressed with the comprehensiveness of His attitude towards the human race and its needs. We see Him at once as a fulfiller of the law, as a Teacher of heavenly truth, as a worker of beneficent

miracles, as a sacrifice for sin, as a King over the people and Church of God. To overlook or ignore any one of these parts or aspects of His work is to forget some part of man's need and God's provision; and this cannot be done without serious loss.

In a brief survey such as alone can be given in this manner, we must be content to indicate the lines of thought along which our studies must be carried in order to grasp so much of the meaning of this mighty work as may be possible for us.

On some points there need be no great difficulty, as they are not contested. For instance, the Grandeur and Perfection of the Example of Christ. He lived under an unbroken sense of His relation to the Father. At twelve years of age He said: "I must be about My Father's business." At the baptism, "Thus it becometh us to fulfill all righteousness." In His ministry, "I came down from heaven not to do Mine own will, but the will of My Father which is in heaven." That this was no passing or momentary consciousness is proved by the challenge which He addressed to His accusers: "Which of you convicteth Me of sin?" But His life showed more than an example for imitation. Associated with His teaching, it was a glorious manifestation of the mind and will of God; and as it revealed the true nature of God, so it made known the true idea of man who was made in the image of God. So much for the prophetic office of Christ. He was the greatest of all the Prophets. "Never man spake as this man."

The priestly office is that part of the work of Christ which has been most assailed by sceptics, and this, in part, perhaps, because it has been exaggerated by Christians, and particularly one aspect of it, that of Sacrifice. The office of the priest is to sacrifice, to intercede, and to bless, and all of these functions are discharged by one Great High Priest. But His work of sacrifice has been assailed as though it had regard to conceptions unworthy of God. It would be well for men to consider this subject with more patience than has often been shown, before they pronounced upon it. Let it be remembered that wherever men have lived they have worshipped, wherever they have worshipped they have offered some kinds of sacrifices to the Object of their worship. Let it be remembered also that in the Hebrew Economy, sacrifice was the very centre of the religious system. However the round of sacrifices may have originated it was at least the characteristic feature of Jewish religious worship, of the worship of the chosen people, and it was recognized by the Son of God. Now, the New Testament represents the Lord Jesus Christ as a sacrifice for sin, as the Lamb of God which taketh away the sin of the world—and this in many places. Many different theories of the meaning of the Atonement have been devised by theologians, some of them of great profundity, some of them very offensive. We are not required to accept these theories; but it is hardly possible that one who is a Christian in the New Testament sense of the word should reject the sacrifice of Christ.

At the same time we must beware of associating with this doctrine opinions which find

no place in the New Testament. For example, it is sometimes said that God could not have pardoned the sins of men, if Jesus Christ had not died. This is a very rash statement. It is hardly becoming for men—the creatures of God—to prescribe to the Creator what He must have done. Doubtless greater blessings are bestowed through Christ than could have been imparted without such a work. So much we may say; but this is widely different from saying what God must have done.

Again, it is sometimes said that God was angry with men, and needed that Christ should conciliate His favour for them, whereas it is plainly stated in the New Testament that Christ was the gift of God's love: "God so loved the world that He gave His Son." If we remember that Jesus Christ was the second Adam, the Representative of the whole human race, we can understand how His sacrifice should have partaken of the character of the burnt offering, the symbol of complete devotion and self-surrender; and of the sin offering, in which the sin of mankind was confessed and abandoned. At the same time there was, in this stupendous sacrifice, a manifestation of the evil of sin and of the love of God. Hence, in regard to the pardon of sin, there was a double sentiment. First, the sacrifice of Christ was an act of universal amnesty—"God was in Christ reconciling the world unto Himself," and a means of personal forgiveness to all who would unite themselves in faith to the sacrifice of Christ.

But the work of Christ was not completed on the cross. He went up into heaven and took His seat as a priest upon His throne. He "ever liveth to make intercession." He sitteth at the right hand of God, "expecting until His enemies are made His footstool." In the kingly office of Christ—the most comprehensive of all—His work is completed. The kingdom of God is already established, although not yet perfected in glory. We are now citizens of that kingdom—pardoned, protected, blessed, strengthened by that Blessed Spirit who dwells in the Church as in a living temple. "Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."

#### THE LATE DEAN LIDDELL.

Although Dr. Liddell retired from the Deanery of Christ church, Oxford, six years before his death, and the greater part of his work belongs to a period which may almost be called remote, it is fitting for more reasons than one, that he should not be forgotten. To scholars and students he is principally known as joint editor of the great lexicon, with Dr. Scott, late Dean of Rochester, and formerly Master of Balliol College, Oxford. It is superfluous to inform scholars of the great work done for Greek study by this great book. There was an impression abroad that Scott did more than his own share; but it should be remembered that Scott himself denied this, and asserted that Liddell had done his part. To old Oxford men Dr. Liddell will be most vividly remembered from his splendid and dignified appearance. He must have been the handsomest and most striking man in Oxford forty years ago. But it is not because of his fine scholarship or his dignified presence

that we permit ourselves to linger over the memory of the late Dean. Members of his own "House"—as Christ church men fondly designate their College—knew of other and greater reasons for affection and reverence for their head, and these are brought out in a striking manner in the sermon preached by Liddell's successor at Christ church, Dean Paget, on the Sunday after Liddell's burial. After enumerating some of the great qualities of the deceased—"an extraordinary vigour and manliness of mind; a keenness and breadth of interest which kept him always in touch with the course of events far away from his own path of work; an understanding quick to seize and strong to hold; the historian's faculty of discernment and comparison, and judgment; the penetration, industry, and accuracy of a true scholar; the feeling of an artist; the patience of a statesman; a natural, unflinching dignity of thought and bearing; a mastery of good English—these were elements in his rich endowment for the tasks and opportunities of life. Yes, but all these would never have made him what he was, or given to his personality that distinctive quality which we felt in it. It was his frank simplicity, his singleness of mind and purpose, his honest, unconfused sincerity, his unshaken justice that lifted these powers into true nobility." And then Dr. Paget says, he finds himself unconsciously repeating words which he had spoken six years before, when Liddell was leaving Christ church. Such a testimony, borne during the lifetime of its subject, and repeated over his grave, is of special value as a witness to his character. But for ourselves it has a deeper and more permanent value. It is greatly to be feared that the virtues here commemorated are not found in great luxuriance on this side of the Atlantic. Let us hear Dean Paget once more:

"It never even crossed one's mind that any selfish aim was creeping into his purpose, or corrupting his simple desire to do right: he never seemed to think about effect: he never stooped to questionable means of getting what he wanted done. And surely it was that high singleness of aim and effort, that fine disdain of anything like trickery, that gave his life among us its distinctive strength and worth. For, amidst all the change and confusion, and excitement, and ingenuity, he had the courage and the wisdom to be simple." These are great words—to be meditated long and deeply, to be made subjects of earnest resolve and endeavour and prayer—on our own behalf and on behalf of those who are set over us—in the parish, in the college, in the diocese. Godly simplicity and sincerity are the note of all true greatness and the way to the same.

#### THE GENERAL MISSIONARY WORK OF THE CHURCH IN CANADA.

We feel very glad indeed that our utterances on this subject have met with such a quick response. In our issue of 27th ult. two communications appear, one from the Bishop of Qu'Appelle, and the other from a correspondent who signs "Churchman." "Churchman" raises a great many questions, which will all have to be put and answered at the proper time. Meantime, for the purpose of

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supplying such information as we have to our readers, we give the "scheme for a General Board of Missions of the Church of England in Canada," as passed by both Houses at the second session of the General Synod at Winnipeg, held in September, 1896.

I. There shall be a Society for the General Missionary Work of the Church, to be known as "The Missionary Society of the Church of England in Canada."

II. The society shall consist of all members of the Church.

III. The work of the society shall be under the charge of a Board of Missions.

IV. The board shall consist of all the members of the Upper House, and of all the members of the Lower House, with power to add to their number. The Primate shall be ex-officio chairman, and in his absence the senior Archbishop or Bishop present shall preside.

The third day of each session of the General Synod shall be devoted to the work of the Missionary Society aforesaid.

V. The board shall form itself into three divisions, to be known respectively as the Eastern, Central, and Western Divisions. The Eastern division shall have as its sphere the Ecclesiastical Province of Canada; the Central, the Ecclesiastical Province of Rupert's Land; and the Western, the Dioceses of British Columbia.

Each division may elect a secretary.

VI. The executive work of the board shall be entrusted to an Executive Committee composed of the Bishops of the Upper House, and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof, and the officers of the society. Such committee shall meet at least twice a year at such place and time as the committee may determine. Ten shall be a quorum. The Executive Committee shall report to each Diocesan Synod, and to each Provincial Synod, and to the General Synod, at their regular meetings.

The Primate shall be ex-officio chairman of the Executive Committee. If no Bishop shall be present the committee shall elect a clergyman or layman to preside. The Executive Committee shall appoint an organizing secretary, and such other officers and committees, and make such by-laws as may be found necessary.

The Executive Committee shall meet for the first time on the second Wednesday in October, A.D. 1897, in Montreal.

The Executive Committee shall appoint an Advisory committee, consisting of two Bishops, two clergymen, and two laymen, and the officers of the society, who shall meet at least once in each month, excepting July and August, and promote the work and interest of the society in every way open to them under the powers and instructions which may be given to them from time to time by the Executive Committee.

The Advisory Committee shall meet in Toronto on such days as they may determine, and shall report to the Executive Committee at each meeting.

VII. All funds raised in any diocese for mission work beyond its own borders shall be forwarded to and distributed by the Executive Committee; and all particulars of all grants and gifts which may be received within any diocese from outside the Dominion shall be communicated to the Executive Committee.

VIII. The Executive Committee shall publish annually a statement of the missionary needs and resources of each diocese in Canada, indicating in particular the definite sums required to meet the needs for: first, Home missions, or missions among the settlers in the rural districts; and, secondly, Indian and heathen missions in the Dominion.

IX. The committee shall also publish annually a statement of the needs of such Foreign missionary work as has been undertaken by the Church in Canada.

X. In order to secure a clear statement of the Church's needs, the Bishop, or secretary of the Executive Committee, of each diocese shall, on or before the 31st day of January of each year, submit to his division a description of existing missions, and fields needing to be occupied in his diocese,

giving details of the extent, population, and prospects of each.

There shall also be furnished a full and detailed statement of all moneys received from missionary societies, private benefactions, or Government grants, for the work being carried on; and further, a full and detailed statement of the expenditure of all funds so received.

Each division shall also forward a copy of these reports to the Executive Committee of the Board of Missions, who shall use the information therein contained in preparing their appeal to the Church.

The Executive Committee shall issue two appeals annually; one on behalf of Canadian missions, and one on behalf of foreign missions.

Both of these appeals shall have appended thereto the signatures of the Bishops.

The collections taken up in response to such appeals shall be at once remitted to the treasurer.

XI. A deputation, as arranged by the Executive Committee, shall be sent under the authority of the Bishop of each diocese to every parish or mission annually, to give missionary information, and procure help for the work of the board; and each clergyman shall, in addition to reading the appeal or appeals, annually preach, or have preached by a clergyman representing the Executive Committee, to each congregation under his charge, a missionary sermon; when subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west, when found desirable.

XII. Funds in answer to these appeals shall be raised by collections in churches, and at meetings, and by soliciting subscriptions and donations, and an application shall be made to each diocese, or, if found practicable, to each parish, for a minimum sum.

XIII. Six months previous to the beginning of each year the Executive Committee shall inform each diocese of the sum which it is expected will be granted to the diocese for the coming year; but such grant shall be subject to reduction by the Executive Committee, if found necessary.

XIV. The appropriation of all funds not previously appropriated by the donors shall be made by the Executive Committee; and it shall present to the board a statement of all receipts, disbursements and expenditures, duly audited by two auditors, who shall be appointed at each session of the General Synod.

XV. The organizing secretary, when required to devote his whole time to the work of the Executive Committee, may be paid his travelling expenses and a salary to be fixed by the Executive Committee.

XVI.\* The board shall be styled "The General Board of Missions of the Church of England in Canada."

This is the work of the most capable and experienced men in the Church from the Atlantic to the Pacific, and it ought to be carefully studied by all who take an interest in the missionary work of the Church in this Dominion. As the scheme gets into working order, improvements will doubtless suggest themselves.

The actual position of the question is this: The consolidation of the missionary work of the Church in Canada was one of the chief objects sought to be obtained by the Church consolidation. The Board of Domestic and Foreign Missions of the Province of Canada reported to the session of 1895 as usual. The concluding clause of this report is as follows:

"In conclusion, the Board of Management would state that it has a feeling of confidence in the work of the society, and that, with the

\*The original section XVI., having reference to the appointment of a treasurer, etc., was expunged by the Upper House, provision for such appointment being made in section VI. See Message "X(1)," p. 73.

good hand of our God upon us, it will still further extend its operations. It has had under consideration the enlargement of its borders, so that it may become as speedily as possible, co-extensive with the Church in the whole Dominion, as it is now with this Ecclesiastical Province only. A resolution recently passed by the board states that the experience of the sister Church in the United States indicates the advantage of having one Missionary Society, co-extensive with the Church of England in the Dominion of Canada, with the General Synod represented by one Board of Management, and advises the Provincial Synod to proceed in this direction, expressing at the same time the hope that a Board of Management connected with the General Synod of the Dominion of Canada be provided, and may be of such a nature as to command the confidence of the whole Church."

This report was followed up by a notice of motion given by Archdeacon Bedford-Jones, which, after the necessary recitals, read as follows: "Therefore, be it resolved: That, with a view to promote unity of action and the more harmonious management of the Church's missionary work at home and abroad, this Provincial Synod is of opinion that the interests of the Church will henceforth be best served by the existing 'Domestic and Foreign Missionary Society' being merged in, and becoming an integral part of, the eastern section of the Permanent Committee of the General Synod."

This motion was not reached until the evening session of Wednesday, the seventh day of the Synod. The great majority of the members had gone, and preparations were being made for the adjournment next afternoon. It was therefore simply impossible to discuss such a large question, involving a constitutional change, under the circumstances, and the motion was referred to the Committee on the Constitution and Organization of the Provincial Synod.

The General Synod scheme, therefore, cannot get into operation until after the meeting of the next Provincial Synod, in September, this year.

What we conceive is wanted is that the Church's policy and action as a missionary Church shall be familiar to every member of it. That parishes should see that the lay delegates they send to the Diocesan Synods are men of the missionary spirit. That the Diocesan Synods who send delegates to the Provincial and General Synods have this great missionary work discussed, and action suggested at their regular meetings, and not relegate the mission question to a haphazard, public meeting, held one evening, which doubtless stirs up some individuals, but never results in any systematic action.

The legitimate sequence of the extracts above, from the Provincial Mission Board report, and Archdeacon Bedford-Jones' motion is, that at its next session, the Provincial Synod shall merge its board into that of the larger body.

We shall return to the subject again, particularly to discuss the relations between the General Synod and the dioceses, which has begun to exist in some quarters.

## THE NEW ALFORD.\*

We have called this commentary the "New Alford," because this phrase represents the intentions of the editor, and the significance of the work. The commentary is intended, says the preface, "to do for the present generation the work accomplished by Dean Alford's in the past." This was really a very considerable work, hardly understood by many of the present generation, and sometimes belittled by men of Alford's own time. It is quite true that Alford's was an undertaking rather too serious for one man: it is also true that his book was disfigured by more slips than scholars are quite willing to tolerate. Possibly, also, he was more indebted to Meyer than a commentator professing independence ought to have been; and that he was not unfrequently betrayed into a certain arrogance of tone. But for all this, and more than this, Alford's commentary was a work of real ability and of great merit; and, it must be remembered, that no work of the same kind had, up to the time of its publication, appeared in England. When we remark that Bloomfield's book then held the field, we shall better estimate our obligations to Alford's. To all which we will add that even now the reader is continually impressed by the intellectual strength and the spiritual insight, as well as the critical acumen, displayed in the book.

So much, at the present time, it seems right to say. But a good many years (nearly 27) have elapsed since Dean Alford went to his rest; and Dr. Robertson Nicoll, the able general editor of the present undertaking, is justified in saying that "since his time the wealth of material on the New Testament has been steadily accumulating, and no one has as yet attempted to make it accessible in a full and comprehensive way." Such is the work attempted in the new commentary of which the first volume is now before us. The plan of Alford is generally followed, and it must be admitted that the writers of these volumes could hardly have adopted a better model. In one respect the present editions have abandoned a part of Alford's plan, namely, the formation of a critical text with an apparatus of authorities. They have wisely confined themselves to noting the principal various readings. It would have been impossible for them to compete with Tischendorf or Tregelles or even with Westcott and Hort in this department; and they have done wisely to put forth their strength in the exegetical part of their work. In one respect, indeed, we think they have made a mistake. They have printed the Textus Receptus, when they might have used Tischendorf's without accepting all his readings. However, as we have said, all the variations of any importance are given. When we come to details, we find the work done in a careful, reverent, and scholarly manner. The editors have acted independently. Thus, we find, Dr. Bruce declines to settle the question of the reading in the Angels' Song (St. Luke ii. 14), merely giving the authorities for both forms, and explaining the difference in mean-

\*The Expositor's Greek Testament: Vol. I. The Synoptic Gospels, by Dr. A. B. Bruce; St. John, by Dr. M. Dods. Price 18s. London: Hodden & Stoughton; Toronto: Revell, 1897.

ing between them. On the other hand, he decides against the concluding verses of St. Mark (9-20) forming part of the original Gospel, whilst he hesitates to accept the theory thrown out by Mr. Conybeare and modified by Dr. Rohrbach, but regards it as worthy of careful consideration. With regard to the episode of the woman taken in adultery (St. John viii. 1-11), Dr. Dods agrees with the majority of critics, ancient and modern, that it did not originally belong to the fourth Gospel, whilst he regards it as part of the original tradition. He makes no reference to Ellicott's suggestion that it might have belonged to St. Luke's Gospel.

So far we have confined our remarks principally to the critical part of the work. In regard to the introductions, without being of great length, they are sufficient and judicious. For example, the evidence of the Johannine authorship of the fourth Gospel is stated briefly and lucidly, in such a manner as to leave no doubt in the mind of the reader. That Dr. Dods has brought his work up to the science of the day is evident from his using the testimony of the recently-discovered Diatesaron of Tatian, and from his references to the use which different critics have made of that important work. As regards the commentary or expository part, it is sufficient to say that both writers have shown competent scholarship, wide reading, and an acquaintance with the best and most recent commentaries on the Gospels. On this point the reader may satisfy himself by turning to a number of test passages. Let us take first the Temptation of Christ (St. Matt. iv. 1, etc.) It is excellently treated, to some extent originally, especially the third temptation, although here we also miss something. The defect is partly supplied at St. Matt. xvi. 22, although we think Dr. Bruce should have given more weight to Meyer's remarks. We believe the essential suggestion, in both cases, was to set up an earthly kingdom by physical force. To take another example, the comments upon the Parables in St. Luke xv. are excellent, whilst we think that the significance of the prominent character in each of the three might have been brought out a little more clearly. As a whole, however, the depth, the fullness, the fineness of these commentaries must be recognized by the reader: and the work, when completed, will be a boon to the student of the New Testament. We should mention that the price of the volumes to subscribers is considerably less than that of the particular volumes.

## THE DIOCESE OF TORONTO.

We congratulate the Lord Bishop and the clergy, and the laity of the Diocese of Toronto on the result of the appeal for the wiping out of the liabilities of the Mission Fund and the Widows' Fund. It was not creditable to the diocese that such a state of things should have come about, although it is not quite easy to say where the blame should rest. It is perhaps one of those cases in which "circumstances" must play a considerable part. When the commercial depression, and particularly the building collapse in Toronto came upon us a few years ago, no one could guess that the effects would be so permanent: and there-

fore, the shrinkage in the receipts was looked upon as a mere temporary incident from which there would be an almost immediate recovery. We must learn from the errors of the past. It is now quite clear—every one sees—that the matter should have been taken in hand at once. The churches should have been given to know that they must furnish their quota or give adequate reasons for not doing so. If they have been over-rated, their burden should be lightened, and part of it lifted onto shoulders stronger to bear it. But the great matter is that things should not be allowed to go from worse to worse, but should be taken in hand at once, before the evil becomes great and alarming.

If this were done, we believe the remedy would also be found at once. The laity of the Diocese of Toronto are deeply attached to their Church, like other Anglican laymen throughout the world. Moreover, they are not only loyal to those set over them, but they have a personal attachment to their own Bishop: and there is no doubt that—as has now been proved—the Bishop appeals to their sense of responsibility and duty, and the needs of the Church, they will respond effectually. In this connection one word more should be said. It is well known that, through the fall in the rate of interest, the income of the Bishop of Toronto has been seriously diminished. It was never adequate. There probably is not any man in the diocese with the same responsibilities and demands upon him, who has so small an income. And now about one-fourth of this small stipend is cut off. Will the wealthy laity of the diocese allow this to continue? They will not surely, tolerate such a disgrace. We know of some who are prepared to be liberal. Who will take the lead?

## "OCCUPY TILL I COME."

There is nothing in this earthly life of ours which is not the Master's, and over which His word therefore, does not stand good. "Occupy till I come," "Occupy till I come"—that is the keynote of Christian ethics. Only because those tones ring on in our ears and in our hearts is our moral life on earth at all intelligible. We are busy here by virtue of a personal relationship to One elsewhere. His invisible remoteness in another world far away does not withdraw our energies, our interests, from the visible scene, from the immediate and present opportunities. On the contrary, it drives us with the keenest concern into everything that is nearest about our feet, and everything that our hands can find to do. Because He is far away we are ourselves the more responsible for what happens here in His absence. We represent Him in His own houses, amongst His own people: we are stewards over His goods: we answer for His reputation, for His honour. All is left with us—the house that He built for Himself, the kingdom He founded that He might return to reign over it, the society He organized, the resources He stored, the home that He loved. And the proof of all our loyalty to Him who is unseen lies in the efforts we spend here to prepare for His return.—Canon Scott Holland.

## OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

In the course of my travels in the Old Motherland, I meet with men who have made for themselves a name in the world, and whose surroundings and social qualities and literary habits you may, Mr. Editor, occasionally like to have described for the benefit of your readers. Let me then begin with some account of Rev. Sabine Baring-Gould and his home, known as "Lew Trenchard." On the southern border of Devon, in the Valley of the Lew, and on the edge of the Lew Down, stands the manor house of the Baring Gould family, in whose possession it has been since 1625. Having a southern aspect, a beach and oak copse behind, open, sloping meadows in front, and fir-clad hills beyond, with glimpses of the blue sky in the distance, its position is both healthy and charming—a pleasant home, indeed, in the pleasant land of Devon. In spite of rather frequent alteration, the house has preserved its mediæval character, recent additions by the Rev. Sabine Baring-Gould, the present lord of the manor, only serving the more to bring out its symmetrical and imposing appearance. Through the porch, whose fine features are brought out in the photograph, the visitor passes into the hall, where art is seen at its best in carved oak panels and over-mantle, in polished brass work, in richly-wrought ceiling, in ancestral portraits, and in stained-glass windows. On the latter is suspended the arms of the family, with the playful motto, "Gold bydeeth always bright," to appreciate which the visitor will remember that almost within living memory gold was pronounced goold.

Hard by, immediately outside the manor gates, stands the small granite-built, double-naved church, which is approached through an avenue of limes, and which is surrounded by the heading mounds of the sleeping departed—the rude forefathers of the hamlet, whose happy re-union is so exquisitely depicted by Mr. Baring-Gould in the hymn, "On the Resurrection Morning":

Oh! the beauty, Oh! the gladness  
Of that Resurrection Day,  
Which shall not through endless ages pass away!  
On that happy Easter morning,  
All the graves their dead restore,  
Father, sister, child and mother meet once more!

Succeeding his father as lord of the manor, and his uncle as rector of the parish, sixteen years ago, Mr. Baring-Gould has since become known as a prolific writer, not only of fiction, but of biography, as witness his "Lives of the Saints" and his recent book on "Napoleon the First." An earlier volume of poetry, "Silver Store," has dropped out of sight, but it is one which has more than conventional merit. He has published several volumes of sermons, and very lately he has given to the world a new "Study of St. Paul," which has made some little stir in the orthodox world. As a host, Mr. Baring-Gould is very genial, and delights most of all in discussing one of his favourite hobbies, the antiquities of Dartmoor, or the songs in the west. To get through so much writing is a mystery, when it is borne in mind that Mr. Gould does not rise early, and does not go to bed late. After lunch, too, he takes a siesta. He employs no amanuensis, nor does he use a type-writer.

I have read with much delight and profit a volume written by my old professor (Professor Cheetham), entitled "Mysteries: Pagan and Christian." Style and matter are alike fascinating. The lectures are the Halsean ones for 1897. It is practically a treatise on the relations of Paganism to Christianity (Macmillan, 6s.) Not a word need be said in recommendation of the third series of sermons by the late Dean Church. Without the severe simplicity of Kingsley, they nevertheless treat the loftiest subjects in the most lucid and practical way. In support of my judgment, I venture to quote the following paragraph:

"As the sacrifice and death of Christ is the greatest, if we may so speak, among Christian truths, so the Sacrament of the Lord's death is the greatest among Christian ordinances. And the reason of the greatness of the Sacrament is the greatness of the truth from which it flows, of which it is the

witness and pledge, with which it is joined in all our thoughts of it, and in the blessings which we hope for in it. Because we hope in the death of Christ, we are drawn to remember it in the Sacrament. Because the love of Christ crucified is the salvation of the world, we thankfully embrace that which is on earth its never-changing token. Because we wish to have a part in the Redeemer's death, we humbly come, trusting to find in the memorial of it which He left us some communion and share in those benefits. Because we believe that Christ died for us, and that without that death we could not have salvation and peace, we come to that Sacrament, where that dying is brought before the eye of our souls with a solemnity, with a depth of impressiveness, with a sense of personal interest, with breathings and whisperings from heaven, as it is brought before us nowhere else."

Australians will be pleased with the insertion of two poems by the late H. C. Wendall, in Palgrave's posthumous book, the second series of the "Golden Treasury of Lyrics and Songs," "Oraral," or "Tribute to the Clarence River," and "After Many Years," are the two pieces selected, and they are enough to prove that Kendall had the true poetical gift. His lines stand Milton's test—they are simple, sensuous, and passionate. The new volume (2s. 6d. net), is published by Macmillan, and should be nowhere more welcome than in the daughter lands of the Empire, seeing that many of the selected pieces deal with heroic deeds by which the Queen's dominions have been won and settled.

As novels that I know are both good and safe, and yet, withal, fascinating reading, let me recommend "A Chapter of Accidents," by Mrs. Hugh Fraser, and "The King with Two Faces" (Macmillan's Colonial Library). The latter book has been blessed in an emphatic way by "The Spectator," as the work of a genius. Your readers will thank me for recommending the book to them.

REPORT OF THE COMMITTEE ON THE  
GOTHENBURG SYSTEM.

The following report of the Committee on the Gothenburg System was adopted at the last meeting of the Toronto Synod: Your committee beg to report that on investigation they find the "Gothenburg system for the control of the liquor traffic" to be a system whereby the licenses for the bar sale of spirits are entrusted in the municipality to a trust company, composed of shareholders who, for reasons of philanthropy, have undertaken to manage the bars in the public interest, each shareholder receiving merely a nominal rate of interest for his paid-up capital. The balance, after the payment of expenses, goes to objects of public utility on the vote of the shareholders. The managers of the bars are servants of the company, and receive a fixed salary for their work, irrespective of the quantity of the spirits they may sell, receiving a commission on the sale of non-alcoholic beverages and cooked food.

Your committee recommend the Synod to endorse the principle contained in this system for the control of the liquor traffic, provided the system be extended to include all wine, beer and other spirituous and fermented liquor, and would advance the following thirteen reasons why we make this recommendation:

1. The system eliminates private profit from liquor selling.
2. The liquor traffic is completely divorced from politics.
3. There is a general reduction in the number of licenses.
4. A series of efficient checks is interposed against breach of trust.
5. The companies have in some measure gone beyond legal requirements in the line of public interest, e.g., raising the age of minority.
6. Early closing has become a fixed practice.
7. Employees being paid fixed salaries and civil service principles established in promotion, there is no temptation to push the sale of liquors, it is an object to act otherwise.

8. Assistance is rendered financially and otherwise in the promotion of temperance.

9. It has the support of the temperance reformers.

10. The highest police and administrative officials, as well as foreign and consular diplomatic representatives, have almost unanimously testified in favour of the company system.

11. No single community which has ever tried it has afterwards abandoned it.

12. Penalties for drunkenness have been increased.

13. Adulteration of liquors is an impossibility.

Your committee also recommend either the re-appointment of the present committee or of some other to further study this system, and that the committee so appointed be entrusted with full power to watch legislation in this matter, and when opportunity may arise to press upon the Government the adoption of a method formed on the principle of the Gothenburg system, either by means of trust companies or of the municipalization of the traffic as may be deemed best, acting whenever possible with committees of other synods or bodies who may be willing to act with us, and further the adoption of a system of public control of the liquor traffic.

CHARLES L. INGLES, chairman.

Recommended books on the Gothenburg System: "Popular Control of the Liquor Traffic," by Dr. Gould; "Gothenburg System of the Liquor Traffic," fifth special report of the Commissioner of Labour (U.S.); "Report of the Legislative Commission appointed by the Legislature of Massachusetts to investigate the workings of the Gothenburg System," prepared by Mr. John Korner, sec. to the commission; "More About the Gothenburg System," by Dr. Sigfrid Wieselgren, Stockholm; P. A. Norstedt & Soner, 1883.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

At Rest.—In the early morning hours of Sunday, the 23rd of January, the Rev. Richard Simonds, priest, entered the rest of Paradise, aged 75 years. Mr. Simonds became a student of King's College, Windsor, N.S., in the year 1839, graduating B.A. in the year 1843. At Trinity-tide, in the year 1846, he was ordained deacon by the late Bishop Medley, and in the following year, upon the 30th day of May, he was raised to the priesthood. He was, thus, at the time of his death, in the 52nd year of his ministry. Mr. Simonds served in different parts of the diocese, being connected with the following parishes: Westmoreland, Campo Bello, Studholm, Maugerville, and Burton and Dorchester. While rector of Dorchester he was appointed chaplain of the penitentiary. In the year 1837 he retired from active charge of a parish, but he has done excellent work from time to time as locum tenens in the parishes of Bathurst, Burton, and Sussex. At the time of his death he was holding temporary charge of the parish of Fredericton, during the enforced absence of the rector. On the 14th of January he took the accustomed service of evensong at Christ Church, Fredericton. On the 10th day after he was called to the Church at Rest. His was a ministry which was always characterized by the greatest devotion, by the most undaunted perseverance in the line of duty, and by a singularly consistent and saintly life. By the younger clergy Mr. Simonds was regarded always with that reverential respect which the goodness of a good man invariably begets, while by his older brothers in the sacred ministry he was ever esteemed very greatly for his sound learning and unwavering friendship. Both as a citizen and as a priest he adorned the doctrine of Christ, and has left upon the lives of all who came within his influence an example of a kind and courteous gentleman and of a faithful and devout Christian. Requiescat in pace.

## MONTREAL.

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

Parkman, Pontiac.—Parish of St. Paul, five miles from Shawville.—By the erection of a neat church edifice to accommodate 75 persons, the good people of this settlement have shown to their fellow-Churchmen what can be done by individual effort to promote the cause of the Church in their midst. A suitable lot of land having been given, and the work of the stone foundation having been done gratuitously by a good Christian man, although not an Anglican, and no less than one hundred and twenty-three days of free labour having been contributed by those interested in the work, the building is already sufficiently advanced to be used for services, although when the foregoing was communicated, two or three weeks ago, only the sum of three dollars had been paid out in wages, besides materials already given for the new church building. In addition to what has already been done, a stained-glass chancel window has been promised. Mr. Alex. S. Smart has given the three stained windows in the west. On each side of the church there are three lancet-headed windows. The holy table is the gift of Mrs. Smart, sen. The ceiling will be finished in square panels of polished wood-work, and the entire enterprise furnishes one more practical illustration of the proverb, "Where there's a will there's a way." *Laus Deo!*

Montreal.—The forty-second annual meeting of the Church Home, Guy street, took place last Thursday week, the Lord Bishop of Montreal occupying the chair. Among the others present were the Very Rev. Dean Carmichael, Ven. Archdeacon Mills, Rev. Canon Ellegood, Rev. F. Charters, Rev. W. Sanders, Mr. F. Wolferstan Thomas, Mr. Chas. Garth, Mr. Walter Drake, and a number of the ladies prominently identified with the work of the home. The report of the committee of management, which was submitted by the secretary, the Rev. W. Sanders, referred in feeling terms to the death of the late matron, Miss Dunning, which occurred last summer. The new matron, Miss Tucker, had endeavoured in every way to carry out the wishes of the committee. There were at present eighteen residents in the home. Two had died during the year, one of whom was ninety years of age. The drainage had been carefully attended to during the summer, and many improvements made, both in the house and in the grounds. In the matter of the finances of the institution, notwithstanding the fact that there had been several special expenses this year, and the receipts had been far less than usual, there was still a small balance in hand. An appeal was made to the friends of the home not to reduce their subscriptions, but to remember that funds were needed to carry on the work and to pay off by degrees the overdraft of \$18,400. The total running expenses had amounted to \$5,172.66. Mention was made of the kind and interesting work done during the year by the King's Daughters circle, who had visited the inmates of the home and had provided musical and other entertainments for them. The reports received unanimous adoption, and votes of thanks were tendered to all those who had rendered assistance to the home during the past year, the meeting finally closing with the benediction being pronounced by his Lordship Bishop Bond. The following is a list of officers for the ensuing year: Patroness, H.R.H. Princess Louise. Honorary Board—Mrs. Oxenden, Mrs. Forsyth, Mrs. Sanborn, Mrs. C. S. Bagg. Committee of management—President, the Right Rev. W. B. Bond, Lord Bishop of Montreal; Vice-President, Mr. Geo. E. Drummond; First Directress, Mrs. Waddell; Second Directress, Mrs. M. H. Gault; Third Directress, Mrs. Lindsay; Secretary, Rev. W. Sanders; Hon. Treasurer, Mr. F. Wolferstan Thomas; Mrs. J. S. Allan, Mrs. S. Bethune, Mrs. Bond, Mrs. Carmichael, Mrs. Chisholm, Mrs. G. E. Drummond, Mrs. Fairbanks, Mrs. E. P. Hanaford, Mrs. Hemsley, Mrs. Henderson, Mrs. Johnson, Mrs. Lindsay, Mrs. Loverin, Mrs. McLeod, Mrs. Mulholland, Mrs. Reford, Mrs. G. W. Simpson, Mrs. Stancliffe, Mrs. F. Wolferstan Thomas, the Very Rev. Dean Carmichael, the Rev. Canon Ellegood, Mr. Charles Garth, the Rev. Canon Nor-

ton, Mr. E. Goff Penny, M.P., Mr. Robert Reford, Mr. D. W. Ross. The ladies of the Committee of Management form the House Committee. Secretary, the Rev. W. Sanders, 330 Prince Arthur street. Investment Committee Messrs. John Crawford, Walter Drake and A. F. Gault. Physician, Dr. F. G. Finley. Oculist and Aurist, Dr. John J. Gardner. Counsel, Mr. Strachan Bethune, Q.C. Notary, Mr. Wm. McLennan. Matron, Miss M. J. Tucker.

Montreal Junction.—A carol service was conducted at St. Philip's church, Montreal West, on Monday evening, Jan. 31, by Prof. Illsley and the choir of St. George's church, and was heard by an appreciative congregation. Hot coffee, sandwiches and cake were provided by the ladies.

## ONTARIO.

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

Tyendinaga and Deseronto.—St. Mark's church, Deseronto, is out of debt. Rural Deans Baker and Stanton will be glad to hear that. The ladies of the congregation have weekly meetings for Church work and Church readings. The parishes of Tyendinaga and Deseronto were never in a more prosperous condition, and are working together. Dissent is trying its best to get upon the Tyendinaga Reserve, but the Indians will not allow such, but fight against such perversion. They know that such will bring discord and infidelity. The congregations in the Parish Hall are increasing every Sunday. Rev. Mr. Smith is a hard worker. Rev. Mr. Stanton, rector of St. Mark's, still continues in poor health.

North Hastings.—Mission of Dungannon and Mont Eagle.—Service was held on Sunday last, 6th Feb., for the first time in the little church which has just been built at Coe Hill. As the mission is very large and the immediate work of the "care of the souls" occupies most of the time of the priest in charge, the congregation at this station, under the able and loving oversight of Mr. R. S. Tivy, have undertaken the construction of the church. The building is of Gothic design, very pretty, and will cost about \$600, not too expensive for a poor mission. It is a balloon frame, veneered with brick. Although not yet quite complete, the congregation hope it will be so in a few weeks, and that his Grace the Archbishop may be able to consecrate it in the early summer. At Christmas-tide the missionary in charge was presented with a very comfortable and handsome black lamb coat.

## TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The monthly meeting of the Woman's Auxiliary was held on Thursday at the Church of the Redeemer. There was a good attendance, and a great deal of business was transacted. Several letters were read from various clergymen, telling of their wants, and asking for assistance, one of them being reduced to live in a barn, the mission house being so old. He added it would take \$300 to put it into order. Rev. Mr. Owen wrote that the cold in the Home was intense. It has been covered with tar paper, which certainly made a great difference. They were always in need of boys' trousers and mend them as they would, they still wore out. A most interesting letter was then read from one of the boys in the home, saying how happy they all were, and how they liked it, and being written by an Indian, some of the expressions were most amusing. Rev. J. D. Tims is most anxious for help to pay for a pump they were obliged to sink for the use of the boys. Before they had wandered into their kitchen every time, to get the smallest amount of water. The pump was therefore a necessity and is a great comfort to them all. Letters of thanks were also read from Yale for blankets, which had been sent there, and from Butler Settlement, for a communion service, which had been given to the Church, they being greatly in need of it. Miss Patterson, Japan, wrote about a new organ which has been given them. She is

sending out Japanese curiosities for our annual meeting; also several dolls, dressed in regular Japanese costumes. The dolls have all been called after girls in her school, and been dressed by the same girls. The improvement in the girls who have been in the home is very marked, and can almost be seen day by day. One who she almost despaired of is doing well now. The Juniors sent \$20 to the Blackfoot Hospital, and reported a new branch formed at Barrie, who are going to clothe a child. The pledges for the Blackfoot Home amounted to \$222.22. At the noon hour Miss Montizambert, corresponding secretary, gave a most helpful address from St. James II. 14. After lunch a resolution of condolence, expressing the deep sympathy of the W.A. for Mr. and Mrs. Blackford, in the death of their daughter, Beatrice, our youngest live member, was carried standing. The secretary of the Literature Committee announced the grant of \$22 received from W.A. for the purchase of new books, also one book given by a W.A. member. Extra-cent-a-day money, amounting to \$57.21, was voted, half to the Blind School at Gifu, Japan, and the rest to the erection of a church at South Burleigh.

Stayner.—The 20th session of the Rural Deanery of West Simcoe was held on the 8th and 9th of February, at the parsonage, Stayner. Following were present: Rev. Rural Dean Kingston, Penetang; Rev. L. H. Kirkby, Collingwood; Rev. J. Lindsay, Duntroon; Rev. S. Miles, Creemore; Rev. A. H. Wright, Stayner. Regrets were sent from Rev. Canon Reiner and Rev. M. McLean. The meeting was opened with prayer by the Rural Dean. It was proposed by Rev. Mr. Kirkby, seconded by Rev. A. Miles, that Rev. A. H. Wright be secretary-treasurer. Carried. Which position had been filled by Rev. C. H. P. Owen, who will be greatly missed from this deanery. An excellent paper was read by Rev. Mr. Kirkby on "Condition of Jews in View of Their Coming Restoration." Rev. Mr. Lindsay's paper on "Christian Unity," was very interesting. The subject for discussion was: Should Canadian Church contribute most to Dominion or foreign missions? introduced by Rev. A. H. Wright. Much was said on this, which will be most helpful. On Tuesday there was evensong at eight o'clock, and sermon by Rev. Geo. Kingston, which was a most earnest discourse on "Charity." The attendance was good. At 8 a.m. Wednesday, celebration of Holy Communion. At noon the meeting concluded with the benediction, all feeling that a great deal of benefit had been derived from the different addresses. A hearty vote of thanks was passed by the clergy to Rev. A. H. and Mrs. Wright for their kindness and hospitality, as a most pleasant and happy time had been spent.

## HURON.

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

St. Thomas.—A Sunday school convention was held here last month in connection with the churches in the County of Elgin, there being a good attendance of delegates. After the celebration of Holy Communion at 8.30 a.m. the convention was called to order at 9.30 a.m. with about thirty delegates from various parts of Elgin present. Rev. Mr. Hinde presided, and after opening with prayer explained the objects of the convention. Mr. H. Bradshaw was appointed secretary and the organization of a Sunday School Association for the Deanery of Elgin proceeded with. After hearing several suggestions, it was moved by Rev. H. D. Steele, seconded by Rev. Mr. Shore, that this convention resolve itself into an association to be known as the Sunday School Association for the Deanery of Elgin. Carried.

The following officers were then elected: Honorary president, Rev. Canon Hill; president, Rev. W. Hinde; 1st vice-president, Mr. R. Miller; 2nd vice-president, Mr. Geo. Oliver; secretary, Miss Midgley; treasurer, Miss Annie Colledge. On motion it was decided that the Executive Committee should be composed of the clergy outside of the

city and all ladies. Tl Elliott, of Mrs. Steel

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city and all the superintendents, together with three ladies. The following ladies were appointed: Miss Elliott, of Aylmer; Mrs. Shore, of Port Burwell; Mrs. Steele, of Port Stanley.

The chairman then congratulated those present on the good beginning made, which he thought augured well for the future. He had advocated the formation of such a society and regretted that it had been so long in coming. While behind other denominations in this respect, they were not behind in the brain and consecrated ability to carry on the work with credit. The training of children was an important work which was too often treated by parents with indifference, and some concerted action should be adopted to overcome the difficulty. A few words of welcome concluded the address.

"How to Make the Sunday School Attractive" was the subject of a practical paper by Mr. R. Miller. The first consideration was to make the school attractive by having a bright and cheerful school-room, appropriately decorated. The sunshine of love on the part of the teacher toward the pupil in all their relations. A proper preparation of the lesson inspired confidence, and went a long way in retaining the children. Parents too often neglected their duties, and the teacher's work was barren of results. Properly trained children went to school with lessons prepared, and were a great assistance to the teacher. As to attending church, the congregation should make the children feel that they are looked up to as the congregation of the future. Of the enterprise of the church the Sunday school stood first as being the nursery of workers for all departments. The vestry, too, should consider the Sunday school as occupying an important place in the economy of the church.

On motion of Mr. Miller, it was decided to recommend that a special children's service be held quarterly in every parish in the deanery.

On motion the paper "How to Develop Church Life in the Sunday School," was received instead of the paper to be read by Rev. Canon Hill.

Mr. Steel considered the methods for the development of Christian life in the young should be of the best that parents and teachers could devise. But for the church and Sunday school we might despair for the future well-being of society in this age of godless secularity. The first thing was to baptize the children and awaken their interest in things spiritual. Difficulty was experienced on account of various secular attractions in commanding the attention of the young for any lengthened period. The importance of right methods in the nursery of the Church were emphasized, some of which were enumerated. The teachers of the Public schools were not doing the work, and the power behind the throne was the clergy. More expository teaching from the pulpit was wanted, not mere oratorical display. To sustain the teaching of the clergy, he recommended the more systematic training of Sunday school teachers. In conclusion he urged the practical assistance of the clergy in all departments of the work. The discussion of this excellent paper was led by Mrs. Ogilvie, who suggested something in the nature of a teachers' class for the consideration of questions of importance in the work.

Mr. Powis, B.A., of Vienna, submitted an able paper on the "Selection of the Sunday School Library." In opening, the speaker urged the importance of a good library composed of books of the proper tone as being of great assistance in impressing the lessons taught by the teachers. In this day of cheap and undesirable literature, care should be taken as to what was allowed to enter the minds of the young. The books, he thought, should be such as could be read on any day of the week. The juniors should have their appropriate books of a healthful and inspiring tone. He did not favour the use of goody-goody books or those in which the characters were overdrawn. The boys should receive books on temperance, narrative, biography, etc., of a broad and uplifting nature. The girls, too, should have the intellectual food adapted to their wants. Books which gave rise to unwholesome sentiments or actions had no place on the list, and the effects of this class of reading were practically illustrated. The

best methods of obtaining the best books were discussed. A central committee of control was advocated, also the selection of books on approval by local committees. The paper was concluded with an appeal for greater interest in this important question.

"Junior Work" was the subject of a well-prepared paper by Mrs. J. A. Kains. Careful and conscientious study should characterize the junior teacher, and the greater the study the more pronounced would be the success. As living children, they should receive live instruction. If the right relation between teacher and pupil existed there would be a mutual sympathy. Severity was deprecated as being far removed from the Christ-like method. Ceremonious politeness would win when civility would fail. Music was an important factor in the discipline of the young, whose ideas of rhythm should be drawn out by one qualified to "beat time," as it were. An extract was read from an American writer as to the good effect of music on the formation of character. Instances of the value of music as an adjunct in preserving order in schools of various kinds, and composed of most unruly pupils, were quoted. Object teaching was advocated along the lines of the illustrations used by Christ in His teaching. In conclusion, Mrs. Kains, in an interesting manner, explained the lines followed in her own class.

"The Teacher's Bible Class" was the subject of the paper to have been considered by Rev. M. G. Freeman, who was absent owing to the death of his father. A resolution of condolence was ordered to be adopted and forwarded to Mr. Freeman.

Rev. Canon Hill took up the paper and emphasized the need of special study of the Bible for each day. Teachers' helps were not always available, and a teacher's class was suggested as a help in the preparation of the work. Pastor and teacher might meet together to consider the lesson in the light of the catechism and other accessories. The cause of failure in many cases was due to the indifference of teachers to their responsibility in the important work in their charge.

"How to Retain Older Scholars in the Sunday School" was considered by Rev. J. W. J. Andrew, who admitted no great success in the work which he had been requested to speak upon. It was a luxury for a Sunday school teacher to have a following in his class. Good intentions were all right, but to get others to believe you had them was the question. The teacher must be sincerely in love with the Christ before he could expect to teach others. The one willing to do favours, as was the politician, would, he thought, be successful in the work. The best classes were those worked up by the teacher himself, and not those given to him merely. Work must be given to these young people which would make each feel that he had a duty to perform if success would be assured.

Mr. J. M. Wrong led in the discussion, and laid much of the blame for the lack of interest manifested, to negligence on the part of parents. The Boys' Brigade, the speaker thought, was one of the best agencies in use for handling the boys. Rev. Mr. Bonis, Mr. Miller and others took part in the discussion.

The final paper was given by Rev. Canon Hill, on "The Importance of Sunday School Work and the Duties of the Teacher," a question on which thirty years' experience well qualified the speaker to give advice. The duties of parents to children as a ground work on which the teacher could build were set forth with much clearness, and the importance of the instruction given in the nursery of the Church was emphasized in view of its far-reaching effects. The duty of regular and punctual attendance, preserving order in the class and observing the rules of the school, the duty of visitation and the duty of prayer and preparation were all dealt with in a manner becoming their importance, and an earnest appeal made for the prevailing prayer, so necessary to growth in grace.

Increased privilege involved increased responsibility, and the time taken for the lesson would be wasted if no preparation had been made. Trying to save the youth of our country was a grand work

and worthiness for employment in it should be prayed for.

The discussion of this admirable paper was opened by Mr. H. Bradshaw, who gave his experience of the points touched upon.

A vote of thanks was tendered the rector and churchwardens for their kindness in placing the church at the disposal of the convention.

Miss Midgley handed in her resignation as secretary, and Miss Love was elected to succeed her.

On motion of Rev. Canon Hill the arrangement of time and place of the next annual meeting was left in the hands of the executive.

The thanks of the meeting was tendered to the president for his able services in presiding, and to the St. Thomas friends for kindness shown the delegates, also to those preparing the excellent papers read.

"Onward, Christian Soldiers," concluded the business part of the convention, the executive remaining for a few moments at the close.

The evening service in connection with the convention in St. John's church was in charge of the rector, Rev. W. Hinde, who was assisted in the devotional exercises by Rev. Mr. Andrew, Rev. Mr. Shore and Rev. Canon Hill. The addresses of the evening on subjects of interest to Sunday school workers were all received with marked attention and evident appreciation.

"The Sunday School as a Feeder to the Church" was dealt with in a practical manner by his Honour Judge Ermatinger, who considered that the Church, like the insurance companies, wanted the young lilies so full of health and energy to meet the pressing needs of its work. The young Christian who had observed the rules of a Christian life from his youth was like new blood to the body which added strength and tone. One effect of the Sunday school on the growth of the Church was that those who had come up from the school had become the most active workers in the Church, while those not so trained were ignorant of their right attitude towards missions and other enterprises of the Church, and as a result could not always be depended upon. The spirituality of the Church had, he thought, vastly increased since the advent of the Sunday school, as it had created a greater interest in parent and child in week-day and Sabbath services. If the Church of England were to hold its own it must become not only the Church for the city, but for the small towns and rural districts as well, where many scattered members were lost through lack of a Church home. A remedy for this state of things was suggested in the formation of Sunday schools in these outlying districts. The speaker gave an interesting review of the history of Trinity Church school since its inception, and attributed to its good work no small share of the success attained by the congregation.

"The Bible Class" was well handled by Mr. John Crawford, of Alymer, who, in opening, made reference to the general opinion that lawyers and Sunday schools had nothing in common, an opinion which could not be held at the conclusion of his practical address. Though he had eleven years' experience with Bible classes, he could not lay down specific rules for government in all cases, but thought each teacher must study the needs and circumstances of his own class, if he were to teach to the best advantage the future members of society. Mr. Geo. Oliver read an excellent paper on "Sunday School Work," and from a practical standpoint urged the necessity of the schools, for whose existence many good reasons were given. Among these were the deplorable lack of religious training in the home, instances of which were given, the ever increasing number of sects, which meant that their children must not be blown about by every wind of doctrine, and lastly, the fact that the time of the clergy was largely taken up with pastoral duties. He advocated children's services, and thought the attitude of the Church to the school should be the most conducive to unity. To feed the lambs of the flock was the purpose of the school's existence, and no one should undertake the work of teaching without a due sense of the responsibility involved. The meeting closed with a hymn and the benediction.

## NIAGARA.

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

Milton.—At a meeting of the Woman's Auxiliary in Grace church, Miss Montizambert delivered an address. Her remarks were of a very practical nature and very interesting; she was able to give a very good description of the work in the dioceses of the northern part of Canada, having but recently returned from a visit to those distant parts. None could fail to be impressed with the extreme importance of assisting in carrying the ministrations of the Church of Christ to the new settlers and the natives of those distant lands. It is a matter for much thanksgiving to know that the W.A. in Canada is gradually increasing in numbers, having now a membership of over fifteen thousand, and that the efforts on the part of the W.A. for the past year towards missionary work in cash alone amounted to about twenty thousand dollars. The meeting seemed most enthusiastic over Miss Montizambert's address, as manifested by the hearty vote of thanks (tendered the speaker) which was moved by Mrs. Panton and seconded by Mrs. Watson, in words of most cordial appreciation of all that had been said. It is probable that the Grace church branch will be increased by a goodly number of additional members, and that a new interest will at once be manifested by the hearty co-operation of all in this excellent work.

## British and Foreign.

The Bishop of Natal intends to return to his diocese early next month.

Nearly £10,000 has lately been expended in the restoration of the fabric of Gloucester cathedral.

By the death of a Mr. Hind, of Wandsworth, the Church of England in that district will benefit to the extent of £45,000.

The Rev. F. M. W. Woodward, M.A., assistant curate of St. Giles', Oxford, has been appointed vice-principal of Wycliffe Hall, Oxford.

No less a sum than £30,000 is said to have been spent by the late Miss Olive Talbot in Church building and restoration in the Principality.

Mr. H. Raphael has given a donation of £20,000 to Guy's Hospital for the purpose of equipping a new ward which is about to be opened therein.

The oldest bell-ringer in England to-day is Mr. Daniel Vince, of Stoke-by-Nayland, near Colchester, who was born in 1815, at the village where he still resides.

The death of the Rev. Dr. Garson, vice-provost of Dublin University, is announced. He had held that position since 1869, and was well known in Irish Church circles.

A pulpit of marble and alabaster has been erected in St. Cuthbert's church, Edinburgh. It is a gift to the church in memory of Mr. John Croall, the founder of the Croall lectureship.

Steady progress is now being made with the work connected with the restoration of Canterbury cathedral, one of the latest things taken in hand being the repair and redecoration of the reredos.

Lord Rosebery opened the People's Palace on Glasgow Green recently. The ceremony was attended by a representative audience, numbering about 3,000 persons. The Lord Provost presided.

The proposed scheme for enlarging Wakefield cathedral at a cost of £20,000, is being rapidly pushed forward. Quite a number of liberal subscriptions and donations have been already given towards that object.

Past and present members of St. Catharine's Col-

lege, Cambridge, have presented the Bishop of Bristol with an episcopal sapphire ring, bearing the arms of the See of Bristol, together with an address of congratulation.

The Bishop of Winchester has announced that the subscriptions to the fund for erecting a Dean Vaughan memorial church in London already amount to about £3,000. The total amount which will be required £10,000.

The Rev. Canon Streatfield, Vicar of Emmanuel church, Streatham, has been offered and has accepted the living of Christ church, Hampstead, which has just been vacated by the Rev. G. F. Head, who has accepted the living of Clifton, near Bristol.

The Rev. W. H. Blunt, Vicar of Ham, died suddenly recently. He was a son of the Bishop of Hull, and had been Vicar of Ham for a little over a year, having been previously, from 1887 to 1890, one of the curates at Kensington parish church.

Three new Canons have lately been appointed by the Lord Bishop of Down, viz.: Rev. R. Irvine, D.D., the Rev. C. F. D'Arcy, and the Rev. R. A. Kernan. Great satisfaction throughout the diocese has been expressed by these appointments.

The Rev. G. F. Head, the newly-appointed Vicar of Clifton, was lately presented by the members of his old congregation at Christ church, Hampstead, on leaving them to enter upon his new work at Clifton, with a purse containing 300 guineas and a handsome marble library clock.

The death is announced of General F. J. Moberley, R.E., who was one of the best known members of the London School Board. He represented the Marylebone Division of London. The deceased General spent the greater part of his life in India, in which country he was attached to the Madras army.

"The Brotherhood of St. Andrew in England" was the subject recently discussed by 80 of the clergy belonging to the three Barking rural deaneries. The Bishop of St. Alban's presided. A resolution, approving of the work done by the Brotherhood was, after discussion, moved by the Bishop of Colchester and carried unanimously.

At the Priory church, Brecon, a memorial brass was recently dedicated to the memory of the non-commissioned officers and men of the 24th Regiment (South Wales Borderers), who fell at Isandhlwana and Rorke's Drift, on January 22, 1879. A number of old soldiers took part in the ceremony, including no less than six Victoria Cross heroes. The Vicar of Brecon performed the ceremony.

The late Miss Olive Talbot, of Margam, Wales, did so much for the Church in Glamorganshire that the whole community of the parish of Llangywyd, which has been specially benefited by her munificence, resolved to erect a church in her memory. The new building, costing £6,000, which is a magnificent structure, was recently consecrated by the Bishop of Llandaff.

## Family Reading.

## THE ETERNAL LIFE.

No religion worth speaking of has been evolved by man from his inner consciousness. It comes to him from without. It comes to him from above, and it commends itself, not so much by argument or inferences as by its natural persuasiveness, by its adaptation to the spiritual needs and capacities of humanity. It is in that way that our Lord taught. He never argued. He spoke of God and heaven as One who knew them well. He had seen the many mansions, and He was familiar with the courts of heaven. And there is a reason, if I mistake it not, why the secret of the life eter-

nal must come as a revelation. It is difficult to read our Lord's teaching in the Gospel without feeling how much there enters into it what I cannot help calling the element of surprise. When He was on earth he was always making discoveries of spiritual grandeur in circumstances of humility and contempt. He was ever pointing out that those who thought themselves the elect were really low in the spiritual scale, and that those who were penitents, who thought nothing of themselves, were, indeed, nearer the kingdom of God. He was always insisting upon the revision, and, indeed, the reversal of the judgment, not only such as one man passes upon another, but such as a man passes upon himself. And you will recollect in the famous picture of the last judgment day, that the element of surprise is not wanting, for they who receive the benediction are surprised at receiving it, and they who receive the malediction are equally surprised. Different as their lot is, the same question is uttered by them: "Lord, when saw we Thee an hungered and fed Thee not, or thirsty, and gave Thee not to drink?"

## SCOLDING.

Scolding is mostly a habit. It is often the result of nervousness, and irritable condition of both mind and body. A person is tried or annoyed at some trivial cause and forthwith commences finding fault with everything and everybody within reach. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else they begin scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members. People in the country more readily fall into the habit of scolding than people in the town. Women contract the habit more frequently than men. This may be because they live in a more confined atmosphere, very trying to the nervous system and the health in general, and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded. One cause of irritability is the drinking of stimulants. Another cause is found in indigestion and dyspepsia. But "bad air" is undoubtedly to be held as the cause of many scoldings which would never have occurred in well ventilated apartments. If the reader has acquired the habit of scolding, and really wants to be rid of it, she should try to remember each time she feels provoked that it only makes her look foolish in the eyes of the person spoken to and those around, and is the source of discomfort and unhappiness. By getting into the way of speaking kind words, which never die, and seeking to benefit rather than wound others, she will escape much displeasure, and in time entirely lose the practice of speaking harshly.

## SIMEON'S RULES OF LIFE.

1. To hear as little as possible of whatever is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate the unkindness which is expressed towards others.
5. Always to believe that if the other side were heard, a different account would be given of the matter.

—Most lives which turn out a failure do it from the simple lack of moral courage.—  
Theodore L. Cuyler.

## EMERGENCY.

When life is bright, and friends are true,  
And all goes well and free,  
That is the time to let things go  
(If such a time there be).  
To grumble now and then, perhaps,  
Be lazy, if you choose,  
Though, for such habits, I confess,  
I do not see the use!

But when the darkness and the storm  
Come with life's cloudy weather,  
That is the time when you and I  
Must pull ourselves together,  
No time to grumble or to shirk,  
No time to fold our hands,  
Our best of courage and of cheer,  
The searching hour demands.

ENGLAND AND THE JUBILEE, AND  
WHAT WE SAW THERE.

Written for The Canadian Churchman by  
Mrs. E. Newman.

(Continued from Last Issue.)

Our next visit was to the old town of Tewkesbury, about eleven miles from Gloucester, and the "Norton Bury" of "John Halifax, Gentleman." It is a quaint old town, containing more of historic interest than Gloucester. The scenery about the meadows where the Avon joins the Severn is very lovely, and it is difficult to imagine that in this peaceful corner of the "Severn Land" one of the greatest battles of English history was fought to the bitter end. There are many old timbered houses, with tiny leaded windows, exactly as we see them in pictures; narrow alleys and courts, and quaint little old shops. We passed the old "Wheat Sheaf" inn, the oldest and most artistic building remaining in Tewkesbury: then there is the "Swan Inn," an ancient hostelry, of which mention is made in old records in the time of Edward VI., adjoining the "old Coach House," now an ironmonger's warehouse. Many of these picturesque old timbered houses look much as they did in the day before the monks were driven from the abbey by Henry VIII. Close to the abbey gates stands the Bell hotel, "Phineas Fletcher's house" in "John Halifax. A few yards further on down the lane, is the tan-yard and the old mill. We could hear its "lazy whirr," and see the old Bowling Green once more belonging to the Tewkesbury monks, and where the game is still played. At the Abbey gateway stood the ubiquitous small boy, ready to open the massive gate for us, and holding out a podgy hand for pennies (where in England do not pennies come in handy?) What an old, old graveyard, and what curious epitaphs, and how black everything looks, the old yew trees, the mossy head-stones, and the lovely old abbey church itself. In the end of the 11th century, one Fitz-Hamon, a kinsman of the Conqueror, determined to build this stately church, and 750 years have passed since the Norman mason laid the topmost stone on that massive tower, that still crowns that "mighty pile." This central Norman tower is one of the grandest that was designed in those days, 132 feet high, and 46 square, ornamented with rows of little round-headed windows, parapets and arcades, and high up, at the top of the tower, from the crevices in the stones, hang tiny flowering plants and lichens, the seeds carried by the sparrows, doubtless, that chirp and chatter round its pinnacles. The most remarkable feature in the abbey after the Norman tower, is the west front, an immense but beautiful Norman arch, now filled in with a large window 65 feet high and 34 feet wide. It seems too gigantic almost for the rest of the building. The interior is almost an exact copy of Gloucester cathedral on a smaller scale, except that the

huge pillars between nave and aisles are larger and more massive in Tewkesbury, and the vaulting of the roof is lower. This old abbey is even more interesting than Gloucester, more tombs of old Knights, and exquisite carvings; the oak carvings in the choir are magnificent, and black as ebony; the carved seats in the choir stalls, narrow, and built so as to tip forward and throw the monks off if they fell asleep during the chanting of the "Miserere" at midnight: but this is the verger's story: my humble opinion is, that they were intended as a very pardonable rest to the poor, weary bodies while occupied in their midnight vigils. One of the large organs came from Hampton Court, and is the same upon which Milton played when he was secretary to Oliver Cromwell. There is what Ruskin calls a "crown" of seven chapels round the choir (the larger lady chapel at the east end), some with tombs and marble figures inside, and all so beautifully carved in stone: old stone coffins, immense, they look like watering troughs: and the painted windows—I have never seen such colours: knights in armour, in the stained glass, 600 years old, and a strange fact in connection with that glass, that the sun shining through only throws a white light. It made one sad to see such destruction on all sides, tombs rifled, and statues torn from their niches. The old stone altar, 13 feet 6 inches long, the longest altar in England, was dug up many years ago from where it had been buried by the monks to save it from desecration. It had the consecration marks on it. How terribly those poor monks must have suffered, how deeply grieved in spirit to see their beautiful abbeys disfigured and destroyed! If they had fought the "good fight," if they had finished their work and paved the way for a day of better things, what about those who so ruthlessly tore down their altars, desecrated their holy places and destroyed those beautiful churches that with so much labour and time, and thought, they had raised to the honour and glory of our God?

Among the monumental chapels that surround the choir, on the north side, is the tomb of Hugh le Despenser, a knight, and his wife Elizabeth, in a "whimple." We stood on the bench by the side of their tomb that we might peep under the pretty, quaint old head-dress. There are many canopied tombs of the Clares and Despensers, the Lords of Tewkesbury. One especially remarkable, "Trinity" chapel, as it is named, contains in a little fretted canopy overhead, a kneeling figure of another Despenser, 10th Knight of the Garter, who fought under Edward the Black Prince at Poitiers: the only figure kneeling, keeping watch in prayer as it were, over his old ancestral church. On the right of the high altar is a large and at one time beautiful chapel, the floor tiled with armorial bearings, erected by the abbot of the monastery over the grave of Fitz-Hamon, its illustrious founder, but the most elaborate of all the splendid chantries which surround the choir at Tewkesbury is the exquisite "Beauchamp" chapel, erected by the young widowed Countess of Richard Beauchamp, Earl of Abergavenny or Warwick. The canopies, a delicate lacework in stone, have been used as a model for the Parliament buildings in London, and the roof, with that beautiful fan-tracery, is exquisite. A little brass tablet among many others in the choir floor, marks the spot where the brave boy, Prince Edward, who in the last deadly fight between the two Roses, perished beneath the sacred abbey towers. There has lately been erected to the memory of the authoress of "John Halifax, Gentleman" (Miss Muloch) a beautiful white marble tablet on the abbey walls, and wandering about the building occupied in some light work, there is an old man, who worked in the tan-yard at the time when those tales were told.

I must not omit to mention a very gruesome monument erected by John Wakeman, first Bishop of Gloucester, in his lifetime, of himself in one of the last stages of corruption, while crawling in every direction were rats, and toads, and snakes, and every other horror! What a cheerful companion he must have been for Mrs. Wakeman! And now I have come to the end of my tether for to-day, and not a word yet of the Priory church of Great Malvern, or Worcester cathedral. I like what Ruskin says about these lovely old cathedrals with their "radiating coronet" of chapels round the choir, each one dedicated to a separate saint, the conception of the company of Christ with His saints." We talk foolishly and feebly of symbols and types: in old Christian architecture every part is literal. The cathedral is for the builders the house of God: it is surrounded like an earthly king's, with minor lodgings for the servants.

## SACRED AND SECULAR.

Religion recognizes no bisecting into sacred and secular. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is just as much a part of Christian duty to do one's week-day work well as it is to pray well. "I must be about my Father's business," said Jesus in the dawn of youth; and what do we find Him doing after this recognition of His duty? Not preaching nor teaching, but taking up the common duties of common life and putting all His soul into them. He found the Father's business in His earthly home, in being a dutiful child, subject to His parents, in being a diligent pupil, and, later, in being a conscientious carpenter. He did not find religion too spiritual, too transcendental for week-days. His devotion to God did not take Him out of natural human relationships into any realm of mere sentiment: it only made Him all the more loyal to the duties of His place in life.

## HINTS TO HOUSEKEEPERS.

Oatmeal Wafers.—Take a pint of oatmeal and a pint of water; add scant teaspoonful of salt, mix and spread them on buttered pans and bake slowly.

Charlotte Russe.—Soak one-quarter box of gelatine in one-quarter cup cold water. Line a pint mould with lady fingers. Chill and whip one pint cream. Set bowl in ice water. Sift over the whipped cream one-third cup powdered sugar, add one teaspoonful vanilla and one tablespoonful white wine. Dissolve gelatine in one-quarter cup boiling water. Strain it into the cream and beat rapidly. When nearly stiff pour into moulds and set away to cool.

Cranberry Pudding.—One and a-half cupfuls of sour milk, one teaspoonful of soda, three-quarters of a cup of molasses, one teaspoonful of salt, three cupfuls of flour. Stir well together, and add two cupfuls of raw cranberries. Pour in a buttered tin and steam one and one-half hours. Eat with sauce.

Raw egg for a cut.  
Hot water for sprains.  
Turpentine for lockjaw.  
Hot lemonade for colds.  
Hot milk as a stimulant.  
Salt water for falling hair.  
Raw oysters for hoarseness.  
Tar on sugar for weak lungs.  
Quicklime in water for poison.  
Sugar moistened with vinegar for hiccough.  
Milk puddings and stewed fruit for bilious-dyspepsia.

Fried Bananas.—Strip off the skins; cut each banana into three slices and flour well. Drop into frying pan of hot butter or deep fat, drain dry and serve hot.

THE BUILDERS.

"All are Architects of Fate,  
Building in these walls of Time,  
Some with massive deeds and great,  
Some with ornaments of rhyme.

For the buildings that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these,  
Leave no yawning gap between,  
Think not, because no man sees,  
Such things will remain unseen.

In the older days of Art  
Builders wrought with special care  
Each minute and unseen part,  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen,  
Make the house for gods to dwell,  
Beautiful, entire, and clean."

THE CHRISTIAN YOUNG LADY  
IN SOCIAL LIFE.

When the Christian young lady enters into social life, she should earnestly seek to shine for the Master there. It is one of the best of opportunities, if not really a golden one, in which she can do true, effectual work for God. Nowhere has she a better chance to reveal the sweet Christ-spirit that she possesses if she is an earnest Christian.

Young people and social life are inseparable, and the latter should be permeated so far as possible with true and pure influences of Christian example and precept. In society the young Christian is often found, as in other places of busy life with its work or pleasure. We do not mean in the dangerous forms of social life, where sinful pleasures are allowed, but in the harmless phases of society, such as exist in Christian communities and towns.

The Christian young lady should make this manner of social life so bright and attractive that another Presence beside her own may be felt. As a bright face and a heart full of joy are characteristics of Christian life, she has a right to exhibit anywhere and everywhere her enjoyment. If she is deeply in earnest in her attempts to reveal the Christ-love, her worldly friends will be drawn toward it instead of being repelled, as is sometimes the case. The world generally has quick eyes, and it can readily discover the weak points of the young Christian. If she is influenced by worldly friends so far that she loses her Christian identity, it will take the advantage of her weakness and, after dragging her down to its own level, will say that "she is no different from others." If she exhibits a staid, sober spirit, such as some imagine a Christian should reveal upon happy occasions, the world will be repelled and turn away in disgust from the joyless life of the one

who has such poor knowledge of spiritual things.

Young people should be joyous and cheerful. There is nothing in spiritual law forbidding happiness. In fact, "Rejoice evermore" is a Bible command, and should be obeyed by those whose souls are full of the love of Christ.

There is a wide difference between cheerfulness and frivolity. The latter has no place in real life, anywhere, and it may require true spiritual discernment to mingle in society and yet maintain the Christian dignity that shall win others. This can be done, for all work for the Master is possible.

If the worldly young lady can succeed in drawing others after her, surely the one who loves and trusts in a truer and stronger Friend ought to succeed too, in the higher and nobler work of "winning souls." A womanly spirit of itself possesses great power, and one filled with God's love certainly should be able to do the Master's work.

Do not forget to honour the Master in social life. Carry His spirit with you. Honour Christ everywhere and He will honour you in the work that you are striving to do for Him.

—In whatever state thou art, if thou dost desire to serve our Lord, thou wilt ever find some stone in thy way to hinder thee. The stone which stands in the way of penitents is their proneness to evil; that which opposeth the advancing, the difficulty they find in doing well; the stone which stops the contemplative soul in its heavenward flight is the dependence it places upon material nature and sensible images of earthly objects, which hinder the perfect union of the mind with God. But if thou dost love Jesus Christ, this stone, by the grace of the Holy Spirit, will oftentimes be rolled away at the very first longing of the soul which seeketh God.

CATARRH OF TEN YEARS'  
STANDING CURED BY  
DR. CHASE.

I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thompson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal Sore Throat.

Yours respectfully,  
J. D. Phillips, J.P. Anna A. Howey,  
Witness. Eden, Ont.

THE PART WE CANNOT SEE.

Walking down the aisles of the great gallery of art, we admire the beautiful



Joy and Smiles  
In place of sighs with SURPRISE SOAP.  
Easy, quick Work--Snow white Wash.

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

THE KEELEY CURE

has restored to society over three hundred thousand helpless drinkers. Ninety-five per cent. of these are now active in the cause of temperance. The Keeley Institute Co. of Ontario, Limited, for the cure of all narcotic drug additions, is the only one in this Province. Address

The KEELEY INSTITUTE  
582 Sherbourne St., TORONTO

picture hanging so mutely on the wall. The artistic conception and the perfect development appeal to our hearts and we cannot withhold our praise for the mind which thought out and the hand which carried on to completion that masterpiece of art. But rarely do we stop to think of the years which must have been spent by the artist in close study before he was able to produce such a thing of beauty. How many failures there must have been! How many hours of discouragement must have come to him! A good share of the artist's life was spent in work of which the world knows nothing.

It is not different with creations of art and science in every line. For centuries men have been working to bring the steam engine to perfection. Years were spent by the inventors of our now seemingly faultless machinery in thought and labor before they could claim that their work was without fault.

The truly good man seems to us most of all men to be envied. We long to be like him. He seems to be unmoved by the little things which so easily disturb us; and in great crises he stand like a rock against which the waves dash only to be hurled back powerless.

We forget that it has taken years of Christian living to make this man what he is. He has passed through all the trials—even now they come to him, for they are the lot of everyone—he has met each of the little annoyances which now trouble us; no one is exempt from them. The thing which makes him so strong is his simple reliance upon the mighty arm of the Lord that is stretched out to help everyone who feels the need of help. "Every one that asketh, receiveth."

The same source of strength is ours if we so will. "He giveth to all liberally and upbraideth not." We may not all become great artists or mechanics; this is not given to all men; but Christian development rises higher than

We know how



AND  
WE  
DO  
IT

Our celebrated Finish on Linen has made us the Leading Launderers in Canada.

OUR MOTTO:  
GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario,  
Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager

any earthly change; for no one need fail to reach a true manhood in Christ Jesus, no matter how humble his lot may be or where it may be cast.

Shall we not strive earnestly to attain to it? God sees just the things which escape the eye of man. He knows every honest effort made in the right direction and keeps the record accordingly.

Yonge St. Fire Hall,  
Toronto, March 16th, 1897.

Gentlemen,—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used—will use nothing else as long as they are obtainable.—Remaining yours respectfully,  
E. C. Sweetman.

—It is held to be almost an axiom in regard to prophecies, that to those who lived in the period of their consummation the fulfilment was not plain. The message given at sundry times and in divers manners became clear, when prophecy was read by the light of the event. So now, a most profitable study may be followed in the illustration of our Lord's life upon earth, as we learn it from the Gospels, illustrated by passages from the prophets.

—Hood's Sarsaparilla is prepared by experienced pharmacists who know precisely the nature and quality of all ingredients used.

MONSOON INDO-CEYLON TEA  
Unpalatable and Injurious Teas  
Are best guarded against by buying a packet, as, if you find it bad, you cannot be imposed on a second time, as you know the brand.  
**MONSOON**  
INDO-CEYLON TEA  
On the packet is your guide in buying tea. Positively the best and goes farthest. All grocers keep it. 25c., 30c., 40c., 50c., 60c.

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OUR OLD BEN.

Ben was a large Newfoundland dog. When he was a year old we began to teach him tricks. In a month he had learned many tricks. One day we sent him for wood, and when he was coming back the door was shut. For a moment he would wonder what to do. Then he took the stick of wood and rapped on the door with it. The cook opened the door and he walked in and up to the wood-box, laid the stick of wood in, then, with a bark, as much as to say, "what do you think of that?" ran out of the house to get more. He would keep on in this way till he had the box full, and then run for a bone that cook would throw out for him.

Besides this he would bring us the evening paper, jump through a hoop and bring the meat from market. He would also let us drive him in a little cart. Summer evenings the children used to turn the hose on him. He would stand very still and seem to enjoy it.

There was an old stall in our stable, in which old Ben slept, that was not occupied. One day the stall was repaired and a horse put in it. That night Ben went as usual to the stall to sleep and was surprised to see the horse in his place. But he resolved to make his acquaintance. So he went into the corner of the stall where he had slept, and the horse didn't seem to care, and in a few days they had become fast friends.

One day the children hitched Ben up and started for town. They drove him up Tenth street and then turned to the right to cross the track by the depot, but Ben would not move. They whipped him and scolded him. For the first time he disobeyed. "Go on, Ben," said Charles; but Ben would not move. The children got out and started down the road. Ben growled and snapped, and the children turned back, all but Charles; he kept on. He started to cross the track but paused and look-

# Headache

## Horsford's Acid Phosphate

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

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

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

## A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

ed up the track as he heard a rushing sound. The train was just a block from the spot. In a moment old Ben, who had been looking up the track, broke loose from the cart and ran with all his might to the spot. He had just time to roll off the track with Charles as the train came rushing by. The children came home and told the story, and you may be sure that O. d Ben was taken care of ever after.

When Ben was nine years old he had but one tooth, and could not eat anything but bread and milk, and one day Old Ben died. Charles, who had learned to love him, was very sad. He buried him under the old apple tree, and then walked across the fields and into the woods to hide his sorrow.

When the children went to see where Ben was buried, they found a new-made grave under the apple tree, and on one end a bunch of pea blossoms and a wreath of pansies which formed the words, "Our Old Ben." At the head of the grave was a stone with the letters cut in it: "Our Old Ben. Died June 7, 1894. Aged ten years."

## BETTER THAN KLONDYKE GOLD

Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearing and laborious, becomes easy and is cheerfully performed. It has done this for others, it will for you.

—Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

## OUR BOY BENNY.

He was a sweet child, the pet of the household. Oh, how we loved him! He was like a little ray of sunshine, or a beautiful flower, sent by God for us to nourish, until He had need of it, and then He sent His reaper to gather it into His garner above.

"My Father hath need of this floweret gay. The reaper said, and smiled."

It was such a little time we had him here—just three short years—but

I want to tell you something about him. It was our custom to sing at family worship, and Benny's delight was to climb on papa's knee, and join in the singing (for he could sing beautifully); almost any hymn that he had heard once he could repeat. Two of his favorite hymns were, "Oh, come let us sing to the God of salvation," and "Canaan, bright Canaan." "Now, papa," he would say, "let us sing to the God of salvation," and up he would strike the tune with his infantile voice, with remarkable correctness.

Often, when playing in the nursery, he would turn a chair down, and get astride of it, and pretend to be riding his horse. If asked where he was going, he would reply, "Benny going to Canaan, Canaan, bright Canaan." And he did soon after.

In the early spring, when primroses and violets deck the ground and scent the air with their sweet perfume, Benny left his earthly home, to join that glorious band above, and help to swell the strain, singing "Glory, glory, glory."

## A RUNNING SORE PRONOUNCED INCURABLE BY EIGHT DOCTORS—CURED BY DR. CHASE.

Mr. R. D. Robbins, 148 Cowan Ave., Toronto, says:—"I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment, which cured me, and all that remains to be seen are the scars."

## THE TURN-BACK BRIGADE.

I wonder if you have a Turn-Back Brigade in your Sunday-school or in your missionary society? I am sorry for you if you have, and I would advise you to get rid of that brigade as soon as possible. You see we have one in ours, and I know all about it. The members of this Brigade are dreadfully trying, especially so to the "To the front" soldiers.

What about the Turn-Back Brigade? Well, I'll tell you. The Turn-Back Brigade is a Brigade the members of which are rarely ever seen going in the right direction, and when they are, they are sure to turn back before they have gone far. Instead of being helpers they are hinderers, for you oftener see their backs than you do their faces. Indeed, it is because they keep their backs so constantly turned that they get their name. You know now what I mean when I speak of the Turn-Back Brigade.

How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful flesh-forming power.

All physicians know this to to be a fact.

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

Yes, the Turn-Back Brigade is composed of those who get tired of trying even before they have tried much at all. If they can't do a thing just as soon as they start out, they give it up and turn back, and oh, such doleful faces as they have! They are first cousins to the "I can't's." I am sure you are acquainted with some of the members of that family. Now you watch out for the turn-backs. Whatever you do, don't join the band. Whenever you feel tempted to give up, don't even turn back so much as to look over your shoulder. Face to the front. That's the way to go forward.

—Moments sometimes make the hues in which years are coloured.

## A BANKER'S EXPERIENCE.

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

—Joy is a prize unbought and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.

GET THE GENUINE ARTICLE!

# Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,

Dorchester, Mass.



Trade-Mark.

(Established 1780.)

## THE LESSON OF CONTENT.

Never fret yourself to see  
All the things that others have,  
Take your lot contentedly.  
It is better to be brave,  
Cheerful, self-reliant, strong,  
Craving naught by God denied,  
Than to join the restless throng  
Sated, yet unsatisfied.

Never fret yourself to do  
More than lies within your power.  
Let your work be always true.  
Steady, patient, hour by hour.  
It is better far to build  
Good foundations, slow and sure,  
Than to rear in haste unskilled  
Towers, whose strength is insecure.

## TALES OF HORROR.

While we are sitting calmly and peacefully in our homes, the while listless and lukewarm in our religious duties, our fellow Christians in Armenia are suffering horrible atrocities, persecutions and massacres by the Turks.

In one city alone five hundred Christians were murdered at one time, their only means of escape being acceptance of the Mohammedan religion.

Fresh tales of horror daily reach us. In the provinces of Harport and Diabekur alone eight thousand houses have been burned, and more than fifteen thousand Christians murdered. One Bishop, MarGauriel, a very learned priest, and twelve companions were recently slaughtered while on their way to visit their Patriarch.

These people suffered a real martyrdom; for if they had sacrificed their faith they would have been spared.

When we read of these terrible persecutions, we can only thank the dear Lord that we have such manifold blessings, and pray for the protection and relief of our poor, sorrowing fellow-Christians of the Orient.

## A TOUCHING INCIDENT.

I think you will find in this little scrap, matter for thoughtful people, sane people, Christian people, to consider.

The Lunatic Asylum is now on Ward's Island. The following is taken from my records of 1878, while I was in charge:

"A beautiful and touching incident I saw to-day in the Asylum. I noticed an old lady, propped up by pillows, who seemed very feeble. She was pale and sad, and was quite uneasy and restless. At her side stood a German woman about thirty five years of age, leaning back against the wall, and busily engaged in the little attentions which a careful nurse is wont to pay to the sick.

She passed her hand gently over her brow, smoothed down her white hair, adjusted her pillow, passed her

## A Simple Catarrh Cure

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

## FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, &c. Thousands of testimonials from grateful people who have been cured. We send the medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

arm gently around her and raised her up, then laid her back upon her pillow."

"All through the day, from early morn till night, she continued this labor, constant and faithful, as few children could or would perform. Yet she was a lunatic, nursing a lunatic. And what was the inspiring motive? Nothing more nor less than this: She fancied this old, white-haired woman to be her own mother."

## YOURS FOR ASKING.

A postal request will bring you by return mail a copy of

## THE DUNLOP BOOK FOR 1898

It tells all about tires, is an invaluable guide to buyers of bicycles and may save you many hours of time and worry. Shall be pleased to receive a postal card from every reader of this journal.

## American Dunlop Tire Co.

(Magazine Department)

TORONTO, - - ONTARIO

## A CAT'S FUNERAL AS CONDUCTED BY A DOG,

"Every one has observed instances of affection between those proverbially hostile animals, the dog and the cat," says "The American Naturalist" (February), "but a case cited by l' Elevuer merits special attention. A dog and a cat belonging to the same master were the best friends in the world and spent their time in frolicking together.

One day while playing as usual, the cat died suddenly, falling at the dog's feet. The latter, at first, did not realize what had happened, but continued his play, pulling, pushing, and caressing his companion, but with evident astonishment at her inertness. After some time he appeared to understand the situation, and his grief found vent in prolonged howls. Presently he was seized with the idea of burying the cat. He pulled her into the garden, where he soon dug a hole with his paws, and put in it the body of his former companion. He then refilled the hole with dirt, and, stretching himself out on the grave, re-umed his mournful howling. The idea of burying the dead cat was extraordinary.

## The London Society

For Promoting Christianity Among the Jews

The most interesting of all missionary work. Subscriptions thankfully received.

REV. J. W. BEAUMONT, D. D.

London, Ont.

Sec'y for Canada.

## Hood's Pills

Are gaining favor rapidly. Business men and travellers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c

Whence came the thought? Could it be imitation, or, which is a better explanation, did the dog have a vague idea of concealing the event which might possibly be imputed to him? But then it would seem unreasonable for him to call attention to the fact, by installing himself on the grave and howling. However even human criminals are sometimes equally inconsistent. It is difficult to form an exact idea of what gave rise to the dog's conduct in this case.

## RAISING WATCHES.

One day Willie came running to his mother with a little round black thing in his hand. He wanted to know what it was.

"It is a seed," said the mother. "If you should plant it in the ground, before very long it would begin to grow and soon you would have some lovely flowers."

"If you plant things, will they grow?" asked Willie.

"Yes," said his mother. She was very busy just then, and did not pay much attention to what he was saying.

The next day his mother missed her watch. She looked everywhere. At last she asked Willie if he had seen it.

"Oh, yes, mamma," he answered, "it is all safe. I planted it in the garden, and soon will have a lot of little watches."

"Come at once and show me where you planted it," said the mother. After some time they found it. It was covered with damp earth, and very nearly spoiled.

For taking the watch without permission, Willie spent half an hour in his bedroom. He does not think raising watches is a useful occupation.

—It has always seemed to me that, at the administration of the Holy Communion, no communicant ought to allow the alms basin to go by without his or her gift going into it. The Holy Eucharist is the Feast of Thanksgiving. Thanksgiving and almsgiving are twin sisters, never slightly separated. We all, through the priest's words, offer upon the altar "our alms and oblations." At the celebration, therefore, the wife should give for herself, not the husband for



## "NEW LIFE"

ANDREW ANNIS, Esq., Scarborough, says:

"With pleasure I testify to the wonderful curing powers of your 'NEW LIFE' medicine. I tried every remedy I could hear of, none did me any good until I used the above. It cured me quickly and permanently of rheumatism and catarrh."

Cure Guaranteed.

W. E. DOBSON

Laboratory—21 Jarvis St., Toronto.

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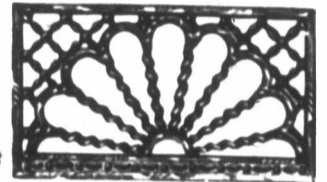
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H. H. JAMES & SON, Proprietors  
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Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

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## RUPTURE

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her. The son and daughter should give for themselves, not the father for them. Each and every communicant should take pains at that time, at least, to give; I frankly say that, for myself, even though officiating, I do not feel it right not to have my own gift also in the basin. But I do not ask to judge my brethren of the priesthood in this regard. Only I think it should be urged strongly upon all communicants, and especially upon all those being prepared for confirmation, that every one, young and old, male and female, rich and poor, each one for himself or herself, should take pains to have a gift without fail placed in the alms basin at the time of the celebration of the Holy Communion.

—"A double-minded man," it is true all the world over, is "unstable in all his ways," like a wave upon the streamlet, tossed hither and thither with every eddy of its tide. The recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success. The outside world understands this matter well. Hence, in the great life-race, the vacillating are outrun by the steady, al-

## Consumption

I will send FREE and prepaid to any sufferer a sample bottle of the Best and Surest Remedy in the whole world for the cure of all Lung and Blood Diseases. Write to-day and be made sound and strong. Address FRANKLIN HART, Station E., New York.

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though the former may be fleet of foot,  
as Asabel upon the mountain of Israel.

SINGING IN THE RAIN.

Hear my happy little bird  
Singing through the rain—  
Singing with the fitful showers  
Dash against the pane  
"Blue sky somewhere," carols he  
From his fearless heart  
Though the clouds are gathering thick,  
And the chill winds start.

Sweet and shrill the silver notes  
Weave a wordless strain;  
"Blue sky somewhere," in my thought  
Is their glad refrain.  
Always sunshine just beyond,  
Brief the present ill,  
Trouble never long to last,  
Is their meaning still

Sing thy sweetest, merry bird,  
Comforter of mine,  
Bringing, in thy little way,  
Help from Love divine,  
Thou hast given me the clasp  
Of a golden chain,  
Let from heaven into my hand,  
Through the clouds and rain

What though all my way be hedged,  
Love shall ope a door  
For the feet that follow fain  
His that went before  
What though trials test my faith,  
Peace shall yet maintain  
Right to rule in one who walks  
Singing in the rain

More than I can count of good  
Aye has been my share.  
Dearest hands to help me on  
Having all my care,  
Blessings marking every day,  
To the latest one,  
And the shadow only proof  
Of the glowing sun

Therefore, with undaunted front,  
Trusting in my King,  
Shall I face whatever foe  
In the path may spring.  
So I hear a note of cheer  
In the brave refrain  
Of my merry little bird,  
Singing in the rain.

CHARLIE'S GOOD DAY.

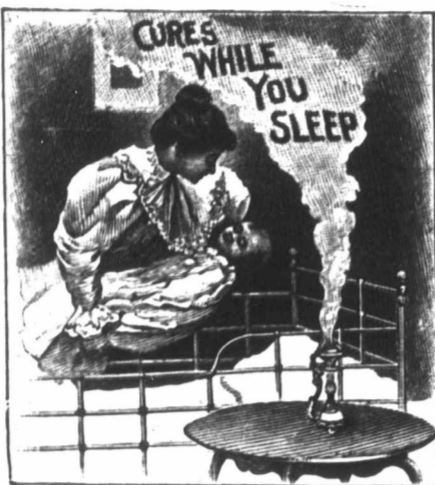
"It is too bad, Charlie, but mother  
has not another cent, else you should  
have it, for this will be a good day for  
the newsboys."

Charlie's face brightened at once.  
He must leave a ray of sunshine to en-  
liven his mother's dull day, so he  
spoke up cheerily:

"Never mind, mother, I am going  
to have a lucky time anyway," and off  
he hobbled on his little crutch, leaving  
the mother to turn back to her sewing-  
machine. There could be no holiday  
for her, when she got but fifty cents  
for stitching a dozen pairs of boys'  
pants. It seemed as if every other  
person in the great city was to have a  
holiday, for flags and bunting and  
crowds were everywhere,

"Hellow, Charlie! where to? I've  
fifteen cents," and Len Roes jingled  
three nickels in his pocket; "and I'm  
bound for the park to see the fun."

"Oh! why don't you sell papers,



Vapo-Cresolene.

For Whooping Cough, Croup,  
Coughs, Asthma, Catarrh, Colds.

Items from physicians' statements in our Des-  
criptive Booklet. Send for it.  
"Have found it of such great value in Whoop-  
ing Cough, Croup and other spasmodic coughs, that  
I have instructed every family under my direction to  
secure one. It is of great value in Diphtheria."  
"It gives relief in Asthma. The apparatus is  
simple and inexpensive."

Sold by all druggists—United States and Canada.  
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69 Wall Street, - - - New York.

Len? There's money in it to-day,"  
said Charlie, eagerly.

"Poh! Not unless I had more to  
start with. If I had a half a dollar,  
now—how much you got, Charlie?"

The lame boy showed the lone cop-  
per held tightly in his one free hand.

"A cent? One cent! O, ho, ho, ho!"  
And Len fairly doubled with laughter.

Charlie hurried on to the *Daily Sun*  
office. The single copy his penny  
bought, he sold at once, and returned  
for three more. These soon put nine  
cents into his joyful clasp, and the  
next nine papers melted away just as  
fast. How the little crutch flew  
through that office door, back and  
forth! The clerk smiled as he counted  
out twenty-seven copies.

"Doing a rushing business? Good  
for you!"

The crutch was tied to his right  
shoulder, so it would not fall when he  
let go of it to hand out a paper or take  
the three cents. Twenty-seven were  
as many as he could hold, and, when  
eighty-one copies loaded him down, he  
took a position by a stone stairway,  
and rested his stock on a step.

The newspaper men became inter-  
ested in him, and sent a porter to  
carry the boy's later investments. The  
little crutch began to move painfully,  
but his eyes burned with excitement  
and pleasure. His mother was fold-  
ing the last pair of pants when he  
reached their attic room that night.

"Mother," said Charlie, and he  
looked taller and very proud, though  
tired, "it was a good day for the news-  
boys." And he laid out his earnings  
upon the sewing-machine—fifteen  
dollars!

KNOWS HIS BIBLE BY HEART.

"While visiting an old friend on the  
Tennessee river, near where Shan-  
non's Creek empties into the largest  
stream, not long since," said a country  
minister, "I saw a negro lad of twelve  
who is as great a wonder to me as  
Helen Keller, the world-famous blind  
girl and deaf-mute. He lives in a  
typical Kentucky backwoods commu-  
nity, and has had no advantages. My  
friend asked me if I would like to see  
the youth, and I assured him I would.  
We went to the child's home, if the  
little hut might be termed home, and  
before I left it I had opened my eyes  
wide in astonishment. The boy was  
born deaf and blind and with one arm.  
He was for years, while a mere tot,  
called "the freak" by the negroes,  
who unfeelingly poked fun at the un-  
fortunate. This child was given a  
raised letter Bible by an old nomadic  
missionary who happened to see the  
pickaninny while preaching to the  
negroes, and from it the boy learned  
every chapter in the Bible. He can  
quote any verse in the Scriptures, and  
do it quickly. He spends every hour

of his time in studying God's Word,  
and says he is going to teach the blind  
children of his race. The lad's name  
is Harry William Balaam Freeman,  
and he is a good looking mulatto. I  
am going to get some friends of mine  
to join me in a collection to be sent the  
boy to further his studies. His mother  
works in the field and his father is  
a steamboat roustabout."

A CHILD'S PRAYER.

Two little boys were having a discus-  
sion about the need of their saying their  
prayers every day. The youngest one  
said it did not matter if you missed  
sometimes. The eldest of the two,  
only just nine, said, "how can you  
say so? I would not like to begin a  
day without my prayers. The other  
day I was in a hurry starting for  
school, and as I rode along on my pony,  
I remembered I had not said my  
prayers; and I jumped off my pony's  
back, and knelt down under a tree  
and said my prayers. And I am sure  
God heard them."

"Waiting" is the stumbling-block  
of progress and reform. Doing is the  
lever that moves the world.

Holiness is a very spacious thing,  
and God always fills in all hearts all  
the room which is left Him there.

Politeness is the outward garment  
of good-will. But many are the nut-  
shells in which, if you crack them,  
nothing like a kernel is to be found.

The man who spends his life in  
"getting even" for real or supposed  
injuries, is a torment to himself, and a  
bore to his friends as well as his  
enemies.

One great trouble in doing a mean  
action is that you are compelled to as-  
sociate with yourself afterwards. If  
you could only have nothing to do with  
a man who was guilty of such mean-  
ness, it would be a relief.

Look upon the bright side of your  
condition, then your discontent will  
disperse. Pore not upon your losses,  
but recount your mercies.

When it is a duty to do a thing,  
it ought to be done; whether it can be  
done or not. Simply because a duty  
is impossible is no excuse for refusing  
to do it. A large share of a man's  
best work in life consists in accom-  
plishing the impossible when it must  
be done.

A little girl who had mastered her  
catechism confessed herself disap-  
pointed "because," she said, "though  
I obey the fifth commandment and  
honour my papa and mamma, yet my  
days are not a bit longer in the land,  
because I am put to bed at seven  
o'clock."

Garfield Fig Syrup

Babies Like It. It Cures Them.

It regulates the stomach—  
It purifies the blood—  
It CURES constipation—  
It is pleasant to take.  
15 cent bottle, 35 doses for Infants  
25 cent bottle, 35 doses for Adults  
All druggists  
BOOK—HOW TO KEEP THE BABY WELL  
"Worth its weight in gold"  
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and diseased milk coming into Toronto has  
aroused the Health Department to a sense of  
the danger in the milk pail. They are trying to  
enforce health regulations. Better be sure of  
your milk supply. Get Hygienic Dairy Milk  
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has gone out. The neat-  
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up-to-date type for cards  
is called  
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It is an exact reproduc-  
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and looks exceedingly  
well.  
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Headmaster, the Rev. Arthur French, B.A., Kettle College, Oxford. 10 day boys, 25 boarders. Boys are thoroughly grounded and prepared for college or business. No pains are spared to secure progress and a good tone. School re-opens in January. The headmaster will be at home on and after Jan. 4th, 1898, to receive parents. For prospectus apply by letter to the Headmaster.

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**Miss Dalton**

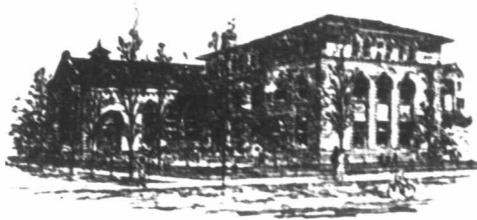
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