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# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED)

Vol. 28.] TORONTO, CANADA, THURSDAY APRIL 29, 1897. [No. 17.

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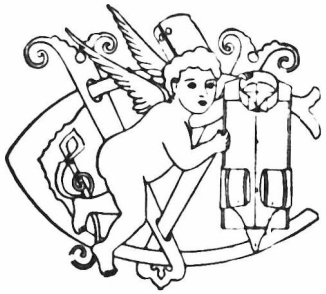
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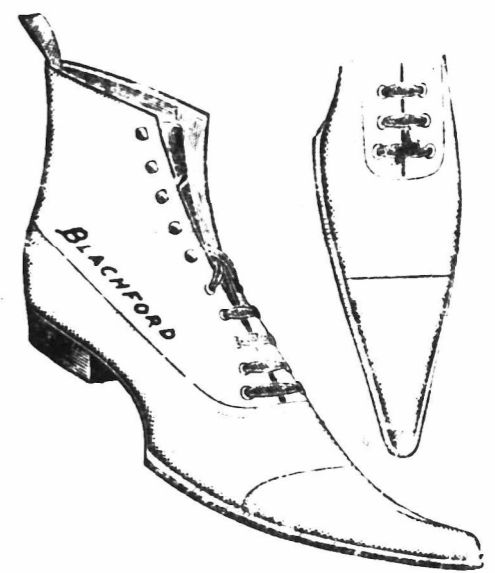
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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

May 2nd.—SECOND SUNDAY AFTER EASTER.

Morning.—Num. 20, to v. 14. Luke 93 to v. 31.  
Evening.—Num. 20, v. 14 to 21 v. 10; or 21 v. 10. Col. 3, v. 18 to 4, v. 7.

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

SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 318, 320, 555.  
Processional: 125, 131, 302, 601.  
Offertory: 129, 130, 232, 497.  
Children's Hymns: 134, 334, 340, 570.  
General Hymns: 132, 135, 140, 411, 501, 502.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 187, 316, 319, 554.  
Processional: 35, 133, 299, 504.  
Offertory: 126, 133, 498, 523.  
Children's Hymns: 136, 336, 337, 575.  
General Hymns: 18, 123, 141, 170, 499, 519.

## OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Third Sunday after Easter.

I. St. Peter ii. 16: "As free, and not using your freedom for a cloke of wickedness, but as bondservants of God."

No thought more animating than that of freedom—has been celebrated in songs, orations—obviously a reason for such unanimity. Freedom, the condition of all excellence and progress. Many different senses in which men are free or bound. Great mistakes made on the subject.

i. True freedom is the Christian's privilege and possession.

1. The greatness of the privilege recognized

(1) "'Tis liberty alone that gives the flower of fleeting life its lustre and perfume."—Cowper.

(2) Recognized in N. T. as one of the great privileges of the Christian: "If the Son shall make you free, etc." (St. John). "Children of the free, etc. (Gal). "Stand fast in the liberty, etc." (Gal).

(3) A great privilege obtained at a great price. 2. But alas for our folly! In the very act of claiming and using this freedom we often surrender it. Boasting of freedom, we show the depth of our bondage. The freedom of the Spirit degenerates into Antinomianism.

ii. How shall we preserve for ourselves this blessing?

By understanding and appreciating the true nature of liberty. License not liberty. Go back and ask the meaning of the word.

Exemption from restraint—power to do as we like.

Admitted by all—given by Christ.

1. Christ has delivered us from the bondage of fear.

Fear is bondage, the worst of all—Christ alone has delivered us from fear.

(1) From fear of condemnation.  
"Not possible that blood of bulls."  
"Blood of Christ cleanseth"—"No condemnation."

(2) Fear of death.  
No terrors now—character changed.  
Worlds of seen and unseen no longer separated.  
Citizens of heaven—Father's house.

2. Christ makes us free by enabling us to understand and acquiesce in the limitations of life.

(1) To escape from limitation an impossibility. The wildest dream of human ignorance.

(2) Illustrated in every region of existence.

(3) Christ enables us to understand the reasons of these limitations, and helps us to acquiesce in them as He did. Poverty, sickness, etc.

3. So with our recognition of the law of life.

(1) When ignorant of God we want no restraints.  
Kick against the adamant walls of control.

(2) From such bondage Christ delivers.  
Brings us to see in God the great archetype of all existence.

Makes us understand the beauty of the Divine order.

Hence the law within the heart.  
Doing and accepting the will of God.

May be said, this a mere ideal. Too true.  
But this the way of liberty.

And, in proportion as we walk in it, we shall realize liberty.

It is the Truth which makes us free and preserves from bondage.

Bond servant of the King of Kings is a free man.

"I will walk at liberty, for I seek Thy commandments."

## THE RELATION BETWEEN THE CHURCH AND THE OLD TESTAMENT.

BEING THE SECOND PORTION OF THE "SPEAKER'S" ARTICLE UPON MR. GOLDWIN SMITH'S BOOK.

Professor Goldwin Smith is not contented with touching the Riddle of Existence, so badly "guessed at" by the men he so soundly drubs;

he also proceeds to discuss the relation between the Church and the Old Testament. It is, indeed, a great question—many patient scholars have worked at it, men of genius have enquired into it; and though Professor Goldwin Smith be as able as he is brilliant, it has not been given even to him to deal with it exhaustively or fairly, or—shall we say?—with complete "intellectual honesty" in an essay of rather less than fifty pages. Many things in this essay surprise us. In a matter of literature we readily defer to the Professor, but we are astonished to find that he thinks that in the Old Testament there is nothing of "humour." At least the only exception he makes is "the grotesque adventures of Samson among the Philistines." Humour is not a Semitic quality. It is not a quality of any people in their intensest moments; still it is not absent from the Old Testament. The humour may be very grim, but still there is humour in Elijah's challenge to the priests of Baal. The humour again may be very grim, but there is humour in Isaiah's account of the man who makes a god, who pours old out of his bag and weighs silver in a balance, and hires a goldsmith: "the smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm; yea, he is hungry and his strength faileth; he drinketh no water, and is faint;" yet he is equal to the making of the god. But most excellent is the humour connected with the carpenter who "taketh an oak and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house;" but of part of the tree he maketh a fire and warmeth himself at the fire, he baketh bread, and so of the same material he makes a fire and a god. The humour may not be as kindly or genial as that of our modern professor; but it is of a kind keen enough to please a Swift or a Thackeray. He tells us that "Judaism never reached the religious elevation of some chosen spirits among the heathen world, such as Seneca, Marcus Aurelius, and Epictetus." It is a curious choice. If Seneca had been a Christian rather than a Stoic, we should have heard more of the contradictions between his creed and his conduct. If Marcus Aurelius had been a converted rather than a Pagan Emperor, we should have heard a deal more of the martyrdoms for which he was responsible than of the "meditations" that now deserve our admiration and our praise. We are told that "Scotch Calvinism has in fact ethically in it not a little of the Old Testament." We should have thought that Stoicism had in it not a little of the Old Testament too; that Marcus Aurelius in particular embodied a morality very cognate to the Puritan. But one thing that ought to be remembered both as regards the Calvinist and the Old Testament is, that persecution does not tend to sweeten men; and when they have for two or three generations had to struggle for their life against a brutal power, it says something for the faith they lived by if they became fanatics for an idea rather than haters of their kind. We were not aware that Paul treated the Fall of Adam in Genesis as historical in the same sense or manner as that in which a too vernacular theology at one time regarded it. The truth is, the Church stands to the Bible very much as the man of science stands to nature. Changes in the manner of conceiving nature mark the life and growth of science; changes in the manner of conceiving religion



mark the life and growth of religion. It would be a poor Church that was as good in the first as in the nineteenth century of its existence. It would be a dead religion that lived through a single century without feeling intellectual change or reflecting the increased knowledge of its time. An analysis of what was once thought of the Old Testament in contrast to what is now thought of it, is a cheap sort of argument when used to discredit either the Book or the Society that has done so much for its exposition. The remarkable thing about the criticism of the Old Testament is that it has proceeded so much from the religious mind. It has been practically the work of men who have believed and because of their belief, and these men could not but feel that belief was made more reasonable by the changes they helped to effect. It would be worthier of a great historian to ask whether, if we are to "study humanity as a manifestation of the supreme power," the Scriptures can be excluded from the study? Humanity is not an accident; yet more than any other document the Scriptures have contributed to the richer life, to the happier progress, to the better living of the race. The incidents of which it is easy to make so much—the intolerance, the bigotries, the oppressions of churches—are not the expression of the religious character, but of their want of it. They belong to the age, not the spirit which is working in and through the Society; and amid the forces that have been contributed by the Scriptures to the life of humanity, one of the greatest is a point touched, but not understood, by Professor Goldwin Smith. Has he asked himself what the meaning of moral law as the highest voice of God in religion is? Nothing has contributed more to the growth of humanity than the moralizing of religion; and that was a work which the moral law of the Old Testament first began, and which the law of Christ came in later to carry on to completion. It is time we had done with the niggling criticism that cannot see the wood for the trees, and that we looked broadly yet keenly at the forces that most make for the amelioration of man; and recognized that these stand related to the very books which Professor Goldwin Smith as "a bystander" so caustically criticizes in detail, yet fails to see in their concrete and corporate being and work.

#### REVIEWS

AT MINAS BASIN, AND OTHER POEMS.—By Theodore H. Rand, D.C.L. Toronto: W. Briggs. 1897.

The writer of this volume has already been accorded an honourable place among Canadian poets by those already acquainted with his productions; but we have no hesitation in expressing our firm belief that henceforth he will occupy a very high place indeed with those who combine the love of poetry with the philosophic spirit and the love of nature and of man. Dr. Rand has been compared with Browning, and this comparison will differently affect those who come to the perusal of his verses. We may, however, relieve the apprehensions of some readers by declaring at once that, unless we are mistaken, we have found none of Dr. Rand's lines unintelligible, and there are not many who will venture to say that of the great mystic. The author of the volume before us has undoubtedly, whether consciously or not, come under Browning's influence, and we see no reason to regret this. It will be a poor world that is left to us when mysticism has gone out of it. While we are on the subject of Browning, we might offer the one word of criticism that occurs to us in perusing these poems. We will not repeat Coleridge's criticism on the versification of Tennyson's early poems, because we do not think it entirely appli-

cable. If, however, Dr. Rand will examine some of his poems, he will know what we mean when we say that, in versification and metre, the later poems of Tennyson will be a better model than those of Browning. When we have done with this one morsel of minute criticism, we have, further, only appreciation. There is a true poetic vein in the mind which produced these verses, the power of not merely looking at nature face to face and communing with the great Mother in all her moods, but also the faculty of perceiving her ideals which lie behind and within her processes. Still better, if we may venture to say so, is the deep sympathy of the poet with man, who is not merely the highest phase of nature, but who transcends nature, and rises up to God. It is not quite easy to say which of these poems we like best, nor would it be quite just to select examples or specimens. The longer poems at the end—The Old Fisher's Song, Nora Lee, and Marie Depuse—are very striking, yet some of the smaller poems are very beautiful. Instead of quoting—we have tried to find a poem of suitable length that would do the poet justice, and have not quite found it—we will recommend the reader who may wish to experiment on the volume, to begin with "May's Fairy Tale," beginning on p. 61. It is done in Wordsworth's best manner.

#### THE MISSIONARY FIELD.

LETTER FROM THE BISHOP OF MASHONALAND.

The following letter, in *Church Bells*, from the Bishop of Mashonaland, describing his recent work, will be read with wide interest:

"At long last, I reached Salisbury on the 14th, after many coast delays and wearisome wagon journey (with a little bit of excellent discipline in the form of my first real fever attack—your body like a haystack on fire, and your head like a maelstrom). I stayed ten days in Umtali readjusting hospital matters and settling Nurse Lettie (Miss Foster) in charge, and our new Nurse Hilda (Miss Hyndham) into her niche. Two of our former excellent staff, Miss Emily Hewitt (three and a half years in charge of the hospital through many trying times), and Miss Mary Sanders, are now married, and their homes will, by God's grace, be centres of Christian influence. Nurse Lizzie (another Miss Hewitt) has left, after her term of service. Nurse Mary (Miss Haines) had been at work since May last. Miss Hewitt (yet another of an excellent family) was doing very good and important work behind the scenes as housekeeper.

"I had met the good deacon of Umtali, Mr. Walker, at Chimoio (invalided home for six months), but found the invaluable Archdeacon (Ven. J. Hay Upcher) taking care of every one but himself, but looking very well and full of the great drive to take place to the newest Umtali (there have been two already), with plans ready for the new church. We have excellent stands, and the new hospital will have a fine site. The Company compensated us liberally for our buildings, so that we shall be able to begin work immediately the present carriage rates are lowered, and material can be had.

"I rode over to Pardy's Reef and visited the gold diggings, which seem remarkably promising, and was taken care of by Mrs. Blatch (formerly Miss Emily Hewitt, of hospital fame) and Nurse Duprez, who is in charge of the Company's hospital. We had service with a nice promising gathering. The neighbourhood will have much work going on shortly, and must be regularly instructed from Umtali. I rode from Umtali with Mrs. Blatch and a Mr. Maritz, a farmer. *En route* we were interviewed by a Mashona headman, a chief, named Ishetaka, who came with his councillors and his women folk (rather an honour), and wanted the white teacher to understand that 'he was not like a rabbit, living in rocks and holes, but a man of the plains, who wished to tend his flocks and till his land, and live in peace with all men. Did I think he was too old to learn—he would welcome a teacher for his people, and do what he could for him.' Then they brought some excellent Iwala, and with much formality presented me with a fat sheep, with such a tail, as large as an ordinary ham. I thanked the old man for his courtesy, and

promised to send a teacher as soon as possible. He is quite near, within ten miles of Umtassas, so I hope Mr. Mtobi, our mission priest there, will get over monthly to Ishetakas.

"I left Umtali with a food convoy, which soon had to be escorted by a guard of soldiers from fort to fort; but though we heard of warlike natives about, we saw none the whole way. It was pitiable and pathetic to visit the various graves of former settlers who had been murdered (in one place a whole family was killed off), or of brave regular and volunteer soldiers shot in this most lamentable war. Major Evans, shot through the heart whilst bravely entering a cave, had only been married a few days when he was ordered out. Major Haynes, of the Engineers, I had known in old days in Bechuanaland. The graves are carefully kept, and a cross with the name placed near. As we went along we visited them and said a short prayer over them. Arrangements will, I trust, be made for their permanent preservation.

"We passed numbers of people wisely leaving the country during the present oppressive prices of things (due to war and rinderpest), carriage from the coast being nearly £150 a ton. Only food is carried by the Government wagons, but for families the prices are nearly prohibitive, though the Government has done its best. Here are a few samples of present prices: Oatmeal 2s. 6d. a lb., bread 1s. a lb. (imagine 4s. for a quarter loaf—what would Mr. Burns say to that?); butter (tinned) 5s. to 10s. a lb., meat (in tins) 1s. 6d. to 3s. a lb., milk 2s. 6d. a tin, and unnecessary luxuries, such as eggs, 3s. each, fowls 20s., ducks 30s. Truly, as the old song says, 'If this sort of thing goes on much longer, we shall have to eat wee-ee.' The chaplain begins to tremble lest he should be wanted. Seriously, we must look forward to a little inconvenience for the next six months, and it won't do us any harm to learn to be content with such things as we have.

"As we came along I met Mr. Ross, the native commissioner at Makonis, who spoke highly of Frank (spared through God's mercy), and then gave me pathetic particulars of Bernard's death. It appears that Mangwendi's sons, to whom Bernard had been very kind, came down to his hut suddenly and assailed him, inflicting many wounds, and left him for dead. His good wife (who had only been admitted a catechumen some four months, and then married to him), crept down in the dark to the hut, found him still breathing, dressed his wounds and fed him. She did this for several nights, and he was quite recovering (natives die or recover very quickly), when she was observed and followed into the bush, whither she had dragged Bernard by her own unaided strength. Finding him alive and getting well, they immediately killed him outright, when she escaped in the dark, and is still hiding, we hope, somewhere. This is one of the most pathetic stories I have ever heard. Fidelity and loyalty at least are not wanting to the Mashonas.

"On the day after my arrival here, I had the great joy of ordaining the Rev. Douglas Pelly to the priesthood. The chaplain gave such an excellent account of his preparation, and his examination papers were so well done, considering that he had been in the field with a column for five months, and had had a very serious attack of fever, that I had no hesitation. The service was very solemn, and reverently performed, and we all felt the spirit of real consecration present. To me it was a delightful beginning of my life and work at the cathedral centre. We received an inspiring cablegram in the morning from Mr. Pelly's father, my good commissary, with the one pregnant word 'Pentecost.' May it be a prophecy to his son and to the whole diocese.

"I cannot speak too highly of the faithfulness and loyalty of the brethren and sisters during my absence—an absence forced on me by the necessities of the diocese, and, under God's blessing, drawing forth so much sympathy and generous almsgiving wherever one went. I had learnt to look on myself—with the pen seldom out of my hand—for the first time in my life, as a man of 'letters.' But during my seven months in England I felt like a parcel post day by day.

"Our good Archdeacon, who fights the fever like a knight of old, has been ordered away through

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the rains. Instead of resting at Bournemouth or the Riviera, at some elegant sanatorium he is going to Johannesburg, where the summer is cool, to work in the parish of Germiston. He will be sure to be a blessing to them, and won't they want him to stay. But he has only got six months' leave of absence, and I shall have to send some proctors and men-at-arms for another raid if there be any doubt. We have lent him, and Mashonaland must have him back in due course. What would Mashonaland be without the Archdeacon and his cheery way of getting through difficulties, and being such an excellent telescope for the Bishop?"

"Dear Foster says I must stop to catch the post. God bless you all, dear friends. Remember us in our present difficulties, and pray that, after peace has really come, we may go forth bravely to the Master's work.

"I have had to leave Mrs. Gaul at Bloemfontein, as there is no prospect of building for some months. It is rather hard for her, I fear, after giving up her Kimberley home, but I know how brave she can be, and we must look forward to a reunion in 1897, please God.

" Faithfully yours in Christ,  
Salisbury, " WILLM. MASHONALAND."

**THE ARCHBISHOP'S REPLY TO THE POPE.**

The following "Ad Clerum" appears in the *York Diocesan Magazine*—

"MY REVEREND BRETHREN,—I should be very ungrateful if I did not acknowledge with much thankfulness the excellent spirit in which Churchmen, both clergy and laity, have received the Letter issued by the Archbishop of Canterbury and myself on the subject of Anglican Orders. The task which we were called upon to undertake, not only by the circumstances of the case, but also by the strongly expressed judgment of our departed brother, was one of great importance, requiring very careful study, as well of the facts of the case, as of the great principles which underlie the momentous question of holy orders and its history from the earliest times. It was important for us also to ascertain, as clearly as possible, the ideas and intentions of those who, in the crisis of the sixteenth century, had been instrumental in bringing about the happy deliverance of the Church of England from the entanglements and corruptions of Roman error. We did not hesitate to avail ourselves of the assistance of experts both in theology and Church history, who had indeed been designated by Archbishop Benson for this purpose, and we owe to them a deep debt of gratitude for the readiness with which they placed at our disposal the stores of knowledge which through long years of patient study they had themselves acquired. It was impossible to hope that in a work of this kind, involving a multiplicity of detail, we could secure the complete assent of all persons who believed themselves to have sufficient knowledge to pronounce an opinion on the subject. But there can be no doubt as to the general welcome which has been accorded to our letter by the Church at large, and the widespread expression of thankfulness for the issue of our investigations.

"The reception which it has met with from the Roman Catholic community in England is very remarkable. The English Cardinal, passing by the whole of the arguments contained in the Papal Bull, and the detailed refutation of them one by one contained in our letter, has taken an altogether new departure. Driven from one point of attack to another and dislodged in turn from each, he has at last narrowed the issue within very definite limits. He now puts forward as the root of the whole matter, as the absolute essential for the validity of holy orders, the *sine qua non* of all true ordination, the acceptance of the mediæval doctrine of transubstantiation. He states this conclusion in the form of a question as regards the Anglican priesthood—"Do they claim the power to produce the actual living Christ Jesus by transubstantiation upon the altar?" And he makes his meaning more clear by adopting the language of the Council of Jerusalem held in 1673. That Council asserts—

"That after the consecration of the bread and wine, the bread is changed, transubstantiated, transmuted, and passes into the very body of the Lord Who was born in Bethlehem of the most pure virgin, &c.; and the wine is transmuted and transubstantiated into the very true Blood of the Lord which when He hung upon the cross was shed for the life of the world.

The Cardinal adds that this is 'the root and the very heart of the discussion on Anglican Orders.'

"It is certainly remarkable and in some sense regrettable that this fundamental claim has not been

brought forward till now. There is not an allusion to it in the Papal Encyclical which professed to deal with the whole question. But now that all the arguments in that document have been before the world for many months and have been elaborately dealt with on the part of the English Church, an entirely new line of attack has been adopted, and the issue has been narrowed within these contracted limits which render both needless and valueless at once the arguments in the Papal Bull and the replies which have been made to them. If this movement may well excite surprise, it certainly gives no ground for complaint. There is no issue upon which the Church of England is more ready to meet the Church of Rome. There is none upon which she can more confidently make her appeal alike to Holy Scripture and to the primitive Church. I may add that there is none upon which her own teaching has been more grievously misrepresented and misunderstood.

"In the prayer of consecration in the Office of the Holy Sacrament, the Church employs the very words used by our Lord Himself in the institution of the Lord's Supper, and desires to use them in all the fullness of meaning which He intended them to bear: 'This is My Body,' and 'This is My Blood.' But she declines to elaborate from these words any theory as to the process by which the bread and wine are made efficacious for the spiritual cleansing and nurture of the soul, or to analyse the conditions under which the Real Presence of our Blessed Lord is associated with them in the Holy Sacrament. She affirms that Real Presence in the clearest and most emphatic terms, when she asserts in her Catechism and teaches her children from their earliest years that 'the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.' She does not profess to explain, either in a figurative or a fleshly sense, the operation of a spiritual fact, than which there can be none more mysterious, involving as it does the mystery of the Divine nature in the Person of the risen Lord, and its acting in a sphere far above and beyond all powers of human intellect and all refinements of human language. She does not attempt to deal with it by the use of philosophical argument, or to apply to it the terminology of pagan metaphysics. She remembers that these methods belong to the natural, not to the spiritual, order, and she does not forget the warning of St. Paul, 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' She adopts in all their significance the words of the Apostle, 'The cup that we bless is it not a partaking (κοινωνία) of the Blood of Christ; the bread which we break is it not a partaking of the Body of Christ?' for she prays in her consecration prayer that we, in our Holy Communion, may be 'partakers of His most blessed Body and Blood.' But she remembers also how St. Paul at the same time speaks of 'eating this bread, and drinking the cup,' and with equal faithfulness she adopts again his teaching in the phrase, 'we receiving these Thy creatures of bread and wine.' She does not say—she does not even inquire—whether any and what change has passed over these creatures in their consecration to this holy purpose. She is content to regard these things as 'holy mysteries' but not less really spiritual facts, and to believe in the unparalleled and unspeakable blessing which they convey to the faithful soul. 'He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.' She does not seek to explain these words, still less to explain them away. She realizes a presence of our Lord, unique in its character, but undefinable in its conditions. She receives Him into her heart; in no vague sense of subjective emotion, but in all the power of His incarnate life. And while she thus receives His life, she 'shows His death till He come.' She proclaims it before men as their only hope; she proclaims it before God as their only plea; the 'full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.'

"The more we study this singularly beautiful, this absolutely scriptural office of our Church, rich in its reminiscences of Apostolic thought and not without its traces of Apostolic Liturgies, the more we must feel thankful to Almighty God, that, by the guidance of His Holy Spirit, He should have delivered us from all lower and less spiritual conceptions of the Blessed Sacrament of His Body and Blood, and above all, from that theory of transubstantiation, which so immeasurably degrades the idea of the Real Presence of our Blessed Lord. Of such a theory there is not a trace in the Holy Scriptures—nay, it is negated in anticipation alike by the words of our Lord Himself and of His Holy Apostles.

"There is not the slightest reference to such a doctrine in the writings of the Apostolic Fathers, or in any author during the earlier centuries of the Christian era. It is true that in a 'Catholic dictionary,' published with the imprimatur of Cardinal Manning, one, and one only, of the Ante Nicene Fathers is quoted in support of this doctrine. It is alleged that Tertullian, Adv. Marc. iv. 40, says (of our Blessed

Lord), 'taking bread He made it His Body'; the words are 'corpus sum fecit,' an expression which indeed presents no difficulty even from the Anglican standpoint. But the writer has suppressed the second half of Tertullian's sentence, which points exactly in the opposite direction, 'id est figura corporis mei.' The truth is that Tertullian is dealing with a perfectly different question, and his words have no value on the one side or the other in this particular controversy, which had never been heard of in his day. Nor is it even referred to in any Council of the Church for the first 1200 years. It was only when the shadows began to fall, which deepened into the gross darkness of the middle ages, that the subject became one of keen controversy within the Roman Church; and it was not till the thirteenth century that for the first time it was accepted and promulgated by the Fourth Lateran Council in 1215. And this is the doctrine the non-acceptance of which is to render null and void the holy orders of the Church of England! We need not be much disquieted by such a contention. We are content to make our appeal to the Holy Scriptures, to the Apostolic Fathers, to the early Councils, and to the Ordinal of the whole Christian Church for more than 1,000 years.

"The recent controversy with Rome has not been without its great gains for the Church of England. Not only has our whole position been established, strengthened, and settled by the searching investigation of its claims; but throughout the length and breadth of Christendom, a spirit of inquiry has been developed with respect both to our history as a Church, and our theological standpoint; an enquiry from which we have everything to gain and nothing to fear.

"We make no claim either to infallibility or to perfection, for as St. Paul reminds us, 'we have our treasure in earthen vessels that the excellency may be of God and not of us;' but we desire 'to contend earnestly for the faith once for all delivered to the saints;' neither to add anything to it nor to take anything from it. We give due weight to the voice of the undivided Church as expressed in the canons of her early councils; we study with a reverent respect those 'ancient authors' to whom an appeal is made in the preface of our Ordinal; but we are pledged—and it is well—to teach nothing as required of necessity to eternal salvation, but that which we shall be persuaded 'may be concluded and proved by the Scripture.' In this confidence and in this spirit, we are content to work the works of Him that sent us, and to bear witness to His truth.

"May the God of peace make you perfect in every good work to do His will working in you that which is well pleasing in his sight through Jesus Christ our Lord.

"Your faithful and affectionate brother in Him,  
" WILLELM. EBOR."

**OUR LETTER FROM ENGLAND.**

(From our Correspondent.)

One of the proper things to do when at Naples is to visit the Monastery of San Martino. A cable tram took me from Parker's Hotel to within ten minutes walk of the place, which is a grand coign of vantage for seeing Naples. Time not admitting of my ascending Vesuvius, from whose cone the best view of the Bay can be obtained, clouds permitting (and they have not been gracious on both days of my stay), I had to be content with the view from Vorners, on the highest part of which San Martino is perched. The Bay has a fine sweep of water, broken at one end by the Island of Capri, and at the other the Island of Ichia; just opposite are Amalgi and Sorrento. In some respects the Bay reminds me of Rio, though the mountains encircling the latter are larger and bolder than those around Naples; then the charming islands lying on the surface of the water at Rio add greatly to the beauty of Rio. Having seen Sydney harbour and Milford, I venture to think that Rio de Janeiro is easily first amongst the harbours or bays of the world. Naples has little to diversify its huge collection of brownish-grey houses and hotels. Here and there a dome breaks the monotony of the scene. The new Royal Palace crowns a high point, but it is nothing but a large oblong building. The sweep of the shore with the cone of Vesuvius and the Michael Angelo range rising from the dark blue water and losing their heads in the clouds, is the chief charm of Naples. I really pitied a large party who left at nine o'clock to "do" the mountain, but at no moment in the day was the cone free from the obscuring veil. The Monastery of San Martino has plenty of second-rate sculpture and pictures. Having seen such masterpieces as are only to be seen in the museum of Naples, rather made one critical and so dissatisfied with the later artists whose work adorns the rooms and chapels of the monastery. The marble altar rails were certainly remarkable for their elaborate carving, and the inlaid work of the monks in the panels of the Miserere seats speak well for



their taste and skill. The monastery has become a kind of municipal museum. It was interesting to see the long boat in which Charles the III. was rowed in state on great occasions: the same may be said of the royal carriage, which is more grand than tasteful or comfortable. I left Naples deeply impressed with the desolation of Pompeii, and with the deepest admiration for the Greek sculptures, the Roman frescoes and mosaics, and the Italian pictures, all of which are found in the museum. One is simply amazed at the power thrown into such a bust as Homer's, such a group of statuary as that by Apollonius, or such a statue as Glekin's Hercules, or such an equestrian statue as that of Balbo; and the mosaics and frescoes found in the rich houses in Pompeii are beyond belief for their beauty of design and their perfect workmanship; they are, moreover, as fresh as if done a few years ago. One must see both Pompeii and the museum to get an accurate idea of the full life of a city in the first century. A Roman house could be literally reconstructed with every article of furniture from a thimble to a four-poster; from a spoon to a hip-bath; from a skewer to a kitchen range; from a small hand lamp to a large candelabra; from a finger ring to a necklace; from a theatre ticket to a tradesman's signboard; free tickets were literally dead heads—imitation skulls; from a tiny child's money box to a huge chest-safe; from children's toys to a beautiful mosaic drawing-room table; from a drinking cup to a large marble fountain for the court yard. As to pictures I concentrated my attention to Raphael's Madonna (a sweetly beautiful picture); Titian's Magdalene, so full of real sorrow; and Salvator Rosa's Christ with the Doctors; to have seen these is to have added new glorious masterpieces to one's former store, and having been carefully scrutinized, they will be mental pictures to be reproduced at will, and hence possessions not for one day, but for all the days till time shall be no more.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

**HALIFAX.—St. Luke's Cathedral.**—On Palm Sunday the Bishop of Nova Scotia confirmed 42 candidates at St. Luke's, who had been prepared by the rector, 21 males and 21 females. The services of Holy Week were well attended: the Three Hours' service on Good Friday especially being noteworthy, as many being present throughout as would form a good Sunday congregation. The addresses were delivered by the rector, it being the fourth time he has taken them. The rector also preached at 10.30 a.m., and at 7.30 p.m. Easter began for St. Luke's with choral Evensong at 8 o'clock on Easter eve. There were as usual four celebrations of the Holy Communion at 7, 8, and 10 a.m., and also at 12.30 p.m. The bishop took the 7 o'clock celebration, at which there were 136 communicants. The 8 o'clock was choral and was sung by the rector, the service used being Agutter's "Amphibolo" service; at this celebration there were 187 communicants. The Rev. W. J. Ancient celebrated at 10 a.m., and again there were 104 communicants, whilst at 12.30 there were still 94 more, a total of 521 communicants, the largest number ever known in the history of the parish. Another feature of the Easter celebration at St. Luke's which made it a red-letter day was the large offering. During Lent a special prayer had been used every day that God would "incline the hearts of His people to give liberal and willing offerings," and special envelopes had been sent to all the parishioners. The response on Easter Day was most gratifying, 192 persons contributing a total of \$711.50; this with other offerings made during the week, totalled a sum of \$930. At Evensong a solemn *Te Deum* was sung just before the blessing for the gracious answer to the Church's prayers.

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

**SHERBROOKE.**—The Easter vestry meeting held last Monday night at St. Peter's Church Hall passed off quietly. Mr. H. R. Fraser and Mr. J. A. Ready were re-named churchwardens.

**ST. JOHN'S.—St. James'.**—The financial statement was most satisfactory, showing a surplus of \$263 of available assets in the year's transactions. The total receipts were \$2,260, including \$300 contributed by the Ladies' Aid Association. The principal sources of revenue were from pew rents and envelope collections, and both were well maintained during the year. Wardens, J. B. Stewart and Henderson Black. Representatives, E. R. Smith and W. M. Rider.

**CLARENCEVILLE.—St. George's.**—Wardens, T. Hunter and H. P. Young.—Representatives, Alex. T. Hunter and W. Meade Pattison.

**MAGOG.—St. Luke's.**—The warden's account showed a balance on hand of \$22.08, which was applied to the church insurance just falling due. Mr. Henry Sweeney was appointed representative to the Diocesan Synod. The completion of business was postponed till Monday evening next, April 26th.

**SWEETSBURG.—Christ Church.**—The financial statement presented at the Easter vestry meeting was an eminently satisfactory one. The amount of cash raised at this end of the parish during the year amounted to a little over \$800; the debt on the church has been paid up, and arrangements will soon be made to have the edifice consecrated. Wardens, H. T. Duffy and Dr. H. L. Fuller. Representatives, Sheriff Cotton and Mr. Duffy.

**GRANBY.—St. George's.**—Wardens, H. N. Galer and R. T. Seale. Representatives, J. Bruce Payne and W. H. Robinson.

**RICHMOND.—St. Anne's.**—The report presented by the wardens showed that the church has had a most successful year; necessary improvements had been made, yet the debt had been reduced by about \$700. Wardens, F. T. Mappin and Wm. Spier. Representative, R. J. Hewton.

### MONTREAL.

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

**MONTREAL.—Christ Church Cathedral.**—At the vestry meeting there was a large attendance. The financial statement for the year, submitted by the churchwardens, was a most satisfactory one, showing a substantial balance on hand after the payment of all accounts to date. Through the efforts of the collecting committee, appointed at last year's vestry, the floating debt of \$2,000 on the restoration account had, during the year, been completely wiped out. The retiring wardens, Messrs. F. S. Foster and W. A. Gundlack, were re-appointed. Hon. Acting Chief Justice Tait and Mr. R. Evans were again elected representatives to Synod.

**St. George's.**—At the vestry meeting the annual report of the wardens, which was read, showed the receipts from pew rents to have been \$9,146.43, and from collections \$9,199.77, a total of \$18,355.20. The debt of the church is now only about \$4,000. An effort will be made to clear this off during the year. A resolution of sympathy with the Dean in his recent illness, urging him to take a leave of absence for four months, was adopted, the congregation agreeing to assume the responsibility for such arrangements as he might make for the services during his absence. James Crathern and Geo. C. Drummond were re-elected wardens. Richard White and A. F. Gault had been elected as representatives to the Synod.

**Grace Church.**—The vestry meeting was well attended. The churchwardens' report was read and showed a satisfactory condition of the church's finances. Wardens, W. G. Glace and Thos. Hunt. Representatives to Synod, W. McWood and Geo. Outram.

**St. Mathias.**—The wardens' report was most satisfactory, and showed the affairs of the church to be in a most prosperous condition. Wardens, H. Holgate and H. E. Suckling. Lieut.-Col. Sweeny and J. Hill were elected representatives to the Synod. The proposed new church was discussed at some length, and a building committee appointed with full power to proceed with its construction.

**Church of the Advent.**—The churchwardens' annual report was most satisfactory. Wardens, Geo. Durnford and W. L. Matley. J. W. Marling and F. Fowler were elected representatives to Synod.

**St. Simon's.**—At the vestry meeting the churchwardens' report was read. Wardens, James Armstrong and James Brown. Representatives, H. A. Cleghorn and J. E. Binns. By a unanimous vote the rector's salary was augmented by \$400, which he gracefully acknowledged in a brief address.

**All Saints.**—The churchwardens' report showed the receipts for the year to have been \$1,237.33, and the expenditure \$1,236.08, leaving a balance on hand of \$1.30. Wardens, W. Swift and F. A. Miller. Representatives, A. W. Stevenson and J. W. Cole.

**St. Mary's.**—The financial statement as read at the vestry meeting, showed the church's debt to have been completely cleared off during the year and a balance on hand of \$123.15 to have taken its place. Wardens, Edwin Chippendale and Dr. Ayleen. Representatives, C. E. Gault and R. A. Dickson.

**St. Thomas.**—The financial statement showed the gross receipts to have been \$2,741.31, and the liabilities \$359. The amounts collected for special and mission funds were \$570.17. The Easter offertory, \$212.20, was devoted to the mission fund of the diocese. Wardens, R. S. Hardiner and E. J. Carey. Representatives, Walter Drake and J. H. Spicer.

**St. Luke's.**—The financial statement showed receipts of \$2,269.01, and expenditures \$2,196.75, leaving a balance on hand of \$43.26. Wardens, R. J. Parker and Thos. Hayes. Representative, T. E. Lamb, Sr.

**St. John the Evangelist.**—The financial report of the

wardens was entirely satisfactory. Wardens, J. J. M. Paugman and W. H. A. Eckhart. Representatives, F. Wolferstan Thomas and A. G. Brooke Claxton.

**Trinity Church.**—The financial statement submitted by the wardens showed receipts of \$3,652.46, and expenditure \$3,132.15, which includes a payment of \$1,000 on the mortgage debt, leaving a surplus of \$520.31. Wardens, A. Baile, E. H. Lydon. Representatives, Chas. Garth and Henry Miles. The reports from the various organizations showed them all to be in an encouraging condition.

**St. Martin's.**—The financial report of the wardens showed that the revenue for the past year amounted to \$10,077.92, and the contributions to missions and outside objects, \$1,957.12. The debt of the church had been reduced by \$1,000. Wardens, Strachan Bethune, Q.C., and his worship Mayor Wilson Smith. Representatives, Strachan Bethune and G. P. Cleghorn.

**St. James the Apostle.**—The financial reports, submitted by the wardens, showed that some \$1,700 of the debt on the church had been paid out of the ordinary receipts. Wardens, G. J. Crowdy and Frank Kennedy. Representatives, Geo. Hague and E. P. Hanniford.

**St. Jude's.**—Wardens, Norman Wight and John Forgrave. Representatives, T. S. Moore and R. J. Lockhart.

**St. Philip's.**—The wardens' report showed a small balance on hand. Wardens, E. J. Bédbrooke and J. J. Kirkpatrick.

**GRANBY.**—Wardens H. N. Galer and T. R. Seale. Representatives, J. Bruce Payne and W. H. Robinson.

**LONGUEUIL.**—Wardens, F. S. McClure and T. Blaikie. Representatives, Dr. J. P. Butler and W. J. Gear.

**BACK RIVER.**—The wardens' report was very satisfactory and showed the church to be in a prosperous condition. Wardens, A. Crewe and Jas. Hewton. Representatives, Ellis Kidd and Albert Hewton.

**FREELIGHTSBURG.**—Wardens, Major Westover and Peter Young. Representatives, Major Westover and Cecil A. Barton.

**FARNHAM.—St. James'.**—The returns for the year were in every instance highly satisfactory. Wardens, W. L. Hubbard and C. E. Traver. Representatives, G. E. Londe and C. E. Traver.

**SOUTH STUKELY.—St. Matthew's.**—Wardens, Mason A. Martin and Enjah Booth. Representatives, J. J. Honey and C. E. B. Reid.

**EASTMAN.—St. John's.**—The reports showed the remarkable work this congregation has accomplished during the past year and the prospect for the coming year looked bright and encouraging. Wardens, E. J. Esty and A. J. Whitehead.

**KNOWLTON.—St. Paul's.**—Finances made a good showing, in spite of arrearages of payment upon investment, the wardens' accounts for the year being made to balance then and there, \$234 having been paid upon the floating debt in addition to \$174 in interest. Wardens, S. F. Belknap and Dr. Macgowan. Representatives, Judge Foster and S. F. Belknap.

**GRENVILLE.**—Wardens, A. Ridham and A. Bridget. Representatives, W. Wade and E. Winfield.

### ONTARIO.

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

**BROCKVILLE.—St. Peter's.**—There was a fair attendance at the annual vestry meeting held last night in the school room, with the Archdeacon in the chair. The reports presented showed the results of the year's operations to have been very satisfactory in the different branches of the church work. The Archdeacon read a carefully prepared report in which he stated there had been received in the way of gifts, improvements in the church furniture, etc., the value of \$2,000. The ordinary income totalled in the aggregate about \$2,500, leaving a balance in the treasury. C. J. Jackson and H. E. Snyder were elected church wardens and Judge McDonald, W. H. McConkey, R. Lepsett, G. H. Weatherhead, A. H. Hume, A. G. Bowie, J. McConkey, and H. Rath, sidesmen. Judge McDonald was re-elected lay delegate. The deliberations of the meeting were conducted in a very harmonious manner throughout, and the outlook for the coming year was never better in the history of old St. Peter's.

**Trinity.**—The annual Easter vestry meeting of Trinity church was held on Monday night, 19th inst., and the report for the year was presented. The financial condition of the church is very satisfactory, considering the stringency of the times and the hard winter that has just passed. An amount equivalent to the running expenses for the year has been raised, and nearly one hundred dollars paid off the floating debt of last year. The Trinity Church Guild have raised in the past year over \$635, and the income of the five cent fund collected by the ladies reached the satisfactory sum of \$420. The rector appointed



Mr. Chas. de Carle as his warden for the ensuing year, and the people elected Mr. A. Dodd to fill the place of lay-warden, vacated by the resignation of Mr. W. P. Miller, the business of the latter gentleman making it impossible for him to fulfil the duties of the office for another year. The other officers elected were: Auditors—Mr. W. S. Buell, Mr. John N. Young, Executive Committee—Messrs. G. H. Baker, James Crozier, W. P. Miller, C. Knight, J. Galbraith, E. Wormington, W. S. Buell, J. N. Young, S. Yorke, W. McEwan, Jonathan Edwards, C. A. Leeson. The salaries of the rector, sexton and blow boy were voted to be the same as heretofore. The resignation of the organist, Mr. S. Yorke, was accepted, and the appointment of his successor as well as the determining of the incoming organist's stipend was left for the Executive Committee to arrange. The usual votes of thanks were given the Trinity Guild, choir and sexton, the latter for his untiring efforts in discharging the duties of his office in the best interests of the church. At the congregational meeting held immediately after the vestry meeting, Mr. D. F. Cordingley was elected to represent this parish in the Synod of Ontario for the next three years. The meeting passed off harmoniously, the people singing the doxology and the rector pronouncing the benediction.

**St. Paul's**—The twelfth annual vestry meeting of this church was held on Monday night, 19th inst., and was well attended by prominent ladies and gentlemen of the congregation. The proceedings opened with prayer by the rector, Rev. O. G. Dobbs, who presided. The usual reports were presented by the rector and by the church wardens and auditors, and were received and adopted. Votes of thanks were passed to the church wardens and to the organist and choir for their services during the past year. The wardens, G. W. Baker and W. H. Davis, were re-appointed. The following other appointments were made: Sidesmen, J. E. Fletcher, H. Shepherd, H. Y. Farr, T. Gibbons, W. H. Timlick, B. Chapman, J. Power, R. Eden, H. Wilkinson, A. Coad, Geo. Woods, J. A. Poulton, J. Webster, I. T. Morris, R. Gibbons and T. A. Allen. Executive Committee—The rector, lay delegates, church wardens, T. Gibbons, E. J. Reynolds, I. T. Morris, A. Coad, J. Power, H. Wilkinson, H. Shepherd, H. Y. Farr, R. Eden, G. G. Grothier, J. Fitzpatrick, J. Webster, W. H. Timlick, G. Woods, Dr. T. A. Allen, J. Jacks. At a subsequent congregational meeting H. Y. Farr was re-elected lay delegate to the Synod.

**PORTLAND**—Upon the evening of April 7th, at Emmanuel church, Portland, at the close of Rev. Mr. Grout's special services, was presented to Miss Lillie V. Bolton a purse for her services, as organist. The address was read by Rev. Mr. Grout. Miss Bolton being somewhat embarrassed to find words to express her thanks from the sudden surprise, afterwards handed the following reply:

MY DEAR FRIENDS,—For the warm manner in which this present has been given by you all, I return you my sincere thanks, and especially to Miss Abbie Barker and Miss Amy Polk, who so kindly collected the contributions, and can assure you I will ever remember it with the most pleasant recollections.  
LILLIE V. BOLTON.

**KINGSTON**—St. Paul's vestry meeting was largely attended. Not in many years were there so many present on a like occasion. Owing to the financial statement not being ready no business was transacted. At a subsequent meeting of the congregation Capt. John Gaskin was selected lay delegate to Synod. The meeting recommended the appointment of an energetic superintendent of the Sunday school, which branch of the work, it is proposed, shall receive special attention in future. It is probable that J. P. Oram will be appointed.

**St. Mark's**—The vestry meeting was attended by all the principal members of the congregation and a deep interest in church matters was shown. The auditors presented their statement of accounts. This was satisfactory and gave evidence of the increasing prosperity of the parish. Wardens, William Milton, G. V. Stuart; representatives to synod, Messrs. J. A. Wilmot, A. Hora and E. J. B. Pense.

**All Saints**—The vestry met and transacted all the usual business. The accounts showed a small balance on hand. It was decided to press the delimitation of the parish. Votes of thanks were passed to the retiring rector's wardens and other helpers of the church.

**St. George's Cathedral**—At the meeting of the vestry, from the church wardens' report, it appeared that the amount received from pew rents was \$2,012.45, and from Sunday offerings, not including the Easter offerings, \$1,988. For the poor there had been expended \$334.06, and the special offerings which had passed through the church wardens' hands amounted to \$599.90. The parochial collections for missions and the funds raised by the women's auxiliary do not appear in the church wardens' books. Several items of business were

referred to the finance committee for consideration and action. Dr. Walkem, Q.C., was re-elected representative to the synod.

**St. James'**—At the vestry meeting J. S. R. McCann presented the church wardens' accounts: Receipts, \$3,373, of which pew rents and offerings were \$1,575. The current receipts and expenditure were almost the same as in the previous year, the accounts showing an improvement of \$70. J. S. R. McCann and R. J. Hooper were elected wardens. The incumbent reported 220 families, representing 1,000 individuals, upon his roll, about the same as last year; 2,275 visits had been made; communicants numbered 355, a gain of five; the attendance at Sunday school averaged 255. Grateful acknowledgments were made of the services of the incumbent and of the curate, Rev. R. Coleman, about to be removed to the Diocese of Fredericton; of the wardens, the choir and other helpers. R. V. Rogers was re-elected representative to Synod for three years.

**PORTSMOUTH**—Deep interest was manifested in the vestry meeting of St. John's. There was a good attendance. Only routine business was transacted, the financial situation being laid over for another meeting, when the auditors will present it. Wardens elected, A. McLean and K. Hetherington.

**CATARAQUI**—There was a good attendance at Christ Church vestry meeting. The auditors' report was most satisfactory, showing that after current expenses were paid a small balance remained. W. Waddington and T. Weston were elected wardens.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

**CORNWALL**—Trinity Memorial Church—The services in this church on Easter day were particularly bright and hearty. There were large congregations at all the services and the large choir added very much to the enjoyment of the services by their excellent rendering of the music. Mr. George Gosling has been appointed organist to date from Easter. There were 257 communicants, although many were missing from the country owing to the deplorable state of the roads. One hundred and sixty-six communicated at 8 a.m. and 91 at 11 a.m. The offerings, although not special, were liberal. The annual vestry meeting was held on Easter Monday, in the parish hall, at 10 a.m. The churchwardens presented their financial statement, which showed that not a dollar was owing to anyone, but that all liabilities were paid in full. The total revenue for the year from all sources, including operations of the W.A., amounted to over \$3,000. H. Williams was re-appointed rector's warden, and G. C. Smith people's warden, the latter gentleman being subsequently re-elected delegate to the Diocesan Synod. A resolution of condolence was passed in regard to the death of the Rev. Canon Pettit, M.A., and a copy thereof ordered to be sent to Mrs. Pettit. A hearty vote of thanks was tendered to the organist, the choir, and the parochial guild for their efficient services during the past year.

**ASHTON**—The "Queen of Festivals" was well observed in this parish, there being a large congregation at the celebration of the Holy Communion in Christ Church, Ashton. Here and at St. Augustine's, Prospect, the sanctuary was decorated with flowers, while St. Stephen's, Munster, was crowded at Evensong. At the annual Easter vestries, presided over by our new rector (Rev. J. Fisher), the auditor's report showed a balance on the wrong side. It was decided as soon as possible to replace the present lamps in St. Stephen's Church by three large lamps; to re-shingle Christ Church and renovate the graveyard; to finish the sheds at Prospect and clear off the debt on the new seats. The rector nominated Messrs. J. Hamilton, W. Sanders and R. Bell; and Messrs. A. Switzer, J. Craig and H. Vaughan were elected people's wardens. Votes of thanks to the organists and choirs, and one of sympathy with Dr. Gorrell (our vestry clerk) in his sad bereavement, brought these unanimous meetings to a close. His Lordship Bishop Hamilton will visit the parish on May 28th.

TORONTO.

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

**Easter Vestry Meetings**—The meetings were very well attended, and considering the general depression during the past year showed financially very good reports. We give below the wardens and representatives of each church. The first two names are the wardens.

**St. James' Cathedral**—Wardens—Lieut.-Col. Grasett and R. N. Gooch. Representatives—Dr. Hodgins, W. R. Brook and Ald. Scott.

**Church of the Ascension**—T. D. Delamere and J. B. Fitzsimons. Rep.—R. C. Bickerstaff, Thos. Langton and C. E. Ryerson.

**St. Matthew's**—Joseph Taylor and C. C. Norris. Rep.—W. C. Kennedy, Noel Marshall and W. F. Summerhayes.

**St. John the Evangelist**—C. W. Postlethwaite and James Wilson. Rep.—A. R. Boswell, James Wilson and D. M. Harmen.

**St. Philip's**—M. Sheppard and D. D. Macpherson. **St. Paul's**—W. G. Eakins and Chas. Marriott. Rep.—Stapleton Caldecott, J. R. Roaf and W. R. Smallpiece.

**All Saints**—William Logan and Samuel Tress. Rep.—W. H. Lockhart Gordon, James Haywood and R. C. Levesconte.

**St. Bartholomew**—R. H. Stewart and Wm. Moore. Rep.—Ald. T. Allen, W. Bucklee and W. H. Canniff.

**St. Stephen's**—W. W. Nation and John Alley. Rep.—R. R. Lockhart, Wm. Cook and O. B. Temple.

**Church of the Epiphany**—H. Mortimer and W. A. Ashdown. Rep.—Messrs. Hutchison, Baldwin and Wedd.

**St. George's**—R. W. Barker and R. B. Street. Rep.—C. R. W. Biggar, Geo. F. Harman and Huson W. M. Murray.

**Trinity**—C. R. Cooper and C. H. Beavis. Rep.—E. W. Trent, G. Stagg and C. H. Carter.

**St. Matthias**—John Carter and D. C. Messeroll. Rep.—Jeffrey Foote, G. F. Davis and H. P. Darby.

**St. Margaret**—J. R. Code and Chas. Phillips. Rep.—Beverley Jones, H. J. Beck and J. J. Cook.

**St. Luke's**—John T. Symons and Stanley Pettit. Rep.—Clarkson Jones, N. F. Davidson and Lewellyn Robertson.

**Grace Church**—J. S. Barber and H. A. Taylor. Rep.—T. R. Clougher, W. C. Hall and J. H. Mumford.

**St. Martin's in the Field**—E. G. E. Ffolkes and A. A. Mackey. Rep.—E. G. E. Ffolkes, Ira Doane and Thos. Needham.

**Church of the Redeemer**—D. T. Symons and F. J. Campbell. Rep.—A. H. Campbell, N. W. Hoynes and Dr. Millman.

**St. Saviour's**—F. R. Dymond and Geo. Shaw. Rep.—A. Duddney, J. C. Kemp and F. R. Dymond.

**St. Simon's**—Major H. M. Pallatt and Dr. E. H. Kertland. Rep.—A. McLean Howard, Frank E. Hodgins and T. E. Moberly.

**St. Anne's**—S. A. Matthews and J. Barlow. Rep.—H. W. Church and R. A. Coleman.

**St. Peter's**—Thos. Marshall. Rep.—Hon. S. H. Blake, R. H. Tomlinson and F. J. Stewart.

**Holy Trinity**—A. White and H. P. Blachford.

**St. Cyprian's**—N. J. Plant and T. W. Sleas. Rep.—Messrs. Prince, Ward and Morgan.

**Christ Church**—Rep.—Dr. Parkin, M. Wilmott and F. C. Snider.

**St. Mark's**—J. Pettigrew and J. C. Harrison. Rep.—W. Black, G. Gouinlock and W. Cornock.

**St. Mary's, Dovercourt**—Geo. G. Mackenzie and C. C. Foster. Rep.—G. G. Mackenzie, F. T. Sheppard and Geo. D. Kirkpatrick.

**Church of the Messiah**—Rep.—J. Patterson, R. Reynolds and W. S. Batten.

**St. Thomas**—D. D. Gwynne and W. A. Medland. Rep.—C. J. Campbell, J. R. Cartwright and J. H. Patterson.

**St. Barnabas**—Chas. P. Lennox and J. L. Peake. Rep.—A. Donaldson, Robert Burns and Richard Tut-hill. Mrs. Clark, wife of Prof. Clark, Trinity College, at Easter presented to this church a very beautiful silk set of dosel hangings.

**St. Mary Magdalene**—A. B. Cordingley and W. H. Bates. Rep.—W. P. Thompson, A. H. Lightbourne and F. A. Prime.

**TORONTO JUNCTION**—H. Byers and J. I. Johnson. Rep.—B. W. Murray, J. Constantine and H. J. Ward.

**EGLINGTON**—St. Clement's—T. Manton and F. Boulden. Rep.—H. Waddington.

**ISLINGTON**—St. George's—W. Clayton and Thos. Musson.

**CHESTER**—St. Barnabas—Albert Playter and Wm. Campbell.

**NORWAY**—St. John's—Ira Bates and J. W. Millar. Rep.—F. V. Philpott and Mr. Jones.

**LESLIEVILLE**—St. Clement's—Wm. Montgomery and Dr. Passmore. Rep.—Wm. Montgomery, G. Reed and John Grier.

**WESTON**—St. John's—J. K. Keefer and R. J. Holly. Rep.—F. W. Weeks and J. K. Keefer.

**CANNINGTON**—All Saints—Charles E. Francis and W. A. Robinson. Rep.—W. A. Robinson and Henry Purvis.

**Holy Trinity**—The ordinary monthly meeting of the Sunday School Association was held on Thursday, April 22nd, in the school house, instead of at All Saints' as announced, but where a concert had been arranged. Owing to the change of place not being generally known by reason of very short notice, some of the Sunday schools were represented by only a few teachers. The proceedings were opened in the usual manner by Rev. Dr. Pearson, who regretted



that an engagement with his confirmation class prevented his remaining for the meeting. Rev. Prof. Clark then gave a lecture on "Church History," illustrated by some lantern pictures. The roll having been called and routine business transacted, the meeting was closed by Rev. A. J. Broughall with a hymn and the benediction.

The lord bishop has fixed Trinity Sunday, June 13th, as the date of his next general ordination. Candidates for the diaconate or the priesthood may obtain copies of the Signis and Letters Testimonial on application to the examining chaplain, Rev. A. J. Broughall, St. Stephen's rectory, Toronto. The examination will, D.V., begin on Wednesday, 9th, at 9.30 a.m. in the Synod Rooms, Wellington St. west.

**PERRYTOWN.**—The Rev. Wm. Rooney has been for the past six weeks confined to his house and bed seriously ill. The heavy work of the past eleven years in this parish has had its effect upon his physical system, and with the result that he quite broke down under the heavy load, but his physician, Dr. Beatty, has every hope that he will soon be himself again, and able as in the past to do his work in the parish. Great sympathy is expressed on all sides towards Mr. Rooney in his unfortunate illness, and the heart felt prayer of all is that soon may he again be able to conduct the services. During the incumbent's sickness he has done his best to have the services conducted on Easter Sunday. Mr. Holsworth, a student of Wycliffe College, conducted service. The attendance at Easter service was exceptionally large. Owing to Mr. Rooney's illness the annual vestry meeting on Easter Monday had to be deferred until such time as his health would permit him being present and preside. Now that the times are improving with the farmers, Church matters in this parish will no doubt also improve.

**PORT HOPE.**—At St. Mark's the rector (Rev. C. B. Kenrick) announced to his congregation that two friends of the parish would jointly give one hundred and fifty dollars to the church restoration debt if the congregation would give the same sum to wipe out the deficit on current expenses. In response to this appeal one hundred and eighty dollars was placed in the offertory on Easter Day, thus securing the amount promised, and netting to St. Mark's the total sum of three hundred and thirty dollars. Easter this year was marked by a greatly increased number of communicants, large congregations and splendidly rendered choral services.

**STREETSVILLE.**—The Easter services were largely attended. The services of the day began at 8 a.m. with a celebration of the Holy Communion. At 10 a.m. children's service and address. At 11 a.m. the regular morning service was held and the Holy Communion again administered. The number of communicants was encouragingly large—being 78. At 7 p.m. the regular evening service was held. Miss Emma Peck, of Peterborough, presented the church at Easter with white book-markers. On the altar were Easter lilies and white roses, the gift of Mrs. Hector, "Erindale" cottage. There was a very large congregation on Wednesday evening, April 21st, when the Lord Bishop of Toronto administered the rite of confirmation to 22 candidates. This makes a total of 46 candidates confirmed since the appointment of the present rector in November, 1893. The Revs. R. W. Hindes, rector of Springfield, took the shortened form of Evensong, and Wm. Walsh, rector of Brampton, read the lessons. After the 3rd Collect, hymn 270 was sung. Then the bishop advancing from the sanctuary to the chancel steps, called on the rector of the parish to read the preface to the confirmation service, after which he delivered a very striking address, which was attentively listened to by candidates and congregation. The benediction was pronounced by the bishop, after which the Vesper hymn was sung kneeling.

**NEWCASTLE.**—*St. George's.*—The church was tastefully decorated for Easter, the attendance at all the services unusually large, and the music excellent. At evensong the rector addressed the Sunday school children, who presented their Lenten offerings to missions. At the meeting of vestry the following were appointed: Wardens, Messrs. W. Foster and J. K. Allen; sidesmen, Messrs. A. Lake, R. Allen, H. Browne, J. Armstrong, A. Walden and L. Hillary; Delegates to Synod, Messrs. G. H. Gibson and S. Wilmot.

#### NIAGARA.

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

**HAMILTON.**—*St. John the Evangelist.*—Easter services at this church were very bright and joyous, succeeding the Lenten, and solemn three hours' service from 12 to 3 p.m. on Good Friday. Three celebrations of the Holy Eucharist, at 7 a.m., 8

a.m. and 11 a.m.; children's instruction on the Holy Communion at 9.30 a.m. in the chapel. The collection at this service was the self-denial offerings of those children, and was taken up by two little boys. Litany was sung at 4 p.m. in the church, choral evensong at 7 p.m., music being well rendered by the choir, and solos by Mr. Andrews and Master Fraser Daw. The altar, sanctuary, pulpit and baptistry were beautifully decorated with Easter lilies and other white and yellow flowers. The rector preached most eloquent and instructive sermons at both services on the resurrection of the body to eternal life. At 8 a.m. a purse containing \$100 in gold, with an address expressing the love and esteem of the congregation, was placed on the plate as an Easter offering to the rector, the Rev. S. Daw.

**Cathedral.**—At the 7, 8, and 11 Easter Sunday Communions there were nearly 400 communicants. The church decorations were in perfect taste, so chaste and pure in tone. Canon Bland was the morning preacher, and Bishop DuMoulin the evening. There were also celebrations on Monday and Tuesday of Easter week. An organ recital was given on Wednesday morning.

**St. Mark's,** as usual, had most beautiful and impressive services, large congregations and number of communicants at the three celebrations.

**St. Thomas.**—This church was well attended, and the music particularly good.

**St. Luke's.**—Services were well attended, and bright and hearty, with lovely decorations.

**St. Luke's Girls' Friendly Society** made an offering of \$50 to the church debt, at their early celebration. Considering the self-denial involved, this is worthy of notice.

**GUELPH.**—*St. George's.*—This church never appeared more beautiful than it did on Easter morning. There was a very large number of communicants at the early and mid-day services. The archdeacon preached very able sermons both morning and evening. At the latter service the St. George's Society attended in a body.

**St. James.**—There were large congregations on Easter Sunday at all the services in this church. It was beautifully decorated with lilies, palms, etc.

**CHIPPEWA.**—Easter Sunday was the 80th birthday of the Rev. Canon Mackenzie. His four children, Miss Mackenzie, of Chippewa; Mrs. Panton, of Milton; A. H. Mackenzie of New York; and W. D. Mackenzie, of Buffalo, spent the day with him.

**MILTON.**—*Grace Church.*—Large congregations attended the services in this church on Easter Sunday. Very able sermons were preached by the rector. The offertory in the morning amounted to \$111.75. At the vestry meeting on Monday evening the reports showed that the finances of the church were in a healthy condition. Wardens elected, Thos. Wilson and V. Chisholm. Representatives, Wm. Panton and E. W. Boyd.

**ST. CATHARINES.**—The annual meeting of St. George's church vestry took place on Monday evening, 19th inst., the rector in the chair. Johnson Clench submitted the financial statement for the year, and in doing so he said that the present financial position of the parish was better than it had been at any time during the past thirty years. All their liabilities had been met, every salary paid and a balance on the credit side. He urged the vestry to clear off the old indebtedness which they had been carrying for several years past. Their mortgage debt only amounted to the insignificant sum of \$1,200, and this would soon be reduced to about \$400, so that practically their position was in every way most satisfactory. Three years ago, when he introduced the scheme of weekly offertories, he promised the members that there would not be any special appeals or entertainments, and this had been fulfilled to the letter, and their income had fairly met their expenditure and even a little more, as they had paid off several accounts which did not properly belong to the period referred to. The estimates for the current year were adopted, after which H. H. Carlisle and Mr. Clinch were elected wardens. A resolution was passed which will require all collections for outside purposes to have both the consent of the bishop and the rector. It was also decided by a retractive resolution that parties non resident in the parish and not contributing to its funds shall pay \$2 for all certificates from 1870, and double that amount for all dates antecedent. The rector referred in the most eulogistic terms to the work of the choir and the Ladies' Parochial Society. Complimentary votes were passed to the choir, choirmaster, organist and to Alonzo Kerr for his faithful and efficient service

in chiming; also to the Ladies' Parochial Society. The rector was granted two months' leave for the purpose of going to England. J. H. Ingersoll was re-elected delegate to Synod, and Messrs. Yale and O'Laughlin auditors. The meeting closed with the benediction.

#### HURON.

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

**GALT.**—Large congregations attended the services in Galt on Easter Sunday. The offerings amounted to over \$300. There were two celebrations of the Holy Communion, 8 a.m. and 11 a.m.

**PETROLIA.**—*Christ Church.*—Lent and Easter.—Lent was observed in this parish as usual by daily Evensong and special preachers on Thursday evenings. Holy Week, daily morning and evening prayer. There were three services on Good Friday, and Easter even was duly observed. Easter Day services began with Holy Communion at 8 a.m., morning prayer and Holy Communion, children's service, Sacrament of baptism and evening prayer. There had been Holy Communion on every Sunday during Lent, and on Easter Day there was the largest number of communicants in the history of the parish. The Easter offering amounted to \$216. The musical part of the services was particularly good, as the choir had given much time and attention to practice and rehearsal.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE

**WINNIPEG.**—*St. John's College.*—The annual theological examinations have been held. The Rev. Wells Johnson, of Fort Qu'Appelle, was writing on his B.D. final: Mr. Hewison, B.A., on his B.D. Junior year, and Mr. Chambers for Deacons' Orders. The Rev. C. Littler, B.D., of Selkirk, recently paid us a visit. The Rev. H. Gray, B.A., an alumnus of the College, has been removed from South to North Edmonton, Diocese of Calgary. The examination for the "Archdeacon Cowley" prize was held last week. The following were the books examined in: Joshua and St. Mark. The result has not yet been announced. The following students attended the examination: Messrs. Chambers, Mahood and Collins. The services at Christ Church on Easter Sunday were largely attended. The church was beautifully and tastefully decorated. Special music was rendered: "Salve Festa Dies;" "He is Risen," by Clare; "God hath appointed a day," by Tours. The rector, Rev. W. Mitton, M.A., officiated at all the services, preaching in the evening on the special subject of the "Resurrection of the Body." He was assisted both morning and evening by Mr. Ryall, of the College. The following is a list of the Divinity students with the names of their missions, during the coming summer vacation: Mr. Ryall, Keewatin; Mr. Tucker, Bradwardine; Mr. Cassop, Gilbert Plains; Mr. McMorine, St. Mark's; Mr. Davis, Morris; Mr. Bartlett, Fort Francis; Mr. Belford, Baldur; Mr. Mahood, Whitemouth; Mr. Anderson, Posen; Mr. Pritchard, Lac Seul. Ordination Sunday is fixed for May 30th. The following are to be ordained deacons: Messrs. M. A. Custance and S. G. Chambers: Priests, Rev. E. L. King, B.A. and Rev. J. Johnston.

#### BRIEF MENTION.

Rev. J. A. Shaw, Cobden, has received \$100 for the new English church at Haley's, to be built this summer.

King Christian, of Denmark, celebrated his seventy-ninth birthday on Thursday, 15th inst.

A tiny electric light, attached to a pencil, enables French reporters to take notes at night.

A swordfish, weighing nearly 600 pounds, was recently caught and taken to New London, Conn.

The universities and colleges of Austria afford employment to 1,430 professors.

One result of the prosperous year enjoyed by Great Britain last year is greatly decreased emigration.

No ruler's head was impressed on coins until after the death of Alexander the Great. All images before that time were of deities.

Rice paper is not made from either rice or rice straw, but from a pithy plant found in China, Corea and Japan.

Some of the spiders of the East Indies are so large that they devour small birds.

England sent 350,000,000 messages by telephone last year, 37,000,000 more than the year before.

In the dental colleges of the United States there were in 1893, 4,152 students learning the principles and practices of dental surgery.



The cost of a one-man sea diving apparatus, for a depth of 200 feet, is £115.

Fifty years ago England imported three eggs a head for its population; last year it imported forty for each inhabitant, the whole number being 1,589,887,000. Many came from Russia, which exported 1,500,000,000 eggs last year, and more from Italy.

South Carolina is the only State in the Union in which a divorce cannot be obtained for any cause. This fact may perhaps interest couples who prefer to be married in a State which will never permit them to be untied.

A single bee, with all its industry, energy, and the innumerable journeys it has to perform, will not collect much more than a teaspoonful of honey in a single season.

Mr. Labouchere, proprietor of *London Truth*, has spent over \$200,000 in successfully defending vexatious libel suits brought against his paper. *Truth* has corrected enough abuses to have made the expenditure well worth while.

The report of the Cremation Society of England for 1896 shows that there were 137 cremations at Woking, as compared with 150 in 1895. The reports from the other crematories, however, at Liverpool, Manchester, and Glasgow, show that cremation is increasing in popularity.

The largest orchard in Great Britain is at Tottingham, in the county of Gloucester. It has 500 acres in extent, and in some seasons yields its owner, Lord Sudley, a profit of \$50,000. The trees are chiefly apples and plums.

The sciarra, a worm like insect of forests of Hungary and Norway, is only a tenth of an inch long, yet, in migrating, in July or early August, the creatures are said to stick themselves together in a serpent-like mass, often 40 to 50 feet long, and several inches thick.

Mr. Ruskin spends several hours a day gardening in a little green cultivated place in the middle of a nut wood, which in spring is full of daffodils and cherry blossoms. Here the professor admits no other toil but his own, and is as proud of his garden as of the great books which bear his name on the title page.

A Londoner is now able to drop a penny in the slot for a six hours' supply of an eight candle-power incandescent light, and he can take the whole amount at once or divide it into small daily instalments.

A life sized bronzed statue of Poseidon was recently discovered in the sea near Mount Cithaeron by a fisherman. Though it is badly rusted, the head is untouched, and only the hands are missing. Near it was a splendid marble pedestal with an inscription. The statue is assigned to the sixth century before Christ by archaeologists, who say it is as fine as the Jupiter Olympus found at Delphi.

Bagpipes are becoming a fashionable instrument for ladies in British drawing rooms, Lady Elspeth Campbell, the Duke of Argyll's grand-daughter, who is a skilled performer, having introduced the fashion. The pipes for drawing-room use are richly decorated and specially toned.

The Duchess of Teck has written thanking the women for the appropriate gift they have made to her daughter, and stating that she looks forward to seeing the robe as one of the chief delights of her approaching visit to York Cottage.

Two skeletons were discovered by the Chatham corporation's workmen, while excavating the foundations of new buildings, on Saturday fortnight. Archaeological experts declare them to be those of Romans who were buried about 1,500 years ago.

Rev. R. H. McGinnis has been appointed to the mission of Havelock and Belmont.

Rev. R. L. Warner has been appointed to Hastings.

### British and Foreign.

The Bishop of Dover and Mrs. Eden have gone to the Continent for some weeks.

The Rev. J. S. Cooper, M.A., rector of Killane, has been appointed Dean of Ferns.

There are at the present time 1,341 benefices in England that are under £100 in value.

A new screen and oak choir stalls are about to be erected in the parish church at Rotherham.

His Grace the Archbishop of York is at present paying a visit of a few weeks' duration to Russia.

The Bishop of Peterborough has appointed the Rev. F. H. Joscelyne, M.A., as his domestic chaplain.

A figure, representing the prophet Daniel, has been added to the west front of Salisbury Cathedral.

The Bishop of South Tokyo is ill and has been obliged to cancel all his engagements for April and May.

The Lord Bishop of Newcastle-on-Tyne conducted the Three Hours' service in York Minster on Good Friday.

The Church Missionary Society has been presented by an anonymous donor with a gift of stock of the par value of £30,000.

The Rev. Prebendary Powell, D.D., rector of St. Mary's, Shandon, has been appointed a Canon of St. Patrick's Cathedral, Dublin.

The Bishop of London has appointed Bishop Barry, the rector of St. James', Piccadilly, an assistant bishop in the diocese.

The Rev. John Bond, Prebendary of Louth, in Lincoln Cathedral, has been appointed Archdeacon of Stowe, in the Diocese of Lincoln.

The Bishop of Derby preached the sermon at the opening of the General Synod of the Irish Church in St. Patrick's Cathedral, Dublin, on the 26th inst.

A tower and spire is to be added at once to the Church of St. Augustine's, Kilburn, at a cost of £4,300, the whole of which sum has been already subscribed.

The appointment of Archdeacon Howell to the deanery of St. David's has been received with general satisfaction by men of all creeds and politics throughout Wales.

The Archdiocese of York at present contains 626 parishes with a population of about 1,450,000. The proposed Diocese of Sheffield would take off from the above 200 parishes and about 550,000 people.

A new organ, which cost £1,000, was placed recently in the parish church of Silverdale, Lancs. It is the gift of Mr. T. Greenhalgh, of Bolton, who has already spent £75,000 in church building in Bolton-le-Moors.

The Rev. H. Percy Grubb, one of the Association Secretaries of the C.M.S., has been appointed vicar of Oxtou, Notts. Mr. Grubb accompanied Mr. Eugene Stock on a visit to Eastern Canada some two years ago.

A new parish house is about to be erected on a site in Clare Market in connection with the well-known Church of St. Clement, Danes, Strand. The site for this new building was given by the Hon W. D. Smith, M.P.

In Winchester and its neighbourhood there was, in bygone days, a superstition that from whatever quarter the wind blew on Palm Sunday it would continue to blow from that quarter for the greater part of the year.

Mr. Wheatley Balme, of Mirfield, who died recently, has left the bulk of his library to Selwyn College, Cambridge, together with the sum of £1,000 to provide for the proper keeping and accommodation of the same.

The Ven. Henry Walker Yeoman, M.A., Archdeacon of Cleveland, Diocese York, died on the 30th ult., aged 80. The Bishop of Beverley and the Dean of York officiated at the funeral, which was very largely attended.

A handsome pastoral staff has been presented to the vicar for use in the church by the parishioners of Hawarden as a permanent memorial of the tragically sudden death in Hawarden Church of the late Archbishop Benson.

It has been arranged to hold a Masonic service in the Collegiate Church of St. Saviour, Southwark, on Ascension Day (May 27th.) The proceeds of the offertory on that occasion will be given to the Restoration Fund of the church upon which there still remains a debt of £7,000.

The Duke of Argyll, though himself a staunch Presbyterian, is son-in-law of one bishop (the late Bishop T. L. Cloughton, of St. Alban's) and father-in-law of another (the new Bishop of Peterborough). The only three bishops who are sons of peers hold the contiguous Dioceses of Lichfield, Peterborough and Ely.

The funeral of the late Archbishop of Dublin took place in St. Patrick's Cathedral on the 6th inst. The sacred building was filled to overflowing by an enormous

concourse of people. The Archbishop of Armagh, the Lord Primate of All Ireland, officiated, and with him were seven of the Irish bishops. The Countess of Cadogan, the Lord Chancellor of Ireland, Lord Justice Fitzgibbon and a host of other distinguished people were present at the obsequies.

LEICESTERSHIRE.—John Siddons, of Snarestone, near Atherstone, "England's oldest chorister," was found dead in bed recently. For 83 years he sang in Snarestone church choir. Four of the deceased's sons, five grandsons and three brothers have been members of the same choir, his eldest son having been organist for 40 years. A grandson is a clergyman of the English Church. The deceased was parish clerk for Snarestone for 50 years and his father for 40 years previous to that time.

### Correspondence.

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

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

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

### A Reminiscence.

SIR,—As I attended the early communion at one of Toronto city churches on Easter Sunday morning and saw the crowds of earnest worshippers who came to make their communion at the hours of six, seven and eight o'clock, I let my mind wander back to the time when, amid terrible opposition, a beginning was made in the direction of communicating at an early hour and communicating fasting. At the time to which I refer the churches of the city of Toronto numbered five, three east of Yonge street and two west of it, with Trinity College chapel. In one of these western churches, St. George's, early communion commenced. It was in the year 1856. Dr. Lett was then rector; the kind-hearted, generous and noble priest, he saw that many, especially domestic servants, could not come on account of their housework, to the eleven o'clock service, and after talking the matter over with the best Church people in the parish, he gave notice that there would be an administration of the Holy Communion on the first and third Sundays in the month at 8 a.m. At first the attendance was small. It was composed of the domestic servants, Dr. Lett's family, Mr. S. Harman and his family, and Mrs. Boulton—sister of Chief Justice Robinson—of the Grange. When now the custom is almost universal in the city churches, it is interesting to look back to that brave and fearless pioneer who, in the face of all opposition, saw the necessity of a change and had the courage to begin and continue it.

RETROSPECT.

### A Permanent Widows' Fund.

SIR,—I see by your last issue that the Woman's Auxiliary of Montreal have organized themselves into a committee having for its object the formation of a permanent widows' fund for the diocese, in commemoration of the Diamond Jubilee. Cannot the same be done for the diocese of Toronto? Our widows' fund is in a sad state. Every year sees its capital diminished. Are we to go back to the old system of a celibate clergy? Thousands of dollars annually leave the diocese for other parts. Are the widows of the men who toiled on in hardship and poverty in days gone by to be cast aside like worn-out slippers?

Ivy.

### Reform in the Toronto Synod.

SIR,—With your kind permission I would venture to make a few remarks upon the composition of the Diocesan Synod. In the first place it looks as if it was too large a body for the territory, the population and the work. The diocese includes 20 electoral districts, containing in 1891 a church population of 129,998. The lay members of the Synod of the Diocese representing this 130,000, number 378. The Province of Ontario has a population of 2,114,321, covering a much larger and more varied area, and it has a legislative assembly consisting of 93 members. That is, the Diocese of Toronto has one law maker to every 343 members, while the great Province of Ontario manages to worry along with one law maker to every 22,734 citizens. To say nothing of the vast difference in the racial and pecuniary interests involved, but simply counting noses, the contrast and the disproportion are very striking. On our Synod



scale the legislature should have 6,164 members. According to the Ontario legislative ratio, the proper number of members of the Diocesan Synod would be at the outside 6. But if for convenience of arrangement one were elected from each rural deanery, and if, to gratify a well known, but not altogether justifiable, yearning, an extra member were given to Toronto, these eleven members with an equal number of clergy, would be a magnificent legislative equipment, and quite equal to making and cobbling the diocesan laws. As to the clergy, they might be contented to send one representative from each rural deanery, to whom might be added one extra for Toronto city, making a nice compact body of 22 members. The bishop might or might not be present and presiding; but in any case he would have the power of opening and closing sessions, and of allowing or disallowing enactments. To promote the interest which springs from variety, it might be the rule that the clerical and lay representatives should be changed every year; that no one should be elected oftener than once in 10 years, and that every member should be a resident in his constituency. The amount saved by this lessening and simplification would maintain a strong executive staff of three well paid, efficient men, competent, each in his department, to deal with every ordinary question of finance or investment. For purposes of current business the Synod might meet as one standing committee three or four times a year, one of which meetings might be followed by a legislative meeting if any legislation were needed. You will observe that this plan regards the Synod simply as a business machine, and does not touch the spiritual aspect of diocesan assemblies. This, the most important aspect, is at present put out of sight in the most shameful way. In this plan there is nothing to prevent the bishop from calling together all his clergy, and all the churchwardens and all the communicants, if he pleases, every year at any convenient time, for godly conference and combined prayer, all worldly business being strictly forbidden. The cathedral could thus be made for the time the diocesan centre of spiritual activity. Or if the bishop saw fit to vary this arrangement by going to the ten rural deaneries for this purpose one year, and holding what we might call his cathedral visitation the next year, what is there to hinder him? There are, indeed, many ways in which the present costly, cumbersome, unwieldy, noisy, unsatisfactory Synod might be reformed, these leading ideas being adhered to, namely, larger constituencies, fewer representatives, local representatives, short terms of office, and spreading the interest and the influence and the honours over all the diocese, instead of centralizing all in Toronto.

REFRIMER.

#### Toronto Commutation Trust Fund.

SIR.—I have read, with a good deal of interest, two articles in former issues of the paper with reference to the proposed alteration in the mode of distribution of the Commutation Trust, written by parties signing themselves "Fairplay" and "Common Sense," and I am willing to admit that there is some force in their arguments; but on the other hand, I am free to say that they have given but one side of the question, and therefore it might be well to give a little on the other side of the picture. I am willing to grant that the bases upon which this fund was founded by Bishop Strachan and others were excellent in themselves, and if carried out in their entirety until the present day I hardly think anyone would have occasion to find fault. But what is the difference we find in the state of things now and then, where the interest of the clergy is at stake? It is this, that up to within the last few years the average number of subsequent beneficiaries added to the list annually was about three, and that with the ordinary mortality amongst the clergy. But what do we find now? This, that with a very heavy mortality of six or seven in one or two years, releasing thereby at least \$1,500 per annum, the committees of the Synod have not been able to see their way clear to adding one man to the list for the two or three years. Now sir, taking this view of the case, I think "Fairplay" and "Common Sense" will be willing to grant that some change is needed, so that justice may be done to all parties. I do not say the change would be satisfactory in all points, but there is this to recommend it at all events: it would be changing an uncertainty for a certainty, and that I think is something; for instance, we would be sure of certain sums at certain stated periods, whereas, under the present state of things, we are not sure of getting anything at any stated period. So I think it would be infinitely better to get dribbles than nothing at all. I am also of opinion that with the change it is not anticipated to remove any from the mission fund when on commutation for any greater sum than he is receiving from commutation. In this connection allow me to say that the mission board provides for the missions and not for the

clergy. Let me add that things seem to have reached a sort of chronic state and become crystallized into a sort of monopoly, that is, that those now on this fund are, the way things are going on, likely to draw their annuities for years, shutting all others out from its benefits for years, and some of these are drawing from other funds of the diocese. Then, sir, looking at the question from all sides, I think it will occur to any candid mind that some change would be much better than the present state of things.

JURIS

### Family Reading.

#### Patience with the Living.

Sweet friend, when thou and I are gone  
Beyond earth's weary labour,  
When small shall be our need of grace  
From comrade or from neighbour;  
Passed all the strife, the toil, the care,  
And done with all the sighing—  
What tender ruth shall we have gained,  
Alas! by simply dying?

Then lips too chary of their praise  
Will tell our merits over,  
And eyes too swift our faults to see  
Shall no defect discover.  
Then hands that would not lift a stone  
Where stones were thick to cumber  
Our steep hill path, will scatter flowers  
Above our pillowed slumber.

Sweet friend, perchance both thou and I  
Ere love is past forgiving,  
Should take the earnest lesson home—  
Be patient with the living.  
To-day's repressed rebuke may save  
Our blinding tears to-morrow;  
Then, patience, e'en when keenest edge  
May whet a nameless sorrow!

'Tis easy to be gentle when  
Death's silence shames our clamour,  
And easy to discern the best  
Through memory's mystic glamour;  
But wise it were for thee and me,  
Ere Love is past forgiving,  
To take the tender lesson home—  
Be patient with the living.

#### Sin.

Every sin which a man does lies in a series in which that one sin is a link, and none can calculate what will be the chain of repetitions and the chain of consequences, which shall stretch on and on from sin to sin, from person to person, from circle to circle, from age to age—beyond time into eternity. The sins that we do very soon pass out of our memory, in the crowd of new and pressing engagements and thoughts which come around us; we, perhaps, very little realize now the sins which once pressed very heavily and were very vivid to our consciences. But with God's view each one sin is as green and fresh as at the moment when it was done. Let us try, then, to look on sin as God looks on it, and we shall better appreciate the infinite grace of Him who was made sin for us.—*J. Vaughan.*

#### A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy, it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear and despondency held high carnival.

Get the glow and radiance from such nearness to the throne God permits his own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused,

hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.

#### Bats.

The Hebrews called the "bat," the "night bird," from its well-known habit of flying after sunset. It was one of the "birds," or rather "creatures of the wing," that the Israelites were forbidden to eat. Many travellers have noticed the immense number of bats that infest the caves in the East. Mr. Layard says that, on one occasion, when visiting a cave, those reptiles compelled him to retreat. The bats spend the whole winter in a state of torpor. When the hibernating season arrives, they crowd into caves and other sheltered places, where they suspend themselves head downwards, hanging by their hind claws to roof and sides, to every little crag or ledge, and even to each other. In this condition they continue until the following summer, when, on fine evenings, they issue forth to catch the flying insects on which they feed.

#### Childhood.

"Happy season of Childhood!" Kind nature, that art to all a bountiful mother; that visitest the poor man's hut with auroral radiance; and for thy nursing has provided a soft swathing of Love and infinite hope, wherein he waxes and slumbers, danced round by sweetest dreams! If the paternal cottage still shuts us in, its roof still screens; with a father we have as yet a prophet, priest and king, and an obedience which makes us free. The young spirit has awakened out of eternity, and knows not what we mean by time; as yet time is no fast-hurrying stream, but a sportful sunlit ocean; years to the child are as ages. Ah! the secret of vicissitude, of that slower or quicker decay, and ceaseless down-rushing of the universal world fabric, from the granite mountain to the man or day-mother, is yet unknown; and in a motionless universe, we taste, what afterwards in this quick-whirling universe is forever denied us, the balm of Rest. Sleep on, thou fair child, for thy long rough journey is at hand! A little while, and thou too shalt sleep no more, but thy very dreams shalt be mimic battles; thou too, with old Arnault, will have to say in stern patience: "Rest? Rest? Shall I not have all eternity to rest in?"—*Thomas Carlyle.*

#### "Be Good."

No characteristic of the late Phillips Brooks has been more commented upon than the absolute simplicity of his words when he was most impassioned. This simplicity in the choice of words gave great force and value to many of his addresses. A child could understand them. Simplicity is the highest quality of expression.

The writer once heard Phillips Brooks speak to a large company of men at a noon-day meeting in an Eastern city. The discourse was one of great beauty and power because of its absolute sincerity. He closed it with these words:

"O men! Be good! be good! be good!"

I had listened to the great preacher many times, but never had I heard anything more eloquent, more beautiful, or more forcible, than these simple words uttered as he uttered them. It was an impressive and comprehensive summing up of all he had said before.

It was and is Christ's message to a sinful world. It is the keynote of all human happiness. If all the world would but heed those impassioned words uttered by a man who was himself so good and true! If all the world would but "be good! be good! be good!"

#### Don't Drift into the Critical Habit.

"Do not drift into the critical habit, writes Ruth Ashmore in discussing "The Critical Girl," in *June Ladies' Home Journal*. "Have an opinion, and a sensible one, about everything, but when you come to judge people remember you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of

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books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulation of the little ones that constitute living, so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now."

The Day of Rest.

O sweet, fair day of silence,  
When echoes come and go,  
Of voices praising Him, the King,  
Who died so long ago;

When sunlight's benediction  
Lies wondrous to behold,  
As though no sin had entered in  
To stain its fettered gold.

As though its mystic beauty  
His loving hand confessed  
More dreamy fair on all the air,  
This still, sweet day of rest.

As though in benediction  
It brought us nearer heaven,  
His face to see, His own to be—  
Day sweetest of the seven.

Good Rules.

To aim at cheerfulness without levity.  
Never show levity when people are engaged in worship.

Frequently to review your conduct and note your feelings.

To say as little as possible of yourself and those who are near you.

Not to affect to be witty, or jest so as to hurt the feelings of another.

Never to court the favour of the rich by flattering their vanities or their riches.

Never to think worse of another on account of his differing from you in political and religious subjects.

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

To speak with calmness and deliberation on all occasions, especially of circumstances which tend to irritate.

Some People.

There is a certain class of people who take great satisfaction in saying unpleasant things. They call this peculiarity "speaking their minds," or "plain speaking." Sometimes they dignify it by the name of "telling the truth." As if truth must be unpleasant in order to be true. Are there no lovely, charming, gracious truths in the world? And if there are, why cannot people diligently tell these, making others happier for the telling, rather than hasten to proclaim all the disagreeable ones they can discover?

The sum of human misery is always so much greater than the sum of human happiness that it would appear the plainest duty to add to the latter all we can and do what lies in our power to diminish the former. Trifles make up this amount, and in trifles lie the best and most frequent opportunities. It may seem a little thing to tell another what is out of place in her appearance or possessions; but if the information is unnecessary and makes her unhappy, it is clearly an unkind and unfriendly action.

Would it not be well to cultivate the grace of saying agreeable things, even to the extent of hunting them up and dragging them to the light when they happen to be obscure? This power to say pleasant things—true ones—is an accomplishment which is generally overlooked or left as a mere worldly matter to light-minded people.

But why it should be counted more Christian-like to utter unpleasant truths than pleasant ones is a somewhat puzzling question.

Give of Our Best.

Why is it that men so soon wax weary in labour? How is it that there have come amongst us such low standards of giving? How comes it that we think it enough, if out of the abundance that is given to many of us, we give but the paring and offscouring of our abundance to Him? How is it we give the day to our work and the night to our pleasure, and think it much if we remember Him in a hurried prayer, that we feel rather glad to have said? Because His presence is not by us; because we do not realize that His eye—the discriminating eye which saw the poor widow offer her mite and the rich man cast his empty, unrewarded gift into the treasury—that discriminating eye is beside us now. It is that that makes our labour so little and our gifts so poor. If you and I can get into His presence, go as she did who brought the alabaster box and knelt at his feet in the house of Simon the leper, hear His voice,

"See the brow that thorns have bound,  
Mark the hands the nails have pierced"—

if we did but thus see Him beside us, should we not love to offer our very hearts to Him?—*Bishop Wilberforce.*

Sorrow Foretold Deepens Confidence.

Sorrow foretold gives us confidence in our Guide. We have the chart, and as we look upon it we see marked "waterless country," "pathless rocks," "desert and sand," "wells and palm-trees." Well, when we come to the first of these, and find ourselves, as the map says, in the waterless country; and when, as we go on step by step, and mile after mile, we find it is all down there, we say to ourselves, "The remainder will be accurate, too." And if we are in Marah to-day, where the water is bitter, and nothing but the wood of the tree that grows there can ever sweeten it, we shall be at Elim to-morrow, where there are the twelve wells and the seventy palm-trees. The chart is right, and the chart says that the end of it all is the land that flows with milk and honey. He has told us *this*; if there had been anything worse than this, He would have told us *that*. "If it were not so I would have told you." The sorrow foretold deepens our confidence in our Guide.

Nagging.

A dictionary will tell you that nagging means "petty teasing," but the fault, habit, or whatever you choose to call it, if persisted in, quickly grows beyond the bounds of pettiness, assuming alarming proportions that will undermine the firmest foundations of happy homes.

Every good housekeeper loves order, and untidiness in others often stirs up her indignation. Instead of administering her reproof for any slip of orderliness and having done with it, she severely reprimands the offender, and applies the caustic of constant reminder to the wound already made by her sharp tongue.

It is small wonder that when a man goes home tired and hungry, and is met at the door with such a greeting as "Scrape your feet before you come in," "Do hang up your coat," "Gracious alive, how you smell of smoke," that the husbands and sons are glad to spend the evening anywhere else than at home.

Nether are the lords of creation altogether free from this sandpaper scolding. If, in the press of household duties, the wife or mother happens to spoil the bread or burn the meat, just once, be sure that these creatures that are just one degree lower than the angels will not forget to remind her of it for weeks to come.

A nagging man or woman in the home is like a hedgehog, pricking and wounding all they come in contact with, poisoning the sweet home life, eating like a canker into the peace and happiness of the family, and tainting what it cannot consume.—*Christian Guide.*

Fruit.

Living to Christ in small things and living for Christ every day is the secret of large fruitfulness. A peach or an orange tree does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays, and sermons, and sacraments, and revivals, and special seasons, is impossible. A man can be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half-bushel of oranges, is very different from a little willow switch. It is the steady compacting process which makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful and to load its broad boughs with "apples of gold" for God's "basket of silver."

A Word with the Discouraged.

We applaud those who in any striking emergency show that they are masters of the situation, but we do not commonly realize that the situations in which most of us are to exhibit our mastery are not public and dramatic, but that they arise in the combination of events which make up daily life. Each one has his peculiar temptations, trials and limitations. The victory that God intends we shall win is on the field in which His providence has placed us. This is the situation in which we are to prove our mastery. He does not make any situation too hard for us to master if we keep our faith in Him, and go forth to the work with a steadfast heart. Do not, then, give up; do not envy those who appear to have an easier time of it; do not give place to gloomy forebodings. Expect to master the situation which God has put you in, and count on His help to enable you to do it.—*The Church Worker.*

Large Gifts to American Colleges and Schools.

John D. Rockefeller has given \$7,000,000 to educational institutions—more than any other living man has given. But Stephen Girard exceeded him in his benefactions by about \$1,000,000. Following is a list of those who have given more than \$1,000,000 for educational purposes.

- Stephen Girard, Girard College, Pennsylvania, \$8,000,000.
- John D. Rockefeller, University of Chicago, \$7,000,000.
- George Peabody, various institutions, \$6,000,000.
- Leland Stanford, Leland Stanford, Jr., University, \$5,000,000.
- Asa Packer, Lehigh University, \$3,500,000.
- Johns Hopkins, Johns Hopkins University, \$3,500,000.
- Paul Tulane, Tulane University, \$2,500,000.
- Isaac Rich, Boston University, \$2,000,000.
- Jonas G. Clark, Clark University, \$2,000,000.
- Vanderbilt Brothers, Vanderbilt University, \$1,775,000.
- James Lick, University of California, \$1,650,000.
- John C. Green, Princeton College, \$1,500,000.
- William C. De Pauw, De Pauw University, \$1,500,000.
- A. J. Drexel, Drexel Industrial School, \$1,500,000.
- Leonard Case, School of Applied Sciences, Cleveland, \$1,200,000.
- Peter Cooper, Cooper Union, \$1,200,000.
- Ezra Cornell, Cornell University, \$1,100,000.
- Henry W. Sage, Cornell University, \$1,100,000.

—Temperance preserves the functions of the mind in serenity and acuteness; to the offices of the body it secures health, and consequent agility and vigour. The effects of excessive repletion are to injure the senses, confuse the intellect, and induce an unmanly languor and stupidity.—*Epicurus.*



## Our Easter Thanks.

Thank God for the dear ones safe to-day,  
Safe at home on the happy shore,  
Where the smile of the Father beams for aye,  
And the shadow of pain shall fall no more.  
Thank God for the hearts that have done with sin,  
For the eyes that shall never be blind with tears;  
Thank God for the beautiful, entered in  
To the perfect rest of the deathless years.

Thank God to-day for the pilgrim feet  
Which have trodden the last of the toilsome way;  
For the strong, for the frail, for the babes so sweet,  
Who have left forever this crumbling clay,  
Who have changed earth's trial and loss and moan  
For the victor's palm and the voice of praise,  
Who dwell in the light of the great white throne,  
And join in the song which the ransomed raise.

Thank God to-day for the hope sublime  
Which fills our souls in the darkest hours;  
Thank God that the transient cares of time  
Are wreathed in the glory of fadeless flowers.  
Thank God for the rift in the desolate grave;  
'Tis the soldier's couch, not the captive prison  
He hallowed its portals who dies to save,  
And we write o'er its arch, "The Lord is risen."

## Glory to God in the Highest.

## CHAPTER I.—(Continued.)

"There, isn't that your idea of the matter in verse? I thought of you the other day when I read it," said the boy half in jest, half in earnest.

"Poor boat!" sighed Milly in earnest; yes, she was in earnest, or thought she was.

"Oh! I don't know. Which boat do you mean, though?"

"Why, the one fate held to the shore."  
"But they both had what they didn't like."  
"Yes, but the rover had the boldest, freest, most noble life-voyage then."  
"Well, I don't know, Milly; the humdrum hugging the shore isn't to be despised, when 'tis all that comes to us—not but that I like it, old mill and all." The honest face of the boy glowed with calm content. "But what sent you off in this strain this afternoon in particular?" he asked.

"Why, Hal, a real, live missionary, and a lady who is to be his wife, went down the river and up again, and set me thinking of it," was her reply, with a sort of playful wistfulness.

"Well, then, as you put it, they would like to be the boat that hugged the shore."

"Oh! Hal! they couldn't. Think of the glory of a life like theirs!"

"Then I suppose the glory of life will fall to the few; and a good thing too, or all the world would be missionaries, and there would be no people to moan over, and to fish up out of their ignorance and darkness," laughed the boy.

"Hal, how can you? You know I don't mean all to be missionaries, only—only—"

"Only to slip away from duty," observed the boy, finishing her sentence after his own fashion.

"Hal! Hal!" called the stern voice of the master from a loft window of the mill.

"Coming, sir," was Hal's response, and with willing obedience he returned to the mill, so full of clamour and dim shadow compared with the sweet calm of the golden afternoon without.

At the same time, three children came bounding round the corner of the mill: the foremost, a freckle-faced boy, very like him who had just vanished; behind him a little lad of six, with dusky brown hair, and eyes not unlike his elder sister Milly's; while the little lingering girl who came up last resembled neither, for she was a fair, golden-haired child, with a small daisy-like face.

"Milly, Annie has torn her frock, ever so big a hole," cried the foremost messenger.

"Then she'll have to mend it, Fred," was the sharp reply.

"And she's pinned it up with a pin," volunteered the second messenger.

"Yes, and she'll have to mend it," averred Milly again.

"Milly, I'll mend it if you'll show me the way," was the little maid's assertion, winding her arm round her sister's waist, and raising her daisy face to hers.

"Oh! yes, and I'd as lief do it myself as teach you; you must find out for yourself;" replied the girl who had sighed for a mission.

"I can't without somebody to begin for me; I forget which side I ought to begin;" the child crept away round the mill, where the shadows were stretching out behind.

"I say, Milly, help her to begin; I dare say you didn't find out the way by yourself, old girl," reasoned Fred, standing by his sister's side, and tossing bits of stick into the river.

"I wasn't such a careless girl as Annie."  
"Oh, no, you were a white hen's chick," spoke the boy, a saucy smile on his freckled face.

"Milly, Annie is crying, and trying to mend her frock, and Mary wants you to come in and get tea, and so do I, for I am so hungry," was Alfie's information, running round from the house.

"There's a jolly girl!" cried Fred, as Milly, obeying her brother's summons, left the platform, "and, I say, poggle up Annie's hole for her."

"Poggle up Annie's hole for her"—the child was trying to do it herself, tears dripping down on her unaccustomed fingers the while, as Milly entered the cool, shady sitting-room, with the tea-things she had arranged on the tray in the kitchen. The mite was curled up on the window-seat, the wind, wandering in at the open window from the river, fanning her hair, her tearful face bent like a daisy overcharged with dew. The elder sister never went to set her right with a few stitches for a pattern; no, she prepared the tea, putting the bread-and-butter she had cut on the plates all round the table, every one in its place; then Mr. Owen came in, followed by Hal.

"Come, Annie," the young tea-maker called to the solitary one by the window, and she stole to her place with mouse-like quietness. Milly was quite at home at the tea-table; she was in reality a clever, graceful girl to be in a house as mistress, under the supervision of a faithful servant like Mary. It was a well ordered household, meals punctual, rooms sweet, fresh, and clean, the children not rude or boisterous in the house; only there was the little leaven of kindness and tender love wanting, one missed it going among them, those motherless, worse than fatherless, children, living with their grandfather in the old mill-house. Mr. Owen was a stern, hard man; he had never quite forgiven his daughter for wrecking her life and marrying a man who had proved to be a scamp, a handsome scamp, with abilities for great things. He was a traveller for a large firm in London, no great distance from the mill and her native village, when Annie Owen married him; not as steady as clear-sighted Mr. Owen would have liked, but she married him. She discovered afterwards that her father was right and she wrong, but lived her hard life, which grew harder every year, till Alfie was born, then died. A few months after, the five motherless little ones drifted down to the mill and their grandfather's care; their father had sent them, was all they had to tell when they arrived. No clue or trace as to his whereabouts could the old man discover from that day to this, so the children lived on in their dead mother's home, with their dead mother's father, who was hard, stern, and cold to them. Hal was now in the mill—the lad had never been asked whether he liked it or not; his grandfather bade him leave school and take to the mill work, and he did. A good, obedient, unambitious boy was Hal, day in and day out at the beck and bidding of old Jacob and his grandfather, and, withal, so pleasant and good-tempered. Not so Milly; she was one of earth's restless ones, grasping after and sighing for change, for the great and grand in life, high, noble work, other than the prosaic existence at the mill, with its trivial duties, so irksome to her. But for the strong love binding her to her brother, she would not have been so patient as she was. Yes, Hal and she were knit soul to soul; the others were dear to her, only this grasping after higher work, a nobler mission, was weaving itself out into a dissatisfaction, which was making her despise, nay, she did not even see, her duty which lay around her, the golden year of earnest, hearty work at her very door.

(To be Continued.)

## His Lily.

There are some of us who know literally what it is for the Master to come into our home-garden and take away our lilies. We found that when we needed the pruning of chastisement He knew where to apply the knife. It was but His own lilies that He was plucking. Some of them have shed their early white bloom into His own lap in heaven.

Oh, that we all had the grace to give our beloved Master a hearty welcome in whatever way He comes to us—even when He comes as a chastener and a corrector! Welcome be the storm if through its midnight watches we catch His cheering voice, "It is I; be not afraid." Welcome [the couch of sickness when He draws nigh and whippers in our ears, "I will never leave thee."

Welcome by and by the liveried footman called death which our Beloved sendeth to escort us home! Welcome heaven! For as holy Rutherford hath quaintly said, Jesus is "the Rose that beautifieth all that celestial garden of our God; and a leaf of that Rose, for fragrance, is worth all worlds." Ah! when the time comes that our cheeks grow pale and our breath grows faint, when the windows of the eye are darkening, and the poor tent is fluttering and shivering to its fall, then what a matchless joy it will be to cry out with holy confidence, "I am my Beloved's and my Beloved is mine. He hath come into His garden to gather His lily!"

## Hints to House-keepers.

**NOUGAT CAKE.**—One-half cupful of butter, creamed with two cupfuls of granulated sugar. Add one cupful of sweet milk. Then, alternately, the whites of eight eggs whipped to a froth, and two cupfuls of flour sifted five times, with three rounding teaspoonfuls of baking-powder. Flavour with almond extract. Bake it in five layers; and when cold spread between the layers the following: One quart of whipped cream, one cupful of powdered sugar, two cupfuls of blanched and finely chopped English walnuts. Flavour with rose extract. Cover the top and sides with an icing flavored with lemon extract, and before it has begun to harden place blanched almonds, in ornamental designs, on the top.

**POTATO BALLS.**—Drop pared potatoes in boiling salted water, and when tender drain off the water, set on the back of range or stove and let them steam till they break to pieces. Beat them up lightly with fork or whip, prepare as for stuffed potatoes, and bind together with egg yolk. Roll into balls, egg and bread crumb them, and fry in good drippings or brown in an oven.

**SARATOGA WAFFLES.**—Melt two ounces of butter in one gill of rice that has previously been boiled in three gills of water. Sift two even teaspoonfuls of baking powder into one pound of flour, beat four eggs very light, and pour in a pint of milk; add the flour, rice, two teaspoonfuls of salt and two tablespoonfuls of cornmeal; then add by degrees, while beating, another half-pint of milk, which should not be more than lukewarm; in baking be careful to leave room in the waffle irons for rising.

**SNOWBALL PUDDING.**—Boil a quart of milk; thicken with three tablespoonfuls of corn starch. Beat the yolks of four eggs with half a cupful of sugar, and add to the milk; pour into a pudding dish and set in the oven to bake for ten minutes. Beat the whites of the eggs until stiff with four tablespoonfuls of sugar; add half a teacupful of boiled rice; flavour with extract of lemon, and drop in little balls over the pudding; set in the oven until a slight crust is formed, but do not let colour.

**SIMPLE POUND CAKE.**—Cream one-half pound butter with one-half pound sugar till very light,—using the fingers instead of spoon, gives best results,—add six well beaten egg yolks and one egg white stiffly beaten, still creaming the mixture with the fingers; next alternate one-half pound flour sifted with one large teaspoonful baking powder, and one-half cup sherry wine,—or milk if preferred, always keeping a little of the wetting to add after all the flour is in.



Children's Department.

"Helen's Babies."

Oh, I've such a lot of dollies,
It would really make you stare!
Just twelve! Would you believe it?—
Twelve children in my care!

Every one says, "Such a family!"
But they're a great comfort to me.
Mamma calls 'em "Helen's Babies;"
And that's what they are, you see.

There's Bessie, my biggest dolly;
She's as old as she can be;
For she was my mamma's dolly
Before she belonged to me.

There's Clara, and Alice, and Jennie,
And Gracie, with golden hair,
And eyes that shut and open;
She's 'most alive, I declare.

Now, Dot is a dear little dolly,
In the sweetest blue satin dress;
And Nellie, and Celia, and Hattie—
You'll think there's a lot, I guess.

There's Robbie, my little sailor,
And Topsy, as cute as can be,
And Ko-Chung Kee, the Chinaman—
They're all so dear to me.

I'm sure so big a family
You won't very often see;
But this is a "truly story,"
About my dollies and me.

—Health and vigour are essential
for success. Therefore make yourself
strong and healthy by taking Hood's
Sarsaparilla.

God will Help.

Nothing can hurt us, since God is
our helper; "if God be for us, who
can be against us?"

What does it matter if sorrow and
pain come, will not the loving Father
grant His grace to bear it? He it is
who provides, my friends, and if, in
His wisdom, He suffers me to be mis-
understood and misjudged, He will be
near me to keep me from all harm.

"Dear Father, help me not to think
evil of anyone; but to remember how
frail I am; and that if there be any

A Tonic

For Brain-Workers, the Weak and
Debilitated.

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

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

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

For sale by all druggists.

Beware of Substitutes and Imitations.



A Little Energy

and a little Paint go a long way
towards making home attractive.
The greatest amount of good at the
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In advanced stages of Con-
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soothes the cough, checks
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vents extreme emaciation.
In this way it prolongs life
and makes more comforta-
ble the last days. In every
case of consumption—from
its first appearance to its
most advanced stages—no
remedy promises a greater
hope for recovery or brings
comfort and relief equal to
Scott's Emulsion. Book on
the subject free for the ask-
ing.

SCOTT & BOWNE, Belleville, Ont.

goodness in me, it is not of myself,
but of Thee." God understands how
He must withdraw all earthly depend-
ence so that we will lean on Him
alone. And in our weakness is His
strength made perfect, so we fulfil His
will.

Into the depths of despair and lone-
liness breaks the divine light of
heavenly love; and as the fragrance
of holy peace steals over us, we begin
to realize the fulness of the promise:
"All things work together for good to
them who love God."

Yes, beloved, mark the condition,
"to them that love God."

Without a loving heart it is impos-
sible to please Him.

When once we have obtained the
charity that never faileth, then can we
count all things as naught but to know
Jesus.—Parish Visitor.

CONSUMPTION CURED.

An old Physician, retired from practice having
had placed in his hands by an East India mis-
sionary the formula of a simple vegetable
remedy for the speedy and permanent cure of
Consumption, Bronchitis, Catarrh, Asthma, and
all Throat and Lung Affections, also a positive
and radical cure for Nervous Debility and all
Nervous Complaints, after having tested its
wonderful curative powers in thousands of cases,
has felt it his duty to make it known to his suf-
fering fellows. Actuated by this motive and a
desire to relieve human suffering, I will send
free of charge, to all who desire it, this recipe in
German, French or English, with full directions
for preparing and using. Sent by mail by ad-
dressing, with stamp, naming this paper.—W. A.
NOTES 280 Power's Block, Rochester, N. Y.

Work for the Children.

Work for man and woman is good;
but work for children is better. Suc-
cess in winning adults to the right
way is to be rejoiced over; but success
in winning children to a stand for the
right is a cause for greater rejoicing.
A child has larger possibilities than
an adult; and, so far, there is more
in him prospectively. A child has
fewer drawbacks—from bad habits and
the weakness which comes of success-
ive failures—than an adult has; and
so far there is more hope of his con-
tinuance in well doing. These truth-
would seem undeniable; yet how
many pastors and preachers write ten
sermons, and conduct ten prayer meet-
ings, and make ten pastoral calls, with
the idea of reaching and influencing
some grown persons, where they do
one of these things with an eye to the
child's benefit. But perhaps—perhaps
—this is because they see it is more
than ten times as hard to reach an adult
as a child, in religious things. There is
something in that.

"Not Exactly Right."

Thousands of people are in this con-
dition. They are not sick and yet they
are by no means well. A single bottle
of Hood's Sarsaparilla would do them
a world of good. It would tone the
stomach, create an appetite, purify and
enrich the blood and give wonderful
vigour and vitality. Now is the time to
take it.

—Hood's Pills cure nausea, sick
headache, indigestion, biliousness. All
druggists. 25 cents.

A Beautiful Scar.

"What makes your mother keep
such a looking girl, Carrie. She has
such a dreadful scar on her face!"

"Who? Margie? Why, we would
not part with her for anything, and I
should cry my eyes out if she should
go away.

"You see, when I was a little girl,—
I can only just remember it,—my
white dress caught fire from the fire-
place, and Margie was the only one
anywhere round. She grabbed a rug
and in a minute threw it round me,
and put out the flame. I was burned
some, but not as badly as she was.
She was sick for a long time after-
wards, and 'most died.

"No, indeed, I guess we wouldn't
part with Margie. We all love her
dearly, and never think of how that
dreadful scar looks, because she wears
it for me."

"I never knew all that, Carrie. I
don't wonder you love her. I shall
after this. Why, that scar's a real
beauty-mark when you know what it's
for, isn't it?"

Hood's

Sarsaparilla as a blood purifier and build-
ing up medicine leads everything ever
produced. It is positively the best. Others
may make the same claim. But there's
this difference: We prove it. Not by an-
tiquity, but by Merit. Not by what
we say, but by what
Hood's Sarsaparilla
does. It has
a record
of Cures unequalled in medical history.
It positively, perfectly and permanently
cures when all other medicines fail.
That the keen discrimination of
the people recognizes its merit and
the cures by Hood's Sarsaparilla, is
shown by the fact
that they buy Hood's
Sarsaparilla in pref-
erence and to the ex-
clusion of all others.

Sar-

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parilla

the peculiar combination, proportion and
process used in preparing Hood's Sarsapa-
rilla, and which give it merit peculiar to
itself. This is the secret of its wonderful
power, of its wonderful sales, of its won-
derful hold upon the confidence of the
people. This is why it cures Scrofula,
Salt Rheum, Catarrh, Rheumatism, all
Humors, Kidney and Liver troubles, Dys-
pepsia, That Tired Feeling, builds up the
nerves, creates an appetite and strengthens
the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True
Blood Purifier. Sold by all druggists. \$1.
Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic
and liver stimulant. Easy
to take, easy to operate. All druggists. 25 cents.

—Victor was a Christian boy who
had his home among wicked people.
They beat him if he went to Sunday
school, and if they found him saying
his prayers or reading the Bible they
would scold and beat him. Victor
bore it all patiently, and when some
one asked him how he could be so
kind to his tormentors, he said,
"Jesus was kind to His enemies, and
so I must be."

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of

PURE, HIGH GRADE
Cocoas and Chocolates



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



## Happy and Good.

The little girl for whom Mary Bond had made the frock, was very much pleased to get it. When Mrs. Bond called her into the dining-room out of the street to give her the dress, she talked to her a good deal, and she found that little Jane was an orphan, and had no father or mother, but lived with bad people in a back lane. They taught her not only to sell matches, but to use bad words, and to steal. The poor child sometimes used very wicked words, and once she put her hand in a gentleman's pocket and took out a handkerchief, and she would have been put in prison, only that the gentleman begged she might be let off.

Mrs. Bond was so grieved to hear all this, that she got some kind friends to take Jane into a home for outcast children, where she got such good food and nice clothes that she became very healthy and happy.

But more than this, Jane began to learn what a little Christian ought to know, and what she ought to do; and by degrees she grew to be a loving Christian girl, and never told a falsehood, or used a bad word.

One day she said to Mrs. Bond, "If you had not brought me out of the cruel streets into this dear home, I never should have even tried to be good. I am so happy here, and I feel so safe, that it makes me try to do what pleases God. I am so grateful to you, ma'am, for bringing me here. I hope I shall never do anything to make you sorry for doing so much for me."

When Mary, who was now twelve years old, was driving home with her mother that afternoon, her mother said, "Did you here what Jane was saying to me? It reminded me of some words in the Catechism."

"I know what they are," said Mary, who was very quick, "I heartily thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour."

If Jane had stayed out in the streets with bad companions, she never could have learned to be a sweet, loving, pure girl. But she was brought into a safe place—into a state of salvation—and in it she is happy and it helps her to do right."

"What a dreadful thing it would be," said Mary, with a little shudder, "if Jane was ever to run away, or if she grew tired of being so regular in her ways. I hope she will always stay in the home."

"My own dear Mary will pray, I think, more than ever for Jane. And I hope she will pray for herself too, that God will give her His grace that she may continue in the family of Christ, unto her life's end."

"Mother dear," said Mary, throwing her arms around her mother's neck, "I never felt it so much before as now. Jesus Christ has done for me like what you did for Jane Newton. And as long as I live I hope He will never let me wander from His side."

**HAVE YOU ANY OF THESE?**—Palpitation, Fluttering of the Heart, Shortness of Breath, Smothering Spells, Swelling of the Ankles, Nightmare, Spells of Hunger and Exhaustion. These are most pronounced symptoms of Heart Disease. Dr. Agnew's Cure for the Heart will give relief inside of 30 minutes, and will effect a speedy cure in most stubborn cases. It's vegetable, it's liquid, it's harmless, it's wonderful.

The children were talking about the best kind of sweetening. One liked maple syrup best; one lump sugar, and another black molasses. "Cause it's so sweet," he said.

"I know what sweetens best of all," said Faith; "it's love!" Then mamma leaned over and kissed little Faith.

Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption. Mrs. James also says Dr. Chase's Ointment cured her of Itching Piles which she had been troubled with for years.

—Thank God for the many blessings and opportunities for good He has given you, and go to work to-day with a new purpose and a happy and contented spirit.

O. S. Doan, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you.

Dr. Chase's Ointment cured Hiram Frey, of Norwood, after suffering ten years with Eczema of the leg.

Chase's Ointment also cured his little girl of Eczema on her face.

—He is tenderest, not who has sinned, as is sometimes vainly thought, but who has known best the power of sin by overcoming it.—Westcott.

## Prominent Business Man of Peterboro Cured of Eczema.

Mr. Thos. Gladman, bookkeeper for Adam Hall, Esq., stove and tinware dealer, Peterboro, writes the following facts:—"Have been troubled for nine years with Eczema on my leg, and at times the itching was something terrible; tried many eminent doctors and was pronounced incurable. I had given up hopes of ever being cured when I was recommended by Mr. Madiil, druggist, to try a box of Dr. Chase's Ointment, and I am happy to testify that after using two boxes I am completely cured."

—Tact is a gift; it is likewise a grace. As a gift, it may or may not have fallen to our share; as a grace we are bound either to possess or to acquire it.—Christina Rossetti.

## Baby Eczema and Scald Head.

Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested it will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and puts the little sufferer to rest.

## Marian's Gift.

"One thing more, girls; some one must be responsible for the ice cream." The Helpers' Circle had a social entertainment in view, and the president, Alice Gordon, was dividing up the work in a manner systematic and emphatic. There was to be an elaborate programme, and parts had been assigned according to "gifts." There had been merry discussion about various gifts.

"Give the ice cream table to Marian Cliff," said Retta Foster; we know her gift. She couldn't come to-day, but will do her part. It will be perfectly safe to leave this to her."

"What is Miss Marian's gift?" asked a new member. "Sweets?"

The girls smiled and Alice answered; "just faithfulness in what she undertakes. What she promises, she does, without reminding or prompting. You can depend upon her to the last degree, and no worry about it."

"A very good and desirable gift," was the new-comer's comment.

"Yes," chimed in another, "and if Marian makes an engagement, we always expect her to keep it, unless something direful happens. She is one of the sort that never forgets or disappoints, without reason."

"Why, she's wonderful!" exclaimed the stranger.

"No, not as you mean, perhaps," said Alice. "Marian is not musical, not 'elocutionary,' nor remarkable in any way but this. She calls herself common-place, but I wish such faithfulness were more common."

Yes, Marian's "gift" was a valuable one—not to be envied as unattainable, but desired and imitated. Such a gift is not merely a bestowal, it is an acquirement, and is within the reach of all.

Be "faithful in that which is least," be trustworthy, responsible and reliable, and the character thus secured, at any cost, will be its own reward, and will receive such appreciation as the most brilliant talents, coupled with a fickle nature, can never win.

"Beloved, thou doest faithfully, whatsoever thou doest," is a plaudit worth every thing to be worthy of.

## A Loving Son.

Arthur was the son of a poor widow who could hardly earn enough to buy food for herself and son. She had no warm shawl, and could not go to church in cold weather. Arthur felt sorry to see his mother kept at home for such a cause. His sorrow was real, too, for it made him set his wits to work to earn money. He became bellows-blower to the organist, and ran errands for the neighbours and shopkeepers, until he earned enough to buy a cheap warm shawl.

He kept his plan secret, bought the shawl, carried it home, and stealing up behind his mother, spread it out and laid it over her shoulders.

"What is my boy about?" cried the widow, starting from her chair. Then feeling the shawl, she grasped it and said, "Why what's this?"

"A nice warm shawl for my dear mother to wear to church!" cried Arthur, clapping his hands and dancing around the room for joy; "isn't it a beauty, mother?"

When his mother learned how the shawl had been procured, her heart was glad. Tears filled her eyes, and pressing Arthur to her breast, she said: "My dear, dear boy!"

Was not Arthur well paid, think you, for all his work and pains in earning that shawl? I doubt if there was a happier boy in the nation that night than Arthur. What made him so happy? Love and duty! He had loved his mother and had shown it by working very hard to buy a shawl. The gift had become a joy to her lonely heart because it made her feel that her boy loved her—that he returned love for love.

If my boys wish to taste Arthur's

happiness, they can all do it. The spring is as open to them as it was to Arthur. They have but to love their mothers dearly, and to show it by acts of affectionate obedience. If they knew how much value their mothers set on their love, they would love them dearly. Boys, let Arthur's example teach you to love your mothers, and to show that you love them.

## POISONED BLOOD

## Dreadful Death-Draught Comes from Diseased Kidneys

When Uric Acid Flows in the Veins, Life looks out of Darkened Windows, expecting soon the Close of Day.

The fashionable Italian poison of the XVI century was *Aqua Torfana*. It was used by the medicis and all the first families of Rome, Genoa, and Naples. In five years, historians tell us, over 600 wives used it to make widows of themselves.

In these modern days a more terrible and more prevalent poison is decimating the human family, and men have asked in vain for an antidote. It is the uræmic poisoning of the blood, caused by diseased kidneys. The poison which these useful organs should filter from the blood, is allowed to remain in the circulation and courses through the body, like

"Accursed Hebenon... whose effect Holds such an enmity with blood of man,  
That with a sudden vigor it doth posset and curd  
Like eager droppings into milk,  
The thin and wholesome blood."

To-day there is a remedy. Science has discovered a sure cure. All may have and apply it. It is sold under the name of DODD'S KIDNEY PILLS.

It is a specific for all Kidney ailments. It cures by restoring the Kidneys, so that they properly perform their natural functions. It is the only known cure for Diabetes, and Bright's Disease. For sale by druggists everywhere, and the Dodd's Medicine Co., Ltd., Toronto, Ont.

MR. VERNON BROMLEY, Trenton, Ont., says:—"For a number of years have suffered severely from Rheumatism and Sciatica. Was induced to procure a half dozen boxes of Dodd's Kidney Pills, which I have used, and from being a cripple I am a well man."

MR. THOS. HARRISON, St. Mary's, N. B., says:—"In spite of all other treatment I suffered for nearly a year with Stone of the Bladder. I was relieved by passing the same, after using one box of Dodd's Kidney Pills, and completely cured by a few boxes."

MR. WM. McEVELA, 275 Friel St., Ottawa, says:—"Two boxes of Dodd's Kidney Pills have worked a wonderful cure in my case. Had been laid up with kidney trouble for months."

G. B. CONES, Orillia, Ont., says:—"I most cheerfully testify that five boxes of Dodd's Kidney Pills have cured me of Diabetes, from which I suffered two years."

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The Little Sweep's Prayer.

I like to repeat the answer a little sweep me gave the other day in a Sunday school. Knowing that all the children of my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted that day on the importance of prayer. At the close, I asked a little boy of ten years of age who led a very uncomfortable life in the service of a master sweep, "And you, my friend, do you ever pray?" "Oh, yes, monsieur." "And when do you do it?" "You go out very early in the morning, do you not?" "Yes, monsieur, and we are only half awake when we leave the house. I think about God, but cannot say that I pray then." "When then?" "You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then

I sit on the top of the chimney and pray." "And what do you say?" "Ah, monsieur, very little! I know no grand words with which to speak to God. Most frequently I only repeat a short verse." "What is that?" "God be merciful to me a sinner."

Relief in Six Hours.

Geo. Seales, a Well Known Contractor of Niagara Falls, Completely Restored by the Great South American Kidney Cure—Thousands More Can Bear the Same Testimony.

I was a great sufferer for years with acute kidney disorder and pain in my sides. When almost all other known remedies had been fairly tried and had failed, I was advised to take South American Kidney Cure. One bottle did me so much good I purchased two more. I am now completely restored—feel better than I have for five years. It's a great cure; will give relief in six hours, and I delight in recommending it to others.

—The dignity of labour is not what it fetches in the market, but what it develops in the man.

Miracles To-day.

William H. White, of Portuguese Cove, Racked by the Tortures of Rheumatism, Is Quickly Relieved and Permanently Cured by the Great South American Rheumatic Cure.

"I was a martyr to acute rheumatism for years. All the known remedies and best doctors were given a trial, but nothing ever gave me any permanent relief until I obtained your great South American Rheumatic Cure. It has done so much for me that I gladly give my testimony, that other sufferers from the agonies of rheumatism may take my advice and try this great remedy. I am satisfied it will cure them as it has me."

True Courage.

Between twenty and thirty years ago, three little English boys were amusing themselves together in a wood-lodge one summer afternoon. Suddenly one of them looked grave, and left off playing. "I have forgotten something," he said. "I forgot to say my prayers this morning; you must wait for me." He went quietly into a corner of the place they were in, knelt down, and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a brave man. He was the noted Captain Hammond. He was a faithful servant to his earthly sovereign, but, better still, a good soldier of Jesus Christ—never ashamed of His service.

I Can't Sleep

Is the Daily Wail of Thousands of humanity Who Have Suffered as Wm. Proudfoot, of Huntsville, has—Read What the Great South American Nervine Did for Him.

I was greatly troubled with general nervous debility, indigestion and sleeplessness. I tried a number of cures and consulted best physicians without any benefit. I was finally induced to give South American Nervine a trial. I had heard of some great cures by it. I took it, got relief from my sufferings, and after using one bottle sweet sleep came to me. I slept like a child; six bottles have completely cured me.

The Golden Rule Again

The boys are having a fine game of foot-ball in the school-house yard, until an unlucky kick sends the ball through one of the large panes of glass.

"Glad that wasn't my kick," said one of the boys as he hurried away, followed by several others.

"That's too bad, Hal,—you didn't mean to," said some others, crowding about the unfortunate male.

"Never mind, we'll help you out; we were all in the game," said another.

Hal looked distressed at the thought of his hard-earned pennies going to repair the damage, but the sympathies of his friends and the dimes they began to pull from their pockets cheered him, and he said:

"Well, come on, fellows. We might as well go and tell Mr. Hill, and have it over,—that's the hardest part."

Some of the boys grumbled that they had done enough to help pay, they were not going to do any more; but a few friends went with Hal to the teacher's home and bravely owned the accident, and offered to pay for the damage done.

Which of all these, think you, acted upon the Golden Rule? Put yourself in another's place and see how you would wish to be treated. That is the only fair and manly way to do.

A BOON TO CATARRH SUFFERERS.

Eighty in every hundred bear the taint of this dread disease. Small at its beginning, but may prove a torture for life if neglected. George Lewis, of Shamokin, Pa., says: "I am eighty years old, I have been a sufferer from catarrh for fifty years—Dr. Agnew's Catarrhal Powder completely cured me. I look upon it as a miracle." It is delightful and safe to use.

—He that will not reason is a bigot he that cannot reason is a fool, and he that dares not reason is a slave.

ITCHING, BURNING SKIN DISEASES.

Relieved in a day. Eczema, Salt Rheum, Barber's Itch, and all eruptions of the skin quickly relieved and speedily cured by Dr. Agnew's Ointment. It will give instant comfort in cases of Itching, Bleeding, or Blind Piles, and will cure in from three to six nights. 35 cents

—There are some islands away out in the Pacific Ocean where a very strange vine grows. At a certain time in every month the people break off a branch of this vine and throw it into the ocean. The fishes are very fond of the taste of it, so they come up to eat it; and when they have taken a few bites it makes them so stupid that the fishermen can catch them very easily.

TALK WITH OR WRITE TO W. H. Bleasdel & Co. 50 Yonge Street, Toronto, about Sterling Silver Investments IN THE "SLOCAN," B. C.,

the richest SILVER producing Mining Camp in the world, where stock investments continuously appreciate.

NOTE the following opinion of HON. G. E. FOSTER, Ex-Minister of Finance, given to The Mail and Empire special correspondent at Rossland, B.C., February 27th, 1897:—

"Then go to the S'ocan country and see the rich products daily taken from now more than 55 working mines, and read the records of the returns therefrom in payments for developing expenses, and in rich dividends to fortunate owners and shareholders, and note the busy hum of confident work going on upon hundreds of new properties, and one's eastern incredulity is completely knocked out and gives place to real astonishment at what has been quietly done in a short three or four years of exploration and development, and at what an increased ratio this is likely to go on." Mention this paper.

"Just Love Him."

Tommy was a naughty boy who had no mother. His father was a stern man, and when he heard that Tommy was to be sent home from school for bad behaviour, he was angry. Alice was a little friend of his, and she felt sorry for Tommy. So she said to his stern father, "Maybe Tommy would be better if he had a mother to help him."

"Maybe so," said the captain. "I wish you would be kind to him when he comes, and not scold or punish him, but just love him."

That day Tom came, and his father was so kind to him that he began to feel ashamed. The captain remembered what Alice had said, "Just love him," and it did what no sharp words or blows could have done.

—Every true Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked in the face of a heathen in his life—just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called upon to witness the faith with his life. —Canon Liddon.

DEATH.

At Forester's Falls, Ont., on Wednesday, April 14th, 1897, in her 65th year, Jane Frances Barnes, wife of John Coleman, formerly of the parish of Kemptville.

Toronto Markets.

Table with 3 columns: Grain, Price, and Quantity. Includes Wheat, Barley, Oats, Peas, Hay, Straw, Rye.

Meats.

Table with 3 columns: Meat, Price, and Quantity. Includes Dressed hogs, Beef, Mutton, Lamb, Veal.

Dairy Produce, Etc.

Table with 3 columns: Dairy Product, Price, and Quantity. Includes Butter, Eggs, Chickens, Turkeys, Geese, Ducks.

Vegetables, Retail.

Table with 3 columns: Vegetable, Price, and Quantity. Includes Potatoes, Onions, Apples, Carrots, Parsnips.

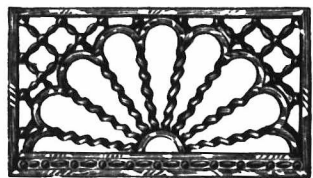
ST. AUGUSTINE WINE

\$1.50 PER GALLON Direct Importer of HIGH GRADE FOREIGN WINES, &c. All goods guaranteed pure and genuine. J. C. MOOR, 433 Yonge Street, Toronto. Telephone 325.

MONUMENTS D. CINTOSH & SONS

Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address—524 Yonge St. (opp. Maitland). Telephone 4242.

To make Home Pretty and Attractive



IS THE WISH OF EVERY LADY

Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, combinations of the different styles, and many finished in any kind of wood desired. For further particulars address OTTAWA VILLE MFG. CO., Ltd., Ottawa, Ont.

TIRED? OH, No.

This soap



greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics



SURPRISE is economical, it wears well.



### Trinity College School,

PORT HOPE.

Will re-open after the Easter holidays on  
Wednesday, April 21st.

The new fire-proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

REV. DR. BETHNUE,  
Head Master.

### The Morley Conservatory

College and School of Art.  
Union with the London College of Music, England.

HUNTSVILLE, ONT.

Visitor

The Ven. Archdeacon Llwyd, Algoma.

Principals

MISS MORLEY, L.L.C.M., A. Mus. L.C.M., Representative of the London College of Music: Silver Medalist for Painting.

MRS. HAYDON, D.P.L.C.M., Examiner for the London Col. of Music. STOCKS HAMMOND, Esq., Mus. Doc. Toronto, Organizing Secretary for the L.C. in Canada and America.

A resident and day school for young ladies. Students of all grades from beginners to the most advanced receive the best possible training. Special advantages in music, art and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of November. For particulars address the Principals.

### The Yorkville Laundry

45 ELM STREET

H.D. PALSER, - Proprietor

Telephone 1580

SMALL HAND WORK.

### W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 932.

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THE LEADING

UNDERTAKER AND EMBALMER  
Telephone 679. 359 YONGE ST.

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Indian & Ceylon Tea Merchants,  
63 1-2 King St. West, Toronto

Have removed to their new premises,  
81 King St. West.  
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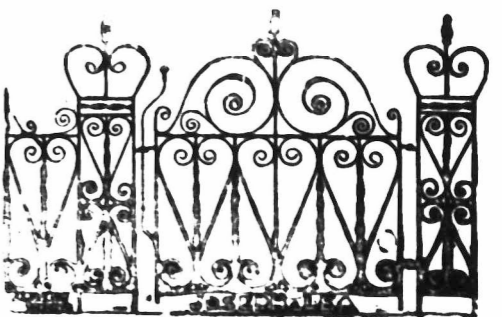


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