

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 21, 1892.

[No. 16.]

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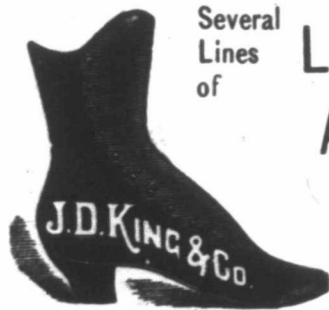
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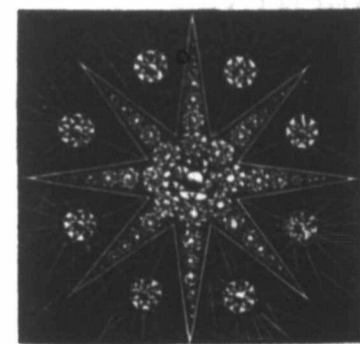
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Canadian Churchman.

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

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

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

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

April 24th.—1 SUNDAY AFTER EASTER.

Morning.—Num. 16 to v. 36. 1 Cor. 15 to v. 28.
Evening.—Num. 16, 36; or 17 to v. 12. John 20, 24 to 30.

FOUR O'CLOCK IN THE MORNING was an hour that often found the late Charles Spurgeon, hard at work, and at the same time intensely enjoying the songs of the waking birds. Any person who has not heard the crescendo concert of feathered songsters in England at that hour, has something yet to live for in this earth.

"THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS" is aptly quoted in the April issue of the American *Spirit of Missions*—a famous aphorism of Henry Martyr when lying fever-stricken in Persia, and asked about the way to intensify the missionary spirit: "The nearer we get to Him, the more intensely missionary we become."

ELASTICITY IN ROMANISM exists to a larger extent than most people realize. The ceremonies and ritual of the "Uniat Churches" in the Orient are quite foreign to Roman ideas, and even in Sicily, Milan, and Spain, there are as wide variations in the local "rites" as are found in the different branches of the Anglican Communion. In fact, the Pope is their only *sine qua non*.

"NAZRANI," i.e., "Nazarenes" is the name by which the Syrian Nestorians—in the land of the Tigris and of ancient Assyria—are known. Their heretical variation from the Holy Catholic creed began in the 5th century. They are at present a very degraded and corrupt body of Christians, but are not without some traces of a certain puritanic fidelity to primitive Christian simplicity.

"THE POWER OF ORAL INSTRUCTION" forms the subject of an admirable editorial in the New York *Churchman*, apropos of the immense audiences which have been greeting the sermons and lectures of the eloquent Bishop Alexander, of Derry—that Nestor of the Irish Church. One would think that the Irish bishop will find considerable difficulty in cutting the bands of his American popularity.

DO NOT CALL ME "REVEREND," was the special request, as Lord Nelson in *Church Bells* reminds us, of the noted Methodist commentator, Dr. Adam Clarke. He took the ground that this title belonged of right to the clergy of the Church—in fact to all episcopally ordained—but to others only "by courtesy," if they claimed it. He would not claim, or accept by courtesy, what was not his right.

WORK FOR ONE BISHOP.—A hard-worked rector in the far west suggests that the rectors need to be reinforced in their frequent appeals for extra parochial funds, by a regular crusade of the bishops, denouncing the phenomenon of spasmodic liberality as a substitute for systematic proportionate giving, and urging practically and earnestly the habit of adequate answers to all appeals.

"PROVE ME NOW HEREWITH, &c.," in Malachi iii. has recently been translated by a learned Hebrew convert to run on as follows: "If I will not open you the windows of Heaven, and empty out all that Heaven has to give for your sakes." A remarkable emendation of the sense, which immensely strengthens the force of the challenge. It is the measure of Heaven's liberality against that of earth!

EGYPTIAN PAPYRUS COFFINS.—Messrs. Petrie and Maboff have been very industriously investigating that new mine of information about ancient days, the paper wrappings used for coffins in lieu of wood—which was as scarce and precious in Egypt as on our prairies. Much of the paper is found to consist of Greek manuscripts containing valuable information about the period of the Ptolemies.

THE RIGHT KIND OF MISSIONARIES.—It has been pointed out that the leading missionaries of the Apostolic Church were such *eminently qualified*, learned and able men as Paul, pupil of Gamaliel; Barnabas, Levite of Cyprus; Apollos, the eloquent scholar of Alexandria, and Timothy, the thorough Scripture student. Wherever a mission is not led by men of that high calibre, the work necessarily languishes.

FASTING COMMUNION, as a subject of difference, has been well "threshed out" in correspondence in the *Church Times* between Bishop Mitchinson and Father Going. The net result is that the Catholic (apparently Apostolic) custom prevails of *early* Communion—fasting if consistent with health—but early Communion at any rate, fasting or not. This satisfies all reasonable sentiments and requirements, without making the commandment "of none effect."

HALIFAX REVIVUS.—Accounts we have seen of the parochial proceedings at St. Paul's, Halifax, lately, would lead one to infer that the present energetic rector, Rev. Dyson Hague, is the right man in the right place and at the right time. The Young People's Society is making a steadfast on-set against the social barriers which keep the "strata" of that old aristocratic stronghold apart from one another.

THE BISHOP OF TORONTO gave the following warm commendation of Bishop Blyth's work among the Jews: "I very cordially endorse the annual appeal for the Parochial Missions to the Jews' Fund on behalf of Bishop Blyth's work in

the East, and hope that it will enlist the interest and assistance of the members of our Church as a worthy object for their offerings on Good Friday.

ARTHUR TORONTO.

"LENT AND SACRAMENT" (S.P.C.K.) appears to be—from an English book notice—the very *desideratum* long sought for in vain of a thorough manual for *confirmands*. It is set out as a series of consecutive studies on this subject of confirmation, but bound together in book form. Hitherto there has been a great discrepancy between "matter and manner" in the confirmation manuals furnished to the public.

"MATRIMONIO ALLA CARTA" is the technical term for that temporary species of marriage which obtains among the corrupt remnants of Armenian Christianity. The marriage contract only holds good for a specified number of years, or even months; at the end of the term the "partners" are open to new "engagements." This is, as a *business* arrangement, rather superior to the American system of easy divorce.

A "PROPHET" TRAPPED IN HIS OWN PROPHECY.—A "long-haired" crank who had been lately trying to persuade people that the earth was destined to be violently removed from its place in the solar system on 11th April, 1901, was dumbfounded by the unexpected request to make over all his property to the survivors (if any) of a certain charitable institution. The prophet begged to be excused. Comment was unnecessary!

LORD DENBIGH 'VERTED to Romanism, as Bishop Vaughan of Salford declared in a funeral oration, or received the first impulse in that direction because he saw an Anglican sexton carelessly sweep away the crumbs of the consecrated bread after a celebration of Holy Communion. This is a warning to sextons, "sacristans"—*et hoc genus omne*—their irreverence may cause weak minds to take some "first steps" toward Rome!

THE BRITISH CHURCH SURVIVES in the present Welsh Church. After England, as now called, had been over-run by hordes of heathen invaders, and its churches destroyed, the fugitives found shelter among their brethren in the far west and south, where they continued independent for over 600 years, until, in 1115, the Archbishop of St. David's chose to acknowledge the primacy of the Archbishop of Canterbury.

"UNPRELITICAL BISHOPS."—The *Rock* is still making merry, in a friendly way, over the awkward attempt of the English Methodists to introduce, as a "reform," the Episcopal system—without calling the officers thereof "bishops." One of their prominent laymen says, "if a man has to perform, to a great extent, the duties of a bishop, the best thing is to call him by the name!" "Separated Chairman" won't do!

"THE HOURS OF SERVICE in this cathedral are 10 to 4, and we don't want no fancy prayers besides!" was the severe reproof administered (according to the inimitable Dean Hole of Rochester) by a strict verger to a man whom "he caught in the act" of kneeling in a retired corner of the diocesan fane. But that was in the bad old times. Cathedrals generally, like all decent parish churches, are always open for private prayer.

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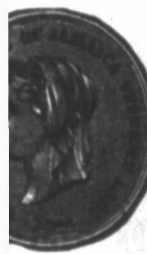
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THE SEPTUAGINT.—The tradition that this remarkable Greek version of the old Hebrew Scriptures was executed in Egypt about 800 years before the Christian Era, is being strongly corroborated by the revelations of the Paper Coffins, the writings of which contain the same characteristic dialect of Greek which we find in the LXX.—many peculiar words hitherto classed "Hapax Legomena." So we learn from *Expository Times*.

CHARLES GORE "ON SACRIFICE."—In a recent sermon preached in the Temple Church this clever exponent says: "It is a mistake to suppose that God instituted, directly, the Jewish sacrifices. The habit of sacrifice was traditional and universal. What God did was to condescend to very imperfect customs of Hebrew tradition, and make them the instruments of gradual education." Christ's "sacrifice" was the supreme act of perfect obedience.

AMERICAN ARAUNAHs.—Every week we find evidence in our exchanges that we Americans—at least those south of the lakes—are capable of manifesting a princely liberality for the cause of religion. One day the Board of Missions in New York receives the gift of a valuable building site on 4th Avenue, and the next day they get \$50,000 towards the building required. One man in Chicago gives \$100,000 for a city mission work; his brother gives \$900,000 to the same.

HITTING THE NAIL ON THE HEAD.—In answer to a correspondent, the *Church Times* alleges that the only obstacle to the restoration of the "Permanent Diaconate" in England is "that such deacons have sometimes been very troublesome to bishops in being soon discontented with their position." The only remedy is to make the standard for priest's orders so high that few of such deacons can reach it—and if any of them do, "they purchase to themselves a good degree."

GRADED INCOME TAX, including 5 per cent. on real and personal estate, offers itself as the only rational cure for the almost equally fatal and mischievous extremes of poverty and wealth. Suppose \$1,000 per annum as a minimum necessary for decent "existence" merely, to be entirely exempt from tax; 1 per cent. on the next \$1,000, and 2 per cent. on the next, and so on to \$50,000 per annum. Let 50 per cent. remain as the maximum tax for all higher incomes. *Solvitur ambulando!*

ABEL'S "BETTER SACRIFICE"—(Gen. iv. 4 and Heb. xi. 4) according to Wordsworth, and the traditional Christian teaching upon which he relies,—was "better" as being a tangible confession of the divine right to life and especially as a proof of sincere acknowledgment of the appropriate penalty of sin. St. Ambrose and others appear to have held that even in Eden (Gen. ii. 17 and iii. 21) the propriety of such an expression of worship and penitent devotion was known and acknowledged.

WELLHAUSEN AND RENAN CHARACTERIZED.—In her very interesting new book, "Jerusalem, its history and hopes," Mrs. Oliphant, after a sly hit at Herr Wellhausen, as "forming theories without taking the trouble to enquire into the subject," says, "I will take Mr. Renan's work for less than nothing, if that were possible, because he has abundantly proved himself incapable of judging in respect to all the higher mysteries of human character, thought and feeling." Rather hard on the leaders of "Higher Criticism!"

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,
D.D., BISHOP OF QU'APPÉLÉ.

CHAPTER V.

I am a Churchman—

IV. *Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organization in unbroken continuity.*

It is very curious how hard some popular fallacies die.

One of the most remarkable instances of this is the persistency with which people cling to the idea that somehow at the Reformation *one organization was substituted for another* (as was the case in Scotland and Switzerland), and that a new body now known as the Church of England was then created, and took the place of the old Church, which was the Roman Church. And yet such an idea is entirely without foundation in historical facts. It is a mere popular delusion, fostered by Romanists and Schismatics in light literature (though they do not pretend to maintain it in any writings of real importance), to which Church people, who have not studied the history of their Church, too frequently give thoughtless credence.

No historian of any note has ever ventured seriously to maintain that the Church of England was not one and the same body before and after the Reformation, both legally and spiritually.

The fact of her continuity is witnessed to by (1) the State Laws of England; (2) the evidence of those who took part in the Reformation; (3) the undoubted continuity of (a) the Faith, (b) the Ministry, (c) the Forms of Worship, and (d) the name of the Church.

We will give a few proofs of each of these witnesses.

1. The Continuity of the Church is borne witness to by the *State Laws in England*. There are many people who will be more convinced by such a line of argument as this, showing the continuity of the Church as a definite legal corporation, than by any proof of the *spiritual* continuity of the Church as a distinctly religious body. It is therefore well to dwell upon it, though of course it is by no means so important as the latter.

A. No Act of Parliament can be produced transferring, at any time, the Church property from one body to another. There is none on the Statute Book.

And yet,—

(1) All ecclesiastical corporations in England—Bishoprics, Cathedral bodies, and Parishes—hold their property, whether estates or titles, by an undisputed title dating, in the great majority of cases, from long before the Reformation.

[An Act of Parliament of late years has transferred some of the property to the "Ecclesiastical Commissioners" for re-adjustment, as some corporations had become exceedingly wealthy, while other portions of the Church greatly needed aiding. But this in no way alters the principle stated above.]

(2) Property leased for 999 years has lately reverted to Church corporations, as the legal representatives of those who gave the lease.

(3) Property left to the "Catholic Church," in any place in England, would, as it has been decided, be given by law to the Church of England, not the Roman Church, whose legal title is the Church of Rome, or the Roman Catholic Church.

(4) The Archbishops and Bishops in England hold their seats in the House of Lords by right of

their being the rightful occupiers of Sees to which anciently Baronies were attached.

Here, again, very recent legislation has slightly modified the principle which, till then, had been uninterruptedly recognised in the constitution of the country. When, a few years ago, it was desired to increase the number of bishops, it was not considered desirable to increase the number sitting, at the same time, in the House of Lords, nor was it thought expedient to create what might be regarded as two grades of bishoprics, one giving the right to a seat in the House of Lords, the other not. The expedient was, therefore, devised of allowing the occupants of the newly-created Sees to sit in the House on an equality with the bishops of the old Sees, but by rotation, so that there should not be a greater number sitting in the House at one time than there had been previously. Exceptions were made in the cases of the two Archbishops and the Bishops of Winchester, London, and Durham, who still sit by right of the ancient prerogatives of those Sees.

(5) The Ancient Canon Law of the Church of England in pre-Reformation times still holds good in England, and has to be consulted in ecclesiastical causes where it is not contrary to the Statute Law, and does not interfere with the rights of the Crown, or has not been specifically revoked.

[N.B. The Roman Canon Law never ran in England.] (Blunt's "History of the Reformation," p. 329.)

All the bishops of the Roman Church in England in 1826 issued a Declaration in which they distinctly repudiated the idea that they claimed the property of the Church of England as the property of their Church.

Section IX. reads as follows:

"British Catholics are charged with entertaining a pretended right to the property of the established Church in England. [Italics in original.] We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension, with regard to the same."

This Declaration was signed by ten bishops of the Roman Church. It has been lately republished in full by Mr. G. H. F. Nye, Secretary of the Church Defence Institute. Dr. Littledale, in commenting on the above Declaration, well says, "This language cannot be explained away as meaning only a disclaimer of any right which a secular law court would recognise. It covers the whole ground." We have seen that the property was never at any time "settled by the laws of the land" on the Church of England as distinct from the Roman Church. The Church holds its property under the laws of the land by the same title, and no other, as it did before the Reformation.

B. The statutes passed for various purposes at the time of the Reformation plainly testify to the continuity of the Church with whose affairs they are dealing.

In 1531, an Act was passed abolishing the payments of *Annates*, or first-fruits of bishoprics, to the Pope. This was in accordance with a petition from the clergy in Convocation, who also prayed that should the Pope persist in requiring such payments the obedience of England should be withdrawn altogether from the See of Rome. This provision was embodied in the Act. And yet in the course of the Act the king and his subjects are spoken of as "obedient children of Holy Church." The clergy had urged that this payment was of late

growth, and contrary to a decree of the 21st session of the Council of Basle.

In 1532-3, the important Act for the "*Restraint of Appeals*" was passed. That Act declares that England is an independent empire, composed of a "spirituality" and "temporality," or Church and State, of which each is competent to take judicial cognizance of all causes within its own sphere. "The body spiritual whereof," it alleges, "having power when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and showed by that part of the body politic called the spirituality, now usually called the English Church; which always hath been reported and also found of that sort, that both for knowledge, integrity, and sufficiency of numbers, it hath been always thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth pertain."

It refers to laws that were made in the reigns of Kings Edward I., Edward III., Richard II. and Henry IV., and other kings for much the same purpose, and for preserving the right of the Crown.

In the following year, 1533-4, an Act was passed transferring certain functions of a spiritual nature, such as the granting of Dispensations from the Pope to the Archbishop of Canterbury, which Act was confirmed and extended in 1536.

The 19th clause of this Act contains a statutory declaration that it is not intended to change the character of the Church of England as a sound branch of the Catholic Church. "Provided always," it declares, "that this Act, nor any thing or things therein contained, shall be hereafter interpreted, or expounded, that your grace, your nobles and subjects intend by the same to decline or vary from the Congregation of Christ's Church in any thing concerning the very [true] articles of the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the Word of God, necessary for your and their salvation."

The first Act of Uniformity, establishing the use of the First Reformed Prayer Book, which had been prepared by a committee of divines, and which a letter of the King and Council to Bonner says had been accepted "by the assent of the bishops and all other the learned men in this our realm in their Synods and Convocations provincial," was passed Jan. 21, 1549.

It says, "Whereas of long time there hath been used in this realm of England and Wales divers forms of common prayer, commonly called the Service of the Church, that is to say the use of Sarum, of York, of Bangor, of Lincoln, and besides the same, now of late much more divers forms and fashions have been used . . . the King's Highness . . . having respect to the most sincere and pure Christian religion taught by the Scriptures as to the usage in the primitive Church should draw and make one convenient and meet order," &c., &c. The chapter entitled "Concerning the Services of the Church," in our present Prayer Book, was the Preface to that book.

In 1559 (Queen Elizabeth) an Act was passed to annul the Acts of Philip and Mary, and "restoring to the Crown the ancient jurisdiction over the State, ecclesiastical and spiritual." It appointed a Court of High Commission as final Court of Appeal in ecclesiastical cases, but made the proviso that no matter was to be adjudged "heresy" unless the Scriptures or the decisions of "the four General Councils or any other national or provincial Synod had declared such matter to be heresy.

So far for the witness of Statute of the realm.

2. We need scarcely trouble ourselves to quote the numerous statements of "those who took part in the Reformation," which might easily be adduced, to the same effect.

It will be sufficient to give some words of Queen Elizabeth, who is as good an authority on the subject as we could well have. Some foreign princes interested themselves on behalf of some of the deprived bishops, and asked that they might have churches in which they could use the old Latin Service books. She replied, that "to grant them separate churches, and permit them to keep up a distinct communion, were things which neither the public interest nor her own honor would allow . . . For there was no new faith propagated in England; no religion set up but that which was commanded by our Saviour, preached by the Primitive Church, and unanimously approved by the ancient Fathers."

To this we may add some words from a Declaration which she commanded to be publicly read in churches, in 1569, in definition and vindication of the royal authority exercised in the Reformation:

"We know no authority," it runs, "either given or used by us as Queen and Governor of this realm, than hath been, by the law of God and this realm, always due to our progenitors, sovereigns and kings of the same . . . without that thereby we do either challenge, or take to us . . . any superiority to ourselves to define, decide, or determine any article of the Christian Faith, or to change any ancient ceremony of the Church from the f and before used or observed by the Catholic and Apostolic Church." The Declaration proceeds to say that "the authority of the Crown consists in" maintaining the Christian Religion, "and consequently to provide that the Church may be governed and taught by archbishops, bishops and ministers, according to the ecclesiastical ancient polity of this realm, whom we do assist with our sovereign power."

To be Continued.

"GENERAL" BOOTH AND "PRINCE" MICHAEL.

A good deal has been written and said of late upon the general subject of what is called *magnomania*—a mania for big things; but comparatively little has been noted in regard to the special development of this modern vice which runs in the direction of self-exaltation. It has been often noticed, however, that one of the most distinct masks of incipient insanity is self-conceit, and one of the most obstinate forms of insanity, when fully developed, is the subject's idea that he is "some great one"—emperor, king, queen, prince, general, or what not. There can be little doubt that a comparatively harmless type of this mania takes on naturally a comparatively and proportionately modest fancy for self-aggrandizement. When the fancy only extends to the ambitious role of a "general," or even a "prince," there is little to be feared in the shape of violence—that is, compared with those who like to pose as kings and queens, fiercely claiming the highest reaches of ambition known to mortal man. Such vain notions, however, have a tendency to grow.

FOOL OR KNAVE?

is a question that the public is being constantly compelled to ask with regard to the pretensions of public characters, who puff themselves out into a form which all persons of common sense perceive to be imaginative and utterly unsuitable and incongruous. Indeed, so plain is the absurdity of such pretensions, so clearly illusory their

claims, that they might be left safely to die out of themselves, but for a certain dangerous complement which exists in experience of human character. There is none so great a fool or knave, but he is sure to get a ready and extensive following, somewhat on the old principle "one fool makes many." We are very unwilling to assume that many of these claimants for public honour are knaves, consciously duping and humbugging their followers. They are, more probably, only advanced instances of *weakness of mind*, whose very excess of weakness enables them to imagine their possession of strength—an assumption which easily imposes on the less advanced specimens of dementia. This mental weakness seems to be one of the most marked phenomena of our time.

STRAIN OF THE INTELLECT

—overtaxed brains—is probably responsible for the large quantum of the weak minds to be found in our modern experience. The competitive race for "first places" in business lines of all kinds subjects the minds of men to a very severe strain indeed, and their brains are seriously overwrought. Men and women who are constitutionally unfitted for anything else than the simplest forms of human existence—as farmers, laborers or mechanics—are forced by modern high pressure into schools, colleges, seminaries, conservatories, &c., searching for qualifications which may fit them for "genteel" employment. Just as there is a plethora of applicants for all such positions in the higher grades of social and business life, so there is a corresponding dearth of supply for the menial and domestic offices so necessary to human affairs. Women want to become men, boys and girls to become men and women, employees to become employers, privates to become generals, peasants to become princes, maids to become mistresses, pupils to become teachers, learners to become teachers, and so on, *ad infinitum*, to confusion.

THE ANGLICAN CHURCH MISSION TO JEWS IN CAIRO.

COMPILED BY THE REVEREND THEODORE E. DOWLING, DOMESTIC CHAPLAIN TO BISHOP BLYTHE.

Advent, 1891.

(Continued from last week.)

Visit to the Mission Schools.—On Monday morning, December 7th, in the midst of a thunder storm (an unusual occurrence in Egypt), I visited the school in Sharia Darb Saada, near the Jewish quarter. Since I was here in October, 1890, this branch of the work, owing to Jewish persecution, has been necessarily removed from inside the Jewish quarter to a straggling old palace formerly belonging to a Moslem Bey. What a street for an artist—so quiet and charmingly quaint! A peep at this street alone is worth several visits, particularly as it is one of the few remaining bits of its kind. But to return to the schools. They are intended, mainly, for the poorer class Jews. And yet since they were opened on September 1st, 1890, to November 30th, 1891, the fees have amounted to £131 9s. 5d. In fact, at the present time, half of their cost is provided by the children's payments. The four masters and two mistresses, with the invaluable voluntary assistance of Miss Shaw (late of the Central Africa Mission), were all at their posts and doing good work.

There are seven class-rooms, with more than can be utilized for the same purpose. Accommodation can eventually be provided for 250 children. The head master occupies two rooms of this building.

The Boys' School.—In the register of the boys' school for November I found 77 names arranged as follows: 54 Jews, 17 Mahomedans, 6 Christians; these latter consisting of two Greeks and four Copts. I was struck with the variety of costumes. A fair proportion of the boys wore the Turkish fez. And there was no cause for wonder when the nationalities represented (to take an example) in the third class, containing thirteen scholars, are borne in mind. What a strange medley! Of Jews there were facing me one Ashkenazim, eight Sephardim and one Karaite; mixed with these was one Moslem, one Greek and one Copt. These children only commenced

learning English four months ago, and yet they were actually translating with ease a page of No. 1 Nelson's "Royal Reader" into Arabic.

The first and second class being brought together, I questioned them closely on the infancy of our blessed Lord at Bethlehem, and the answers were surprisingly accurate. They sang the first verse of Keble's

"Sun of my soul, Thou Saviour dear,"

and my thoughts would rush back to Hursley churchyard and our sweet singer of Israel.

The Girl's School.—It cannot be said that the girls' school flourishes like that of the boys. This did not surprise me, knowing the difficulty in the East attending female education. This branch was only opened last March, under considerable disadvantages, and yet it is now slowly increasing in numbers. There is a curious difference as regards the nationalities from the proportion that appears among the boys. Of 41 girls on the December roll, 25 are Mohammedans, only 15 are Jewesses, and there is one Christian (Greek). This child is the only Christian girl under instruction. Contrary to expectation it is found that the Moslem children are more receptive of Christian teaching than the Jewish, whose parents, knowing that they receive definite religious instruction at the mission, try to counteract this influence. One parent said that he carefully disabused his children every night of the teaching they received during the day. Another withdrew his two boys, who were progressing fast, saying that "they were dreaming all night about Jesus Christ"; whereas one Moslem girl was exultingly brought forward by her mother before a Christian doctor visiting her house to repeat her lesson learned at school, upon which she reverently recited those words: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 St. John i. 7.)

Mr. Marder, one of the ablest Egyptian Government School Inspectors, has stated that "the difficulties in the Mission schools, owing to the different nationalities, are four times as great as in the Government schools. His voluntary weekly visitation is most helpful to the teachers, his position and standing enabling him with ease to improve the discipline."

School Requirements.—Not a Scripture picture, illuminated text or map was to be seen on any wall. A set of large National Society maps would be an invaluable present. A globe also is needed. Two *abaci* (or arithmetical frames) are asked for, as well as several sets of Nelson's "Royal Primers," "Readers" (first series) and "Infant Readers," and 100 each of the National Society's "National Copy Books." An organette, or small harmonium, for use during the calisthenic lessons, would be greatly appreciated by Miss Shaw. £2 will give a boy or a girl an education in the Mission schools for the whole year.

English School for Young Ladies.—This school was commenced by Miss Allen on September 1st, 1890. That such a school is much needed everybody will bear witness who knows Cairo. Most of the children who come to Miss Allen's school are able to chatter three or four languages, but of anything of the literature of those languages they are perfectly ignorant. As for history, they generally confess that they know nothing of it. Of geography they have the vaguest ideas. One girl, who was English by parentage, and was supposed to have had rather a superior education, was unable to name more than half a dozen of the capitals of Europe, and amongst them put down Lisbon as the capital of Norway! Miss Allen makes a great point of the religious instruction, which is taken as the first lesson every day. Lately a young Jew, who came to pay for his sister's schooling, asked Miss Allen if she taught his sister the Bible, and expressed himself as much pleased when she said that was a daily lesson, and always the first. The school is always opened and closed with prayer.

The Dispensary.—In January last Miss Allen opened a dispensary for the poor, Drs. Murison and Scott most kindly attending it to give advice twice a week, without any remuneration. When pressure of business obliged Dr. Scott to cease his attendance, Dr. Lausing, an oculist of great fame in Cairo, took it up, and the work grew so much that Miss Allen found herself quite unable to carry it on with the school. So she was much delighted when her old friend and fellow-worker at Zalzibar, Miss Shaw, came to work with her. The dispensary having lately been moved into the Sharia Darb Saada (to be near the poor part of the city and the Jewish quarter), Drs. Murison and Lausing were obliged to resign their honorary position in connection with it. Dr. Paterson most kindly took the work up, and he comes daily, except on Saturdays and Sundays. Of course with the change of place many old patients were lost to the dispensary, but it is getting known and appreciated in its new quarters. One of the patients spoke most gratefully of the benefit he had received from it. He said he had "been to several doctors, and spent a lot of money, and none had done

him so much good as Dr. Paterson's prescription and the medicine he got from the dispensary." Another, an old Jewess, said she "couldn't make out how it was, but the medicine she got from this dispensary at a piastre and a half did her far more good than some she had paid a dollar for at a druggist's shop in the city." As eight-tenths of the patients are eye cases, a set of ophthalmic instruments, costing about £15, has become an absolute necessity.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—St. Matthew's.—The Right Rev. Dr. Williams, Lord Bishop of the diocese, administered the holy rite of Confirmation (as is usual) in St. Matthew's Church on Palm Sunday. There were 29 candidates—13 males and 16 females. For the first time the female candidates wore white veils, which gave them a more uniform and neat appearance, and which was highly approved by the whole congregation, as it is the revival of an ancient custom, and it is to be hoped the day is not very far distant when the female candidates in most parishes will be dressed in pure white, thus doing honor to the occasion when they receive the Gift of the Holy Ghost by the laying on of hands.

Trinity.—The Confirmation service in this church was held on the evening of Palm Sunday, when 3 male and 11 female candidates were confirmed.

The Rector, Rev. W. T. Noble, is leaving on a visit to Ireland, and expects to be away about five or six weeks.

Indian Missions.—The Ven. R. Phair, Archdeacon of Islington, Diocese of Rupert's Land, visited Quebec lately in the interests of the Indian missions in his diocese. On the Fifth Sunday in Lent he preached in the Cathedral in the morning and at St. Matthew's at Evensong. On the Monday evening following he addressed a well attended missionary meeting in the Church Hall, at which a collection was taken up in aid of the Indian missions of Rupert's Land. During his short stay he was able to collect a handsome sum from the Churchmen of Quebec. During his stay he was the guest of John Hamilton, Esq.

Women's Auxiliary.—The members of the Women's Auxiliary expect to hold a missionary meeting sometime in May, when the Ven. Rev. Dr. Reeve, the newly elected bishop of Selkirk, who is now in England, is expected to address them on missionary work in his distant diocese.

Diocesan Synod.—The synod of this diocese will assemble in the Church Hall on May 31st, and the proceedings will open with a celebration of the Holy Eucharist in the Cathedral on the morning of that day.

MONTREAL.

Appointments.—The preferment of Rev. S. A. Mills, of the Mission of Bristol, to the rectory of West Shefford, and the removal of Rev. W. C. Dilworth from the Mission of Arundel to Bristol, are reported.

Obituary.—Mr. Thomas Mussen, merchant of Montreal, and father of Canon Mussen, and Mr. John S. Hall, Rector's Warden of St. James the Apostle's Church, and father of the provincial treasurer, have passed away at a mature age, enjoying much respect and esteem.

HOCHELAGA.—A most interesting and instructive entertainment was given on Thursday evening, 31st March, in the hall attached to St. Mary's Episcopal Church, Hochelaga, when Mr. Hugh Russell exhibited his magnificent magic lantern views of Ireland to a numerous and highly pleased audience. Mr. Russell has evidently spared neither trouble nor expense to make his lantern a complete success, as in every detail it cannot be surpassed in Canada, the views being beautifully colored and strikingly true to nature. Appropriate songs were given by Miss Bareham and Mr. S. Dunn in their usual artistic style, and altogether a most enjoyable evening was passed by those present. The rector, the Rev. A. Bareham, occupied the chair, and having warmly thanked Mr. Russell, stated that it was intended to have him exhibit his views of England and Scotland in the near future.

Grace Church, Point St. Charles.—The last business meeting of the Young Men's Christian Association

was held on Tuesday last, 5th April, when a very interesting and humorous essay by Mr. H. Heath on "Workhouse Life in England" was read, in his absence, by Mr. Manning. The essayist described the condition of workhouse life from experience obtained while filling the post of labor master in a workhouse in one of the provincial towns in England, and generally condemned the English poor-law system, which he said was costly in its working and actually fostered the pauperism which it was apparently instituted to suppress. No classification was permitted. The pauper by misfortune, the pauper from choice, the honest and the vicious, all fared alike, and herded together. A year or two of experience in a casual ward brought representatives of nearly every profession and trade under the essayist's notice. A man formerly in holy orders, lawyer, musician, clerks and others had come under his charge, and once a former officer of his old regiment—a Victoria Cross man—found shelter. The election of officers for the ensuing session was then proceeded with, resulting as follows:—President, the Rev. John Ker, B.D.; vice-presidents, Mr. W. McWood and Mr. Joseph Farrar; chairman, Mr. C. Manning; secretary, Mr. C. F. Crutchlow; treasurer, Mr. E. T. Cocker; assistant secretary, Mr. John H. Farrar. Committee, Mr. W. Bishop, Mr. J. Hinchliffe, Mr. W. Morgan and Mr. T. White.

COTE ST. ANTOINE.—St. Matthias Church.—In response to an appeal recently made by the Rector and Church Wardens to the congregation, a deficit of five hundred and twenty-eight dollars has been just paid off, of which sum three hundred and eighty-two dollars was presented in one Sunday offertory. The above Christian duty well illustrates the Rector's last text, "Whatsoever ye do—do all in the Name of the Lord Jesus." Vide Hymn No. 8 (A. and M.)

"In all my works Thy presence find,
And prove Thy good and perfect will."

"At Home."—On Tuesday afternoon, 5th inst., an "at home" was held in the Montreal Foundling and Infant Nursery, 43 Argyle avenue. A large number of ladies attended. They were received by the members of the committee and conducted through the whole building. The nursery is a very worthy institution, and deserves the assistance of the Christian people of the city. Miss Rideout is a careful and painstaking matron, and credit is due her for the good management of the Nursery. Light refreshments were served, and appropriate addresses were delivered by the Rev. Canon Ellegood and the Rev. Dr. Smyth. Several subscriptions were promised. The names of the lady managers are Mrs. C. MacArthur, first directress; Mr. Thomas Pringle, second directress; Mrs. Hy. Wood, third directress. Committee—Mrs. Montgomery, Mrs. Lacy, Mrs. McIntosh, Mrs. Hall, Mrs. Darling, Miss Hall, secretary; Mrs. Campbell, treasurer; Mrs. Rhodes and Mrs. T. W. Evans. Messrs. Willis & Co. have kindly placed a Bell organ in the Nursery, with which Miss Rideout leads the singing at the services.

MONTREAL.—Bishop's College Medical Faculty.—The readers of the CANADIAN CHURCHMAN are probably aware that the Divinity and Arts faculties of the University are placed at Lennoxville. A medical faculty which has been growing in importance has been established at Montreal for twenty-one years, and the annual convocation of this department was held on the 5th of April, at the Synod Hall, Montreal, the vice-chancellor, Very Rev. Dean Norman, D.D., D.C.L., presiding. The number of students in the faculty this year has been seventy-six, and eleven have graduated. The graduates come from Ontario, Quebec, Massachusetts and British Guiana. Some of the students are from the West Indies.

The Dean, in his address, expressed a hope that the medical faculty would be represented on the medical board of the new Victoria Hospital, and deprecated the recent legislation of the Montreal General Hospital, which discouraged the attendance of women students in the wards. This was especially felt irksome in Bishop's College, which was the only College in the Province of Quebec which admitted women as students.

Dr. Campbell, Dean of the Faculty, read the report, and Dr. Burnett read the valedictory to the students.

Dr. England gave a sound, practical address to the graduating class. The Principal of Bishop's College, Rev. Dr. Adams, also gave an address, which was fully reported in the *Montreal Gazette* of April 6th. He spoke of the appointment of Rev. B. G. Wilkinson, B.A., after a year's *wanderjahr* for study at the Lincoln Theological College, England, to the professorship of Pastoral Theology.

The division of work by which the Principal is relieved of the details of school administration, and the conferring of the Head-mastership on a graduate, the late sub-rector, Mr. H. J. H. Petry, M.A., was also referred to.

It was stated that the Divinity House, which cost \$15,000, was paid for, and that all but \$2,000 of the

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\$60,000 required for the new School was gathered in, but that it still required \$4,000 to complete the chapel. McGill was congratulated on its wonderful benefactions, their hundreds of thousands making our thousands seem small by comparison. The names of Robert Hamilton and Colonel King were mentioned specially as recent benefactors.

The subject of University Extension was dwelt upon at some length. It was said that the Universities did not intend to hawk their wares, but that they would be ready to meet any demand that might arise for these lectures. The extension courses were not looked upon as substitutes for a university course; they were not in the long run to be carried on by the professorial or lecturing staff of the University, but by a class of lecturers who would doubtless be developed in time, as they had been in England. It was announced that Laval, through the influence of the Abbe Laflamme, was willing to work for the French speaking people, while a joint board had been formed from McGill and Bishop's, to be ready to supply lectures for the English.

A few words of congratulation to the successful graduates, and a reminder of the moral aspect of their work and the importance of a high tone, concluded the address. The Synod Hall was quite full upon the occasion, and the interest was sustained throughout.

ONTARIO.

ODESSA.—It is with deep gratitude that we are able to announce that we have now got an organ in St. Alban's Church. This is due to the kind interest and indefatigable efforts of Mr. Pense, of Kingston. We have been forced to abandon the idea of an exclusively male choir, and now have a mixed choir of six persons, and the services are bright and hearty. A thoughtful friend very kindly sent us some palms for Palm Sunday, and it was surprising what a difference they made in the appearance of the church. The Friday evening services during Lent have been fairly well attended, and the lectures on the Holy Catholic Church listened to with much interest. The subject was necessarily very much condensed, but if the lectures have the effect of leading to a careful study and investigation of it, their object will have been gained. During Holy Week we have had services every day, morning and evening, with brief meditations and addresses on the Passion, the address on good Friday night being on the descent into Hell. On the Sunday evenings after Easter, Rev. Mr. Dibb proposes to deliver a course of sermons on the "Intermediate" State. We have to acknowledge with many thanks the receipt of \$5.00 from "Churchman" towards the purchase of a font. This was in response to our appeal in the CANADIAN CHURCHMAN of March 10th, and is the only response received to date. "Thy Father which seeth in secret, Himself shall reward you openly."

MISSION OF DUNGANNON—BANCROFT & L'AMABLE—Good Friday dawned beautifully and our little village had assumed an appearance of holiday quiet that was a contrast to other Good Fridays. All the places of business were closed. The Missionary, the Rev. H. Farrer, had the day before asked the merchants and mill owners to close their establishments, and they cheerfully consented to do so. Divine service was held in the Church of St. John the Evangelist, and not only the usual congregation, but a goodly number of people belonging to the denominations outside the Church of England, attended and took active part in the services. A more attentive and reverent group of worshippers could not be found. The sermon from St. John xii. 32 and the seven words on the cross, was listened to with profound attention. The Litany of the Passion Hymn, 467 H. A. & M., was sung by all kneeling before the Anti-Communion Service. It being a solemn prayer, the posture was most fitting. The collections for the Parochial Missions to the Jews Fund were generous. The day and its services was one for solemn remembrance. Divine service was also held at St. George's Church, L'Amable, in the afternoon, and the necessity of the great facts of the Crucifixion influencing our lives, affectionately urged on old and young in solemn prayer, scripture lesson, chant, hymn and sermon, at both these churches.

TORONTO.

St. Matthias' Parish.—Confirmation.—The annual presentation of candidates took place on Thursday evg., in Passion week, the usual day. There were over 80 in all. The church was filled to repletion, and the Bishop of Niagara (in the absence of the Diocesan) officiated. The perfect stillness of the great audience during the several addresses of his lordship, gave proof of the deep impression produced. The candidates were presented and the preliminary service conducted by the rector, assisted by Rev. F. G. Plummer and Rev. G. H. Webb. The appearance of the Bishop, vested with reverent care, and hold-

ing his beautiful Pastoral Staff throughout the ceremony, was very striking. He was the very picture of a true ecclesiastical shepherd, using both gestures and words befitting the occasion. His masterly and trenchant challenge, on behalf of the Apostolic and Catholic character of the Church of England, could not be surpassed; while the sweet persuasion of his hearers to a holy life, in obedience to the Spirit's gentle admonitions, produced a profound impression.

Church of Ascension.—Wm. H. D. Miller, Richard Miller and Herbert Sampson, of the Young Men's Bible Class, waited on Rev. R. A. Bilkey at his residence, 64 Beverley street, recently, and presented him with a silver pocket communion set consisting of flagon, patten, chalice and breadbox in a handsome case. On the breadbox was the following inscription:—"Presented to the Rev. R. A. Bilkey on the occasion of his leaving the Church of Ascension, Toronto, by the young men of the Bible Class, Easter, 1892." Messrs. J. E. Berkley Smith and R. H. Temple, churchwardens, with Messrs. Robert Bickerstaff and Edward Taylor, also presented Mr. Bilkey with a purse. The occasion of the pleasant gathering was the removal of Mr. Bilkey to Bowmanville, where he has been appointed rector of St. John's Church.

W. A. Appeal for Diocesan Mission Fund.—Receipts to April 15th: Shanty Bay W.A., \$5; Uxbridge W.A., \$10; Newcastle W.A., \$17; Mrs. F. Creemore, \$1; "In Memoriam," Colborne, \$20.

St. James' Cathedral Mid-day Services.—Whoever conceived the idea of throwing open Toronto's large central church for worship and instruction during Lent, at mid-day, deserves not only credit but thanks from the many hundreds who have availed themselves of the privilege. These old city churches are like oases in the desert of banks and warehouses, and it is well that tired, doubting and saddened hearts should be able to "cling to the horns of the altar" in these "cities of refuge"—if it be only five snatched minutes in the very heat of business hurry. The attendance at St. James' has been phenomenal, not only because the idea was not heralded by trumpet, drum, or tambourine—the news really leaked out only by degrees and percolated the city gradually—but because the interest has so steadily increased. At first, of course, the ladies led the way; then a few men, perhaps chiefly of the younger sort; then, hard headed veterans of mart and store, then the rank and file of working men and women of the humblest classes. All felt the want, all received the welcome equally—the missing link between sacred seasons and business had been found. People who could not attend a 7 a.m. celebration, and were far from home at 9 a.m. or 11 a.m. services in their parish churches, were glad to find themselves followed, as it were, by the Church, and provided with wholesome spiritual refreshment at noon. It goes without saying that Canon DuMoulin was equal to the occasion, and exhibited that wonderful eloquence and tact in preaching these brief and pointed addresses which have always distinguished him. Many have been reminded, as they gazed upon the great building filled with eager faces, of Pere Hyacinthe's Conferences in Notre Dame, Canon Liddon in St. Paul's, Knox Little in Regent St., or Father Ignatius in Lombard St. The public—for the attendance has included many dissenters, and people of all grades and classes—will be pleased to hear of the continuance of these mid-day services throughout the year (as is proposed in response to requests), with special addresses on Wednesdays and Fridays. It is evident that the rector has resolved to do his best to make St. James' the church for the people. We suspect that the Brotherhood of St. Andrew have been active in this movement—if not, there is much for them to do.

Easter Services.—The Toronto churches may always be depended upon to make some advances each year in the observance of such a season as that of Eastertide; and this year, notwithstanding the widespread depression in trade, has been no exception. This is as it should be. The time when Providence "calls a halt" in our secular progress, in our accumulation of wealth, in our full enjoyment of health, is the very time when we find an occasion to use aids intended to be so used—for greater religious devotion, and, even especially, thankfulness for past favour and grace received from on high. It is a healthy sign when a community readily responds to the rein of the Deity's control, and turns as He would have them. From the days of Jonah and Nineveh onwards, such responses prove their hearts to have been not far gone astray. The musical services, decorations and sermons in Toronto's thirty odd churches had the true ring, the right aspect, about them this year; and they may plod on faithfully, with hopeful hearts, in the round of daily cares and duties.

NIAGARA.

GRAND VALLEY.—Mr. T. J. Hay, of Christ Church Cathedral Chapter, Hamilton Brotherhood of St. Andrew, has been appointed by the Bishop as Lay Reader, under the Rev. I. H. Leake.

ALGOMA.

Mr. Edward Earl, lay reader at the Sudbury mines, has been transferred by the Lord Bishop of Algoma to Sault Ste. Marie, Ontario, where Mr. Earl commences his new duties at Easter.

RAVENSLIFFE.—The superintendent of the mail contract branch, Ottawa, has informed the Rev. L. Sinclair that his petition for a tri-weekly mail to Ravenscliffe is to be laid before the Postmaster General.

ILFRACOMBE.—Mr. David Jack and Miss Martha Matilda Christie, of the township of McMurrich, were married in Christ Church by the Rev. L. Sinclair.

QU'APPELLE.

QU'APPELLE STATION.—The Synod will be held at this place, on Wednesday, June 15th.

KINBRAE.—The long winter nights have been enlivened with social gatherings at the school house. The attendance on each occasion was very good, in spite of the extremely cold weather.

SALTCOATS.—Since the new church has been in use the congregation has steadily increased; week after week we see new faces in the church, and the new comers continue as attendants. It is hoped that ere long a vicarage will be built, as the need of a resident clergy is much felt. The townspeople are very anxious for the house to be built, and several have already begun to move in the matter.

YORKTON.—The priest-in-charge of this large district is now visiting the northern parts. He found Yorkton a small village at the end of the Manitoba Northwestern track, consisting of about seventy-five inhabitants. The Church people are in the minority, and apparently so in the surrounding country. Several people enquired of the priest whether services would be regularly supplied. A service was held in the school house on Sunday.

British and Foreign.

It is stated that Mr. James Hakes, the promoter of the ritual suit against the Rev. J. Bell Cox, vicar of St. Margaret's, Liverpool, has been compelled to pay costs to the amount of £2,875.

Mrs. Humphrey Ward is the only woman who ever examined at Oxford. She was the Examiner in Modern Languages several years ago.

Mr. Gladstone was amongst the large congregation at St. Mary Abbott's, Kensington, for the third Lent lecture by Dr. Samuel Kinns, on "The Historical Accuracy of the Bible."

We understand that Canon Fleming will in future edit the *Religious Review of Reviews*. Of the April number, to which the new editor will contribute, there will be a first edition of 10,000 copies.

The income of the Metropolitan Bishop of Capetown, who has the oversight of some seven Dioceses, is only £700 per annum, and he has no coadjutor.

Divorce is apparently going to be made easy in New South Wales as well as in Victoria, for the Divorce Law Extension and Amendment Bill, intended to assimilate the divorce laws in the two States, has been read a third time in Legislative Council.

The Rev. Charles Gore has consented to hold a Three Days' Retreat for clergy at Keble College, Oxford, at the end of June. Particulars can be obtained from Hon. Rev. J. Adderley, Christ Church Mission, Poplar.

The oldest Wesleyan local preacher is said to be Mr. J. David James, of Pontypridd. He is a Cornishman, and fought at the Battle of Waterloo. Though ninety-eight years of age, he still preaches and lectures.

One of the most interesting of recent announcements is of an addition of the *Book of Common Prayer*.

er. to be published by Messrs. Eyre and Spottiswoode, in which the source of each portion of the various services will be given in the margin, with date of its introduction into the liturgy.

The Rev. F. W. Gason, late Rector of St. Thomas's, Dublin, has accepted the post of mission preacher in connection with the Church of Ireland Home Mission, and on May 1st will commence to conduct missions for that society.

The Queen has promised, through Sir Henry Ponsonby, a donation of £20 to the Irish Distressed Ladies' Fund, the subscriptions to which last year were £4,035, as against £2,906 in 1890. The fund has now ninety-four ladies on the pension list. £705 has been paid to ladies for work, while several cases of illness have been relieved, and education has been assisted.

A correspondent writes to the *Western Mail* that at the Bishop of Llandaff's recent ordination there were no less than three out of the seven deacons and two out of the nine priests who were ex-Nonconformist ministers who had been received into the Church by the Bishop during the last two years. Of the deacons ordained the Rev. Samuel Griffiths was Gosseller and the Rev. Robert Jones was *proxime accessit* for the Crawley Prize, which is awarded to the candidate who stands first on the examination lists of priests.

The Rev. E. Duncan Boothman, rector of Shelton, Stoke-on-Trent, endorses the statement of the secretary of the *Church Lads' Brigade* as to the value of this organisation for "getting hold" of male candidates for confirmation. Recently he presented forty-two lads to the Bishop to be confirmed. These were all members of the Shelton "company," and most of them would have undoubtedly "slipped away" were it not for the C.L.B.

The Lord Bishop of Derry and Raphoe officiated in Trinity church, Boston, on Passion Sunday, April 3, to the great satisfaction of the large congregations present. His lordship's sermon in the morning was on the "Incarnation." In the afternoon he delivered a most touching discourse on the "divine sympathy of the Lord Jesus." Much interest has been occasioned by the visit to Boston of this venerable prelate.

The Grenada Church Council has signified its approval of a plan suggested by the Bishop of Barbados for getting a bishop for the Winward Island diocese. Grenada is expected to pay £100 per annum of the salary. The Church Council passed a resolution expressing its regret that the Bishop of Barbados has found it necessary to intimate his intention of resigning the episcopal supervision of the Winward Island diocese.

The Bishop of Rangoon brought the subject of working cargoes on Sundays in the ports of British Burma before the Diocesan Conference on 25th ult., when it was unanimously agreed that steps should be taken to place their ports on a more satisfactory footing in regard to Sunday labours on board ship. Calcutta, Bombay, Hong Kong, and Singapore have recently been placed under laws restraining the working of cargoes on Sundays, such as obtain in the United Kingdom and in all the self-governing colonies.

The death is announced by telegraph of the Right Rev. Mesas Thomas, D.D., Bishop of Goulburn, New South Wales. The late Bishop graduated at Trinity College, Cambridge, obtaining his B.A. degree in 1840 and M.A. in 1843. He received his D.D. degree in 1863. He was admitted to holy orders in 1840, and held the curacies of Bishop Ryder's Church, Birmingham, 1840-41, and of St. Mary's, Birmingham, 1841-43. From 1843 to 1846 he was vicar of Tuddenham St. Martin, Suffolk; and in 1846 to 1851 held the living of Attleborough, Warwickshire. Dr. Thomas was consecrated Bishop of Goulburn in 1863 by the late Archbishop Longley.

The Dean of Westminster has, at the request of the National Temperance League, lent the Abbey for a temperance sermon on the last Sunday evening of May. Canon Jacob, Vicar of Portsea, will be the preacher. This year's meeting of temperance mayors in connection with this society is to be held at Manchester on April 7th. It is to be addressed by a few of the forty-four English and Welsh mayors who are total abstainers. Among those who have already promised to take part are the mayors of Grimsby, West Hartlepool, Rochdale, Stockton, Heywood, Burnley and Basingstoke. At night there is to be an adjournment to Rochdale, where the mayor of that borough will preside over a public meeting.

Judging from the temper of a general meeting of the English Church Union at Stroud Green, on Tuesday night, the Clergy Discipline Bill—which has passed the Lords—will be hotly contested by the High Church representatives in Parliament. Not only does that section of the Church of England repudiate the Bill (notwithstanding its introduction by the Primate), but it clamours for the repeal of the Church Discipline Act of 1840, which, it seems, offends in the same way by depriving the Episcopate "of the free exercise of its judicial powers." More striking, however, than even these sentiments (says the *Daily Chronicle*) was the enthusiasm excited by the demand for the repeal of Archbishop Tait's Public Worship Regulation Act of 1874, under which a dozen English clergymen have been prosecuted, and several imprisoned for ritualism.

Bishop Temple presided, on Monday, over the formal opening of the Samaritan office which has been established, in connection with the Social Scheme of the Church Army, at St. Mary-at-Hill Rectory, Eastcheap. The aim of the new venture is to assist men that are socially above that class who frequent casual wards, by giving them instruction in shorthand, typewriting and the duties of clerks, and by helping them to obtain employment. The Bishop of London observed that he knew of no work that ranked higher in the Christian code than that of extending a helping hand to those who had fallen and were anxious again to raise themselves, and this was what the Church Army was doing. He approved of the movement more than of any similar scheme, and he believed it was the one that was the most likely to succeed in the long run. The Rev. Wilson Carlile, Sir Henry Peek, the Rev. W. H. Hunt, the churchwardens of the parish, and some of the officers of the Army, also took part in the proceedings, and bore testimony to the good work that was being accomplished.

The "Subjects Committee" of the Church Congress met a few days ago at Lambeth Palace, under the presidency of the Archbishop of Canterbury, when a very numerous list of subjects was submitted for consideration. The work done was chiefly that of elimination, as a considerable number of the subjects were considered unsuitable. A sub-committee was appointed to make selections and suggest readers and speakers. A meeting of this committee was held on Thursday week at the Church House, Westminster. The result of their deliberations will be again submitted to the whole of the committee for revision and confirmation. Nothing has yet been definitely settled in regard to the building. It is of primary importance that there should be a Congress Hall capable of accommodating from 3,000 to 4,000 persons, and if the great meetings are to be held in the Folkestone Exhibition buildings, alterations of a very costly nature would be necessary. This had led the Church Congress Committee to consider the question of putting up a temporary building, in short, of building a Congress Hall of acoustic properties, which will afford the required accommodation, and merely utilising the Exhibition building for supplementary meetings, refreshment-rooms, and other purposes. The directors of the Exhibition, it is understood, with the consent of the Earl of Radnor, consented to permit such a building to be erected on a site adjoining the skating rink. The guarantee fund now exceeds £3,500.

Lord Herschell's Betting and Loans (Infants) Bill has made a rapid passage through the House of Commons, and now only awaits the Royal assent. This useful little measure makes the solicitation of young persons under age to bet or borrow money a misdemeanour punishable by fine and imprisonment. Money-lenders' circulars have of late had a notice that transactions with infants are not entertained. The new law is fairly stringent. It casts upon any one whose name is appended to such a circular, or to one soliciting bets, or contained therein, the burden of proving that he is not responsible for the offer. And in the case of schools or universities it provides that with an undergraduate or schoolboy knowledge of disability shall be presumed unless the defendant had reasonable cause for believing his victim to have attained his majority. The Bill also renders invalid any promise made after twenty-one to pay a previous debt not contracted for necessities.

After the Grip

And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigor so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

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.

Doctor Bedford-Jones and the Canadian Clergy.

SIR,—Dr. Bedford-Jones tells us pretty plainly that a clergyman serving the Church in Canada must be audacious, indeed, if he expresses an opinion on the subject of Biblical Criticism. He does certainly condescend to identify himself with "us Canadian sciolists," and yet I have noticed a few letters of his on this subject in your late issues.

The body of Canadian clergy, recruited from "behind counters," the incomers, men of good hearts, but lacking in brains, is not a body the members of which are entitled to an expression of opinion on the matter of Biblical Criticism.

It seems to me no true aid to the Canadian Church to lecture the rank and file of the Canadian clergy—or rather, perhaps, to attempt to lecture them out of their self-respect. I have seen some rather rough diamonds at an English university, but I always observed that the older and leading men tried to instil self-respect and dignity into such; they did not ride rough shod over them, they did not try to cultivate the graces of humility and modesty in those younger men by destroying their self-respect. If the mass of our Canadian clergy are lectured out of their manly intellectual independence, and over-awed by the grandeur of the Church in England, then they will lose in their competition with the Methodist and Presbyterian ministers for the ear and respect of the Canadian people, and the English Church in Canada will become more and more daily an exotic, less Canadian and more English. The Doctor treats this matter as a purely intellectual one, and not one affected by spiritual authority; this being so, why does he show such insular subserviency to the universities of England and Ireland? On the authority of one of the Doctor's own way of thinking, the Germans are far away ahead of the English in this matter—why ignore them; and why omit the Scotch? Why are the Americans forgotten? Lightfoot condescends to notice American authorities over and over again? Farrar tells us in his *Bampton Lectures* "The English Church since the days of Bede and Alcuin has rarely, perhaps never, been in the forefront of spiritual studies." "The views of our theologians down to very recent times have been conservative . . . retrogressive . . . no conception more subversive of spiritual authority has ever been devised than the assertion that in the Bible we must accept everything or nothing . . . for a considerable period the main body of the English Church, ignoring the philosophy and the history of the continent, clung with tenacity to obsolete conceptions, and failed not only to further the progress of Scripture study, but even to avail themselves of the sources of knowledge which other churches so largely used . . . the shibboleth of popular orthodoxy was the indiscriminate anathema of "German theology" (See *History of Interpretation*, *Bampton Lectures*, 1885, Farrar.) A very great deal more is meant by all this, than that simply no mere theory of Inspiration has been practiced. We are all well aware that Archbishop Tait, in his *Pastoral Letter*, and Archbishop Thompson in his *Pastoral Letter*, and the Bishop of Gloucester and Bristol in his "Aids to Faith," Dean Burgon in his *Pastoral Office*, Bishop Thirlwall in his "Charge," 1868, Dr. Cotton, of Calcutta, in his "Charge," 1863; the Bishop of Winchester in his "Aids to Faith," &c., &c., have all said that no theory of Inspiration is binding, but they all say clearly enough, that there is an Inspiration. If we Canadian clergy be mere sciolists, yet I presume we are at liberty to elect to follow "Liddon" rather than "Gore" or "Farrar" in this matter? "Nor is the idea of inspiration by God the Holy Spirit reconcilable with the singular idea which we may encounter now-a-days in some quarters, that an inspired book, while containing matter more or less interesting, may yet be somehow fundamentally untrustworthy. This would seem to be a very obvious and unnecessary remark on my part, if we were not told that books of the Old Testament which some critics still describe as in some sense inspired, are really of such a character that we cannot possibly rely on their contents as conveying, I will not say the will of God, but such a true account of human affairs as we should expect in a secular author. Take for instance the Book of Daniel. Whether the Book of Daniel was written in the 6th century, B.C., or in the 2nd century, B.C., may seem to persons who have not looked into the subject a very dry question indeed, but if the Book of Daniel be the fiction of a Jewish

patriot of the time of Epiphaneus, it can no longer be described as inspired unless this title is consistent with a lack of natural veracity, and it would be difficult to maintain the authority of our Lord as a teacher of spiritual truth, considering he largely based His claim on the Messiahship, on a prophecy which the Book of Daniel contains." (Liddon, Preciousness of the Divine Law.) When the Doctor gives us a few samples of the allegorical method, and presses them upon our attention, he seems to me to have strangely missed his way. The allegorical method is an old one, but what produced it? It was the desire to defend and not to undermine the real inspiration of Scripture, and none are more severe upon this method than advocates of the Higher Criticism.

"Finding in Homer lines that seemed unworthy and morally reprehensible, the Stoic allegorists made no allowance for difference of time which separates the earlier from the later ages, &c.," and again speaking of Origen as a type of allegorists, we read, "Having started with the assumption that every clause of the Bible was infallible and divinely dictated, and having proved to his own satisfaction that it could not be intended in its literal sense, he proceeds to systematise his own false conclusions," viz., in the allegorical method. (See Bampton Lectures, 1885.) All this was to defend the authenticity and genuineness of the books of Scripture; it may or it may not have been a legitimate way of doing it, but the question of the legitimacy of the allegorical method has nothing to do with the question between Dr. Bedford-Jones and Doctor Roe, for that is the question of the authenticity of certain books of Scripture. Liddon (no mean authority) claims that the questions of authenticity and inspiration are so bound up together as to fall or stand together.

Of course, having read Gore's essay in *Lux Mundi* and his lectures on "The Incarnation," one would not feel disposed to question for a moment his belief in the supernatural origin of our Holy Faith: but this is not a question as to Gore's orthodoxy as to the central point of our faith, the Incarnation; it is another question altogether, viz., one of Biblical Criticism: and because a man is right on the central point of Faith, it does not follow that he is right on every other, much less is it a reason why every clergyman in Canada is to take no interest, or at least express no opinion, after Gore has spoken. My letter is long; it has been written not to defend or attack one or other side in this controversy, but simply as a protest against one bitter sentence which the Doctor has been misled into using as a controversial weapon.

The exhibition of a spirit such as that sentence contains has a tendency to draw men (otherwise disinclined) towards the position of Goldwin Smith's book on Canada. If the spirit of a dependent colony, and I may add, of a dependent church, is to crush all independence of thought and expression, all self-respect out of us Canadian clergy, then most of us have inherited from our old English fathers a dangerous something that might take fire. As a man I am conscious of being saturated with English feeling, but yet it seems to me that the true mark of the Church of Christ in Canada should not be so much Anglicanism as Catholicism.

WM. BEVAN.

Mount Forest.

P.S.—I must guard myself against being misunderstood by stating as regards the authenticity of the books of the Bible—that the Epistle to the Hebrews, very generally acknowledged by critics of the Church of England as not St. Paul's, stands on a different footing to the other books in this controversy, because the text of the Hebrews does not claim it for St. Paul.

W. B.

Is it Usual?

SIR,—On a recent Friday evening I found myself at Sudbury, in the Diocese of Algoma, and it was with a feeling of real pleasure that I went to church, knowing that his Lordship the Bishop of Algoma was to administer the rite of Confirmation. But fancy my astonishment when I found the Bishop, without a word of apology or explanation, proceed to administer that Apostolic rite without his robes or even a surplice!

Now, I am well aware that the essence of the rite is not affected either by the presence or absence of robes, and that his Lordship might even have taken off his coat and rolled up his sleeves, and still, to all intents and purposes, the rite would not have been affected. Yet how unseemly did it all appear to find a bishop, without a word of explanation, proceed to administer this, under ordinary circumstances, most impressive rite!

I must confess, Mr. Editor, that to me at least, notwithstanding his Lordship's able and eloquent sermon, the whole service seemed wanting in something, shall we call it "decency and order?"

The priest in charge was habited as a priest should be, in cassock, surplice and stole, because the Church

expects obedience from her priests. Can less be expected from her bishops?

Kindly let me know, Mr. Editor, if this is usual with bishops in Canada, or is it peculiar to the Bishop of Algoma alone?

J. M. WILLIS.

Money.

SIR, Seldom has it been my lot to take up a paper containing more interesting and important items than those in one of your late issues; and on just one of those items I would for a moment comment, it being referred to several times in the paper mentioned, and being the one represented by the title of this letter. We want money that we may carry on God's work; we want more that we may be more successful. But the converse proposition is true as well; we want more success in order to gain more money; good work well recorded opens the purse-strings of God's people; and we are thus thrown back on the question, Which are the roads to success; or what are the hindrances to the spread and spirituality of the Church? Now it will be conceded that what pays at first does not always pay in the long run, that through apparent failure at the start the foundations of future good are often laid; and then that no institution can in the long run flourish without considerable adherence to its own first principles; we can insure higher blessings only by holding to the articles of war, following the tactics the great Captain of our salvation laid down for us. And now let it be asked, how do we hear the generality of people speak of these things? Is not the glib phrase almost always, "So-and-so was most successful," or "was not so?" Is it not infinitely more rare to hear, "So-and-so did his duty bravely," or "did not do it?" Yet surely success in the long run is obtained only through the performance of duty; surely outward success gained through the breach or omission of duty is essential failure. And what is the necessary condition, humanly speaking, enabling the clergy to do their duty boldly? Not only must we have bold speakers, not only the right men rightly trained and in possession of the necessary tools to carry on their work, but they must be also in the right position? What is that position? Is it not that they should know they have the backing of the Church, and that they have this, not according as they are said to be successful or the contrary, for success is not to be the direct or chief aim, but according as they fulfil their higher duties; not according as they preach to order and obtain a crowd; but according as they deliver their message unadulterated and free from mutilation, acting of course correspondingly; not saying this to please Mr. J., nor avoiding the necessary teaching lest it give offence to Mrs. G., but steadily putting forth sound doctrine of a concrete, as well as of an abstract, kind? Now, in the cities one may be offended, but another drawn by the same sermon; but in country places how often is a cleric utterly dependent on pleasing just one congregation, clique, or even perhaps one individual man or woman! one over whom the Church exercises no control whatever may possibly have the greatest say in choosing, upholding, curbing or removing an incumbent just as he, the former, may seem fit; while in some parishes the discipline recognized as necessary in a club for boating or football is beyond the power of the Church authorities to exercise. Different congregations form the most opposite notions as to the ideal of what a clergyman should be; money or eloquence, birth or learning, piety or pliability may either be the thing most sought for in a given case; and this dependent position of the clergy must in the long run have a grave effect upon the members and the class of men who seek the priesthood. Ere doing so, one asks himself: Shall I be able to thus support my family, or shall I be placing myself in the position of him who has denied the faith and is worse even than the infidel himself? And the more honourable and conscientious the man, the more likely would he be to say that he could never swerve from duty in searches after success or aims to please. In the United States, I believe in almost every diocese, it has been found necessary to form a committee of laymen, as well as clerics, to aid the bishop in placing out the clergy, in order that separate congregations may not, as if infallible, have the sole choice and handling of their pastor. I do not argue either in favor of the plan nor yet against it, only I say, if we would wish the progress of the Church in country places should be commensurate with the growth she makes in cities, something must be done (this seems our most pressing need) to alter the terribly dependent position of our clergy, and give them more support in rightful action.

C. J. S.

—It is not what its proprietors say, but what Hood's Sarsaparilla does, that makes it sell, and wins the confidence of the people.

Sunday School Lesson.

1st Sunday after Easter.

April 24, 1892.

THE HOLY CATHOLIC CHURCH.

I. THE CHURCH IS ONE.

The Bible tells us of but one Church made up of many members. (1 Cor. xii. 13-14.) True, mention is made of the Churches of Jerusalem, Antioch, Ephesus, etc. (Acts viii. 1; xiii. 1; xx. 17); but these were only branches of the one "Vine," and, though scattered, preserved their unity, continuing steadfastly in the Apostles' doctrine and fellowship (Acts ii. 42.) Our Lord's prayer for His followers was that they might be one (St. John xvii. 20-21.) Where is that unity now? Everywhere we see Christians, instead of presenting an unbroken front to the enemy, turning their weapons against their fellow Christians, like the Midianites of old (Judges vii. 22.) How can the Church march on victoriously, witnessing for Christ in all the world (Acts i. 8), when her children spend so much time and strength in quarrels among themselves? Even in our Canadian branch of the Catholic Church, where all hold the same doctrines, and side by side in the churches repeat the same creeds and grand old prayers, there are at least two parties struggling to overcome, not the enemy, but each other. When an army is divided against itself there is not much cause for the enemy to fear, but see the danger to itself (St. Luke xi. 17.) True, there were parties even in the time of the Apostles, and yet the Church did go forward and conquer, and does yet; but St. Paul does not seem to think the party spirit anything but an unmixed evil, and reproves it sternly (1 Cor. i. 10-13; ii. 3-4.) In spite of divisions the Nicene declares the Church to be one—there is to be one flock under one Shepherd (St. John x. 16, revised version), all are baptized by one Spirit into one Body (1 Cor. xii. 13), have all one faith and one hope (Eph. iv. 3-5)—let us all try "to keep the unity of the Spirit in the bond of peace."

II. THE CHURCH IS HOLY.

The Church is holy, being the mystical Bride of Christ. If an unbelieving wife is sanctified by a believing husband (1 Cor. vii. 14), surely Christ sanctifies His Bride, the Church, (Eph. v. 25-27.)

Again, its members are holy, being members of Christ, the Holy One (Eph. v. 30); they are also holy, being temples of the Holy Ghost (1 Cor. iii. 16, 17.) St. Paul writes to the "saints" at Ephesus, Philippi, Colosse, etc., although he reproves them for many sins.

The Church must always consist of good and bad members until Christ comes to sift the chaff from the wheat. He has forbidden any attempt to separate the tares and wheat (St. Matthew xiii. 28, 29.) The "net" contains bad fish as well as good, and always will, until the end of the world (47-49.) The "vine" has unfruitful as well as fruitful branches. Let us take care of our own conduct lest we be "cast out and withered" (St. John xv. 2-6.)

III. CATHOLIC AND APOSTOLIC.

The Church is called "Catholic," i. e., "universal," because it is not confined to one place or people, but is for all the world. It is the great bond of union intended to join all nations; "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. iii. 11.) The Jewish Church was not catholic, being confined to one people; but the Christian Church received a commission to "make disciples of all the nations" (St. Matt. xxviii. 19, R. ver.) The religion of Christ is fitted to supply the needs of all classes of people, black and white, rich and poor, ignorant and learned. All need their Saviour, and never can be satisfied until they find Him, although many do not know it; unlike the Greeks, who came, saying, "we would see Jesus" (St. John xii. 20-21.) The word "Catholic" does not mean Roman Catholic, as a great many people seem to think. Some people seem to think the word has a Sunday and a weekday meaning. On Sundays, they profess to believe in the Catholic Church, while all the rest of the week they utterly repudiate the name of Catholic. Let us remember, once for all, that the word is not a party badge, but the ancient and honorable title of the whole Church, and that the English, American, Greek, and other branches, claim their share in it.

2. The Church is Apostolic, being "built on the foundations of the Apostles" (Eph. ii. 20; Rev. xxi. 14). She still, as at first, continues "steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts ii. 42, R. V.) She still "contends earnestly for the faith" which was once for all delivered by the Apostles into her keeping (St. Jude 3.) She still holds fast the ancient "form of sound words" which we call the Apostles' Creed. Her Bishops and other clergy are still ordained by the Apostolic laying on of hands, the chain being unbroken between our Bishops and the Apo-

ties, who sent out men with authority to ordain others (2 Tim. ii. 2).

IV. OUR WORK IN THE CHURCH.

Christians are never intended to be idle; each one has his work to do. In the first place the Church is "militant," i. e., fighting; the great battle is always going on, both within and without. But Christians must *work* as well as fight, building up the great temple in which all are living stones; and the work will be tried by fire (1 Cor. iii. 11-15). We should be like the Jews, who, when rebuilding Jerusalem, worked with one hand and held a weapon in the other (Neh. iv. 17). Christ, the head of the Body, gives each member his own particular duties; the work He sets each one is always the best and most important thing he can do, even though it may be only learning lessons or minding the younger children. S. Paul tells that even eating and drinking should be done to the glory of God (1 Cor. x. 31). Our Lord has promised to reward even such a little act of love as giving a cup of cold water to another (S. Matt. x. 42), and see His wonderful words (S. Matt. xxv. 40.)

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XVIII.

To all Mrs. Miller's questions, beginning, "Why, don't you remember, Miss Dorothy?" or "Do you remember, missie?" she was obliged to shake her head regretfully; she could not remember one single circumstance her nurse recalled.

"It was all that terrible fever, Daunt," said Mrs. Chisholm, taking pity on her child's evident embarrassment, and the disappointment which was depicted on Mrs. Miller's face.

"The fever accounts for everything; it affected her brain, and she was delirious for many weeks. She does not remember a single thing distinctly that happened before that fever—just a few things she seems to be beginning now to remember faintly; but very few."

The fever was an awkward reminiscence, and Mrs. Miller began to talk of something else.

"Look, Daunt," said Mrs. Chisholm, suddenly getting up, "you will remember this scar; I never saw it till after her illness, when her hair was all cut off, and she could recollect nothing further than that she had been thrown from a donkey; but you will remember all about it; of course, you did not tell me of it, fearing to make me anxious—I was so ill and nervous at that time; but I have often felt curious to know how it happened and when."

As she spoke, Mrs. Chisholm lifted Lil's hair and showed Mrs. Miller a distinct white line as of a deep scar just below where the hair began to grow on the child's forehead.

Mrs. Miller looked at it with apparent astonishment and bewilderment.

"That was never done while I was with Miss Dorothy," she said, in very injured tones, "and whoever says so says what isn't true; Miss Dorothy had no accident with me, I'll take my oath. I know nothing about it; that must have been a very bad cut when it was done, and I never let her go on a donkey, I was always afraid of them myself; she was always wanting to ride one, I remember, but I never let her; whoever says I know anything about that cut tells a lie!"

Her tone grew so angry that Mrs. Chisholm hastened to assure her that it was a matter of no possible consequence; she had been only curious, because she could not remember anything about it herself, and when it was first noticed by Mr. Chisholm during the child's illness, the doctor had assured him it was a scar of some months', if not years' standing.

"And she said she fell off a donkey," said Daunt, only half mollified.

"Oh! she said all sorts of wonderful things," said Mrs. Chisholm, carelessly. "Now Dorothy," she added, "I know Miss Knox is waiting for you; you may go; you shall see nurse again by-and-by."

"And she said she fell off a donkey," repeated Daunt, still harping on what was evidently a grievance. "It's very odd, ma'am, but I hope you believe what I say when I tell you I know nothing about it."

"Oh dear, yes, Daunt! do not think any more

about it. I tell you she fancied all sorts of extraordinary things during that illness," replied Mrs. Chisholm, anxious to get off the subject, and feeling very puzzled indeed what to believe.

Daunt was, of course, shown the picture, but without any comment, and exclaimed at the strange likeness, though she also affirmed that Miss Dorothy was "a sight prettier." Later, when Mr. Chisholm heard of this conversation, he agreed with his wife that it was very mysterious that Daunt could not or would not account for the scar which he well remembered noticing for the first time on Dorothy's forehead. It was difficult to assign a motive for the denial of all knowledge of it, and yet it was equally difficult to believe that she spoke the truth.

Mr. Chisholm brought back no news from the artist of his gipsy model, but he had promised to make further inquiries in the winter; and in spite of all his reasoning, his wife so constantly recurred to the subject that he was afraid she might worry herself ill, and was glad to think that the expected visit of his old friend Mrs. Carey would change the current of her thoughts.

Mrs. Chisholm and Mrs. Carey had been friends in childhood, and though they seldom corresponded, and had not met for twelve years, their friendship had not been broken, and it was with great pleasure that Mrs. Carey had accepted an invitation to spend a week on her way home at Sunnydale Park.

She arrived just before dinner, and it was only when she returned with Mrs. Chisholm to the drawing-room that she was introduced to her old friend's daughter, for whom she had been making inquiries while describing her recollections of Dorothy as a baby between two and three.

When Lil, looking very slim and tall, in a white frock and hair floating to her waist, rose to greet her, Mrs. Carey, after the first kiss, gazed at her with interest but also with an astonishment which she did not like to show.

"Why, where have I seen her before?" she wondered, and instantly the face of the poor gipsy girl whom she had not thought of for months rose before her, but she only said, "What a tall girl for fourteen; why she towers above me, and she is nearly as tall as you are, Louise, but she is not like what I remember you."

"No, not a bit like me," replied Mrs. Chisholm, but she is very like some of the pictures, pictures of my people, I mean, and also a good bit like her father."

"Yes, I see a strong likeness to her father," replied Mrs. Carey, and the words gave great pleasure to Lil.

When at breakfast next morning Lil took her place opposite Mrs. Carey, this time with her hair in a long thick plait, she could not repress the exclamation:

"But it is such an extraordinary likeness!"

"Likeness, what likeness? do tell me, Emily. I see it is Dorothy you are looking at," questioned Mrs. Chisholm, eagerly. "Who is she like?"

"Well, you won't think it a compliment, I fear," replied Mrs. Carey, laughing, "but all the same it's not the reverse. She is so curiously like a girl who was in our hospital for some weeks last spring whom I admired very much."

"A gipsy girl," exclaimed Lil, with a sudden rush of bright color to her face.

"Yes, she was a gipsy girl," answered Mrs. Carey, with much astonishment, and then in a few words she told the story of her interest in the poor girl, who seemed so ready to learn, and of her failure to do anything for her.

A great many questions were eagerly asked her by all present, and Mrs. Carey did her best to answer them. The girl was called in the hospital, she said, Nelly, or Milly, or it might be Lily; she had forgotten which it was; she seemed to have a father and a mother and a blind sister; she had been leading this blind sister when she was knocked down by a carriage, and it was this accident that had brought her to the hospital.

Mrs. Carey heard with great interest of the picture and of the quest for the original, and when it was shown her she was able to say with confidence that it was the girl she remembered, only that it represented her younger.

"She is certainly marvellously like you, Dorothy," she said in wonder as she looked from

one to the other, "but a Dorothy who has had hard times."

"Yes," replied Mrs. Chisholm, "and she has a firmer, perhaps a stronger mouth than Dorothy, but then, think of the life she has led; I am quite determined to find her, and so is Dorothy. We cannot let her double go wandering about the country in this way; can we, Dorothy?"

Lil, who had been listening with a beating heart, made no answer to her mother's appeal, and presently slipped out of the room.

"She is so sensitive," said her mother; "so hyper-sensitive, she makes herself quite miserable over this sad story, as she thinks it, and over any other story. I know she is quite unhappy about this girl; if it is only for her sake we must find her."

Mrs. Carey promised readily to make all inquiries possible on her return home. She explained that when she had been in Southampton, in May, she had been told the gipsies had left the town, but they very often wintered there, and she thought she could find people who knew something about them, and might soon tell her where they were to be found.

As her two boys were at school, and she was a widow, she was often away herself, but was now returning home for the winter. This girl, she felt sure, in spite of all discrepancies as to her family, must be the one the Chisholms were looking for. She remembered hearing from her that she had lately lost a brother.

Mrs. Chisholm said no word even to her old friend of the vague, and she knew very well, hope which the strange likeness between the girls filled her, with a hope which haunted her, put it away as she tried. To her husband only did she dare to speak on the subject; and his calm, cool reasoning as to the improbability of anything but disappointment attending her inquiries, could not extinguish it.

Meantime, as the days of Mrs. Carey's visit passed on, the topic of the gipsy girl was often recurred to. The parents grew anxious as they noticed how pale their Dorothy became, how nervous and excited in manner, and when Mrs. Carey invited Miss Knox and her pupil to return home with her for a fortnight's visit, the invitation was gladly accepted.

The leaves were falling fast. Sunnydale was, no doubt, a little damp, and a change and holiday would do Dorothy all the good in the world.

(To be Continued.)

The Spring,

(Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to the lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs, and skin, gives to the blood the purity, and quality necessary to good health, and overcomes that tired feeling.)

The Vice of Gambling.

Resist evil in its beginnings. No one becomes bad at once. There is a law of moral gravitation, parallel to the law of physical gravitation. A stone marvellously increases the rapidity of its fall each succeeding second. So if a young man yields little by little he will soon yield much by much.

There is a devastating but very popular vice—I mean the vice of gambling. Its evil influence is advancing rapidly—even amongst women. But what can be more silly or absurd than this habit of gambling? One man says a cup of tea is sweet; another contradicts him. Then follows a bet, ten to one that it is sweet. We are told it is right to back our opinion; but the only way to back an opinion is to give information to support it. But betting is often based on the grossest ignorance. What do many who bet really know of horses that

run? They hear only what they are told, and their one point is to bet on something, and when they lose they often have nothing to pay. I have, in my own experience, seen young men lured on little by little, step by step, till losses have tempted them to take money from their employers, and arrest and disgrace and imprisonment have followed.

Gambling is a craze of the nineteenth century. Young men, forswear it at once. It is unreasonable and silly. It can in no case bring any good to any one. If you lose there is peril of character, and if you gain you have dishonestly taken that for which you have given nothing.

Young men, be soldiers under the great Captain of our salvation. Be brave to do and to dare for Him. Put on "the whole armour of God" in your conflict with infidelity, intemperance, gambling, impurity, and every vice. Go forth with Him who is going forth "conquering and to conquer" till the kingdoms of the world become the kingdoms of our God and of His Christ.

April.

Welcome, month of Beauty,
With thy sun and rain,
With thy tears and laughter,
Welcome once again!
With passionate tears and laughter
Childhood still endears—
Thine are the smiles of childhood,
And thine are childhood's tears.

O singing your blithest music,
Every warbling bird,
Till each leaf that openeth
With your breath is stirr'd:
Pour ye from your bosom
Carols loud and long,
Till nor bud nor blossom
Burst but to your song!

Soar, O larks, your highest
Through your sunny skies,
Singing still a viewless
Fount of melodies,
Till no blade that springeth
To deck the opening year
Rise but to your singing
Full and loud and clear.

Ye woods, that all the winter
Have howl'd to every blast,
Your wailing hours are over,
Your naked days are past.
Break forth in bud and blossom!
And burgeon every grove!
Spring comes! and ye but echo
The happy Songs of Love.

O April, thou recallest,
With thy changing moods
Of cloud and frolic sunshine,
Our life's vicissitudes;
Yet welcome, month of Beauty,
With thy sun and rain,
With thy tears and laughter,
Welcome once again!

—Ambulator.

Lonely Workers.

Many Christians have to endure the solitude of unnoticed labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labour and successes; yet some, who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder worker is plodding away in a little country village; nobody knows anything about him; but he is doing his best to bring souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. Another has a little class in the Sunday-school; there is nothing striking either in her or in her class; nobody thinks of her as a very remarkable worker: she is a flower that blooms almost unseen; but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits a week; but nobody discovers all that she is doing for the poor and needy, and how many are saved through her instrumentality. Hundreds of God's servants are serving Him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Prayer.

"Prayer," says Tertullian, "nourishes the poor, controls the rich, raises the fallen, props the falling, and preserves the standing. Prayer is the bulwark of faith, our arms and weapons against the adversary, who waylays us on every side. Therefore let us never go about unarmed."

"How many," writes Origen, "have been exposed to temptations more burning than flame, and yet came out of them unhurt, without even the smell of the hostile flame having passed upon them—and what shall I further say? How often hath it happened that those who were exposed to wild beasts, to evil spirits and to cruel men, have muzzled them by prayers, so that they have not been able to touch with their teeth us who were the members of Christ. We know, also, that many who have been deserters from the statues of God, and were just swallowed up by death, have been saved from destruction by repentance, and God has again wiped away the tears from their eyes. The whole life of a saint should be one great continuous prayer."

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Into the Dark Tunnel.

A few days ago I had occasion to travel on one of the great American railroads, and was reminded of an incident that occurred some years before, when for the first time I made the same journey. While seated in the waiting-room, waiting for the starting of the train, I observed a party consisting of a gentleman and lady, two little girls and a nurse. They were evidently a family, well dressed and of such appearance and manners as denoted cultured, well-to-do people. I wondered who they were, but never found out.

When we had taken our places in the car, the nurse and the children were seated directly behind the parents. Very soon after starting, the mother turned round, took hold of the younger child and gently lifted her on her lap, with her face to her own, raised the little girl's arms and brought them round her neck, and placed her own around the child's body, holding her close to her embrace. Not knowing what was before us, I was kept in wonder as to what these movements all meant; but as soon as darkness covered us, then light flashed out of darkness, and I understood. The dear mother feared that the child would be frightened, and so she took her in her arms; nor did the child by a sound or a movement show that she felt alarm. That warm, protecting embrace killed all fear of evil; how could any harm reach her?

How could the thought of God hiding some beloved soul, in time of trouble, in His pavilion, in the secret of His presence, be kept from one's reflections? Has not one of our old English devotional writers, Baxter or Doddridge, said that "when God foresees great trials for the believer, He takes care to prepare that one by gracious manifestations?"

Unperceived Help.

A night of terror and danger, because of their ignorance, was spent by the crew of a vessel off the coast of New Jersey, a short time since. Just before dark a bark was discovered drifting helplessly, and soon struck her bows, so that she was made fast on a bar and in momentary danger of going down. A line was shot over the rigging of the wreck by the life-saving crew, but the sailors did not understand that it was a line so connecting them with the shore that they might seize it and escape. All signs failed to make them understand this.

So all night the bark lay with the big waves dashing over it, while the crew, drenched and shivering and terrified, shouted for help. In the morning they discovered how unnecessarily they had suffered, and how all night the line lay right in their reach by which they might have been saved.

It is an illustration of the case of many of us on life's stormy sea. Tossed and wave-beaten, we cry for mercy. God's answer is immediate. His mercy and grace are ever just within reach. But how

often, failing to appreciate that "the Word is nigh us," we spend hours of anxiety and pain when we might have at once reached up and caught hold of the Divine and loving hand!

The Toad's Bed.

Many years ago a man built a country house which he fitted up according to his own taste. Among other things he brought from Italy a piece of pure white marble, out of which a mantel-piece was constructed for his own special room. The mantel-piece was quite white and free from flaw, save in one part. Shortly after it was put up the owner of the house noticed a small damp looking stain, no bigger than the nail of his little finger, in the centre of the mantel-piece. This was such a slight blemish that it did not trouble him, till, as months went on, it gradually increased in size. For twenty years the good man sat in his arm chair every day opposite the curious stain, which had at last increased to the size of the palm of his hand. He could then no longer rest without examining into the mystery, so he sent for some masons and told them to break open the marble. This was done, and to the amazement of all out hopped a large toad.

Re-roofing an Old House.

Two little wrens last summer, after much deliberation and spying about, selected an old swallow's nest that was built on a projecting stone corbel over our garden door as the site for their nest. The lower part, long disused by the swallows, made an excellent ready-made foundation, and all they had to do was to dome it over. They made a lovely nest of it; the contrast of the clay in the lower part, and the green moss and bark in the upper, was very pretty. It was so like an architect desiring to add to or restore an ancient building. After the whole thing was completed there was a spell of a fortnight, when no wren was to be seen. Had they deserted? Six yellow bills sticking out soon settled the point; and, after a time, six young wrens went out into the world. This newly-married couple evidently thought the old swallow's house would suit them, but it would want a little doing up, as people say.

One Eye Open.

A German fable says that "the lion, like the hare, always sleeps with one eye open." The story goes on to tell that one day the fierce, wicked tiger came by, and mocked at the lion as he thus lay on guard when asleep, because he was so foolish that he did not dare to sleep comfortably, but must needs be always watching, like the silly hare. "Like the hare!" quoth the lion, wide awake in an instant, and, springing from his place, one blow of his paw laid the mocking tiger dead at his feet.

There seems a deeper meaning in the little story than perhaps the German writer thought of. Is there not a cruel, wicked tempter always ready to whisper to us Christians, "Why do you not rest? Must you be always praying, always watching? Well enough for the weak, perhaps, but you are strong. Show it by ceasing from this needless caution. Lent is over, let its strictness be a thing of the past. Enjoy yourselves, and rest."

Nay, rather let us prove our strength by our power to be always on our guard. Lent may be over, but its lessons need not be. Then at the voice of the tempter we shall be ready to spring up, as did the lion, and, in the power of the Holy Cross, lay the enemy powerless at our feet.

A Mother's Advice to Her Son.

Guard within yourself that treasure—kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself. Keep the hope of another life. It is there that mothers meet their sons again. Love all God's creatures. Forgive those who are ill-conditioned, resist those who are unjust, and devote yourself to those who are great through their virtue.

Little Worries.

Lord, in the little "daily round"
Which constitutes my life:—
The oft-recurring minor cares—
The worry and the strife:—
In whatsoever of weal or woe
Which to my lot may fall,
Teach me to trace Thy Guiding Hand,
And own Thy love in all.

The secret trials of my heart,
Unseen by human eyes,
I would present as myrrh to Thee—
As hidden sacrifice:
The "little things" are hard to bear,
Returning every day;
Yet friction makes the jewel bright
And wears the flaws away.

Fill Thou my heart with sweet content,
Whatever be my lot:
Be other's happiness my care,
And self be all forgot.
Teach me the helpful word to speak,
The cheering smile to wear:
The ready sympathy to yield,
Both joy and grief to share.

Bearing my brother's burdens thus,
I shall forget mine own:
Let me fulfil Thy law, O CHRIST,
Nor live for self alone:
Bow to Thy dear Will, O LORD,
Knowing whate'er betide,
Our God's most Holy Will is this—
That we be sanctified.

To Boys Commencing Business.

Be on hand promptly in the morning at your place of business, and perform cheerfully every duty. Be respectful to your employers and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting on in the world. Above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful, and industrious, who remembers with grateful love his father and mother, and who does not grow away from his church and Sunday school, has qualities of mind and heart that will ensure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honour, truth, and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard-saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true, and full of cheer in time of gloom, and sweet companionship for lonely hours. And in closing, boys, I would say again, that with truth, honesty, and industry, and a living faith in God, you will succeed.

How God Strengthens.

When Sir Walter Scott was a child one of his legs was paralysed; and when medical skill failed, a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up and gradually increasing vital action and muscular force. So God deals with us in our spiritual childhood and the weakness of our faith. He holds the blessings before us, so as to tempt us to creep after them. How weak our efforts, how slow our movements! But spiritual vitality is elicited, developed, strengthened by those efforts and movements, slow and weak as they are.

What to Fear.

The only failure that a man should fear is failure in cleaving to the purpose he sees to be best. As to just the amount of result he may see from his particular work—that's a tremendous uncertainty; the universe has not been arranged for the gratification of his feelings. As long as a man sees and believes in some great good, he'll prefer working towards that in the way he's best fit for, come what may.—George Eliot.

True Generosity.

One cold wintry night a Russian soldier had to keep on duty, walking up and down between one sentry-box and another. A poor working-man, moved with pity, took off his coat and lent it to the soldier to keep him warm, saying, as he did so, that he should soon reach home and shelter, while the soldier would be exposed out of doors through all the bitter night. But the poor man's generosity brought trouble on himself, for the sudden loss of his coat brought on a severe chill, and the following day he was in bed with rheumatic fever. His wife was much distressed at what she thought his absurd folly in parting with his coat to a mere stranger; and rather injudiciously gave vent to her feelings on the subject, thereby adding considerably to his sufferings.

As he lay in bed, wearied out with pain and distraction of mind, wondering if he had done right or wrong in the matter, he tossed about, unable to rest. But as the day drew to a close, he was comforted by a sort of waking dream, in which the Lord Jesus appeared to him, dressed in the coat he had given to the soldier.

"Inasmuch as ye did it unto one of these My brethren, ye did it unto Me," said the figure, smiling approvingly on the invalid, and then it vanished away.

After this a sweet, refreshing sleep fell on the poor disturbed man, and when he awoke the fever had left him, and he was soon restored to health.

No Bad Days.

An old writer says "of a certain divine that he did oftentimes desire of God, that he would direct him to a master that might teach him the way of his salvation; and that at last he met with a poor man that was all ragged and torn.

"God give you the good day," said he unto him.
"To whom the other replied, 'I never had bad one yet.'

"What meanest thou by that?" quoth he.
"He told him, 'I did ever place my happiness and content in submitting my will to God's will; and because His will divides itself into good and evil, contenting myself with His good will and pleasure, I have always led a contented life.'"

"Do Something for Somebody Quick."

Are you almost disgusted with life, little man?
I will tell you a wonderful trick
That will bring you contentment if anything can—
Do something for somebody quick!

Though it rains like the rain of a flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine in your soul, little man—
Do something for somebody quick!

Though the skies are like brass overhead little man,
And the wall like a well-heated brick:
And all earthly affairs in a terrible whirl—
Do something for somebody quick!

—Referring to success in Christian work, a writer in the *Quiver* says that there are a great many earnest workers of all sorts who would spare themselves much anxiety if they were less exacting in judging of the results of their schemes and enterprises for the good of others. It would not make them less earnest, but more restful; no less painstaking, but more hopeful. It is right to aim always at the bull's-eye, but it is wrong to expect always to hit it, and a hindrance to success to fret when we fail to do so. And so it would be well if they also laid this fact to heart—and the number of them is legion—whose only connection with the work of doing good on earth is that of criticising results, and exclaiming on their poverty and imperfection. They would see, then, that variability and imperfection of result is the inevitable rule in all human enterprises; that a high average of success is the utmost we can reasonably expect: and that it is, after all, but a paltry excuse to make for not trying to do good—that they who do try are but very moderately successful in their efforts.

Hints to Housekeepers.

MAYONNAISE DRESSING.—Take the yolks of two eggs, beat thoroughly and add three tablespoonfuls of vinegar, one of cream, one of sugar, and of salt and mustard, each one-half a teaspoonful, the juice of half a lemon, and two tablespoonfuls of oil or melted butter; mix thoroughly, place over the tea-kettle.

TO REMOVE FRECKLES.—Bruise and squeeze the juice out of common chick-weed, and to this juice add three times its quantity of soft water. Bathe the skin with this for five or ten minutes morning and evening, and wash afterwards with clean water. Elder flowers treated and applied exactly in the same manner as above. When the flowers are not to be had, the distilled water from them, which may be procured from any druggist, will answer the purpose.

Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites combines the curative powers of the pectoral remedies mentioned in the most perfect and palatable form. Price 50c. and \$1.00 per bottle.

WHITE FRICASSEE OF CHICKEN.—Dress and cut up two chickens, wash thoroughly in three waters, put in a pan and sprinkle with salt and cover with boiling water, cover closely and let stand twenty minutes, then pour off water and put the chicken in a stewpan, add a few stalks of celery chopped fine; those who like the flavor of onion add a small white one sliced; add a little salt, pour over the chicken equal quantities of milk and water, cover closely and let stew until tender; prepare gravy in a small saucepan by mixing one spoonful of flour with cold water until smooth, then add slowly half a pint of boiling milk and three-fourths of a cup of butter, set on the stove until it comes to a boil, stir together and add a cupful of rich sweet cream, pour the liquor off the chicken and pour this gravy over it, cover and set over a kettle of boiling water a few minutes; if the gravy is not salt enough, add a little before pouring it over the chicken.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

GOOD COOKING.—Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites is the surest and best cure for coughs, colds, hoarseness, bronchitis and asthma. Price 50c. and \$1.00 per bottle.

SEVEN YEARS' SUFFERING.—Gentlemen,—I had suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven years, during which time I had neither shoe nor stocking on. I commenced using B.B.B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the bitters were the means of saving my life. Mrs. Annie Barr, Crewson's Corners, Acton P.O., Ont.

LITTLE THINGS.—Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he who is faithful here will not be unfaithful in the easier great things.

—Winter prepares the earth for spring; and afflictions, when sanctified, prepare the soul for glory.—Sibbes.

If the luck, "Just my attention." Luck turn up. Labor, will, will Luck postman legacy. Labor with a b lays the f Luck v Labor Luck r Labor Luck s Labor ence. "Luck good old good luc But "L God of l together.

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ACID

A wo value in tion. Overv nervous find in agreeabl stimulan and vigo

Dr. E says: when su with gra it for ma debility,

Descri

Rumford

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CAUTI ford's" spurious

Children's Department.

"Just My Luck."

If the boy who exclaims, "Just my luck," was truthful, he would say, "Just my laziness," or "just my inattention."

Luck is waiting for something to turn up.

Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postman would bring him news of a legacy.

Labor turns out at six o'clock, and with a busy pen or ringing hammer, lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chances.

Labor on character.

Luck slips down to indigence.

Labor strides upward to independence.

"Luck," in the Bible sense, is a good old English word: "I wish you good luck in the Name of the Lord." But "Luck," with no thought of a God of Providence, is a bad word altogether.

How Birds Learn to Sing

A wren built her nest in a box on a New Jersey farm. The occupants of the farm house saw the mother teaching her young to sing. She sat in front of them and sung her whole song very distinctly. One of her young tried to imitate her. After proceeding through a few notes its voice broke and it lost the tune. The mother recommenced where the young one had failed, and went very distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the song as long as it was able, and when the notes were again lost, the mother began again where it had stopped and completed it. Then the young one resumed the tune and finished it.

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HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

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

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CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.



Officer A. H. Braley of the Fall River Police

Is highly gratified with Hood's Sarsaparilla. He was badly run down and had no appetite, what he did eat caused distress and he felt tired all the time. A few bottles of Hood's Sarsaparilla effected a marvellous change. The distress in the stomach is entirely gone, he feels like a new man, and can eat anything with old-time relish. For all of which he thanks and cordially recommends Hood's Sarsaparilla. It is very important that during the months of March April May the blood should be thoroughly purified and the system be given strength to withstand the debilitating effect of the changing season. For this purpose Hood's Sarsaparilla possesses peculiar merit and it is the Best Spring Medicine.

March

The following, just received, demonstrates its wonderful blood-purifying powers:

April

"C. I. Hood & Co., Lowell, Mass.": "Gentlemen: I have had salt rheum for a number of years, and for the past year one of my legs, from the knee down, has been broken out very badly. I took blood medicine for a long time with no good results, and was at one time obliged to walk with crutches. I finally concluded to try Hood's Sarsaparilla, and before I had taken one bottle the improvement was so marked that I continued until I had taken three bottles, and am now better than I have been in years. The inflammation has all left my leg and it is entirely healed. I have had such benefit from

May

Hood's Sarsaparilla that I concluded to write this voluntary statement." F. J. Temple, Ridgeway, Mich. HOOD'S PILLS act easily, promptly and efficiently on the liver and bowels. Best dinner pill.

ished it. This done, the mother sang over the whole series of notes the second time with great precision, and again the young one attempted to follow her. The wren pursued the same course with this one as with the first, and so with the third and fourth, until each of the birds became a perfect singer.

"In a Minute."

If you asked Dora to do anything, she would reply, "In a minute." It was a bad habit she had. "Dora, please bring me a drink of water."—"In a minute."—"Dora, go upstairs, and bring me down my comb."—"Yes, mother, in a minute."—"Dora, come to your dinner."—"In a minute."

One day Dora's bird was hopping about on the floor. Somebody went out, leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes mother, in a minute," said Dora; "I just want to finish this line in my drawing." But the cat did not wait. In he came, and with one dart had the bird in his mouth.

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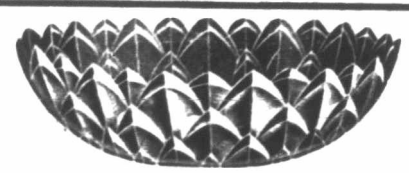
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2nd.—A consignment of Silk and Taffeta Gloves, Lace Mitts and Cashmere Hosiery, made by a celebrated manufacturer in Chemnitz, Germany. These were secured at a big discount. The public will get the benefit.
3rd.—Pretty Flannelettes going like hot cross buns at 5c. a yard.
4th.—Pure Linen Damask Tabling at 25c. a yard.
5th.—20 different shades of Henriettas, 41 inches wide, fashionable colors, 45c. a yard; away under value.
6th.—15 choice patterns New Cretonnes at 8c. a yard.
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Down went the slate on the floor, and away went cat, bird, and Dora. There was a wild chase on the lawn. "In a minute" Dora came back weeping, with the dead bird in her hand.

Dora cried—Mother was sad, but said, "A great many things may happen in a minute."

Dora has never forgotten that lesson, and never will.

John Bright's Message to The Young.

There is nothing to my mind more base than to treat animals cruelly, who cannot answer, who cannot resent, who cannot avenge themselves, who cannot escape, and who, whatever their sufferings may be in many cases, are not able to utter a word about them.

The Little Laundress.

Truth in jest! Work in play! Earnest in sport! Womanhood in childhood! The flower is in the seed, the oak in the acorn, and "coming events cast their shadows before."

There will be more responsibility, a more wistful outlook upon life; but if only the heart can "rest in the Lord, and wait patiently on Him," as this busy little one no doubt rests on the m then she knows to be not far off, then all will be safe, and true, and good.

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Increase for the year.....	21,558,750 00
Emergency or surplus fund.....	803,311 43
Increase for the year of surplus fund.....	197,085 28
Total membership or number of policy holders.....	98,061
Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
Total paid since organization.....	5,427,145 50

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