

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, MARCH 23, 1905.

[No. 12.]



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## HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

### HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

### APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

### INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

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# Canadian Churchman.

TORONTO, THURSDAY, MAR. 23, 1905.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

March 26—Third Sunday in Lent.

Morning—Gen. 37; Luke 2, 20, 21.  
Evening—Gen. 39 or 40; 1 Cor. 15, 35.

April 2—Fourth Sunday in Lent.

Morning—Gen. 42; Luke 6, 20, 21.  
Evening—Gen. 43 or 45; 2 Cor. 6 and 7, 1.

April 9—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 9, 28 to 31.  
Evening—Exod. 5 or 6, 10 to 14; 2 Cor. 12, 14 and 13.

April 16—Sixth Sunday in Lent.

Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.

Appropriate Hymns for Third and Fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

### THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.  
Processional: 165, 175, 179, 263.  
Offertory: 198, 249, 252, 637.  
Children's Hymns: 467, 566, 568, 569.  
General Hymns: 93, 244, 253, 297.

### FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311; 472, 553.  
Processional: 89, 200, 270, 520.  
Offertory: 86, 255, 256, 362, 523.  
Children's Hymns: 331, 332, 335, 473.  
General Hymns: 91, 92, 94, 213.

## Practical Bible Training.

That excellent advocate of practical good-will, The Outlook, records the following instance of a simple act of friendliness. From the windows of the Bible Teachers' Training School, of New York, stretch the yards where the new terminus of the New York Central Railway is being constructed. At noon the workmen could be seen from the windows sitting on rock or plank eating a cold and uninviting lunch. One cold January morning a procession left the school kitchen bearing cups and saucers and boilers of hot coffee. The men at first could hardly believe that anyone cared enough for their comfort to wish to give them this welcome addition to their meal. They thought they were being guyed, and looked suspiciously in the bottom of their cups for pledges or invitations to prayer

meetings. As nothing more dangerous happened than a cheery word from the manager, who came at noon and midnight with the hot coffee, freely dispensing as much as anyone wanted, surprise and suspicion changed to hearty appreciation. On the first Sunday a committee from the men called at the school to give notice that they were at work, and to ask if the coffee might come as usual. "We do not believe in working on Sunday." "Nor do we, but it's work or lose our job." "Very well; we do not approve; we wish it were otherwise; but since, as you say, you must work with your crew or be laid off, you shall have your coffee." And they did. Later on came a delegation to ask whether a moderate lunch could not be served. This was at nine in the morning. At noon a big bowl of soup and a generous roast beef sandwich was served to nearly two hundred men for five cents, the coffee being free. The lunch has been provided ever since. There was no fighting the saloon. It was brotherhood only, but the results have been most gratifying. Two things connected with this incident seem strange to us. One is that in New York Sunday labour is the same as any other day. The other is that the Vanderbilts, the controllers of the New York Central Railway, good Church people, the friends and supporters of Bishops Potter and Greer, should encourage the breaking of the Fourth Commandment. Does Bishop Greer know of this?

## Letter Prayers.

The belief, perhaps we should say the superstition, that mechanical prayers are of spiritual value, seems ingrained in the human race. We are all familiar with the Buddhist prayer-wheels and other supplications nearer home; but we are surprised to find the practice among the Jews. Mr. Courtenay Moore, visiting the ancient city of Hebron, found there the (alleged) site of the cave of Machpelah now covered by the Mosque of Abraham. Mr. Moore writes: "There is a hollow stone in one of the outer walls called Abraham's Letter Box, into which poor Jews are in the habit of dropping prayers addressed to the Patriarch. On the occasion of our visit one of these was found, written on a very flimsy, oily little scrap of paper, and was given to me by our guide. I brought it carefully home and showed it to the Rev. Dr. Abbott, who very kindly got it translated for me by a Mr. Mendelssohn, who was accustomed to this cursive character. The translation is as follows: 'May it be the will of our Father in Heaven, by the merit of our fathers the saints, may He have mercy on the woman Haya, the daughter of Aaron, and on Jacob Youssef, son of Aaron, and on Abraham Isaac, son of Aaron, Etta, daughter of Aaron, Sippa, daughter of Aaron; may He send a perfect cure to the poor sufferers, and particularly to the woman Haya, also a good old age. Amen.'"

## Our Forests and Streams.

To those who wish to transmit to posterity a healthful and fertile North America, instead of arid wastes, such as central Africa, central Asia and other parts of the world have become, no movement is so important as that for re-forestation and the preservation of what forests remain to us. The cognate subject of irrigation is bound up with it. Some time ago we drew attention to what might be done by storing the waters in the valleys of the larger rivers in Ontario, and to the need and the advantage of re-creating dams which would do the work of the old beaver dams, now swept away. Mrs. Jamieson, in her travels in 1837, was struck while at London by the majestic flood, navigable for boats and barges, and bearing down

large rafts containing many thousand feet of magnificent timber. The timber has gone, but there is no reason why the majestic stream should not be in part at least restored, and if so, the trees would grow again. What is needed is local storage of flood water on almost every farm, and the replanting available spots, as Mr. John Bertram was so anxious should be done, and 1937 might see the woods again at suitable points.

## New Forests in England.

It is refreshing to find that in the Black Country in England—that scorched, tumbled mass of hideous desolation between Birmingham and Wolverhampton—is being restored to its primitive greenness and beauty. Sir Oliver Lodge strongly advocates the re-forestation of the region, and a writer in Pearson's supports the demand, and describes some successful experiments already made in that direction. Reeds Wood Park, at Walsall, is an extensive pleasure park planted by the corporation on the site of old workings. The wildest spots of the park are now thickly covered with underwood, and the trees are so close together that it is difficult to push one's way through. A pumping-station about a quarter of a mile distant has taken ten years' growth off the trees nearest to it, but as there are whisps of power-gas taking the place of burning coal here, as elsewhere, a change is hoped for. When power-gas and electricity come into general use, a vast difference will be made to the atmosphere, and the trees of the Black Country will have every chance to thrive. The Reeds Wood Park is a favourite haunt of picnic parties, and here thrushes may be heard singing and kestrels may be seen hovering on the wing overhead. A fine park also has been laid out on old pit-mounds in the Brunswick Park at Wednesbury, where black poplars and other trees flourish; and, above all, there are the two famous woods at Dudley. One of these is known as the Wren's Nest, where the disused quarries are half hidden in wild growth; the other is the Castle Hill, on whose uneven slopes the trees are so high, so close, and of such variety that it seems a bit of virgin forest.

## Washington.

In the course of some charming papers in the Outlook, Edward Everett Hale, Sr., points out how much history, both real and mythical, is connected with the site of the capital of the United States. Which of us has read DeFoe's "Colonel Jack?" Mr. Hale says it is well worth study. In 1864 General B. F. Butler pointed out to Mr. Hale that Washington was the place where (seventy-eight years before General Washington selected the site) Daniel Defoe had put his hero, Colonel Jack, when he came to America as a "white apprentice." Colonel Jack was an English boy, who had been kidnapped, as was the fashion in the time of Queen Anne and George I, and so sent into the white slavery of Virginia. The history of Colonel Jack, says Mr. E. E. Hale, and no one knows as well as he does, is to this hour the best narrative we have of the life of that class of men, the white slaves of Virginia, at the end of the seventeenth and the beginning of the eighteenth century. "Daniel Defoe had a son, who emigrated to North Carolina, and I am told that descendants of that son may be living in North Carolina now. But the North Carolina people do not seem to know or to care. . . ." "You will, perhaps, let me say in passing that my first acquaintance with that unknown land east of the Capitol, where the city of elegance was to have been, was formed when I was taken there in October, 1844, to attend the funeral of Adam Lindscy. This seemed so much like stepping into one of Scott's novels, to bear

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my part there, that I cannot help telling the story. In the days of the old French Revolution, when Robert Burns mixed himself up in French politics, and other young Scotchmen with him, the Tory Government of England pounced upon a lot of those young fellows and frightened them badly—I guess with reason. Among them was my Adam Lindsey, who fled to America, and here he thought he would be a market gardener in the new city, and he bought his land in those residential quarters. He was some four generations from the Adam Lindsey who befriended Mary Queen of Scots at Lochleven, and, so to speak, I shook hands with the old Adam Lindsey of five or six generations before. They told me, and believed, that the succession has been for all these generations in the same name." The publishers of the Outlook should persuade Mr. Hale to amplify his recollections, and then publish them, suitably illustrated, in a permanent form.

#### The Church in Japan.

At present one question interests everyone. What future lies before Russia and Japan? and everything connected with these countries which can be relied upon is eagerly read. Mrs. Bickersteth, the widow of the late Bishop, has published in the Mission Field an address upon Japan, a country in which she had long resided, and which she recently re-visited. She said: "Not only the way in which Japan is conducting this war is amazing everybody, but the way in which she is conducting herself. I was immensely struck by one thing when I went back to Japan, after a long absence, and that is the changed attitude of Japan towards Christianity. It seemed to me as if the attractive force of Christianity, especially the attractive force of the Christian character, is drawing Japan almost to Christ Himself. The striking request which the Japanese Government has recently made, that the interpreters to the war correspondents shall, as far as possible, be Christians, because they wished to be sure of having trustworthy men, is surely an instance of this. I know that it is sometimes said that Japan has so culled the fruits of Christianity, that she has set such an example to Western countries in the thoroughness of her administration, in the humanity of her rule, in her care for the wounded in the war, that surely there is no need for her to go further and embrace Christianity itself." . . . "As Miss Thornton, who has just been called to rest, said lately, no one can tell how great a future may lie before Japan. No one can tell whether she will enter upon the future idolatrous, sceptical, or Christian. We must see to it, surely, that the religion which is set before Japan is that of 'the faith once delivered to the saints.' Possibly the end of the present century may see an end of Missions in Japan. Possibly the Nippon Sei Kokwai, as we love to call it—the real National Church in Japan—may then be an independent Church, with her own work to do and her own Missions to carry on. There are already 40 priests and 13 deacons, 12,000 baptized members, of whom 6,000 are communicants. It is not, indeed, too much to say that she is increasingly becoming a factor in the life of the nation, a force which must be reckoned with. The Japanese feel this; they are instinctively turning to the Japanese Church, consciously or unconsciously, because they know her to be a stable historic body. If only this Church is adequately supported by us at home, a wonderful future lies before her, and it is this, perhaps, which is the saddest side of one's impressions."

#### Ben-Hur and its Influence.

So much had been said, and well said, upon the death of Gen. Lew Wallace that we refrained from any extended notice of the author of "Ben-Hur." But we now add a word to express our appreciation of this many-sided man. Undoubtedly "Ben-Hur" was the work to which he de-

voted the greatest preparation. For seven years he studied everything connected with the scene and times of the story, although he had had a general knowledge of them before this time. "Ben-Hur's" influence is not over. Before its publication a few works, notably the "Prince of the House of David," aimed at giving an idea of the life and times of Christ, and such publications greatly aided the study of works like those of Geikie and Edersheim. The publication of "Ben-Hur" immensely aided this reading, and influenced the Chautauqua and such modes of familiarizing an intelligent knowledge of the life and times of Israel and the Messiah. The new generation, now that "Ben-Hur" is twenty-five years old, knows much, and knows that more accurately than the last one did, but the impetus to Biblical research is stronger than ever, and developing in a way at which older people and conservative students stand aghast. But to return to "Ben-Hur." The weakness of the book seemed to the writer to be the theatrical adventures of the leading characters, but without them all Wallace's power would not have made it the story book and the popular success it was. The New York Evening Post said in the course of a long notice: "Matthew Arnold had much to say about 'the grand style.' For hundreds of thousands of readers Lew Wallace is the inventor of the grand style. True, these modest critics live in what such superior persons as Arnold call Philistia, but they buy books by the ton. When they find an elaborated manner, which is gorgeous with Oriental imagery, and suggests a fusion of 'Marmion,' 'The Decline and Fall of the Roman Empire,' and the Bible, and which in the more notable passages is rhythmical, they exult in having discovered the real thing, and they are justly proud of their discernment. Take this: 'Out flew the many-folded lash in his hand; over the backs of the startled steeds it writhed and hissed, and hissed and writhed again and again; and though it fell not, there were both sting and menace in its quick report; and as the man passed thus from quiet to resistless action, his face suffused, his eyes gleaming, along the reins he seemed to flash his will; and instantly not one, but the four as one, answered with a leap that landed them alongside the Roman's car.' . . . From 1885 to 1900 no church entertainment was complete unless the local amateur elocutionist let herself go on the chariot race. No boy who went to Sunday School could have escaped the story had he tried. Whenever the class reached the life of Christ, the teacher read that chapter of 'Ben-Hur' beginning: 'A mile and a half, it may be two miles, south-east of Bethlehem, there is a plain separated from the town by an intervening swell of the mountain.' . . . People of wide reading are naturally inclined to sneer at the meretricious qualities of 'Ben-Hur'; but they can stick to 'The Ordeal of Richard Feverel.' 'Ben-Hur' was never meant for them, but it has gone straight to the heart of the solid Puritans, who, thank heaven! are still the backbone of America."

#### Treatment of the Clergy.

The subject of the supply of clergy, touched on in a letter by Principal Hanna, of Bishop's College, Windsor, is one of our most serious problems. Always important, it is vastly more pressing than ever now, when the need to meet our diocesan and missionary calls is so great. The two great obstacles to young men seem to be the utterly inadequate income of the office and the treatment of the clergy by the laity. It is a good thing when we have an outsider to fall back upon as so often an exhortation is weakened by the suspicion that it is written by a disappointed failure. In this case we have Professor Shailer Matthews of Chicago, who is anything but a failure, to fall back upon. His article, published in the Literary Digest six months ago, "Are Our Children to Have an Educated Ministry?" attracted much attention,

and has overwhelmed him with a mass of letters. He now emphasizes the belittling of the ministry by the Church itself. It is understood that by "Church" Professor Matthews means all Christian bodies. He cites the opinion of a "most successful and influential clergyman," who intimates that, under present conditions, a minister's salary is often so inadequate that he is unable to support his family in a decent manner, and who declares: "I had no desire for my oldest son to enter the ministry, and I do not covet the work for the little fellow who is now making sunshine in our home." A Canadian clergyman quoted thinks it humiliating that "every Tom, Dick, and Harry" should vote on such a question as the fitness or unfitness of a man to enter the ministry." One of the most fatal weaknesses is the system of "calling" a minister, which in some of our dioceses has been adopted from the bodies round us. We believe that the clergy would far rather be chosen and appointed by the Bishop, as he has means of knowing and judging which no congregation can possibly have. The best system seems to be that in use in most of our dioceses, where the Bishop appoints after consultation with the officials of the congregation. A former theological student of Professor Matthews wrote to him: "The minister is 'hired' by the people, and it is thoroughly understood that if he antagonizes even a small number of his members his work will be seriously handicapped, and yet he is expected to teach moral standards to the very people who hire him, and to lead them unanimously, radicals and conservatives alike, into an understanding of the constantly developing religious thought of the day."

#### Hiring.

Professor Shailer Matthews sums up the results of the correspondence in a trenchant article, of which we have only room, we regret to say, for one extract, but it is in line with our repeated advice. "The church that belittles and mistreats its leaders; whose members do not desire their children to become pastors; whose attitude toward its pastors is niggardly, critical, and unappreciative rather than respectful and co-operative, is simply practising suicide. It may get men, but it will get men who are ready to submit to such treatment. Does it want them? The finest of our young men will always be anxious to serve their Divine Master. They will be ready to sacrifice for him and their fellows. They will be eager as teachers, and editors, and Y.M.C.A. workers, and charity workers, and as missionaries to do the very work which the ministry is intended to do, but as long as the churches depreciate the ministry they will hesitate to be ministers. The distinction they draw is not between Christian activity and indifference to Christian needs. It is drawn sharply between the ministry and other forms of what, for lack of a better word, I must call professional religious and philanthropic work. The revival of interest in the ministry will have to begin in the revival of respect for the office which the minister holds. You cannot turn a prophet into a hired man. . . . Give his office the honour it demands—I will not say the salary it demands—and the question of the ministerial student will be solved. But the Church will not get the men it needs until it holds their office sacred and desirable."

#### Righteousness Exalteth a Nation.

It is not given to everyone to be a maker of phrases and it is still more seldom that the gift of saying and emphasizing the right thing is bestowed on those in power. But President Roosevelt has the happy knack of doing so sincerely, and the following words will find an answering echo all through America, in Canada as well as the United States, to the people of which they are addressed, and on other continents also: "Factories and railroads are good up to a certain point, but courage and endurance,

love of wife and love of lover for man's work and of daring and work-a-day virtue are better still, up riches, no c and many-sided vidual or nation

#### The Revival in

The revival t Hall, Kensington Messrs. Torrey to The Record, never been gr holds from te filled nightly; n The clergy in interest in the letter was add Canon Clarke Diocese of Ro were deeply in of a special ou invited the cler meetings for p earnestness an upon us, and t work." One h first meeting, chancel. After four clergymen prayer, each s a hymn was su for silent pray offered, and th blessing. "Th "consisted in done. There quently expe more grace s trust in the ef the need. It had ever seen Bishop of a p join his clergy cese. . . . pecting to se sternest critic allege, says T the revival ha in warmth Church.

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love of wife and child, love of home and country, love of lover for sweetheart, love of beauty in man's work and in nature, love and emulation of daring and lofty endeavour are the homely work-a-day virtues and heroic virtues. These are better still, and if they are lacking, no piled-up riches, no clanging industrialism, no feverish and many-sided activity shall avail either individual or nation."

#### The Revival in London.

The revival that is being conducted in Albert Hall, Kensington, by two American evangelists, Messrs. Torrey and Alexander, has, according to *The Record*, "gripped London as London has never been gripped before." The hall, which holds from ten to eleven thousand people, is filled nightly; many go away unable to find room. The clergy in South London have taken a deep interest in the revival movement. A circular letter was addressed by Canon Edwards and Canon Clarke to the metropolitan clergy of the Diocese of Rochester, in which they said they were deeply impressed with the Church's need of a special outpouring of the Holy Spirit. They invited the clergy, therefore, to join them in two meetings for prayer "to beseech the Lord with earnestness and unanimity to pour out His Spirit upon us, and to baptize us all with fire for our work." One hundred and fifty men attended the first meeting, Bishop Talbot being alone in the chancel. After a brief address by Canon Moore, four clergymen successively led the assembly in prayer, each speaking as he was moved. Then a hymn was sung, the Bishop suggested a pause for silent prayer; other spontaneous prayers were offered, and the service closed with the Episcopal blessing. "The impression," says *The Record*, "consisted in what was done and what was not done. There was the attitude of need so eloquently expressed; there was the longing for more grace so widely declared; there was the trust in the efficacy of prayer as sufficient for all the need. It was such a scene as few, if any, had ever seen before. It was something for the Bishop of a great metropolitan diocese thus to join his clergy in prayer for a revival in his diocese. . . . They went to their parishes expecting to see greater things than these." The sternest critic of the English Church cannot allege, says *The Record*, that its attitude toward the revival has been wanting either in judgment, in warmth or in appreciation.—New York Church.

#### THE CHURCH AND ITS NEEDS.

In a country of large proportions like our own it is a curious fact that the need of one part may vary from the need of another, and yet in certain respects the requirements of the one and the other are not altogether dissimilar. In the North-West more clergy are needed to keep pace with the inrush of settlers. In Ontario and the other long-settled Provinces a similar want is felt in the sparsely-settled outlying portions of the country, where, though the inhabitants are comparatively few in number, and for the most part not grouped in towns or villages, yet individually they require the ministrations of the Church for their spiritual strength and up-building just as much as do the newcomers in Alberta, Saskatchewan or the Territories. The flooding, pulsing life of the North-West, with its romantic attractiveness and freshness of interest and incident; its rapid spread, and vigour and promise offers a far more inviting field of work for the young, energetic priest, who is eager to swim with the tide, and to be a founder and, perhaps, notable figure in the early religious activity, of a community where the lapse of a quarter of a century may convert a landscape of prairie into a thriving and populous town. Far different is the prospect offered to the labourer in the rude, uncultivated backwood settlement,

where the chief novelty is the recurring day, with its almost unvaried round of monotonous duty. The same faces; the same unchanging scenes. The rude farm, the rough road, the long, weary walk or ride from one mission station to another, or to the settler's cabin or homestead through the rain of spring, the heat of summer, or the bitter cold and drifting snow of winter, to lead a service in a small, primitive church, not seldom with insufficient warmth, and in a cold, damp, chilling atmosphere. Then to return home, the horse to be stabled and cared for and household duties to be attended to. A not unusual occurrence is for some member of the family to be ill and requiring special attention. Each day brings its stern round of uniform duty, unrelieved by the hope of change of circumstance or the happening of events which will bring freshness of interest or give a new zest to life. And over all hangs the brooding cloud of perpetual care, under which many a brave soul struggles on along the heart-breaking narrow way—hopeless, it may be, of human sympathy and encouragement, but sustained by the sense of duty done and the firm belief that the faithful servant will find in the end that he has not lived in vain. What the Church needs is more recruits for this spiritual war. We do not read that the Mikado appeals in vain to his subjects for men to fill the spaces in the ranks emptied by the Russian shot and shell, or to endure severe privation in long marches through snow and wind, fording rivers, climbing mountains, enduring loss of sleep and hunger and thirst by night and day, in the end, perhaps, to be maimed or killed by the enemy. No; we neither hear nor read of any unwilling or recreant Jap in this warfare. Why, then, when the pagan gladly, zealously, goes to possible privation, suffering, death, in this material cause, does the professed Christian believer so often shrink, hesitate, and decline to obey the mandate of the King of kings? Where is the lion in the path? What is the prevailing obstacle? The plea of the formalist, sensation-monger, or Higher Critic is of no avail in this great concern. Cold rigidity, fever-heat, microscopic speculation will not suffice. Indifference, frenzy, a straining at gnats and swallowing camels, be it never so benignant and scholarly, are not the weapons for this great war. Whilst one sneers, another raves, and a third, with the skill of a fencing-master, poises the newest polemic spear and brandishes the most modern philologic sword, the true shepherd of the sheep, with time-honoured sling, smooth stones, polished by the brook, and arm directed by the unerring Spirit is smiting the giant, Sin, in the forehead and winning many souls to righteousness. No; the empty pulpits, vacant pews and neglected portions of our land will continue to be a source of shame and reproach to our Church so long as indifference, excitement and word-juggling bar the way, and until the day dawn when the Lord, who "maketh His angels spirits," shall again make "His ministers a flaming fire." That day may not be so far off as some people think. There are certain unmistakable signs which indicate a coming change in the Old World and in the New: political corruption, social vice, a revival spirit among the most prominent. The Japanese got themselves ready long before the war. How is it with the church? We have the means of grace, it is true. Are the children of the Kingdom hastening to the services, filling the pews, partaking of the sacred feast? If not, why not? What have we done, what are we doing about "the highways and hedges?" Are we seeking, finding, compelling the people thereabout to come in, or is the Church anxiously caring for the classes, and complacently leaving the masses to be looked after by the good Samaritan? The time is ripe for some serious heart-searching on these subjects by the successors of the apostles, the people who are pleased to be called Churchmen and Christians.

#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest to Churchmen.

Before these lines are printed it is probable that the Federal Parliament will be engaged in one of the most momentous debates of recent years. The problem of education is a difficult one, not only in Canada, but in most of the great countries of the world. In Canada it is complicated by considerations of race and religion. "Spectator" is of the opinion that, were it possible of accomplishment, the highest interests, both national and religious, of our Dominion would be secured by a uniform school system, with facilities for religious instruction. But, humanly speaking, this is impossible, and statesmen must aim at safeguarding all the interests of the country whilst endeavouring to mete out even-handed justice. Just now we are in the throes of the bitterest of all kinds of struggles, the conflict between Roman Catholic and Protestant. The Roman Catholic has clear ideas of what he wants, and is very determined to get it. The Protestant dreads the conferring upon the Roman Catholic of powers and privileges which may accentuate religious divisions, and give to him a controlling voice in the affairs of the State. It is contended by the latter that the present bill, creating two new Provinces in the North-West, infringes upon the principle of Provincial autonomy in forcing Separate Schools upon the Provinces by the Federal Government. The question is a complicated one, but we are strongly in favour of the preservation of Provincial rights in this matter of education, and we cannot but regard Sir Wilfrid Laurier's bill as the outcome rather of the pressure brought to bear upon him by the Roman Catholic hierarchy than of his own conviction and free will.

The question of candidates for the ministry and their training is still with us. Whilst the population of England is still rapidly increasing, the numbers of candidates for the ministry is steadily decreasing. There is no unanimity of opinion as to the causes of this rather alarming condition of things, although Higher Criticism and insufficient incomes appear to be the principal reasons offered. Here in Canada, too, the supply seems to fall below the demand. Especially serious is this condition of things in the North-West. The Church cannot afford to be under-staffed in such a rapidly growing population. Here in Canada the ministry has lost some of the attractive considerations that would occur to the mind of a young man who was contemplating this profession. The clergyman is still highly respected, but he is not such an unquestioned authority on even religious topics, to say nothing of others, as formerly. His income, too, is less, or rather its buying power is less than formerly, especially in the large cities. It is to be feared that the preaching strength of the Church is scarcely equal to that of twenty years ago. It would be difficult to name more than six or eight really powerful preachers in the Canadian Church to-day. And yet, quite apart from the higher considerations leading to the choice of the ministry as a profession, there are some that might well prove attractive to our brightest young men. An able man, who has cultivated his talents with zeal, is almost certain in the course of ten years to occupy either a city church or that of one of our numerous small towns, in which there is usually a well-appointed church, a well-to-do congregation, and a comfortable rectory. Even if it is harder to get all our laity to church than formerly, it is easier to secure earnest workers from amongst those who do attend. We are of the opinion that it is still true that for the earnest-minded man who desires to promote the kingdom of heaven the Anglican ministry presents a field of labour that is full of opportunities for usefulness.



The question of the training of the ministry is one worthy of more discussion than it receives. In one form in which it has come up in the United States it is scarcely likely to appear in Canada, in our time at all events. President Hall of the Union Theological Seminary, New York, proposes the establishment of an entirely undenominational theological school, training students in theology in general, and leaving them to choose their own particular denomination for themselves. Whilst this is not a practical question for us, it does occur to Spectator that, in places like Winnipeg and Montreal, and perhaps Toronto, instead of every college appointing its own lecturer in such a subject as apologetics, greater efficiency might be secured by the appointment of one first-class man, who should be supported by, and should lecture to, the students of all the colleges.

The Montreal Diocesan College Magazine for February contains two excellent articles bearing on New Testament criticism, the first by Rev. T. Stannage Boyle, Senior Assistant at Christ Church Cathedral, and the second by Rev. H. P. Plumtre, of St. George's. Mr. Boyle gives a scholarly account of the present condition of the problems connected with the four Gospels, taking into account the position of the most recent writer on the subject, Julicher, whose important work has been translated into English. With Mr. Boyle's conclusion most, if not all, of our readers will agree: "We have had too much tendency criticism. At present we are having too much literary criticism. The time will come, let us hope soon, when we shall base our study and our conclusions more on the personality and character of the Great Teacher, on the unity of that character in all the Gospels, and on its essential connection with the miracles, etc., of His life. I believe this will afford conclusive evidence for scholars, as it has afforded satisfactory proof to ordinary Christians, that Jesus of Nazareth is the Christ, the Son of the Living God."

Mr. Plumtre deals with the same subject from a somewhat different point of view. Whilst he sounds no uncertain note, he is scrupulously fair in his attitude towards those critics from whom in some respects he differs. The Encyclopedia Biblica, the views of Mr. Moffatt's "Historical New Testament," of "Contentis Veritalis," and of Harnock's "What is Christianity?" are considered. In dealing with the negative conclusions of these books Mr. Plumtre offers some good advice. First, that the intellectual power of the movement must not be underrated. To hold it up to ridicule is a fatal blunder. Secondly, that "it is not their methods which we would criticize, but rather the results at which they arrive. The time has gone by when we should desire, even were it possible, to crush their conclusions by the voice of authority." As Mr. Plumtre says in conclusion: "Those who love the truth for its own sake need not fear for the issue. The recent attacks upon our faith will be no more formidable than those which have been often resisted. In quietness and confidence shall be our strength."

SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

A well-attended meeting of the Toronto Local Assembly was held in St. Paul's school-house, on Tuesday evening, March 7th. As this was the first meeting held here since a chapter of the Brotherhood was formed in connection with this Church, it proved to be of more than usual interest. The minutes were taken as read, after which the report of the different branch assemblies was read. The report of the Students' Committee was submitted by Mr. N. F. Davidson, which showed that very strenuous efforts have been and are being

made to get in contact with these men, more especially the medical students. The work of Mr. W. J. Charles, of St. Peter's Chapter, was highly endorsed in this respect. Mr. W. J. Dyas, president, who occupied the chair, first called upon the Rev. J. C. Davidson, rector of St. John's, Peterboro, to speak. In the course of his remarks, he spoke in high terms of the work of the Brotherhood and what it had done for his parish. The speaker referred more particularly to the good work done by the Travelling Secretary, and of the success which has attended his efforts. He commended the great work that the laymen of the Church were doing through its instrumentality, and what a great help they were to the clergy of the different parishes. The Rev. Canon Cody was the next speaker and in an eloquent address referred to the work of the Brotherhood and how proud he was to be enrolled in the ranks as well as having a chapter in connection with his church. He drew attention to the work of St. Andrew in bringing men to Christ, and said how true service consisted in saving others and bringing them nearer to Christ and His Church. He emphasized the importance of personal religion without which such work could not be of much avail. The roll was then called showing an attendance of about 75 seniors and five juniors.

**Ottawa.**—A large meeting of the Ottawa Local Assembly was held at St. George's on February 27th, when matters relating to the coming Dominion Convention were discussed. The Brotherhood men there are working vigorously, and hope to make the convention a very successful one and that the Brotherhood in that city will go forward with still greater faith in the Brotherhood. The letters received from time to time from Mr. Bliss are very encouraging to those at head office, and he reports that the men there are backing him most faithfully in the work of re-organizing the chapters that are dormant, which lie adjacent to Ottawa. St. James', Hull, Que., has been revived, practically owing to their efforts, and the chapter has been placed on a solid foundation, which will enable it to do good work. Work in Vankleek Hill has also been organized, and application for a chapter has been received at head office. Mr. Bliss reminds us of the fact that he was instrumental in the organization of the first senior chapter in Ottawa, viz., St. Barnabas, No. 14, formed on January 25th, 1891, and he says that after all that time he is now more impressed with the Brotherhood than ever before. The Local Council met on March 7th, and the three subjects on the agenda were: Funds for the Forward Movement, Revival of Dormant Chapters in District, and the Increase of Subscriptions to St. Andrew's Cross. The council of the city has issued a very unique letter, and the phrase: "Write for Junior Department hand-book, which deals with the question: 'What to do with boys after confirmation?'" is very conspicuously displayed. All Brotherhood men are especially requested to remember the coming Dominion Convention in their daily prayers, that it may be a success. Reports of Brotherhood progress in Ottawa will appear from time to time in print. A junior chapter is under process of formation at St. Luke's, Ottawa, and an order has just been received from St. George's for 15 junior hand-books, thus showing that the junior work is growing rapidly also.

A large meeting of the Western District of the Local Assembly was held in St. Martin's school-house on March 6th, upwards of thirty being present, and nine chapters represented. The three principal speakers who addressed the meeting were: Mr. J. A. Catto, president of the Dominion Council; Mr. R. H. Coleman, chairman of Executive Committee, and Mr. R. B. Lowndes, secretary of St. Luke's Senior Chapter, Toronto, and the most prominent hospital worker in Toronto. Mr. Catto urged the district to try and begin services at the Street Railway barns, and thus do the same sort of work as is being accomplished by the Brotherhood in Philadelphia. Mr. Coleman spoke strongly and eloquently regarding the formation of an em-

ployment bureau in connection with head office to secure positions for those who have formerly been patients in the hospitals, or those who come to the city and are anxious to secure a situation. Mr. Lowndes addressed the meeting on hospital work, asking the co-operation of those who were interested in this particular work to assist in making the visiting at the Western Hospital a success. It was decided to take up hotel work in the district, and to open a Mission for men in or near the Canada Foundry, which employs several hundreds of men.

**Brandon.**—The rector of this parish, Rev. A. U. DePencier, writes very kindly expressing his heartfelt thanks to the Dominion Council for sending the Travelling Secretary to visit the great West. It is probably interesting to know that in February of last year the chapter consisted of only two active members, but as a result of Mr. Thomas' visit there are now about fifteen members who are doing very effective work.

**Hamilton.**—St. George's.—It is pleasing to know that this chapter has a membership of thirty-six (36) active members, and that quotas for the full number have been received at head office. The secretary of the chapter writes that there is plenty of work to do in connection with the Sunday School, the census lately taken having revealed upwards of one hundred (100) names which had not hitherto been known to the chapter.

**London, Eng.**—A very nice letter has been received from Mr. T. R. Clougher, who is one of the prominent Brotherhood men in England, expressing his appreciation of the reports which the General Secretary has sent to him from time to time, regarding the work in Canada. We are glad to note that our brothers in England have some slight interest in the progress of affairs in Canada.

**Wingham.**—St. Paul's.—This chapter has been greatly strengthened by the addition of four new members, who were admitted on Sunday, February 1st, after Evensong.

## The Churchwoman.

### TORONTO.

**Sutton West.**—The annual meeting of the parochial branch of the W.A. took place recently. The rector, the Rev. J. McKee McLennan, presided and gave a very helpful address. There were sixteen members present. The officers elected are as follows: President, Mrs. McLennan; vice-president, Miss Howard; secretary, Mrs. Pugsley; treasurer, Mrs. Graham. The rector nominated Mrs. Everest and Mrs. Earle on the Parochial Board of Management. Mesdames McLennan, Pugsley and Switzer were elected delegates to the Diocesan Annual, which meets in Toronto, May 3rd, 4th and 5th.

## Home & Foreign Church News

From our own Correspondents.

### MONTREAL.

**Wm. Bennett Bond, D.D., Archbishop, Montreal.**  
**James Carmichael, D.D., Bishop-Coadjutor.**

**Montreal.**—Christ Church Cathedral.—Miss Margaret Dobbs, who was recently admitted to the order of Deaconess in Toronto after graduating from the Church of England Deaconess Training House, has been appointed Deaconess in the parish of Christ Church Cathedral. Miss Dobbs' special work will be amongst girls and women working in stores or in houses, of whom the number

in this parish March 10th, a held in the cath mate received M Rev. H. Symon His Grace first affectionate wor wards delivered congregation. I mented work, a impression.

The regular q Synod Executiv 14th inst. in t Archbishop Bor Mrs. King, wic to be placed c Widows' and C committee. Cl Davidson, K.C., P. Butler, K.C. case. Opinion speakers decidu regulating the King's becomi agreed that this sent of all subs moved by Rev. Mr. Bourne, re prepare a form tants and subs and that with : on the fund o view of the ar had he paid hi thirteen years. Butler, provide year to Mrs. F \$1,000 from he conclusion by t with Mrs. Kin the terms of becoming a be appointed to f meeting adopte deacon Ker f with a petition Church. The this church w by the origina Inspector Str whole matter however, that the receipts t and the rema smaller churchl gation of St Committee to Garland's cas, ance with the tions from O increased grant

The Presid for the spa columns to tl in this city. tional facts, inaccuracies, during the s \$2,600. This Court and \$8 offerings and three missio you have no when you n notice. I w Etches, Mrs. with the cor were also or pleasant feat gations wor took part in nishing atte very able clergymen o on each eve



in this parish is considerable. On Friday, March 10th, a most interesting service was held in the cathedral, when His Grace the Primate received Miss Dobbs into the diocese. The Rev. H. Symonds presented Miss Dobbs, and His Grace first addressed a few earnest and affectionate words to her personally, and afterwards delivered a most impressive address to the congregation. Miss Dobbs has already commenced work, and has created a very favourable impression.

The regular quarterly meeting of the Diocesan Synod Executive Committee was held on the 14th inst. in the committee-room, His Grace Archbishop Bond presiding. The application of Mrs. King, widow of the late Rev. W. T. King, to be placed on the beneficiary list of the Widows' and Orphans' Fund, was read to that committee. Chancellor Bethune, Mr. L. H. Davidson, K.C., Sir Melbourne Tait and Mr. T. P. Butler, K.C., gave legal opinions upon the case. Opinion was equally divided, two of the speakers deciding that the terms of the canon regulating the fund would not permit of Mrs. King's becoming a beneficiary. Two others agreed that this might be arranged with the consent of all subscribers to the fund. A resolution, moved by Rev. Mr. Bell and seconded by Rev. Mr. Bourne, read: "That the Church Advocate prepare a form on which the consent of annuitants and subscribers to the fund be obtained, and that with such consent Mrs. King be placed on the fund on her proposal to pay \$1,000 in view of the amount which he would have paid had he paid his annual subscription for the past thirteen years." An amendment, moved by Dr. Butler, provided that the Executive pay \$300 a year to Mrs. King on the receipt of the sum of \$1,000 from her. The matter was brought to a conclusion by the treasurer's motion of sympathy with Mrs. King, and the committee's regret that the terms of the canon did not permit of her becoming a beneficiary. A committee was later appointed to find means to meet the case. The meeting adopted a report presented by Ven. Archdeacon Ker from a special committee dealing with a petition for financial aid from St. Edward's Church. The matter involved the connection of this church with St. Stephen's, which was built by the original congregation of St. Edward's on Inspector Street. The report submitted the whole matter to the Archbishop, recommending, however, that St. Edward's be sold, a portion of the receipts to be turned over to St. Stephen's and the remainder applied to the erection of a smaller church endowed for the present congregation of St. Edward's. The Superannuation Committee took up the matter of Rev. J. W. Garland's case for superannuation upon compliance with the canonical requirements. Applications from Outremont and Amherst Park for increased grants were referred to a committee.

The President's Thanks.—I have to thank you for the space that you have given in your columns to the Missionary Loan Exhibition, held in this city. May I ask you to insert a few additional facts, and to correct one or two slight inaccuracies. There were about 11,000 visitors during the six days. The receipts are about \$2,600. This includes \$211 from the Literature Court and \$800 from refreshments. The free-will offerings amounted to \$7287. There were twenty-three missionaries present, and I am afraid that you have not done the lady missionaries justice when you mention three gentlemen for special notice. I would also like to say that Miss Etches, Mrs. Plumtre and the heads of courts, with the conveners of the different committees, were also on the Executive Board. One of the pleasant features was that the different congregations worked together so harmoniously. All took part in supplying the refreshments and furnishing attendants on different days under the very able supervision of Mrs. Pennell. The clergymen of other denominations were present on each evening, the Rev. Dr. Johnson, of the

American Presbyterian Church, was one of the speakers, and delivered a very able address. The American Presbyterian congregation also worked very earnestly and sympathetically with us. At the closing Bishop Carmichael gave an address, and very kindly thanked the workers for the time and labour they had so cheerfully given. The other speakers were: the Rev. G. Osborne Troop, rector of St. Martin's Church, and the Rev. Dr. Tucker, General Secretary M.S.C.C.—William J. Dart, President.

#### TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Alban's Cathedral.—Mr. W. H. Worden, to whom St. Alban's is much indebted for generous and timely donations hitherto given, is now presenting a handsome and costly gift of pinnacles for stalls, two of which were lately placed in position, and two more are nearly ready. They are the work of Mr. Thomas Kay, and are in keeping with the work of the same kind executed by the late Mr. Mowbray.

A branch of the Navy League is in process of formation in the Cathedral School, with a prospect of a large membership. St. Alban's is the first school in Canada to come forward and take a place beside the many schools in England where the boys are in this practical way taught that each individual has a place and duty in maintaining the honour and well-being of his country.

St. Martin's-in-the-Field.—In the recent death of Mrs. Newman, wife of Mr. Thomas Newman, one of the wardens of St. Martin's parish, the Church lost a loyal, faithful daughter. Modest, unobtrusive, yet staunch and true to her Church, and home, and friends, Mrs. Newman was a good example of those sterling qualities of character for which Canada is so deeply indebted to the old Home Land across the sea. Mr. Newman and his family have our sincere sympathy in their great bereavement.

St. Philip's.—The newly-appointed organist and choirmaster, Mr. B. Morton Jones, entered on his duties on the first Sunday in March, and already the reorganized choir is providing excellent and attractive services. Although a voluntary choir, the accessions include a number of competent soloists, some of whom have already been heard in music specially appropriate to the Lenten season.

Orillia.—St. James'.—A sad disaster befell this church on Sunday morning last at 9 o'clock, when it was entirely destroyed by fire. The walls alone remain standing. The loss will be in the neighbourhood of \$20,000, which is partly covered by insurance. The pipes of the organ were saved, but the interior of the instrument was damaged to the extent of over \$1,000. The efforts of the fire brigade to stay the fire were unavailing. The fire originated from the furnace whilst the caretaker was at breakfast, and once it started it spread rapidly. Service was held in the opera house.

#### NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Philip's.—The congregation of this church has taken the first important step in securing its own place of worship. The Finance Committee, whose business it was made to secure a lot suitable for a church, has already done so. It has purchased property on Earl Street, about 100 yards from Barton. It is a large lot, measuring 157 feet by 100 feet, and is excellent ground. The cost was \$800, and situated as the land is,

where property comes high just now, that is a very reasonable price.

#### HURON.

David Williams, D.D., Bishop, London.

Mitchell.—The Rev. C. C. Purton, rector of this parish, is always able to arrange a good list of special preachers for Lent. This year his course is as follows: March 9th, Rev. G. B. Sage, on "The Cross;" March 16th, the rector, on "Judas;" March 23rd, Rev. G. F. Davidson (Guelph), on "Pilate;" March 30th, Rev. Canon Wade (Hamilton), on "Herod;" April 6th, Rev. Dyson Hague, on "Caiaphas;" April 13th, Rev. Rural Dean Hicks, on "The People;" Good Friday, Rev. S. R. Asbury. These sermons form a series on the topic, "The Men Who Crucify Christ."

Shelburne.—St. Paul's.—The Rev. W. Hinde, the rector of this parish, will sever his connection therewith at Easter, and will enter upon the charge of the parish of Burwell. During his residence here Mr. Hinde has endeared himself greatly to the members of his flock, and he is much liked by all the people of the place. His removal from here is much regretted, and the best wishes of all the people go with him. They hope that he will be as greatly appreciated in his new parish as he has been in this.

Wingham.—St. Paul's.—The Rev. William Lowe, rector of this parish, has been appointed Rural Dean of Huron by the Bishop. Mr. Lowe was also re-elected grand chaplain of the Orange Order at the meeting in Midland last week.

Dungannon.—The Rev. Thomas Hicks has been appointed to this parish, which has been vacant for nearly a year. Mr. Hicks comes highly recommended, and there is room for lots of work.

Seaforth.—St. Thomas'.—The congregation of this church entertained the Rev. J. W. and Mrs. Hodgins to a farewell supper in the schoolroom on Friday night, the 10th inst. A very large number were present. After supper the rector and his wife were presented with an address, a sterling silver tea set, a purse of \$50 in gold and a sheaf of carnations. Mr. and Mrs. Hodgins are held in high esteem, not only by their own congregation, but by all the people of Seaforth, and their removal is a matter of deep regret. The Rev. J. Hodgins was also presented with two gold Masonic jewels by the blue lodge and the Chapter, in both of which he was an active worker. The Lord Bishop of the diocese has appointed Rev. John Berry, B.D., rector of Parkhill, and formerly curate of St. Paul's Cathedral, London, to be rector of this living in the place of the Rev. J. W. Hodgins, who has gone to Chatham.

Waterloo.—St. Saviour's.—The anniversary services were this year held on Sexagesima Sunday, His Lordship the Bishop having kindly promised to preach on that day, which he did at Evensong. In the morning the preacher was the incumbent, the Rev. S. P. Irwin, B.A., whose text was, "I was glad when they said unto me, Let us go into the house of the Lord." He began by pointing out what cause the congregation had for thankfulness at the progress made in the seven years since the saintly Bishop Baldwin opened the church, the debt having been reduced from \$1,500 to \$500, while the attendance had largely increased. As David was glad to go up into the house of the Lord, so attendance at God's house is even now conducive to a happy life. In the silence of God's house we can hear God's voice. Regular attendance on the means of grace would transform mankind. To God's



house the weary can come for rest, the Christian for strength; here is the house of prayer where we use the prayers prayed by Christians the world over. At Evensong, in spite of a heavy storm, the church was well filled, the Bishop taking as his text, "I am the Light of the world." After pointing out how light is a type of our Blessed Lord in its revealing and purifying effects, and in the fact that white light includes the various prismatic colours, the preacher applied the subject to the congregation, urging them on this their anniversary day to examine themselves whether they were being purified by the Sunlight, and whether they were diffusing the light on all around. The sermon made a deep impression. The attendance at the week-day services this Lent has so far been very good, that on Wednesday, the 15th, being nearly fifty per cent. greater than the best in any former year. The incumbent is giving lectures on the "Seven Churches of Asia," and has distributed cards announcing the services, and giving excellent rules for making Lent profitable.

**Berlin.**—St. John's.—It is worth noting that all the newly-confirmed, half of whom are men, made their Communion at the first opportunity. The attendance at church has been steadily increasing for some months, a proof that "A house-going priest makes a church-going flock." The rector, the Rev. J. W. J. Andrew, is at present holding an eight-day Mission in New Hamburg at the request of the Rev. C. H. T. Owen, and, according to late accounts, the attendance and interest are most gratifying.

#### ALGOMA.

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**Huntsville.**—All Saints.—Rev. C. Wilfred Balfour, Rector.—The Rural Deaneries of Muskoka and Parry Sound held a pre-Lenten meeting in this parish the 6th and 7th of this month. Besides the Bishop and the Rev. J. Cooper Robinson, missionary from Japan, there were present Rural Dean Allman, Rural Dean Burt, Rev. Messrs. Sinclair, McKittrick, King, Waring, Simpson and the rector of the parish. An opening service was held on Monday evening, when the Rev. J. Cooper Robinson preached an earnest and thoughtful sermon. On Shrove Tuesday there was an early celebration at 8 a.m., Matins at 9, and at 10 the Bishop conducted a couple of "Quiet Hours." The Bishop spoke of the need of spiritual rest and refreshment, of character, of sanctification, of work. Very suggestive and helpful were the remarks made. As one of the clergy afterwards said, the Bishop had by his words held up a mirror for each man to look into, and the hope was expressed that none would forget the reflection of self which had come by the heart-searching words. At 2.30 p.m. a business meeting of the joint deaneries was held. The business necessitated some discussion, in which the Bishop took part, speaking on the necessity for catechizing the children, and advocating the old plan of catechizing in the church at one of the services. At the invitation of Mr. McKittrick the Rural Deaneries agreed to meet after Whitsunday at Sundridge. The Rev. L. Sinclair was asked to write a review of the book, "In Relief of Doubt," for the next gathering; and a portion of the Greek Testament was chosen for study on that occasion as well. After Evensong in the church the Rev. J. Cooper Robinson delivered his illustrated lecture in the church hall on "Japan and the Canadian Church's Work in that Land." To the clergy and to the many people present this lecture proved highly interesting and instructive. Truly, the work which the M.S.C.C. is having Mr. Robinson perform in educating the public cannot be too highly commended, and the manner in which Mr. Robinson performs it cannot be too highly praised.

**Blind River.**—A meeting of the conjoint Dean-

eries of Algoma and Nipissing was held in this place on 28th February and 1st March. The following clergy were present, including His Lordship the Bishop, Rev. Rural Dean A. J. Young, of Manitowaning; Rev. Jas. Boydell, M.A., of Sudbury; Rev. F. Frost, of Garden River; Rev. T. J. Hay, of Bruce Mines; Rev. C. J. Bishop, M.A., of Thessalon; Rev. F. H. Hincks, M.A., of Blind River; Rev. M. O. Smith, B.D., of Webwood; Rev. E. P. S. Spencer, of Gore Bay, and Rev. P. W. P. Calhoun, of Little Current; also Rev. J. Cooper Robinson, missionary from Nagoya, Japan. The opening service was held in St. Saviour's Church, at Blind River, on Tuesday evening, the 28th ult., the preacher being the Rev. J. C. Robinson. The sermon was both helpful and scriptural. On Wednesday, 1st inst., after celebration of Holy Eucharist at 8.30 a.m., Matins followed at 10 o'clock. The Quiet Hour, conducted by His Lordship the Bishop from 11 to 12 o'clock (noon), was most inspiring, and conducive to greater zeal and more earnestness in the work which God has given to each of His servants. The meeting re-assembled at 2 p.m. The Greek Testament was ably conducted by the Rev. Jas. Boydell, M.A., of Sudbury. The portion of Scripture under discussion was Rom. 23 to v. 8. The Rev. C. E. Bishop, M.A., of Thessalon, read an interesting paper on "Fellowship with Other Christian Bodies," which subject was thoroughly discussed. Other important matters were under discussion. Owing to other business still remaining over the meeting was adjourned until Thursday morning. A missionary lecture by the Rev. J. C. Robinson was held in the hall at 8 p.m. on Wednesday evening, illustrated by lantern views descriptive of the people, country, their customs, religions, etc., his missionary work among them. The lecture was interesting and most instructive. Business was resumed on Thursday morning after Matins at 9 o'clock. The Rev. F. H. Hincks read an excellent paper on "Sunday School Work." Considerable discussion followed on this important subject and part of our work. Other business, which had been left over, was completed, and the meeting was closed by the Rev. the Rural Dean of Algoma.

#### RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop, Winnipeg.**

**Napinka.**—St. George's.—The Rev. Richard Cox, who for the past two years has been in charge here, has resigned the incumbencies, and leaves at the end of March to take charge of the Weyburn Mission, in the diocese of Qu'Appelle. The Archbishop has written to the wardens informing them that as he is unable to secure a man, services will have to be discontinued. It seems too bad, after building such a pretty church as the one at Napinka, and especially as the congregation is growing, to have to close. The people feel very sore about it. The church is practically out of debt. The Ladies' Guild has raised nearly \$1,000 in two years. The Sunday school is progressing, and a junior W.A. has been formed. Mr. Cox's resignation went in last October, and he definitely told the Bishop when he was in the parish to open the church last November. There is a splendid opening for a good, earnest Churchmen. It will be at least two months before college closes, and before a student can come, but the Church in the meantime may lose quite a number of her members who have come back to us. At the present moment there are 27 families in connection with the Church and about 40 communicants. The church and furnishings has cost in the neighbourhood of \$2,600, of which sum only about \$300 is now owing.

**Scantbury.**—A Visit to an Indian Mission.—This parish was specially favoured, on Sunday, March 5th, when the Mission enjoyed the distinction of having the first visitation made in the di-

ocese of His Grace, the Metropolitan of Rupert's Land, Archbishop Matheson. The Indian church of St. Philip's was crowded to its utmost capacity, extra benches and chairs being borrowed from the school-room and mission house. Instead of Morning Prayer, the Baptismal Office was read in the Indian language, when a boy of nine years was baptized by the Archbishop, an honour which was apparently much appreciated. As the boy's father came forward at the close of the morning service and respectfully remarked: "It was a pleasant surprise that my boy should be baptized by my Lord the Bishop, and I hope my boy will have the blessing of the Lord Jesus," to which the Archbishop responded in his usual kind and gracious manner. The confirmation was then proceeded with, the Archbishop delivering two instructive and helpful addresses, which were listened to by an attentive and interested congregation. The candidates, numbering forty in all, were presented by the missionary, the Rev. R. E. Coates, adopting a form lately introduced into the diocese: "Most Reverend Father in God, I present these persons to receive the sacred rite of laying on of hands." The twenty-five female candidates were all neatly and tastefully dressed, the younger in white with their pretty white caps, the older ones in black. A slight pause was made by the slow approach of an old Indian woman, nearly one hundred years of age, who was baptized two years ago, herself and family taking the name of Matheson. After the remainder of the prayer, His Grace gave a third tender and fatherly address, and then pronounced the Benediction. Some of the confirmees and their friends, about 40 in all, who had driven from eight to sixteen miles, were entertained at dinner at the Mission House; one young fellow rising at 4 o'clock, studied the Catechism until daylight, and then drove twenty-five miles. It was gratifying to know that some of the girls, during the previous week, having been invited to a wedding feast and dance, given by people from Selkirk—the parents and guardians had refused consent, saying that their girls had something more serious to think about before confirmation. In the afternoon the Archbishop was driven to an out-station, Poplar Park, for evening service, and as there were a few minutes to spare, His Grace expressed a wish to see the new church, which is in course of erection, when he signified his approval of the substantial log building, and rejoiced the hearts of all by the deep interest and the kind promise to secure a further grant for the completion of the church. Here, again, the ordinary course of service was lengthened and changed, by the baptism of a child, and when the Archbishop learned that three of the candidates for confirmation were present who had been unable to attend the morning service, he very kindly offered to administer the Sacred Rite a second time for their benefit. Never will the confirmees forget the earnest, heartfelt, and tender exhortations they heard on this occasion. It was very evident that the special prayers offered Sunday and week-day, in church and in house, in public and in private, for the two weeks preceding, had been answered in large measure. The Divine Blessing was granted in the uplifting, the response to the fatherly advice and encouragement, the desire, the determination to act and live up to their profession, and doubtless, the feelings and experiences of many in both congregations were voiced by the man who said: "I have been really confirmed myself to-day." Surely the importance of confirmation, the preparation in the study of the Catechism, and special prayer, together with the solemn service and the soul-stirring appeals of the chief pastor cannot be too strongly emphasized, and could the suggestion of the Archbishop be acted upon, as to the desirability of a special missioner, particularly in Indian missions, the week before confirmation, no doubt the results would be intensified.

Mr. and Mrs. Coates are doing an excellent work in this mission. They are both of them earnest and devoted missionaries. Attached to the vicarage is a large parish room, which is comfortably fitted up with chairs and tables, where the Indians

are always well good healthy be evening numbe there reading o for their home Prayer with th a new building themselves. Al themselves, and The whole stry The pulpit and poor Indian, v niture of the c articles from t

**Joseph Lofth Fort France** the parochial concert here i church. The cess, and whic in the Orange

#### TITHE-GIVI

Sir,—A few before one o I suggested a as practised i Levites tithed applying to o that it would us to subdivic terest of the the clergy m more than m fail to be in ample of th paper referre had ever bej But in an ar "Church Bell tory of the l the Episcopa his "clergy a shilling in not quite tei at \$3.20, it is posal. Wha that called f popularity of must have be no one can fifty clergy i our immens. Bishops are see," could income woul improved or tional incent all. For w motives, St. as well. My pletely we t our people fa it requires f will be su world, and that faith i We should this," but, would do t that the Ct done, we s sponse fro benefit of t no more o with other



are always welcome. The room is furnished with good healthy books and magazines, and almost any evening numbers of young people can be found there reading or playing games. Before they leave for their homes, Mr. Coates has daily Evening Prayer with them. The church at the mission is a new building recently erected by the Indians themselves. Almost the entire cost was borne by themselves, and all the work was done by them. The whole structure reflects great credit upon them. The pulpit and reading desk is the handiwork of a poor Indian, who visited and examined the furniture of the church in Selkirk, and made these articles from the models he saw there.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage. Fort Frances.—St. John's.—The members of the parochial branch of the W. A. organized a concert here recently in aid of the debt on the church. The concert, which was a great success, and which netted the sum of \$75, was held in the Orange Hall.

Correspondence.

TITHE-GIVING AND THE INCREASE OF THE EPISCOPATE.

Sir,—A few years ago in a short paper read before one or two of our rural-decanal chapters I suggested a development of the tithing system as practised in the Jewish Church, whereby the Levites tithed their incomes for the priests, as applying to our clergy and Bishops. I suggested that it would be a self-adjusting system, enabling us to subdivide our unwieldy dioceses in the interest of the Church generally, and that any loss the clergy might at first suffer would soon be more than made up by the laity, who could not fail to be influenced by the self-sacrificing example of the clergy. When I prepared the paper referred to I did not know that the plan had ever been tried in the Christian Church. But in an article in your English contemporary, "Church Bells," of January 13th, giving the history of the Diocese of Rochester, I find that in the Episcopate of Bishop Haymo, A.D. 1319-60, his "clergy rated themselves for his assistance a shilling in the mark." And though this was not quite ten per cent., if we reckon the mark at \$3.20, it is near enough to illustrate the proposal. What was the then local circumstances that called forth this noble act, other than the popularity of the Bishop, I know not, but that it must have been of great advantage to the Church no one can doubt. By the plan proposed, even fifty clergy in any well-defined section of any of our immense dioceses, which our over-worked Bishops are vainly trying to efficiently "over-see," could have a Bishop of their own, whose income would be more or less as their own were improved or depleted, thereby affording an additional incentive to faithful work on the part of all. For while we should aim at the highest motives, St. Paul continually appeals to others as well. My own opinion is that the more completely we throw ourselves on the good-will of our people the better we shall succeed, if only we work faithfully and honestly. I know that it requires faith to do this, but it is a faith that will be sure of its reward, generally in this world, and certainly in the world to come. And that faith must be first shown by the clergy. We should not say to our congregations, "Do this," but, "Come, let us do it." If the clergy would do this for the support of our Bishops, that the Church's work may be more effectually done, we should soon have a corresponding response from our lay brethren, to the immense benefit of the Church at large, and should hear no more of our Church not holding her own with other religious bodies. J. M. B.

DR. KIRKPATRICK'S COMING.

Sir,—Will you allow me space to thank Dr. Allnatt for the courtesy of his letter, commenting on mine of the 23rd February. I am not, however, able to understand why Dr. Allnatt felt called upon to write that letter. He did not surely think that I was ignorant of the existence of Dr. Cheyne and his evil work. I did not mention Kirkpatrick's name in connection with his, simply because he is an avowed extremist of the worst type, while Driver, Sanday, and Kirkpatrick claim to be moderate critics, who as yet shrink back from the destructive conclusion of Graf, Knenen and Wellhausen, in Germany, and Cheyne, Henly, Hensen, Armitage, Robinson, the Bishop of Worcester, and others, in England. Neither was it necessary for Dr. Allnatt to inform us that Dr. Ellicott and Dr. Wace think that the Higher Critic has a perfect right to enquire into the sources, authorship and meaning of the books of the Bible. Nobody ever thought of disputing that right. The theory of the composite character of the Old Testament involves a good deal more than Dr. Allnatt's letter implies. It is not merely that Moses and the other writers of Holy Scripture may have got their information from pre-existing writings or oral tradition, and were guided by the inspiring Spirit to use that information in the composition of their several productions. It is that those productions were compiled by some unknown writer or writers out of floating myths and legends and fabrications and songs; more than a thousand years after the traditional date, and that they may be at once rejected is not true. This is what the composite theory, as explained by its advocates, means. Does Dr. Allnatt accept it? It is certainly implied in Dr. Kirkpatrick's book.

JOHN LANGTRY.

INADEQUATE STIPENDS.

Sir,—Synodicus seems to be vastly amused by the report re stipends of missionaries adopted by the Toronto Synod. It is a pity the possibility of an uncorrected printer's mistake did not occur to him. Such things do happen. The report, e.g., does not recommend "for the next five years, \$700," etc. The weather was not considered at all in this connection. Substitute the word "house" for "horse," and it will be seen that the Synod was not altogether lacking in intelligence. One who has this matter very much at heart cannot but regret the tone of some of the letters published on the subject. If the trouble is so serious as it appears to be, it cannot be remedied in a very short time. There is no reason for supposing the Mission Board is not doing all in its power to carry out the wishes of the Synod. The Mission Board cannot go beyond the means supplied by the diocese. What, then, is the diocese not doing? And why is the diocese not doing it? Why is it more difficult to get the amount required for the diocese than for the larger sum asked by the M.S.C.C.? The Mission Board, sir, will never get enough money to carry out the resolution until the diocese is convinced that the missions, as well as the missionaries, need and deserve the money. It is well known that in some missions the people could contribute more than they have done to the clerical stipend. It is a mistake to appeal for a larger sum for diocesan missions until every mission in the diocese has been canvassed and not by the missionary, or his laymen, but by a diocesan official or agent directly commissioned by the Bishop. Let the missions, i.e., the individual members of the Church in the missions, be canvassed. Let the work be done in a thorough, vigorous, business-like way, and with the results of this work before the people, let the Mission Board make its appeal, and the response will come. And we, missionaries, must have regard—very serious regard—to the influence of our own lives and work as helping or hindering this work. By all means let us have more letters on the subject. Let us be prepared to criticize the Mission Board report, if it merits criticism, at the next session of the Synod. Continuous hammering will make an impression on anything, even upon the hearts of Churchmen. Then let us keep at it, but not by affectation of facetiousness, by hypercritical complainings, or by appeals to pity. Let us insist upon the Synod getting down to business in this matter; that is what the diocese is waiting for. Nobody wants to see the clergy suffering poverty, and it is not a matter of means or of unwillingness, but of method. WALTER CRESWICK.

ONE POINT MORE IN DR. WELCH'S LETTER.

Sir,—Dr. Welch claims that criticism is not necessarily heresy; quite true. But illogical criticism is folly. And it is not to criticism but illogical criticism that we object. Let me illustrate this in this way: The Higher Critics claim that the religious instinct in man is an evolution. That from a small and imperfect beginning it has gradually developed to what it now is. They claim that in the days of Moses this religious instinct had not developed to the state of perfection found in the first books of the Bible, and therefore that Moses could not have written them, nor could they have been written before the Captivity. It will thus be seen that the whole fabric of their argument rests on the assumption of the truth of the evolution theory. Had they possessed the slightest scientific instinct they would have seen that it does not follow because we now

have no knowledge of what the ancients knew, that therefore they knew nothing. So that their whole argument from the beginning is utterly unscientific. But let this pass for the present, although their whole system is based on this absurd supposition. Now, since their theory was first advanced, there have been wonderful archaeological discoveries in the East; and a tablet has been found which shows that, a thousand years before Moses, the Egyptians possessed a written creed that reads almost like the profoundest part of our Nicene Creed. In it they declare their belief in "one God, invisible, almighty, omnipresent and omniscient, the Creator, Father, and Judge of all, and in a future life of rewards and punishments. Now, as we know that Moses was "learned in all the wisdom of the Egyptians," what becomes of their theory that he could not have written the Pentateuch? The whole fabric of their criticism falls a hopeless ruin. Yet they will not acknowledge their error. Dr. Welch thinks that the age of the Bible was uncritical, and that we live in a superior age, an age of criticism. And yet this age has given Mormonism, Dowicism, Christian Science and Higher Criticism. If these are the fruits of a critical age, commend me to an uncritical age of ordinary common sense, and let me keep my Bible. So far from our faith in the Bible being shaken by these things, it ought rather to be confirmed by them, for it is precisely what has been therein foretold. In one of St. Paul's epistles to his converts he tells them that in these latter days, "because men love not the truth that they may be saved, God shall send them strong delusion that they should believe a lie." And the endless and widespread errors that are met with everywhere to-day prove the truth of his words. And the so-called Higher Criticism is by no means the least dangerous of these errors, and happy is he who does not trifle with it. J. MACLEAN BALLARD.

MONTREAL DIOCESAN COLLEGE AND FRENCH WORK.

Sir,—Being one of many Churchmen interested in the work of our Church among the French-speaking people of this country, I would like to suggest that if at all practicable—it surely is not impracticable—a French-speaking clergyman shall be appointed to a professorship in the Montreal Diocesan College. Clergymen capable of understanding the needs and able to speak the language of a vast majority of the people would seem a necessity, while the need must be more and more apparent as the English-speaking members of our congregations are fast disappearing in the Province of Quebec. Professional and business men living in this Province have long found that a knowledge of the French language was an absolute necessity in their respective vocations. The graduates of the Montreal Diocesan College, to be entrusted with the well-being and spiritual interests of so large a majority of the souls among whom they are to labour, should not be at the disadvantage of not being able to speak the "tongue understood of the people." In any case, wherever the lot of the Montreal graduate may be cast, his knowledge of French will prove, to say the least, a useful acquisition.

A MONTREAL CHURCHMAN.

MINISTERIAL ASSOCIATIONS.

Sir,—I learn that at a recent meeting of the Rural Deanery of Toronto, the subject: "Co-operation and Fellowship with the Ministers of the Different Protestant Communions," was taken up. Also, that the Rev. J. C. Davidson, rector of Peterborough, who read a paper on the subject, showed how such co-operation had proved successful in his parish without any sacrifice of loyalty or of distinctive principles. As one who has always held aloof from "Ministerial Associations," fearing disloyalty and appearance of compromise, it would interest me greatly, and no doubt many others, if, through your columns, Mr. Davidson would kindly give us some pointers. Perhaps Mr. Davidson will accept this as an invitation, and extend his plan and experience in this matter to the whole body of clergy. ALGOMA PRIEST.

THE DELUGE.

Sir,—Seeing that so many critics have refused to believe that the story of the Deluge of Noah was an actual fact, I have thought it might be useful to place before your readers some ancient testimony concerning that event. According to Genesis, it occurred in the tenth generation from Adam, including Noah. Rev. John Urquhart, in The Bible and Modern Discoveries, says: "This number ten reappears with remarkable persistency in the ancient traditions of various races. The Egyptians believed that ten deities reigned before man. The Sybilline books speak of ten ages which elapsed between the Creation and the Deluge. The Iranians looked back to their ten Peischaddin, or monarchs, 'the men of the ancient laws,' who drank of the pure homa, the drink of the immortals. The Hindoos speak of the nine Brahmadikas, who, with Brahma, their maker, are called the ten pitris or fathers. The Scandinavians tell of the ten ancestors of Odin; the Chinese of ten emperors who shared the Divine nature and reigned before historic times; the Arabs of the ten kings of the Adites, primitive inhabitants of the peninsula between the Red Sea and the Persian Gulf." Berosus, the Chaldean,



tells us there were ten kings before the Deluge, beginning with Alorus, "the father of the people," and ending with Xisuthrus, who built the ark. It is curious that the ages of each of the ten are given of an extravagant length. Alorus lived for 10 sari, or 36,000 years; the whole ten for 120 sari or 432,000 years. "We find ourselves," says Lenormant, "confronted with an imposing array of testimony from the four quarters of the earth, which leaves no room for doubt in regard to the common ground of the ancient narratives." If the detailed accounts, which are still preserved, are compared with the narrative of Genesis, there will be found a great similarity in many particulars. Berosis, the Chaldean priest, who lived about 300 B.C., says: "Ea revealed to Xisuthrus in a dream that in the fifteenth year in the month Dæsius, there would be a great storm of rain, and men would be destroyed by the flood of waters. He bade him bury all records, ancient, mediæval, and modern in Sippara, the city of the Sun, and build a ship and embark in it with his kindred and nearest friends. These things Xisuthrus did, building a boat 15 stadia long (3,500 yards), and two stadia (1,400 feet), wide. After the rain ceased, he sends out birds which twice returned, but the third time did not. Removing part of the roof he found the ship had settled on a mountain. He, his wife, daughter, and the architect, went out, built an altar, and having offered sacrifice disappeared, being made as gods, and taken to the heaven of Ea at the mouth of the rivers." For the discovery of the tablets, relating to the flood, we are largely indebted to the late Mr. George Smith, who in 1872 found some tablets giving the story of Gilgames, the Nimrod of Genesis, and later obtained those relating to the Deluge, which is interwoven into the former story. Of this I propose to give a condensed account. Samas Napisti is informed of the approaching Deluge, and ordered to build a ship, by Ea, the god of wisdom, which he accordingly does. "For I will destroy the seed and the life; cause them to go up into the ship, all that hath seed and life." After the building is completed, he "looked for cracks and wanting parts," and carefully caulked them. "Three sari (10,800 vessels), of bitumen I poured over the outside. Three sari over the interior. The ship was provisioned by "gathering wine as the waters of the river, and food as the dust of the earth." Two-thirds of his silver and gold, but "all I had of the seed of life, man-servants and maid-servants, the cattle of the field, and beasts of the field, and the young men." Waiting the Divine command to close the door, he receives it one day at twilight; next dawn "rose the water at daylight." So great was the violence of the storm that "the whole of mankind had turned to clay, like seeds the corpses floated." Even in heaven the gods feared, and ascending to the heaven of Anu, "like dogs in kennels, lay in heaps." The duration of the rain was seven days. "The mountain of Nizir stopped the ship, and to pass over it was not able." On the seventh day after, Samas Napisti sends out a dove which returns; then afterwards a swallow, and a "resting place it could not see, and it returned back." I sent forth a raven, it saw (the corpses), it did eat—it returned not." He then sends the animals out of the ship, and building an altar on the peak of the mountain, offers a sacrifice. "Adgur jars by sevens I placed below them, I spread reeds, pine wood and spices. The gods smelled the sweet odour, the gods, like flies, over the Master, the sacrifice gathered." The Rainbow. Then from afar the great goddess in her approach raised up the great zones which Anu had created for his glory." In a council of the gods, Ea asks Bel: "Why didst thou reflect and make a deluge? Let the doer of sin bear his sin and the transgressor bear his transgression. Instead of another deluge, may lions, and tigers, and jackals, and famine, and pestilence increase, that men may decrease." When Bel had reflected on this council of Ea, he went to the ship and raised up Napisti and his wife. "He turned himself to us and established himself to us in a covenant." The Greek story may be dismissed in a few words, as most readers know it. Mankind on account of great wickedness, were doomed by Zeus to destruction; but Deucalion, for his piety, was warned, and under Divine instruction, built a boat in which he, his wife, Pyrrha, three sons and three daughters were saved. On the subsidence of the waters, the boat grounded on Mount Parnassus. A Welsh triad, quoted by Owen Morgan, informs us that the first great work of the Isle of Britain was the building of a ship which carried in it a man and a woman, when Lake Llion (floods) burst its banks. Neivion, and his three sons, Hu, Tydain, and Dylan, built a ship in which all creatures were preserved in pairs; and in which Dwywan and Dwywrach escaped the destruction which befell all mankind beside. The Rev. Cynddylan Jones writes: "There is not a nation, it is said, in one of the five continents, with the exception of the negroes, who are not rich in reminiscences of a great flood." The stories of Genesis, Assyria, Greece and Wales all agree that general wickedness was the cause of the Deluge, that in all cases it was by Divine command, after warning, that the ships were built, and in each case only one family was saved, together with the birds and beasts which they took with them. There is great similarity, with great divergence, between the tablets and the account of Moses. Both Samas-Napisti and Noah have time for building; the first 15 years, the second 500 years; both apply pitch on both inside and outside to prevent leaks; both receive a covenant after sacrifice, of which the rainbow is the sign. That the rainbow existed before no one doubts. Anu had created it for his glory, but when Istar, on approaching the mountain, raised it, it was in confirmation of the covenant which Bel had just made, and bore with it the ascent of the great god Anu, whose handiwork it

was. Many more points might be urged if you could afford me space; but what are we to believe? That it was a myth without any foundation in fact? That one people copied from another? Neither the Greeks nor Welsh knew of the library of Accad, nor of the Assyrian Tablets. If the writer of Genesis copied from the Assyrian lore during the Babylonian captivity, he very cleverly avoided all the extravagancies and from a polytheistic basis taught that the one God had produced the Deluge, in plain, terse, and sublime language. The story of Genesis explains the myths, but without that story the existence of the myths is unaccountable.

S. R. RICHARDSON.

## DR. KIRKPATRICK'S VISIT.

Sir,—It is surely a great pity that Canon Welch has felt himself justified in resorting to personalities, as the only answer he had to make to my statements. I had hoped that we could discuss this question—fraught with such tremendous consequences to ourselves, to the Church, and to the world—on its merits, without any personal reflections. Dr. Welch has, however, felt himself justified in arraigning me as an "untrustworthy guide," and in sneering at my well known "inaccuracy and unscholarly ways." Of course he would not be a Higher Critic, if he did not in some way parade his vast scholarship. It would seem, however, that it is Dr. Welch's scholarship that is lacking in this instance and not mine. I was not giving a history of the origin and expansion of Higher Criticism, but only stating the fact, that it came directly from Germany to England and to us. Dr. Welch thinks that I am unaware that it was not in Germany but in France, that Higher Criticism originated. Poor, ignorant man that I am! No, Dr. Welch, I know all about its origin, and history; and so I beg to inform the worthy Canon that it did not originate either in Germany or in France, but in Holland, or more correctly still, in Italy. At all events it was proclaimed by Spinoza, a Dutch Jew, the Father Pantheism, in Holland, in 1660, and by Prieria about 400 years before Simon the French Roman Priest, or Astruc, the immoral physician of France, ever thought of it. Canon Welch thinks himself justified in charging me not only with "untrustworthiness," but as being well known for "inaccuracy and want of scholarly ways." I think the learned Canon, as a matter of Christian charity and fair play, is bound to justify by quotation those intentionally damaging statements. It is not the first time that Canon Welch has tried the unworthy trick of abusing the plaintiff's attorney. Three or four years ago, when this same matter was under discussion, anent George Adam Smith, Canon Welch felt himself justified, in sneering at me, as a "mere" fighter, who was always attacking somebody. I challenged him publicly to give one instance in which I had ever begun a controversy or attacked anybody. I have again and again defended the Church and her doctrines, when assailed, but I never began an attack upon any Church or individual in my life. Dr. Welch did not seek to justify his accusations, but sent me a private apology, and withdrew from the discussion. I suppose it is for this reason that Dr. Welch is so anxious to fasten upon me the guilt of having begun this discussion. I do not feel the guilt, and I did not begin the war, unless it is held that Oyama began the present hideous war, because when he saw the Russians planting their guns and gathering their ships, he raised the alarm, and took the field. Certain Canadian conspirators, of whom Dr. Welch confesses himself one, planned a campaign with a great deal of correspondence and persuasion, in the interests of Higher Criticism. They intended to open fire with a concealed battery. Kirkpatrick "was a follower of Lightfoot, Westcott and Hort" that was all. Now, I certainly did not, as Dr. Welch charges, "write a letter to discredit a well-known scholar." All I did was to raise the alarm and expose the battery to full view. Dr. Welch, with another covert, sneer at my old fogeyism, proclaimed, thanks to Dr. Ryle, that "he firmly and immovably believes the Bible to be the Word of God." But will he explain how a book that is made up of myths and fables and fictions and forgeries, that abounds in mistakes and contradictions and errors, which is all, more or less, a fabrication written a thousand years after the events described, etc., in what sense can such a book be the Word of God? These are the very reasons which Tom Paine alleges for proclaiming that there is not a word of truth in the Bible. If Canon Welch can, as a Higher Critic, show that these things are true, and yet that the Book of which they are true is the very Word of God, he will be the father of a new kind of logic, and with Bishop Ryle will be entitled to a world-wide patent.

JOHN LANGTRY.

## INSPIRATION AND OLD TESTAMENT CRITICISM.

Sir,—There is no questioning the fact that the results of modern criticism, even such as are now accepted by almost all scholars (including men of unimpeachable orthodoxy), have been the means of disturbing the minds of many faithful Christians; just as was the case in my earlier years, when "the testimony of the rocks" proved that the "days" of Genesis i. could not have been literal days. Scruples of this sort call for the tenderest consideration, and perhaps I may be permitted to occupy a little of your space in suggesting some thoughts which may perhaps be helpful in dealing with such difficulties. I think it will be found that all real difficulty in this matter is found on the

a priori assumption that God must necessarily work out His perfect ends by the employment of means which are themselves free from imperfection. Let us at the outset take our stand on the distinct recognition of the fact that, whatever may be said as to the authorship or structure of the written Word, it is, in the strictest sense, "inspired." Whatever might be the purpose and motive of the writers, whether what they wrote was in itself literally accurate or no, whether or no they were in all cases aware of a significance deeper and divine, underlying what they themselves meant, that significance is there, and to be found by the true seeker. Without impairing the naturalness of the individual writers, without interfering with individual purpose, or detracting from individual originality, the Divine Spirit infuses His own life-power into this structure of human workmanship. In what sense may we say that "all Scripture is God-inspired?" It surely is so in two senses: (1) That of a controlling supervision of the whole, so as to work out a definite system of teaching, gradually unfolded and developed step by step, until a complete result is arrived at. (2) That of an underlying significance attached to each individual portion or passage, making it expressive in its due order, due method, due degree, of some feature of the Divine plan for man's salvation. The question naturally arises: This being so, is it conceivable that God should adopt a vehicle that was not in itself absolutely perfect to be the means of conveying the perfection of truth? A priori, this might seem inconceivable. But a priori reasoning is always precarious, and as a matter of fact the whole analogy of God's dealings is in favour of His working out perfect ends by means which are imperfect in their intrinsic character. The world of Nature is also His Word—one vast system of teaching. His Presence pervades it, and reveals itself in it in countless forms. Yet it abounds with instances of imperfection and infirmity. It is a case of a "treasure in an earthen vessel." So, too, as regards the Presence in the Holy Communion, ministered by imperfect agents, in elements which may be of any degree of imperfection as regards quality. It might be asked: Is it possible that such a gift, distinct with Divine glory, and of absolute purity, should be conveyed by vehicles gross and impure? Yet so it is. It is a "treasure in an earthen vessel." So with the Christian ministry. So with the Old Testament. It is not that in its intrinsic structure it is a work of perfection. It is the work of men, and as such "compassed with" human infirmity. It is a "treasure in an earthen vessel." "God hath chosen the weak things of this world to confound the things that are mighty." Can any one deny this, that the Bible, as we now have it, bears signs of human infirmity? From a literary point of view, in the New Testament, as well as the Old, we have all degrees of quality as regards language and style, from what is excellent to what can hardly be characterized as otherwise than crude and barbarous. The question of errors with reference to the facts of history, etc., is one of the same kind. The theory of wilful falsification, I do not touch upon, as it belongs to a different school from that which Dr. Kirkpatrick represents. The freedom observed in the compilation and treatment of materials is a question, not of morality, but of the recognized practice of ancient literature. The very text (in both Testaments), we all admit to be a matter of uncertainty in numerous instances. The Revised Version shows this. Reasoning a priori, we might be disposed to assume that in each of these cases the vehicle of the Divine Will must necessarily be perfect in its character. But it is not so. The Old Testament tells its own tale of human imperfection, left in great measure to do its own "rough-hewing," and yet the result so ordered as that the "Divinity shapes" out of it His own ends, the revelation of Himself and His plan for man's redemption. What

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we are to seek, their accuracy or perfect Word, pervading, it the furtherance of our eternal life. T of criticism is a m be left to take its ing with the true conclusion, I would of the subject before invective, which too e.g., as was exhorted months ago, and wh ordinarily indicative subject calmly, and

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we are to seek, then, in the Old Testament is not literary accuracy or perfection, but the Presence of the personal Word, pervading, illuminating, spiritualizing the whole, to the furtherance of that knowledge of Him wherein standeth our eternal life. To those taking this view, the question of criticism is a merely superficial one, which may safely be left to take its own course, as not in any way interfering with the true purpose and use of God's Word. In conclusion, I would venture to deprecate, in any treatment of the subject before us, the adoption of the tone of angry invective, which too often characterizes its treatment, such, e.g., as was exhibited on a certain public occasion not many months ago, and which (by the way), is not supposed to be ordinarily indicative of a strong cause. Let us discuss the subject calmly, and in a brotherly spirit.

F. J. B. ALLNATT.

#### A RETREAT FOR CLERGY.

Sir,—Those clergy who attended the Retreat, held at Penetanguishene last July, will not soon forget the help received there. It is hoped that arrangements may soon be completed for another Retreat at about the same period. The first thing necessary to ascertain is the number of clergy who would be likely to attend. Would any who think they could attend a Retreat lasting from Tuesday evening to Friday morning, about the end of June or the beginning of July, kindly communicate with the Rev. H. M. Little, Penetanguishene, Ont., or with the undersigned as soon as possible? The conductor and place of Retreat have yet to be decided upon. The cost would be about fifty cents per diem for board, and travelling expenses, including a share of the travelling expenses of the conductor. In the opinion of the writer, there is no place so suitable for a Retreat as Penetanguishene; the rectory, which Mr. and Mrs. Little are again willing to place at the disposal of the retreatants, being in the same grounds as the church, and it being possible to get at once into the country on leaving the rectory without passing through the town, make it an ideal spot. This Retreat would be open to the clergy from any diocese, and not Toronto only.

CHAS. L. INGLES.

#### THE MONTREAL DIOCESE AND ITS COUNTRY LAY DELEGATES.

Sir,—Before the heaps of defiled snow, now ornamenting this large city have departed, I would like to call attention to a subject which the country lay delegates consider to be of great importance to the Church in the country parts of this diocese. Year by year, we find that the office of lay delegate from country parishes is not only less sought for, but more systematically declined. Is not the time chosen for the meeting of Synod greatly answerable for this state of things? Though it may be truthfully advanced that for the convenience of the city, the winter time of meeting is preferable, yet, if it is really desired that the country delegates should attend, and the Church population be kept from falling into dissent, and that the city should not forever provide the chief support for declining congregations in the country, then is it not obvious that the country delegate should be encouraged to attend and carry back home with him a feeling of interest and fellowship in his Church and Diocese? Such being the case, would it not be both wise and advantageous to the Church generally for the city to forego its own individual advantage, and change the time of year to one more favourable to the country delegate, who, when he goes to town, would wish to see something of it, less familiar than snow-fields, or the frozen river and interiors of dark rooms. Furthermore, the country delegate is getting to believe that his presence is not really desired, and the consequent expedient of supplying his absence, by a delegate from a city parish, is not always favourably commented upon. All this might be greatly remedied by making the attendance at (to him) a more propitious time; in fact, a holiday excursion, which, joined to a duty, would be looked forward to and enjoyed. The plea that a winter session enables the city to afford him more convenient hospitality, does not now have the importance it might have had thirty years ago, for he is much better able to dispense with it, and to visit the city at a time when his cattle are out of the barn, and when the storekeeper's personal presence is less imperative, is surely the time for his convenience. Again, is it not a fact that Montreal is the only diocese holding a winter session?

AN EX-COUNTRY LAY DELEGATE.

#### PLYMOUTH BRETHERN.

Sir,—I have had more than a little experience with the above sect, but so far have met with no work that I can recommend to "Enquirer" as likely to convert one of them from the error of his ways. In my own dealings with the "Brethren," I have found them about as steadfastly determined to learn nothing as any class of people can be. As a rule, they are grossly ignorant people, and have no knowledge of the Scriptures, apart from a few texts that seem to make their own final salvation a certainty. Others of them, who have a little education, and who preach a conversion peculiarly their own, are utterly lacking in that converted spirit of which our Saviour speaks in St. Matthew xviii. 3, 4—the humble, teachable spirit of a little child. In fact, I have met with a tract in which that third verse was printed thus: "Except ye be converted,

ye cannot enter the kingdom of heaven." All reference to the child-like spirit cut out for a very obvious reason. One has to watch the Plymouth preacher, and I have found that the deliberate misquoting and maiming of Scripture in tracts circulated by them is enough to discredit them in the eyes of honest people. Get hold of their tracts, if you can, is my advice to the clergy; even if you have to ask your people to take when offered and hand them to you; you will find that you have something to preach about. You can give your people wholesome teaching on subjects that are made tenfold more interesting by the attacks made by these wandering preachers. "Enquirer" says you cannot put Browne into the hands of the Brethren. I smile. You might as well try the Greek Testament. Stick to the English Bible, and let heresy stimulate your studies in it. The doctrine to which "Enquirer" refers—"once saved, saved forever"—is only a small thing compared with some of their doctrines. Take their repudiation of a Christian ministry, one result of which is that any person, and in any house may celebrate the Lord's Supper. That destroys the Church at a blow, and leaves wary "Diotraphes, who loveth to have the pre-eminence," free to thrust himself upon the people of the Lord to his heart's content; and he does so. Great scope there for teaching the faith with regard to priesthood, beginning with Sinai, and following on to the Upper Room and the Mount of the Ascension. Only let it be remembered that no man who believes that one ministry is as good as another, so long as it be Protestant, can preach effectively on that great subject. Plymouthism is the logical outcome of that error. Every man his own priest is simply the result of the belief that human societies can call into existence ministers equal in every way to and better than the apostolic ministry. But after all, the gravest error of Plymouthism because the most immoral, is its teaching upon the Ten Commandments; its plain assertion that the law is not binding upon believers—not their rule of life. I remember one tract entitled: "A Scriptural Enquiry into the Law," which taught that fearful doctrine in all its baldness. A kindred sheet, called: "Holding On," contained the following words: "The believer, the true saint, may go down to the lowest depths of wickedness, he may thereby wreck his happiness and usefulness, but he cannot lose Christ." It is ten years since I read out those words in my parish church, and asked the mothers present if that was the ideal of life they were impressing upon their daughters, who were about to go into the world. The question went home. It is the true way of testing such doctrine; by showing what we would become if we lived down to it. Such teaching strikes at the foundation of civilized society, and can tend to nothing but godlessness and immorality. A study of Wall's Infant Baptism will furnish any priest with all he needs from Scripture and from the Fathers to deal with the denial of baptism to infants, and the re-baptizing of those baptized in infancy. In conclusion, I would say to "Enquirer" that he will find, if his parish is attacked by the Brethren, that he has to contend with the most sly and insidious foes the English Church has; and her foes are many. They are men who will take pains to avoid meeting the parish priest, but who will dodge from house to house, and move heaven and earth to gain one proselyte. And we have great need to watch any sick or dying sheep of the fold, when such men are abroad. They will almost force themselves into a sick chamber, and have been known to go out and proclaim that such a one died one of themselves, when they had no grounds for doing so. Briefly, to deal with the Brethren, let our rule be: Much Bible study, vigilance, instruction, prayer. If we follow that rule, we may find that the "blast of vain doctrine" has been a source of profit to our people, and a blessing to ourselves.

R. B. WATERMAN.

#### CANON KIRKPATRICK.

Sir,—If Dr. Langtry's warning is based upon fact, and every one who has read Kirkpatrick's Divine Library knows that it is, then I ask what are the Bishops, the chief shepherds of the sheep, the guardians of the faith, going to do? Are they going to open the gates to let in ravening wolves upon the flocks for which they are first and chiefly responsible? No crime could be greater. I appeal to their Lordships to take arms, and stop this invasion, whatever it may cost. I am, sir,

ONE OF THE TERRIFIED SHEEP.

#### UNDERPAID CLERGY.

Sir,—It is not so much "hard cash," that the underpaid clergy are in want of as oats for their horses, wood for their stoves, boots for their children's feet, and such like necessities upon the possessing of which there can only be one question. In reading your articles on this point, one cannot but be grateful to you for the plain and outspoken way in which you deal with it. Yet one cannot help feeling rather disappointed that you don't suggest any practical solution to the problem. For, after all, it is not the willingness or unwillingness of the Synod to do justice to the country clergy, but the difficulty of finding the means necessary for it. If the Mission Board is hardly capable of fulfilling its obligation to the missionaries now, where is it to obtain additional thousands to increase their salaries by two hundred dollars a year? Canon Dixon's personal efforts may bring in a few hundred extra, and

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the man slaves hard enough to do it. But surely that cannot be sufficient. A sum of at least \$8,000 would be needed to carry out the resolution of the last Synod relative to this matter. I presume there are those who have theories, ideas, suggestions, etc., as to the manner and method of finding these means. Why don't they come out with them. All the complaining in the world will not heal the disease which is the poverty of the Church's finance. I confess I have my theory on the matter; but seeing that you, sir, and others seem to be wary in making any suggestions on the point, I ask myself: Who am I to dare?

H. CAPLAN.

#### SCHOLARSHIP VERSUS CHRIST.

Sir,—One could hardly have anticipated the candid avowal from Canon Welch that he was one of the conspirators referred to by Dr. Langtry, but apparently he is anxious to be included in the ranks of those wonderfully learned men whose scholarship puts Christ and His Apostles out of court. He is entirely welcome to the companionship of Driver, Henson and Cheyne, and the earlier lights, Voltaire, Bolingbroke, Colenso, and quite an array of "the custodians of wisdom." Every man has a right to make choice of his company, but we don't think that any man has a right to hold an endowment in the Church who is associated with such opinions. This is a point Canon Welch and others in, the same position ought to have settled as a matter of conscience, themselves not being judges in their own behalf. The Canon has fired a number of questions at Dr. Langtry, and the intellectual calibre behind them is evinced by the query: "How did Moses manage to record his own death?" A question of such tremendous moment is one of those remarkable evidences of the profundity which marks the great advance in Biblical scholarship, which Canon Welch rather ostentatiously parades. While Dr. Langtry is wrestling with the problem, and to avoid the possibility of unwittingly misrepresenting a gentleman of such far-reaching scholarship, I venture to ask the learned Canon just two questions: 1. Is the Book of Genesis or any part of it included in St. Paul's statement: "All Scripture is given by inspiration of God?" If partly, what part? 2. Since 1859, the friends of Canon Welch have given us 76 different theories of the origin and character of the books of the Pentateuch; 113 different theories on the historical books of the Old Testament; 108 on the poetical books; 98 on the great prophets; 114 on the Minor Prophets, or a total of 599. The Higher Critics have published 208 different theories on the value of the New Testament, so, therefore, out of the fullness of his knowledge, I ask to which one of the theories does Canon Welch pin his faith? These are very simple questions, so simple indeed, that I'm almost ashamed to ask them; but, unfortunately, I am quite unlike Canon Welch and the Queen of Sheba, I can't puzzle people with "hard questions," particularly such as that anent the death of Moses and its ante-mortem publication by the prophet himself.

R. KERR.

—So long as we love, we serve; so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

—Sabbaths are stepping-stones to heaven or way-marks to hell. The darker the cloud, the brighter the bow. Thus as threatening afflictions abound, encouraging consolations much more abound.

—We are glad to bear with those we cannot amend, and be content with offering them to God. This is true resignation. And since He has borne with our infirmities, we may well bear with those of each other for His sake.

—Wherever a true woman comes, home is always around her. The stars may be over her head, the glow-worms in the night-cold grass may be the fire at her foot; but home is where she is.—Ruskin.



MEDITATION

(3rd Sunday in Lent.)

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians v. 14.)

Read to yourself the epistle for the third Sunday in Lent; then think what the last words mean. Something like this: Awake you who are sleeping in the darkness of a self-pleasing life; arise from the death of sin; and Christ will enable you to walk in the light of righteousness.

Consider, first, the state of the world in St. Paul's days. There were two great schools of thought and action. One, (Stoics), based on man's pride and self-righteousness, believing that perfect happiness would be obtained by cultivating prudence, justice, temperance, and fortitude. The other (Epicureans), believing that the enjoyment of the present hour was the greatest source of happiness, and framing all kinds of excuses for sensuality, excess, and self-indulgence.

From this state of darkness the Ephesian converts had been brought by baptism into light in the Lord; but from the presence of the almost universal example of self-indulgence and immorality before their eyes, and the corruptions of the natural heart, they were surrounded with dangers and temptations to fall away again.

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"I bought a fifty cent box of Pyramid Pile Cure and used as directed with the most unexpected results, a complete cure. I have been troubled with piles for thirty years and was in much distress and passed much blood, but at present am free from any kind of piles." F. McKay, Weaverville, Cal.

"Pyramid Pile Cure has been worth thousands of dollars to me; it cured me after using numbers of other remedies and taking medicines from doctors. It also cured my son, although he could hardly walk, eat or sleep; he is now all right." B. Stringfellow, Postmaster, Elko, S.C.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 2,256 Main Street, Marshall, Mich.

H. H. FUDGER,  
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Canada.

Consider, second, what the Apostle says to them. He beseeches them to be followers of God; to avoid all self-indulgence, and not fall back into the immoral rites and ceremonies which formed the chief part of the "mysteries" (so called) of their heathen relatives and friends. "Let no man deceive you with vain words," he says, "for because of these things, these acts too selfish and dishonourable to mention, carried on in darkness and secrecy, and of which it is a shame even to speak; God's wrath will overtake your disobedience. You are now light in the Lord, therefore you must strive to walk as children of light. You must not now do

as your heathen brethren and friends, but are solemnly bound to deny yourselves any participation whatever in their evil ways. Consider, third, our own liability to fall away; because our relatives and friends are more or less lax and careless. Not heathen, but accustomed to a creedless religion, saying it does not signify much what a man believes, so long as he is a good man. Seldom if ever repeating the Apostles' Creed as an Act of faith or belief, they are easily tossed about with every wind of doctrine, which leads to many errors in practice. Our companions in years, are for the most part, quite forgetful of their sins, allowing time to blot them out of their memory if it will; denying any forgiveness of sins in the Church, laughing at those who are concerned about sin at all, or would pretend to comfort them by saying: "Christ died for sin, and if you believe that, your sins will all be forgiven." So the holy Apostles' warning is as

much needed as ever, therefore the Church reminds us again and again of the one great end for which this season of Lent is appointed, viz., the bringing the flesh into subjection to the Spirit, the control of the appetites, and avoiding those fleshly lusts which the world around us indulges in, but which are utterly condemned by the Gospel. Conclusion or Affections.—Remember for a few moments how easy it is to give way to the sinful lusts of the flesh, and how soon we are deceived by our own desires. Well may we say: Oh! let me not be deceived with vain words. God has plainly declared that we must deny all ungodly lusts, and that it were better for us to cut off a hand, or foot, or pluck out an eye, rather than let it offend. Thus Thou showest me, O God, how great is Thy hatred of all sins of the flesh. For the sins of my hands, and the waywardness of my feet, and the sinfulness of my thoughts, Thine only begotten Son suffered His

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takes away the weight of years. It renews the youthful vigor of stomach, liver and bowels—gently stimulates these vital organs to normal, healthy action; cures constipation and biliousness.

AT ALL DRUGGISTS, 25c and 50c a bottle

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**WOODSTOCK, - ONT.**

blessed Brows, to be pierced. Him afresh by I thought how mu call to Him who love Him. I Him. What w But I think I h as Joseph said to injured him, and "Verily, I am Jo suffered that yo to me all ye tha laden, and I wi dear Lord, wert I would go ma all, and receive And yet how d whenever I repo believe there is the Church. I pleased to multi presence, and I through another nevertheless. H The father gave he repented, the and put shoes on be merry; an Father will not pent and go to promising amen going to be resto

WESTERN The fifty-four the shareholder: surance Compa offices of the ce 3rd inst, the pr A. Cox, being i The financial which we to-da the premium inc larger than that in the company' with most othe panies, the "W the conflagratio Toronto, but th holders in writi capital after thes ing for new ca \$500,000, combin experience dur: the year, resul maintenance of tion. The secu policy-holders n 511. The board o re-elected unani meeting again Cox, as preside vice-president :

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This Compan: ate class to tot: them all the ad: vity entitles the: questionable, its: is unsurpassed i: pany (much ol: proportion to i: any other.

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blessed Brows, and Hands, and Feet to be pierced. I have indeed pierced Him afresh by my sins. I have little thought how much pain it must recall to Him when I sin, or neglect to love Him. I fear to go to Him. What will He say to me? But I think I hear Him saying much as Joseph said to his brethren, who had injured him, and were afraid of him. "Verily, I am Joseph, your brother." I suffered that you might live. "Come to me all ye that are weary and heavy laden, and I will refresh you." Ah! dear Lord, wert Thou on earth now, I would go many miles to tell Thee all, and receive Thy blessed pardon. And yet how dare I say this? for whenever I repeat the Creed I say I believe there is forgiveness of sins in the Church. And what if Christ is pleased to multiply His lips and His presence, and pronounce my pardon through another! It is His pardon, nevertheless. He is our only comfort. The father gave his prodigal son, when he repented, the best robe, and a ring, and put shoes on his feet, and began to be merry; and oh! my heavenly Father will not do less for me if I repent and go to Him bewailing my sins, promising amendment of life, and begging to be restored to His favour.

**WESTERN ASSURANCE CO.**

The fifty-fourth annual meeting of the shareholders of the Western Assurance Company was held at the offices of the company on Friday, the 3rd inst., the president, the Hon. Geo. A. Cox, being in the chair.

The financial statement, a copy of which we to-day publish, showed that the premium income for 1904 had been larger than that of any previous year in the company's history. In common with most other fire insurance companies, the "Western" suffered from the conflagrations at Baltimore and Toronto, but the action of the shareholders in writing off a portion of the capital after these disasters and subscribing for new capital to the amount of \$500,000, combined with the favourable experience during the latter months of the year, resulted in the company's maintenance of its strong financial position. The security which it offers its policy-holders now amounts to \$3,077,511.

The board of directors, which was re-elected unanimously, at a subsequent meeting again chose Hon. George A. Cox, as president, and Mr. J. J. Kenny, vice-president and managing director.

**The Dominion Life Assurance Co.**

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THOS. HILLIARD, Managing Director

**A GOOD DEAL OF NONSENSE**

**About "Blood Purifiers" and "Tonics."**

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and that is, from wholesome food properly digested. There is no other way, and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous, and on a par with the fol-de-rol that dyspepsia or indigestion is a germ disease, or that other fallacy, that a weak stomach which refuses to digest food can be made to do so by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals, because they furnish the digestive principles which weak stomachs lack, and, unless the deficiency of pepsin and diastase is supplied, it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics," which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods, and experiments have shown that they will do this in a glass bottle at proper temperature, but, of course, are much more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets, because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is better than cure, and Stuart's Dyspepsia Tablets do both: they prevent indigestion, and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

**AN ELEPHANT OUTWITTED.**

An English hunter, "out after elephants," in Africa, succeeded in wounding a magnificent specimen. Unfortunately for him the wound was slight and the animal, greatly infuriated, turned and charged him.

It was a terrifying sight. With its enormous ears spread out like sails, and emitting shrill notes of rage, the monster came thundering over the ground like a runaway locomotive. The

hunter fired another shot, but missed; his nerve was shaken, and throwing down his rifle he sought safety in flight.

Near at hand was a steep hill, and to this he directed his steps; for being but slightly acquainted with the climbing powers of the elephant, he thought his pursuer might be baffled by the steepness of the ascent. It was a terrible disappointment to find that the elephant could climb a hill as quickly as he could, good runner as he was.

He would have been overtaken if he had not thought of a really ingenious expedient. He knew that elephants never run, or even walk, down a steep incline, but always crouch, gather their feet together, lean well back and slide down. Just as the ferocious animal had gotten within a few yards of him, therefore, the wily hunter suddenly doubled and ran down the hill again!

Quick as a flash the elephant turned, gathered itself together, and trumpeting with baffled rage, slid down after its victim. The hunter had just time to spring out of the way as the great beast came tobogganing after him, smashing trees and shrubs, and carrying everything before it like an avalanche.

Then once more the hunter dashed to the top of the hill, while the ele-



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Look out for these "purely vegetable" medicines. Aconite, Belladonna, Digitalis, Morphine, Strychnine—all violent poisons—are vegetable. You see the term means nothing, as regards safety.

**Fruit-a-tives**  
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Apples, oranges, figs and prunes make them. The juices are combined by our secret process, which intensifies their medicinal action, and pressed into tablets. These are "FRUIT-A-TIVES"—nature's tonic and laxative—the only certain cure for indigestion, headaches, constipation, liver and kidney troubles.

They look like fruit—taste like fruit—smell like fruit—ARE fruit. See a box. At druggists everywhere.  
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phant, unable to stop itself, went careening down to the very foot, where, apparently understanding that it had been outwitted, and feeling sore and disappointed, it rose to its full height and walked wearily back to its native woods.

**Western Assurance Company.**

Financial Statement for the Year Ending December 31st, 1904.

**ASSETS.**

United States and State Bonds .....	\$ 159,393 20
Dominion of Canada Stock .....	65,350 00
Bank, Loan Company and other Stocks .....	237,390 80
Company's Buildings .....	110,000 00
Municipal Bonds and Debentures .....	1,180,576 69
Railroad Bonds .....	501,449 08
Cash on Hand and on Deposit .....	215,409 32
Bills Receivable .....	98,557 21
Mortgages .....	21,742 00
Due from other Companies—Reinsurances .....	158,332 14
Interest Due and Accrued .....	10,288 40
Office Furniture, Maps, Plans, etc. ....	40,292 63
Branch Office and Agency Balances and Sundry Accounts .....	506,723 48

**LIABILITIES. \$3,305,504 95**

Capital Stock .....	\$1,500,000 00
Less Calls in course of payment ....	31,254 00
	\$1,468,746 00
Losses under Adjustment .....	189,680 93
Dividend payable January 5th, 1905 .....	38,312 29
Reserve Fund .....	1,608,765 73

**\$3,305,504 95**

Capital .....	\$1,500,000 00
Reserve Fund .....	1,608,765 73

Security to Policy Holders .....

Losses paid from organization of the Company to date .....

**DIRECTORATE.**

Hon. George A. Cox,	Hon. S. C. Wood,
G. R. R. Cockburn,	E. R. Wood,
H. N. Baird,	James Kerr Osborne,
J. J. Kenny,	W. R. Brock,
	George McMurrich,
HON. GEO. A. COX,	J. J. KENNY,
President,	Vice-President and
	Managing Director.
C. C. FOSTER, Secretary.	

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therefore the and again of which this stated, viz, the subject of the appetites, only lusts which indulges in, but emmed by the

ons.—Remember w easy it is to ists of the flesh, deceived by our we say: Oh! with vain words. d that we must a hand, or foot, rather than let showest me, O y hatred of all the sins of my ardness of my of my thoughts, on suffered His

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OCK, - ONT.



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"Mother! mother! there's something  
in my eye; please take it out, quickly!"  
Flossy came hurrying to her mother's  
room. Her blue eyes were bloodshot,  
her eyelids swollen, and the tears were  
running down her cheeks.

"Why, what is it?" asked her  
mother, as she put her arms around  
the child.

"I don't know; it's an awful big  
thing. The wind blew it in my eye a  
minute ago."

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Catalogue. The C. S. BELL Co., Hillsboro, O.

The mother examined the afflicted  
eye carefully, but could find nothing  
except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please do  
get it out. It makes me so uncom-  
fortable."

The mother looked again. Then she  
bathed the hurt eye with warm water,  
and told Flossy to keep it closed for a  
time; but the poor eye did not get any  
better. Something was in it—some-  
thing as big as a marble, Flossy  
thought.

"Well, Flossy, I think we had better  
go to Dr. Wright and see what he can  
do," said her mother, after trying  
everything she could think of for the  
relief of her little daughter.

Dr. Wright was the good doctor  
Flossy loved, and she stood very quietly  
with her face in the light as he kept  
her eyelid open.

"Ah!" said the doctor; and in an in-  
stant he held his instrument toward  
her, "here it is."

"Where?" asked the mother. "I  
don't see anything."

"I don't, either," said Flossy; "but  
my eye does not hurt any longer."

"It's just a tiny speck of sand," re-  
plied the doctor, "too small to see, un-

**DR. MACKAY'S**  
**SPECIFIC**  
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the medicine in each of the city Police  
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ment to bad cases will prevent the fatalities  
continually occurring in the cells.

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ment can be taken at home. No special  
diet required. The desire to reform is simply  
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all, the price having been reduced. The  
wonderful results obtained with the worst  
class of drunkards coming before the Judges  
of the Recorders' Courts in Quebec and  
Montreal warrant the statement that the  
disease of Drunkenness can be cured—  
readily and surely—under ordinary circum-  
stances and with the reasonable desire upon  
the part of an inebriate.

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the medical profession—the only secret is  
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expert. He is a member of the College of  
Physicians and Surgeons of the Province of  
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Judges ordered over 500 boxes of the medi-  
cine for prisoners appearing in the courts  
in 1904—Official Reports establish 80 per  
cent of cures with these cases.

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unnecessary to waste money experimenting  
further. All communications private.

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HEAD OFFICE, - - TORONTO.

less you know where to look for it."

Some days after, Flossy was fidget-  
ing about the room where her mother  
was sewing.

"Please, don't, Flossy," said her  
mother. "If you don't stop worrying,  
you must go away by yourself."

Flossy sat down by the window,  
pouting. In a little while her face  
brightened, and she came to her  
mother and put a little soft kiss on her  
cheek.

"I'm like that little grain of sand,  
mother, don't you think so?" said she.

"What do you mean?"

"I'm not very big, but I make people  
uncomfortable when my temper gets  
in the wrong place. I love you, mother  
—I love you truly; and I would not  
hurt you as that sand did me for any-  
thing. The sand could not help itself;  
but I can and I will, right away.—Our  
Boys and Girls.

**DIXIE'S GRATITUDE.**

Dixie was the name of a dog whose  
career was most uncommon. Some  
sort of distemper had carried off his  
mother when he was a very young  
puppy, and he was thus left alone in  
the world, deprived of his natural food  
and care. The family who owned him  
had almost given up raising him, when  
a tragedy in the family of a stray cat  
rebounded to his relief. The alley cat  
had located in the barn with a family  
of kittens, but one of the farm hands,  
who had no love for animals, drowned  
the kittens and left the mother cat dis-  
consolate.

This was the time when she dis-  
covered Dixie moving slowly about in  
a streak of sunshine trying to get some  
warmth. The mother cat was seeking  
her lost babies, and, not finding them,  
she took a strange fancy to the poor  
orphaned doggie. Perhaps she took  
the puppy for one of her kittens, he  
being similarly marked, for she sprang  
quickly to Dixie's side and lay down

beside him, caressing him with her  
tongue. Dixie snuggled close to his  
new foster-mother, whining with joy,

**For Spring Debility**

YOU SHOULD RESTORE RICHNESS  
TO THE BLOOD BY USING

**Dr. Chase's**  
**Nerve Food.**

Habit is one of the strongest forces  
of nature. It is like a rut into which it  
is easy to run, but which too often  
leads to misfortune and calamity.

The habit of dosing with salts and  
sarsaparillas in the spring is doing much  
to undermine the health of the present  
generation.

In the spring the blood is thin, the  
system run down, and the body weak  
and enervated. What you need is a  
tonic and restorative, such as Dr.  
Chase's Nerve Food.

If you have been a slave to the habit  
of dosing the system with salts or  
similar weakening purgatives, you will  
appreciate Dr. Chase's Nerve Food,  
which acts on the principle of forming  
new blood, building up the system and  
creating new nerve force.

It is something to strengthen rather  
than weaken that you most need in the  
spring, and Dr. Chase's Nerve Food  
supplies this need, as no other medicine  
was ever known to do.

By its use the action of the heart  
becomes strong and regular, the stom-  
ach is supplied with the nervous energy  
which is necessary to healthful diges-  
tion, and every organ of the body is  
enabled to carry out the duty imposed  
on it by nature.

Dr. Chase's Nerve Food, 50 cents a  
box, at all dealers, or Edmansson, Bates  
& Co., Toronto. Portrait and signa-  
ture of Dr. A. W. Chase, the famous  
receipt book author, are on every box.

and the new rel-  
lished. At first  
feared the cat mi-  
but she bestowed  
her adopted baby  
improve at once  
dog.

When Dixie wa-  
cat became the n-  
of which, strange  
not grow jealous  
each day sitting  
miring them. F-  
the new babies.

who so heartless  
kittens, discovere  
mmed to get rid  
them into a bask  
pond near by a  
tens and all im-  
quite pleased wi-  
he started for th-  
oned without Di-

nessed the scene  
the bushes, and,  
ir the man, he  
and looked anx-  
now beginning t  
fox terrier, and  
but a stifled cry

ced him. He  
swam to the s  
the handle in h  
swam to shore,  
bank just as th  
frantically down  
of her children.

Dixie clawed t  
and the mother  
kittens by the 1  
started for the  
an instant, then  
ten in the sam  
When the kitten

CUPID



**Nestlé**  
IS I

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Nestlé  
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THE LEEMI



and the new relationship was established. At first the owner of the dog feared the cat might do it some harm, but she bestowed so much care upon her adopted baby that Dixie began to improve at once and grew into a fine dog.

When Dixie was about a year old the cat became the mother of two kittens, of which, strange to say, the dog did not grow jealous, but spent some time each day sitting beside their box admiring them. But danger threatened the new babies. The same farm hand, who so heartlessly drowned the other kittens, discovered those two and determined to get rid of them. So he put them into a basket and took them to a pond near by and threw basket, kittens and all into the water. Then, quite pleased with what he had done, he started for the house. But he reckoned without Dixie. The dog had witnessed the scene from a hiding-place in the bushes, and, recognizing an enemy in the man, he ran down to the bank and looked anxiously at the basket, now beginning to sink. Dixie was a fox terrier, and did not like the water, but a stifled cry from the basket decided him. He leaped into the pond, swam to the sinking basket, grasped the handle in his mouth and bravely swam to shore, managing to climb the bank just as the gray cat came racing frantically down to the pond in search of her children.

Dixie clawed the cover off the basket, and the mother cat took one of the kittens by the back of the neck and started for the barn. Dixie hesitated an instant, then grasped the other kitten in the same way and followed. When the kittens were safely stowed in

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigour and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

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- 4—Burdett Organ, chapel style, 10 stops, 5 sets of reeds, 5 octaves, grand organ and knee swell; suitable for Sunday-school or small church. Particularly fine tone ..... \$37 00
- 5—Doherty Organ, high back with mirror, 10 stops, 3 sets of reeds, treble and bass couplers, vox humana stop, grand organ and knee swell ..... \$40 00
- 6—Bell Organ, high back with mirror and music rack, 5 octaves, 10 stops, 4 sets of reeds and sub bass, octave coupler, grand organ and knee swell ..... \$43 00
- 7—Andrus Bros. Organ, high back with mirror, 5 octaves, 8 stops, 5 sets of reeds, cylinder fall, knee swell. Special ..... \$45 00
- 8—Bell Organ, high back with mirror and music rack, 5 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell ..... \$46 00
- 9—Doherty Organ, high back with mirror, 10 stops, 5 octaves, 3 sets of reeds, including vox humana stop, treble and bass couplers, grand organ and knee swell; a very handsome organ ..... \$48 00
- 10—Bell Organ, high back with mirror, music rack, 11 stops, 5 octaves, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof ..... \$49 00
- 11—Karn Organ, high back with imitation pipes, 13 stops, 5 octaves, 5 sets of reeds, including vox humana stop, treble and bass couplers, grand organ and knee swell; cylinder fall ..... \$55 00
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- 13—Bell Organ, high back with mirror, 6 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, cylinder fall, mouse-proof pedals ..... \$62 50
- 14—Dominion Organ, high back with mirror, 10 stops, 6 octaves, 4 sets of reeds, octave coupler, grand organ and knee swell; a very handsome organ, with extension ends; in beautiful condition ..... \$63 00
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- 23—Thomas Organ, with rail top and two mirrors, nicely decorated top door, full length music rack, with 6 octaves, 12 stops, including vox humana stop, 5 sets of reeds, treble and bass couplers, grand organ and knee swell, used less than 3 months. A beautiful parlor organ; regular price \$140.00, special at ..... \$92 50
- 24—Doherty Organ, piano case, with rail top and two mirrors, 14 stops, 5 sets of reeds, with treble and bass couplers, grand organ and knee swell, vox humana stop, mouse-proof pedals. This is one of the handsomest organs we have seen, and has been used less than 2 months. Regular price \$150.00, special at ..... \$95 00

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their bed, the gray cat tried to express her gratitude by rubbing against Dixie and purring loudly, but it seemed as though Dixie had only tried to also show how thankful he was to have been able to show his gratitude to the gray cat for having saved his life when he was a poor, motherless puppy.

—When a man maketh his complaint and openeth his need and grief unto

his special friend, he feeleth a certain ease afterwards; so that his pain and grief, by the rehearsing thereof, is somewhat relieved, remedied, and taken away. Much more comfort and ease shall we receive by telling and opening our grief and complaint unto God. For man is soon weary of our complaining; but if we should spend the whole day in praying, crying, and complaining unto God, He would love, comfort, and strengthen us the more.

Debility

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strongest forces ut into which it hich too often calamity. with salts and g is doing much of the present

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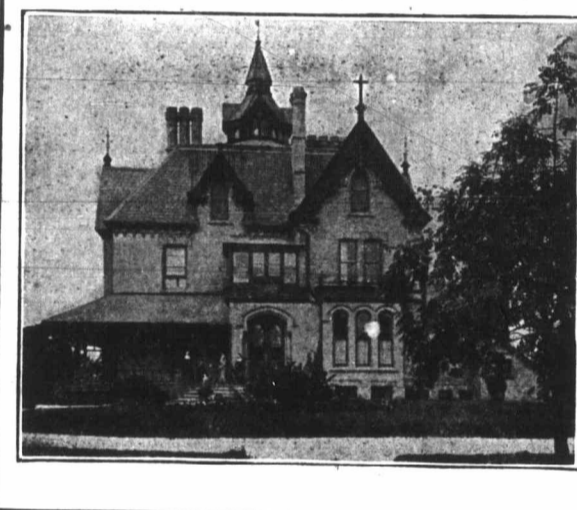


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