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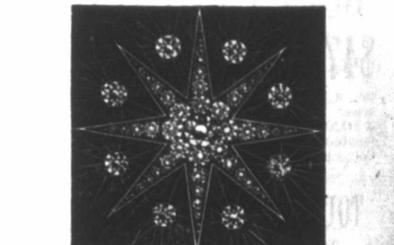
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Lessons for Sundays and Holy Days.

April 10th.—6 SUNDAY IN LENT.

Morning.—Exod. 9. Matt. 26.

Evening.—Exod. 10 or 11. Luke 19. 28; or 20. 9 to 21.

"DEAN BURGON SLEW IT," is the explanation of the failure of the Revised Version as a popular translation of the Bible—at least so Bishop Howe seems to intimate in his elaborate onslaught on the work of the revisers recently. This is a testimony to the value and weight of the opinion of one theologian of the solid English type represented by the Dean.

NATURAL CHLOROFORM.—Theodore Wood in the *Sunday Magazine* takes the ground that as pain is a question of degree depending upon nerves, and their refinement of sensibility by education, the lower animals and the comparatively uneducated are alike in their comparative immunity from pain. They are not "conscious" of it like those of finer natures.

"A DRAMA OF INTENSE POWER," says Professor Raoul Allier, "is the life of Father Hyacinthe. It is the contest of a conscience standing alone, but strong in the right of God against the most formidable external power in the world." This writer is Professor of Protestant Theology in Paris University, and advocates practical sympathy with the Gallican Apostle.

ARCHBISHOP PLUNKETT has escaped the express condemnation of the English Convocations—though badly "scorched" in debate—from the feeling that the officer of a "National Church," as that of Ireland is, is not properly amenable to the corrective criticism of the representatives of a mere "province" of another National Church, as the Convocations are in England.

"BIG BISHOPS"—that is, bishops who think themselves big on account of the secular or antique dignity of their Sees—have always been a nuisance in the Catholic Church. One of the first offenders was Julius, Bishop of Rome in the fourth century, but was very soon "set down" in his proper place by the Councils of Antioch and Africa, with which he tried to interfere.

NEW EDITIONS OF THE REVISED BIBLE are loudly called for on the ground that the Revisers exceeded their instructions, and besides correcting manifest "errors" of translation and introducing "necessary" amendments, they introduced a multitude of uncalled for changes of a very finical, irritating and offensive kind. This "vexatious" element will have to be eliminated in a perfect revision.

ITALY AND THE VATICAN.—At a large public meeting of the Romanists in Birmingham, the Secretary of the so-called "Catholic Union" presiding, it was frankly confessed and deplored that the Italy of to-day had drifted far away from the position which had regarded Rome as a kind of Christian "Mecca." "The present Government stood upon the support of anti-Christian sectaries."

LITURGICAL ENRICHMENT.—We learn from the *Guardian* that the Bishop of London has pointed out (in Convocation) that the "Short Service" *provisio* does not really confine the compilers of additional services to the *very words* of Scripture and the Prayer Book, as has been supposed, but permits recourse to any forms (ancient or modern) not inconsistent with the Bible and Prayer Book.

CLOSING UP THE RANKS.—In a remarkable sermon at St. Paul's Cathedral, Rev. W. S. Carter, organizing Secretary of the Young Men's Friendly Society, strongly advocated the policy of union among the various associations of that kind, "sinking all rivalry and uniting their forces for mutual support." There were, besides, the Men's Help Society, and Church of England Young Men's Society.

VALUE OF THE GREEK CONCORDANCE.—"I do not think in my long study of the New Testament I have found any commentary to be as valuable as the Greek Concordance." So says Bishop Westcott as a set off against the fact that the Revision made 125 verbal alterations in the translation of the Sermon on the Mount, when Bishop Ellicott had only recommended seventy-five changes in that passage.

SCULPTURES OF DER-EL-BACHRI.—Recent discoveries in the Thebean city of the dead go to show that we may expect almost unlimited information on Egyptian history from stone-writings. From these walls inscriptions give a romantic and detailed history of the famous Queen Hatshepsut, 1,700 years before Christ. She was the fourth child of Thotmes I. and became quite a Queen Elizabeth in her day.

CHURCH ORCHESTRAS VERSUS ORGANS.—While we read in the lately deceased Bishop Oxenden's life story of his fierce iconoclasm of reform directed against the village orchestra in his parish church fifty years ago, we read in the *Morning Post* of a movement to restore the orchestra and oust the organ. This is not, however, mere "reform in a circle"—but an attempt to correct temporary vices by wholesome change.

PASTORAL STAFF.—One of the best examples of this now almost universal accompaniment of Episcopal functions is that—beautifully engraved in *The Standard of the Cross and the Church* (Philadelphia)—lately presented to the Bishop of North Carolina. It was manufactured by Geissler, New York, and is a real "shepherd's crook" in shape,

"beautifully significant of the truest relation of a chief 'pastor' to his diocese."

THE PEW-RENT CURSE.—In a sermon preached to Methodist preachers, by Dr. Day, in New York lately, there is a powerful indictment against the pew system there as the curse of their denomination, hindering the poor from "entering in," while the well-to-do remain in churlish possession. He inveighed strongly against the exclusive character of their fine churches as retarding the spread of the Gospel downwards.

"NOT KNOWING WHEN HE IS BEATEN"—the Englishman's characteristic virtue—says the *Guardian*, is a possession of which Morris Fuller, who has been trying to teach Canon Bright something about English Church History on the Patriarchate question, has given ample proof. A polite way of telling a man that he has not a leg to stand on any longer! So our English contemporary "brings the controversy to an end."

CANONS "A NON"—The appointment of Herbert Pollock to a Canonry at Rochester has called forth a vigorous protest from our usually mild contemporary, *Church Bells*. These things are "posts of honour for those who have done long years of parochial work. . . . It is no real kindness to lift a comparatively young clergyman into a position which everyone knows to be due to fortune rather than merit." *Experientia docet!*

"CLERGY RETIRING FUND" is rather a taking American name for what is commonly called "Superannuation." A Society with that name in the United States is appealing for increase of capital to one million dollars. They point to our Quebec Diocese (with \$700 per annum for aged clergy and \$600 for clergymen's widows) as a notable example of the results of early and persistent advocacy of these righteous claims.

PROVINCIAL SYNOD APPEALS.—*Apropos* of the expected decision of Privy Council on Bishop King's case, there is an interesting and learned article in the *Guardian*, over the initials "G.G.P.," on the subject of appeals in the Primitive Church. The writer refers us to the 6th Canon of the Council of Nice, which orders the *Bishops* of each Province to hold appeal Synods twice a year. This is the true remedy for disputed questions.

THREE THOUSAND FIVE HUNDRED POUNDS PER ANNUM—\$17,500—is what they think necessary to secure by endowment for the proposed Bishopric of Lancaster. That means £80,000 capital. The £50,000 required for Birmingham is practically secured, and that new bishopric is almost a *fait accompli* at last—but what a pity the delay occasioned by the desperate efforts to secure these enormous sums for endowment and income.

ENGLISH SISTERHOODS of modern days were begun by a lady who anticipated the movement so early as 1841, when she took a private vow under Dr. Pusey's direction. She afterwards began to form a Community under Bishop Wilberforce in 1849, and became Superior of the Sisterhood of the Holy Trinity. There was, however, a Kaiserworth Home founded in London in 1844, and the nursing Sisterhood of St. John the Divine in 1848.

ALDERDOMSUNDERSTOTTELSE is the portentous Danish name for their system of granting relief to

old age. No one is admitted as a pensioner till he has completed his sixtieth year without having incurred the odium of crime or debt. The *Guardian* (in an editorial) refers to this as "an attempt to depauperize the aged poor." It is in fact—as distinct from the Workhouse or Poor Law relief—a system of giving premiums to *virtuous* old age.

THE "ORIGINAL" OF THE REVISED BIBLE.—It appears from a speech of Bishop Westcott in Convocation, that the text was fixed for translation by the mere mechanical test of numbers, "preponderance of evidence," "average of scholarly opinion," etc. The Bishop confessed that oftentimes, by this rule, he consented to "adopt a reading—though in my own mind I was perfectly satisfied that was not the true reading"! This is worth noting.

GRADED TAXATION, the principle upon which we have insisted from time to time as the only reasonable scheme of providing community expenses, has been accepted by legislation in Australia. Those who are able to spare most, who have the largest margin over their needs, are required to pay expenses in a proportionately larger ratio—not a mere percentage. It is the only way to keep the balance between poor strugglers and fortunate possessors.

THE VIENNA EMBROGLIO.—It is a very curious fact that the Methodists of Vienna are refused license for public worship, because of a clause in their Articles (copied from the Anglican XXXIX.) uses *intolerant* language about the Romish Mass being a "blasphemous and dangerous deceit." The President of the English Conference has appealed in vain to the local Stadtholder of Lower Austria, and the matter now goes before the Minister of Public Worship.

"HEALTH LAWS OF THE BIBLE."—On this subject we find a very interesting article has appeared in the *Asiatic Quarterly Review*, which goes to show that the author of the Mosaic regulations as to food knew a good deal more than modern science has yet found out by slow and painful experience and observation. The Jews who avoid certain kinds of animal food are practically exempt from the diseases which Gentiles derive from the use of these animals.

"SHADOW-BISHOPS."—In commenting upon the "Forward Movement" among the Methodists recently creating what they call a "Separated Chairman," the *Rock* notes that this office is merely a shadowy substitute for and imitation of the true Episcopal system. He is to be salaried adequately, and will "be expected to devote the whole of his time to visitation, conference, and organizing work"—a modification indeed of circuits and itinerancy!

"CHURCH FEDERATION" was warmly advocated by Bishop Julius at a recent Synod of Christ Church Diocese. "We are sensible of a growing spirit of federation. . . . The ancient Churches of the East are holding out their hands to us; the Church at home is striving for it; the generous utterances of leading Nonconformists are hastening it; in America it is even now taking shape." Prof. Briggs advertises the union for "early in the twentieth century"!

"VERIFY YOUR REFERENCES."—This good old literary maxim should have been observed by those who laughed at Archdeacon Farrar's little joke about a supposed "reference" in a Bible passage imply-

ing a derogatory comparison in the case of Isaiah's cure of King Hezekiah. (1) The quoted words did not occur in the passage at all, (2) the reference is on quite another phrase, and (3) the implied comparison which produced the fun only exists in the Archdeacon's fertile imagination.

BISHOP BLYTH makes an urgent appeal for offerings on Good Friday on behalf of the Anglican Church Mission to the Jews in Cairo. There are about 15,000 Arab and Spanish Jews, 2,000 German and Polish Jews, 2,000 Karaites (Jews who reject the Talmud) and 10,000 mixed nationalities, such as Greeks, Italians, &c. The headquarters of the mission are at 20 Sharia Abd-El-Aziz, where the Rev. Naser Odek, Missionary Priest in charge, holds daily services in Bishop Blyth's missionary chapel.

STREET PREACHING.—The disturbances both at Arklow in Ireland and Eastbourne in England, in connection with *partisan* preaching in the presence of mixed or hostile crowds, suggests the possible existence of more zeal than discretion in some of these cases. The practice of Him whose "voice was not heard in the streets" would suggest, on the contrary, that we should not obtrude our message on protesting ears, but go somewhat "aside" from the thoroughfares, so as to be followed by *attracted* hearers.

FARRARESQUE.—The too eloquent Archdeacon of Westminster is the Macaulay of our day—he can write (or speak) a volume full of romance on the basis of a pin point of fact. Lately in Convocation he adduced "lying wonders" in Rev. xiii. 14, as an instance of ridiculous "reference"—the reference being Hezekiah's "recovery in 2 Kings xx. 7. The fact is that "lying wonders" does not occur (!) there, but in 2 Thess. ii. 9 (another "reference"), and the reference to Kings is on the phrase "and did live," which occurs in *both* passages!

COMING TO CANADA.

The Church of England Temperance Society in England is about to lose the services of one of the oldest veterans in the cause of temperance. Mr. George Ward, who for the last ten years has been Secretary of the C.E.T.S. in the Diocese of Manchester, is about to resign the post, and leaves in a month or two to take up his residence in Toronto, accompanied by his family. For forty-five years he has been one of the most active workers in the crusade against strong drink, and was for many years the representative of the United Kingdom Alliance in the Yorkshire district. During his residence in Leeds, in conjunction with the Rev. Dr. Gott—the present Bishop of Truro—he was largely instrumental in starting the Church Defence and Lay Helpers' Associations in the Diocese of Ripon. He is a warm and ardent Churchman and well-known in the Northern Dioceses as one of the most powerful champions of the Church in her battles against the Liberation Society, and in the joint work of the C.E.T.S. and Church Defence he has lectured in nearly every town and village in Yorkshire and Lancashire. A few days ago he was the recipient of a handsome present from the villagers of Walton-le-Dale, and the fact that funds are now being raised in Manchester, Blackburn, Bolton and Preston, for the purpose of presenting Mr. Ward with a suitable testimonial prior to his departure from England, bears witness to the high esteem and popularity in which Mr. Ward is held. In addition to this he is to be

entertained at a dinner given by the Secretaries and diocesan officials in London, at the Annual General Meeting of the C.E.T.S. in London next May.

Mr. Ward brings with him a hearty letter of commendation to the clergy and Church in Canada from the Right Rev. Dr. Moorhouse, Bishop of Manchester, as well as letters from many other leading divines, and there is little doubt but what he will receive from the clergy and laity of the Church here the hearty welcome which is so dear to a "stranger in a strange land."

"MEMBERS OF THE CHURCH."

In the Convocation debate recently in regard to revision of the "marginal references" in the Bible, there was a notable conflict of Archdeacons on the question whether the proposed revision committee should be composed exclusively of members of the Church of England, or should include learned Nonconformists. Archdeacons Pott, Bathurst, Sandford and Farrar took prominent part in the debate. The first named proposed to exclude Nonconformists from what, with the Dean of St. Paul's, he regarded as being "really in the nature of a commentary." Archdeacon Bathurst said, in support, that "the great instrument by which Christianity is to be benefited is the Church of Christ, and not these various bodies who separated from the one Body as well as the one Spirit; and who separated from us on the wrong interpretation of the word "Church." Let us accept our own ecclesiastical interpretation of the word "Church," and let us believe that the Holy Spirit works through that instrument, and not be afraid of consequences." The next Archdeacon rather urged the value of outside assistance to enable the Church to come to a right decision on all the facts before the Committee.

ARCHDEACON FARRAR

broke in upon his brother Archdeacons in a very characteristic style. He said "it was to him perfectly shocking that saints of God should be treated as if not members of the Church of Christ," and he proceeded to defy the Dean of Chichester to justify the view which he seemed to have expressed. This drew forth explanations that by the "Church" was meant a properly *organized Church body*, and that the excellent and learned Nonconformist scholars were "not so far within the Church of God as to have the claim to that authority which our Lord had left with His Church." This somewhat mollified Dr. Farrar in his quixotic temper and unscholarly contention. The real question, of course, was the true and proper meaning of the word "Church"—whether Christ left on earth an unorganized mob of heterogeneous "professors" of religion, or a carefully organized and officered and regulated Body, whose various members were so "compact together" as to work harmoniously. The latter is, historically, the legitimate meaning of the word "Church," and all the Dr. Farrars—and there are a good many!—cannot change the fact. The practical question is, shall they be allowed to

CORRUPT CHURCH TERMINOLOGY?

Have such loose rhetorical and sentimentally "charitable" demagogues any right to expect that the Church at large will permit her precious heritage of doctrine-bracing words to be adulterated by the flimsy fancies of those who choose to "let down all the fences," and put themselves on fraternal level with every "professor" of religion from decent Presbyterianism down to the wildest developments of Salvationism, Mormonism, and

all the rest of the "isms." Is it not enough that we should have to recognise the painful fact of such departures from the original organism of the Church as *de facto* parts *disjecta membra*—of Christendom, without changing the time-honoured meaning of our words to suit their manifold caprices? There is no possibility of "drawing the line" anywhere among all the denominations except where it has always been observed to be—between the Catholic Church and all local and partial developments or variations from the original norm. We might as well change the meaning of "Baptism, Priest, Communion, Altar, Bible, Creed," as that of the word "Church."

FACTS AND NAMES.

No matter how well drilled the Salvation Army might be in comparison with the British Grenadiers, even though their soldierly *clan* were equal to that of the Enniskillen Dragoons, their uniform as correct as that of the Horse Guards' Blue, and their band as well trained as that of the Coldstreams—all such perfections, accompanied by any amount of arrogant self-assertion, would not constitute them part of the British Army, or alter the fact that their title is but a travesty—an immensely "figurative" extension of the term "Army." So Dr. Farrar might exhaust his breath and his vocabulary—if either be possible!—in describing the excellences of Nonconformist scholars and saints, without getting them one inch further into the Church of Christ, as *property* understood. The most Oriental courtesy—which Archdeacon Sinclair seems to desiderate—might be extended to these excellent men without changing the fundamental fact of their actual position in reference to the Church—"which is His Body, the fulness of Him that filleth all in all." By all means let us say, with Dr. Pusey, that they "belong to the *soul* of the Church," and pray that they may ere long belong to the *body* of the Church as well—then they will become "members of the Church" in fact.

OBITUARY.

SAMUEL B. HARMAN.—Not only the diocese of Toronto, but the whole Canadian Church—indeed, we might say more even than that—has reason to mourn the decease of one of her most loyal as well as talented laymen. Few men in her sphere of activity have answered so well to the Gospel character—"an Israelite indeed, in whom there is no guile." It would be difficult to find another man whose long life had been so conducted in society, law, financial concerns and in Church matters, as to render him an impossible target for calumny. While most affectionate among his wide circle of friends and most punctilious in all business matters, his strongest trait of character—at least so it seemed to the public—was *intense devotion* to the Church of his Divine Lord. Until increasing infirmities placed a limit to his energies—a trial which he bore with singular sweetness of resignation—the highest positions open to laymen among ecclesiastical offices were ever at his option to occupy. This, however, he would never do, unless he felt he could discharge the required duties with perfect satisfaction to his conscience. After the death of his chief law partner, Hon. John Hilliard Cameron, his advice and opinion was almost as eagerly sought as those of that much talented and remarkable man; but Mr. S. B. Harman seemed to lose interest in the legal profession, and found more congenial occupation in the position of City Treasurer of Toronto—a position which it would be not flattery to say he

adorned, and made forever honourable by the manner in which he discharged its responsible and arduous duties. When health at last entirely failed him, there was all but universal acclamation and approval for the pension upon which he retired to private life. Even then, however, all enfeebled and shattered in health as he was, his old friends loved to seek him out and listen to his grave and kindly counsel, and never went such a one from his saintly presence without added force derived from such association with one who bore nobly the lustre of a holy life to the end.

APRIL.

BY A. BISSET THOM, GALT.

April is the only month in the year which has a name given to it expressive of the appearance of nature, the name being derived from the Latin *aperio*, I open, marking the period when buds and flowers begin to burst into vegetation. The Saxons called this month *oster-monat*, or Easter month, some say because their goddess Eostre, Ostrea, or Oстера, the goddess of love and beauty, or the Venus of the North, was particularly worshipped at this time; others because it was the month in which east winds prevailed.

All Fools' Day (1st) is probably a corruption of Auld, or Old Fools' Day. The *Public Advertiser* of 18th April, 1789, contains a "humorous Jewish origin of the custom of making fools on the first of April. This is said to have begun from the mistake of Noah in sending the dove out of the ark before the water had abated, on the first day of the month among the Hebrews, which answers to the first of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the Patriarch." The custom appears to be of great antiquity, and to have been derived by the Romans from some of the Eastern nations. "In India," says the writer, "there is a precisely similar custom called the Huli Festival, only it is held in March." In England the joke is to send persons on all sorts of foolish errands. In Scotland, the persons so sent are called "gowks," the old Scandinavian name for the cuckoo, which is considered the most silly bird. The French have also their April fools, the person fooled being called "un poisson d'Avril," an April fish, this term being applied to the mackerel, a fish which is easily caught by deception at this season. But the author of the *etymology of French proverbs*, an old work published in 1656, contends that the word *poisson* is here a corruption from *Passion*, and lapse of time has destroyed the original meaning, which was as follows: That as the Passion of Christ took place about this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment Him, that is from Anna to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, from Herod back again to Pilate, this ridiculous custom took its rise from thence.

Palm Sunday is the sixth, or last Sunday in Lent, and the one immediately preceding Easter. It has always been held in high respect as the anniversary of Christ's last triumphal entry into Jerusalem, five days before His crucifixion. In remembrance of this, palms were used in the Church of England upon this day until 1548, when it was left to the voluntary observance of the people. Fuller, in his *Church History*, says: "Bearing of palms on Palm Sunday is in memory

of the receiving of Christ into Jerusalem a little before His death, and that we may have the same desire to receive Him in our hearts." Another name sometimes given to it is *Passion Sunday*, and is so called from its being consecrated to commemorate the occasion of Christ suffering and dying on the Cross, but the Sunday before Palm Sunday is more properly called *Passion Sunday*. The 13th is famous in connection with the signing of the Edict of Nantes, 1598, by which the Protestants of France were guaranteed not only the full exercise of religion in their own families, but also a share in the administration of justice.

Maunday Thursday is a name derived by some writers from a Saxon word, *mand*, a basket, in allusion to the circumstance that the alms which used to be given to the poor on that day were contained in baskets. By others it is said, more correctly, to be so called in memory of the day on which Christ sent His disciples forward to prepare the passover, and then in the evening He washed the feet of His disciples to teach them humility. Hence it got its name of *Dies Mandati*. From this came the ceremony, still observed in the Roman Catholic and Greek Churches, of the highest dignitaries washing the feet of a number of poor persons. This was formerly done by the English sovereigns in person, and afterwards by their almoners, but was discontinued at the Revolution. A relic of this custom is still kept up by the gifts presented at Whitehall Chapel through the almoner to as many poor men and women as the sovereign is years old. These gifts consist of articles of food and clothing, and of money, as many silver pennies, called "Maunday pennies," as correspond with the sovereign's age.

Good Friday (15th), the Friday before Easter Sunday, has always been held as a day of solemn fasting by Christians in memory of the blessed work performed by Christ in suffering an ignominious death upon the cross for the salvation of mankind. Among the Saxons it was called *Long Friday*, from the length of the offices and fasting on that day; but its ancient and appropriate title was *Holy Friday*, and the whole week *Holy Week*. The popular mode of celebrating Good Friday is by eating hot-cross buns. It has been suggested that this custom originated from the Pagan practice of offering sacred cakes to Astarte—the Queen of Heaven (the moon). This cake was called *boun* or *bun*. Others claim that the introduction of hot-cross buns in England is coeval with that of Christianity during the Apostolic ages, and that in the minds of the early Eastern missionaries and their converts it was symbolic and commemorative of the bread broken at the Last Supper.

Easter.—This is the most important of the movable feasts, as the day upon which it falls regulates all the rest. The first Sunday after the first paschal full moon upon or next after the 21st of March, is ordered to be observed as Easter Sunday; and this cannot happen earlier than 22nd March, or later than 25th April, though there have been occasional deviations from this rule.

On Easter Monday and Easter Tuesday a curious sight is seen in the streets of London. "On Easter Monday the boys of Christ's Hospital (a large school in London where the boys still wear blue coats and yellow stockings, the custom in vogue when the school was founded), walk in procession, accompanied by the masters and steward, to the Royal Exchange, from whence they proceed to the Mansion House, where they are joined by the Lord Mayor, Sheriffs, Aldermen, etc., whence they proceed to Christ Church in Newgate street,

where the Spital sermon is preached, always by one of the Bishops, and an anthem sung by the children. On Tuesday the boys again walk in procession to the Mansion House, to be presented to the Lord Mayor and Lady Mayoress, and to receive the customary Easter gifts. Each lad wears on his breast a linen badge, inscribed with the words "He is risen." To the Grecians—the head boys—a guinea each is given; to the probationers, half a guinea; to the monitors, half a crown; to the scholars, one shilling. The Lord Mayor and the civic authorities then go in state to Christ Church, accompanied by all the boys, to hear the second Spital sermon.

The 23rd is the day of St. George, the patron saint of England, who gives name to the Order of the Garter, the most ancient and distinguished of the British orders of knighthood, having been instituted in 1347 by Edward the Third.

Low Sunday is the next after Easter Sunday, and is so called because it is customary to repeat on this day some part of the services used on Easter Sunday, and thus it was considered a feast somewhat lower in degree. In the Roman Ritual it is called the Sunday of white vestments, because the neophytes, who on Easter eve were baptized and clad in white garments, then put them off. In Germany it is called White Sunday; in France, "Le Dimanche de Quasimodo," because the Introit for this Sunday began with the words "Festi quasimodo geniti infantes." Others assert that Low is only a corruption of *Laudes* from the Mass beginning *Laudes salvatori voce modulemus supplici*.

THE ANGLICAN CHURCH MISSION TO JEWS IN CAIRO.

COMPILED BY THE REVEREND THEODORE E. DOWLING,
DOMESTIC CHAPLAIN TO BISHOP BLYTH.
Advent, 1891.

"When Israel was a child, then I loved him, and called my Son out of Egypt."

Jews in Cairo.—It must not be supposed that the Jews (Yahood, sing., Yahooodee) are of one mould. They are of all nations and tongues. Their fair (often red) hair, blue eyes, and white skin, are peculiarities of Egyptian Jews. The money-changers (sarraf) are all Jews. Notwithstanding their miserable quarters, there are many rich merchants, and the Rothschild of Egypt is an Arab Jew (Katawi Bey). Under the present Government they enjoy freedom of action, and are a respectable portion of the community. They are curiously divided into three principal classes.

1. *The Ashkanazim.*—These constitute the bulk of the Jewish nation. They are chiefly of Austrian, Polish, German and Russian origin. They speak the jargon, or Jewish German. The Ashkanazim are exceptionally strict as to food, drink, and in other respects. There are about 2,000 in Cairo, and they belong as a rule to the poorer class. Two months after the Anglican Church Mission Schools were opened, they started an opposition school in their own quarters of the city (Darbel Baraba.) Notwithstanding generous subscriptions, it did not succeed for one year, owing to their being unable to find suitable masters, and it has not interfered much with the mission school, which had previously many Ashkanazims in attendance. Latterly, however, they received aid from Baron Hirsch and the Jewish German Vercin, of New York, and so secured through the offer of a large salary the services of Mr. Hornstein, the French master of the mission school, and attracted many Ashkanazim boys. There is only one Ashkanazim synagogue in Cairo, which owing to their poverty is under the care of the Chief Rabbi of the Sephardim.

2. *The Sephardim.*—These are usually of Spanish origin, who were driven out of Spain by Ferdinand and Isabella, A.D. 1497. Many of them forgetting their Spanish, now speak Arabic. Probably 15,000 of them are living principally in the Jewish quarter (Haret el Yahoood). They consider themselves the aristocratic Jews, and despise the Ashkanazim, who are only too pleased to marry their daughters to Sephardim husbands. The offer of a large dowry is sometimes able to effect this union.

Almost all the Jewish children in the mission are Sephardim. Only those who retain their mother tongue are called Spanish Jews, numbering about two thousand; the rest call themselves Arab

Jews. There are also Italian and Corfu Sephardims, from one thousand to two thousand in number. Eleven synagogues are in the Jewish quarter, and there is one synagogue in Old Cairo (Babylon).

3. *The Karaites.*—This sect of Jews is not unsuitably called "Protestant," for it rejects the Talmud, and is looked upon as heretical by the others, who consider themselves the "orthodox." On account of their exceptional exclusiveness, hardly any converts to Christianity have been made from the Karaites. Their number in Cairo is, say, two thousand, and they possess probably the largest Karaite synagogue, in which is a valuable manuscript of the Old Testament Scriptures. Early in 1891 the mission had ten Karaite boys, no girls, but seven of them have been withdrawn.

Egyptian Jews.—Jews in Cairo (as elsewhere), retain their original character to a considerable extent. They are easily recognized. Their physiognomy can never be mistaken. Generally they are tall and slender in stature, with an expression of timidity, but less of the melancholy than is so noticeable among their brethren resident in the Holy City.

Missions to Jews.—Christian work among Jews needs labourers who possess the largest sympathies. In dealing with them narrow-mindedness ought especially to be avoided. And they are not to be handled in crowds. Each case requires special and individual care. At the mission, Backsheesh, or support, is never given to enquirers; partly because it is an undesirable practice, as well as there being happily no funds for such purposes.

Head quarters of the Mission.—At 20 Sharea Abdel-Az (servant of the Mighty One), part of a large rented house, beautifully situated opposite the gardens of the palace of Ali Sherif Pasha, lives the Reverend Naser Odeh, the clergyman in charge. He was born at Taiyibeh (the ancient frontier city of Ophrah), especially interesting as probably identified with the city called Ephraim, St. John xi. 54, to which our Lord retreated for a time from Bethany, after the raising of Lazarus, and but a short time previous to His Passion. Mr. Odeh was ordained deacon in London by Bishop Jackson, and Priest in Jerusalem by Bishop Barclay. He is specially qualified for work among the Jews in Cairo, as he is able to speak and preach fluently in Arabic, as well as English and German. For eighteen months he worked at Ramleh and Lydd (Lydde); for five years at Nazareth; another five years at Jerusalem; and since March, 1890 (when he severed his connection with the Church Missionary Society), he has been licensed by Bishop Blyth to take charge of this mission, which is supported mainly by the Parochial Mission to the Jews, and the Jerusalem Bishopric Mission Fund. The Bishop is most grateful for the aid given to these funds by the Canadian Church, amounting last year to 285 pounds sterling.

The Chapel.—A large room, on the ground floor, has been licensed by Bishop Blyth. The Altar (given by the Bishop) is of olive wood, made by Jews in Jerusalem, the panels (presented by English ladies) consisting of walnut, delicately inlaid with ivory and mother of pearl, designed and executed by a German Jew, reminding one of the unfamiliar patterns in the screen of the ancient Coptic Church of Abu Sirgeh (dedicated to the Lady Mary), in Old Cairo. A font is needed in the Chapel, where three public baptisms have taken place.

Services.—The Holy Communion is celebrated in English, at eight o'clock on every Lord's Day morning; Matins and sermon in Arabic follow at ten o'clock; Evensong and sermon, in English, at four o'clock. Matins are said on week days at a quarter to eight o'clock, with the exception of Thursdays and Holy Days, when the Holy Communion is celebrated at half-past seven a.m.

Mrs. Odeh (wife of the missionary priest), an English lady, who has been engaged in native mission work in the East for nine consecutive years, emphasizes (as well she may) the mighty power of Intercessory Prayer. "From April until September, 1890, when day after day doors seemed to close on all sides, and the question was, 'what branch of work shall we start—how shall we get into touch with these thousands of children of Israel? our refuge was in prayer. Daily Matins and bi-weekly celebrations of the Holy Communion went steadily on, and at last, like a burst of sunshine on a dark and cloudy day, the work to do, and the way to do it, were made visible. What an encouragement to all those who are undertaking pioneer mission work?"

The Second Sunday in Advent.—My first Sunday in Cairo was spent at the mission. I had the privilege of celebrating the Holy Eucharist. At ten o'clock Mr. Odeh conducted the Arabic service. The Arabic Book of Common Prayer in use is published by the Society for Promoting Christian Knowledge, the Arabic Hymnal (the only one in existence), entitled "Spiritual Songs and Hymns," by the American Presbyterian Mission at Beirut, and the Arabic Bible by the British and Foreign Bible Society. I question whether Charles Wesley would have recognized his familiar Advent Hymn:

"Lo! He comes with clouds descending."

There being no pulpit, or lectern, the preacher standing in front of the Altar, selected St. Luke xxi. 27 for his text, being a portion of the Gospel appointed for the day: "Then shall they see the Son of Man coming in a cloud with power and great glory."

To be Continued.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

On Thursday evening, the 10th March, a public meeting in aid of "The needs of the Diocese," was held in the Church Hall, Fredericton. Addresses were given by the Lord Bishop Coadjutor, the rector (Rev. Canon Roberts), Revs. J. A. S. Parkinson, H. Montgomery, and also by Hon. D. L. Hannington, and J. P. Burchill, M.P.P. The attendance was fair, and much interest was apparently taken in the question before the meeting.

On the evening of the 24th a meeting for the same object was held in the Church Hall, St. Mary's.

Meetings in the other parishes of this Deanery will be held during the spring. The vacant missions of the diocese are being supplied with clergymen, and the Board of Home Missions, desirous that every vacancy may be filled, is calling for increased contributions to the General Purpose Fund of the Diocesan Church Society. Several marked instances of the Church's rapid growth in different places of the diocese, were given at these meetings, the effect of which is manifested already in the increased interest which is being taken in the work by many members of the laity. An effort was made at one of the annual meetings of the D. C. Society, to supply the vacant missions by reducing the stipend of the clergy who are now ministering in all the aided missions. This proposal was voted down, however, by a large majority of the delegates; the same spirit, we trust, is still at work in the minds of the faithful laity, which, on being re-awakened by the appeal that is being now made, may result in such a material response as will soon satisfy every want of the diocese. The members of the Church of England in the Province of Canada will hear with gratitude that the Venerable Metropolitan, Bishop Medley, has passed through this trying winter in the best of health; now in his 88th year, he still continues to preach in his Cathedral with much of his old time vigour. The hand of time, however, is making its sure impress upon his physical strength; as a consequence His Lordship has issued a touching pastoral letter to his clergy. A secular paper thus fittingly refers to his pastoral: "While all must regret to know that His Lordship's physical strength is failing him, it is a great pleasure to think that his mental faculties are still clear and vigorous, and that he enjoys good health; and all will desire and pray that he may yet be spared to witness the blessing on what has been done and what remains to be done, for which he prays."

We give the pastoral in full, deeming that it will be read with loving interest by very many in all parts of Canada:

Bishopscote, Feb. 23rd, 1892.

My Dear Brethren,—You are aware that some years since I thought it prudent, in view of a possible failure of health and strength on my part, to obtain the assistance of a Coadjutor, in order that the work of the diocese might not be impeded. It has pleased God to take from me some portion of the strength that then remained, and I feel no longer able to undertake the laborious journeys which, up to a later period, God gave me strength to perform. Painful as it is to me to abridge any part of my former duty, I am obliged, at the age of eighty-seven, to ask you to consult with the Coadjutor as to any confirmations for the coming year, and as to the administrative work of the diocese in general, reserving to myself such work as is practicable for a man in my present condition. You will, I feel assured, not set this down to any want of affection or earnestness on my part, and will help me with your kind words and earnest prayers, that what remains of my life may be spent to the glory of God and to the good of the Church, over which the Lord hath made me an overseer.

Praying for a blessing on what has been done, and what remains to be done, I remain,

Your faithful and affectionate friend,
JOHN FREDERICTON.

The Clergy of the Diocese of Fredericton.

Since writing our last letter to the *Churchman* a deep sorrow has fallen upon one of our most beloved clergymen. Early in February, Canon Roberts, rector of Fredericton, was suddenly called upon to part with his son Goodridge-Bliss, who died after a very short illness, in Nova Scotia, where he was completing his course at the University of Windsor. The deceased, after graduating from Kings College, Windsor, applied for admission as a Divinity student of this diocese, and returned to Windsor for a post-gra-

duate course in Theology. He was studiously following out the most extended course in this subject, when God called him to a higher sphere. He was a youth of most brilliant attainments, and gave promise of taking a foremost position in carrying on our Master's work on earth. His demise is indeed a loss to the Church in this diocese, and a most severe grief to his family and friends. His lovable disposition had endeared him to all, and his acquaintances were his friends. At an adjourned meeting of the Deanery, held in Fredericton in February, a resolution expressive of loving sympathy was tendered by the Chapter to the bereaved father (Canon Roberts), and his family.

On Sunday, March 20th, His Lordship, Bishop Kingdon, visited St. John's Church, Oranoceto, and confirmed ten candidates who were presented by the rector, Rev. Horace Dibblee.

QUEBEC.

LEVIS The Rev. G. R. Gheut, of Paisley, Ont., Diocese of Huron, who was some time ago offered and accepted the rectorship of the Church of the Holy Trinity, Levis, has again, owing to family reasons, resigned.

Church Society. As preparations are being made to appropriately celebrate the 50th anniversary of the founding of this useful Society during the present year, it may prove interesting to your many readers to know something about its objects, especially as the Society was formed simultaneously in the Dioceses of Quebec and Toronto under one act of the Parliament of Upper and Lower Canada. The objects of the Society are five in number, viz., First, for the encouragement and support of missionaries and clergymen of the United Church of England and Ireland, severally within the Dioceses of Quebec and Toronto, and for creating a fund towards the augmentations of the stipends of the poor clergymen, and towards making a provision for those who may be incapacitated by age or infirmity, and for the widows and orphans of the Clergy of the said Church respectively in the said Dioceses; secondly, for the encouragement of education, and the support of day schools and Sunday schools in the said Dioceses respectively, in conformity with the principles of the said Church; thirdly, for granting assistance, when it may be necessary, to those who may be preparing for the ministry of the Gospel in the said Church within the said dioceses respectively; fourthly, for circulating in the said dioceses respectively the Holy Scriptures, the Book of Common Prayer of the said Church, and such other books and tracts as shall be approved by the several Central Boards or managing committees of the said Associations; fifthly, for obtaining and granting aid towards the erection and endowment and maintenance of churches according to the establishment of the said Church in the said dioceses respectively; the creation and maintenance of parsonages, the setting apart of burial grounds and church yards, the endowment and support of parsonages and rectories according to the said establishment, and the management of all matters relating to such endowments. The original members of the Society (of whom two are still living, Messrs. G. H. Parke, Esq., and H. S. Dalkin, Esq.) for Quebec were the Lord Bishop of the Diocese, Wm. Smith, Andrew W. Cochran, Henry Jessop, Henry J. Noad, John Racey, James H. Kerr, David Burnett, W. H. Leaysraft, John M. Fraser, the Rev. C. L. F. Haensel, Geo. Hall, James Bolton, the Rev. Geo. Mackie, the Rev. Ed. Cusack, Robt. Symes, the Rev. E. W. Sewell, Wm. Price, Noah Freer, Ed. Bowen, John G. Irvine, Hammond Gowen, Sir James Stuart, Bannet, Matthew Bell, W. Phillips, Henry Lettlesurrier, Ed. L. Montizambert, Thomas Trigge, Peter Patterson, Geo. B. Hall, James Turnbull, Wm. Stevenson, James B. Forsyth, Alex. D. Bell, James Dyke, William Bowes, R. M. Harrison, H. S. Dalkin, Ed. Boxer, Archibald Campbell, Chas. Secretan, James Mackenzie, E. P. Woolryche, Geo. H. Parke, Samuel McCaulay, J. J. Lowndes, G. Newton, Thomas Glover, Robert Daikers, and H. W. Welch; and for the diocese of Toronto, the Lord Bishop of Toronto, Ven. Geo. O'Kill Stuart, Robert Simpson Jameson, Levins Peter Sherwood, Jas. B. McCaulay, Jonas Jones, Christopher Alexander Hagerman, Peter Boyd de Blaquire, Wm. Henry Draper, John S. Maculay, James Gordon, John Boulton, John S. Cartwright, D'Arcy Boulton, Mahlon Burwell, A. J. Askin, T. M. Jones, F. Widder, W. B. Jarvis, H. Ruttan, Joseph Wells, Walter Boswell, Z. Burnham, T. A. Steward, Wm. Dickson, Jas. Kerby, Wm. Allen, George Crookshank, R. C. Wilkins, Philip Vankoughnet, Gerrard Lloyd, John McCaulay, Sir Allan Napier MacNabb, Guy C. Wood, Geo. Salmon and Henry Sherwood. This list will prove interesting to Churchmen in Canada, as a great many of the descendants of these gentlemen occupy prominent positions among both clergy and laity at the present time. The celebration at Quebec will most likely be held during the session of the Diocesan

Synod, which opens on May 31st, and a committee has been appointed to make the necessary arrangements, and also to prepare a sketch of the society's work during the 50 years just closing, which will probably be published and distributed throughout the diocese. It is also expected that whatever form the celebration takes, it will be participated in by a number of prominent Churchmen from the various dioceses of the ecclesiastical province. Arrangements are also under way for the celebration, in 1893, on a grand scale, of the one hundredth anniversary of the founding of the diocese of Quebec.

MONTREAL.

The appointment of the Very Rev. the Dean of Montreal as Commissary of the Bishop of the diocese is announced. This is done in fulfilment of one of the provisions of the Constitution of the Synod, which requires that in the absence of the Bishop, *ex-officio* president of that body, his Commissary shall preside. It does not indicate, it is believed, any intention on the part of his Lordship to be absent from the diocese. The selection of Dr. Carmichael for this position is one which will give very general satisfaction.

The Late Mr. Duncan.—The funeral of the late Mr. John Duncan took place on Saturday afternoon, 26th March, from his late residence, 957 Sherbrooke street, to Christ Church Cathedral, and thence to Mount Royal Cemetery. The service was held in the Cathedral, the Rev. Doctor Norton officiating, assisted by His Lordship Bishop Bond, Dean Carmichael, Canon Ellegood, Rev. J. H. Dixon, Rev. E. A. W. King, Rev. G. A. Smith and others of the Anglican clergy. After the service the funeral cortege proceeded to the cemetery, where the remains were placed in the vault. There were no pall-bearers. The attendance was very large and included many of the leading citizens and merchants in Montreal. Among the mourners were noticed Messrs. A. F. Gault, Jonathan Hodgson, E. B. Greenfields, H. Montagu Allan, Robert Anderson, George Hague, Andrew Allan, John Gault, J. P. Cleghorn, Hector Mackenzie, James Slessor, J. Cradock Simpson, J. B. Learmont, James Crathern, Frank Caverhill, Archibald Nicoll, George Childs, James A. Cantlie, W. C. Mundeloh, R. Reford, the Hon. J. K. Ward, Charles H. Gould, W. W. Ogilvie, H. S. Macdougall, C. Meredith, J. Murray Smith, C. E. Coulson, John H. R. Molson, F. Wolferstan Thomas, and the Hon. George Drummond.

In the sermon delivered in Christ Church Cathedral on Sunday following, by the Rev. Dr. Norton, mention was made of the late Mr. Duncan. He was, said the speaker, one of that noble band of merchants who exerted a very great influence upon young men who entered a mercantile life in this noble city. He had great and strong convictions of the importance of making this Canada of ours what she should be, and what happily she seems determined to become—distinguished, in all walks of life, for fidelity and honesty. Mr. Duncan had the simplicity of a little child, and his end was perfect peace. He was lovingly considerate, and many and unostentatious were his deeds of charity.

St. Jude's.—The Rev. Mr. Charters preached at St. Jude's Church on Mid-Lent Sunday morning, Mar. 27, and in his sermon made appreciative comment on the enlargements and improvements that had been made in the church since his last visit to it. In the evening the Lord Bishop of the Diocese held a confirmation service. For nearly three months the Rev. Mr. Dixon had been preparing the candidates for confirmation, in his classes and meetings, with the happy results that he presented to the Bishop sixty-three young men and women as prepared and fit candidates for confirmation. The Bishop exhorted his young hearers to realize the great responsibility of the sacred obligation they were about to enter upon. The Rev. Canon Rollit assisted the Bishop and rector in the services.

The Passover.—In her recent address on the Passover, Mrs. Bayertz explained that unfermented raisin wine is used by the Jews. An English Primate is reported to have said—"the use of fermented wine in the Holy Communion may be right, but unfermented wine cannot be wrong."

Diocesan Sunday School Association.—At the last regular meeting of the Sunday-school teachers and officers of the Episcopal church, Rev. Mr. Tucker made several suggestions in regard to official matters, which were referred to an executive committee, composed of two from each school in the diocese. Miss Bazin delivered a very interesting address, "The Model Lesson," showing how an infant class teacher could hold the attention of the little ones, and at the same time not forget the important part, instruction. Illustrating the lesson was one very strong point, as it would serve in great measure to impress on the scholar's mind the truths he had heard. "Ask

plenty of questions and get answers too," was another hint—questions of course within the comprehension of the pupil, and such as would interest him. Many other details were given, which if strictly followed could not fail to be of great benefit to the scholar. —BISHOP BOND, President.

Correction.—The sentence, *almost a lost Church*, should be almost "a lost chord," in the Lenten address of last number, by Rev. S. Massey.

ONTARIO.

Candidates for the Trinity Ordination as Priests or Deacons are requested to communicate as soon as possible with the Ven. Archdeacon of Kingston. The Rectory, Brockville, Ont.

TORONTO.

St. Stephen's.—Mr. Barlow Cumberland delivered an able and instructive address in this church last Monday night on the subject of the Church of England Prayer Book. After some general reflections on the history of religion, he proceeded to explain the difference between the English Church forms of prayer and those of other Protestant denominations, claiming that there was more fervency in prayers in which the congregation took part than in those in which they were mere listeners. He also pointed out that it was a sacred duty to render service of the heart as well as of the head. He enlarged on the beauty, solemnity and suitability of the English Church service and said that earnest prayer is always followed by good results. The meeting was brought to a close by singing the national anthem.

The Rev. A. J. Reid, who has been assistant priest of St. Luke's Church, Toronto, for the last year and a half, has resigned his position and accepted an offer from the Bishop of New Westminster, B.C., to open up church work in the great Kootenay District, now attracting so much attention on account of its rich mineral deposits. Mr. Reid's headquarters will be Nelson, B.C., where there is already a population of 500, and which promises to be a commercial centre of no little importance in the near future.

Mission Fund Debt.—We are pleased to hear that the load of debt which has been a standing blot and stain on the diocese of Toronto for years is in prospect of liquidation. That energetic organization, the Women's Auxiliary, has taken the matter up, and means to sweep away the disgrace once for all, by a thorough canvass for subscriptions of \$1.00 from each adult, and 10 cents from each child. They mean business, and Torontonians had better get ready.

St. James' Cathedral.—Church Burial Reform.—A meeting was held last Friday night in the school room to organise an association having for its object the reform of the present mode of Church burial. The chair was taken by the Bishop of Algoma, and there were also present:—Rev. Canon DuMoulin, Rev. John Langtry, Rev. W. Jubbs, Rev. Mr. Reid, Rev. John Pearson, Mr. Lawrence Baldwin, Mr. Beverly Jones, Mr. Kemp and several others. Mr. Lawrence Baldwin, who acted as secretary, read letters from the Bishop of Niagara, Mr. Justice Street and Prof. Clark, regretting their inability to attend. The proceedings were opened by the Bishop, who expressed his hearty sympathy with the object of the meeting, considering that the present system of burial stood in need of reform principally on account of the needless expense that was often incurred by families who were not in a position to do so, but who were desirous of showing at least as much respect for their dead as their neighbours did for theirs. It was not intended to interfere with the legitimate profits and business of those engaged in the burial of the dead, but to promote a fuller appreciation of the ideas of Christian burial, timely interment in perishable coffins, and to simplify and lessen the cost of funeral and mourning ceremonial. Rev. Dr. Langtry, Rev. John Pearson and Mr. Beverly Jones briefly supported the objects of the proposed association, the rules and constitution of which were next read by Mr. Lawrence Baldwin. A resolution was then passed approving the formation of an association and adopting the constitution as read by the Secretary, and which had been drawn up on the lines of the association in England. The election of officers for the new association was next taken up, the following gentlemen proposed by Mr. Kemp, and seconded by Mr. Watlington, being unanimously elected:—President, Mr. Justice Street; Vice-Presidents, Rev. Dr. Langtry and Dr. J. George Hodgins; Secretary-Treasurer, Mr. Lawrence Baldwin; Council, Rev. Canon DuMoulin, Rev. Canon Sweeney, Rev. J. C. Roper, Rev. Septimus Jones, Rev. T. C. Street Macklem, and Messrs. A. H. Campbell, J. H. Plummer, Beverly Jones, Oliver Howland, David Kemp, F. J. Stewart and Dr. Edward Spragge.

Mackenzie River Mission.—During the Bishop's visit and since that time a number of nickle boxes for ten cent pieces have been distributed in the diocese. They will shortly be called in to be emptied of their contents, by the various secretaries in each parish or mission. The Women's Auxiliary have kindly undertaken this work, and have appointed Mrs. Alex. Robertson, 628 Spadina Avenue, Toronto (their librarian and member of Literature Committee), to take charge of the mission boxes. Those interested may expect to hear shortly from Mrs. Robertson.

CAVAN.—*Mission at Christ Church, Bailieboro.*—The Rev. E. Daniel, rector of St. John's, Port Hope, has been holding a Lenten mission in this church during the past week. Notwithstanding the bad travelling, owing to the breaking up of the winter, the greatest interest has been taken in the services, which extended over the week, and were attended by earnest and attentive congregations, which nightly increased in numbers. The services were bright and hearty, and the addresses of the Rev. Missioner were intensely earnest and practical. The mission closed on Sunday, the 27th, when there was a good congregation, about half of whom received the Holy Communion. *Laus Deo.* It is the intention to hold a mission at another of the Cavan churches at an early date.

HURON.

LONDON.—The fifth annual session of the Women's Missionary Association of the Diocese of Huron, was held in this city on the 15th, 16th and 17th days of March. The 15th was taken up with the Board of Management meeting, which was held in Cronyn Hall, and was largely attended by representatives from nearly all the Diocesan Branches; when matters of importance were considered and prepared for submission to the annual meeting. The Bishop made a strong appeal to the Board for their help in assisting to provide for the missionary wants of Lion's Head, one of the outlying missions; if the Auxiliary would undertake this, it would relieve the mission fund of the diocese; which was accepted by those present, as far as they could pledge themselves before referring the matter to their several branches, as part of the work of the association. Divine service with celebration was held at St. Paul's Cathedral on the 16th, several of the city clergy assisting. His Lordship preached a sermon on the occasion, especially applicable to such an assembly of women helpers in the missionary work of the Church. The afternoon business session, held in Victoria Hall, was very largely attended, almost every parochial branch being represented. After the reading of the full and able reports of the secretaries and treasurer, the president, Mrs. Baldwin, delivered her annual address, which as usual was most earnest and impressive, and full of hopeful counsel and advice, as to the future of their association, and was highly appreciated by all present. The officers elected for the ensuing year were: Mrs. Baldwin, president; Mrs. Newman, corresponding secretary, re-elected; Miss Labatt, recording secretary, in place of Mrs. Whitehead, and Mrs. Lings, treasurer. Delegates elected to the triennial meeting in Montreal, Mrs. Boomer, London, and Mrs. McKenzie, Brantford; substitutes, Mrs. Newman, London, and Mrs. Finkle, Woodstock. A pleasing feature of the meeting was the presentation of a life membership to Mrs. Whitehead, on the occasion of her retiring, after having most faithfully filled the office of recording secretary since the first organization of the W.A.M.A. in the diocese. The reports from the Education and other committees were considered highly satisfactory, as showing the continued growth of the W.A.M.A., and the large amount of good work being accomplished. The financial statement was most encouraging and which shows receipts to have been as follows: general fund, \$159.54; Zenana fund, \$369.72; North-West lady missionary, \$222.88; China Mission, \$14.50; lady missionary to Japan, \$160.97; Algoma Mission, \$89.70; Japan mission fund, \$2.00; Education fund, \$357.30; Rev. J. G. Brick, \$91.84; Saskatchewan Emanuel College, \$100; Rev. S. Trivett, \$55.35; Omoksone Mission, \$332.75; Mackenzie River Mission, \$100.90; amounting in all to \$3,056.74. After all disbursements had been paid there was a balance in the Huron and Erie Society of \$666.92, making total receipts for 1891 of \$2,576.39, being an increase over last year of \$723.91. Number of branches in diocese, 104. Mrs. Williamson, president of the Toronto W. A. M. A., was present, and read an admirable paper on "How to Maintain the Interest in our Auxiliary Branches." Space will not admit of a more detailed account of all the work done, but the whole proceedings were marked with a spirit of earnestness that will greatly assist the work in the numerous parochial branches when the report is received from their delegates who were present on the occasion. The annual missionary meeting held in Victoria Hall was very largely attended, the Bishop presiding, when able

addresses on missionary work were delivered by his Lordship, Rev. Principal Miller, Rev. Dr. Mockridge, of Toronto, and Canon Davis, who read the highly satisfactory financial statements. Many of the city clergy occupied seats on the platform. Unfinished business was taken up on the morning of the 17th and disposed of. After the usual votes of thanks to those who so kindly entertained the delegates during their stay in London, and others, the business session closed. A Bible and prayer union meeting at Bishopstowe was held on Friday morning, the 18th, a very large number of the delegates having remained. The lesson for the day was read and explained by the Bishop; the offerings on the occasion were devoted to the "Sunbeam Society," a band of young girls, in connection with the literature committee, who send each week illustrated papers and periodicals to the white settlers in Manitoba and the North-West. The meeting was closed by singing the doxology, when hearty good-byes were exchanged, and warm hopes expressed of meeting on a similar pleasant occasion next year. ELIZA D. NEWMAN, Corresponding Secretary, Huron W. A. M. A.

ALGOMA.

WHITE FISH LUMBER CAMPS.—The Rev. F. Frost, Church of England missionary, hailing from Shegindah, Manitoulin Island, was here this week, holding service and preaching to the men in the camps. At Charlton's Camp, on Long Lake, there was service and sermon; all the men attended and gave good attention. On Tuesday evening, the work was renewed at No. 6 Howry Camp, where the cook's shanty was placed at the disposal of the Rev. gentleman, and quite a large number were present at the service. The missionary spoke about Christ seeking to save the lost. On Wednesday evening he was at No. 8 camp, the largest camp of all, in which ninety-three men were at work. Although quite a few of these were Roman Catholics, yet a large majority of them came into church. A similar effort was made at No. 7 camp, and the following evening service was held and Holy Communion administered to the Indians on the peninsula. Mr. Frost carries with him his own bed and bedding, and consequently is able to make himself at home anywhere; he only needs six feet of space in which to set up his bed. Next morning he takes up his bed and goes on to the next place. There are several hundred men at work in these limits this winter, and Mr. Frost is the only minister of the Gospel that works among them, excepting the Jesuit Priest, and he has not been out this winter as yet.

Personal.—Rev. E. F. Wilson is suffering from an attack of nervous prostration, and by advice of his physician will go away for several months holiday and re-t. During his absence, remittances for the Indian homes may be sent to Mr. John K. Wilson, Shingwauk Home, who will attend to financial matters and correspondence.

CALGARY.

The Rev. E. F. Wilson has resigned his connection with the Indian home at Medicine Hat. The property is in the hands of the Bishop of Qu'Appelle and the local Indian Committee.

RUPERT'S LAND.

The Indian homes at Elkhorn are now independent of the parent institution at Sault Ste. Marie, being under the charge of Mr. Archibald E. Wilson, and a committee, of which Ven. Archdeacon Phair is president. They are very much in need of help. Indeed there is danger of the Government grant lapsing if sufficient funds are not contributed to enable the superintendent to keep the institution in operation. Carpenter, printer and bootmaker shops have just been opened, and new pupils are almost daily arriving. Support is needed for 40 Indian children at \$50 a year each.

Correspondence.

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

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

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

Is It True?

SIR,—The last letter of Archdeacon Roe compels me reluctantly to add what as far as I am concerned will be a few final words. Archdeacon Roe is evidently angry and dissatisfied because I persistently have de-

clined to follow him in the discussion of details. This I decline still. My sole object in the correspondence has been two fold: first, to clear Mr. Gore of the uncharitable charge of holding the views of the German infidel critics, and secondly, to show that Mr. Gore is perfectly justified in any criticism as to matters about which our Christian Faith is not really concerned. I humbly conceive I have succeeded. Archdeacon Roe has not produced a single passage or line written by Mr. Gore that identifies him with the Tubingen School and Wellhausen. On the contrary I gave three crucial passages from the Bampton Lectures that should satisfy any unprejudiced reader of Mr. Gore's thorough Catholic orthodoxy. To know what a brave champion of the Faith he is, however, the whole book should be studied. Then in order to justify legitimate criticism, I took your readers to the general principle of Inspiration, and showed that very great and learned Christian theologians have held different views on this point. I made quotations from such divines as the late eminent Dr. Harold Browne, with whose standard work on the Articles we are all familiar, and from the present Bishop Ellicott, author of *Christus Comprobator*. The quotations evidently go to prove that as regards a great variety of questions on unessential points, there is no definite or possible certainty as to what is strictly *God's Word* and *man's word* in Holy Scripture. Both these learned theologians, with all "who know anything whatever of the subject," acknowledge that there is a human as well as a divine element in the Bible. So the question is largely one of degree. Bishop Ellicott, like the learned Burgon, may if he pleases, hold on to the belief that the creation of our universe took place in six days of twenty-four hours each. And Mr. Gladstone may defend the "Poem of Genesis" as a description of generations of evolution. While Canon Driver may hold that we have a series of Apocalyptic visions, which have got somewhat mixed up in the transcription by the prehistoric writer whom Moses copied. Again, one reverent student of the Bible may hold that the death of the sleeping Sisera was a treacherous and shocking murder; another quoting the song of Deborah, may view it as a holy and justifiable act of a religious woman. The question at once arises, was that song of Deborah, and were all the sentiments in it, inspired by the Holy Ghost? Once more, a pious commentator may regard the *Orebim*, that supplied Elijah with bread and flesh daily, as a divinely commissioned flight of birds, whilst another, equally pious, like Dr. Adam Clarke, following St. Jerome (no mean authority) may interpret the word as denoting a friendly tribe of *Arabs* named the "Ravens." These are but instances of critics differing as to matters that have their own interest, no doubt, but which in no way affect the salvation of our souls, our eternal welfare, or our Christian Creed.

Now, sir, for nearly half a century I have humbly endeavoured, when any question has arisen in which the religious doctors differed, to answer as well as I could to my own satisfaction the question at the top of this letter. At the risk of being thought a little prosy I may say how my resolution was formed. It was in the year 1847, and my first University year. A new curate had come to our parish, and I being then the teacher and superintendent of a large adult Sunday school, we soon became fast friends. In those days people were all raving about "Puseyism." The "conservative Churchmen" were just as angry and unjust as Archdeacon Roe now about the opinions of John Keble and his friends. The bone of contention was not *Biblical Criticism*, but *Baptismal Regeneration*. My friend the curate, a well-read and devout young man, lent me a delightful story written by Mr. Gresley, in which the grace of baptism was inculcated. The dear old folks got hold of the book, which was highly interesting reading, and were horrified. There was a great family row. My companionship with the young clergyman was forbidden. I shall never forget my own grief, and the painful dilemma I was in between the old teaching of my God-fearing parents, and the doctrine which my clerical friend and the new school of theologians stated to be that of the Catholic Church of England. Then the question narrowed itself down to this—*Is it true?* "Let God be true but every man a liar" had always been impressed on my young mind. The Church's words in the Prayer Book were plain enough. But I had been taught that these were but man's words. What did God say in His Word? I explained my trouble to a very wise old father of the old Church school—a weekly communicant, and a believer in daily prayer and the Church Catechism. Willingly he gave me money to buy a large Cruden, and with this and my Bible I locked myself in to see what the New Testament said about Baptismal Regeneration. An hour's unprejudiced study satisfied me that if the Bible be truth, so was the doctrine of the Church. Ever since then I have learned to ask the question in any dispute—*Is it true?*—and fearlessly to follow the enquiry. I was also taught that the opinions of the good and pious people of other days are often mere prejudices, and may be very erroneous. The late learned Dean of Chichester,

Dr. Hook, says there are two classes of opinions those simply *prejudices* and those which after patient and careful inquiry have become *principles*. We may change or modify our opinions, we should die for our principles. It does not follow, he remarks, that an opinion, if only a prejudice, need be erroneous. "The probability is that what we have received from wise and good men is true. But on the other hand, if any evil we may go further, and say, if any inconvenient results are deducible from an inherited opinion, if the opinion leads logically to the justification of conduct of questionable morality, we are always justified—and we are sometimes bound in duty—to subject that opinion, however dearly cherished and long-sustained, to a severe examination, and either entirely reject it, or to subject it to those modifications by the overlooking of which what was intended to be a blessing may have been turned into a curse." (Anglican Principles in *The Church and the Age*, page 6.)

This is just what our eminent champion of the Faith, Charles Gore, has done. This is what we all should do. Men are not infidels because they ask regarding what is a mere opinion of their predecessors—*is it true?* Nor does it become us Canadian sciolists to sneer at the results of the investigation of the reverent and profound Professors of the English Universities. We have not the training, nor the time, nor the learning to qualify us. Men who have not even University education, but very often come from behind counters into the ministry, just with their honest and good hearts to work for Christ and souls, after imbibing a little smattering of learning for a course of years at a theological school—such men should be modestly satisfied to go on with their good work and leave the great battle of controversy about Biblical Criticism to be fought by such men as the Pusey House divines, the Bishop of Manchester, and the Professors of the English and Irish Universities. Once more let us remember to our comfort that we can each of us say:—

"Holy Bible, Book divine,
Precious treasure, thou art mine,"

and find in it the words of life and truth, of joy and hope. Let us remember too that opinions are not principles, and that no principle of the Christian Creed has been touched or weakened by the opinions of these great English Church theologians. Here are the words with which one of the leading University divines, the Rev. A. F. Kirkpatrick, Professor of Hebrew in Cambridge, concludes a recent and deeply interesting publication entitled "The Divine Library of the Old Testament," and with these words I take my own leave of all this controversy, praying that it may have led some of your readers to depend more on the Rock of Ages Himself, and less on anyone or anything else human and fallible:—

"Even if it should come to be the generally-received opinion that the law was not written by Moses, but codified in its present form by Ezra and the priests after the return from Babylon; even if we should have to believe that the teaching of the prophets preceded the discipline of the law, and was its foundation rather than its interpretation; even if we should be compelled to admit, with whatever regret, that we possess few relics of the poetry of him whose name is most closely associated with the psalter; even if there are some books which we find it hard to fit into their place as parts of the record of revelation, and in which we cannot easily discern the marks of inspiration; even if all this should come to be so—and I am very far from thinking myself that the extreme views with regard to date and character of some of the books of the Old Testament which are now put forward in some quarters will long hold their ground in the face of sober criticism—in spite of all that has been or will be said to depreciate the Old Testament, the life is there. The Book lives. The Church accepts it on the authority of Christ and His apostles, and will continue to accept and use it, and will—so we are convinced—learn, through the attacks of enemies as well as through the labours of friends, to understand it more truly and value it more worthily."

T. BEDFORD-JONES.

The Rectory, Brockville, March 29, 1892.

P.S.—Such subtleties as the *Kenosis*, or the *nescience* of the Omnipotent and Omniscient God-Man—"Who loved me and gave Himself for me," as St. Paul says, are to my judgment beyond the limits of religious thought. The discussion of them is waste of time. They never will be settled on earth. We might as well, with the school-miss, attempt to argue as to how many hundred or thousand angels can comfortably stand on the point of a needle!

Gallican Liturgy.

SIR,—I noticed in the CANADIAN CHURCHMAN this week a reference to the Ephesine origin of the Gallican Liturgy as an undoubted fact. It seems a pity to damage one's cause by using doubtful arguments, and this statement is doubtful. It is founded on a theory of Sir W. Palmer's in *Origines Liturgice*, as

theoretical as the Darwinian, though like that with something to be said for as well as against it. Of the Gallican Liturgy we know little, the few manuscripts that have survived being more or less accommodated to the Roman use, and the Mozarabic was "edited" with similar intentions by Cardinal Ximenes. Of the Early British absolutely nothing is known, save that it was Gallican, and the old Irish books are all conformed to the use of Rome. The Saxon Church took over the Roman Liturgy of the day entire. Sacramentaries and missals are always *Secundum usum Romanam*, or *Secundum usum Ecclesie Romanae*. The differences between that use and the unreformed English seem to have originated with the Norman Bishops, who introduced their customs after the Conquest. Such seems to be the opinion of the chief authorities of the day, whom it is safer to follow, rather than give the adversary a hold by stating as facts theories capable of disproof.

W. MERCER.

The Rectory, Arnprior, March 21st.

The learned writer in the *Church Review* (from which we quoted) evidently differs from our correspondent.—Ed.]

Shingwauk Home.

The following letter is from an Indian parent to his son at the Shingwauk Home. Adam Kiyoshk, the writer, came to the Shingwauk when sixteen years of age, in 1874; he was the first boy to enter, remained five years, and during that time was supported by the St. Paul's Church Sunday School, London, Ont. Another pupil about the same time was Alice Wawanosh, granddaughter of the old Sarnia Chief, Wawanosh. Some little time after leaving the institution these two were united in marriage, and have since been living very happily and comfortably together on Walpole Island. Adam learned carpentering while at the Shingwauk Home, and since leaving has made his living partly by following that trade and partly as a professional diver. He was employed on the sunken Algoma on the north shore of Lake Superior, and on many other wrecks both Canadian and American. The letter that follows was, of course, not intended for publication, but we take the liberty of putting it in the CANADIAN CHURCHMAN, as it shows, we think, the good leavening effect that such homes as the Shingwauk is gradually exercising on the Indian mind. What white parent could write a more natural and sensible letter to his child at school? The boy addressed is Arthur Llewelyn Kiyoshk, Adam's eldest son, twelve years of age. He has been nearly three years in the School and is now in the lower III. class, and learning tailoring.

Sarnia, March 18th, 1892.

Arthur L. Kiyoshk,

MY DEAR SON,—We just received your letters, one yesterday dated 9th inst. and one to-day dated 16th. I do not understand how the first letter got delayed so; your last letter got here just as soon as the one you wrote before. We are glad to hear from you once more, and glad to hear that you are getting along well with your studies, and hope you will keep on and work hard and learn all you can while you are young, and be a good and obedient boy.

I am sorrow to say that I don't think much of your trade—being a tailor; carpenter trade is not so bad; and telegraph is alright. But you better ask Mr. Wilson to let you go to school as much as possible; I want to see one of Kiyoshk's get well educated and become useful to your people; you can show this letter to Mr. Wilson.

I will try to send money in time for you to come home for the holidays; times are hard here; we have no money at present. Write again soon.

From your loving father,

ADAM KIYOSHK.

Biblical Criticism.

SIR,—Your success in deciphering the writing of your many correspondents is so marked that perhaps they are tempted to be sometimes careless. There are several material errors in my letter in your issue of the 24th, which I have no doubt are due to my own writing, and for permission to correct which I must throw myself upon your clemency.

In the third paragraph, for *does not* should be read *does or does not*. In paragraph five, *indicated* should be *vindicated*. In the next paragraph, *declaration* should be *declamation*. In the next but one, *If Mr. Gore had been*, should read *had not been*. In the last paragraph, *Jonah* should be *Josiah*. Kindly allow me to correct these.

Archdeacon Jones has another long letter in the same paper, but there is nothing in it bearing at all upon the point in controversy between us. The question is not one of theories of inspiration. There are some very ominous statements in his letters, the seriousness of which the Archdeacon does not seem to apprehend. For example, when we have accepted

the new theories, he says, "we come at once to the question: What are we to regard in the Bible as definitely and exclusively the Word of God? To this question (he replies) *no precise answer can be given*, at least by any individuals." What the true answer is and who can give it, the Archdeacon does not indicate. This is ominous and serious; but as it has nothing to do with the point of fact upon which the Archdeacon contradicted me, I will no further remark upon it. When the Archdeacon returns to the discussion of the only question at issue, namely, did or did not Mr. Gore "go over to the Higher Criticism" in the points indicated in my first letter, I may have something more to say. In the meantime I will content myself with thanking you for your kind indulgence.

HENRY ROE.

Lennoxville, March 30, 1892.

A Church without a Roof.

SIR,—Recently, in the course of an illustrated address, I referred to the roofless church at Beaumaris, Tondern Island, Muskoka, exhibiting a view of it as I saw it last summer after the people of the place had exhausted all their resources in putting up the walls. I was greatly pleased to receive at the close of the meeting from a gentleman present the gift of a dollar, with the request that I would transmit it to the churchwardens of Beaumaris, to be applied towards the completion of the church. This happened in Frelighsburg, Que. Are there not in Ontario and other parts of Canada kind hearted persons who would like to assist in the good work? Mr. Wolston Riley or Mr. Enos Broadly, churchwardens, or E. Prowse, Esq., proprietor of the Beaumaris hotel, and postmaster, would, I am sure, thankfully acknowledge contributions.

P. L. SPENCER.

The Rectory, Thorold, March 30, 1892.

Biblical Criticism.

SIR,—Archdeacon Bedford-Jones seems to have been annoyed by my letter in your issue of 10th March, and only notices it to indulge in some personal references. This is not singular on his part. Unable to controvert a single statement or proposition put forward in the declaration of the thirty-eight clergymen, he denounces it as ill-judged, and makes slurring remarks upon the scholarship of the signers, further selecting brave old Archdeacon Denison for especial contemptuous notice. Brought face to face with the declaration of March, 1864, issued by the Archbishop of Canterbury (republished in your issue of 25th February last), he tries to get rid of its force and effect by saying it was "the result of a senseless scare." So I need not be surprised at his not heeding my note of warning.

So far as concerns the Archdeacon's personalities I will not "carry the war into Africa," although there is some temptation to do so. But that would not be argument, and indulgence in personalities is neither seemly nor dignified. So let them pass. But I crave your leave to reply to two of his remarks about me.

First,—He says I am "a supporter of an institution which publishes as one of its text books the late Dr. Hatch's most mischievous work." My answer to this is that I am not aware of being a supporter of any such institution, and if the Archdeacon will drop me a line and show me that I am, I will know what course to take.

Second,—He says that Hatch is my theologian. Had Dr. Jones' memory been even reasonably good, it seems to me he must have remembered that, in my own house, in December last, when objection was made to Dr. Langtry's having characterised Hatch as he had done, I undertook to show that there was justification for Dr. Langtry's charge. And, judging from such evidence as has come to my knowledge, I utterly repudiate Hatch as a theologian. Now for some words about Dr. Jones and the man whom he admits to be and claims as *his* theologian—Charles Gore.

First as to Mr. Gore. Dr. Jones asserts that it is a perversion of truth to class together for a moment the Pusey House divines (of whom Mr. Gore is one) and the avowed unbelievers of the Tubingen school. Yet Bishop Ellicott (I quote from Archdeacon Roe) says: "Let any fair minded man set side by side the statements of the Analytical (*i.e.*, the German) view, and the six statements just made (*i.e.*, Mr. Gore's concessions), and then form his opinion of the relation of the two. And will it not be this?—that the difference in tenor between the two is slight; and that it is impossible to regard the statements of the English writers (Mr. Gore, &c.) as otherwise than expressive of a general acceptance of the Analytical view."

Second, as to Archdeacon Jones. In his letter in your issue of 10th March, in speaking of the Canonical Scriptures as "containing all things necessary to salvation," Dr. Jones says, "not thereby meaning that every word, verse or statement in our translation is as inspired, but that, taken broadly, the Bible

is the Word of God. It matters little what man or men wrote or compiled the various books, or whether, being human and fallible, they did not make unimportant mistakes." And again in his letters in the CANADIAN CHURCHMAN of 17th and 24th March (collated) Dr. Jones expresses as his own view, and as his own settled conviction, that (the italics are mine) "we need not throw away all faith, if we should be led to think that some books of the Old Testament are only historical records, collected by Jewish antiquarians, and bound up with the writings of prophets as venerable and valuable memorials of the peculiar people of God." Dr. Jones does not tell us which of those Canonical books of the Old Testament ("of whose authority was never any doubt in the Church," see Article VI.) he is convinced "are only historical records collected by Jewish antiquarians."

Now let us set over against Dr. Jones' "settled conviction" the utterance in 1864 of the Archbishop of Canterbury, in which he speaks of a momentous question at issue being "whether, in fact, the Bible is still to be our guide in matters of faith, still to have any power for establishing doctrine, still to be Canonical in the sense in which I hold the term to be undoubtedly used by our Church; for if there be some portions of Holy Scripture which are merely human, and have no divine sanction at all, the Bible must cease to be an infallible Rule of Faith and Duty, so long as we have no certain criterion whereby to distinguish between the human and the divine element."

In conclusion let me say that I dislike controversy, and besides have neither the learning nor the leisure to enable me to carry it on as it should be. But loving the Church of England to the very fibres of my being, I have entered my protest against teaching which may tend to sap the faith of her children.

HERBERT S. McDONALD.

Brockville, 29th March, 1892.

Notes and Queries.

SIR.—Our chancel is being renovated and refitted: the carpet and the wall paper are red. It will be a favour if you will inform me

1. Which is the correct colour for an altar-cloth that is not changed during the year—red or green?
2. What will be the best colour for an altar-cloth to the above-described church?
3. Will a green altar-cloth, with green trimmings to reading desk and lectern, be correct?

ENQUIRER.

Ans.—1. A rich crimson is the best colour for an altar-cloth, where there is no predominating colour in the chancel.

2. As there is already so much colour, the altar-cloth may be green with a distinct monogram in gold in the centre; or, if there is a super-frontal, let it be crimson, and the frontal green with a gold monogram or other decoration.

3. Yes; but relieve the green with gold as above.

British and Foreign.

The Nonconformist ministers of Gloucester have just paid a visit to Gloucester Cathedral, at the invitation of the Dean (Dr. Spence), who acted as conductor to the party.

The sum of £32,000 has been raised against the £50,000 required for the Birmingham Bishopric Fund. The Bishop-suffragan of Coventry states that the remaining £18,000 is practically guaranteed.

In consequence of the appointment of the Rev. John Bridger to the vicarage of Rainford, the organizing secretaryship of the S.P.C.K. in the northern part of England has become vacant.

Mr. Stack, son of the Bishop of Clogher, has been appointed to the incumbency of Derryvullen South.

It has been decided to confer the Freedom of the City of Dublin on the Rev. George Salmon, D.D., Provost of Trinity College.

The proposed memorial to the late Bishop of Down and Connor and Dromore is to take the form of a portrait of the late Dr. Reeves, to be placed with that of the other bishops of the diocese in the episcopal residence. A subscription list has been opened.

It has now been decided that the memorial of the late Dr. Hanna, of Belfast, shall take the form of a statue, to be erected probably in Carlisle circus, near to St. Enoch's Church.

The Prince and Princess of Wales have decided to erect a monument to the Duke of Clarence in the chancel of Sandringham Church, while the Queen intends to place a statue of her grandson in the Prince Consort's Mausoleum at Frogmore.

The Prince of Wales has acceded to the request, preferred through Lord Mostyn, that the church which it is proposed to erect at Llandudno should be regarded as a memorial to the Duke of Clarence and Avondale. Lord Mostyn has given the site, and Lady Augusta Mostyn heads the subscription list with 1,000 guineas.

The Duke of Westminster has written to the Bishop of St. Asaph to say that the Prince and Princess of Wales, owing to the deep mourning in which they have been placed, are afraid it will not be in their power to visit Wales this year on the occasion of the Welsh Eisteddfod, and for the same reason they have been obliged to cancel other important engagements.

The Bishop of Lichfield intimates that he will confer the office of catechist in that diocese upon any superintendent of a Sunday school or schoolmaster engaged in definite religious teaching in the diocese; and that he will license such catechist, upon application from his parish priest, to catechise children in church at any time other than during the Sunday services appointed by the Book of Common Prayer.

Canon Wynne is delivering a course of sermons on Sunday mornings during Lent at St. Matthias' Church, Dublin, on five controverted topics of present interest, the first, last Sunday, being "Views in the Christian Church." The Lenten course of sermons by Canon Wynne last year was much appreciated by large numbers, and have since been printed in a volume which is widely read.

A Rome correspondent of the *Daily News* says that a sale by auction of all the works of art, jewels, and collections of the Borghese family took place on the 29th ult., in Rome, for an approximate total of £80,000, while they have cost at least five times as much. The silver alone weighs about 79,000 pounds, and will be sold by weight, and not according to its intrinsic value as works of art, which many of the pieces are.

The *Church Review* ascribes Mr. Spurgeon's altered attitude to the Church of England in later life to the influence of Bishop Thorold over him. In a fine speech at the Bible Society's meeting two or three years ago, Mr. Spurgeon spoke of Bishop Thorold (then Bishop of Rochester, the diocese which includes London south of the Thames) as his diocesan, and said it was a very difficult task to follow him or to take his place.

In the list of baptisms recorded in All Saints', Hatcham, Magazine, one is noted as having been by immersion. In the face of the prevalence of the Antipædobaptist heresy and schism, says the *Rochester Diocesan Chronicle*, "it would be well if our people were taught by such object lessons in church, that baptism by immersion is contemplated as the rule of the Church of England even for infants, not only by the size of all old fonts, but also by the rubric, which says baptism by affusion 'shall suffice,' if they certify that the child is weak."

The Archbishop of Canterbury has done without a Sunday's post for thirty years. This was elicited through a communication made to the Archbishop by the vicar of St. Saviour's, Westgate-on-Sea, on the subject of Sunday deliveries of letters. For the last thirty years the Archbishop has never permitted postal deliveries to be made at his residence on Sunday. Some years ago the Westgate

vicar endeavoured to raise a memorial in order to exonerate the local postman from his Sunday duties, with a view to enable him to enjoy one day's rest and attend the services of the church, but the signatures were so few that the movement failed.

The Rev. Nicholas Bjerring says of the religion of his native land: "In formal, external religion no country in the world can surpass Russia. In internal religion and true Christian life few Christian countries can afford a worse example. A nation, assailed by the most determined and deadly enemies that ever sought its ruin, needs some better safeguard than a despised, subservient priesthood and a formal religion. There are in Russia about 50,000 churches, with 90,000 priests crushed by this rule of tyranny. What the Russian people need is a strong and moral influence for good."

Sunday School Lesson.

Palm Sunday. April 10, 1892

DEAD AND BURIED.

There is no event which causes so much trouble in a family as the death of one of its members. Some one is seriously ill. The doctor is called in. Perhaps he comes several times, before any great danger is feared. The clergyman of the parish comes too, and offers prayer for the sick man's recovery. But the friends are taught that if God should will it so, they must prepare themselves for a sorrowful parting. After a time of anxious waiting all hope of recovery has to be abandoned. The children of the house are called in with others to receive the last kiss, and to hear the last broken words of the dying. Then when all is over, they again see the face so pale and rigid. It is all very sad; the presence of death brings solemn and awful thoughts—and we try to understand what it means. But let us consider to-day a different death, one that took place not in the midst of sorrowing relatives, with none of the comforts which dying people have to soothe their last hours. For the Son of God is hanging in mute agony upon His cross, and only in a few hearts of all the multitude that surrounds Him is there a thought of sympathy for His sufferings.

I. DEAD.

The Lord Jesus had suffered much already. But in the last moments a more terrible anguish than all came upon Him. The comfort of the Father's presence was denied Him. "My God my God, why hast Thou forsaken Me?" (S. Matt. xxvii. 46). But He had already accepted the full bitterness of the cup of suffering (S. Matt. xxvi. 42). A little after He cried with a loud voice, "Father, into Thy hands I commend my spirit: and, having said thus, He gave up the Ghost." (S. Luke xxiii. 46.) Death is these paration of the soul from the body. So the Creed, after telling of the death of our Lord, speaks of His Body that it was "buried," and of His Soul that it "descended into hell."

II. BURIED.

(1) His burial was a proof that he was really dead. If His executioners had not been satisfied He was dead, they would not have let His Body be taken away; if His friends had not been sure of it, they would not have buried Him, but would have gladly waited to see if He would revive.

(2) The burial was also a fulfilment of a prophecy. It was not usual for crucified persons to be buried at all. Their bodies were left exposed on the cross. But the burial of Jesus was a fulfilment of Is. liii. 9.

(3) The burial was an example for Christians. Except in the case of persons dying at sea, interment in the earth has been an almost universal custom. Burial is the outward expression of our belief in resurrection of the body. It is like the planting of a seed (S. John xii. 24).

III. DESCENDED INTO HELL.

His Body was laid in the sepulchre, while His Soul descended into hell. (Read Ps. xvi. 10.) Hell in Holy Scripture sometimes means the place of torment (as in Ps. ix. 17); what is meant in the

Creed is "the place of departed spirits." Our Saviour Himself speaks of it as "paradise" (S. Luke xxiii. 43). The Jews were accustomed to speak of the same place as "Abraham's bosom" (S. Luke xvi. 22). This is in Christian language the "intermediate state" in which the souls of the faithful await the day of the general resurrection. But the Soul of Jesus was only there from Friday evening till Sunday morning.

Family Reading.

Every Year.

Life is a count of losses,
Every year;
For the weak are heavier crosses,
Every year;
Lost Springs with sobs replying
Unto weary Autumns' sighing,
While those we love are dying,
Every year.

The days have less of gladness,
Every year;
The nights more weight of sadness,
Every year;
Fair Springs no longer charm us,
The winds and weather harm us,
The threats of Death alarm us,
Every year.

There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.

To the Past go more dead faces,
Every year;
As the loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.

"You are growing old," they tell us,
"Every year";
"You are more alone," they tell us,
"Every year";
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection,
Every year.

Too true!—Life's shores are shifting,
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.

But the truer life draws nigher,
Every year;
And its Morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn Immortal brighter,
Every year.

"Changed Lots ; or, Nobody Cares."

CHAPTER XVII.

(Continued.)

Dorothy was generally so tired when night came that she had hardly power to think; all she wanted was to rest, and lie still.

When Joe had first married Nance, she had, in spite of her recent illness, bargained hotly for the privilege of sleeping where Danny and Jem had been used to sleep, namely, under the van. This was the usual arrangement among wandering folk when the vans were crowded. Joe had been accustomed to put his own children there, and did not demur.

But as he was afraid of Missie's catching cold again he took some care to provide the poor girls with a dry bed.

A thick piece of sacking was fastened round the bottom of the van at night, and on the ground

were placed some boards, and on these what was meant for bedding; sheets were not thought necessary, though Dorothy had hitherto been accustomed to them, but then every one knew that Nance gave Missie what no one else had, she was a "very fine young lady indeed," as Joe was fond of telling her.

Here, with blind Jennie and Prince for companions, Dorothy had continued to sleep.

When she came out of the hospital, in his dread of her escaping him, Joe had tried to make her sleep on the floor of the van, but she had resisted, and, afraid of driving her to desperation, he had given in, and since they had quitted Southampton he had had no further anxiety on the subject.

Here, at least, Dorothy felt she could do as she liked, and directly supper was over, she generally crept into her retreat. Sometimes she tried to read a little, but it was difficult to get any light, and she was generally too tired to make any effort. Sundays she did not sell, for no one would buy, and the day of rest always brought her refreshment. Joe generally spent most of it in bed, and what time was not occupied in cooking for him (for, if he went short all the week, he expected a good dinner on Sunday) was spent by Nance in cleaning, for she had no love of dirt.

Dorothy, too, enjoyed the washing she was able to get on Sunday, and from washing she took to mending carefully, and wishing she could look like other girls. Soon a strong fancy took possession of her that she would like to go to church; there were always many round them, and their bells delighted her. Sometimes she would stand outside and listen to the organ; in the old days she and Jem had sometimes crept inside, but they had never stayed long, for they had generally been greeted with suspicious glances if not with sharp words. But now she thought if she went to church no one should take her for a gipsy; if she looked like other people no one would notice her.

Her frock was the black one which had been bought when Jem died; it was much too short for her, rusty and torn, but she mended the holes carefully both in it and her jacket. She had worn stockings the last two years, even in the hottest weather; they left much to be desired, as did also her boots, but her own clever fingers had trimmed a rather smart hat, which she was not at all ashamed of.

But people who went to church, she told herself, always wore gloves. Week after week she now saved up the penny which was considered her own, and at length was able to buy a pair.

She said nothing to any one of all these preparations, but at last one Sunday in June she felt that all was ready, her wish could come true.

She felt some compunction in leaving Jenny, but her presence would have spoiled everything, and she left her asleep, for it was a hot evening, with her head on Prince's shoulder, who, obedient to her order, lay still.

Joe never let her plait up her hair when she was selling. She had tried to do so several times, but he had pulled it down, telling her she was no beauty, but people liked to look at her hair. Now she coiled it up closely as it had been done in the hospital, and when she was ready she could not refrain from looking in the bit of broken glass which still did duty as a mirror in the van.

Her gaze into it was full of anxiety. What did she really look like? Would the people in church see she was a gipsy? Her face was quite clean, she was sure, and her hair was as smooth as she could make it.

"You look mighty fine," said Joe, with a sneering laugh, "you only want a parrysol and you'd be quite the fine lady."

She had believed Joe to be asleep, and she started violently while an angry colour rushed into her face as she turned to retort, but Nance, who had been watching her with silent wonder and admiration as she peeled the potatoes for supper, pushed her out of the van, saying good humouredly, "There, let the child alone, Joe, she's doing no harm; Sunday's a holiday anyhow, she've been working hard all the week; I mind when I made myself smart on a Sunday, and so do you."

Much relieved at not being asked where she was going, and feeling sure her mother would do her best to keep Joe from following her, she hurried on the way, pulling on her gloves as she walked.

It was a lovely summer evening and she gazed round, with a delight she seldom had time for, on the hills, the woods, the long stretches of green pasture, the blue sky which was flecked with tiny snow-like clouds; she had made up her mind to which church she would go, and she had found out that the service began at six.

She had laid all her plans with great deliberation, and she walked on briskly with a beating heart and many glances behind her, fearing each moment she might hear Joe's voice calling on her to stop; she had about a mile to walk, but the bell was still sounding when she entered the churchyard; here she paused and looked round her; many graves were covered with flowers, some had white crosses on them which pointed skywards, and Dorothy knew now what these crosses meant, and thought longingly of how much she would like to put one on Jem's grave.

It required some courage to go in at the church door, but at last she mustered it, and she was relieved to find that no one turned round to look at her; and when a nice-looking woman beckoned her to a seat beside her, her joy partook of triumph. The service now began, and her neighbour handed her a prayer book. She instinctively turned to the first page, and as she listened she said to herself, "I've heard all this before somewhere," and the confused recollections which rushed through her brain prevented her hearing much for some minutes.

At last the present re-asserted itself, and she tried to follow the service; she held her book open, but she did not dare turn over the pages lest she should show her ignorance, and it was a great relief to her when she could kneel down as every one else did, and bury her face in her hands, and feel sure that no one was looking at her, no one was wondering who she was.

When the Lord's Prayer came she followed it with delight; it seemed to her a link to these happy people to whom this church belonged, and she no longer felt an outcast.

When the first hymn was given out, her neighbour handed her a hymn-book with the place found, and she joined in the singing with her whole heart, till somebody turning round to see where the wonderfully sweet, clear voice could come from, filled her with confusion, and after that she sung in an under-tone, fearing she had made some mistake, till her neighbour noticed it and whispered kindly, "You sing out, my dear, you've a beautiful voice; our schoolmistress is away and you'll help them finely if you'll sing out;" and greatly gratified by the praise, she did as she was told.

When the sermon began she listened breathlessly; it was on the life of our Lord on earth. In a few very simple words the preacher reminded his hearers of the life led by the Master whose followers they professed to be, and not one word was said that Dorothy did not fully understand, and she quickly pictured this kind Saviour standing by Jem's bedside, and by a gracious word taking away all his suffering, all his weakness, and making him quite well, or meeting them as they walked behind his coffin that sad day, on their way to the cemetery to lay him in his grave, and bidding them stand still and calling him back to life.

Was not he the only son of his mother, and she, too, was a widow?

Then the thought of poor Jenny in her sad darkness and helplessness; He would have given her sight; He pitied and helped all those who were sick and suffering, and taught those who knew nothing. Dorothy felt very keenly the beauty of such a life, for her heart had never been dull to any cry for help.

The Saviour, too, had been a poor man, and had not known "where to lay his head"; then it was not wrong to be poor, or wrong to wander about without a house, and He must know all about it. The preacher went on to say that those who were the followers of Christ, those who really loved Him, must wish to do as He did; they could not help wishing it, they must follow in His footsteps, they must, too, try to help all those who wanted help; all who were in trouble, sickness, and adversity; all who were ignorant, and in need of teaching.

Dorothy left the church feeling how great had been her mistake in thinking, as she so often did, that nobody cared.

God cared, that she had learned from Jem; but not only God cared, but all these people who went

to church and loved the Lord Jesus Christ; of course they cared, too, how could they help it? After all, the world was full of friends. She went back feeling very happy; even the prospect of Joe's questions could not frighten her; but he and Nance had gone out, and she ate her supper with Jenny on the van steps, and told her all she had heard.

"He'd a made me see for sure, Missie, wouldn't He?" said the blind child, in ecstasy. "Pr'aps now He'd come down again before very long."

"I don't know," said Missie, doubtfully; "Jem seemed to think as how He wouldn't come again, not like that, but I'll ask somebody one of these days."

To be Continued.

"Beneath the Cross of Jesus"

FOR GOOD FRIDAY.

Beneath the Cross of Jesus
I fain would take my stand:
The shadow of a mighty Rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat
And the burden of the day.

There lies beneath its shadow—
But on the farther side—
The darkness of an awful grave
That gapes both deep and wide:
And there between us stands the cross,
Two arms outstretched to save—
Like a watchman set to guard the way
From that eternal grave.

Upon the Cross of Jesus
Mine eyes at times can see
The very dying Form of One
Who suffered there for me:
And from my smitten heart, with tears,
Two wonders I confess—
The wonder of His glorious love,
And my own worthlessness.

I take, O Cross, the shadow
For my abiding place:
I ask no other sunshine than
The sunshine of His Face;
Content to let the world go by,
To know no gain nor loss—
My sinful self my only shame,
My glory all the Cross.

Set Apart for Ever.

Miss Havergal wrote this golden sentence:—"I know that whatever God doeth, it shall be forever. For the Lord is our keeper, and He is the almighty and everlasting God, with whom is no variableness, neither shadow of turning. He will never change His mind about keeping us, and no man is able to pluck us out of His hand. He that keepeth us will not slumber. Once having undertaken His vineyard, He will keep it night and day till all the days and nights are over, and we know the full meaning of the salvation ready to be revealed in the last time, unto which we are kept by His power. And then, for ever with Him, passing from the gracious keeping by faith for this little while to the glorious keeping in His presence for all eternity—for ever filling the object for which He formed us and chose us, we showing forth His praise and He showing the exceeding riches of His grace in His kindness towards us in the ages to come,—He for us and we for Him forever. Oh, how little we can grasp this! Yet this is the fruition of being kept for Jesus.

"Set apart to love Him,
And His love we know,
Not to waste affection
On a passing show;
Called to give Him life and heart,
Called to pour the hidden treasure,
That none other claims to measure,
Into His beloved hand, thrice blessed set apart.

"Set apart for ever,
For Himself alone!
Now we see our calling
Gloriously shown.
Owning with no secret dread
This our holy separation,
Now the crown of consecration
Of the Lord our God shall rest upon our willing head."

Holy Week and Easter.

Holy Week will soon be here, the week so full of importance to all Christian people. In Holy Week Christ won for us the three great blessings to which we testify our belief in the Creed—the forgiveness of sins, the resurrection of the dead, and the life everlasting. "Forgiveness of sins" is assured to us through Christ's passion, the great act of sacrifice that took place nearly two thousand years ago. And in His resurrection on Easter Day we have a pledge that we shall ourselves rise from the dead. As Good Friday is the guarantee of the "forgiveness of sins," so Easter Day is our guarantee of the "resurrection of the dead." We all have a natural shrinking from death, an unwillingness to go forth into that strange unknown world into which men and women and even children are suddenly launched without knowing whither they are going. But how much this fear is lessened by what we learn from the events of Holy Week! And the reason is this: Christ has gone before and made the way easy for us, step by step across the wilderness of the world. He has marked out the track, and if we only are careful to walk in His footsteps, we shall be safe. Christ has gone before: He has gone through everything that we have to go through from our birth into the world to our resurrection into the next. He was tempted like as we are: He died a death of suffering: He went down into "hell," the waiting place of departed spirits, and almost with His latest breath endowed it with a new lovely name to drive away the dark clouds of mystery and dread that hitherto had surrounded this unknown place. He called it "Paradise," and by this name Christians have ever since spoken of the resting place of the departed. Jesus went into Paradise, but He did not stay there; He went to the resting place of the departed, but He came back again, and this proves that He is able to empower us to do the same. Just as He came into our world by birth, so He went to that other by death, for our example and comfort. And this is a guarantee to us of the hope of the life everlasting after the state of waiting is over, and the day of resurrection comes. As He rose again, so shall we; and as He went back to the Father, so will He take us and present us to the Father, as His brethren—the fruits of His Passion. And then He will bring us to the mansions where He tells us He is preparing a place for us, while we await, in Paradise, the completion of the New Creation. The life everlasting! This is the end of our faith and the object of our life on earth, to prepare for the life everlasting after death. And the great lesson of Holy Week is to show us how to prepare for that life by following in the steps of our Blessed Lord. We must bravely bear our cross and deny ourselves for His sake as He did for ours, remembering in the words of the hymn,

Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

Start Well.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustle to and fro. Yet to make good speed on the right track we must not start overloaded; not too many things to be undertaken, lest they prove hasty botch-work. The journey is not made in a cushioned car, but on foot, and the most galling load is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth, or the mad ambition, goading brain and nerves to a fury. The shattered nerves and sudden deaths in all our great centres tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with the morrow's piled on the

top of it. The only long look far ahead that you and I should take should be the look towards the Judgment seat, and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

Hints to Housekeepers

STEWED LOBSTER.—Cut the lobster in pieces about an inch square. Place them in a stew pan, and over them pour a cup of water; put in butter the size of an egg; pepper and salt to the taste. Mix also with it the green dressing of the lobster, and stir it about ten minutes over the fire. Just before taking off, add two wineglasses of port or sherry. Let it scald, but not boil.

LOBSTER SAUCE.—Boil two eggs three minutes; mix with them a teaspoonful of water and the spawn of the lobster; rub smooth and stir in a teaspoonful of mustard, six spoonfuls of drawn butter or salad oil, a little pepper and salt, and five spoonfuls of vinegar. Cut the lobster into very small pieces, and stew it till tender.

EGG SAUCE.—Two tablespoonfuls of flour, half a cupful of butter, one pint of boiling water. Work butter and flour together, add the boiling water and half a cupful of cream. Chop fine six hard-boiled eggs and add to the sauce.

PIMPLES ON THE FACE.—Wash the face in a solution composed of one teaspoonful of carbolic acid to a pint of water. This is an excellent purifying lotion, and may be used on the most delicate skin. Be careful not to get any of it in the eyes, as it will weaken them.

ORANGE CAKE.—Take one cupful of sugar, one tablespoonful of butter, one egg, one and a half teaspoonfuls of baking powder, half a cupful of sweet milk, a little orange juice and flour to make moderately stiff (a little over a cupful is usually sufficient). Bake in layer tins. For the icing use powdered sugar and sweet milk or water, enough to soften so it can be spread well. Peel and slice three oranges, quarter them and remove the seeds. Put between the layers on the icing, leaving the top plain.

FIG PASTE.—Boil over a bright fire a pound of fresh figs in a cup of water. When the figs become soft, strain, and boil the liquor down to one half. Stir in a pound and a half of sugar, and boil slowly until a thick paste. Line a very shallow pan with paper, put the paste on while hot, let cool, lift the paper from the pan, cut the paste in little blocks, and roll in sugar.

BLOOD WILL TELL.—Good blood will show its quality. So will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, blotches, pimples, boils and sores, and frequently in intenser forms as ulcers, abscesses, erysipelas, scrofulous diseases, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality, and is but scantily served when the blood is impure. No remedy is so potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitalizing power of this all important fluid. As an instance of this read what Mr. J. S. Neff, of Algoma Mills, Ont., says in a recent letter:

"Sirs,—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B.B.B., and after using two bottles I noticed the spots getting less. I continued the use of B.B.B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine.

Mr. J. E. Humphrey, 46 Bond Street, Toronto, says Burdock Blood Bitters wrought a complete cure of dyspepsia in his case after all else had failed.

Nothing creates more disease, discomfort and distress than constipation of the bowels; in B.B.B. we have a remedy sure to remove and cure it.

Children's Department.

No Self-Control.

"It's too bad! It is! It is! It's been so fine all lesson time, and now, just when I can go out, it's come on to rain, and I did want so to bowl my hoop. Oh! oh! oh!" and loud sobs interrupted Elsie's passionate speech.

She was a very ungoverned little girl, and would sometimes go into terrible fits of passion if disappointed in any way. Her mother had hoped Elsie was getting better of these outbreaks, for there had been none for some weeks, so that she was bitterly disappointed when those loud sobs sounded through the house, growing gradually louder and louder as Elsie more and more lost control of herself.

Very little could be done for the poor child while in these passionate tempers; she was past listening to reason, or even caring for punishment.

All that could be done was to leave her alone, and by-and-bye she became so exhausted that she could cry and scream no longer.

Ah! then was the time to pity Elsie. When her passion had cooled down and she was able to think—how terribly ashamed then was the little girl! She crept to her bedroom and hid herself in the darkest corner, feeling so wretched and miserable that she thought no one would ever care for her again.

By-and-bye she heard her mother's footstep. "Mother will send me away to school, a punishment school, where no one comes home for the holidays—and it is quite right—I am too bad to be left with my little brothers and sisters." That was the thought that first rushed into Elsie's mind, for she remembered that last time she had been passionate her father had been extremely angry, and had said something about a boarding-school, which Elsie now recalled with terror.

But mother said nothing at all about it; she carried a cup of milk and a bis-

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"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest." T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

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Prompt to act, sure to cure

cuit in her hand, and placing it before the child she said gently, "I have brought you some milk, darling; you missed lunch, you know, and you look tired out."

The kind words touched Elsie's wounded heart; she knew how little she deserved kindness, and throwing her arms round her mother she sobbed: "Oh, mother! can you love me still? I am such a naughty girl."

Mother kissed the poor child and said softly:

"Elsie, I always must love you, but you have bitterly disappointed me. No, stay, Elsie; there must be no more tears, we have had enough of them for to-day."

"But I can't help it," murmured Elsie, "indeed, mother, I am sorry, very sorry, and so ashamed too; but if I get into that way the tears will come, and then after a bit it seems as if I must scream, and I cannot stop myself."

"Yes, I know that last is true," said mother gravely. "My little girl has let herself get into that state when she is like a drunkard, who will have drink let the consequences be what they may."

"Oh, mother!" Elsie was hurt now. "I like a drunkard! I have never taken anything to drink—not strong drinks I mean—in all my life. How can I be like a drunkard?"

"Because you take no care to keep your body under control; you give way to your passion just as he does; and though you do not drink because you have no temptation to do so, yet you do almost equally injure yourself by your passionate fits; you know as little of what you say or do in your fits or rage as a madman or a drunkard."

"Mother, don't say so, please," begged Elsie, "it is so dreadful."

"I do not want to be cruel, my darling, but I must show you how terrible is the sin to which you are giving way."

"Mother, I won't, indeed I won't; but how can I stop myself?"

"Elsie, it can only be done by stopping yourself at the very beginning.

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think, no, I know, you would be helped to resist."

"I'll try," said Elsie humbly. And she did try, and after many a struggle she succeeded. She is a grown woman now, and it is almost impossible to believe that one so gentle and soft-spoken as she now is could have once been a passionate, ungoverned girl.

Yet so it was, and as she conquered so may others overcome likewise if they will but follow Elsie's method.

"Look Up": A Flower Fable.

"I wish I could be of some use," said a newly-opened daisy which grew in a pleasant field; "but I am so small I wonder why I was made." The little flower looked timidly around, and as a soft wind played over the field, waving the long grass, it kissed the little daisy, and said, "God has made nothing in vain; only look up."

As the trembling flower raised its head, a bright sunbeam glanced by and dried the tear-drop that dimmed its eye. The daisy felt grateful, and looked up with a smile.

Just then a little girl was passing: and she sank down wearily upon the grass, close beside the daisy, and wept: for sorrow had darkened her home, and her spirits were cast down. Presently she raised her head and caught sight of the daisy at her feet, and as she gazed at its simple beauty she thought of some words she once learned: "If God so clothe the grass of the field . . . shall He not much more clothe you, O ye of little faith?"

"Oh, yes," thought she, "I shall not be forsaken. I, too, will look up, even as the daisy." So with a bright smile she gathered the daisy and sang,—

"He who careth for the flowers
Will much more care for me."

Faith in God.

How readily you would give your hand to your father for safe guidance on a dark and unknown path! Why hesitate then to give your hand and heart to God, who says, "I will guide thee . . . and afterwards receive thee to glory."

A handful of corn would produce enough in ten years to feed a thousand people. Christ says that a very little faith is sufficient to move a mountain of difficulty and trial.

While you watch the ships, far out at sea, they never seem to move; yet one goes from here to America, nearly five thousand miles, in six days and a few hours.

You never feel the dew or hear it falling—even as the very gentlest shower. Yet the flowers all drink as much as they want, while the miles and miles of grass catch it on every tiny blade and soak their very roots in it. God's work, like His care, is silent; but no other work is half so perfect.

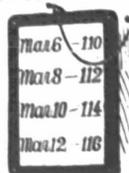


February.

Baby sends a Valentine,
Saying in it, "Thou art mine,
All I want in life is thee,
Thou art life itself to me.
Dearest friend of babyhood,
How I love thee—Nestlé's Food."
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Wheat, red winter	0 00 to 0 88 1/2
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Barley	0 40 to 0 45
Oats	0 33 to 0 35
Peas	0 65 to 0 66
Rye	0 00 to 0 89
Hay, timothy	14 00 to 15 50
Hay, clover	11 00 to 13 00
Straw	9 00 to 10 00
Straw, loose	6 00 to 6 50

Meats.

Dressed hogs	\$5 75 to \$6 10
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Beef, hind	6 00 to 8 00
Mutton	7 00 to 8 00
Lamb	8 00 to 11 00
Veal	7 00 to 10 00
Beef, sirloin	0 12 to 0 12 1/2
Beef, round	0 00 to 0 10
Mutton, legs	0 00 to 0 10
Mutton chop	0 10 to 0 12
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Potatoes, per bag	\$0 45 to \$0 50
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Onions, per bag	1 40 to 1 60
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Beets, per peck	0 00 to 0 20
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Insurance in force	\$94,067,750 00
Increase for the year	21,558,750 00
Emergency or surplus fund	403,311 43
Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	28,081
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308 86
Total paid since organization	5,427,145 50

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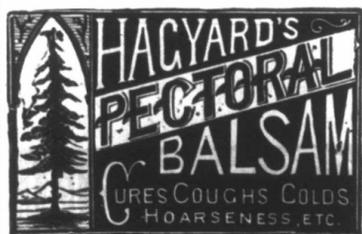
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