

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 8, 1887.

[No. 9.

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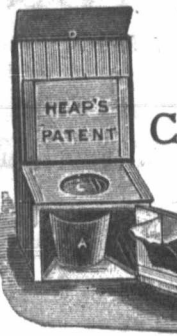
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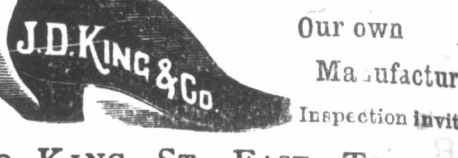
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Evening—Genesis xxviii. 1-22. Romans xv. 8.

THURSDAY, MARCH 8, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE ATTITUDE OF THE CHURCH TO DISSENT.—Canon Wilberforce having preached in a dissenting place of worship brought down upon himself the blows of his Bishop's crozier.

Admitting the piety and zeal of Nonconformists, the Bishop of Winchester claims attention for the great principles of the English Church, which she has held almost throughout her history:—

One is that the Church of Christ, not only an invisible spiritual company, but the visible living organism, is a gift of God, and has lived on in an unbroken continuity from the days of our Lord's bodily presence to this day. So the Church is from above, not from beneath; and it is not possible for a single man or body of men in recent times to constitute a new Church at their own pleasure. Another is that, though the Church is Divine, it has yet human elements, and so may require pruning, prudent and careful pruning, if it runs into excessive or unhealthy growth.

Unless these two principles are true, the Church of England is indefensible; her very *raison d'être* is gone. The Church as one with the Church of the New Testament and the primitive ages; the Church as reformed (when corrupted) on the exact model of the primitive body; these two are the pillars on which she rests. To give these up is to give up all, for if they are not sound the Church of England cannot be defended, either (1), for having separated herself from communion with the Roman patriarch, or (2), for not simply taking her stand as one of a number of Protestant sects.

The Bishop, after enlarging on these principles, says that to concede that the Church is only one

sect among many, would be to concede everything which is worth living for and worth dying for, and urges that while he is willing to admit the devotion and holiness of great men like Cardinals Newman and Manning, he deprecates their defection from the Church of their forefathers; and while willing to admit the excellence of many Protestant Dissenters, he is not bound to repudiate principles which are dearer to him than life, and to break down boundaries which are calculated to preserve us from the imminent danger of losing all distinctive doctrines, and degenerating into mere schools of philosophy.

THE CONDITION OF THE BAPTIZED.—In the controversy between Canon Wilberforce and his bishop, the Canon thought to confound his superior by a question as to the state of the baptized which he vainly fancied would put the Bishop in a dilemma. The answer is very well worth studying by those who have the same loose ideas as this reply exposes. Coming to Canon Wilberforce's question as to the condition of a baptized person, the Bishop thus answers it:—

'You know perfectly well that I never speak of Dissenters as heretics, that I never doubt the union to Christ or spiritual life of pious Dissenters. Of course I believe, that a person baptized into Christ, awakened to his privileges as a child of God, and living a Spirit-baptized life, is in a state of salvation, whether he be a Churchman or Nonconformist; and that one not so living is not in a state of salvation, be he Churchman or Nonconformist. Of course I believe, if the Lord Jesus Christ were to return to-morrow (and for His speedy return we constantly hope and pray) that He would find multitudes of Nonconformist Christians ready for His coming, and would call them to Himself to "meet Him in the air"; while multitudes of the members of the National Church could only expect to hear the words "Depart from Me." But this, if it proves anything proves too much. I have no doubt, I think that you have no doubt, but that in that great day, many, many devout Roman Catholics will rise to meet Christ in the air, and so will ever be with the Lord. I cannot conceive that men like your own uncle or Cardinal Newman, even though they left a purer for a more corrupt communion, will be rejected at the last. Does this prove that a clergyman of the English Church (if it were possible that he should be permitted) would be justified in officiating in a Roman church, either by preaching or celebrating Mass, or the like? Further than this, I do not doubt that, according to the teaching of our Lord and St. Paul, many of those who never heard of Christ will yet be saved by the mighty power of His incarnation and atonement and resurrection. Your argument might be extended so as to prove that therefore a Christian clergyman might officiate in a Mahomedan mosque or a Buddhist temple. I have no scruple in joining in worship, I have often done so, with Nonconformists or Roman Catholics. Their fellowship "with the Father and with His Son Jesus Christ" abundantly entitles us to communicate with them, not only socially or for moral or religious purposes (such as in Bible Societies, for the cause of religious education, &c.), but also in social prayer. But all this does not justify us in breaking down all lines of division, except in the legitimate way of striving to unite all in the one body of the one Church of Christ.'

THE CHURCH A DIVINE ORDINANCE.—In concluding the correspondence alluded to above, the Bishop, after adverting briefly to his efforts to promote the reunion of Christendom, and his sympathy with the professed object of the Evangelical Alliance, not with its action, which is to substitute 'alliances' of independent bodies, some of them most unevangelical, for the unity of the Church of Jesus Christ, the Bishop states his views on Dissent:—

'My chief objection to Dissent is not to the doctrines or discipline of any particular sect, but that

its very principle is to ignore the unity of the Church of Christ, inventing a thing unknown to Scripture and the primitive Christians of a spiritual, invisible community only, and, instead of the one Body of Christ, substituting a multitude of disunited and disconnected sects. All that tends to confirm and perpetuate this theory is a direct countermove to the prayer of our Blessed Lord, that His Church might be one as an united witness to the world (John xvii. 21).'

The Bishop gives a passing reference to the Canon's words, dwelling on the 'pedigree' of the English Church as an unfair gloss upon his own words:—

'My words in my former letter did not mean—I believe you hardly thought them to mean—a mere dwelling on what you call the 'pedigree' of the English Church. What I did say and mean is, that Christ's Church is a Divine ordinance, come down to us direct from God; that it was not a society formed by man; and that there is confusion in saying that, if a man or a body of men desire to institute a new sect they thereby can constitute a new Church. If any one can prove to me that the Church of England so came into existence at the Reformation, I will resign my bishopric and retire from her communion at once.'

ROMAN CATHOLICISM IN GREAT BRITAIN.—It appears from a comparison of statistical returns that there are considerably fewer Roman Catholics in the United Kingdom of Great Britain and Ireland than there were thirty years ago. There has been, indeed, a large expansion in the number of the Romish clergy and places of worship, convents, and schools in this country; but, on the other hand, the population of the sister island has diminished so much that more has been lost than has been gained, when they are taken together into view. While this may tend to allay the fears of some, we are bound to express the hope that peace and prosperity may soon be brought to unhappy Ireland, and that Protestantism may gain, not by the mere diminution of the Roman Catholic population, but by winning its way among them, and bringing them to the light of the Gospel. If any part of our empire needs our most earnest prayers at this moment, it is that country that lies so near, and which is so full of suffering and distraction.—*Evangelical Christendom.*

THE STATE OF LUTHERANISM.—In the *Sunday Magazine* there is a remarkable article on Lutheranism. Professing the deepest veneration for the German Reformer, the writer ("Mary Harrison") admits that in his old age he fell away from the promise of his youth. As to his co-religionists, she says—"Any sense of awe before the presence of God, reverence, devoutness, is the last thing felt in a modern Lutheran service. In many churches they spit, much as they would in the beer shop and market house; and far more is there the air of profanity than of sacredness in the bearing of the congregations of them all. They lack every element which made their birth into the world a success." Again—"A more tyrannical priesthood, a more enslaved people is not found in Germany, nor even in Italy, than those who compose the Lutheran Church of to day; nor can we conceive a heavier day of judgment upon its ministers and people than that their founder should come again from his tomb and judge their barrenness and death." We cannot say that Lutheranism ever struck us as admirable, but Mary Harrison's testimony to its present condition is confirmed by most impartial witnesses.

This testimony is demonstrative against the somewhat hacknied saying that holding the doctrine of justification by faith only, is the sign of a prosperous Church. Lutheranism is built upon that doctrine, yet of all religious bodies it is showing more than any, signs of barrenness and death. The saying we refer to should be withdrawn.

CHURCH THOUGHTS BY A
LAYMAN.

A BAPTIST ON CHURCH DISCIPLINE.

A FEW days ago a Churchman and a Baptist were travelling together in the same car. The former was the layman whose attacks upon the Ross Bible have done much to drive that abominable publication out of our schools. The other was a gifted personage whose genius has won him fame, and we trust, for time. The Editor of *Grip*, one of the pair, said to his friend: "I hear that you are going to be *Churched* for what you have said about the Ross Bible." Reply was made: "That would be a strange event indeed, for in the Church of England the only persons who are "Churched" are women." This puzzled the Baptist not a little. Explanations were given as to why the fair sex monopolised the privilege of "Churching." These elicited a further explanation that amongst the sects a man is said to be "Churched" who is brought under discipline. The Churchman thereupon declared his freedom from any alarm, inasmuch as the Church of England has no disciplining code for laymen. If it had, the reverence of the Church for Holy Writ was so high that it would be far more certain to punish any one who set up the Ross Bible as a substitute for the Word of God, than likely to do anything but honor one who attacked such a scandalous book. This incident is instructive and suggestive. It shows us how very little is known of the internal, we may say, the domestic life of the Church, of the "family" of God, by those outside its pale. The editor who supposed that a Churchman would be punished for defending the Bible against an insidious conspiracy against its sacred unity, is a member of the Baptist body. This body boasts, *honorably boasts*, that it holds no doctrine contrary to the Scriptures. Our Baptist friends got their Bible reverence from the teaching of, and by inheritance, from the Church of England. Indeed in some vital features, the Baptists are much more in accord with the Catholic Church than they seem at present to be conscious of, or willing when conscious to recognize. But the scales of prejudice are in process of dissolution.

It is surely a reproach to the Church to be so defenceless against false brethren as it now is. It sounds well, no doubt, for laymen to boast of their liberty being so wide. Freedom "has a charming sound, 'tis music to the ears," of men to whom the restraints imposed by the obligations of honour, of duty, of Church family life, are an offence against their passion for individual independence. Church law should however only be the enemy of law breakers. To those who do well, wise discipline is a praise, a protection and a power. Were men sinless, there would be no fences nor police needed to guard our homes. Were the Church home only the abode of angelic beings, a code of discipline would be unmeaning. The Church of England, our good Mother, has a pardonable pride in her children's love and loyalty, keeping them from disorder.

But all are familiar with the sad fact that ruin has fallen upon many a child owing to a mother's love having moved her to withhold the restraints of corrective and instructive discipline. We all know homes that were wrecked by this unwise form of parental fondness. We know also, only too well, children of the Church, whose erratic ways have brought dire mischief upon themselves, owing to the liberty of the Church leading them into license. It is, alas! only too familiar a fact that the Church in Canada, has been terribly injured, scandalised, weakened, and rent by home quarrels, owing to the absence of discipline to curb and punish rebellious offenders against her place and order, against the family life of the Church. The Church being so open, is like an unfenced common in the midst of carefully guarded fields. In those fields disputes arise, law is put into motion, and in known cases the offenders have quietly passed from the enclosed pastures of Nonconformity to the fenceless ground we occupy. Whether it is the function of the Church to shelter without question all who run to her merely to escape from the discipline of other bodies, we have only to ask to answer. While the Church is thankful to receive any whose convictions lead them to the true fold, she has reason to fear those who come only to escape ecclesiastical censure. It is known that there are in our lines those who have come to us without changing anything more than their outward observances. It is from such that our principal disturbances have arisen; they have made the Church a convenient refuge, and our ritual and our Catholic claims are to such, burdensome and irritating. Our neighbours have fair ground of complaint against the Church in this respect. But they are wise in their generation; whatever broils disturb abroad they desire peace at home. Hence we find encouragement given by outsiders, and no little flattery and honour to Churchmen who are noisy and rebellious. The sects are shrewd enough to see that whatever disturbs the peace of the Church of England, whatever tends to destroy its family life, whatever mars its unity, tends to drive away the gentler members from the scene of such disorder and to attract them to societies wherein reigns a happier spirit. We see the sects petting Churchmen, whose contempt for Church order would be summarily squelched *were it attempted to be shown inside those bodies*. Hence the continued, outward adhesion to the Church of some who know full well that were they to leave our open common for any fenced field of nonconformity, they would be bound over to keep the peace or expelled.

But the remark about Churching, quoted above, suggests also this reflection—that *discipline may be tyrannous, as it may be used for political purposes inside a religious body*. It is quite clear the Baptist thought that a Churchman who stood in defence of the Bible against a powerful political conspiracy against the sacred integrity of the Bible, was open to the action of Church discipline. This idea could only have arisen in a mind familiar with cases

wherein opposition to a political party had brought the offender under discipline of his brethren. We thus get behind the scenes. This to us is a revelation of the fact, otherwise so mysterious, that certain religious bodies are wholly and actively, political partisans. The political machine grinds even in the courts of the Lord, grinds to powder all independence of political thought, grinds to death every manly aspiration for liberty of citizenship. Over the portal of many so-called churches might be written: "All hope of political freedom, abandon ye who enter here." But true discipline is not tyranny, while license breeds the worst forms of oppressions. Discipline is the guardian of the just rights of all; it keeps faction at bay; it bridles tolerance, and secures within the borders of the Church that liberty which being the common inheritance should be the common, unmolested enjoyment of every one of her loving and loyal children.

When shall we of the Church of England have this safeguard against disorder, against the tyranny of faction, against the cruel scandal of party divisions?

THE EVIL AND FAILURE OF
DENOMINATIONALISM.

IS the present broken-up denominational condition of Christianity which obtains among us necessary or desirable? It is neither. How can that be either necessary or desirable which is contrary to the known will of God? For the Christian there should be, in this matter, only one decisive question, and that is, What is the will of God as made known to us by our Lord and Saviour Jesus Christ?

It is not a matter of uncertainty. In the night in which He was betrayed, praying for His disciples, He said: 'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.'

This was a prayer for unity, the unity of His people: 'That they all may be one.' But what sort of unity was it which our Lord had in mind? Certainly not the unity of an 'Invisible Church.' It was not only that they might be one in Him but in *work* for Him, for it was a prayer for unity that had reference to the work of the world's conversion. 'That they all may be one . . . that the world may believe that Thou hast sent Me.' This prayer of the Lord remains unfulfilled. His people are not one, and the world does not believe in Him. It is a significant fact that the work of the world's conversion has been proportionate to the degree of unity that has characterised Christianity. The grand conquering Church of the first days was indeed afflicted with heretical teachings and party spirit, but these seldom resulted in open schism. In the early Church there were no quarrels about Church policy, methods of organisation or administration. And so long as it remained

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Since then there has been no such conversions of whole nations to Christ as were so common aforesaid. In our day even faith, zeal, prayer, and gifts, are not wanting, but men and means are wasted and efforts are minimised by reason of our unhappy divisions. Our missionary work at home and abroad is administered with wicked waste. There are places where missionaries of half-a-dozen different sects are eagerly competing for converts, while elsewhere, whole nations still lie in heathen darkness. So, too, all around us in our own land to-day, there are places by the thousand where one good church would hold all the people and one pastor shepherd them, but where there are instead half-a-dozen poor little churches, and as many poorly equipped, poorly supported, and often abused pastors. Worse yet: there are spiritually waste places all over this broad land that have practically lapsed into an unchristian, if not actually heathen condition. A comparatively small proportion of the people of this nation have any even outward relation to organised Christianity of any sort. In many villages, and in our agricultural districts generally, such a thing as settled pastoral work is unknown. And yet we have few villages so small or country places so sparsely settled as to be unable to build churches and support settled pastors, if even the Christian portion of the community were of one heart and mind as to the few really essential things for a Christian to know and believe to his soul's health. And yet they find it easy enough to unite in other necessary things. They go to the same town meeting; they deposit their votes in the same ballot-box; they get their mail at the same Post Office, *but in this one matter of religion* they will not be persuaded to unite on any real and solid ground of union. Why not have a Methodist Post Office, a Baptist Post Office, a Universalist Post Office, &c.? 'Why (mensay) it would be perfectly absurd!' Yes, so it would; And yet no more absurd than are our present unnecessary and wicked divisions among those who alike acknowledge and worship a common Lord and Saviour. We all know it, too. Why not acknowledge it, and on our knees before God ask Him to help us to put away this sin, this shame and scandal to the Christian name? Why should it be thought a thing impossible? To God all things are possible.

Our present divisions are not largely our fault. They are inherited evils. The fathers have eaten sour grapes and the children's teeth are set on edge. The sad results, however, are no less deplorable. Nor do any escape them. If one member suffer, all the members suffer with it. Denominationalism is not only a great evil, but is a great sin, because now we all see its sad results. If it simply involved a waste of money it would not so much matter, but it involves the loss of souls. With all our manifold modern aids to missionary work the greater part of the world still lies in heathen darkness, and grievous evils,

which are directly traceable to our divided and weak condition, abound on every side in the very heart of Christendom. For over a century now Denominationalism of every sort has had full sway in this land, and it is a great and manifest failure. The masses are still unevangelised and living without God in the world. Many a so-called Christian congregation is more Christian in name than in anything else. In many others the really devout people are outnumbered and outvoted by a worldly and utterly unchristian element. The sad results are manifold—among other things, with all denominations an alarming falling-off in candidates for the ministry. But it is strange, when it is a perfectly well-known fact that in the average congregation, of whatever sort, money often goes for more than character; and a pastor, no matter how blameless and faithful, can eventually be driven from his home and flock if only one or two ungodly, and possibly utterly immoral—but rich men, once resolutely set their face against him? It is a sad, shameful blot upon American Christianity. But it is a sober, though shameful fact. Why longer conceal the fatal cancer that is eating its way into the life of our 'common Christianity?' It is a sordid age. It is engaged in a mad fight for gold. And the broken-up, weak Christianity of our day is peculiarly open to this deadly sin of simony. Brethren, whereunto will these things grow? God only knows. It must, however, be certain, even to us, that unless things are soon better they will soon be worse. God help us and save us from all narrowness, ignorance, pride, prejudice, and mere sectarianism, and of Thy great mercy grant that the comfortable doctrine of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour.—REV. W. SNYDER.—From 'The Church Union Paper,' New York.

OUR GIFT ENTERPRISE.

WE issue to-day a list of gifts open to all who fulfil the conditions specified. It is the universal custom of newspapers and periodicals to pay a certain sum to agents who secure subscribers. We propose to give every one the opportunity of acting as an agent for the DOMINION CHURCHMAN and securing the customary reward for work. There is no element of uncertainty about what we offer, we simply say to every one who reads our announcement, work for us in getting subscribers and our reward will be according to work done. In so scattered a community as that of Canada, there are hundreds of hamlets and settlements where we cannot afford to send a travelling agent, for he can make more where the population is more compact. But in these dispersed places there are thousands who would subscribe to this paper were they solicited by a neighbor. To stir up, encourage, and reward workers, we offer to all who send in lists of new subscribers

of three up to thirty, gifts of books or other articles in proportion to the number of names secured. The books are all good literature, and every article we guarantee good of its kind, being supplied to us by merchants of the highest reputation. The prices or values affixed are those for which the goods are being sold by the retail stores. Our young friends should seize this opportunity to secure some valuable books, housekeepers to acquire useful and ornamental additions to their domestic treasures, and clergymen may secure a valuable accession to their ministerial outfit, and at the same time serve the cause of the Church by enlarging the ever widening circle of those throughout the Dominion who subscribe to the DOMINION CHURCHMAN.

THE AGE FOR CONFIRMATION.

By the Bishop of Qu Appelle, in Canadian Missionary, to his Clergy and others.

As we intimated in our last number, the Bishop thinks it right to say a few words for the guidance of the clergy and others upon the above important subject.

We, as loyal church people, have to be guided by our Prayer Book, in this as in other matters. What then does our Prayer Book teach us? At the end of the office for the public baptism of infants the Godparents are exhorted as follows:—"Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say, &c." After the Catechism there is a Rubric that says:—"So soon as children are come to a competent age, and can say, &c., they shall be brought to the Bishop." At the beginning of the Confirmation Service itself it is said that the Church hath thought good to order, That none, hereafter, shall be confirmed but such as can say (as before) to the end that children being now come to years of discretion, and having learned, &c. In the words that accompany the Laying on of Hands, it is said "Defend, O Lord, this Thy Child," Servant being put in for exceptional cases.

From all these passages it must be noted that our Prayer Book uniformly speaks of those who have been baptized as infants as (1) being "brought," (2) as "children," (3) "so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments." No particular age is anywhere specified, but any one must admit that each of the above three requirements supposes an early age. And this is in full accord with the practice of the time. In the early Church Confirmation, or the Laying on of hands, was administered even to infants, as a part almost of baptism, though it became gradually separated when Bishops were no longer present at all baptisms. At the time of the Reformation it was always administered to children, usually between the ages of seven and twelve. It must be remembered, also, that in speaking of "children" our Prayer Book uses a term defined in the Canon Law, and therefore well known to the compilers of the Prayer Book, as beginning "at seven, and ending at twelve for a girl, and fourteen for a boy."

It may be said that the necessity that our Church has now made for a child to learn certain things implies an older age. But is this really the case? Do not most children of twelve know these things? And, besides, as we teach children to say the Catechism, we do not hesitate to ask them with reference to the promise their God parents made for them, "Dost thou not think that thou art bound to believe, and to do as they have promised for thee?" and they have to answer "Yes, verily; and by God's help so I will." Does the promise, "I do," made in the Church before the Laying on of hands involve anything more than this? It would be difficult to show how it does.

Somehow, of late years, the age from fourteen to sixteen has come to be considered the proper age for confirmation. What advantages can that age be said really to possess? It is very doubtful indeed whether, if the age of childhood is allowed to pass by, it would not be almost better in the generality of cases to postpone the age still further till full manhood or womanhood is reached, and a more determined profession of allegiance to Christ can be made. The age between fourteen, sixteen or eighteen is wont to be specially fickle and uncertain.

Our opinion on this point however, will probably be determined by our estimate of the value of the Ordinance itself as a Means of Grace. If we believe it to be in accordance with the belief of the whole of the early church and with the Apostolic Church ever since, the Rite in which, in answer to our faithful prayers,

the full measure of the seven fold Gifts of the Holy Spirit is bestowed on those who have been baptised, then surely we shall feel that there can scarcely be too early an age for this gift to be sought for our children. As soon at least as they become conscious of what is good and evil, and know what it is to be able to look up to a loving Father in Heaven, and to thank Christ for having loved them, and they can know these things very early if properly instructed, the great object of parents ought to be to guard them as far as possible from the evil, to help them as pure regenerated children of the Heavenly Father, and to make their life what such should be one onward progress of holiness. "Shining more and more" as their intellect and human faculties develop "unto the perfect day." If this is to be, we should not deprive them of one great means of health and strength, until they have had to go forth into the battle, and perhaps in that first assault have been almost mortally wounded. Those who love them will seek to provide them with the whole armour of God before any grave assaults are likely to have found their weak part. If the aid of the Holy Spirit, if the Holy Sacrament of the Body and Blood of Christ are needed for the support of maturer Christians in the battle of life they are needed surely just as much if not more, for our children as they go forth into that battle, and as their characters are being formed for good or for evil.

Why do not parents have greater faith in the possibilities of keeping the Baptismal robes of their children unspotted, and make this their aim, rather than while consenting to childish follies, as inevitable, look to their conversion as a thing to be hoped for. There is more power in the simple love and faith of a little child than some are want to think. "Of such is the Kingdom of Heaven." The Bishop of Lichfield has very well said in one of his Pastoral Letters: "I have learned from my own experience how, even at that early age, [he is speaking of twelve], if they have been carefully prepared, they may receive with a simplicity and earnestness not always found in later years, the loving Grace of God in the 'Laying on of Hands.'" And then having received that special Grace, they will ever after have for their strengthening and refreshing, as they pass through the battle with the world, the flesh and the devil, that special communion with their Saviour which is found in the Sacrament of His Body and His Blood.

The Bishop then, is content, in accordance with what he believes the intentions of our Prayer Book to leave the exact age at which children may be brought to the discretion of the God-parents who have the responsibility of bringing them, and to the clergy who must prepare and examine them. He does not wish to make any conditions beyond what is plainly laid down in the Prayer Book.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

DIocese OF FREDERICKTON.

The Metropolitan has issued a circular letter to the clergy of the diocese in the following terms:

Jubilee of the fiftieth year of Her Most Gracious Majesty's reign should be loyally and dutifully observed by us, and by our lay brethren. Having lately met the rural deans of this diocese, and having taken their opinions on the subject, I am desirous that June 20th, being the day of the Queen's accession, should be observed in all our churches with solemn prayer and thanksgiving for Her Majesty's long and happy reign. And I request that you will all unite in this service, whether in morning or evening, or both. It seems proper that holy communion should be administered on the morning of that day.

It was also suggested that there should be a general service of thanksgiving in the cathedral at the time, when a large body of clergy and laity will meet together at the assembling of the synod of this diocese, and I hereby name Thursday evening, the 7th of July, as a proper time for this purpose; the service to begin at 8 p.m.

MONTREAL.

MONTREAL.—At the annual school festival of St. Luke's Church Sunday school last Wednesday evening, the members of the adult Bible class embraced the occasion to present their teacher, Mr. Henry J. Dart, with a very handsome and costly silver ice pitcher, together with an address, as an expression of their high esteem and appreciation. Mr. Wm. Emo read the address, and Mr. Dart, in reply, made a characteristic and happy acknowledgment. The Rev. Mr. Rogers paid a glowing tribute of praise to Mr. Dart's

usefulness and fitness for the responsible position he so worthily filled, and his great assistance in the Sunday school. Mr. Dart has been actively connected with St. Luke's for twelve years, for over seven of which he has taught the Bible class, and it deserves mention, for the encouragement and example of teachers, that during the last year he never missed being in his place a single Sunday, although living nearly two miles away from his work. Such steadfast earnestness is indeed rare.

Sister Sarah, of the St. Margaret's Home, has been presented with the following request:—

"The undersigned having learnt of your intention to separate yourself from the sisterhood of St. Margaret's Home, Boston, Mass., believing that the establishment of an active Sisterhood in Montreal, independent of any outside organization would be of great benefit to the city, respectfully ask your kind consideration of the proposal to establish such an institution, for which your work during the past year with the smallpox epidemic has pointed you out as especially fitted, agreeing if you consent to take up the work among the poor of our own and other towns and cities of the Dominion, in so far as we can to assist you in making it successful."

The petition is signed by over two hundred of our leading citizens, among whom are Sir Donald Smith, Mayor Beaugrand, Mr. R. B. Angus, Mr. Andrew Robertson, Dr. G. E. Fenwick, Dr. T. G. Roddick, and many others.

St. Vincent de Paul.—On Thursday, the 17th inst., the Lord Bishop of the diocese paid his first episcopal visit to St. Vincent de Paul for the purpose of holding a confirmation and of administering the holy communion in the provincial penitentiary at that place. The visit was by the special appointment of the Rev. Mr. Allan, the respected chaplain of the institution, and from first to last, in all its details and particulars, was of the most gratifying character. One of its pleasing features was the marked respect and honor studiously shown to the Protestant Bishop by the Roman Catholic warden, Mr. Ouimet, and all the officials of the same faith in the institution. The services throughout was of the most impressive and solemn character. Twelve candidates were presented for confirmation, seven of them convicts, and five from a few Protestant families in the neighborhood, all of whom, with several more besides, afterwards united in holy communion. The singing, led by a young lady of the neighborhood, who played the harmonium, and who, with her sister was afterwards among the confirmed, and the communicants, was really admirable, and was joined in by the whole congregation in the most hearty manner. All of the Protestant convicts able to attend service were present, and among the number—the somewhat celebrated Vian, unhappily notorious in the annals of crime. But never did the Bishop address a more attentive congregation. Every eye was riveted upon him, and every ear seemed eagerly to drink in the words of eternal truth which fell from his lips.

A short reception was subsequently held at Mr. Allan's, attended by Protestants and Roman Catholics alike, who seemed to vie with one another in doing honor to the occasion and showing respect to the Bishop. Mrs. Allan most ably seconded her husband's efforts by spreading before her guests a most bountiful and excellent repast. Thus concluded a most gratifying and, it is to be hoped, profitable visit, long to be remembered.

In the words of Goldsmith's "Country Parson," of Mr. Allan—now, it is believed, for thirty-eight years connected as chaplain with the institution—it may be said:

"Remote from cities he ran his godly race,
Nor ever changed, nor wished to change his place."

Christ Church Cathedral.—A sale of the work and fancy goods of the Ladies' Aid Society, in Messrs. Hall & Scott's rooms, 1359 St. Catharine street, was very largely attended, an incentive being the promised presence of their Excellencies the Governor-General and the Marchioness of Lansdowne.

The rooms were handsomely festooned with wreaths of evergreens and smilax, in which roses and other flowers were artistically entwined, and colored fairy lamps lent an additional attraction to the scene. The tables were tastefully arranged and heavily laden with a grand display of fancy and hand painted articles which attracted much notice and drew forth general expressions of admiration. The fair was under the management of Mrs. Chaffee, assisted by Mrs. Jack, Mrs. Norton, Mrs. Macdougall, Mrs. Henshaw, and a staff of able and willing young lady volunteers of the society.

Among those present were noted his Lordship Bishop Bond, Rev. J. G. Norton, Rev. Dr. Norman, Rev. Rabbi Marks, Messrs. M. H. Gault, ex-M.P., Geo. Drummond, F. C. Henshaw, and others.

The flower table was in charge of Mrs. Stevenson

and Mrs. Blake, assisted by a corps of little sprites, tastefully dressed, who dashed here and there through the crowd, and were most successful in effecting sales. The fancy table was under the control of Miss Moffatt and Mrs. Jones. The Young Ladies' Aid Society table, which was in charge of Miss Dougall and Miss Wheeler, assisted by Misses Saunderson, Jerdon, and Caverhill. The refreshment table was managed by Mrs. M. H. Gault, Miss Foster, Miss Chaffee, Miss Skelton. A candy table in connection presented a most toothsome appearance, and the young ladies in charge, Miss Gault, Miss Campbell, and the Misses Chaffee, took occasion to inform their patrons that all their goods were of "home manufacture."

"Rebecca at the Well," as personified by Miss Rosa Gault and Miss Ibbotson, was exceedingly good. The "Fish Pond," was under the charge of Mrs. Henshaw.

Shortly after 3 o'clock the strains of "God Save the Queen" announced the coming of the viceregal party, who were received at the entrance by his Lordship Bishop Bond, Canon Norman, the Rev. J. G. Norton, Mr. George Drummond and Mr. M. H. Gault, while a large number of ladies were drawn up in a circle.

The Marchioness first entered the room, leaning upon the arm of Mr. George Drummond, followed by His Excellency the Governor-General, accompanied by the Rev. J. G. Norton, rector of Christ Church Cathedral, Lady Florence Streatfield, Captain Streatfield, Lord F. Hamilton, Hon. Mr. Anson and others. Having been introduced to several of the ladies present, their Excellencies were conducted to a raised dais, from which His Excellency delivered an address.

At the conclusion of the speech, the viceregal party accompanied by Rev. Canon Norman, Rev. J. G. Norton, Miss Moffatt, Mrs. Skelton, Mr. Geo. Drummond, Mr. F. C. Henshaw and several others of the principal ladies and gentlemen present, proceeded to the refreshment room, where they partook of afternoon tea.

ONTARIO.

OTTAWA.—Meeting of the White Cross Brotherhood.—A meeting of this society was held in the school room of St. John's Church, on Monday, the 14th of February. After routine business, the President called upon Dr. Wickstead to address the new members present. The Doctor counselled all the members to take part in the discussions of the society. Not to enable them, merely to become adepts in the art of public speaking, or to put their names into print. But by the exercise of their judgment or the relation of their experience to become useful, not only to themselves and their immediate neighbours,—but to utter strangers in their own and foreign countries. For by means of the church papers their words could be made go far and wide. He drew attention to the new society founded in the United States, in 1883, and styled the guild of the Iron Cross. The members were pledged to fight against the spread of infidelity, intemperance, impurity; the three vices which are most destructive to the peace and welfare of the community. Most of those belonging to the Ottawa White-Cross guild had bound themselves to other societies, which, separately, attempted to do the work done by this one society, viz, the Iron Cross guild. He wished the members to consider the advisability of establishing in this city a branch of the army of the Iron Cross.

The Rev. Mr. Serson, of Tamworth, then spoke. He was very glad to be among those who had thus banded themselves together for furthering the cause of Christ. He thought it a wise plan to combine three societies in an Iron Cross guild. He objected to the multiplication of societies,—and he knew that Bishop Lewis had the same objection. He wished the meeting God-speed.

The Rev. Mr. Hannington then explained the objects of the society, and declared "the plan of campaign." He stated that he had received a warm invitation to visit another place and establish a branch. He had also corresponded with other parties on the work of the guild. Mr. W. G. Lampy then rose to his feet. He said that he felt proud to be the oldest member of the guild. He had found that the presence of one of its members had in a mixed company a salutary effect in curbing the tendency to evil speech. To protect the weaker sex was the proud duty of every man. It was consoling to think that when we were dead our work will go on and survive us,—though we may be forgotten otherwise. We, as subjects of the British Empire, ought never to forget that there is a white cross on the Union-Jack or "Old Glory" as it was affectionately called by the soldiers and sailors. We ought never to be satisfied until the principles of the White-Cross Brotherhood were pushed forward and advanced with and beyond the British Ensign,—and had brought all nations under its sway. He hoped that all present would at the judgment day be found enrolled under the banner of Christ. Dr. Wickstead informed the meeting that he had written to five Canadian Universities, proposing that they should give annual lectures on the three

evils he had a few years ago to all scholars society in wrong. It is are constant getting and as natural a or the move be answered There can taught about and girls grow is made a m why an und respect to th centrated up completely The reprod frankly, as f and false se the sexes, t and only en in the comm or at least sexual ques beings, look advised tha cational adv schools and adult age th Ketchum s impure cor members t practice Mr. Mage of the gult tion to t ing.

LORD'S church at t opened for Ottawa. T every parti there is a memory of John Noble Church is s subscription Communion ker, of T beautiful c which the was the gi actor's he Bashed the niThe cle Lauder, th B.A., of Pr usta, and l morning se entered, an Archdeaco prayer for and the H then follow the choir a usual mon appropriat Archdeaco Communion occasion rector, op placed on vey, Eq. At the preached James i. portion of Hague ga St. John, congregat crowded to stand. The clerg hospitabl Mills.

KINGST Diocese street, on having of Mr. Plee Toronto, same dig appointe of Kemp be rema cumbent Kingsto John's C to St. G

evils he had previously spoken of. He hoped that in a few years Physiology would be taught in all schools to all scholars. The whole of the method adopted by society in dealing with the sex instinct is fatally wrong. It is wrong from the very beginning. Children are constantly silenced when they ask about the begetting and the birth of offspring. The question is as natural a one as one about the beats of the heart or the movements of respiration. The one ought to be answered as readily and as clearly as the others. There can never be a time when falsehood should be taught about any function of the body. As our boys and girls grow up, the whole subject of sex relations is made a mystery and a shame. This is the reason why an undue and unhealthy curiosity is begotten in respect to them. The mind becomes excessively concentrated upon them, remains long unsatisfied or incompletely satisfied passing into a morbid condition. The reproductive organs ought to be discussed as frankly, as freely, as the digestive. With false shame and false secrecy goes the unhealthy separation of the sexes, that begins as children quit the nursery, and only ends when the dead men and women are laid in the common earth. Men and women, pure-minded or at least striving after purity, should discuss the sexual question in all its bearings, as free human beings, looking frankly into each others faces. He advised that men and women should have equal educational advantages; should be educated in the same schools and colleges with men; that from infant to adult age the two should be trained side by side. Mr. Ketchum spoke on the evils of coarse jesting and impure conversation. It was the duty of all the members to urge their companions to give up the practice.

Mr. Magee read a letter from one of the members of the guild to a city daily newspaper, drawing attention to the rough play indulged in when tobogganing.

LORD'S MILLS.—On Wednesday, 16th, the new church at this place, in the rectory of Augusta, was opened for divine service by the Ven. Archdeacon of Ottawa. The building is of stone, well finished in every particular. The inside is neatly furnished; there is a memorial window in the chancel to the memory of Gerrard Irvine, Esq., given by his son, John Noble, who also gave the land on which the Church is built. It is heated by a furnace built from subscriptions given by friends of the Rector's. The Communion service was the gift of Mrs. Harton Walker, of Toronto; the Communion linen, with the beautiful crimson cloth covering the holy table, on which the sacred monogram is exquisitely worked, was the gift of the Maitland Sunday School and the rector's household. The ladies of Lord's Mills furnished the carpet, matting and lamps.

The clergy present were the Ven. Archdeacon Lander, the rector, rural Dean Lewis, Rev. W. Lewin, B.A., of Prescott, Rev. A. H. Coleman, of North Augusta, and Rev. Dyson Hague, of Brockville. At the morning service, the Archdeacon and clergy having entered, and standing before the congregation, the Archdeacon said; "I open this Church for a house of prayer for ever in the name of the Father, the Son, and the Holy Ghost, to be called 'Christ Church,'" then followed a short appropriate prayer, after which the choir and congregation sang the Doxology. The usual morning service followed—the sermon, very appropriate for the occasion, was preached by the Archdeacon, from Nehemiah, xiii. 14, then Holy Communion was celebrated. Hymns, etc for the occasion were sang by the Maitland choir. The rector, on handing the plates to the Church wardens placed on one a ten dollar bill, the gift of Robert Hervey, Esq., of Maitland.

At the three o'clock service the Rev. W. Lewin preached an excellent sermon, from the text in St. James i. 17, and the Prescott choir took the musical portion of the service. In the evening the Rev. Dyson Hague gave a powerful and earnest discourse, his text St. John, xiv. 6. At every service there were large congregations, in the evening the building was crowded to its utmost capacity, many being obliged to stand. The collections amounted to fifty dollars. The clergy, choirs, and friends from a distance, were hospitably entertained by the church people of Lord's Mills.

KINGSTON.—The Rev. Mr. Plees, librarian of the Diocese of Ontario, died at his residence, Gordon street, on Tuesday, very suddenly of heart disease, having only been absent from his office on Saturday. Mr. Plees was made a deacon by the Lord Bishop of Toronto, 30th July, 1848, and ordained priest by the same dignitary on the 17th November, 1850. He was appointed to the mission of Mountain in 1848, rector of Kemptville 1851, and Carrying Place in 1861, where he remained until 1870, when he was appointed incumbent of All Saints' Church, Kingston. He left Kingston in January, 1872, to become curate of St. John's Church, Bath, and in 1876 he was appointed to St. George's, Fitzroy Harbor, remaining there until

1879, when he was appointed to St. Paul's, Renfrew. This was his last cure, as owing to ill health he was obliged to resign his charge at that place in 1884. Upon the resignation of the Rev. Mr. Bousfield as librarian, last June, Mr. Plees was appointed to succeed him. Deceased, wherever he was located, was beloved by his people and held in high esteem by the citizens in general. The news of his death will be learned throughout the diocese with deep regret.

The funeral of the late Mr. Plees took place on Wednesday. Service was held in St. Paul's Church. Rev. Messrs. Spencer and Carey officiating. The Rev. Messrs. Stanton, of Deseronto; Anderson, of Tyendinaga, and Cartwright were also present, and the pall-bearers were Rev. Messrs. McMorine, Cook, Jones, Smith, Nimmo and Christie. The funeral was well attended.

CARLETON PLACE.—An 'eight days' mission was preached in St. James' Church in this parish, by the Rev. Rural Dean Sutherland, of St. Mark's, Hamilton. The opening service was held on Wednesday, 9th Feb., and the mission closed on Thursday of the following week. After Litany on Wednesday evening, the Rector, wardens and choir-men went in procession to the west door of the Church, where the missionary-elect was received and welcomed to the Church, the rector taking him by the hand and saying, "Reverend brother, in the name, and on behalf of the congregation of St. James' Church, Carleton Place, I bid you welcome to this house of God, and may His word spoken by thy mouth have such success that it may not be spoken in vain, through Jesus Christ our Lord, Amen." The procession then re-formed and passed up the centre aisle to the choir. The induction of the missionary was then proceeded with, after the following form: Psalm cxxii.; special lesson, Is. xxxv.; Veni Creator (sung kneeling).

The rector then came forward and read a letter conveying the Episcopal authority for holding the mission and confirming the selection of the missionary. After which, turning to Mr. Sutherland, he said: "Do you think, brother, that you are inwardly moved by the Holy Ghost to take upon you this office of mission priest in this parish, for the glory of God and the salvation of souls?" Answer: "I trust so." (The missionary here kneels.) Rector: "Almighty God who hath given you the will to do this thing, grant also unto you strength and power to perform the same, that He may accomplish His work that He hath begun in you, through Jesus Christ our Lord, Amen." Then the rector removed his purple stole and placed it upon the neck of the missionary saying, "Take their authority to execute here the office of mission priest, now committed unto thee, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." After a few collects and a hymn, the missionary ascended the pulpit and delivered his first address, announcing the services for the week, and inviting the parish workers to remain for a short conference after the service was over. The programme for each day (except Sunday) was as follows:—7 30 a.m., Celebration; 9 30 a.m., Matins (after which the missionary received any who desired to consult him in reference to the affairs of their soul—a privilege that many were glad to avail themselves of); 4 00 p.m., Evensong, with an instruction in religion; 7 30 p.m., Mission Sermon; 8 30 p.m. After Meeting, with instruction in Church doctrines, usually followed by a short conference with the parish workers.

This was work enough to make a busy day—at least for the missionary, who in addition to all this, visited a few of the sick folk near the Church, and on different occasions went, at the hour of noon, to one or other of the large factories and workshops in the town and met the hands in one of the rooms, inviting them to the mission.

Sunday was a day of even greater activity. Matins were said at 10 o'clock, and Holy Communion at a distinct service, at 11 a.m. The whole congregation remained during the Celebration, at which about two hundred received. Many old folk that had not been able to come to Church for years were enabled by the kindness of their neighbors, to drive once more to God's house, and there receive with the great congregation the blessed feast which they had long been able to partake of only in their own homes. At 3 p.m. there was a children's service, when nearly 300 children of the Sunday school were present, and listened to an address on the subject, "Children of God." A large number of adults were also present, and found the service not unedifying to say the least of it.

At 4 p.m. there was a sermon for men only, the subject being 'purity.' About 350 men were present, and after the service the pledge of the "White Cross League" was circulated for signature; 117 gave in their names and, at a subsequent meeting to organize a branch of the League, the Rev. Arthur Jarvis, rector, was elected president; F. D. Robertson, M.D., and Mr. M. W. Britton, lay reader, vice-presidents, and Mr. H. Morgan, secretary-treasurer. The mission sermon was preached after evensong.

On Thursday the mission closed. The services during the day were as usual, except that a special sermon was preached to women, after evensong at 4 o'clock. About 300 were present at this service. The closing services were conducted in the following manner. After the mission sermon at 7.30 p.m., there were distributed amongst the congregation what are known as "resolution papers." A form containing a list of all the classes and parochial organizations, such as guilds and unions. Those present were asked to put a mark opposite the class, &c., they wished to join; and also to indicate in the same way any good resolution they wished to make; a list of these with blank spaces for other resolutions being appended. These were signed and returned to the missionary, who handed them over to the rector to be tabulated for future references.

After this the solemn ceremony of renewing the vows of Holy Baptism was joined in by all present, and the missionary formally resigned into the hands of the rector, the office with which he had been invested. The rector, now, on behalf of the congregation, thanked the missionary for his efforts to promote our spiritual welfare, and then called all present to express their thankfulness to Almighty God for this season of spiritual refreshment by singing the Doxology. This was done heartily, after which the missionary knelt to receive the rector's benediction. When the blessing had been pronounced on the congregation, all came forward in order to receive an illuminated card as a "memorial of the mission," and to bid the missionary good-bye. Evidences were not wanting to show the depth of feeling that many entertained for one whom we had already begun to look upon as an old friend, though now and throughout the mission the emotional side was, after the manner of Church people, kept in the background. As to more permanent results none can speak yet—perhaps much of the good effected will be known only in that day when the secrets of all hearts shall be disclosed; but there are already manifest indications of deeper earnestness on the part of the congregation, and a disposition to engage with greater zeal in the work of the Church.

The addresses delivered by the missionary, were, during the early part of the mission, of a stirring and rather impassioned character, some passages bordering upon the dramatic. But as the work went on, he seemed to settle down to a more earnest and sober pleading, as with men whom he had roused to a sense of the importance of things eternal. His strong point, however, seemed to be his 'instructions.' They were not sermons, but very unconventional addresses in which there was the strongest 'meat' and the most uncompromising Church teaching, without any occasion of offence for even the most timid conscience.

The congregations throughout were good, notwithstanding the bad weather on some evenings. Extra seats had frequently to be provided, although the Church has a seating capacity of 600.

TORONTO.

TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.—The regular monthly meeting of this Association was held on Thursday, February 10th, in the Chapel of Holy Trinity Church, Toronto. The chair was taken by the Rev. T. W. Paterson, M.A., of Christ Church, Deer Park, until the arrival of the rector, the Rev. John Pearson, Clerical Vice-President of the Association.

Geo. M. Evans, M.A., Superintendent of St. Philip's Sunday school, commenced the proceedings by giving a very interesting Model Lesson on the subject of "The Institute Leaflet" for Sunday, Feb. 13th—"The passage of the Red Sea," at the conclusion of which he and the Rev. T. W. Paterson answered several questions upon the lesson propounded by the Teachers present.

The minutes of the last meeting were then read and confirmed, after which a report was presented from the Treasurer of the Association, Mr. J. O. Wedd, showing that only 6 out of the 35 Sunday schools belonging to the Association had so far paid in their annual subscription to the funds of the Association. The names of the defaulting Schools are, for the present, withheld.

Alex. Marling, M.A., of the Education Department, then read a very interesting and practical paper on "Religious Teaching and Influence in the Public Schools." Our space does not permit us to reproduce this paper in full, but the following extracts from it may be interesting.

After pointing out the necessity of education in Christian morals and doctrine as an essential element in the formation of character, the essayist went on to say, "Now with all due allowance for the proportion of children who come to you from Christian homes, is it not your experience that in the majority of cases, it is from you—namely the Clergy and Sunday School Teachers, and not from the parents, that anything like definite religious instruction is received? If this

work were done at home there would be no need of Sunday Schools, and would that it were done at home. But it is not for us to make reflections on the parents of the children. It is true that many are indifferent, but many are also incapable from various causes to give this teaching. Hence it must be done, if done at all, in school, and although the work is under such circumstances so frequently discouraging and so onerous, you give yourselves to it, because you know that if you can only succeed in imprinting these lessons on the memories and hearts of the children, you are God's instruments in conveying to them a priceless blessing for all their future lives, because you are determined to do your parts in handing on to another generation the faith in which you have been nurtured yourselves, and in strengthening the hands of the Church in her ceaseless conflict with the powers of evil.

"It is then of vital consequence to us that our short weekly hour shall be used in the most efficient manner,—that we shall put into it as much as it is capable of holding, and so gain the utmost result which can be got from it, in making sure that the children, so far as they are capable, shall be well instructed Christians, with a knowledge of distinctive Christian doctrine and its practical bearing on their duties and on their daily lives. We know what satisfactory progress can be made in the too rare instances where children come to us who have had some careful teaching at home from a good mother, or at school from a good teacher. Such a pupil receives your lessons with interest and capacity. He already knows much of the Scriptural precepts, characters and narratives, and the great lessons to be learned from them can be the more readily enforced.

"Let us then enquire whether we cannot secure in the large majority of the children this greater preparedness, which is now only found in the few, to enter upon your special instructions, and then render the weekly lesson more prolific of good results than now, and whether we cannot secure a greater amount of such teaching for those who, from whatever cause, are neither gathered into the Sunday Schools nor taught at home. Let us then bear in mind the fact that the great majority of the children in whom we are specially interested are also pupils in Public Schools. These, like our Sunday schools, are everywhere and are teaching the same children. So far as schooling goes, therefore, you and the public school teachers are operating on the same minds. Is it not desirable to ascertain whether the public school teacher and the Sunday school teacher, can, without going beyond their respective spheres, work in harmony, and how far this co-operation now exists. It is not necessary for us to discuss at this time any question involving an alteration of the school system of the Province. There are other times and places where such matters may be debated. My object is rather to assist, as far as may be, in directing attention to what is possible now and under the present conditions. Let us not let slip the opportunities for good that lie at our hands. We need not wait for changes which may or may not be attainable before doing what we can at the present moment. To those who desire fundamental changes in the public school system I may say, 'Your object will not be promoted by neglecting the means at present available.' The more intimate one's practical acquaintance with what is now attainable, the more intelligently would one be able to propose something better.

"The amount of direct religious instruction given in the public schools has varied from time to time. I do not here refer to the opening and closing prayers and reading, because while these are important, they are not what we mean by instruction. I need only mention (what is no doubt familiar to you) that the Minister of Education was requested by representation of the principal religious bodies of this Province to have suitable scripture selections prepared to be read at the daily school devotions, and then the book was prepared accordingly by means of a committee.

"The question of religious instruction is quite a separate and distinct matter from that of the reading of selections and prayers at the school devotions, and is a much more important one, although strangely neglected."

The essayist then proceeded to point out that the present school law allows trustees to order "That the Ten Commandments be repeated at least once a week; (2) that the clergy of any denomination or their authorized representatives have the right to give religious instruction in every school house at least once a week to the pupils of their own religious persuasion, and (3) that the ordinary school work may be closed before the usual hour in order to allow such religious instruction to be given."

He then went on to say:—
"You will observe that while the school system is established under Provincial laws and regulations, it is essentially popular in its nature, and is worked out by the people themselves through their elected school boards and municipal councils. The extent to which this is the case may be illustrated by the fact that while the legislative grant to public schools in the

City of Toronto in 1885 was only \$12,314, the amount provided by the municipal rates on requisition for the public school board was \$201,471. The practical operation of the system is in the hands of the city school authorities, and I venture to suggest that this Association should appoint a committee to consider what under the circumstances they would regard as reasonably feasible to secure in the way of religious instruction in the public schools, either (1) of a general nature or (2) under the provision above for allowing special instruction. It will be observed that this allows such instruction to be given by shortening the hours of secular teaching on any days agreed on, and the instruction may be given by the clergy or their representatives. Now, it is quite possible that some most efficient representatives of the clergy for this work might be found among the teaching staff, and it will be granted to the success of the movement, that the same punctuality and regularity is observed, as in the case of secular teaching. I think for the purposes of discipline it will be necessary for the school teacher to be present, but this is a matter of detail. When your committee has ascertained what is now being done, and after full deliberation has resolved on what should be asked, I would suggest that they approach the Board for the purpose of securing a committee of that body with whom the whole matter might be discussed."

CONTINUED NEXT WEEK.

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.

THE PROPOSED JUBILEE OFFERING OF THE CHURCHWOMEN OF CANADA TO THE "WIDOWS' AND ORPHANS' FUND" OF THEIR OWN MISSIONARY DIOCESE OF ALGOMA.

SIR.—Permit me to appeal through your columns to the Churchwomen of Canada to give a response, hearty and at once to the prayer of the Bishop of Algoma, for their sisterly sympathy for the Widows and Orphans of this Diocese. Let us join heart and hand in carrying out his suggestion of making our efforts in aid of this sorely needed fund a most fitting Jubilee offering in token of our loyalty to our widowed Queen.

The nest is there, but in it only one small attenuated little object, which even the most sanguine can hardly call a "nest egg." Let us all, loyal subjects that we are, Christian women as I trust we are, too, see to it that the empty nest be more fittingly filled, so that, when in due time, the brood shall appear, it may prove of such sturdy growth and comeliness, that it may henceforth find for itself, ever holding, however, in loving memory, this year of grace, 1887, when we are permitted, all of us together, to thank God for a half century of past blessings, and to trust Him to further His own work in the blessed future which assuredly lies before us in Canada's own mission field of Algoma.

Will not the Womans' Auxiliary Missionary Association throughout the Dominion, each in its own branch and Diocese, take up this work now, at once, so that by June next, our combined efforts, each one having done its utmost, may have a glorious result to show.

No wonder that the Bishop finds it difficult to get laborers for his part of the vineyard, when, after a life of self denying devotion, during which, out of his pittance of a stipend, the making of a provision for wife and children is impossible, a missionary knows that at his death he must leave his dear ones penniless? True, the Father says "leave thy fatherless to Me," but He who works through means because He wills to do so, although He could well do without our aid, lays this charge upon His people, with the simple command "Do this for Me."

The Huron branch of the Womans' Auxiliary Missionary Association meets at our Bishop's on Monday next, the 21st inst., when this matter will be brought forward. I am sure it will meet with a most hearty response. We propose sending a notice to every clergyman's wife in our Diocese, asking her to give at least \$1 herself, and to further the work by every means in her power. We shall avail ourselves of any suggestions or offers of help which may then come to us through the members present, or others, and we do not intend to leave a stone unturned. (to use a familiar saying) by which our object can be promoted. Writing to your own and other Church papers, which are ever prompt to help in a good cause, will be one of our stones. Pray, sir, give it a good big roll onward yourself, by your own pen and by opening your columns as freely as space will per-

mit to those who may be able to plead the cause better than I can do, but who can hardly feel more deeply interested in it than myself. It is not twenty four hours since the subject was mooted amongst a few of us able to communicate with one another, and the result is as follows:

Mrs. Baldwin, \$5; Mrs. Canon Innes, \$5; Mrs. Mills, \$5; Mrs. A. Cleghorn, \$5; Mrs. V. Cronyn, \$5; Mrs. J. Labatt, \$5; Mrs. F. T. Smallman, \$5; Mrs. Boomer, \$5, also \$5 each from the following:—Mrs. B. Cronyn, Mrs. Hyman, Mrs. C. Hyman, Mrs. Meredith, Mrs. W. K. Meredith, Mrs. G. B. Harris, Mrs. R. Shaw Wood; Mrs. Beddome, \$1. Total, \$76. Not a bad beginning, is it?

Thanking you for your courtesy in making room for my letter, I remain, Sir, very faithfully yours,
H. A. BOOMER.

London, Ont. 15 Feb. 1887.

SKETCH OF LESSON.

2ND SUNDAY IN LENT.

MARCH 6TH, 1887.

"Bread from Heaven."

Passage to be read.—Exodus xvi. 4-15.

In this lesson we see how the needs of the Israelites, in their journey through the wilderness, were supplied. In the desert they had no means of getting supplies. The provisions brought with them from Egypt were soon exhausted. Water had been given by God at Marah and at Elim. Now they encamped by the shores of the Red Sea. How long was it since they left Egypt? Of what were they in need? For what did they long?

I. *Israel's Need.* The sight of the Red Sea should have reminded Israel of the mercy and power of God. There He had overthrown their enemies. There He had opened up a path for them through the deep waters. But the scene which lay before them was one of utter and oppressive desolation. A dull, flat, sandy waste and the "sterile sea" side by side. No prospect there of obtaining provisions, nor could they press on to another place where something might be found. Like the five thousand at Bethsaida (St. Luke ix. 10) it seemed impossible to feed them. But they forgot God's promise. The last lesson shows how God said that He would be their salvation. Surely He would not let them perish with hunger! Yet they forgot this, and complained. They were very hungry. They seemed shut in by the desert and the sea, and in their hopeless condition they looked no further. So the murmurs break out afresh, and they think of the plenty which they enjoyed in Egypt.

II. *The Supply.* "The darkest hour is just before the dawn." "Man's extremity is God's opportunity." Here the Israelites seemed threatened with death or starvation. But in this dark and hopeless hour God sends a message. Passing over their murmurings and complaints His words are gracious. Hear the message! (verse 4). Aaron repeats it, and all look out towards the pillar of fire when the glory of the Lord appears. In the evening comes the first supply. Clouds of birds approach. The people prepare to catch them. But the bread comes without notice. Like dew it lay around about the camp—tiny specks like hoarfrost. It is God's gift. What was it called? What does the Psalmist term it? See Psalm lxxviii. They must gather it quickly lest it disappear (verse 21). Some take more, some less, but when measured how much for each (verses 16-18)? What becomes of the double portion which some gather (verses 19, 20)? Why? To teach them that God wants them to trust Him fully, and to see whether they will do so or not. What a wonderful contrast! Yesterday they were starving; now they have enough and to spare.

This was God's gift to them. They did not receive it from man. They did not work for it nor discover it. There it lay, and they had but to take it.

It made them feel their dependence upon God. They could not lay it up in store. It was sufficient for the day only. They must trust God for the future. And so wherever they went, the manna was there. His promise never failed. Why? To make them know that "man doth not live by bread only, but by every word that proceeded out of the mouth of the Lord" (Deut. viii. 3).

"A FEW THOUGHTS ON MISSIONS."

A paper read at the first quarterly meeting of the Toronto branches of the Women's Auxiliary to Missions, held in St. James' school house, Wednesday, January 26th, 1887, by Mrs. Benard, Diocesan President.

It is the safety, happiness and glory of the Church, that she possesses in the Word of God, an infallible directory, not only of doctrine and teaching, but also of example and detail, so that christian work may not only be based upon the foundation of Scriptural principles, but may expect

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To find t must go bac recall that p lem had gon minating in During the ascension, Himself ali ascension de to His apost nesses, both parts of the meat, He t distinct com preach the last injuncti nations, bay and of the S ten years af fully proved an apostle, of Antioch, the Holy G set apart as gospel in A this ordinat memory. 'Christians.

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to find scattered through the life of Christ, and the writings of the apostles, illustrations and directions, clear enough to point out the manner, as well as the spirit of all true work for God. How graciously He promises to lead us by the hand, to guide us by the eye, to be a light to our path, a lamp to our feet! In this aspect it may prove interesting to gather from the New Testament, some notices and description of mission work in the early dawn of christianity.

To find the first missionary organization we must go back more than eighteen centuries and recall that period of Jewish history when Jerusalem had gone through a great religious crisis, culminating in the resurrection of Jesus of Nazareth. During the forty days that elapsed before His ascension, Jesus had from time to time shewed Himself alive by many infallible proofs. As ascension day approached He spoke more plainly to His apostles, telling them "they should be witnesses, both in Jerusalem, and unto the uttermost parts of the earth." Once as they were sitting at meat, He suddenly appeared, leaving them this distinct command, "Go ye into all the world, and preach the gospel to every creature." And His last injunction was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." About ten years after the ascension when St. Paul had fully proved himself a chosen vessel, called to be an apostle, an ordination was held in the Church of Antioch, where, under the special direction of the Holy Ghost, St. Barnabas and St. Paul were set apart as travelling missionaries, to preach the gospel in Asia and the adjacent coasts. Besides this ordination, Antioch has another interesting memory. There the disciples were first called 'Christians.'

The apostles were in the habit of sending deputations to stir up languid zeal, and strengthen weak churches. Epaphroditus, whose large and loving heart and tender sympathy proved too much for his delicacy of constitution, leading him to labor beyond his strength, not regarding his life because of the work for Christ, was sent to the Phillipians by St. Paul when he was detained at Rome. Tychicus, a beloved brother and faithful minister, was sent to the Colossians. Timothy and Titus were continually going to and fro, filling up vacant posts, encouraging and comforting, bringing reports that sometimes cheered, and at others deeply grieved the heart of St. Paul.

In Acts ix we have the prototype of our Dorcas associations. In an upper room at Joppa, around the bed of one who had passed away, were assembled a company of mourners. She who "by her good works and alms-deeds which she did" had contributed so materially to their comfort and happiness, was gone. In loving affection were displayed to St. Peter the coats and garments which were the work of her hands. Soon their sorrow was turned into joy, when he presented to their astonished eyes their friend alive. Was this unlooked for resurrection a tribute to the value of her works of benevolence, as well as a proof of God working by his servant St. Peter, so that many believed on the Lord?

From the upper chamber in Joppa, we turn to a retired spot by the river side on the outskirts of the city of Phillipi, "Where prayer was wont to be made." One hearer was there, who found in the address of St. Paul all she wanted, whose heart the Lord opened, and henceforth Lydia, the seller of purple, devoted herself, and her household, wholly to God's service. As a model missionary record we have the Acts of the Apostles, so simple in its style, so minute in detail, full of lively narrative and stirring incident, dangers and escapes—exhibiting the characters of the apostles in their lives and works, every sermon and address—preaching Christ crucified as the hope of salvation, and faith in Him as that which ensures salvation, leaving to missionaries in all time to come, an example of patience, courage, endurance, and indomitable perseverance. In apostolic times an important though subordinate part of their work was its finance. This became apparent at a very early stage, and to prevent confusion, a body of men were appointed to take charge of all pecuniary matters. Throughout the Epistles there are

notices of collections, at one time for the poor saints in Jerusalem, at a period of great scarcity. To the Corinthians, and Galatians a plan is proposed to secure regular systematic giving. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." St. Paul speaks of receiving through Epaphroditus the things which were sent, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

By the guidance of such gleanings from the Word of God, are organized the missionary societies of to-day. The same high commission, to send the gospel of Jesus Christ, in its purity and entirety "to every creature." The same worldwide field "to the uttermost parts of the earth." Along with the commission was sent the power, the gift of the Holy Ghost. In Eden, God breathed into man and he became a living soul; the Risen Saviour breathed upon His disciples and they became quickened spirits, men full of the Holy Ghost.

To the apostles, to St. Stephen, St. Philip and others doubtless this gift of the Holy Spirit was accompanied by more or less of miraculous power, but the indwelling of God's Spirit belongs to all God's children, it is their new life which results in the christian walk and conversation, and produces as its first fruit all true devoted service to God.

Preceding the gift of the Holy Ghost, and always accompanying it, we read of reverent and fervent and frequent prayer—"And then the Apostles had prayer," the Holy Ghost fell upon the awakened disciples, and here is the very soul and motive power of all missionary effort. All God's work must be done in God's strength; as well expect the railway train to move along the rails without the steam, or the message to reach its destination without the electric fluid, as think real work for God can be effected without the constant presence and ever-present help of His promised Spirit. Surely our Lord must have thought much of this aid when he said to His disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." In the present day of religious freedom, we do not require with timed steps to ascend to some upper room secured by bolts and bars, or to seek the hallowed retirement of the river side; nor, as in times not very long past, hold our meetings in some secluded valley, or in the secret caverns hidden by the tall pines. We have our warm and comfortable school rooms open to us, and just as far as the devotional spirit is cultivated, faith in God's promises realized, and self-denial practised, will there be real missionary success. God's temple—the church—is composed of "lively stones," and just in proportion as living christians are gathered in and put their hand to the work, will it grow and prosper. When there has been any remarkable awakening at home or abroad, it may be traced to the fervent prayers of God's children, offered, it may be, at a distance of many thousand miles. It is in the monthly meeting of each parochial branch for devotional exercises, Bible reading and missionary intelligence, that the main strength of this association will be found. The Woman's Auxiliary to the Board of Missions, in whose interest we met to-day is a new agency, but it professes no new principles, nor does it seek out independent fields of labor. It rather aims at becoming a central point of union for existing associations of missionary work. It will furnish a valuable record of the missionary efforts of each parochial branch, and, as it is hoped ere long will be the case when each parish has its own branch, of the aggregate mission work of the diocese.

Another aim is by frequent intercourse, united prayer, and the circulation of missionary information to stir up a greater zeal and activity, to excite a more lively and extended interest in the three departments of mission work—Diocesan, Domestic, and Foreign. As yet the Woman's Auxiliary is regarded as something rather mythical, seen through the haze of its three constitutions, with their respective boards and adjuncts, but ere long, we trust, the mist will be dispelled by "the clear shining that marks the path of the just." As an Auxiliary the W. A. is not an independent society, but offers herself as an aid to the Board of Missions. To this Board the Provincial Treasurer of

the Woman's Auxiliary transmits all monies sent to her from the treasurers of the various diocesan Boards, who in their turn receive the collections of the parochial branches. It is the little stream swelling the rivers which empty themselves into the great lakes. In parishes where the "Parochial Mission Association"—the excellent scheme inaugurated by the Bishop of Toronto—is faithfully worked, the whole field is covered and only requires to be more extensively and individually carried out. In order to simplify arrangements, and show his interest and confidence in the Woman's Auxiliary, the Bishop of Toronto has agreed that, while all contributions for diocesan purposes should be paid directly to him, subscriptions to Domestic and Foreign missions may pass through the Women's Auxiliary, and by this channel reach the "Board of Missions." Subscriptions to any special object in which particular interest is taken, will always be applied to that object when clearly designated.

Just at present there is an application from Rev. Mr. Tims, Saskatchewan Diocese, for a missionary teacher to fill a position opening a great door of usefulness. Mr. Tims calculated the sum required at \$800. Whatever can be raised for this purpose will be forwarded by the Board of Missions. The Dorcas department of this Diocesan Woman's Auxiliary is the most efficient at present, because the Church Woman's Mission Aid, an older and very valuable society, has become incorporated with it. To this society for years past Algoma and the North-West have been indebted for clothing, gifts to Sunday schools and churches, and much that has relieved the poverty and added to the comfort and usefulness of these dioceses. But it must not be forgotten that money is needed for the payment of the clergymen, maintaining churches, and for the foreign field. Were the apostolic injunction of putting aside weekly or monthly for God's work as He hath prospered us implicitly obeyed, all requirements would be easily met. It is the practice of systematic giving that has yet to become general: for instance, a monthly subscription of 75cts., 25cts. for each department, Diocesan, Domestic and Foreign is an annual sum of \$8.00 each. Would it be very difficult to find in our larger congregations 100 members to do this and raise \$900 per annum? or making the subscription \$1.00 per month, \$1,200 per annum?

Even where this could not be afforded, let it be halved or even quartered, and the revenue would still be considerable. The 10cts. per month given by 100 persons would bring in annually \$120. We must not forget that while the sacrifice of the costly alabaster box, with its ointment of a sweet odor, whose fragrance has come down as a memorial, earned the affectionate commendation, "She hath wrought a good work, she hath done what she could." It was the poor widow as she threw in her two mites that make one farthing, that the Lord pointed out to His disciples, "Verily this poor widow hath cast in more than all they which have cast into the Treasury," teaching us how much the real value of the gift lies in the devotion, which makes self-denial the willing sacrifice of a glad and grateful heart.

TEACHINGS OF LENT.

Christian! up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy cross.

Christian, answer boldly:—
"While I breathe I pray!"
Peace shall follow battle,
Night shall end in day.

"Well I know thy troubles,
O my servant true;
Thou art very weary—
I was weary too:

But that toil shall make thee
Some day all My own:
And the end of sorrow
Shall be near My throne."

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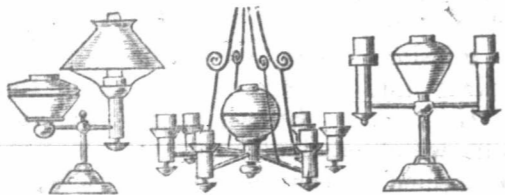
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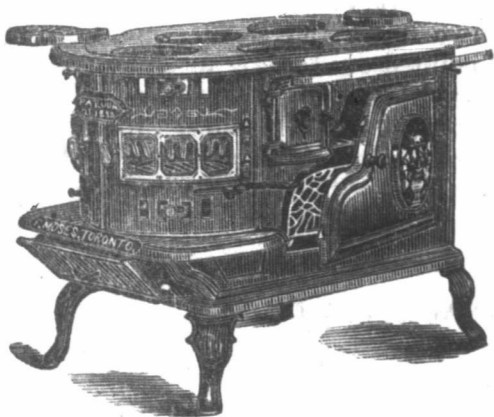
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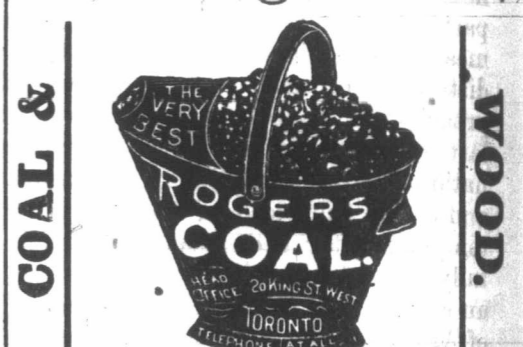
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March 8, 1887. BUSINESS MI Sixth Annual Life Asso and C There was men from diff Canada at the day. Banker the number o ious rooms of tion. The oo the members together to li business tran Among the were:— Hon. Henry W. H. Brown more, Md.; B. Curry, of B Philadelphia son, of Maryl W. Wray, of A Canadian Warring Ken Rev. J. T. Pa announced, a President F ings by readi constructed dealing with phase of th reviewing the during succes dwell at som premium syst the assured, material loss. The Execu ing the year. quent busine the business of which \$15 State alone. been obtaine insurance org ness of three mium compa Company's e: ance in force During the claims and \$ of which nea tontine reser next thirty d the year 188 of existence 200,000. Th tion of life i charged by t amount of i withstanding company sho 1881 class eq their entire first five ye death has be number of ce a dollar has claim. The report waged upon level premie attacked the through the assessment i premium cor the presiden sworn staten those of the of insurance mium compa same amount Again, the l for expenses while that of the same an office employ ed \$2.36 for Mutual Reser With regar companies th ordinary cor claims on ac

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BUSINESS MEN OF THE UNITED STATES AND CANADA
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Sixth Annual Meeting of the Mutual Reserve Fund Life Association—The Management Indorsed and Complimented—Handling Millions without Losing a Dollar—Remembering faithful Agents.

There was a notable gathering of representative men from different sections of the United States and Canada at the Potter Building, in New York, yesterday. Bankers, merchants, and professional men, to the number of over two hundred, crowded the spacious rooms of the Mutual Reserve Fund Life Association. The occasion was the sixth annual meeting of the members of that association, who were called together to listen to the details of the phenomenal business transacted during the year 1886.

Among the prominent officers and policy holders were:—

Hon. Henry Overstolz, ex mayor of St. Louis, Mo.; W. H. Brown, President of the People's Bank, Baltimore, Md.; B. H. Robinson, of Nevada; Dr. W. H. Curry, of Baltimore; General Isaac S. Shields of Philadelphia; E. D. Jones, of Wisconsin; Dr. Atkinson, of Maryland; Hon. A. N. Brady, of Albany; S. W. Wray, of Philadelphia.

A Canadian delegation consisting of J. D. Wells, Warring Kennedy, William Wilson, John M. Treble, Rev. J. T. Patterson, and John Barr, of Toronto, were announced, and received with marked enthusiasm.

President Edward B. Harper opened the proceedings by reading his annual address. It is a cleverly-constructed document, concise in statement, and dealing with consummate skill and ability with every phase of the insurance business. After briefly reviewing the history of the organization, and the enduring success it had met with from year to year, he dwelt at some length upon the efficacy of the natural premium system, which operates to the advantage of the assured, and permits members to retire without material loss.

The Executive Committee's report shows that during the year 1886, a year noted for strikes and consequent business depression throughout the country, the business of the Company exceeded \$56,000,000, of which \$15,000,000 was received from New York State alone. This amount is larger than has ever been obtained in the State of New York by any life insurance organization, and surpasses the entire business of three-fourths of all the New York level premium companies combined. The sixth year of the Company's existence closes with \$150,000,000 of insurance in force.

During the year \$149,140 has been paid on death claims and \$1,590,000 of assets remain in the treasury, of which nearly \$1,100,000 is in cash securities. The tontine reserve fund exceeds \$932,000, and within the next thirty days will reach a round million. With the year 1887 the company enters upon a new lease of existence with a surplus above all liabilities of \$1,200,000. The cash saved to members by the reduction of life insurance, as compared with the rates charged by the level premium companies for the same amount of insurance, exceeds \$12,000,000; yet notwithstanding this great reduction, the books of the company show a credit to persistent members of the 1881 class equal to a dividend of 33 1/2 per cent. upon their entire assessment premiums paid during the first five years of membership. Every legitimate death has been promptly paid in full. The total number of certificates issued exceeds 56,000, and not a dollar has been lost in the payment of a fraudulent claim.

The report then deals with the persistent warfare waged upon the Mutual Reserve Fund by the great level premium corporations. These concerns had attacked the association in the Legislature and through the press. They claim that the expense of assessment insurance companies are greater than level premium companies. In reply to these aspersions the president demonstrated, by a comparison of the sworn statements of the level premium companies and those of the Mutual Reserve, that upon every \$1000 of insurance the assured pays \$62.03 in the level premium companies, while in the Mutual Reserve the same amount of insurance costs the assured but \$12.35. Again, the level premium companies expend \$9.41 for expenses for each \$1000 of insurance in force, while that spent by the Mutual Reserve was \$2.36 for the same amount. For the salaries of officers and office employees the level premium companies expended \$2.36 for each \$1,000 of insurance in force; the Mutual Reserve but 50 cents.

With regard to the statement of the level premium companies that the Mutual Reserve could not, in the ordinary course of events, continue to pay death claims on account of the constantly increasing rate of

mortality, the president cited the fact that every claim had been paid in full, the sinking fund was constantly increasing, and the army of policy holders extending. He pointed to the fact that the Mutual Reserve did not put the surplus money in the pockets of a few stockholders, but placed it to the credit of all its policy holders. He showed from sworn reports of the Superintendent of Insurance that, while the level premium insurance companies received \$62.03 for every \$1,000 of insurance recorded, but \$13.93 was expended—almost \$50 on every \$1,000 placed going into the enormous maelstrom of the old line companies.

The statement emanating from the old line companies that the Mutual Reserve does not pay its death claims was disproved, said the president, by the certificates of payment now on file in the office; \$1,149,140 was paid during the past twelve months, and four-fifths of this sum had been paid out long before it was due. Owing to the wise precautions taken many fraudulent claims were frustrated, and as this redounded to the benefit of the policyholders, it met with general approval.

In a brief analysis the president then went on to show that the death rate in the Mutual Reserve was less than that of the Mutual Life and other old companies, which falsely circulate reports to the detriment of the Mutual Reserve. In conclusion, he observed that any honest death claim would be promptly paid, and every fraudulent claim resisted. The contrast between the level premium companies and the assessment organizations he left to an intelligent public to pass judgment upon, confident that the verdict would not favor a system that expends but one-fourth of its assets for the benefit of its policy holders, and puts the remaining three-fourths in the company's pockets.

Vice President Alfred Taylor then read the report of the executive committee, which dealt in detail with many of the points presented by the president. He was followed by Secretary F. T. Braman and Treasurer C. R. Bissell, who read their respective reports. Reports of the health officer, bank examiner, and actuaries were also read.

Hon. Anthony Brady, of Albany, Hon. Henry Overstolz, of St. Louis, and Mr. Wm. H. Brown, of Baltimore, whose terms as directors had expired, were re-elected for a term of four years. Warring Kennedy, Esq., wholesale dry goods merchant, and Wm. Wilson, Esq., proprietor Toronto Vinegar Works, were also unanimously elected to the Advisory Council—both of whom spoke enthusiastically of the success of the company. The following are the remarks of Mr. Warring Kennedy:—

Mr. President, we have examined closely the principles of your association. We are satisfied with its solid foundation and its beneficent aspect; we believe in the efforts of the association in endeavouring to give to the general public insurance that is safe at the cheapest possible rate. We feel in examining your accounts, which we have done very carefully, that we are satisfied on this point. Some of us have taken large risks in your association, and we feel, Mr. President, that as eternal vigilance was the price of the liberty of your country, we also feel that eternal vigilance and great care in the management of this association will secure continued success. I have also thought of the wonderful confidence that your association has with us in Canada, and of the care taken in your medical examinations. This is an element of strength which perhaps you have not fully estimated. Notwithstanding the opposition of the old line companies in Canada, yet the fact is on record that Mr. Wells, your manager for Canada, has written a larger amount of business in the Dominion of Canada than any other insurance company doing business within its borders. This, Mr. President, in view of the fact of the unjust opposition to this association by the old line companies, some of which I am interested in. But I have joined this association after a careful and minute examination, and I am satisfied with it. We are pleased with the triumph of this association, and the great care given to your medical examinations by your medical director. One of our respected citizens, a fine specimen of a man, made application, was passed by the medical examiner in Toronto. His application was sent on here, and was rejected by your medical director. He applied to an old line company that claim to conduct their business so carefully, for \$20,000, was accepted, and died a few months afterward. Now, Mr. President, I am pleased to be here to-day. I am gratified to see so many gentlemen around me of high commercial standing, from all sections of your country; it will send us back to Canada enthused with increased vigilance, and a certain knowledge that the Mutual Reserve Fund Life Association is in the hands of a wise and prudent management. I am not here to preach to you or counsel you, but be careful in your medical examinations and everlasting triumph is yours.

Prizes were then awarded to agents transacting the most business for a stated period.

Under the first class, for the greatest volume of

business done for the year 1886, J. D. Wells, of Toronto, was awarded the first prize of \$200, the business consummated by him amounting to \$4,855,000. The second prize, \$100, was given to A. C. Bloss, of New York, with a record of \$3,070,000 worth of business transacted. The third prize, \$50, was captured by Wm. A. Brauner, of St. Louis, with a total of \$2,513,500.

CHURCH DEFENCE HYMN.

Words by the Rev. Godfrey Thring, from his Church of England Hymn Book, with a special verse added.

Bulwark of a mighty nation,
See the Church of England stand,
Founded on the Rock of Ages,
Hope and Glory of our land.
See her stand, a holy temple,
Bonded with the bond of love,
Living bond that ever bindeth
Human souls to God above.

See her plead for all her children
Kneeling at their Saviour's throne,
Sign the Cross upon their foreheads,
Mark, and seal them for His own.
See her—witness of the Spirit—
Bid them search the Book that sheds
Rays of light upon the living,
Hope upon their dying beds.

See her, as a loving mother,
Guard them with a mother's love,
Ever pointing with her finger
To their Father's home above.
Hers the voice that cheers them forward,
Fainting o'er the world worn track,
Hers when from the path they wander,
First to call the wanderers back.

Nursing mother of our freedom,
Sowing truth from door to door,
Watching o'er the young and aged;
Church alike of rich and poor.
Shield her, Lord, from every evil,
Strife within, and foes without,
Give her strength to wage the warfare
Faith must ever wage with Doubt.

Later days are closing round us,
Men are falling from the faith,
Fierce and fiercer is the battle—
With the powers of hell and death;
Up, O Lord, be Thou her Champion
In the war she has to wage.
Never let the poor be plundered
Of their ancient heritage.

May Thy heavenly grace be with her,
Guide, support her by the way,
As she leads her children homeward
Through the mists that cloud the day,
Till the living sea of crystal
Bursts upon their wondering sight,
And the song of thronging angels
Greet them in the realms of light.
Amen.

THE EVERY-DAY LIFE.

It is our every-day life that decides what kind of Christians we are. We cannot form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends upon pleasant occasions. We meet them on life's holidays oftener than in the usual routine of daily duties. We greet them upon social occasions when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them, and when free from the influences that chafe and fret the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genuine graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace can alone sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart

of humanity to sustain it when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life-path dreary, then the blessed faith in Christ alone can hold those unpleasant influences in check and still the troubled waters. With the "abiding Comforter" in the soul, it is as easy to smile and appear cheerful in adverse circumstances as for the worldling to be happy in the hours of peace and prosperity.

It is our every day life that builds up our Christian character. If we overcome the daily annoyances of life we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the sceptic himself stands confounded and silenced.—Selected.

HE GIVETH HIS BELOVED SLEEP.

He sees when their footsteps falter, when their hearts grow weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures, "He giveth His loved ones sleep."

Like weary and worn-out travellers, that sigh for daylight's close,
He knows that they oft are longing for home and its sweet repose;
So He calls them in from their labors ere the shadows around them creep,
And silently watching over them, "He giveth His loved ones sleep."

He giveth it, oh! so gently; as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep,
For with many a soothing promise "He giveth His loved ones sleep."

He giveth it! Friends the dearest can never this boon bestow;
But He touches the drooping eyelids, and placid the features grow;
Their foes may gather around them, and storms may around them sweep,
But, guarding them safe from danger, "He giveth His loved ones sleep."

Weep not that their toils are over, weep not that their race is run;
God grant that we may rest as calmly when our work, like theirs, is done;
Till then we would yield with gladness our treasures to Him to keep,
And rejoice in the sweet assurance, "He giveth His loved ones sleep."

FOREIGN MISSIONS.

The *Rangoon Church News* gives a picture of the medical work of Bishop Strachan in his diocese of Burma:—

Early in June we inspected the Medical Mission promoted by our Bishop at Pazundang. In a teahouse in the heart of this busy Rangoon suburb of rice-mills, creeks, and swamps, where resides the European S.P.G. Missionary, the ground-floor has been fitted up as a dispensary, and adjoining it is a consulting-room of bamboo mats. The Bishop now took his seat in this room, and for two hours a stream of suffering humanity filed in at one door and out at another. Each patient, if registered, presented a ticket with particulars of case, headed with the text, "So God loved the world," &c. The Bishop is constantly up to his eyes in work. Some of the cases are beyond measure grievous, and yet, like all things human, the scene has also its humorous side. An old man with one eye out, and a cataract growing over the other, thinks the

Bishop can give him a new pair. A dyspeptic *syce* of the vegetarian caste seriously tells us that the bit of twine tied around his wrist has proved an effectual charm for checking the devil who was wont to annoy him by jumping on his breast during sleep: a tonic is prescribed, and the horse-keeper goes away apparently grateful and happy. A well-dressed and prosperous-looking Burman, evidently one of those who are always thinking themselves ill, is easily disposed of with a cough mixture. A young widow, who comes for the first time perhaps, betraying an excess of timidity, is quickly reassured as the Bishop accosts her in her native tongue, Tamil. A falling piece of timber in one of the mill yards has badly bruised the leg of a poor *bleestie*, who finds a place of succour here. Many cases are still waiting as the Bishop rises to go, but as he cannot stay longer they are left to his assistant—an intelligent-looking and well-mannered young Tamil, who serves the Mission as dresser. On the morning of our visit we saw entered in the Register case No. 4476—the number of patients from August 1884, when the mission was begun, two years ago. When it is considered that each patient may have as many as three or four consultations, our readers may form a fair idea of what amount of work the Bishop has to get through during his morning visits, which, we learn, take place three or four times a week when he is in Rangoon. There is no other medical provision in Pazundang, the place is swampy and unhealthy, and the people are mostly poor. Surely great blessings must rest on Bishop Strachan's noble and self-sacrificing work. No money, or contribution of any kind, is asked from the thousands who receive medical health, even the medicines being given to them.

JAPAN AND CHRISTIAN PROSPECTS.

The two Bishops from England and the United States memorialised the late General Convention at Chicago. They said:—"It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West except through a single Dutch trading company. During the interval it has adopted with startling rapidity our civilisation and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognised position among the nations of the world. The result has been a great displacement of the Japanese people from the faith in the religious systems which for a thousands years had held undisputed sway among them. Though Shintoism and Buddhism are still nominally the religion of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even on the lower classes. State recognition has recently been withdrawn from both systems.

Meanwhile, alike the treatment and popular estimate of Christianity have no less completely changed. Instead of being prescribed by public edict, it shares in the impartial toleration which is now shown by the Japanese government of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief that it is an essential element in the higher form of Western civilisation, which they have adopted as their model. But a more spiritual motive often prevails. The work of the last two years more especially seems to have left upon the minds of many experienced missionaries the impression of a widespread desire to know the truth.

Such a crisis in a nation's history seems to call for a combination in the Church Missions of men of various gifts and powers. We desire to call attention to three lines of work of special importance at the present time.

A wide field is open to those who, taking advantage of the new spirit of respectful inquiry, would give themselves to public preaching and lecturing alike in the towns and country—a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

The new system of education in operation throughout the Japanese empire affords an unprecedented opportunity. Alike in government and private schools, instruction in English is now eagerly sought from those to whom it is their native tongue. A fair salary is assigned in return for a few hours' teaching on five days in the week. The teachers in the private schools have the consent of those who engage them to bring to bear on the pupils alike in and out of school hours every moral and spiritual influence. Such missionaries, if attached to the staff of a Society, would, in some cases, need to make but little demand upon its funds. Experience has shown that large results may be expected from such work. In the capital and other large cities instruction in English is now desired scarcely less by women than by men. Ready access is afforded to English-speaking ladies.

Colleges have been established for the education of clergy and teachers, as well as Christian schools for boys and girls. A beginning has also been made in training Japanese Christian women to act, after the model of Apostolic days, as evangelists among the many millions of their sisters. All such training institutions are at present carried on chiefly by foreign missionaries; but the increase in the number of baptisms has been larger during the past year than during any year preceding since the foundation of the Mission, and such growth can only be healthful if the newly baptized can at once be placed under well-instructed pastors and teachers of their own nationality and tongue. We have at present at work in connexion with our Communion only twenty-one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand, and without its increase extension is impossible. In a special sense to the people of these islands now is the day of salvation. Their old religions are indeed disappearing, but manifold superstitions and infidelities wait to occupy the ground, if it is not claimed by the faith of Christ. On the other hand, the opinion held by many does not seem unfounded that, when the people of these islands themselves have been gathered into the fold, missionaries sent forth by themselves might exercise as large an influence on the neighbouring continent as was exercised by missionaries from Great Britain in the early Middle Ages on the nations of North Europe.

"The poor have the gospel preached to them." Yes, Lord, Thou wert not ashamed to minister to them; but how many of Thy disciples leave them in their poverty and ignorance, without the strength and joy of the gospel!

THOUGHTS FOR LENT.

Let us, by some self-sacrifice, give at least a portion of our time and means for the Church, as we humbly profess to follow in the footsteps of Him who loved the Church, and gave Himself for it. Do not let these weeks of prayer pass without resolution and effort, laying hold of the means of grace, for a higher and nobler life; that we may be citizens worthy of our country, Christians worthy of the Church, sons and daughters worthy of a Father's love. The light of Easter joys will always reflect its most resplendent rays from a well-spent Lent.—*Rev. O. E. Ostensen, rector of St. Stephen's church, Longmont, Colorado.*

Lent must be a reality. By this we mean that with each one of us it must do something of spiritual gain, and in our own private hours to be kept with secret communings with God and solemn heart-searchings. The services of the House of God are not to be taken as a substitute for this personal, hidden use of Lent, but rather are to be helps and stimulants to devotion, supplying guidance and divine strength that that may be more easily performed.—*Rev. A. U. Stanley, rector of the church of the Reconciliation, Webster, Mass.*

Up among two children v early. So th "I will give y morning you breakfast."

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Childrens' Department.

A CASE OF CONSCIENCE.

Up among the Vermont hills live two children who do not like to get up early. So their mother said one day, "I will give you a cent apiece every morning you are down promptly to breakfast."

It was queer how that cent cleared the sticks out of the children's eyes, took the sleepy gaps out of their mouths, the stretchiness out of their limbs, so that instead of turning over to go to sleep again, Ruby and Buzz would give one jump out of bed into the middle of the floor, and then they were wide awake and the day was fairly begun.

In this way the children had each earned six cents. Ruby went about rattling her pennies in her apron pocket, but Buzz, although he had a nice pocket in his new trousers, put his money in a box in the bureau drawer.

"To-morrow will be Sunday," said Buzz Saturday night as they went to bed. "I don't think we ought to take a cent for getting up early on Sunday morning."

"Oh, I do," said Ruby. "And that will be seven cents I shall have then."

"But I do not think it would be right to earn a cent, in such a way, on Sunday," said Buzz.

"This is not doing real work and earning money on Sunday," said Ruby; "this is only getting up, and we have got to do it any way and I mean to have a cent for it, and that will be seven cents in the morning," and Ruby took her money out of her pocket and piled it in a pile on the table.

"Getting up early for a cent on Sunday would be working to get the cent," said Buzz stoutly, "and I am going to do it without any pay on Sunday. 'Cause I think that is the way to do."

"Well, I think it is the way to get a cent if you can," said Ruby; "let us ask mother."

The children plead the case before their mother.

"Why do you think it is right to take a cent on Sunday, Ruby?" she asked.

"'Cause I want it, and I will have more if I do," said Ruby; "we are paid for getting up—and we do get up on Sunday just as we do on other mornings, and we ought to be paid for it just the same."

"Now, Buzz, why do you think it is not right?" asked the mother.

"'Cause getting up is work for us—it is not work for you or papa, but it is for us, and you pay us because it is, and I don't want to work for money on Sunday—and then—and then—"

"But, if you do not take the money you will not have as many cents as Ruby has. Will you like to hear her counting them over—always having more than you?" asked the mother.

"No, I shan't like that. I don't like to hear her count her money any way. Ruby needn't count it so much. But I shall not take a cent on Sunday."

"And I shall take a cent every Sunday—just as soon as mother will give it to me," said Ruby.

The mother said that they should decide for themselves. So Ruby took

her money each Sunday and she had a quiet conscience, nor did any, even in their secret thoughts, accuse her of doing wrong.

Buzz went without the Sunday cent, and he too had a quiet conscience.

But it was at this point of difference that the children's natures began to diverge.

Ruby had more money, and more "good times;" but Buzz had a more tender love for the right because he had made a sacrifice for it, and this made his heart strong to do right things, even when they went a little against the grain.—Margaret Emma Ditto, in Feb. WIDE AWAKE.

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A VOICE FROM THE PULPIT.—Rev. John Potts, D. D. speaks in the highest terms of the curative and refreshing qualities of St. Leon water. See to days Advertisement.

IN SAFE HANDS.

Not many years ago in a small seaside town far away, stood a cabin inhabited by a rough sailor, his wife, and a boy whom they called Davy. The boy was a dreamy, quiet child, who loved to clamber about among the crags and jutting peeks, and to watch the white gulls and swift-flying pelicans as they left their sheltered nests for the sea. Here he would sit for hours, when not employed with hauling in the nets which old Sailor Jack used for his fish. Davy was fond of music, too, in his simple way; and it was probably the bright, pretty hymns which first drew him into the Sunday-school, the steeple of which could be seen from the roadside.

Once having been within the doors, it was not so difficult to go again and again. Davy soon grew accustomed to the Sunday-school rules, one of which was that every boy and girl should each Sunday learn, and strive to apply, some short text from God's Word.

Not many weeks had elapsed since the little boy entered the school, when one bright Sunday, as usual, he shyly crept into the chapel, and took his seat in that part of the room to which he had been assigned. The text which that day was selected by the young lady who had charge of the class was this one:—"Hold thou me up, and I shall be safe."

One by one the boys repeated it, each growing more confident as it came to his turn. Miss Ainsworth grew thoughtful as she wondered on the minds of how many of her boys these words would have an impression. Would they forget them ere nightfall?

The service ended. Davy went silently home; but, before long, he left the house, and turned to his favorite haunt among the cliffs.

How it happened, none can ever tell; but the cliffs were slippery with seaweed and mist, and, although his tread was like that of a young antelope, Davy's foot slipped, and down, down he went, until his fall was arrested by a projecting ledge of rock.

Late in the day, as two gentlemen were walking leisurely along the upper road, they heard, weakly uttered the words:—"Hold Thou me up, and I shall be safe. I shall be—safe." Looking over the rocks, they saw the little form, weak and faint with pain. The call for help was promptly answered, and men with rope were soon on the spot. Tender hands bore him to the cottage, and gently laid him down. But alas for Davy! his flickering life went out as he still murmured:—"Hold thou me up."

That night, as Miss Ainsworth listened to the sad tale, she felt thankfully, while her eyes were dim with tears, that not in vain had she striven to implant in the minds of her boys that text which one of them had just taken as his prayer for eternity.

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- Onion, Large Red Wethersfield
- Parsnip, Hollow Crown
- Peas, Bliss Everbearing
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MENTAL LOAFING.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living, becomes a byword and a reproach. But there is a very common form of laziness which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and, as a result, give a fine exhibition of stupidity in the recitation-room. This sort of indolence in youth is very dangerous for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go wool-gathering. This habit, so common to young people, is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.

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IMPORTANT.—It is of the utmost importance that some good household remedy should be kept within handy reach in case of pain and accidental injury. The most useful remedy of this kind is undoubtedly Hagyard's Yellow Oil, for internal and external use in all painful complaints.

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A CRUEL PREJUDICE OF OLD TIMES MORE THAN EQUALLED NOW.

Not many decades ago, in this country, the people were excited over witchcraft. Persons suspected were thrown into the water; if not witches, they would drown; if they were witches, they would swim ashore, and would be put to death! In any event they were doomed!

Not many years ago if a person were taken sick with advanced disorders of the kidneys, the physician would pronounce the disease Bright's disease, and when so declared, he regarded his responsibility at an end, for medical authority admitted that the disease was incurable.

When the physician found a patient thus afflicted, he would say, "Oh a slight attack of the kidneys; will be all right in a little while." He knew

to the contrary. But if he could keep his patient on his hands for a few months, he knew he would derive a great revenue from his case, and then when the disease had progressed to a certain stage, he would state the facts and retire, exonerated from all blame.

But the error of supposing the disease incurable, has swayed the public mind, long after the fact has ceased to be. But public opinion has been educated to the true status of the case by those who have discounted the incurability theory, and the public recognizes and testifies to the fact that Warner's safe cure is a specific for this disease. This has been shown with thousands of testimonials.

Upon referring to them in our files we find that \$5,000 reward will be given to any one who can prove that so far as the manufacturers know they are not genuine, and that hundreds of thousands similar in character could be published, if it were necessary.

This condition of things is very amusing to the journalist, who looks upon all sides of every question. Proof should be accepted by all, but prejudice fights proof for many years. It seems strange that when a proprietary medicine is doing the good that Warner's safe cure is that the physicians do not publicly endorse it. Many of them, we are told, privately prescribe it.

A few years ago, as stated, when a man had Bright's disease, the doctor boldly announced it, because he thought it relieved him of responsibility.

To-day when prominent people are dying (and hundreds of thousands of common people die of the same disease), we are told that doctors disguise the fact that it is Bright's disease of the kidneys, and say that they die of paralysis, of apoplexy, of pneumonia, of consumption, of general debility, of rheumatism, of heart disease, of blood poisoning, or some other of the names of the direct effects of kidney disease. They are not the real disease itself.

We sometimes wonder if they avoid stating the real cause of disease for fear they will drive the public into patronage of the only scientific proprietary specific for kidney diseases and the thousand and one diseases that originate in active kidneys.

We do not believe every advertisement we read. Some people perhaps may regard this article as an advertisement and will not believe it, but we are candid enough to say that we believe the parties above mentioned have stated their case and proved it, and under such circumstances the public is unwise if it is longer influenced by adverse prejudice.

HUMOROUS.—The most humorous man is not always the happiest; the man who has scrofulous humor or any obstinate humor of the blood, does not feel very lively, at least not until he is cured, which, by the way, Burdock Blood Bitters will do in the most troublesome of blood humors.

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Catarrh of taste, tonsils, and, unless victim indicates a stem, and ulcers and The most of this dis-

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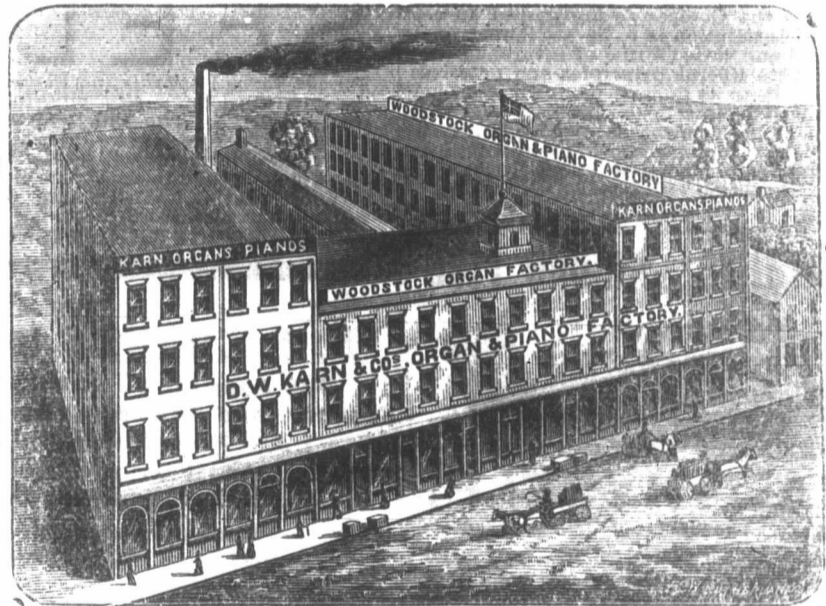
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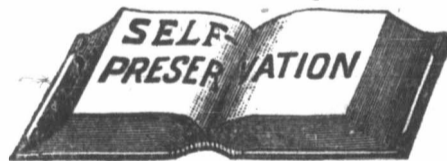
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