

Canadian Churchman

DOMINION CHURCHMAN, CHURCH BYVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, APRIL 16, 1903.

[No 16.]



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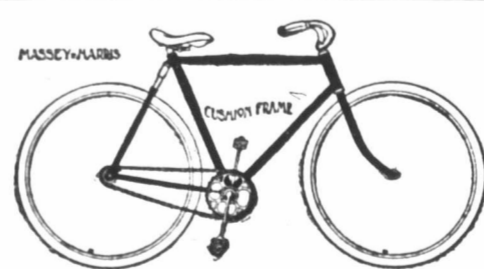
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TORONTO, THURSDAY, APRIL 16, 1903

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

1st SUNDAY AFTER EASTER.

Morning—Num. XVI to 36; I Cor. XV to 29.

Evening—Num. XVI 36 or XVII to 12; John XX 24 to 30.

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

FIRST SUNDAY AFTER EASTER.

Low Sunday.

Holy Communion: 197, 307, 311, 312.

Processional: 134, 232, 302, 503.

Offertory: 299, 301, 304, 306.

Children's Hymns: 140, 220, 305, 565.

General Hymns: 138, 298, 300, 498.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 173, 315, 501, 554.

Processional: 34, 133, 504, 547.

Offertory: 132, 140, 219, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 239, 292, 500, 550.

Love or Training.

Mrs. F. A. Steel writes strongly in the Saturday Review on the loss sustained by trained nursing, a loss only to be counteracted by teaching our young girls in our Church schools. She says among other things: "Whether the thing ousted was bad utterly or good utterly, or a mixture of bad and good, something has gone both from the sick room and the lives of those whose duty used to lie in it. . . . Even doctors allow, with varying comment, according to their views, that this idea of duty in regard to sick nursing is fast disappearing from even a mother's heart. . . . We have to face the fact, that while there is great gain in trained and paid nursing, there is also a loss of something else, and the point to be settled is whether this loss is beneficial to all parties concerned. Personally, I doubt it. So far, indeed, as the slighter ailments are concerned, I believe—and I know many doctors will bear me out—that the growing habit of sending at once whenever possible for skilled shoulders on which

to lay every tittle of responsibility cannot fail to weaken a woman's motherhood, or loosen the tie of her wifehood. This is strong language, I know, but the subject deserves it. The nursing of the sick is something that no woman can afford to leave out of her life altogether without detriment to her own character. Let her call in skilled aid by all means, should she be unfit for the technical part of the work, but that does not exonerate her from other work quite as important. For, without being a Christian scientist, I assert that no reasonable person who has studied the marvellous influence of mind, can doubt that the mental atmosphere in which we happen to be, does affect the body. Looking at the question purely from the point of benefit to the patient, does not a first-class nurse, paid or unpaid, give to her sick something more than mere regularity of detail, mere technical skill in the procuring of case? She does, undoubtedly."

Crossing the Bar.

A good deal of doubt has existed as to the bar which inspired the poet, Tennyson, in writing this hymn of his old age, but all question is set at rest by his son in this passage in his life: "Crossing the Bar" was written in my father's eighty-first year, on a day in October, when we came from Aldworth to Farringford. Before reaching Farringford, he had the 'Moaning of the Bar' in his mind, and after dinner he showed me this poem written out. I said, 'That is the crown of your life's work.' He answered, 'It came in a moment.' He explained the 'Pilot' as 'That Divine and Unseen, Who is always guiding us.' A few days before my father's death he said to me, 'Mind you put 'Crossing the Bar' at the end of all editions of my poems.'"

A New Hymn.

Writing of hymns suggests the query whether our Old Country friends should not write a new missionary hymn? Whether the present ones do not convey ideas out-of-date, and perhaps positively undesirable, ideas which indirectly have caused great loss to the Church? For nearly a century British emotions and intellect and purse-strings have been dominated by that magnificent hymn of Bishop Heber: "From Greenland's Icy Mountains." During this time the energy of our Anglo-Saxon race has been directed to the evangelization of the waste places of the earth and the conversion of the heathen. We have proclaimed that our souls are lighted with wisdom from on high, and we and our forefathers have lavished wealth and that wisdom on races on whom, it is sad to say, the sacrifices have been in great part wasted. We have gained few thanks, but it is asserted that our missionary zeal has been the cause of wars, untold misery and desolation. Whether this is exaggerated or not, it is the fact that in Mrs. Jellaby-fashion, our own, especially our English emigrants, have been neglected for any foreign people. It is also true that our Church emigrants on leaving home are wholly unprepared for their future religious labours. They cannot read prayers or a sermon, but the emigrant local preacher supplies the want. In new settlements the Church emigrants wait for the clergy to come to them and the edifice to be built for them. The local preacher rallies the people, organizes his Sunday school, holds a service, and by the time the priest arrives his flock is gone. Does any missionary ever go in the steerage? In most cases are not the homeless souls committed to the unknown, as completely as if their bodies had been committed to the deep on leaving Liverpool? We need a hymn to change this, to prepare the emigrants to teach them to work for their Church, and

which will picture our race on Canadian plains, assembled in little flocks, to praise God as their fathers did, as their brothers are doing in the Fatherland. Some might say, alter our present ones. Take that prayer to the Holy Ghost, we sing, in which we invoke his descent on our fallen or apostate race, could it be altered to a scattered or migrant race. Hardly. We need a hymn of intercession for heavenly light and blessing on those in lonely, homeless, churchless wilds, and on those who remain at home, that they may remember their brethren.

St. Patrick.

A small controversy has taken place in the States, which has its distressing as well as its amusing side. The Rev. Addison Moore, a Baptist minister of New Jersey, claiming that St. Patrick was a Baptist, arranged a service for the 17th March, and delivered a long address, which was reported in the New York Herald, in support of his view. In it he said that St. Patrick in his mission followed none of the distinctive teachings of the Roman Church. He loved his Bible devotedly, and preached its truths faithfully, exactly as a missionary of any of the modern evangelical churches. There is even evidence that he baptized his converts by immersion. The story of his work seems more like the description of the toils and tasks of a Baptist missionary than a Roman bishop. He certainly was ignorant of the doctrine of the celibacy of the clergy, for he declares in his 'Confessions' that his father and grandfather were priests. His creed proclaims an orthodox faith similar to that of the evangelical churches of to-day. His chief theme is Christ's blood shed for sinners and God's love for mankind. He makes no mention of Pope or Virgin Mary, and never seems to have heard of the mass. Such topics as purgatory, transubstantiation, or prayers for the dead find no place in his preaching or his writing." It is needless to say that this aroused both sides to arms. In answer, the New York Catholic News says, in part: "Our Baptist friend should know, if he is anything of a scholar, that St. Patrick's 'Confession' is a work in which much is left unsaid. But there is conclusive evidence that St. Patrick was a Catholic and nothing else. Mr. Moore told his congregation that the saint 'loved his Bible devotedly and preached its truths faithfully.' We wonder if any of them, stopping to think, asked themselves where St. Patrick got the Bible when he was preaching early in the fifth century. From the Catholic Church, of course." Surely the Catholic News knows that the Bible was compiled at the time when there was no Eastern or Western Church, and that St. Patrick lived long before the Bishop of Rome had any jurisdiction in Ireland. Tradition says that there were three or four St. Patricks, and Punch claims for the present day, St. Patrick Balfour.

Two Ways of Treating Converts—One.

In this week's exchanges, we have two very different pictures; the contrast is so great that it is instructive to compare them. In the Church Times, a priest, who has seceded from the Church of Rome, gives his experience. He is made to feel on all sides to an uncomfortable degree that he is not wanted; he is mistrusted; and it is with the greatest difficulty that he can obtain a curacy, and seldom, unless he has great influence (sufficient to make a non-convert a Bishop), will he ever be given a living. There are few welcome arms stretched out to receive him. His only consolation is that in taking this step he has acted up to his religious and moral convictions. "I have been in the Anglican Communion now

16, 1903

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many years, and have done years of hard work; but the shame of Roman orders is indelible." "I was asked once in confidence by a vicar," he says, "whether the Jesuits did not pay men to join the Anglican Communion in the capacity of spies?" Everything seems done to make his lot a hard one. "Years ago a Bishop required that I should inform every incumbent to whom I applied that my orders were Roman. This terrible confession of having once been in darkness instantly put a summary end to my numerous applications for curacies. With reference to his ecclesiastical education, the Roman priest is trained upon a system that leaves nothing to be desired. He has no degrees, it is true, not that he could not have taken them had he been allowed. He is not a Master of Arts, but he is, as a rule, a master of theology, logic, rhetoric, and a good extempore preacher, which is more to the point—he is a priest, and nothing else."

The Other One.

The Living Church chronicles the death at Rome, in the diocese of Central New York, of John Fischer, one of the founders of St. Joseph's church. Mr. Fischer was a typical German American; conservative by nature, having distinctively American traits of character. At the time of the schism in the old St. Mary's (Roman Catholic) church, Mr. Fischer unhesitatingly allied himself with those who erected the present noble edifice of St. Joseph's church. He and his wife were among the 150 adults received by Bishop Huntington in 1876, when the latter formally received the flock. He ever remained true to his adopted faith, being most loyal, liberal and devout. A regular worshipper, he was quiet and unostentatious, never thrusting forward his personal tastes or desires; he always gave most generously to the support of the services, acted continuously as a trustee of the church from its foundation to the time of his death, and was untiring in his attachment under all pastors that held the curacy. His early training showed itself by his always putting the office above the man. His funeral was held from the church he had assisted in founding over thirty years before. The attendance was greater than the large seating capacity of the church could accommodate.

The Power of the Pulpit.

If there is a decline in the power of the pulpit, I believe that the fault lies not so much in the natural ability of the preacher or in the receptivity of his congregation, as in lack of the necessary study and preparation. Our clergy, under present day conditions of parochial work, read too little and preach too much. No man can go on pouring out if he is not continually putting something in. But if the clergy could take more pains than they do, first to keep abreast of advancing knowledge, and then to put their best thoughts carefully into the best form they can for the edification of others, I believe that preaching may still be with power. Whatever is worth doing at all is worth doing well; and if it be true, as is sometimes asserted, that the Church is losing her hold over large sections of our population, it is at least worth considering whether some of her weakness is not found in greater measure than it should be in the pulpit. —"A Country Parson," in the Guardian.

Early Liturgies.

Though it is somewhat unusual, we wish to call attention to a series of three lectures, delivered in St. Mary's Chapter house, Edinburgh, by A. J. Maclean, on recent discoveries, illustrating early Christian life and worship. The first of these appeared in the Scottish Guardian of the 26th March, 1903, and that lecture, and we doubt not the succeeding ones, will well repay the small

outlay. The Scottish Guardian is published at 27 Thistle Street, Edinburgh.

The Chord of Imperial Unity.

An account in the Graphic of a curious ceremony, which took place recently in Burma, touches again the chord of Imperial unity, which thrilled at the thought of a vast assemblage of Mohammedans in India, offering up prayers for the Queen; or of the native officers kneeling to pray when they heard of the King's illness last June. There were coronation festivities throughout Burma, it seems, and at the small town of Wakemer, a very special ceremony was held. When the company were assembled before the throne in the Durbar Hall, a crimson curtain was withdrawn, revealing portraits of the King and Queen. After prayer, chanted by the Brahmin priests, a large number of Burmese ladies, one by one, approached the throne and did homage. The illustration, which is very suggestive of a similar gathering in Western lands, is made from a sketch bearing the signature Maung Saw Maung.

EPISCOPAL RELIEF.

In a previous issue we considered the subject of episcopal influence, and expressed the opinion, which is being more and more acted upon in the Mother Country, that small dioceses, both in territory and population, were more conducive to conserve and extend the influence of the episcopal order, and to stimulate the Church and promote its growth, than dioceses too large for the bishop to exercise his office therein adequately and efficiently. Connected with this subject is that of episcopal relief. A bishop, whose diocese is large, and clergy numerous, finds sooner or later that it is beyond his strength to meet all the demands which are made upon him. A bishop's duties are exceedingly numerous, complex, and often difficult. Beyond his diocese, he has relations to the whole Church and to the general community, whilst it is being more and more recognized that a bishop's presence in a parish, at least once a year for confirmation, and other purposes, is very useful and helpful. Were dioceses smaller, the demand for relief from our bishops would be less frequent and pressing. But in any case, arrangements for episcopal relief should be made, for with advancing years all bishops find themselves less and less equal to the work, and unless some system of relief is provided, the Church suffers from incapacity for work on the part of any one of its spiritual overseers. Both in the English and American Churches, the question has been legislated upon. In England the bishops can resign their sees, and take a certain portion of the income, as a retiring allowance. In the American Church, resignation of a see is not permitted, and in 1893, when the Bishop of South Carolina sought to resign his see, on the plea of ill-health, the House of Bishops declined to accept it, and stated that in so doing they were influenced "by the general principle on which the existing canon was framed; that is, to discourage resignation of aged and infirm bishops, to maintain their dignity and honour, and to provide relief for diocesan wants, and a dignified position for a co-adjutor without the surrendering of ties so sacred, and to which the increase of years imposes additional sanctity in the experience of Christian churches." The practice of the Church of England differs from that of the American Church, the former providing for the retirement of bishops, and the latter not sanctioning a bishop's resignation, but permitting the election of a co-adjutor. In Canada neither the Provincial Synod nor the General Synod have legislated on the subject, and it has been left to dioceses to act in this respect as they

deem best. Thus to leave it unsettled and an open question in each diocese is not expedient, and some general rule should be adopted in regard to it by the General Synod. In Canada we have had instances of both the English and American practice in respect to episcopal relief. Bishop Sullivan resigned the diocese of Algoma, and co-adjutor bishops have been elected in several of our dioceses, both East and West. English precedent has great weight in this country, both in Church and State, and due consideration doubtless will, when the subject comes to be legislated on, be given to the reasons which weighed in the Mother Church in permitting and providing for the resignation of bishops. To co-adjutor bishops, as a rule, we see some serious objections. A co-adjutor bishop has and can have no freedom of action, he is but a curate bishop, and we can conceive of circumstances and conditions in which his position would be rendered, not only a difficult, but almost an intolerable one. Then in the choice and election of a co-adjutor, the diocesan has to be considered, and to some extent, therefore, exercises an influence in the choice of his successor. This should not be the case, and the clergy and laity of a diocese should be left entirely free and untrammelled in the election of a chief pastor. For these and other reasons which might be urged, we are in favour of the English, rather than the American method of affording relief to bishops, who from age or infirmity are unequal to the cares and labours incidental to the discharge of the duties of their office. In any case, so important a matter should not be left to separate dioceses to deal with, and we trust that till the question of relief of bishops, by resignation or otherwise, is decided upon by competent authority, which we should judge would be the General Synod, no diocese will take it upon itself to move in a matter of this kind, which should be settled by general and not merely by local authority.

PAN-AMERICAN CONFERENCE OF BISHOPS.

The Anglican Church early found an introduction into America. As settlements proceeded from Nova Scotia to Georgia, the Church followed her children and supplied them with the ministrations of religion. Congregations sprung up along the coast line and in the interior, and were all under the episcopal supervision of the Bishop of London. Notwithstanding that many of the Puritans and other sectarians had made their home in the Western World, the Church prospered, and at the time of the Revolution the Church of England was the most numerous and influential religious body in all America. The seven years of war, ending in 1783 with the Independence of the United States, worked sad havoc with the Church, and the missionary operations which for a long time had been carried on with great success by the venerable S.P.G. The clergy were persecuted for their loyalty, and in many cases fled to Nova Scotia or to England; congregations were scattered, the Church was rendered unpopular, and when the war was over was in an extremely prostrate and disorganized state. Episcopacy was obtained from Scotland and England, the Church was reorganized, and attempts were made to build up the waste places, but for the first fifty years after the Revolution progress was slow, and the difficulties which beset the Church in the United States were many and great. The remnant, both of clergy and laity, were men of no ordinary calibre, it included such illustrious names as Seabury, White, Hobart, and many others, and in their wise counsels and energetic action the Church once more put on strength, and is now, because of foundations so wisely laid, an important factor in the religious life of the United States. The Mother Church of England, after the

independence, attention to that owed her allegiance newly organized not because she cause such assistance been misunderstood in British North care of the M bound to her F tion, has grown twenty dioceses ship, and in on Atlantic, the churches of A the most friend and many of o days were from politically sever stronger than t ation, and the I interest the building up the whilst many of affectionate ren and friends. friendliness to all legal disa Canadian Chur tween these s many intercha not only their unity in the f Church. In tl of clergy and respects the s two churches I matters of mu and it has be Bishops of bo concierence of Canadian chur proposed com invitation, issu American Chu munion in No will be watch generally. Ca politically, ind our independe by the friendly mutual relatio and brotherly.

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independence of the old colonies, turned her attention to that portion of America which still owed her allegiance, and withdrew aid from the newly organized Church in the United States, not because she was unwilling to assist, but because such assistance would at that time have been misunderstood, if not resented. The Church in British North America, under the fostering care of the Mother Church of England, and bound to her by many ties of loyalty and affection, has grown and increased till to-day over twenty dioceses are united by one faith and worship, and in one General Synod exercises control over the whole Canadian Church from the Atlantic to the Pacific. Between these sister churches of America there has always existed the most friendly relations. Our first bishop, and many of our clergy and laity in the early days were from the old colonies, and though politically severed, the bonds of faith were stronger than the antagonism of political separation, and the Loyalist Churchmen, regarded with interest the Loyalist Churchmen, who were building up the waste places in their old homes, whilst many of the exiled priests were held in affectionate remembrance by former parishioners and friends. The Canadian Church showed its friendliness to the inter-communion by removing all legal disabilities from clergymen of the Canadian Church officiating in Canada, and between these sister churches there have been many interchanges of courtesies, which prove not only their friendliness, but their substantial unity in the faith, worship and order of the Church. In their proximity, in the interchange of clergy and lay members, in having in many respects the same problems and conditions, the two churches have much in common. To discuss matters of mutual interest, it is now proposed and it has been approved by the Houses of Bishops of both Churches, that there shall be a conference of bishops of the American and Canadian churches. The origin and scope of the proposed conference is shown by the following invitation, issued by the presiding bishop of the American Church to all bishops of our Communion in North America, and its deliberations will be watched with interest by Churchmen generally. Canada is ecclesiastically, as well as politically, independent of the United States, but our independence is in no way compromised by the friendly conference, which is proposed on mutual relations growing out of our proximity and brotherly intercourse:

"Providence, Rhode Island, March 12th, 1903.
"To the Right Rev. Bishop of

"My Dear Brother.—Acting by request of many of the bishops in the United States, and of the House of Bishops of the Church in Canada, I have determined to invite all the bishops of our Communion in the Western World to a conference for the consideration of questions and problems presenting themselves in peculiar form to the administrators of the Church in all America.

"It is proposed that the conference shall be held in Washington, D.C., shall begin on Tuesday, October 20th next, and shall continue through the days of that week.

"In the week following, in the same place, will be held the annual Missionary Council of the Church in the United States, which, it is believed, will be interesting to our visiting brethren, and to which their presence and counsel will give an added value.

"I write, therefore, my dear brother, to invite you to attend this conference, and I ask that in your reply you will suggest at least one subject which you may desire to have discussed by your brethren.

"The Bishop of Washington requests me to say that the Churchmen of Washington will be pleased to entertain you during your stay in their city.

"As the time for preparation is not very long, I beg that you will send me a reply as speedily as you can.

"I earnestly hope that you will be able to attend, and I am, faithfully yours,

"Thomas M. Clark,
"Presiding Bishop.

"By Thomas U. Dudley,
"Assessor."

"Please send reply to Bishop Dudley, Louisville, Ky., U.S.A."

BROTHERHOOD OF ST. ANDREW.

Toronto.—The Church of the Redeemer.—At the invitation of the rector, the Rev. C. J. James, the president of the Brotherhood, Mr. James A. Catto, Mr. N. F. Davidson, Mr. F. W. Thomas, chairman of the Toronto Local Assembly, and the general secretary, visited this church on Thursday evening, April 2nd, with a view of reviving the chapter there. Four other members were also present and one visitor. The rector opened the meeting with prayer, and afterwards asked Mr. Catto to take charge of it. The Rev. C. J. James testified to the usefulness of the Brotherhood in both his spheres of work at Montreal and Hamilton, and hoped for good results from the revival of their chapter, and the help it would be to him. Mr. N. F. Davidson spoke of the deeper import of the Brotherhood, of its work, and how the members should make it a definite purpose in their lives. Mr. F. W. Thomas referred to the work being done by the different chapters in the city, and hoped the Church of the Redeemer chapter would be a power for good in the parish. After a general discussion, the rector closed the meeting with prayer. A very earnest spirit prevailed, which promises well for the future of the chapter. It was decided to refer the election of officers until next meeting.

Holy Trinity.—Mr. F. W. Thomas, chairman of the Toronto Local Assembly, and the general secretary, Mr. William Walklate, attended a meeting at this church on Wednesday evening, the 8th inst., for the purpose of reorganizing the chapter there. The Rev. W. J. Brain was in the chair and some four or five members present. Mr. Thomas, in a few earnest words, hoped that the efforts of the members would be successful and that their chapter would soon be reorganized with good results. Mr. Walklate spoke a few encouraging words, after which a general discussion took place. It was decided to hold their chapter meetings weekly, and the following officers were elected: Mr. J. M. Gander, director; and Mr. F. A. Blachford, secretary.

Calgary.—Church of the Redeemer.—Messrs. Clement William Perry, vice-president, and James Arthur Greig, secretary-treasurer of this chapter, were admitted lay readers, under the Dean of Calgary, by the Bishop of Saskatchewan and Calgary, on March 11th. This was done by the wish of the members of the chapter of the Brotherhood, in order to conduct lay services when required.

REVIEWS.

The Enthusiasm of Christianity. By Canon C. T. Ovenden. London: Skeffington & Son. Price, 3s. 6d.

Canon Ovenden has given us here a very practical aid to holiness of life. Its purpose is to lead men on step by step to be followers of Christ, and it is written in a style that will appeal to many to whom the language of most of our devotional books would seem unreal. Such subjects as the greatness of God's love, the value of self-discipline, the forgiveness of sins,

justification by faith, and eternal hope, are treated in an interesting and attractive way, so that the ordinary reader may understand and profit by the reading. The chapters on the Glorification of a Common Life, and the Influence of an Insignificant Person will be found specially helpful.

Via Sacra. A Service for Three Hours on Good Friday. By J. E. Revington-Jones. Skeffington & Son. Price, 2s. 6d.

In the first part of this little volume, we have a selection of appropriate prayers and hymns for the three hours' service, together with outline addresses on the seven last words; while the latter part contains five outline addresses for week nights in Lent, and an outline of a lantern service for Good Friday.

Help from Holy Communion. By Urling Whelpston. Skeffington & Son. Price, 2s. 6d.

We have here a series of six excellent sermons on the blessings to be derived from the Holy Communion—in Repentance, in Temptation, in Depression, in Joy, in Religious Doubt, in Sickness and Death. They will be found very helpful in removing some of the prevalent misconceptions as to the duty of waiting upon the Lord in His Holy Sacrament. "There are many reasons," the author tells us in his first sermon, "which keep people away, but none of these are good reasons; there never can possibly be a good reason for a Christian to disobey Christ." (There is no attempt here to discuss eucharistic doctrine, but only to emphasize the teaching of the Catechism, that the Sacrament is for "the strengthening and refreshing of our souls.")

Common Life Religion. By H. J. Wilmot-Buxton. Skeffington & Son. Price, 5s.

Wilmot Buxton's sermons are already widely known, and this present volume well sustains their former reputation. They contain no striking expositions, but their teaching is plain and straight to the point, and they abound in well chosen illustrations from Scripture, from history, from nature and from every-day life. There are thirty sermons in all, half of them for the Church's seasons, and the others general. No better volume could be placed in the hands of lay readers or of deacons, who have not yet received unrestricted license to preach.

Lenten Preaching. By Rev. A. G. Mortimer, D.D. Skeffington & Son. Price, 3s. 6d.

We have here three courses of sermons for Lent by the rector of St. Mark's, Philadelphia—the first on the Lenten Epistles, the second on the Example of our Lord, and the third on the Seven Last Words. Dr. Mortimer's preaching is never commonplace. There is a richness and freshness in the interpretation and application of the texts selected that makes these sermons interesting and instructive; and there are, here and there, pithy, epigrammatic phrases, calculated to fix themselves in the memory, such as these: "To have a theological knowledge of Christ's nature, and not to love Him, is to be no better off than satan." The temptation was threefold, because human nature is threefold—body, soul, and spirit." "Prayer is the very breath of the soul, and therefore prayer ought to be continuous."

The Eternal Law. By J. Philip DuMoulin, D.D., Bishop of Niagara. Toronto: The Musson Book Company. Price, 75c.

This book consists of six lectures on the Charlotte Wood Slocum foundation, delivered, it would appear, before the University of Michigan. They are lectures upon the Ten Commandments. Lecture one treats of the law, its history, delivery and nature. A powerful contrast is drawn between the simplicity, and yet absolute fullness, of the Divine law, and the ever-multiplying and ambiguous enactments of human legislators. The Bishop, as he says in his preface, has

seen it best to make his book take the line of "displaying the many ways in which the law is disregarded, together with the consequences of such disregard." It thus becomes really a severe, but not at all overdrawn, picture of the present times. It is a prophet's voice lifted up in warning. It is much to be wished that the words of the Bishop could be widely read, especially by the rich and well-to-do. Fathers and mothers might have their eyes opened to the perils—not by any means decreasing—to which their sons and daughters are exposed as they go out into the world; especially in these days of young people going out so early to "do for themselves," which last words are capable of a grim meaning. We are sure the book must have a good effect. We hope it will be widely read.

Meditations on the Epistles of St. James. By Ethel Romanes. Messrs. Rivingtons, London, England. Price, 2s., net.

This is really a beautiful book, perhaps the best of all of Mrs. Romanes' excellent books. It consists of 52 "Meditations" on various passages of St. James' Epistle. We are sure that all who read it will find deeper teaching in the epistle than perhaps they ever dreamed of—Luther, to the contrary, notwithstanding. The book would prove of the very greatest possible value, most especially to communicants of the Church. There are some excellent and searching remarks upon the self-deceiving nature of religious party spirit. But the book teems with heart-searching lessons for self-knowledge. We have never before seen such lessons put in so loving, yet earnest spirit—so full and deep in their reference and expression. To instance, such passages would really be to quote the whole book. We most cordially commend these "Meditations" as a constant comparison to private devotion for all earnest communicants.

Magazines.—The Cosmopolitan. — The current number of this magazine contains an article by W. R. Stewart, on "The Americanization of the Canadian Northwest," and in addition to a number of short articles and stories, there are several further instalments of articles, parts of which have already appeared in the pages of this magazine, notably "The Young Napoleon," by Field-Marshal Lord Wolseley, and the "Making a Choice of a Profession." Under this latter caption, the Profession of Medicine is exhaustively dealt with. A pathetic interest attaches to the article dealing with "Famous Cures and Humbugs of Europe," in that it was written by the late Julian Ralph, the well-known newspaper correspondent.

Words for the Church. By the Rev. Edgar Gardner Murphy. Paper, 25c. New York: Thomas Whittaker. Toronto: Upper Canada Tract Society.

We have carefully read every line of these six lectures with continued interest, and can cordially re-echo Bishop Gailor's introduction, that "they are clear and positive and sincere—full of real enthusiasm and spiritual fervour—calculated to help those in doubt, to instruct those in ignorance, and to do good to all." They are most fair and temperate in statement, and discuss the living problems of to-day in no controversial spirit. The titles are: The Churchman's Controversy; Was Henry VIII. the Founder of the Church of England? Is the Episcopal Church Catholic or Protestant? The Church at the Beginning. The Church in the Ages, The Church's Doctrine.

The rector and select vestry of Gorey parish, Ireland, are about to spend £500 on the adornment of that already handsome church. The expenditure will be chiefly on the chancel, which will be made very handsome.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

THE IDEAL W.A. WORK.

As a Whole, and in Its Parts, Divided into Dioceses and Parochial Branches. By Mrs.

Broughall, Toronto.

We are obliged to Mrs. Broughall, who has kindly consented to the publication of her paper read by Mrs. Capp at the first annual conference of the Woman's Auxiliaries in the deaneries of Algoma and Nipissing at Sault Ste. Marie on the 30th September last. The fame of its has grown until it is now printed.—Ruth.

A word first on our name—our title—Woman's Auxiliary to the great consolidated mission work of the Canadian Church. "Woman's"—her part in the conquest of the world for her Lord, not by usurping or interfering with what God meant man to do, but helping, being auxiliary to man. We have an object-lesson in the methods of the holy women at the cross and grave of the Redeemer. Their love was as great as the men's, and their observation, perseverance, courage, and endurance greater, but they kept their place and did only their own part in the sacred burial. "They beheld the tomb," they noticed "how His Body was laid," and "they followed after," after the men; they were auxiliary to them as they "prepared the spices and ointments; as they took their early journey to the sepulchre; nor did the thought of the "great stone" stop these brave women. To them was given resurrection message, which they had the honour of bringing to the men. Their devotion, courage, consistency and faithful delivery of that message filled in and gave colour to the great picture of the resurrection story. They did not ask to take the Sacred Body down from the cross, nor lay it in the tomb. But they followed all the way from Galilee; they, at home prepared the sweet spices which they bring with them to the tomb. And here, note their patient waiting through that long weary Sabbath day—no undue haste, and no infringing of the commandment, however much they craved nearness to Him, Whom they had loved so well and followed so faithfully. Here, we have devotion to Christ, and consistency in keeping God's law, as shown in their respect for the Sabbath Day. Their courage shines forth, as they stood by the cross, to the awful end, long after the men had fled. And at the empty tomb no idle curiosity interfered with their prompt departure to tell the joyful tidings, albeit to doubting ears. And these women not only actively helped, but they inspired the men who heard the words "as idle tales." These women being what they were, the men were impelled "to go and see," that what they said was true—the grave empty and the Lord risen! And St. Peter, their leader, after looking in "departed to his own home wondering." Perhaps this same apostle had these women in mind when he wrote to the women of the whole Church years after, saying how husbands might be gained for Christ by the "behaviour of their wives," who were ever to wear the incorruptible apparel of a meek and quiet spirit, which is, in the sight of God, of great price, the secret of this power being found in the "hidden man of the heart." Later on we find the women, with the men, steadfastly continuing in prayer. My sisters, let it be the ideal of the W.A., as the title implies, to repeat these resur-

rection days in character and power of its members, that they may further and inspire, fill in and beautify the rougher and more rugged work of men in order that the whole world may see the beauty and accept the reality of the Saviour's love and power. Therefore, let us women remember that:

"None sends his arrow to the mark in view,
Whose hand is feeble, or his aim untrue;
For though, ere yet the shaft is on the wing,
Or when it first forsakes the elastic string,
It err but little from the intended line,
It falls at last far wide of his design;
So he who seeks a mansion in the sky
Must watch his purpose with a steadiest eye.
The prize belongs to none but the sincere,
The least obliquity is fatal here."

Thus, true to our name, and true to our aim, we shall be, under our Captain, an inspiring and powerful factor in the mission work of the Church.

We have for a moment fixed our eyes on the women who had the honour of supplying the material wants of our Lord and the twelve, as we thought of ourselves as being auxiliary in hastening Christ's kingdom. Now, let us look at women of apostolic times, as we think of our great society with its "picked" women—special officers for the whole with all presidents of dioceses as vice-presidents—thus securing a truly representative board of management. "Woman's work in the church, it has been said, is no novelty invented by this ingenious, innovating 19th century. It has been seen in various forms in all ages of Christianity, and it may be traced back to the noble precedents in New Testament times. Nearly every woman among the early disciples mentioned in the Gospels, the Acts, and the Epistles, is associated with some form of Christian service." As we read, we find women, far removed from one another, as to country, early training, social position, family ties, working for Christ with united aim, and absolute devotion to His cause. Women who were forever "faithful" to their ideal; women who ever "went forward in faith and hope" looking unto Jesus; women who were "never discouraged under difficulties," because they held not their lives dear unto themselves. They had counted the cost, and they knew in whom they believed and the ultimate assured success of the cause they had espoused. Dorcas with her busy needle; Phoebe, the deaconess—one a Jewess of Palestine, in the sphere of St. Peter's ministry, the other a European Greek lady, known to St. Paul; Lydia, the dyer—a native of Thyatira—(faithful to her light as a proselyte to Judaism), meeting St. Paul at the place of prayer heard the glad tidings. The Lord had "opened her heart," which she must have given Him when she turned from her country's gods to Israel's one and only Jehovah. And the outcome of all this was her holy household, and her home ever open to welcome Christ's followers. Damaris, "who clave unto the Lord;" Priscilla, who was pre-eminently the woman missionary; Tois and Eunice, women of unfeigned faith and well versed in Holy Scripture, and the women among St. Paul's Ephesian friends; "Mary, who bestoweth much labour on you;" Junia, "of note," in the little band; Tryphena and Tryphosa, "who laboured in the Lord;" the "mother of Rufus," who had mothered St. Paul; Julia, the sister of Nereus, and many others in this honour roll of self-sacrificing women. Surely a new roll for Greek women. Beauty, rank, wealth, and station went for little in that infant Church. Holiness and service went for much. These are the women with whom we associate ourselves in the members' daily prayer. Have we realized the fact?

The "faithful women," whose service our Lord Jesus-Christ vouchsafed to accept, and who being dead, yet speaketh to us of "living as we

pray." And unity of aim—the great Church in their steps come? Every rejoicing if not petty jealousy (thinking of the whole—Christ of officers to be considered, show "whom others will up self-assertion dead to speak ever "open" late the life-b and the weak strong, and in And what is esse is true branches. On we come down we see possible power, as we and sympathy. Board. What for the diocese equally essential is to bear its ganization. and business persons for ideal, Christ are facing w be known an

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The ideal realized the effective work of the work continually Lord. ing of her I in him, t And our me herself as baptismal d member of discredit of His)—by b what not. the kind w welcome sh loving cor especially-l member sh band "will will love as is ever "tra tion of the ward her good temp faithful, co interested i through Ju parts of tl are speaki means for work, and need come ways begg she gives larly and arly, too, is interest news and member o

pray." And, as we think of the devotion, and unity of aim and method, of these our sisters in the great Church of Christ, shall we not follow in their steps? If we do, what will be the outcome? Every diocese doing its real best, and rejoicing if another can do better than itself. No petty jealousies, no sneers, no jeers, always thinking of the end, always looking at the great whole—Christ and His Church. And in the choice of officers the institution, not the individual, will be considered, and women will pray that God may show "whom He has chosen," and these, all others will uphold and pray for. Envy jealousy, self-assertion will be as impossible as for the dead to speak, or walk. Thus, "one great heart ever "open" like Lydia's would beat, and circulate the life-blood from end to end of the W.A. and the weakest part be ever kept warm and strong, and in living union with every other part. And what is true for the province and the diocese is true and necessary for the parochial branches. One is a miniature of the other. When we come down to the individual members' part, we see possibilities of upreaching growth and power, as we see down-pouring showers of love and sympathy and wisdom from the Provincial Board. What we have said about love and unity for the dioceses, and wise choice of officers is equally essential for the branches, if the diocese is to bear its part in the welfare of the whole organization. So our ideal for the branch is regular and business-like meetings, fit and God-chosen persons for officers; one aim, Christ's cause; one ideal, Christ's measure; one country, which all are facing with a steady step, where results will be known and the real rewards given.

And, after all, it is the character of the individual members that gives character to the branch, and again the branches to the diocese and the diocese to the whole W.A. Surely this is a great responsibility and privilege for each woman of the 15,615 reported at the last triennial meeting and many more added since.

The ideal member of a branch is one who has realized the great spiritual fact that all really effective work has its source in the spiritual life of the worker, as, again that life is replenished continually by union with the Life and Person of our Lord. Her true watchword will be that saying of her Master: "He that abideth in Me, and I in him, the same bringeth forth much fruit." And our member will always strive to remember herself as a twice-enrolled missionary—on her baptismal day and again when she became a member of the W.A. She will avoid bringing discredit on Christ's cause—(her cause because His)—by bad temper, selfishness, self-seeking or what not. She will endeavour to win others by the kind words she says to all, and the loving welcome she gives the new-comer; also by the loving consideration she shows to everyone, especially her fellow-workers. In the home, our member shines ever clearer shining. Her husband "will safely trust in her," and her children will love and respect her, and her work, for she is ever "training them in the nurture and admonition of the Lord." Her servants will help forward her work by faithful service and loving, good temper, because they see in her Jerusalem faithful, consistent living and working, and are interested in its extension in ever-widening circles through Judea, Samaria, and to the uttermost parts of the earth. This member, of whom we are speaking, lays aside a porportion of her means for missionary, as well as for parochial work, and so is ready to give cheerfully when the need comes. She does not grumble at the "always begging," or give because others do. No, she gives as the Lord hath prospered her, regularly and duly. And she prays her prayer regularly, too, and strives to live up to its spirit. She is interested in reading and hearing missionary news and facts, and so becomes an intelligent member of her branch. And this woman is in-

rested in all other work in the parish, knowing it to be for God's cause, equally with her own special call. She is true and loyal to her clergy, and loving and sympathetic to all in need and sorrow.

"Seldom can the heart be lonely,
If it seek a lonelier still,
Self-forgetting seeking only,
Emptier cups with love to fill."

She is strong and brave in sorrow and trouble, knowing its use and whence it came.

"Who would come to others' aid,
Must the price of grief have paid;
Who would play the Pilot's part,
Must the way have got by heart;
Who would be another's guide
Must by pain be qualified."

In a word, our member is a Christ-like woman—reflecting His image and thus winning souls to Him, souls close at hand and far away. She remembers and realizes that "our responsibility, as Christians, corresponds with the grandeur of the work that is within our reach"—the winning of souls to Christ and bringing about His rule in the whole wide world. There is one name mentioned by St. Paul which I have kept till last—the "beloved Persis, who had laboured much in the Lord;" a name not forgotten, not overlooked from the "honour roll," because she had gone to her reward. So we, at our great meetings, such as this, remember our "beloved," who "have laboured in the Lord," and gone to their rest, to their real home, holy women who have left us from branch, diocese and provincial board.

O blest communion, fellowship divine,
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are Thine,
Alleulia.

QUEBEC.

Quebec.—Mrs. Hunter Dunn, wife of the Lord Bishop of Quebec, has resigned the office which she has held for the last nine years, as president of the Woman's Auxiliary to the Board of Foreign and Domestic Missions for the diocese of Quebec. Mrs. Dunn has been asked to reconsider her determination to resign, but her many other pressing engagements and a desire that the honour which she has so long enjoyed should go to another, has induced her to request the acceptance of the resignation.

New Carlisle.—The following resolutions were passed by the members of the W.A. in this parish recently: "That the members of this auxiliary extend their sincerest sympathy to their rector, the Rev. E. K. Wilson, in the sad loss he has sustained in the death of his wife on February 22nd last, her illness having been borne with true Christian calmness and resignation, remembering our Saviour's words: 'In quietness and in confidence shall be your strength.'" A copy of this resolution to be sent to the rector. (Signed), Annie Smith, secretary, W.A.

Paspebiac.—Woman's Auxiliary.—Resolution of Sympathy.—At a meeting of the Paspebiac branch of the Woman's Auxiliary, held on the 12th day of March, the following resolution was submitted and unanimously approved: "That the sad death of Mrs. E. K. Wilson, wife of the rector of this parish and our esteemed president, has caused us a most profound grief. That by her demise the Woman's Auxiliary has lost a devoted member, to whose heart the welfare of the auxiliary was held so dear, as was shown by her persistence in her duties even long after illness had shown that it was rapidly winning its victory; one who, by her genial and lovable manner had won for her the esteem of a host of friends, who will ever regret her departure from their midst. That we desire to convey to the Rev. E. K. Wilson our

most earnest sorrow, and to join in the expression of universal sympathy raised by the sad event of such an untimely demise." (Signed), L. Bouillon, Secretary, W.A.

HURON.

Ailsa Craig.—Trinity.—Prior to the departure of Mr. and Mrs. Bice to Corbett, to which place they moved recently, the girls and junior branches of the Woman's Auxiliary of this parish assembled at their home and presented Mrs. Bice, who has acted in the capacity of president of the girls' branch since its inauguration some two years ago, with a handsome berry set, as a token of their esteem for her. The young people, about twenty-five in number, assembled at her home in a body, and after lunch, which was supplied by the girls, proceeded to make the presentation. An address was read by Miss Effie Holmes and the presentation was made by Miss Edith White. Mrs. Bice, completely taken by surprise, made a very feeling reply.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—The following are the Bishop's engagements for the rest of the month: Friday, April 17th—Proceed to Hamilton, Ont. Sunday, April 19th—Preach at St. George's Society service, Hamilton Cathedral, 7 p.m. Wednesday, April 22nd—Travel to London, Ont. Thursday, April 23rd—Attend Committee of Canadian and Foreign Missionary Board. Friday, April 24th.—Attend meeting of Canadian and Foreign Missionary Board. Saturday, April 25th—Travel to Kingston, Ont. Second Sunday after Easter, April 26th—Preach at St. Paul's, Kingston, 11 a.m., preach at the Cathedral, Kingston, 7 p.m. Monday, April 27th—Return to Montreal. Tuesday, April 28th—Return to Quebec.

Diocesan Board—The Rev. Rural Dean Robertson, Rector of Cookshire, has been nominated by the Bishop to be a member of the Diocesan Board in the place of the Rev. H. J. Petry, resigned, and the Bishop has also nominated James McKinnon, Esq., Manager of the Eastern Townships' Bank, Sherbrooke, to be a member of the Board in the place of William Price, Esq., resigned.

Trinity.—At a largely attended meeting of the members of the congregation of this church, which was held in the vestry on the 23rd ult., the following resolution was unanimously passed in connection with the resignation of the living by the Rev. E. J. Etherington, who is leaving shortly to become rector of St. Thomas', Hamilton: "That in accepting the resignation of Rev. E. J. Etherington, B.A., rector of Trinity church, Quebec, the members of the congregation desire through the meeting of the vestry to place on record their sincere regret at the termination of the relationship of pastor and people, which has existed with so much satisfaction and profit for nearly seven years. The members of the congregation feel that Mr. Etherington's departure is a loss to Trinity church, to the city of Quebec, and to the diocese at large. His growing power, as a theologian, as a preacher, and as a thinker, has prepared those who have enjoyed the privilege of sitting under him to expect sooner or later that a recognition of his abilities and his devotion to duty would result in an invitation to a wider field than Quebec affords. The reverend gentleman may be assured that his friends in Quebec have a sorrowful satisfaction in his enlarged opportunities for service in his sacred

calling, and the warmest wishes for his future happiness and well-being." After the adoption of the resolution, the reverend gentleman was called to the meeting, and afterwards it was read by the chairman, Mr. A. J. Messervey. The Rev. E. J. Etherington made quite a lengthy acknowledgment, in which he reviewed his work of seven years as rector of Trinity church, expressing himself as flattered at the kind words contained in the resolution, and assuring all present that in his new field of labour in Hamilton, he would not forget the pleasant and profitable time passed in this city, especially in his capacity as their rector. Needless to say, the congregation of Trinity church feel keenly the loss of the reverend gentleman, who has made himself popular with all classes since his arrival in Quebec, and nothing but good wishes are heard on all sides for his future success in the new field of labour to which he has been called.

The Rev. E. J. Etherington, for seven years rector of this church, who is removing to Hamilton, Ont., was presented with an illuminated address and a purse of gold, containing \$150, by a large number of his friends, who met in the Y.M.C.A. on Friday evening, the 3rd inst. The Lord Bishop of Quebec was present, as well as most of the city clergy. Short addresses were made by Dean Williams, the Rev. Mr. Bourdeau, the Rev. Mr. Sparling, the Rev. Donald Grant, the Rev. F. G. Scott and the Hon. R. Turner. The chairman, Dr. G. W. Parmelee, read the address on behalf of the congregation of the church.

MONTREAL.

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

Montreal.—St. James the Apostle.—His Grace, Archbishop Bond, attended by his examining chaplain, Rev. Prin. Hackett, visited this church on the afternoon of the 5th inst., when a confirmation service was held. His Grace laid hands on upwards of twenty-five candidates. The latter had been prepared and were presented to His Grace by the Rev. Canon Ellegood, and the Rev. H. A. Brooke, M.A. Principal Hackett addressed the candidates before the ceremony and explained the rite of confirmation. Archbishop Bond addressed the congregation at the close of the service.

Church of the Advent.—The Archbishop held a confirmation service in this church on Wednesday evening, the 8th inst. Twenty-eight candidates were presented to His Grace to receive the apostolic rite. The Rev. Dr. Hackett, the Archbishop's chaplain, delivered an address to the confirmees.

St. John's.—St. James'.—On Sunday, the 5th inst., the Rev. W. Windsor, rector of this church, announced that at a meeting of the Ladies' Aid Society, held a few days previously at the residence of the president, Mrs. A. J. Wight, the sum of \$347 was handed over to the wardens of the church to cover the indebtedness that had been growing for some few years back. \$100 of the amount was given to the society from the proceeds of their socials and sales of work, while \$247 was the result of their direct appeal to the parishioners for contributions.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—As the Church year draws to an end, there are not wanting signs that the year has been a most satisfactory one in the general progress of the Church in this diocese. The returns for the Mission Fund have been fairly

good, and the other beneficiary funds have made at least an average. There is no doubt that when spiritual life is improved amongst the people there is always better and more systematic giving. It is equally true that where the raising of money is made the first and apparently chief object in Church life, there will always be difficulty in accomplishing that object. True spirituality is sure to have its effect, and sooner or later the parish built on the true foundation will be well to the front in all temporal matters. Such is the experience which Ontario diocese is having. Its spiritual awakening is now showing itself in the liberality of the parishes, not only in the improvement of parochial affairs, but in the contributions to outside objects. It is a fact, which the Synod Journal substantiates, that the parish, which is generous in its offerings for missions, is also in thorough good order at home, while laxity in outside offerings is invariably accompanied by carelessness in parish duties. Talking to a prominent Methodist the other day, the conversation turned to the question of Church finances, when he maintained that, in the country districts, the Church of England congregations pay far more liberally than the Methodists, but, in the cities, the reverse is the case. However that may be, the ecclesiastical buildings of Kingston certainly speak much for the zeal and liberality of the various religious bodies and no one can say that the Limestone City, with her 20,000 inhabitants, is not well provided for with places of worship. The Presbyterians have five, the Methodists, five; Congregationalists, three; Baptists, two, and the Romans, Irvingites, Scientists and Salvationists one each. The Anglicans have five, besides three in the suburbs. Of these, the Cathedral is one of the finest in the Dominion. In many respects it is unequalled. St. Paul's is a splendid type of architecture. St. James' is a well kept edifice. St. Mark's, St. Luke's, St. John's, and Christ Church are all handsome churches. All Saints' is a smaller building. Whatever debts are on these parishes they are to-day, with one exception, considerably less than in former years. The Cathedral debt is a large one—some \$60,000—but when the fire, which destroyed the first completed building, is remembered, and the magnificence of the present edifice is considered, the size of the debt is not to be wondered at, so much as the determination with which the people have been working to lessen it. The special Easter offering this year is likely to eclipse all former efforts and prove that the city congregations of the Church are as liberal as they are loyal.

St. George's.—The Rev. C. J. Boulden, of St. Alban's School, Brockville, preached at Evensong on Palm Sunday, referring especially to the meaning of Holy Week. During Holy Week, services were held three times every day and the congregations were large at all of them. Daily services were the rule throughout the diocese during Holy Week, and earnest Churchmen almost everywhere took advantage of them. Good Friday services were well attended. Of Easter I will speak next week.

A general ordination is to be held at the Cathedral on Trinity Sunday. Four or five will probably be presented for deacon's orders. The diocese presents some excellent openings in the mission field, where young men will find plenty of opportunity for satisfactory work. The Northwest dioceses are apparently getting the great majority of our young men, while the universal cry in the old dioceses is for more workers in their mission parishes, which in too many cases are being left as sheep without a shepherd.

The Kingston branch of the Lord's Day Alliance has sent circulars to all the clergy of the county asking for their co-operation in the work

and suggesting that, on Sunday, the 19th inst., some reference be made to it in the regular services of the day in such a way as to call upon Churchmen to aid in checking all desecration of the Lord's Day. The Alliance has done a great deal of good and has made some mistakes. The more all Christian bodies unite for this work, the greater will be the good accomplished, and the fewer will be the mistakes.

St. James'.—The Rev. T. W. Savary, curate of this church, has received a call from the congregation of the church at Fort Rouge, a suburb of Winnipeg. The stipend is \$1,500 and a fine residence. He is considering the offer.

Clarendon.—The Rev. J. Williams, who came to Ontario over a year ago, has made up his mind to return to his old diocese of Qu'Appelle.

Napanee.—The Church and Sunday school here have suffered a great loss in the removal of Mr. Dudley Hill. He was a most enthusiastic worker for the Church, and in the Sunday school his talent for organization was a tower of strength. Indeed, the whole diocese will miss him. We need such laymen everywhere.

Stirling.—St. John's.—The spring meeting of the Prince Edward rural deanery will be held in this church on Tuesday, April 21st. Sunday school interests are to be considered at the morning session, and officers of the Rural Deanery Association will be then elected. All schools are urged to send representatives.

Speaking of the practical effect of the Sunday school conferences held last winter, a prominent clergyman stated the other day that, before the conference, his Sunday school had an attendance of about 60. Since that time it has steadily grown to 100, and the teachers and officers have increased from nine to fifteen. The success of a Sunday school depends on the officers, and whatever tends to arouse an interest among these will show a practical result in the work of the school. This appears to be accomplished by the teachers and workers coming together in conference, exchanging experiences and hearing suggestions as to methods and means. In many places the one thing needful is some one to take the lead. A conference may be the means of discovering, both to himself and to others, some otherwise unknown "mute, inglorious" Raikes.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—St. John's.—The Bishop of the diocese held a confirmation service in this church on Wednesday, the 8th inst., when twenty-one candidates were presented to him to receive from his hands the Apostolic Rite. There were eight boys and thirteen girls. The Revs. Canon Pollard and R. H. Steacy took part in the service. The Bishop delivered two addresses, one in explanation of the Rite of Confirmation, and the other on "How to Lead a Godly Life." The church was crowded with an interested and attentive congregation.

TORONTO.

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

St. Mary Magdalene.—The Rev. F. B. Norrie will spend a week with the rector on his way from Vancouver in May.

St. Bartholomew's Church.—The Rev. Arthur Murphy, who has been holding a mission in St. Clement's church began one last week in this parish.

At all the various churches were throughout the music was Large effort various services very generally throughout the blue sky making for from a we services were ing the altern

Swansea.—S of the Church tuted on Wed ceremony wa Twenty-one is a very pro pany. The den, the mem Kelly; drill in

Orillia.—St more than pl C. Dixon, t His address were energ the results On the Mor with his illu Old Organ." ful triplet a beautiful, cle great study of the art. slides, some lectures alw his audience people can tures to an line.

Ashburnh. School Boa 7th inst., an to the Rev. est he has in the scho holding rec The Board and prizes struction an ford, Grace Maniece religious n was very r played by t

Maurice S. Hamilton crowded o the Lord tion serv a large The Bisl to with was devot and to go dwelt on a degree r or literat fit and th essential at length ligious, ar had never care to n

At all the services, which were held in the various churches on Easter Day, the sacred edifices were thronged with people and the number of communicants at the different celebrations was unusually large. The churches were very tastefully and beautifully decorated with palms and Easter lilies, and other floral attributes, and the music was of the usual ornate character. Large offertories were also taken up at all the various services. The Queen of Festivals was very generally observed by all the Church people throughout the city, the bright sun and the clear blue sky making the day all that could be wished for from a weather standpoint. Special children's services were held in many of the churches during the afternoon.

Swansea.—St. Olave's.—A parochial company of the Church Boys' Brigade was formally instituted on Wednesday evening, the 8th inst. The ceremony was performed by Mr. G. F. Shaw. Twenty-one members were enrolled, and there is a very promising outlook for the new company. The officers elected were: Chief warden, the members in charge; sub warden, Mr. D. Kelly; drill instructor, Sergeant Harry Hicks.

Orillia.—St. James'.—The congregation was more than pleased with the visit of the Rev. H. C. Dixon, the diocesan missionary organizer. His addresses, both afternoon and evening, were energetic, clear and convincing, and the results, too, were good financially. On the Monday evening all were much pleased with his illustrated lecture, entitled: "Christie's Old Organ." The lantern, lighted with a powerful triplet acetylene gas burner, produced a beautiful, clear picture. Mr. Dixon has made a great study of lanterns, and is now quite a master of the art. Then, too, he has a great variety of slides, something over 1,000. These lantern lectures always draw great crowds and he holds his audiences almost from the first. The Orillia people can recommend Mr. Dixon's lantern lectures to anyone wanting a good thing in that line.

Ashburnham.—At a meeting of the local School Board, which was held on Tuesday, the 7th inst., an unanimous vote of thanks was passed to the Rev. E. A. Langfeldt for the great interest he has taken in having religious instruction in the school weekly throughout the year, and for holding recent annual examinations in the same. The Board also undertook to pay for the medals and prizes which were offered for religious instruction and which were obtained by Lizzie Telford, Grace Hartley, Fanny Long and Willie Maniece. Several of the examination papers on religious instruction were read, and the Board was very much pleased with the knowledge displayed by the several pupils on the subject.

NIAGARA.

Maurice Scollard Baldwin, D.D., Bishop, London.

Hamilton.—All Saints'.—This church was crowded on the evening of the 5th inst., when the Lord Bishop of Niagara conducted confirmation service, and added to the Church a large number of new communicants. The Bishop's sermon, which was listened to with keen appreciation and interest was devoted to an explanation of Palm Sunday, and to good advice to the communicants. He dwelt on the need of enthusiasm in religion in a degree more marked than in business or politics or literature. The denial of pleasure and of profit and the espousal of tenderness of heart were essential to the Christian character. He dwelt at length upon the value of the emotional in religion, and said that the man who boasted he had never shed a tear was not a man one would care to make a friend of. He advised the new

communicants to be steadfast to the Church, attentive upon all the services, and diligent in Christian duty. The Psalms were rendered with grace and expression by the choir. The solo part was especially well taken.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—Cronyn Memorial Church.—A meeting of the congregation of this church was held on the 7th inst. in the school-house, the place being crowded, to consider the Rev. C. C. Owen's resignation. After prayer, the rector explained to the people a few of his reasons for leaving the people he loved so well. He felt the parting a severe trial, but he had made it a matter of prayer and felt that it was a Divine call. The work before him in his new sphere of labour was indeed, great, and to leave those who had worked so lovingly and zealously with him was a heavy strain. Deep expressions of regret were heard on all sides, the meeting being perhaps the saddest ever held in the school-room. It was with the deepest sorrow that the resignation was received. Mr. F. E. Leonard, Mr. V. Cronyn, Mr. M. D. Fraser and others expressed the sorrow of the members at Mr. Owen's departure. He had won the hearts of the people, and the families connected with the church felt they were losing a near friend. The following resolution was then carried unanimously: Moved by Mr. F. P. Betts, seconded by Mr. V. Cronyn, that the congregation of the Memorial Church, having heard their pastor's explanation of the reasons which have prevailed on him to accept the call to Vancouver, and realizing that he feels it to be a Divine call, which he is not at liberty to disobey, desire to express their conviction that viewing the matter as he does, no other course was open to him than the one adopted. And the congregation, while feeling the deepest regret at the loss they are about to sustain, desire it to be understood that their rector and Mrs. Owen bear with them to their new field of labour their sincerest good wishes for success in that field. The matter of arranging for a successor was then taken up, when it was moved by Mr. M. D. Fraser and seconded by Mr. Thomas Orr, that the following be a committee to confer with the Bishop regarding the appointment of a successor, viz.: The churchwardens, Messrs. Andrew Ellis and James Granger; Messrs. V. Cronyn, Judge Wm. Elliot, F. E. Leonard, D. H. Howden and Dr. Shaw. It was deemed wise, however, that in view of the summer months near at hand, undue haste in the matter was not necessary. The congregation then adjourned after the Benediction.

Missionary Loan Exhibition.—Church people in London are looking forward with keen interest to this event, which takes place April 21st to 23rd, at the Masonic Temple, next door to the City Hall, London. It will be open every afternoon and evening to the general public, and to school children in the mornings. The various courts, under competent heads, will illustrate many foreign fields, and many aspects of missionary work; and our own Canadian Northwest will be well to the front with its varied curios and objects of interest. Visiting missionaries will give costume and lantern lectures; some of the Bishops, and Mr. N. W. Hoyles are expected to assist in the programme. We trust that the Church people within reach of this exhibition will show hearty appreciation of this worthy enterprise.

Summer School.—The Rev. Principal Waller's summer school at Huron College, London, is not yet an assured fact. Entries are not yet sufficient to justify the trouble and expense of going on. The course of study is a good one, rates are exceedingly low, and the younger clergy, who de-

sire to continue their studies, should avail themselves of this excellent opportunity. Those who are thinking of taking the course should lose no time in communicating with the Rev. Principal Waller, London, Ont.

Exeter.—Trivitt Memorial Church.—A well attended missionary meeting was held in the school-house on Thursday evening, March 26th, and was most interesting. The rector, the Rev. R. J. M. Perkins, M.A., after conducting a short opening service, introduced the Rev. T. J. Marsh, who spoke for over an hour and was listened to with eager attention throughout. The speaker told the story of the founding of St. Peter's mission, Hay River, and how the work had grown and prospered in that isolated part of Northern Canada during the past ten years. The mission is situated about 900 miles north of Edmonton and the greater part of this distance has to be travelled by canoe. The numerous rapids along the way tend to make the journey both difficult and dangerous. The speaker told some of his hardships and struggles, of being 100 miles from the nearest white neighbour, not hearing a word of English for months at a time, of walking from 500 to 1,000 miles on snowshoes, of sleeping on the snow when the thermometer was 50 degrees below zero. The work has grown steadily and now a school has been established for Indian children with over forty scholars in attendance. One of the striking features of the mission is that ninety-five per cent. of the Indians of the district attend Divine service on Sundays. Mr. Marsh had a number of photographs and curios with him, which were examined by many after the meeting. The offering, which was a liberal one, was donated to the Hay River mission. At the close of the meeting the rector, on behalf of the congregation, presented Mr. Fred. Knight, who had resigned the position of organist, with a purse containing twenty-five dollars. The rector spoke of the faithfulness of Mr. Knight during the many years which he has held the position and of the congregation's appreciation of his services and assured him that he would carry with him to Western Canada the good-will and best wishes of his many friends in this place.

Delhi.—In your last issue some one, while trying to do credit to the Rev. G. M. Kilty, did not give credit to Mr. Kilty's predecessor by writing: "His first appointment was Delhi, which was very much run down when he went there, etc." Delhi for some time before this had begun to manifest a new life, and a great interest was being taken all along the line, the church building had just been relieved of debt and an intense interest was shown in spiritual matters, so noticeable was this that Mr. Kilty, at the following synod of the diocese, sought out and warmly congratulated his predecessor for the excellent condition he found the parish in when he went to it.

Colchester.—Christ Church.—The Lord Bishop administered the Apostolic Rite of Confirmation in this church on the 1st of April, when the rector, the Rev. Frank Whealen, presented seventeen candidates, ten men and seven women, to the Bishop. A pleasing feature was that nine of the seventeen persons confirmed had been brought up dissenters, and by this solemn rite became united with the Catholic and Apostolic Church of England.

Port Rowan.—The news reached this place last week of the death of Mrs. Fitzgerald McCleery, of Eburne, South Vancouver, after a brief illness of one week. Pneumonia, with a weak heart of many years' standing, left no room for hope from the first. Her end was peace. She passed away about midnight on the 20th of March. She was the second daughter of the late Rev. William

Wood, of Port Rowan, born in the Township of Walpole, County of Haldimand, in 1843, and she came to this part of the country when she was twelve years old. She went to British Columbia in 1872, and was married to Mr. Fitzgerald McCleery the year following. Her husband and two daughters, her mother, now past eighty; two brothers and two sisters survive her. "The memory of the just is blessed." Like Dorcas, "she was full of good works and alms deeds which she did," with such simple and unaffected kindness, that even strangers said of her, "She is the mother of all who are in distress." She ever "had a tear for pity," and a hand "open as day for melting charity, for such the face of death is," indeed, "toward the sun of life," and she might well have said, as the shadows deepened:

"My little rill draws near the sea,
Source of my life, I come to thee."

Her earthly life was one long endeavour to serve the Lord Christ, by serving others. Imperfectly enough was that service, she would herself say, and earnestly deplore that in which she came short; still the main purpose of her life held good. "It was for others' sake," "many outside their family circle," says a Vancouver paper, "feel to-day that they have lost their truest friend." The secret springs of such a life could only have been a near consciousness of God. "O, Thou Infinite. Amen," was Tennyson's form of prayer in the time of trouble and distress. It was, indeed, brief, but it was all comprehensive, carrying the weakest into the very citadel of everlasting strength. "Speak to Him thou for He heareth, and spirit with spirit can meet, closer is He than breathing, and nearer than hands and feet." And may we not all obtain a deeper inspiration from such a life, and take the joyful future for our world, with the companionship of those "whose dwelling is the light of setting suns. For the real test is not what we know, or what we have, or what we believe, but what we are in our relation to others—to the betterment of the world. A Persian fable says: "One day a wanderer found a lump of clay so redolent of sweet perfume! its odours scented all the room. What art thou? was the quick demand, art thou some gem from Samarchland or spikenard in rude disguise, or other costly merchandise? Nay, I am but a lump of clay, then whence this wondrous sweetness say? friend if the secret, I disclose, I have been dwelling with the rose. Meet parable! for will not those who live and dwell with Sharon's Rose, distill sweet scent on all around, though poor and mean themselves be found? God Lord! abide with us, that we may catch these odours fresh from Thee." "They took knowledge of them that they had been with Jesus."

RUPERT'S LAND.

Robert Machray, D.D., Bishop and Primate,
Winnipeg, Man.

Manitou.—Interest is being revived in the Church here, if the attendance at the different services be any criterion. The morning service is exceedingly well attended, and the evening service is so crowded that the building has become too small for accommodation. Efforts have been begun towards the building of a new brick church, estimated cost to be \$4,500. Most of this amount has been already secured; the plans and specifications have been made, and tenders are now being called for. Before the close of the summer, there will be a fine commodious brick edifice, in place of the weather-beaten, little frame structure, that was built in the early days of Manitou, and that has served its time well. The Lenten services, too, have been exceptionally well attended. A series of subjects were followed, different clergymen in the rural deanery taking them; while Holy Week has

begun with great interest manifested by the people in the night service. A branch of the Women's Auxiliary was organized here a year ago, and it has done a great deal of work. Its present membership is 24, and all are working together harmoniously. Last fall the auxiliary despatched an \$85 bale of old and new clothing, Christmas toys, etc. to an Indian missionary, labouring in the north of the diocese. They are presenting the church here with a \$30 communion service to be used for the first time on Easter Sunday, and are very materially assisting the Building Committee in the furnishing of the new church. A junior branch of the Woman's Auxiliary has been recently organized, and their first object of local work is the altar for the new church. All the diocesan funds, including the general missionary society, have been strongly supported—in fact, this season has been, in common parlance, "a record-breaker." The Sunday school, under the able leadership of Mr. Robert Roycraft, formerly of Brockville, Ont., has also increased in attendance and interest. In all God has blessed this mission, and we hope to pursue the work faithfully, knowing full well that He will give the increase, if we weary not in well-doing. Our yearly financial statements are being prepared, and never before has the mission been in such a flourishing financial condition.

The Rev. H. W. Baldock, B.D., who has been in England for the past year, recuperating after a much needed rest, returns to this diocese in May, and will take up work again.

In the absence of His Grace, the Archbishop of Rupert's Land, His Lordship, the Bishop of Qu'Appelle, will hold ordination services for deacons and priests at St. John's Cathedral, Winnipeg, on May 3rd.

MOOSONEE.

Jervois A. Newnham, D.D., Bishop, Moosonee.

Annual Letter From Bishop Newnham.—Moose Fort, James Bay.—My Dear Friends,—I have written nearer sixty than fifty letters the last fortnight, and our packet closes in an hour or two, so I cannot send you more than a few lines of greeting and report. But we have not another chance of sending letters till June, so I must try to reach you now. By the time this appears in print, the annual service for this year will be about due; I hope its results may last. We shall remember you on the 3rd April all round the Bay, and I hope our prayers will be joined to yours, and bring down a great blessing. You will have seen so many extracts from the letters of the missionaries and myself during the year that a full report now would only be a repetition. You will have heard of my return to Moose by a very late, cold, and uncomfortable canoe journey in October. I am happy to say that my knee has quite recovered, and that I feel no inconvenience; but I was greatly disappointed at missing the great gathering of bishops and clergy in Montreal, from the Atlantic to the Pacific. The work has, on the whole, gone on quietly and perseveringly throughout the whole diocese, and I can thank God for the band of missionaries He has given to Moosonee, and for the way He has preserved them and blessed the work during the year. You will be sorry to learn that Mr. Walton and Mr. Richards have suffered the loss of a dear daughter each. There has been great sickness among our Indians all round the Bay for a year past. Nearly 100 have died at latest report near Fort George, and over 50 at Rupert House. The mortality at Moose has not been so great this year, as the sickness was here mostly the year previous, when we lost many; but we have had constant sickness here—summer, autumn, and winter. Of course everything was done for them that could be done, in the way of medicine and food, by the missions and the Hudson Bay Co.;

but with their poverty and mode of life that is not much. This makes us look forward with longing and hope to the promised arrival next June of Miss M. A. Johnson, a lady with hospital training, to take charge of our little hospital and medical attendance on our Indians at Moose. I only wish the other missions could benefit by her skill. Meanwhile you may be sure that Mrs. Newnham has done her utmost for them here. She has been busy prescribing and administering medicines, supervising native nursing, and making foods for the sick, so that it is wonderful how she found time to look after her children and house. I put this in the more readily because I think that while you hear all about the missionaries, their doings, and privations, if there are any, you hear too little of the patient endurance, and often hard work, of the wives. Well, we hope the worst is over, and that we may have a more healthful year. Will you think of me on my long journey this summer to Mistassini (see your maps) and back, and of Mrs. Newnham during my absence, and pray for us both, that we may be enabled for our duties and trials, and for a blessing on the first visit of a bishop to that part of the diocese? With real gratitude to you for the past, and expectations from you for the future, I remain, yours in the Master's service,
J. A. MOOSONEE.

Extracts From the Bishop's Letter.—Our annual ship arrived at Charlton Island, the new port of landing, instead of Moose Fort, but it was a weary time there before our latest recruit, Rev. J. E. Woodall, was able to get passage across the bay. But by the first of October, he was here and at work, learning the Cree language, and assisting Mr. Holland among the English-speaking residents. Soon after that I returned, and the work was divided between us. I made it one of my chief concerns to help Mr. Woodall in his Cree studies, and I think he has made fair progress. The day-school I let entirely to Mr. Holland, but of the other work I took my full share, with a preference for the Indian work. I ordained three deacons to the priesthood, and am expecting a confirmation here soon. The character of the work is changing, and we must change our methods to suit, and I trust that with God's blessing the result will be to His glory. We have not the soul-stirring scenes of revival and growth that are sometimes seen; would to God that we had a little of it! But some souls are saved, some lives are holier and happier, and God is glorified as His love and power are manifested. I had during the year very satisfactory reports from York, Split Lake, and Trout Lake, showing that the men there were full of zeal and energy, and the Indians responsive to their efforts to instruct them. At each of these posts the missionaries had done a large amount of toilsome travel in the course of their ministrations, and in the main had been preserved in health. Mr. Richards, inland, and Mr. Renison, at Albany, have been faithfully diligent during the year, and have been mercifully preserved in health amid their many journeys. This district is a source of a good deal of anxiety. The missionaries are doing their very best, in season and out of season, but the field is so large and the workers so few, there are large parts to which they cannot reach, and from which the Indians come but rarely to the posts. It is no wonder that many of our poor people there have made little progress from heathenism into the glorious light of the Gospel. Meanwhile, the Roman Catholic Church is increasingly active there, spending in workers and money four times what we are able to do.

Our Present Want.—We need a special fund for our Indian orphans. We have a few individual orphans supported by individual friends, but we need a fund on which we can draw for pressing cases. Our Indians are all poor, and scarcely ever free from debt, and it is impossible for them

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to provide for the very good to care another's orphan. At Christmas for nearly all an offertory £3 to Some of the cas also very deserv month ago I bu dian of about 30 widow and th what they can d children prevent work. He was Christian, and a when suffering i it settled on his hunt, and could last year. Yet mur; he bore h patience. His fort. I felt a because of his e cause he was wi in 1896, when I impassable bog, and came to loc my attention, a hausted, took n the canoe. Mr. he also has a g dians. We hav our reach, if w I can get then where they wil free, and then living in a bet Their friends v already have s who are doing reputation for to pay their w canoe journey, this that I spe at once make number of ot others a little.

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to provide for those they leave behind. They are very good to each other, and readily adopt one another's orphans to the utmost of their power. At Christmas our small Indian congregation, for nearly all are away in winter, gave in the offertory £3 to be divided among the needy. Some of the cases are not only very needy, but also very deserving. I will cite the latest. A month ago I buried David R., a fine young Indian of about 30, who left a good steady young widow and three children, and I don't know what they can do for a living at present, for her children prevent her going off to hunt or to work. He was a fine manly fellow, an earnest Christian, and a good hunter, but he caught cold when suffering from measles two years ago, and it settled on his lungs. He has been unable to hunt, and could only work occasionally for the last year. Yet I never heard him rebel or murmur; he bore his long sickness with the greatest patience. His faith was the source of his comfort. I felt a special interest in him, not only because of his example and influence, but also because he was with me on that memorable occasion in 1896, when I was lost for hours in an almost impassable bog. It was he who left the canoe, and came to look for me, firing his gun to attract my attention, and when he found me quite exhausted, took me on his back and carried me to the canoe. Mr. Renison, at Albany, tells me that he also has a great many orphans among his Indians. We have one good means of help within our reach, if we can get this fund to start with. I can get them into an Indian industrial school, where they will be boarded, clothed, and taught free, and then put in the way of earning their living in a better part of the country than this. Their friends would be glad to let them go; we already have some children at the same school, who are doing very well, and have earned a good reputation for the Moose mission. But I have to pay their way there, a long rather expensive canoe journey, and then a railway ride. It is for this that I specially ask. If I had £100 I could at once make arrangements for sending quite a number of our orphans, and also to help the others a little.

Family Reading.

HYMN.

"He gave Him authority to execute judgment, because He is the Son of Man."—John v., 27.

O primal Cause, Thou great Supreme,
Maker of things unseen and seen,
Ruling the world by righteous law,
From everlasting Thou hast been.

O Father, Son and Holy Ghost,
Spirit, within our spirit's ken,
In divers ways, and step by step,
Thou hast revealed Thyself to men.

Leaving Thy throne, Thou camest down
Acquainted with our griefs to be;

No weakness, trial, struggle, fear
Is felt by us, and not by Thee.

Judge of Appeal, Thou know'st our frame,
Our strength to do, our strength to bear;
With faultless pen Thou notest all
Our failures oit, our triumphs rare.

Great Ruler of the quick and dead,
Thine are the keys of death and hell;
Prison and pain are as Thou wilt,
This gives us faith that all is well.

All souls are Thine, held in those hands
Which to the bitter cross were nail'd;
Can one escape the cords of love,
The bands which never yet have fail'd?

Thou God of Right, Thou God of Love,
Ne'er can the lost be lost to Thee;
Thy light pervades the world entire,
From nameless dread our souls are free.

To Thee our trustful hymn we raise,
O Judge most just, O Light most pure,
Thy praise shall sound throughout the world,
To all eternity endure.

—R. B. Ransford.

CURLEY'S CRYSTAL; OR, A LIGHT HEART LIVES LONG.

By Emma Marshall.

"A man that looks on glasse
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the Heaven espie."

—George Herbert.

Chapter III.

The Crystal.

The longed-for luggage came toward evening on the following day, and Curley could hardly restrain his excitement when he saw a cab at the door, with Mr. Buckhurst inside and big boxes outside. Mr. Buckhurst was full of business and said:

"Stand out of the way, young one, and let the man carry the boxes upstairs." Curley obeyed and then his mother appeared, asking the man to wipe his feet on the mat before he went upstairs.

The cabman laughed.

"You are mighty particular, missis; my feet are as clean as yours. We don't get mud on our feet on the box-seat of a cab, I hope."

Then with a mighty effort the big box was shouldered, and the man struggled upstairs with it, dropping it in the drawing-room with a thud which set the gaselier swinging to and fro, and brought Mr. Peg's grey head from the accustomed door with the accustomed words:

"I shan't stand this, Mrs. Crawford; I leave this day month."

"Who is that?" Mr. Buckhurst asked.

"Only Mr. Pegg, sir," Curley said. "No one ever takes any notice of what he says."

The second box was smaller, and indeed was only a leather portmanteau, and was easily disposed of; and then Mr. Buckhurst called up the stairs, in answer to a little voice saying:

"Is that you, Guardy?"

"All right Peter, here I am. Take care, now," as the little figure was seen trying to descend by the bannisters.

"Take care, I am coming."

"Will you please to have tea, sir?" Mrs. Crawford said.

"Yes, and a chop and potatoes. I hope you are hungry, Peter."

"No, Guardy; I am rather—just a little bit lonely. You've been away all day. The Curley boy has been to see me, and he says he'll bring me a kitty."

"Ah, I've got a companion for you; come and feel in my pocket."

"It's soft—it's fluffy—it's alive!" Peter cried. "Tell the boy Curley to come and see it. What is it, Guardy?"

"It is a little Maltese terrier. I bought it for you to-day."

"Oh, how nice," and Peter had drawn from the deep pocket of Mr. Buckhurst's ulster a little shuddering, trembling dog, with very black eyes, and a pink nose, and a coat of fluffy, white hair, that was very like the wool on the toy dogs in the shop windows.

"Tell me the colour of the dog, Guardy, for I can't see, I can only feel."

"There's your friend Curley at the door; ask him to tell you, while I go to the next room and unpack some of our goods."

"Oh my, it is a beauty!" Curley exclaimed, now venturing into the drawing-room—sacred ground—which was forbidden him by his mother, unless by direct invitation from Peter.

"It is as white as snow, and it's got a tail like a feather, and little, black, beady eyes, and it's shaking and shivering as if it was cold. Warm it, Master Peter, by the fire."

Peter went cautiously to the fire, and the two boys sat down on the rug to contemplate this new-found treasure.

"What shall we call him?" Peter said.

"Call him Diamond, for I heard mother say you came from the diamond fields. I never knew before that diamonds grew in fields."

"Your mother meant mines, I expect. Very well, let's call him Diamond. I hope he'll love me and be happy. What's he whining and struggling for?"

After the fashion of little dogs who suddenly find themselves in a new home, Diamond whined and cried, and at last getting free from Peter's arms, he began to run about the room, sniffing and whining alternately; and just as Mrs. Crawford arrived with the cloth and the tea-tray, he had got to the door and she stumbled over him, stepping on his paw, and making him squeal at the pitch of his small voice, as if he were most cruelly wounded.

"Dear me! what's this? No, Curley, I'll have no dogs in the drawing-room. Little brute, take him away! I'll not have a dog pestering and doing mischief. They are dangerous animals, too, and give hypphobia, of which folks die in torment."

"Oh, my poor, poor little Diamond," Peter said, receiving the dog from Curley's arm. "Oh, are you hurt? If you please, Mrs. Landlady, the little dog is mine; he is come to be company for me, for you know I am very lonely, and I told you I wanted a kitty."

"Well, I can't help it, my dear. I have no call to receive dogs as lodgers, and I shall ask the gentleman to send the little animal whence it came. I can't keep it."

"Oh, yes you can, Mrs. Crawford," said Mr. Buckhurst, coming in from the next room. "We will teach him manners, and we will buy him a basket to-morrow when we go to the oculist, Peter."

"Well sir ——" Mrs. Crawford began.

"Oh, I know you will be kind, Mrs. Landlady, and let me keep my dear little doggie."

"Yes, mother, yes," Curley said, "the dog will do no harm—"

"You be quiet, Curley, and mind your own business, if you please."

"Well, anyhow, we can't turn out the dog to-night, so let us sleep upon the grievance, Mrs. Crawford, and come to a decision to-morrow."

"Miss Hack, Miss Hack, hi!" it was Curley's voice. He had been laying in wait for the return of Miss Hack from her daily labour, and said:

"Come this evening, when the gentleman is gone out, and see the blind boy and his dog. Why, what's the matter, Miss Hack?"

"Nothing more than usual, Curley; only I am very tired," and she might have added very hungry, but she was careful not to do so. Pride was yet strong in Miss Hack's breast. She called it "proper pride," and certain it is, if she could have found work enough to support herself, she would have preferred money earned to money given. Not that she had much of the last, and her store was now at a very low ebb.

Curley was upstairs to the little room inhabited by Miss Hack like lightning, then downstairs again and in the kitchen.

"I want to take Miss Hack some supper or something, mother; do let me, she looks so bad to-night."

Mrs. Crawford shook her head.

"My dear, I can't afford to keep Miss Hack in food. I don't mind throwing in a little now and then, but what with dogs and lodgers' luggage, I am pretty well worn out."

Curley saw his mother was worried, though he did not see what dogs and lodgers' luggage had to do with Miss Hack's hunger.

But he went to the coal house and took some sticks and a handful of coals, and was off again like lightning to Miss Hack's room.

"I've brought some sticks to light the fire," he said, emptying them and the coals out of a small canvas basket or bag, which had been discarded for shopping as it had lost one handle. "And now, where's the matches, Miss Hack?"

Poor Miss Hack was leaning back in the slippery leather-covered arm-chair, too tired to take off her hat and jacket, and her pale face was lined with care.

"I shall have to leave this comfortable room at Christmas, Curley," she said. Miss Russell, at the school, says she will not require my service any longer."

"Oh! but you'll get some more pupils," said Curley, hopefully; "of course you will. And mother won't mind so much about the rent now the drawing-room is let; and the new lodgers are nice ones—not like old Pegg. The blind boy is so pretty, and they have a dear, weenie little dog, and—there, I've made the sticks burn, and now you can warm your feet. I'll come back soon, and bring your supper."

"Only tea and bread and butter to-night, Curley, I can make my own cup of tea, and the bread is in the cupboard."

Curley nodded.

"All right," he said, and jumped and pirouetted downstairs, with two black smudges on his cheeks and some bits of shaving sticking to his curly hair.

As he passed the drawing-room, there was a savoury smell of chops and coffee; and oh, how he wished he could have some for Miss Hack. But it was no use thinking of it. He must descend to the kitchen, and see what he could do there.

His mother had fried some bacon and potatoes for their supper, and Curley snatched his opportunity, and was off with his plate upstairs before a word could be said.

"Here is your supper, Miss Hack," he said, triumphantly, putting the plate on the table; and before she could remonstrate Curley was gone.

It was a little strange that Blanche, knitting her brows over her work, and Olive, trimming a new hat, engrossed with their occupation, did not notice how fast Curley ate his bread and butter, and helped himself to the last crumbs of fried potatoe in the dish. Mrs. Crawford was too much occupied with the thoughts of the new lodgers and the unwelcome white dog to take much notice of Curley, or what he ate.

Mrs. Crawford was not often cross, but she had had a long day's work, and was filled with anxiety about the fate of her carpet and chairs, delivered over to the depredations of that "dreadful white dog." So she spoke sharply to Curley,

and said she didn't know what he meant by sitting down to supper with a face like a black-a-moor, and his hair worse than ever.

"Go and wash in the back kitchen this minute," Mrs. Crawford said, "and don't let me see you making such a fright of yourself again."

"There's the drawing-room bell," she exclaimed, as a bell tingled overhead. "Run, Olive, and see what's wanted; my legs ache beyond telling. No, not you, Curley," his mother said, as Curley was springing up and going to the staircase; "No, not you!"

Curley was disappointed, but he took a leap over an old bench, and disappeared in the back premises to wash his face.

Presently he heard Olive's voice.

"It's to clear away, and they want Curley."

"You haven't learned your lessons, Curley," his mother said; "you can't go to-night."

"Oh, mother, let me! do let me!"

"No; I can't have the house upset for the sake of a blind child. I declare my house does not seem like my own."

Curley beat an impatient tattoo with his feet on the floor, and dragging his books out of his satchel began to write a parsing exercise.

But his thoughts were certainly not on his work; and he was so restless that Blanche said "he shook the table, and was a dreadful nuisance, and he had better go to bed."

There seemed no alternative, so Curley put away his books, and I am afraid his lessons were not likely to be finished, as he said, the next morning before anyone was up.

He did not go upstairs, however, with his accustomed alacrity, feeling rather dissatisfied with himself. As he reached the foot of the stairs, he met Mr. Buckhurst coming down.

"Oh!" he said, "here you are. The little fellow wants you; he is going to unpack a box full of treasures that he can hardly see, and that he wants to show you. Go and amuse him for half an hour, when your mother is kind enough to say she will put him to bed."

Curley was delighted.

"Yes, sir," he said. "I'll go with pleasure," and then Curley had disappeared.

"Oh! here you are!" Peter said. "Now bring a chair to the table, and I'll show you my treasures. Guardy has given me the key of the box. It is a big leather box; do you see any letters on it?"

"Yes; two gold letters, C. A."

"Ah! C. stands for Christine and A. for Anson; that is right. Now, here is the key; it is on this bunch. I know it because it is all crinkly, crankly." Then Peter fitted the key in the lock, and the lid of the box fell back. Presently, as the small white fingers were passed over the tray, he said: "Tell me whether I am right? There is a purple stone—this flat one—that is called amethyst; then in the next little square place there's a yellow one, and that's a topaz; and in the next little square there are a lot of little, tiny pearls; and in the next some diamonds—little diamonds, not big ones, and not cut. Now we'll lift the tray; and now what do you see?"

"A wopping big white stone. It looks like a thick bit of glass, only it has a rough, yellowish-brown outside."

"Ah, that is it; that is the crystal. Isn't it pretty?"

"It's jolly," Curley said, "and I feel as if I was looking down right into it."

"Yes; clear as crystal. That is what my father used to say of mother, and there is a picture of her in the box; look for it."

"I don't see the picture," Curley said; "it's only a little red case."

"But that is the picture. There's a little knob there; press it with your thumb and it will spring open."

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Then a pretty face of a young lady, in a white dress, with a blue ribbon in her hair, looked up at Curley.

Little Peter bowed his head on his hands and cried:

"Oh! I'm much, much blinder. I can't see mother's face now. I can't see anything. Oh, dear! oh, dear! Shut up the box; shut it up."

Curley was very sorry for Peter, but he had not half done with admiring all the beautiful things in the box.

"Shut it up! shut it up!" Peter said, "and lock it; you know the key."

But Curley could not resist taking the crystal in his hand, and smoothing it against his cheek.

"It looks like a bit of water turned solid—like ice." And then he started.

Blanche had come into the room; sent by her mother to see if Master Peter was ready to go to bed. She found him lying on the hearth-rug, clasping tight his white dog, and sobbing bitterly.

"What is the matter with him?"

"Hush," said Curley; "he is afraid he is getting quite blind, he can't see his mother's picture."

"Oh, let me look, Curley; let me look," Blanche said, curiosity glistening in her large black eyes. "What's that? Let me see."

"It's a crystal," Curley said. "There, let me put it back;" and then shut down the lid of the box with a snap, locked it, and went to Peter with the keys.

"I am getting quite blind. I can't see even my crystal now. Oh, will God never give me light? Ask Him to give me light!"

"The doctor will do your eyes good, of course," said Curley. "What are doctors for, if they can't cure folk's eyes?"

"Ah, but doctors can't give light! only God can do that. Father told me of Jesus giving light and sight to the blind. It is getting darker and darker, and I don't know what I shall do."

Mrs. Crawford now came in. She had intended to be very cross about the dog, and say, plainly, that he must be sent away. But when she saw poor Peter stretched on the rug sobbing, and wetting Diamond's fluffy coat with his tears, her heart melted.

She took the poor little boy in her arms, and carrying him to the next room, she bade Blanche and Curley to go about their business, and not stand there wasting precious time. And, soon soothed by Mrs. Crawford's kind, maternal words, little Peter was laid down to rest; first folding his hands, and praying his evening prayer, ending with: "Please let the doctor do my eyes good, and please, dear Lord Jesus, give me light."

"I declare," Mrs. Crawford said, when she had left Peter asleep, and had returned to the kitchen: "I declare my heart was so melted by the poor child's pretty ways and trouble, that I actually let that white dog sleep on his bed, but I spread a sheet of newspaper first, for I am not going to have the counterpanes ruined for all the white dogs in the world."

(To be continued.)

If you were me
And all the world
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Children's Department

"IF YOU WERE ME."

If you were me and I were you, And all the world were twisted, too, What do you think that you would do If you were me and I were you?

If I were you and you were me, I'd be as good as good could be; I'd never fret nor tease, you see, If I were you and you were me.

If you were me and I were you, You think that you'd be good and true; Well, it's as easy a thing to do When I am I and you are you.

Since I'm not you and you're not me, Suppose we try each day to be So good that nobody can see Which I is you and which is me. —Pansy.

HOW POLLY CURED THE CAT.

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No? Well, I must tell you, for I think it was the most effective object lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one propensity which was as wicked as could be—no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and the neighbours had threatened to kill him if he came into their houses. At last, however, Sizer met his equal.

Aunt Clara wrote to mother that she would spend the summer with us, and would bring her big parrot. Mother was perfectly willing to have Polly come, and we children were wild with delight. We had never had an opportunity of knowing a parrot—neither had Sizer! One day mother was busy preparing Aunt Clara's room, and John and I were helping her. Suddenly mother dropped down on the nearest chair, saying, "Oh, dear! I have forgotten Sizer!" In a minute she was able to explain that in her joy that Aunt Clara was coming, she had forgotten Sizer's love of birds. "What if anything should happen to the parrot!"

We thought we could give Sizer away. It is easy to give a cat away, but he will not always stay given. So we presented him to the man who brought vegetables from his farm four miles from the city, and mother felt relieved.

At last Aunt Clara came with trunks and boxes, and a big cage containing her pet. Polly was a handsome bird, green and gold, with a few beautiful red feathers, a wise, solemn expression and an accomplished tongue. She was very tired after her journey, and began to say, "Polly's sleepy! Good night, Polly! Hello, boys!" and stretched her legs and neck to get rested.

We young people felt as if we could stand by and listen to her all night; but Aunt Clara said she would be cross if she was kept awake too long, and John carried the cage to Aunt

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Clara's room. In the morning we heard cries and squeaks that startled us at first, but very soon a jolly "Ha, ha, boys! Good day, Polly! Good day!" assured us that Miss Polly was the author of the strange sounds.

Aunt Clara said at breakfast that she had put Polly's cage on the porch up-stairs, so that her ladyship might enjoy the fresh air. She was so very noisy, she added, because she could see a big gray cat on the fence. We all knew that Sizer was four miles from the fence and only laughed at Polly's vehemence. After breakfast John was allowed to bring the cage down to the dining-room, and there it stayed during the entire visit. The

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cage door stood open, and Polly walked out or in at her own sweet will. When John set the cage down Aunt Clara opened the door and Polly came out, with slow and stately step, saying in an injured tone, "Polly wants her breakfast! Polly wants a bath! Hello, boys!" Her reckless words were so ill-suited to her dignified appearance that one could not help laughing, which seemed to entertain Polly very much. While the bird was

sitting near her cage, holding a bit of bread in her claw, she stretched her neck, dropped the bread, and called out, "Poor pussy! Come, pussy! Hello, boys!" looking intently at something that had appeared at the window. That "something" was Sizer! He had come home again and we were filled with alarm. Aunt Clara looked on quietly and said, "You need not be afraid; Polly is a match for any cat I ever saw." So we thought it would

...the mother's eyes were fixed on the little ones, and she saw the pleased expression...

The mother's eyes were fixed on the little ones, and she saw the pleased expression...

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into loud laughter. Polly...

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into loud laughter. Polly...

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him, at 804-62 Winthrop Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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had evidently been dozing on the broad window-sill, when Sizer had made an attack. When we saw them Polly was holding Sizer with her strong claws, and had his ear in her sharp, cutting bill. Sizer was fairly howling, and trying his best to use his claws on Polly.

The parrot made some inarticulate noise all the time, and then they rolled off on to the floor. There was a mixture of feathers and fur for a second, and Sizer dashed madly past us, and we could hear him "spit" as he fled the scene. Polly began to smooth her ruffled plumage, and was evidently none the worse for the conflict. She

was still very angry, and she showed after Sizer, "Poor parrot! Poor parrot! Polly's mad! Polly's mad! Hello, legs!"

She would hardly allow Aunt Clara to touch her, and was very touchy for two or three days. Not a word was said. "Poor parrot!" Polly's hearting. It is needless to say Sizer was cured. He returned to the house after a few days, with a much improved complexion, but he did not seem to be any better than the day he seemed to be so ill. It was that day the sight of a cage seemed to recall the encounter, and as far as he was concerned, a great deal had happened in safety.

ESSIE'S PLAYTHINGS

"I'm so tired, mamma!" Instantly the young was laid aside and the mother's eyes looked into the weary little blue ones.

"Tired of play, Essie? Just look at the dollies on the floor, and that pretty new one over there. You are surely not tired of all your playthings, are you?"

Still the eyes drooped wearily and the curly head leaned against her mother's arm.

"Guess I've got too much to play with, mamma. I'm tired in here," laying the little hand on her heart.

"Ah!" said the mother, knowingly. She gathered the little form up in her arms and rocked it gently, thinking all the time.

"Suppose we share up some of these things," she said, after awhile.

"Give 'em away, mamma!" gasped the little one, sitting erect.

"No, you need not give them away if you would rather not. You can share them in other ways. Is there no little girl you could have come here to play with them?"

"Oh, there's Nellie Thrush, and Alta Drum, and Carrie!"

"No," said mamma, gravely, "that would not help any."

"Why?"

"Because they have as many pretty things as you have. Think again."

"There's Jessie Hale," said the little one, slowly, and thoughtfully. "Maybe she hasn't got a single doll."

"Very well," said mamma, quietly. "Suppose we invite her to come over to-morrow and stay all afternoon."

The tired look instantly vanished. The weary form became animated in preparation for the expected guest. All the play-things were put in order; the cradle tidied up, the pretty coverlets smoothed out, and the sham and

spread arranged with due care; the doll cab, hammocks and swings put into their particular places and the numerous dolls arrayed in their best attire and admonished to be on their best behaviour.

The following afternoon the mother watched the two little ones in their play. She saw the pleased expression

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Cough mixtures that may help an ordinary cold have no effect on bronchitis and asthma, but Dr. Chase's Syrup of Linseed and Turpentine has won its enviable reputation on account of its wonderful success in curing these ailments. It is far more than a mere cough medicine, and acts on the whole system, thoroughly eradicating disease.

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came into the eyes of the one to whom so many toys were like fairyland. But, better yet, she noted how completely the tired look had left the face of her little daughter, while perfect contentment and happiness were written there instead.

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Wheat Marrow

Two boys sto... ber of workmen... structing a bu... like nice work... observingly, as... driving, with... after nail into...

"Yes, I shou... ter, but I coul... ence to hit the... times," answer... The workman... lifted midway... never do for a... "since it is, or... brings good r...

This is true... you may purs... plishing a task... in a day, but o... steadfast toil... courage us, he... crease our de... true that "no... lightly won."

A boy who... his work, wha... est, is likely t... results. "Tha... farmer," remi... ingly to anoth... getic manner... formed his ta... his level best... reply.

That is real... matter, our le... nothing shor... who had disti... was being ent... a bright-eyed... ly listening to... my boy," said... are you think... answer, "I me... like you." ... bare a hidden... pay the cost... we to perform... us. Our wor... human eye, a... importance e... thrown the c... and of mind... and the one t... multiplied as the...

A RAIN... One rainy... field-mouse v... of his house... of corn, a ra... side him. "Where die... the field-mot...

M... who hav... lish Ho... Maypoll... money r... ing the... dyesanc... sure, bri... and dye... May... etc. for a...

TIME AFTER TIME.

Two boys stood close beside a number of workmen busily engaged in constructing a building. "That seems like nice work," said one to the other, observingly, as he watched a mechanic driving, with well-aimed force, nail after nail into place.

"Yes, I should like to be a carpenter, but I could never have the patience to hit the same nail so many times," answered the other boy.

The workman paused, his hammer lifted midway, and smiled, "You would never do for a mechanic, then" he said, "since it is only repeated effort that brings good result."

This is true along any line of work you may pursue. The art of accomplishing a task skillfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us, however, but rather to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who early in life sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results. "That son of yours is a born farmer," remarked one man approvingly to another, as he noted the energetic manner in which the lad performed his task. "John always does his level best at everything," was the reply.

That is really the secret of the whole matter, our level best, and stopping at nothing short of it. Lately a man who had distinguished himself in war was being entertained in a home where a bright-eyed lad sat at his feet eagerly listening to the conversation. "Well, my boy," said the gentleman, "of what are you thinking?" "Sir," was the answer, "I mean to be a great soldier like you." "Oh," he said, as he laid bare a hidden scar, "are you willing to pay the cost?" Time after time are we to perform the duties assigned to us. Our work may not be marked by human eye, and it may seem of minor importance even to us, but if in it is thrown the energy of heart, of will, and of mind, some day it will count, and the one talent will have been multiplied as the great Giver intended.

A RAINDROP'S STORY.

One rainy day, as a sprightly little field-mouse was sitting near the door of his house, greedily chewing a grain of corn, a raindrop fell on a leaf beside him.

"Where did you come from?" asked the field-mouse, looking anxiously at

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the raindrop and wondering whether he would give an answer or not.

"From the sky," answered the raindrop, very readily; "but my real home is the sea. One day, as I was playing with my brothers and sisters in that beautiful home of ours, the hot sun shone upon us. It drew many of us up into the sky. I was among them. We could see the green fields and beautiful flowers far beneath. We came close together and formed a white, fleecy cloud. Pretty soon a chilly wind began to blow. We crowded together to get warm. We became so heavy we could not stay up in the clear air. We came tumbling down and I have alighted here to—"

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We tell to-day of a lot of Lace Curtains—of a quality that are even unusual to this store noted for qualities—that we secured from a large manufacturer. The lot includes some magnificent designs in Point Arab, in dark and medium dark shades; Point Duchesse, Point Renaissance, Point Brabant and Brussels.

Some of the very newest designs in Lace Curtains are among the lot. Quantities are limited—at least of some we have only two pairs, though of others as many as 24 pairs.

Any pair will be sold at from one-third to one-half less than regular price of such goods.

- Handsome Brussels Point Curtains, size 6/4 x 3 1/2, marked at \$2.25, \$3.00, \$3.50 and up to \$16.50 a pair; a line which throughout would cost fully double sold in the regular way.
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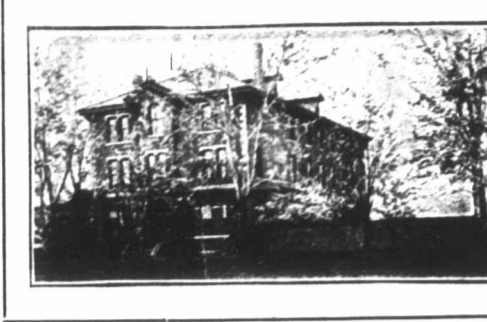
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