

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, SEPTEMBER 10, 1891.

[No. 37.]

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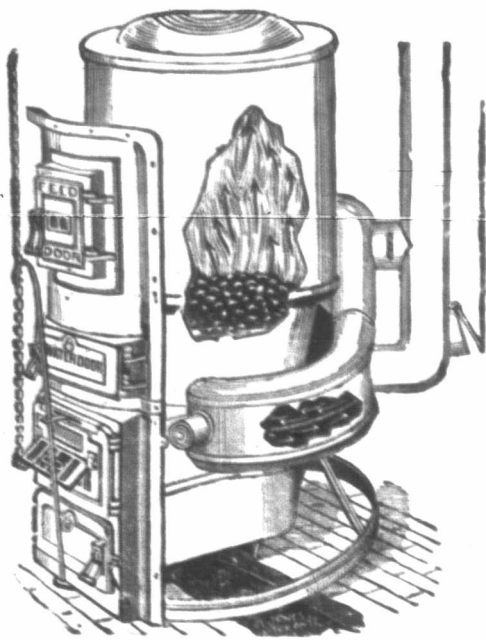
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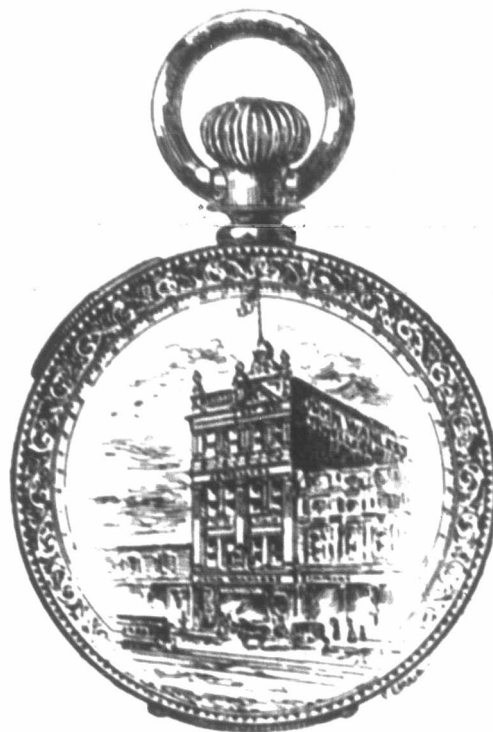
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NOTICE.—Subscription Price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance, \$1.50.

ORGANS TOO ASSERTIVE.—Church Bells has a very timely article on the way in which some church organists *obtrude* their instrument and its performances, instead of using it merely as subsidiary to the voices of choir and people. An organ is very well as a judicious accompaniment; but a great nuisance when played ostentatiously.

MUCH CRY, LITTLE WOOL.—After 30 years of unprecedented noise—trumpet blowing, drum beating, tambourine strumming—the Salvation Army can only boast of an aggregate accommodation for about 50,000 people in the London Metropolitan area. One cannot help thinking of the proverb about noise proceeding from empty barrels.

CAUSE OF DECAY OF ROMANISM.—These causes were specified for this phenomenon at the Wigan Conference, viz., emigration, apostasy, conversion, and aversion of young men to marriage. The last is a cause very hard to deal with, except by the French plan, a very old one, of Government prizes for large families of children. That is a kind of bribery.

THE NEW EDUCATION BILL IN ENGLAND.—It is calculated that the free education movement will prove a loss of £40,000 per annum to the board schools, £10,000 to the Roman Catholics, £50,000 to the Wesleyans, £64,000 to the other denominational schools, and £180,000 to the Church schools. It will require a strenuous effort all round to make up this loss of fees.

MAKING RAIN.—General Dyeerforth in Texas has been experimenting on the feasibility of extracting rain at pleasure from the atmosphere and has made a partial success. When he has

got that fixed to his satisfaction—or rather the satisfaction of the Texans and Mexicans, which is quite a different matter—he might try his hand in England at making sunshine!

NESTORIAN CHURCH CALAMITY.—The diocese of Gelu in Kurdistan has suffered terribly from a hurricane and mountain torrents. Archdeacon Gewergh, son of Abraham and nephew of the Bishop, has been collecting for their relief in America. He has lately been in Winnipeg and Toronto. The case is one for Christian sympathy of the most practical kind.

HYGIENE AND DEMOGRAPHY does not seem to be a very taking title for a new association, but judging from the remarks of the Prince of Wales at a recent session, the awkward looking title covers a very useful and promising work, very interesting and important as bearing upon the health and habits of mankind. Much progress has been made already against disease.

"INSTINCTIVE CRIMINALITY" was the title of an important paper read at Cardiff at the meeting of the British Association. Dr. Strahan, the writer, strongly advocated the "American system" of *isolation* as a preventive and cure for much of inherited criminality. Confirmed criminals should be always confined so closely as not to spread the infection of their criminality.

A SCIENTIFIC BREEZE.—The meeting of the British Association at Cardiff seems to have been enlivened by a duel of words and arguments between two champions opposed on the question of the competency of the average woman to perform the average man's work, and thus establish her title to *man's pay*. Mr. Sidney Read and Miss Collett, however, could not settle the matter.

SNOW IN THE MOON.—Once more a darling unquestionable (?) dicta of scientific men is in danger of being upset by new light brought to bear by other scientific men. "It has been believed" that the moon has no atmosphere and is therefore uninhabitable. Now Professor Holder at San Francisco observes traces of snow on the moon's mountains—ergo, atmosphere, possibly inhabitants!

MORE "HOLY COATS."—The Roman Communion seems to suffer from *embarras de richesses* in this particular. Besides the garments exhibited at Treves and Argenteuil, there are said to be a full dozen of others. We might admit the possibility of our Lord's tunic coat and cloak being preserved; but so many articles argue an *incredibly* large wardrobe for one of most simple habits.

THE DUBLIN EMBROGLIO.—A correspondence has taken place between Archbishop Plunkett and his primate, the Archbishop of Armagh, in regard to the Spanish ordination performed recently by the former. The *irregularity* seems to have chiefly consisted in the ordination having taken place in Ireland instead of Spain, thus giving the matter a schismatical complexion towards the Irish Church.

A PRINCE AMONG THE JEWS.—The Prince of Wales will earn the everlasting thanks of human kind if he manages to evolve from his study of the Jewish problem—in which he is said to be taking an active philanthropic interest—some means of producing a *modus vivendi* for the sons of Abraham

among Christian nations. It is a happy augury that his wife happens to be sister of the Czar's wife.

"HOME MANUFACTURES" is a very good cry if it be sufficiently backed by the excellence of the said manufactures. The tendency to call for English goods is gradually dying out, because their competition has raised the standard of Canadian work. From rough and ready, Canada is fast becoming fine and strong. Under such circumstances it becomes a duty to favour home productions.

"ARGOL'S DARK COMPANION."—An article in *Good Words* treats of the behaviour, size, weight and movement of a mysterious invisible star in the constellation of Perseus, which once in each three days hides the star Argol, drags it out of its usual course by attraction, and leads it a dance around some invisible and intangible new centre. Such reveries are all very fine—till somebody else *disproves* them.

EASY DELIVERY AND HARD PREPARATION.—A friend was once complimenting Dr. Magee on the wonderful fluency of his delivery on a certain occasion. "You may depend upon it," said the bishop "that the ease of my delivery is always in *inverse* proportion to the ease of my preparation." If this were true of the eloquent Irish prelate, how much more true of the ordinary average orator.

HOLDING THE TONGUE, the superiority of men over apes. A certain bishop is said to have rebuked a talkative speaker (after a meeting) who, as an apology for a long speech, referred to the advantage of man over monkeys in the power of speech—by observing, "I would rather say that man can *hold his tongue*, and an ape cannot!" The "ape" in this case was not, as at first reported, Lord Coleridge.

SUTTA—rain-betting—is the form of gambling which takes the fancy of native Hindoos. Given the approach of rain, the question is to guess whether it will begin to fall before or after midnight. For instance, at a recent rain-race at Calcutta, the *Marwaris*—betting on night against morning—won by just 30 minutes. The excitement was intense as the clouds were seen racing up the midnight sky.

A PAPAL DISPENSATION OVER-ruled.—Some time ago a lady obtained a dispensation from the Pope to marry the *widower of her step-aunt*, and married him accordingly. Repenting, she applied to the English court to have the marriage "nullified" as being within the prohibited degrees. Finding proofs of an English domicile, Mr. Justice Jeune has decreed the dissolution of the tie as desired—Pope notwithstanding.

SCIENCE RECONSTRUCTED EVERY TEN YEARS.—It is related by Prof. Drummond in his *Greatest Thing in the World*, that Professor Simpson having been asked by the librarian of the University of Edinburgh to pick out and set aside any books there *no longer needed*, said, "Take every text book more than ten years old, and put it down in the cellar." And yet this knowledge that vanisheth away is what we are asked to substitute for revelation!

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JAPANESE PRESBYTERIAN CREED.—Bishop Bickersteth of Japan (as quoted by Earl Nelson) has expressed a favourable opinion of the new Presbyterian brochure on belief in Japan. He says, "It cannot be read without interest. It is remarkable not least in avoiding every distinctive tenet of Calvinism, and its adoption seems to give the hope of a nearer doctrinal approximation to ourselves than seemed likely."

FAILURE OF ROMANISM.—Notwithstanding the unblushing effrontery with which the perversion of an occasional person from the aristocracy is trumpeted as a "Rush Romewards," the numerical progress of Romanism seems to be on the whole—backwards. Lately we were told of 16 millions lost in America, now we hear of a round million lost in England in 10 years. Adding to the creed does not prosper in their case.

HARDENING POWER OF RICHES.—Deacon Daniel, a dissenter, notes that while Squire Wood, worth \$10,000, only contributes \$2, Mrs. Brown, a pensioner's widow, gives \$5; Maria Hill, a poor school teacher, also gives \$5; Cyrus Denning, a crippled painter, gives \$4, and John Baker puts down \$1—about the worth of the tobacco he chews in a fortnight. Any hobby, whether miserliness, or tobacco, or dress, detracts from our liberality.

NIAGARA LONGEVITY.—We are informed that out of a total population of 1,200 in Niagara-on-the-Lake, no less than sixty-one are octogenarians. We do not know of any other place where five per cent. of the population are over eighty years of age. The parish was organized in 1792, and yet there have been only three successive rectors—an average of thirty-three years each. The present rector (Archdeacon McMurray) is still bright and active.

THE ROMAN CATHOLIC CONFERENCE AT WIGAN—a town on the road between Liverpool and Manchester, in Lancashire—seems to have been intended judging from the report in the *Wigan Observer*, to whip the Roman Catholic youth of England into line with the Pope's recent encyclical on socialism and labour; they are instructed to "receive the teachings of the Holy Father in the same way as they received the teachings of Christ."

"**REP. BY POP.**" underlies the objection taken by English newspapers to the Protestant Episcopal system of episcopal appointment. Every diocese, as such, counts in the confirmation of an election—and so does its bishop—quite independently of its size. Twenty-six out of the 51 dioceses or bishops are necessary to confirm; but these 26 may be the *smallest* of all and have only 90,000 communicants against the 400,000 of the other 25—which they over-rule!

THE MOABITE STONE.—This interesting relic of antiquity has an interesting history of its own. It was in 1868 that the German traveller Klein saw the black basalt slab, copied a few characters which one Petermann identified as ancient Hebrew. It proved to have been set up by Mesha, King of Moab, 3,000 years ago. The Arabs subsequently broke it into pieces to spite the Turkish Government. These pieces are now among the most precious antiquities of the Louvre.

FRIDAY FASTING.—Dr. Belcher, rector of Frampton Cotterell, near Bristol, has lately advertised very severely on certain local disregard of the Church's weekly fast-day. Correspondence

shows that the evil of this neglect is very widespread. There is such a thing, however, as reaction from too great rigidity in such matters. Even the *Church Times* admits "ordinary Fridays are days of abstinence, not strict fasts." So there must be some elasticity, especially as holy days end at 6 p.m.

"**SUBMERGED CATHOLICS**" was the title of one of the most remarkable papers read at the Wigan conference. It stated that the total Roman Catholic population of England (less than one and a half million) was not half of the net increase alone revealed by the census, viz., three millions. "Never since the accession to the throne of that abandoned profligate (!) Elizabeth, had the prospects of the Church been darker than at present." No doubt the progress of Romanism has been checked by the Anglo-Catholic revival.

HINDOO MISSIONS.—A Dr. Casartelli, speaking at Westminster Hall lately on behalf of Roman Catholic missions, asserted that in other Catholic dioceses alone containing seven millions of souls the Church had received double the number of adults received by all the Protestant churches together—298 converts (at an expenditure of £48,000) for all India? In reply it is known that in Chota Nagpore alone there were 377 Anglican converts and 888 baptisms; in Madras 646 adults baptized, etc. So much for Casartelli!

SAFEGUARDS.

Those persons who find themselves in a position to step into the high ranks of those few who occupy places of trust and exercise functions of vast importance to their fellow-men, should look well before they leap; for the right discharge of such duties implies and involves no small amount of self-denial. Once raised to these higher levels and permitted to breathe a rarer atmosphere, there comes upon us the pressure of such delicate responsibilities, tasks so exceedingly difficult that we are perforce bound to deny ourselves many pleasures, quite innocent and harmless in the ordinary walks of life, but totally inconsistent with the more exalted and less selfish requirements of our new position. Every conscientious man must feel this, however vaguely in most cases, and proceed with fear and trembling, or at least with much nervous anticipation, to face any set of new circumstances found in a higher level of social or political, or any other phase of human life. Of course, too often, "fools rush in where angels fear to tread;" but they at least who respect the pages of Holy Writ cannot plead ignorance of their new and onerous duties.

WINE AND STRONG DRINK,

for instance, have placed upon them a very distinct label of *dangerous* throughout the pages of the Divine Word. Not only the Nazarite, as such, was restrained in his liberty to use stimulants. It was very early in human history recognized that priest and prophet as well as patriarch were in special danger of "erring through wine and strong drink" (Isaiah xxviii. 7), and should therefore be bound by definite restrictions in their use of such things. It was "a statute for ever throughout your generations" (Levit. x. 9.) for priests "not to drink wine nor strong drink when ye go into the tabernacle of the congregation." And so Ezekiel reiterates the ancient precept (xlv. 21), "neither shall any priests drink wine when they enter into the inner court." What was so necessary for the clergy to observe was almost equally binding on the magistracy. So

Proverbs records (xxxii. 5), "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Such things have their place and use in ordinary life, but they are apt to unfit men for tasks where delicate machinery has to accomplish delicate work—that ye may put difference between holy and unholy, and between unclean and clean." The great principle of special care thus divinely laid down in Leviticus has very wide application, as in Judges xiii. 4.

GIFTS.

Indeed such application extends far beyond the particular articles of wine and strong drink; it is much to be feared that many persons who are notoriously and scrupulously careful about such matters as food and drink, are not equally observant of the "erring" power of other intoxicating influences; which are, however, equally well labelled and marked in the Scriptures. The writer of Proverbs has much to say on the agency of gifts in "overthrowing judgment" (xxix. 4.) Again, "he that is greedy of gain troubleth his own house; but he that hateth gifts shall live." Such words might well be written up in certain modern corridors and offices, in these days, when it almost seems as if Isaiah's sad words are applicable once more (i. 23), "Everyone loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them—thy princes are rebellious and companions of thieves." Every judge, lawyer, member of parliament, civil servant, needs to remember that the acceptance of a gift has a marvellous blinding power upon the human heart and intellect. Gifts should in fact be looked upon as bribes.

"REWARDS."

It is, however, when the idea becomes rife that a man may deliberately *bargain away*—in the exercise of a public trust which should be sacred—contracts, and benefits and favours in public offices—it is then that the public conscience should be awakened to the existence of an *enormous danger* proceeding from a deeply rooted germ of corruption. Such a state of things at length calls for a searching investigation, a thorough system of inspection. Not only so, but we are warned as to the necessity of stringent precautionary measures to prevent the recurrence of such scandals. Nay, not only that, but it becomes the public duty to see that the guilty ones should receive indeed "the true reward of their deeds." Nothing but a severe and salutary practical lesson of punishment can stamp such deeds with the full mark of stern disapproval. Canada is to be congratulated that, under present circumstances, the helm of State has passed into the hands of one who seems so determined in his opposition to trifling with public trust. Premier Abbott has won golden opinions by the noble attitude he has so far from the first assumed, and which he seems resolved to maintain to the end.

THE MECHANICAL THEORY OF PRAYER.

For a long time past there has been a curious and very shallow piece of sophistry creeping about in the public mind founded on a purely superficial view of the value and virtue of prayer. The idea is that the success of a prayer is *proportionate* to the *quality* of petitions united in the supplication. One man prays 100-times for a certain blessing, or 100 men pray for the same blessing—the resultant is all the same according to these theorists, it is a 100-man prayer, so to speak; and, therefore 100 times more effective than if a man

prayed once for the benefit. We have to thank Mr. Stead of the *Review of Reviews* for lately reducing this fanciful theory to a question of figures merely, by an illustration drawn from the life of the Prince of Wales. Multiplying the Prince's 50 years of life by two services per week in 15,000 churches, with an average attendance of ten persons in the congregations, taking part in the prayer for the Prince of Wales, he calculates that the Prince has been thus prayed for

880 MILLIONS OF TIMES

within these 50 years. He says, "And as answer thereto the *baccarat scandal* of Tranby Croft! As a 'prayer gauge,' on the principle suggested by Professor Tyndall, his Royal Highness can hardly be said to have contributed much to strengthen the faith of the modern world in the efficacy of prayer." If Professor Tyndall could be justly charged with the fatherhood of such a ridiculous principle as that God is supposed to answer prayers according to the number of the petitioners or frequency of the petitions, he deserves to be called a very prince of fools. How any sane person can have even a superficial smattering of knowledge with regard to the contents of the Bible and the faith of Christendom, and yet seriously set up for argument and confutation such

A MAN OF STRAW,

passes ordinary comprehension. It can only, indeed, be explained by assuming that the eyes of such people are so obstinately closed to justice and fair play, that they do not see, or at least comprehend, the lines of the position taken by those whom they presume to assault. The Scriptures are so clear upon the existence of a variety of qualifications to the success of prayer that—even without the aid of reason and common sense—one must naturally see that a numerical value for prayers is an impossibility. The person who is the subject of the prayers has to be considered, those who would be affected by the answer have to be taken into account, the general drift of the Divine Will cannot be disregarded, the sincerity and earnestness of the petitioners are especially declared to be factors. Indeed,

THE REVIEW CONFESSES AT LAST,

"The *marvel* is not that the Prince of Wales should have disappointed many hopes, but that he should have preserved so many of the ordinary virtues of humanity, and should retain unimpaired so high a sense of his obligations within a certain limited sphere." Then the reviewer goes on to weigh and estimate the peculiarly trying difficulties of the Prince's life, owing to the absence of definite and sufficient employment. In fact the text of his sermonette might very well have been the old saw, "Satan finds some mischief still for *idle hands* to do." The desideratum for the Prince is apparently to give him some steady employment, so to speak, and so lessen the number and force of the onerous temptations peculiar to his position.

THE ANSWER TO PRAYER

in this case—though the reviewer does not expressly admit it—is really the "marvel," as he calls it, of a life so little stained amid so many and great influences impelling the Prince to evil. Who can tell now how the prayers of the royal mother must have led all others in her wide dominions in their united supplications on behalf of this son of many prayers and tears—like St. Augustine—so that the united prayers so led by a mother's heart "availed much" to the preservation of the natural virtues derived from such a parentage, but so terribly tempted and tried by evil

influences. How little after all can mortal man do in following the footsteps of the Divine Providence through its innumerable ways of working!

REVIEWS.

THE CHIEF THINGS, OR CHURCH DOCTRINE FOR THE PEOPLE. By Rev. A. W. Snyder. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison. Pp. 207. Price 50 cents.

A series of twenty-six short papers upon the most common thoughts of religion, showing the amount of truth and of serious misapprehension, is exactly what is wanted by the reading public. Each paper takes up some one topic and treats it only, but with clearness and skill. Much of the opposition given to the Church is the result of ignorant misconception and prejudice, and nothing will remove it but plain speaking from one who knows. The papers are such as: "What good will it do the child?" "Let him choose for himself." "How know that I am a Christian?" "Liberalism, false and true." "It is Christianity or nothing."

ST. JEROME ON THE HISTORIC EPISCOPATE.

BY REV. WM. LOGAN.

The Historic Episcopate is the very bond of Catholic union, and its one manifestation to the world is its divine mission. Its investigation is, therefore, a subject of much interest at the present day. The following appears to be a fair translation of St. Jerome on the subject:

"What sort of presbyters ought to be ordained. If any be blameless, the husband of one wife? A bishop must be blameless, as the steward of God, &c. A presbyter, therefore, is the same as a Bishop: And before there were, by the investigation of the devil, parties in religion; and it was said among different people, I am of Paul, and I of Apollos, and I of Cephas, the Church was governed by the joint council of presbyters. But afterwards, when everyone accounted those whom he had baptized as belonging to himself, and not to Christ, it was decreed throughout the whole world that one, chosen from among the presbyters, should be put over the rest, and that the whole care of the church should be committed to him, and the seeds of schism be taken away."

Now let it be granted for the sake of argument, and for nothing else, that Jerome's statements are true, as laid down in the above quotation, and to what conclusions would we be forced? 1. That Jerome denies the superiority of Bishops to presbyters, by *divine right*, but at the same time acknowledged that it was impossible to govern the Church of God without them. 2. That Jerome states it as an historical fact, that, at the beginning of the gospel, our Lord and his Apostles committed the government of the Church to a common council of presbyters. (*Communum presbyteriorum consilio ecclesie gubernabantur.*) 3. That the mode of Church government established by our Lord and His Apostles was soon found to be a failure. How long it lasted Jerome does not say, but *Blondel and Salmasius* say that it had run its course in 35 or 40 years. But how they knew, they tell us not.

4. Jerome says that it was at the investigation of the devil (*instigatione diaboli*), that the mode of Church government established by our Lord and His Apostles was broken up, thereby confessing that "the gates of hell," contrary to our Lord's own prophetic declaration, "had prevailed against the Church," even at a very early day. 5. That the presbyters to whom the government of the Church had been committed by our Lord and His Apostles established Episcopacy (in *toto orbe decretum est ut unus de presbyteris electus superponeretur ceteris, ad quem omnis ecclesie cura pertineret et schismatum semina tollerentur*), for the uprooting of schism, which the government of the Church by presbytery had been powerless to prevent, thereby "doing evil that good might come." For Episcopacy, during the last 300 years, has been freely and frequently denounced by modern Presbyterianism, not only as a human, but an *Anti-Christian device*.

6. Jerome states it as an historical fact that on the failure of presbytery to govern the Church, it was decreed in the whole world that Episcopacy should be established as a remedy for the existing evils. But *how, when and where* the world met and arrived at the agreement on which the decree was founded, Jerome saith not.

7. Jerome proves to the satisfaction of his followers the parity of Bishops and presbyters from the interchangeableness of the names applied to them. (*Indifferenter de Episcopis quasi de presbyteris est locutus*). In the case of the presbyters called by St. Paul from Ephesus to meet him at Miletus, adduced by Jerome,

St. Paul is clearly recognised by them as their Bishop. They obey his call, they affectionately receive his charge, and without any apparent consultation with them on the subject, he appointed a Bishop over them in the person of his companion Timothy. Though Timothy was the travelling companion of St. Paul, we hear nothing more of him in the Acts of the Apostles after this meeting at Miletus.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

ALMONTE.—Mr. W. C. Gemmill, B.A., Trinity College (1891), has undertaken educational work in Japan in connection with the Keiogijuku School, Tokio, and left his home for his future field of labour on the 29th ultimo. On Sunday, the 23rd, it being his last Sunday at home, the whole family, eight in number, were present at the 8 a.m. celebration and received the Holy Sacrament together. Appropriate hymns and collects were used, and the whole service was particularly solemn and impressive. Friends of foreign missions will rejoice to think that the staff of Canadian helpers in the Church's work in Japan is gradually increasing. May God give His increase to His work there and elsewhere.

TORONTO.

The Rev. Wm. Logan has removed from Fenelon Falls to Toronto; his address is 8 Glen Road.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for the Rev. J. G. Brick, Peace River: Hannington Boys' Mission Band, St. Phillip's Church, Toronto, per Mr. A. A. Adams, \$18.00; Richmond Square Sunday-school, Montreal, per Rev. Samuel Massey, \$12.50; also \$10.00 from W. A. M. A., Windsor, per Miss Linda Nash, to pay freight charges on a bale sent by them to Mr. Brick.

PERRYTOWN.—The Harvest Thanksgiving services in connection with St. Paul's Church will be held on Sunday, the 20th instant, when there will be three services during the day, and at the following hours, namely, 10.30 a.m., 3 and 7 p.m.

ALGOMA.

ILFRACOMBE.—The Rev. L. Sinclair, Incumbent of this mission, was advanced to the Holy Order of the Priesthood on Sunday, Aug. 30th, by the Right Reverend the Bishop of Algoma. The ordination took place at morning service in the Church of the Redeemer, Rosseau, in the presence of a congregation so large that the vestry had to be opened for those who could not find a place in the church. The priests who took part in the laying on of hands, in addition to the Bishop, were the Rev. Thomas Llwyd, Rural Dean of Muskoka; the Rev. Alfred W. H. Chowne, B.D., Rural Dean of Parry Sound and Nipissing; and the Rev. James Boydell, M.A., Examining Chaplain and Incumbent of Bracebridge Mission.

British and Foreign.

The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii.

Madagascar, with its queen and 200,000 of her subjects, is ranged on the side of the cross.

The sixty-second annual report of the old-established Clergy Mutual Assurance Society shows that a bonus of more than half a million of money has been distributed among the members.

The Queen, through her Private Secretary, has sent 25% in aid of the restoration of Cloughton Church, Yorkshire, making a total of 225% contributed by Her Majesty to the fund.

The Icelandic Lutheran congregations of Manitoba and the North-western States recently celebrated the three hundred and fiftieth anniversary of the translation of the Scripture into Icelandic.

Bishop Hare has returned from Japan. His latest letter received in New York is dated on board the steamship Parthia, August 10. On his arrival he proceeded at once to Sioux Falls to meet the missionary committee to South Dakota.

It is probable that the Archbishop of Canterbury's decision in the case of Bishop Blyth and the Church Missionary Society will not be given for some time. If it should be of a character adverse to Bishop Blyth, it is rumoured that he will immediately resign his See.

The most recent statistics of the missions in China are 1,296 foreign missionaries, including 316 single women and 391 wives; 211 ordained and 1,235 other native laborers; 522 churches, 37,287 communicants, and 16,836 pupils in schools.

A retreat for the clergy of the diocese of Lincoln will be conducted in Lincoln Minster by the Rev. Charles Gore, head of the Pusey House and chaplain to the Bishop of Lincoln, commencing on the evening of Tuesday, September 22, and closing on the morning of Friday, September 25.

The sixth annual convention of the Brotherhood of St. Andrew will be held in St. Louis, Mo., October 22, 23, 24, 25, 1891. The preliminary arrangements are rapidly progressing. The business meetings and conferences will be held in Exposition Hall. The public services will be held in different churches throughout the city.

Funds are being raised for the restoration of the parish church of Goodmanham, one of the oldest and most interesting in the kingdom. Godmundingham was the site of a Druidical temple, the high priest of which, Coifi, was converted to Christianity by Paulinus, A.D. 627, at the time King Eadwine, of Northumbria, became a Christian.

A movement has been started to secure a memorial of Dr. Maclagan's episcopate in Lichfield, and it is proposed to place a portrait of the Archbishop-elect in, and, if possible, found a scholarship at, Lichfield Theological College. Five hundred pounds has already been subscribed. It is proposed to present Dr. Maclagan with a pastoral staff.

The Bishop of Bath and Wells has consented to become one of the patrons of the Church Army. As a part of its social scheme the society has appointed a working-man evangelist to spend the greater part of his time in visiting the casual wards of London. The various boards of guardians with which they are in connexion have granted special permission for this purpose.

It has been decided by the committee of the Birmingham and Coventry Bishopric scheme to make a further effort to raise the 20,000*l.* still required to bring the fund up to 50,000*l.* This will give an income of 1500*l.* a year, which will be augmented by 1277*l.* from the endowment of St. Philip's, Birmingham, and 500*l.* from the Bishopric of Worcester.

A very handsome donation of 1,000*l.* was recently been received by the Society from Mrs. Rogers, whose late husband—the author of *The Eclipse of Faith*, and of many other admirable and able works—has a high literary reputation. The recent financial accounts of the Society, while showing an advance beyond the income of last year, report also a deficit of over 14,000*l.*, and this donation is, therefore, specially welcome.

Much grief has been caused throughout Old Catholic circles by the news of the serious illness of Bishop Reinkens at Bonn. The Bishop, who is in his seventy-first year, had just completed a very successful confirmation tour, and was intending to proceed to Switzerland for his annual holiday when he was taken ill. The last accounts of his state are reassuring, and his friends are very hopeful as to his recovery.

A novel plan for extinguishing a church debt has been hit upon in Melbourne, Australia. The church committee, or vestry, as the case may be, divide the total debt among themselves, and each man insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then of course, as the members of the committee "drop off," the sums insured on their lives drop in, and later, when the only survivor dies, the last instalment of the church debt is paid.

Dr. Saumarez Smith is winning golden opinions from all classes in his diocese. The Sydney *Echo* pays the following graceful compliment to the Bishop of Sydney: "It is very pleasing to note that the new Anglican Primate is making friends among those large bodies of religionists outside his own fold. He, doing this useful and patriotic work of disseminating kindly feeling among those who profess and call

themselves Christians, can afford to leave questions of precedence to others (referring to the arrogant claims of the Roman prelate). While they are protocolling and protesting, the English prelate is winning men's earnest goodwill and respect."

The *Glenalmond Chronicle* states that the Marquis of Lothian (the first boy who entered the School) and Mr. Gladstone (the only surviving Founder) have notified their intention to be present at the Jubilee Celebration at Trinity College, Glenalmond, on October 1st. Among others who have accepted invitations to be present are the Bishop of St. Andrews (the first Warden of Glenalmond), Bishop Sanford (the first School Captain) Bishop Barry, Canon Browne of St. Paul's, Lord Home, Lord Elgin, Lord Dalrymple, and Lord Breadalbane (if health permits). It will be seen thus, that in all probability there will be present at the Jubilee the only surviving Founder, the first Warden, the first boy who entered the School, and the first Captain of the School.

The Bishop of Carlisle, presiding at the annual meeting of the Carlisle Diocesan Church Extension Society at Keswick, on Thursday last week, said he had to make an announcement unprecedented in the annals of the Society—that was, that a person who wished to be entirely anonymous, had sent him a letter to say that he would place to his credit the sum of 10,000*l.* for the augmentation of ten poor benefices, to be selected by himself. He expected to receive the money in the course of a day or two, and hoped this announcement would stir up the hearts of other people in a way that might lead to works of a similar kind. He had already selected the livings to be benefited by this liberal gift, and they would come before the Committee at their October meeting.

"Coming events cast their shadows before," remarks *The Irish Ecclesiastical Gazette*, "and it has already leaked out that the Privy Council judgment on the Lincoln suit will be found a unanimous one, and will uphold the Primate's judgment on every point appealed against, saving only the question of the two lighted candles at Celebrations, which will remain an open one, the judgment here being in favor of the Bishop pointing out that his lordship could only have interfered by bringing the case into his own court. Thus once more the members of the Church Association will find themselves defeated, and they will have few to pity them. We all know who the representative Churchmen are who are urging on these suits; they are men who divide their sympathies equally between the Church of England and those who wish her no good."

The annual meeting of the Darjiling Branch Bible Society was held on June 11th last, the Hon. Sir Charles Elliott, K.C.S.I., in the chair. In a very interesting speech the Rev. F. W. Warne, of Calcutta, after quoting Sir C. Aitchison's statement made at Oxford, that "In India alone the editions of the Scriptures, in whole or in part, which have been printed or published by the Society, exceed nine and a-quarter millions, in thirty-nine different languages," added: "We must not omit the Bible women's work. More than twenty societies working in India have availed themselves of these grants. During last year 314 [830] Bible women, of whom 209 are in India, read the Scriptures every week to about 15,000 of their Eastern sisters, and distributed among them over 10,000 copies of the Scriptures, or portions of the Scriptures." In a letter accompanying the report Mr. Warne says, "The Society is doing great things for us in India."

Very few (says the *Pall Mall Gazette*) are aware that a singular duty is imposed by statute this autumn upon the Speaker of the House of Commons. This is the examination of the standards of the British yard measure and pound weight, which, for security, are built into the wall at the side of the central staircase in the Palace of Westminster. When the old legislative palace was destroyed by fire, the former standards perished, and a Royal Commission sat to consider how the new standards should be preserved. It was decided that they should be buried in the wall within a fireproof safe, or rather coffin. But the law provides that once in twenty years this coffin must be opened and its contents officially inspected, lest they might have been tampered with, or, still more terrible to contemplate, removed. The time for this periodical exhumation of the standards arrives in two or three months.

ARCHBISHOP MAGEE'S WILL.—The will (dated January 12, 1869) and codicil (dated February 22, 1889) of the late Archbishop Magee, the codicil being in his Grace's own handwriting, have been proved by Mr. J. E. Woodroffe and Mr. B. A. Heywood, two of the executors. The gross value of the estate was sworn at £21,905 7s. 6d., and the net value at £18,

620 10s. 5d. The Archbishop leaves the whole of his property to his wife for life, and after her death to his children. There are no other legacies what ever. Some surprise has been expressed at the amount left by the Archbishop, as it was generally supposed that he had been unable to save anything, yet (as the *Manchester Guardian* says) "£18,000 is, after all, not a large sum for a prelate to leave behind him. The Archbishop had better expectations in 1869, when he made the will, for there are large legacies to his children to take effect after the death of his wife; but, notwithstanding a certain rearrangement by codicil, these are now not likely to be realized. Most of Dr. Magee's money was made during the time he occupied a less exalted position than that of Bishop."

The Archbishop of Canterbury has received a petition, the answer to which is awaited with considerable anxiety by a colony of "coloured people" migrated from St. Helena to Durban, whose children till recently were allowed to take their places in the Sunday-schools among the white children. But a year ago one zealous clergyman issued an edict appointing separate teaching in separate parts of the building for the dark and white. An appeal was made to the Bishops assembled in Synod at Capetown. Their reply was that "as your pastors, fathers in God, as well as theirs, we could not consistently interfere with the liberty that must be allowed to every priest of God in the management of that portion of God's family committed to his charge." Not satisfied with the answer, the St. Helena parents have referred the matter, with all the correspondence, to the Archbishop of Canterbury.

It seems that the city of Belfast did not have the first offer of Canon Grainger's splendid collection of antiquities. In the first case it was offered to the Representative Body of the Church of Ireland for the benefit of the united diocese of Down and Conner and Dromore, and was actually accepted by them. Subsequently, however, the solicitors of the Representative Body could not accept the trust—a decision much to be deplored by the Church. Some of the objects in the collection are of such antiquity that they carry us back 1000 years, and competent judges have reckoned the money value of the whole at 10,000*l.* The loss to the diocese of such a gift is, indeed, every way to be deplored, and it is much to be regretted that no way was found out of the legal difficulty. Canon Grainger, finding his intentions were thus unable to be carried out, as we have previously announced, offered the collection to the Belfast Corporation for the Public Museum at the Free Library, by whom "the magnificent offer" was at once gratefully accepted.

The Discoveries of the Cabots.—It seems to be thoroughly settled that the Continent of America was discovered by John and Sebastian Cabot, June 24, 1497; and it is certain that Sebastian Cabot coasted along 1,800 miles of the shores of North America, in the summer of 1498, landing a colony of adventurers in the month of July. It was not until Aug. 1, 1498, that Columbus first saw the mainland of America near the I-land of Trinidad; and then, at first, he supposed it to be a small island, to which he gave the name of Zeta. Soon afterwards, as he sailed southward and found himself in the flood of fresh water which the swollen Orinoco was pouring into the ocean, he became aware that the land from which so great a river issued must surely be a continent. From that time onward Spanish conquistadores sought their fortunes chiefly in South America; and although, for a time, both France and Spain had possessions in North America, this goodly heritage has fallen to the lot of English-speaking Goths and Celts. So much, in the great events of human history, may depend upon the flight of a flock of parrots! It is odd, too, that a Columbian Exposition in honor of the four hundredth anniversary of the discovery of America should be actually held (without mention of the Cabots) 298 years after they discovered North America and 396 years after Columbus first saw South America. If it is an historic injustice to Columbus, as it is, that the new world should have been named after Americus Vesputius, who did not discover it, is it historically just to ignore John and Sebastian Cabot, who were the first Europeans to discover the American continent in the fifteenth century?—*Churchman.*

Father Nugee has now fully recovered from his serious illness, having undergone a dangerous operation successfully. The *South London Press* remarks—"It has been well said of his life that it is 'three lives rolled into one,' such have been his unwearied labours for the last fifty years in almost every department of Church work and charity. Beginning with Bishop Bloomfield, he founded the London Diocesan Penitentiary, at Highgate. This he always speaks of as the first and best work of his life. When

Bishop Tait succeeded to the see of London, Mr. Nugee addressed a pamphlet to him which led to the formation of the London Diocesan Home Mission and the establishment of St. Paul's Mission College, of which he himself was appointed the first principal by the Bishop and Council at the Deanery, Westminster. One result of his college work was the starting of the Clare Market Mission. After this his life took a parochial turn, and at his family living in Hampshire he restored both the churches at Widley and Wymering, with the National schools, to which he added a chapel. His middle-class school under the "Sisters," and that for boys were most successful at the time. At the invitation of the Government he supplied the female military hospitals at Aldershot and Portsea with nursing sisters. It was about this time that he conceived the idea of a convalescent home for poor clergy on the Portsdown hills. The two Archbishops and the Bishops of London and Winchester accepted the office of trustees, in order to make it a national work, whilst Mr. Gladstone and many of the leading nobility and laity became patrons. Mr. Nugee handed over the whole scheme to the English Bishops and in a special sense to Bishop Wilberforce. Unhappily the noble plan fell to the ground at the sad death of that prelate. On returning to London, he began his Mission work in Lock's-fields, then the haunt of garrotters and every kind of evil. By the aid of some of his brothers, whom he established in the New Kent-road, and three or four sisters, to whom he gave a house in Salisbury Crescent, he attacked this stronghold of wickedness. The effect was soon seen in the transformation of the whole neighbourhood, as the police themselves freely acknowledged. The last crowning act of Father Nugee's benevolence was the formation of the Work Girl's Protection Society, with its London and sea-side homes. We may add that out of the members of his Brotherhood he has already given more than twenty ordained clergy to the Church of England, and that Dr. Thorold, the late Bishop of Rochester, before leaving the diocese, wrote to Father Nugee conveying the expression of his goodwill.

Mission Notes.

Among the Lepers.—We have heretofore referred to the Leper Asylum at Almora, under the care of the London Missionary Society. The *Chronicle* for March contains a letter from Mr. Bulloch reporting a deeply interesting day at the asylum, in December last, when eight lepers received baptism. These candidates had been kept back for some time in order to give clear assurance that they understood the gospel and had accepted Christ. Mr. Bulloch says that one poor fellow, Mangaluwa, who came up for baptism, was so helpless that he could not get to the asylum chapel; but another Christian leper who is not so helpless, offered to carry him there, so that he might be baptized with the others and not all alone in his barrack-room. Mr. Bulloch says it was "a most touching sight to see Bijna hobbling along (for his own feet are toeless) with his friend Mangaluwa on his back. Just behind them was another group of three, two of whom were helping a third one between them and taking him to the house of prayer. Another poor creature was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for besides being terribly crippled he was suffering from asthma, a disease which often accompanies leprosy." The most intense interest was shown by all present, both in the singing and in the message of the gospel which was preached. After this baptismal service thirty-three communicants came to the Lord's table. It was an extraordinary sight. So leprosy were many of the communicants that they could not take the bread in their hands, for they had no hands, but with the stumps of their arms they held up a portion of their body-cloth to receive the bread, and thus put it in their mouths. Of course they could not pass the cup, but the wine was poured into their open mouths. There are at present in the asylum 112 inmates, of whom 79 are Christians, all brought to Christ since entering the asylum. A new remedy, recommended by eminent physicians and supplied by the Government, is now being tried upon special patients, and it is hoped that if it does not remove the disease it may mitigate the terrible aspects of it.—*Missionary Herald*.

Compute before you Cavil.—It is an easy thing in the early stages of missionary work in any field to cavil at the large outlay of money, as compared with the small results. But the same thing may be done in any important enterprise. The first steel rail made in America was rolled in Chicago in 1865. It cost those who made it, in experiments and outlay, over \$500,000. When only four rails had been made, each one had cost the manufacturers over \$125,000. To-day the cost of a ton of steel rails is only \$40. It is so in mission work. It was not till the missionaries in Madagascar had worked ten years that

the first convert was baptized. It would have been easy to say that convert had cost so many thousand dollars. But four years after that there were 200 converts. Now there are 75,000 Christians in Madagascar; and the Church among the Hovas, in the bloody and relentless persecution through which it passed, gave to the world one of the noblest examples of Christian heroism and devotion that the world has ever seen. When all the money spent in foreign missions is compared with the present results, how small does the outlay appear!—*Sunday-school Treasury*.

The Hero of Uganda.—On that morning of September, 1889, when the Emin Relief Expedition left the English mission station at Usamiro, south of Victoria Nyanza, refreshed by three weeks of rest and comfort, they turned for a glance backward at a lonely figure standing on the brow of a hill and waving them farewell. It was Alexander Mackay, whom Stanley calls "the best missionary since Livingstone." Picture to yourself a slight, fair-haired Scotchman of forty years, with "a handsome, good, and clever face, and with calm, blue eyes that never winked," writes Stanley, though the heathen king had strangled his pupils, burned his converts, and "turned his eye of death on him." Fourteen years Mackay had borne in savage Africa the hardships of a missionary pioneer—a part of the time the only white man in the region. Stanley now strongly but vainly urged him to leave for a while, and the Church Missionary Society advised the same.

Mackay replied: "What is this you write, 'come home?' Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you find the second twenty."

Mackay was born at Rhynie, Aberdeenshire, October 13, 1849, the son of a Free Church minister. Plain living, high thinking, and practical godliness were his birth-right. At three years he read fluently; at seven, histories were his text-books. Until fourteen he received all his training from his learned father, whose guests and correspondents were such men as Hugh Miller and Sir Roderick Murchison. The boy's mind developed rapidly, but at eleven he almost discarded books for the garden, the glebe, and the pony. He also haunted the mills and the workshops of Rhynie, studying all manner of machinery. But at thirteen he voluntarily returned to his books, entered school at Glasgow, graduated at a Teachers' Training College in Edinburgh as one of its ablest students, and afterward spent six years in the most thorough training for his chosen profession of engineering. He was a sincere and devoted Christian, and hearing that the Church Missionary Society wished for a layman for Africa, he went out in 1876, declining the most pressing and tempting business offers. He said, "Many a better man than I has gone to heathen countries: why should I not go too? It is not to make money that I believe a Christian should live."

His first work in Africa was to build "the white man's big road," 280 miles long, from the coast opposite Zanzibar to Mpwapwa. After two years of fevers, toils, and trials, he reached Victoria Nyanza to find the missionary party which had gone on before him all dead. Their stores lay about in desperate confusion, but in ten days Mackay had put together the little steamer they had carried inland, and with three missionaries who now joined him he set out for Uganda, across the lake. They were shipwrecked! They made a tent out of a sail; Mackay cut out the middle of the broken boat, joined both ends together and started again, this time reaching Uganda.

They found a lovely country, basking in perpetual summer; the mercury being about 60° Fahr. by night and 80° by day. The people were bright, cleanly, and active, and King Mtesa was friendly. Then followed years of patient language-study, translation, and teaching, varied by hard labour with forge and anvil, grindstone, lathe, and printing-press. The natives looked on in amazement at the feats of Mackay's engineering skill and listened the more willingly to his earnest offers of the great salvation through Jesus Christ.

In 1881 there had been great want of water at Mtesa's, the people obtaining only a scanty supply from a hole in the earth. By the use of his theodolite Mackay calculated that he could obtain water there at a depth of only sixteen feet. He set men at work and reached water at just that depth. The natives had never seen a deep well before, and would not believe that water could be had on a hillside till Mackay had put in a pump brought from London and they saw a full stream ascend twenty feet high, and flow and flow as long as one worked the handle. Their wonder knew no bounds. "Mackay is the Great Spirit!" they cried; "truly he is the Great Spirit!" He explained that the pump was only a sort of elephant's trunk made of copper, or like a beer-drinking tube with an iron tongue, that sucked up the water as their tongues sucked up beer through their gourds.

Mtesa was fickle; now listening attentively to Mackay's Sunday Bible-reading and preaching, and then relapsing into spirit worship and the wildest wickedness. His vices and cruelties and those of his son Mwanga, who succeeded him in 1884, were appalling. Every day a wanton slaughter of human beings went on, and at times there was a general massacre, 2,000 victims being butchered at once, with every ingenuity of torture.

All this while, hosts of people came to the missionaries for instruction and learned to read from portions of the Bible printed on single sheets. Five of the first converts were baptized in 1882, four years after the commencement of the mission. Their number increased without opposition as long as Mtesa lived, but in 1885, under Mwanga's weaker yet more cruel reign, the Christians began to win the Martyr's crown, being first tortured and then roasted alive. Mackay suffered much personal violence, and, after Bishop Hannington was murdered on the way to Uganda, a plot was laid to kill all the missionaries. It failed, but the natives were forbidden on pain of death to come near the white men, and came only by stealth at night. In 1886 Mwanga killed thirty Christians and sentenced forty more, and the missionaries every moment expected their own arrest. Finally Messrs. O'Flaherty and Ashe were allowed to leave, but Mackay was kept alone for eleven months longer. Well for him that "he always looked fearlessly forth and seemed ever to see the face of the living God!" At length, in July, 1887, Mwanga sent him, too, away. He went to Usamiro, where with others he carried on the same great work, "now with book in hand, now with hammer and tongs." He wrote home, "Duty before pleasure, they say; but my duty is a pleasure." There on the 8th of February, 1890, he rested from his labours, after a few days' illness from malarial fever. Twenty-five Uganda Christians had followed him to Usamiro, and 2,600 had settled in Ankoli, west of Victoria Nyanza. There Stanley saw them on his way to the sea, "a nice, cleanly dressed, sober, and independent people." "They told us," says Stanley, "the wonderful story of the deposition of Mwanga and the growth of the Christian mission. It was most graphic, most beautiful. . . . Such fortitude, such bravery, such courage. . . . I was carried back to the days of Nero and Caligula, how they persecuted the Christians at Rome. . . . Really there were instances here of equal courage, of faith. . . . I suppose that the railway will be down there in five years, and that Uganda will be connected with the sea, and I am quite sure the time will come when very many will seek these tropical paradises of Uganda simply for the pleasure of seeing such a nice country and its interesting people, made still more interesting by the religion they profess." Who now but says that Mackay's short life was a glorious success? His name is a household word wherever his Master's cause is dear. A burst of enthusiastic admiration and deepest sorrow was called forth by tidings of his death, from all branches of the Church on earth, and in heaven his reward is inconceivable and eternal.—*The Missionary Herald*.

Correspondence.

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

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

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

Passover Wine.

SIR,—Some time ago I read in the *Daily Star* of Montreal that the Jews of Montreal at their Passover services used "unfermented wines," and that this use of "unfermented wines" among Jews was of very long standing. Can any of your readers inform me if the Jews in Jerusalem follow this practice also? Is there any Jewish work on the "wine" question showing the uses and abuses of unfermented and fermented wines. C.

Who will Help in Brunel?

SIR,—The question above was asked in your paper recently, and in the other Church papers also, when I appealed for \$200, and I am very thankful to be able now to show that varying answers have been received from many persons in different localities. I am quite hopeful that the stream will run on and widen, so that skilled labour being now on the new church, I may be able to retain it until all that can be accomplished in no other way has been completed. The items of the responses are as follows:—"Voy.

ager, \$10; Louise Reazin, \$2; G. H. Timbury, \$2; John Devine, \$1; Mrs. Boomer, \$1; "A Friend," \$2; G. C. Wells, \$2; "A Lady" (Toronto), \$2; Mrs. Gault, \$5; E. H. A., \$10; H. (Montreal), \$5; Alice Hamer, \$2. Total, \$44.

ARTHUR H. ALLMAN,
Incumbent of Port Sidney, Ontario.

Hearty Thanks.

SIR,—Through your columns will you please convey my hearty thanks to those who have so kindly contributed through the Board of Missions the sum of \$36.66 just received from Mr. Mason. The donors of part of this are unknown, so that I am glad to take this means of thanking them. Such help is especially welcome just now, when we are greatly in need of funds to enable us to meet some large unforeseen expenses. We have now 64 scholars and find our needs increase with our scholars. I shall therefore be very grateful for any further assistance any friends may be able to give. I have also received from Mr. Mason \$191 for the Bishop of Athabasca, whose commissary I am, and in the Bishop's name I beg to thank the Board for an appropriation of \$180, and some unknown friend for \$11. I am sure it will be very acceptable to his Lordship.

WM. A. BURMAN.

Further Help Needed.

SIR,—Will you kindly allow me to express our grateful thanks to those who, in response to my appeal, generously sent me a donation towards rebuilding the church at Rutherglen (Mattawa Mission), which was demolished by a cyclone on July 30th. The total sum received so far is \$29; we need \$71 more. I most earnestly ask for further donations. Pending the re-erection of the church, the people have gathered from time to time in the open air, there being no suitable building available for the services. The Bishop is coming early in November, and candidates are in readiness for confirmation. Who will help us to get the church ready? Seventy-one dollars is a small sum. Surely there are 71 readers of the CANADIAN CHURCHMAN who will each, in such a case of necessity, send us a dollar! I very much mistake the character of Canadian Churchmen if that is not so. A complete list of donations received for this purpose will, with your kind permission, appear later on.

ROBERT W. SAMWELL,
Priest-in-charge, Mattawa Mission.
Mission House, Mattawa, Ont., Sept. 3, 1891.

Church Membership.

SIR,—It might possibly close the controversy as to the question of membership of the Church, if Smilax would kindly produce a single reputable authority for the proposition that a person can excommunicate himself. All the dictionaries I have been able to consult, viz., the Imperial, Worcester, Webster and Latham, all define excommunicate in its ecclesiastical sense to mean "to eject from the communion of the Church by an ecclesiastical censure." They give no definition which would cover the case of a man excommunicating himself.

It would also be interesting if Smilax would give us some authority for the proposition that an excommunicated person ceases to be a member of the Church. Hooker appears to have been of a contrary opinion, in a passage quoted from his Ecclesiastical Polity, which I find in Latham's Dictionary; he says excommunication "neither shutteth out from the mystical, nor clean from the visible Church; but only from fellowship with the visible in holy duties."

The reason Smilax gives why a baptized person who neglects communion is not a member of the Church, is because he is self-excommunicated; but if he cannot self-excommunicate himself, then the reason assigned fails. But assuming that a person can excommunicate himself, then it appears, according to Hooker, that the excommunicated person does not cease to be a member of the Church. So that on whichever horn of the dilemma Smilax elects to sit, his argument fails. H.

Please Explain.

SIR,—In your issue of Aug. 27th, under the caption "Children's Eucharist," are these words:—"It is said that the children at St. Peter's, London Docks, prefer their 9 o'clock mass to any other service."

It is succeeded by a careful instruction in Church doctrine." Eucharist, mass, careful instruction in Church doctrine! A medley truly confusing to plain Church readers of your paper, who, though favouring sound Church nomenclature, cannot but be pained by the use of any term distinctively savoring of Romish phraseology. Was it a Roman Catholic service for Roman Catholic children? If not, surely the terms Holy Communion or Eucharist

would be sufficiently explicit and more in accord with the language of the Prayer Book and the Church of England. I remain in all kindness and respect,

WM. STOUT.

Point Edward, Aug. 28th, 1891.

"Mass," like "Catholic," "Curate," etc., is one of those words which some Churchmen think it their duty to *rescue* from misuse. In the Church of England it is an old Saxon word supposed to be derived from the Hebrew *missah*, meaning a service or feast. The Romanists use it as the English translation of the Latin word *missa*—Greek, "Liturgy." At the time of the Reformation it was the common name for the service of Holy Communion, and so retained in the first reformed Prayer Book, 1549. Some Ritualists apparently regard it as one of the "ornaments" of the Church of 2 Ed. VI., which our present Prayer Book (1662) bids us "retain and use." We doubt the expediency of doing this. Our paragraph referring to St. Peter's, London Docks (where the word is used commonly as in 2 Ed. VI.) should have been enclosed in quotation marks, or the word "mass" at least should have been so distinguished. That congregation, like many others, thus expressly protests against Romanists arrogating to themselves the exclusive use of the good old Saxon word.—E.D.

Why Report Value of Dorcas Work?

SIR,—Some reasons why the W.A. should report value of Dorcas work:

Justice to the missionaries themselves requires it. He who gets five boxes would ordinarily be credited with receiving more value than he who gets one box, while it may happen that the value of the single box is greater. A wrong impression is left, resulting in loss to the missionary.

The missionaries themselves appreciate this valuing of goods; for instance, the Rev. E. F. Wilson in his admirable report states that \$75 supports one Indian, \$50 for board and \$25 for clothes. How ridiculous to say, when a branch has clothed one of these children fully and well, that no report shall be made of its value? Would we say of the other branch sending \$50 for board, "roll of bills not counted," and wherein lies the difference in principle? If extreme delicacy is one object in this non-valuing, why mention money gifts at all.

This sentimentality and undoing of business methods arose out of a following of the American W.A., which, unlike ours, is intended to supplement the missionary's salary, while our demands are in main for Indians, and half breeds in the schools, judging by the letters sent from the missionaries. We do not report value on what is sent to the clergyman for his own use.

In this matter it is safe to "look for the old paths." The tithes given the early missions of the Church were mostly in kind, and careful records and valuations of them kept. We as Christians giving this missionary tribute, should be as carefully accurate and orderly in our book-keeping with God, as with man. How can we know we are discharging our duty to God if we let the greater part (in our diocese it is nearly twice as much) of our mission work for Him be hidden out of sight and not accounted for, representing as it does the self-denial of many branches, and debarring them from obeying the command to "let their light shine."

If the Bishop of Winchester is right when he says "that the Church battle in the near future, if ostensibly fought in the towns, will be lost or won in the villages," we cannot afford to lose or even discourage a single member, and this resolution specially affects our country branches. That woman who spins and knits the yarn for a pair of mittens for an Indian should be credited with her 25 cents just as much as she who gives that sum in money. The only possible reason why she should not, would be that this effort is accomplished on her part with some self denial and fatigue may be, and cheered only by the thought of Him whom she serves. Her work indeed is priceless, and cannot be rightly valued, and the spirit is a right one which prompts us to tell out to other and struggling branches what we have been able to do, and so "provoke to good works." If boxes have been over-valued intentionally, remove the check of knowing that publicity is given to the value placed on them, and we fear "the last state of that branch is worse than the first," but surely the noble band of workers all over our land can be trusted to "not keep back part of the price." There is no reason why some scale for valuation of good second-hand clothing should not be adopted, say a tenth its original cost, and new material its full cost. Agree on some plan, but do let us know what we are doing. Do give us some gauge to measure and compare our work of one year

with another, either as a warning or encouragement. Those who have (hastily we fear) decided against reporting value of Dorcas work, are asked to consider well if they are not placing a prominence on monied gifts which our Lord never intended they should have. C. F.

Methodism in Transition.

SIR,—John Wesley died in 1791, just one hundred years ago. During his long life he carried on the work of his societies within the Church and without separating from its communion, while they were known everywhere as "the people called Methodists." He urged his people to follow the teachings and principles of the Church of England and not to go to dissenting places of worship. He found them constantly given to change and repeatedly warned them, saying, "If you leave the Church God will leave you." A few years after his death they gradually drifted away, and have been changing ever since. Quite recently they have changed the inscription on Wesley's tombstone in City Road Cemetery, London. They have changed the Apostles' Creed by leaving out the sentence "He descended into Hell." They have changed their rules of Society and founded a Church. They have changed the name of their meeting places from chapels to churches, changed from simple inexpensive buildings with free seats to expensively massive structures with rented pews. They have changed their rules concerning the form of public worship, and adopted the following: "All parts of the public worship are under the control and direction of the superintendent of the circuit." The change in this rule is acting disastrously upon them, as every pastor can introduce any whim or fancy he pleases, and have disciplinary authority for it, and consequently the so-called Christian Scientists, the Plymouth Brethren, the Faith Curists, the Salvation Army, and a host of other fads, are gradually growing apace within the rank and file of Methodism. There is nothing to anchor them down. They are split up into scores of divisions, each one claiming superiority over the other. This multiplication of sects must continue, as there is nothing to stop it. There is often witnessed in their places of worship the clapping of hands, thumping of canes on the floor, and cheering at some sensational fad introduced by the preacher, who has full control over "all parts of public worship."

They have changed the old form of words so long used in administering the sacraments of baptism and the Lord's Supper, so that these sacred rights are meaningless ceremonies. They have changed the system of stationing their ministers, and many are agitating for a complete or partial abandonment of the itineracy that Wesley inaugurated and maintained. They seldom pray for the Queen or the Royal Family. They seldom use the Lord's prayer or ten commandments. They seldom read the Bible in church, but content themselves by listening to the minister read it. They do not use the calendar, while the liturgy left them by Wesley is entirely abandoned long ago. They are however agitating in some places for some form of liturgy. In some places they have introduced surpliced choirs, deaconesses and the Psalter. They are indifferent practically to Wesley's old rules concerning dress, card playing, dancing and taking drams. Changes are made annually and quadrennially at their various conferences and district meetings. Some favor the Congregational form of church government, others the Presbyterian and others the Episcopal, so that they have a sort of inclination for something different to what they have, and they scarcely know what. They are puzzled beyond measure at their position in England, as they have recently discovered their inability to control certain important matters owing to the changes they have allowed to creep in, which actually renders them a different people to what they were when Wesley lived, and their only hope is in an Act of the Imperial Parliament, which they will all have to agree upon before it can be passed. They have during this year, 1891, taken steps to change their name from "The People Called Methodists" to "The Methodist Church of England." Verily they are in a transition state.

OLD PATHS.

Churchwardens.

SIR,—Quite recently a very favorable notice in the *Guardian* of a small volume—"Churchwarden's Manual" by the Bishop of Guilford, and Archdeacon of Winchester, induced me to send for the book. A great deal of it does not apply to our circumstances, but there is much in this useful manual which may be read with profit by both Canadian clergymen and Churchwardens. By way of commending it, let me make a few extracts. After referring to the 18 canons of 1608, which refer to the duties of Churchwardens, the writer says (p. 14): "In the fulfilment of these duties it is, in my opinion, difficult to exaggerate the influence for good which a Churchwarden may exercise in the parish in which his lot is cast."

Of course it is possible to perform the duties perfunctorily, or to let them slide altogether; but if his heart is really in his work, if he is anxious to do all in his power, that the ecclesiastical machinery in the parish should work smoothly, I will undertake to say that he will find plenty of scope for his energies. If lethargic or antagonistic, he may greatly hinder the Church's work; but if in a friendly spirit and with words of wisdom he is always ready to meet the Rector and consult as to the advisability of this or that particular cause of action, the office becomes neither a surplussage nor a sinecure. There is nothing worse in a parish than either clerical or lay clan-ship; isolation is good neither for the one nor the other. The interests of both are the same, and surely their hands should be joined together for common action in the common Master's cause.

"This side of his office comes into prominence in connection with the induction of a new incumbent. For the entering upon a new cure is of undoubtedly great and solemn importance to the parson himself, but it is hardly less so to the parish. How much depends, as regards the future peace, happiness, and prosperity of the parish, upon the relation existing between pastor and flock? No doubt the character, zeal, energy, devotion and even the idiosyncrasies, manner, and general bearing of the incumbent, are of vital importance. Courtesy begets courtesy. Consideration for the feelings of others is met in the same spirit. But sometimes, I fear, the laity suppose that the peace of a parish depends almost entirely upon the clergyman. He is but a unit in the parochial system. If one thing is more absolutely necessary than another for the harmonious working of clergy and laity in a parish, in the welfare of the people, it is that there should be no suspicions of the one of the other. Perfect confidence and generous trust should be the rule of all dealing between incumbents and churchwardens."

It cannot be expected that an incumbent, on first coming into a parish, should find some things which he would prefer otherwise. The special hobbies, so to speak, of his predecessor, may not be his. His energies may not be put forth on exactly the same lines as those of the incumbent whom he succeeds. And then sometimes the staunch friends of the former ministry may look coldly and askant upon the new rector's labours, and think that his very efforts in fresh and hitherto untried fields are reflections upon the past. It should not be so. All men are not cast in the same mould. One branch of ministerial work may be more congenial to one parish priest than to another, and it is only natural that he should be more devoted to that particular portion of work in which he seems to be most successful. But changes are not synonymous with reflections upon a former regime. A man should not be made an offender for a word. A churchwarden should be prepared in all good faith to transfer his allegiance, if called upon to do so, from one incumbent to another. It is no disloyalty to do so. The "King is dead; long live the King" is loyalty alike to the past and the newly reigning sovereign. If old customs are changed, old practices discontinued, the churchwarden should find out by private inquiry from the rector the why and the wherefore, and if the change is for the better he should not let love of existing practice be stereotyped into a desire for a never changing system, which may perchance easily slide into lethargy and somnolent repose. In these days it does not do merely "*Stare super antiquas vias*." "Some persons, I know, are so constituted that they suspect the existence of a snake under every blade of grass. It is not a happy disposition. True charity thinketh no evil. It is far better to be over sanguine in our charitable estimate of other men's motives, even if we do sometimes ultimately find that our estimate was wrong, than to be constantly living in an atmosphere of suspicion. Suspicion and consequent mistrust often produce the very effect which otherwise would never have had any existence at all. I have ventured to say these few words because I feel very strongly how much the ecclesiastical peace of a parish depends upon the harmonious action of the incumbent and churchwardens." If you will allow me I hope to continue some other and very practical extracts hereafter.

T. BEDFORD-JONES.

Brockville, Aug. 31st, 1891.

Sunday School Lesson.

16th Sunday after Trinity. 13th Sept., 1891.

SERVICE OF PRAISE AFTER COMMUNION.

The last part of the Communion Service consists, for the most part, of praise.

I. THE LORD'S PRAYER.

What prayer could be more appropriate? We have just been united more closely, in the communion of saints, with all the other members of the Church (1 Cor. x. 17). Therefore we pray together to "Our

Father," in this great family prayer. Then, too, we have more right to address God as "Father," and claim His Fatherly kindness, having just been made one with His only Son. (St. John vi. 56). The Lord's Prayer may be used in many different ways; here it is a thanksgiving for the great blessings given in this sacrament. Desiring that God's name may be honoured and glorified, we say, "Hallowed be Thy Name," for He has said "Whoso offereth praise glorifieth Me" (Psalm i. 23). Desiring that all men may be His joyful, loyal subjects, we say, "Thy kingdom come," etc.

II. THE AFTER COMMUNION PRAYER.

Two prayers are provided, to be used at the discretion of the minister. Both are thanksgivings, but they are very different.

(1) *Prayer of Sacrifice.* We offer two sacrifices, (a) "praise and thanksgiving," called a sacrifice, (Ps. cxvi. 17; Heb. xiii. 15); (b) "our souls and bodies," which we present to God as "a reasonable, holy, and lively sacrifice." These are full of meaning, and not to be said lightly. They are an answer to St. Paul's request (Rom. xii. 1). No one is his own master, we belong to God, body and soul, for He has bought us (1 Cor. vi. 20). Having consecrated ourselves, living temples (1 Cor. vi. 19), dedicated to God's service, let us remember that our pleasure must be to do our Master's will. Let us not wait to be driven, but eagerly watch for opportunities to serve Him (Ps. cxliii. 2).

The prayer next goes on to express our unworthiness "to offer any sacrifice," for God requires an unblemished offering. (Lev. iii. 1). How can our sinful bodies be made clean and our souls washed, so that they may be fit to offer? (*See Prayer of Humble Access, before Consecration Prayer.*)

(2) *Prayer of thankfulness for fellowship.* In this prayer we thank God for feeding us with the Bread of Life, which is a pledge of His "favor and goodness." Also for assuring us that we are "very members incorporate in the mystical body of His Son," the Church; for we all "eat the same spiritual meat and drink the same spiritual drink." "We, being many, are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 17). Then we ask for grace "that we may continue in that holy fellowship," proving ourselves Gods "peculiar people," by being "zealous of good works" (Titus ii. 14), "and do all such good works as Thou hast prepared for us to walk in." Those branches of the Vine which bring forth no fruit shall be taken away. (St. John xv. 2.)

III. THE ANGELIC HYMN.

When the first Lord's Supper was ended, a hymn was sung. (St. Matt. xxvi. 30). We also sing a glorious hymn, called the *Gloria in Excelsis*, from its opening words; it is also called the *Angelic Hymn*, because it begins with the first words of the angel's song (St. Luke ii. 14). In it too we join with angels innumerable, "ten thousand times ten thousand, and thousands of thousands," in worshipping "the Lamb of God, that takest away the sins of the world." (Rev. v. 11, 12). This hymn is of Eastern origin, and its author is unknown, but it is certainly very ancient. The most ancient copy of it known is in a Greek Bible of the fourth century, which is preserved in the British Museum.

IV. THE BLESSING.

This is a composition of the reformed English Church. The first clause taken from Phil. iv. 7, was appointed in 1548, and the second clause was added in 1549.

"The peace of God which passeth all understanding," a last gift of our dear Lord to the disciples whom He was about to leave (St. John xiv. 27). The heritage of God's children, in which the wicked have no part, for they have "no peace," being "like a troubled sea." (Isa. lvii. 20, 21.)

Family Reading.

Sixteenth Sunday after Trinity.

TRUTH AND TRUST.

"I can trust him; he is thoroughly truthful." Should you not like that to be said of you? I am sure you would; and some one else would rejoice more over these words than hearing you had a thousand pounds left to you! Who would that be? Why your mother.

Why do people fail in truth? We saw in our last reading, it is because they are afraid. Now is there anything else besides being afraid that tempts them to tell lies, do you think?

Yes. People tell a lie very often in order to gain something.

Here is an instance.

A lad named Robert hears of a vacant situation in an office. It seems to be just what he is looking out for. So he makes an application on the ap-

pointed day, and the head of the firm asks him various questions, which are satisfactorily answered. At last it comes to the question of age. "I want a young man of nineteen, not under," says the principal. "Are you nineteen?"

"Yes, sir," Robert answers.

"Oh, well, you'll do for us," is the rejoinder. "Come on Monday and make a beginning."

Robert bows and leaves the room.

Alas! he has not spoken the truth. He has told a lie about his age. He was *eighteen* last birthday, not nineteen. Of course he doesn't call it a lie to himself. "I am in my nineteenth year," he thinks. But that is really a shuffle. Ages are properly reckoned from your *last* birthday. And he knows that very well.

Suppose his employer had said, "I don't want anybody *over* nineteen," Robert would have become eighteen in a trice then, wouldn't he? His conscience gives him a little twinge, but he thinks, "I've got a place at any rate; and it wouldn't do to lose one just because I was so dreadfully particular about truth."

Are you inclined to agree with him? My dear lad, do stop and think a minute. A good place is a good thing, but do you think Robert's was a good way of getting it? He told a lie to get it. Now didn't he, in doing that, leave God out of the matter altogether?

Mightn't he have trusted God to give him a good place without sinning to get it? Yes, he might. He would have lost that place very likely; but would God have let him lose in the end? Certainly not. *Do right*, and God will take care of the rest.

So he should simply have told his exact age, and that bit of truth-telling would have shown he trusted God. For when people tell a lie in order to gain, they do *not* trust God. Jacob acted a lie to get the blessing. Could not God have given it to him without that sin of his? Yes, we know He could. Jacob needn't have taken the matter into his own hands at all, and helped things on (as he thought) by the deceit.

Speak the truth, then, and trust God for the rest.

Once a merchant received a large order for some goods. They were lying in his warehouse quite ready to be sent off. While a clerk was making out the invoice that is always sent with an order, a telegram came from the customer—"Very sorry, but I don't want the goods." The manager came to the clerk and said, "This won't do, it will be such a loss. I'll tell you what will be best. Write a letter, and say the packages were just sent off, and then send them."

The clerk considered. "I can't say that, sir; it would be a lie." "Nonsense," said the manager; "you're a pretty man of business," and went away in a rage. The clerk spent a very unhappy night, thinking he would be sent away; for the manager was a dangerous person to offend. The next morning his master, the merchant, sent for him. He obeyed the summons, thinking it very likely he might have to suffer for his truthfulness.

What was his joy when the merchant said, "I am glad to find I have one honest man in my employ who is afraid to tell a lie, and you're that one!"

One more question remains. Is it ever right, under any circumstances, to make use of a lie? May you, for instance, say what is untrue in order to save your own life, or another person's life? Well, the answer is really plain and simple enough. *Do right*; speak the truth and leave the results to God.

Once a priest, during one of the persecutions in France, was flying from his enemies. He came to a forest, and in it, almost buried in trees, was a woodman's cottage. "Here may I be safe," thought he; and going up to the door, knocked and begged the woodman to hide him away somewhere, as he was in danger of his life.

"But, remember," said the priest, "if the soldiers come to the house and ask if I am here; tell them the truth at once. I will not save my life by a lie."

The woodman promised, and showed the priest a safe place where he might hide, under his own bed.

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Presently a knocking was heard at the door. It was a party of soldiers. Without a word they pushed in, looked about, rather hurriedly, in the kitchen and out-houses, but did not go up stairs, to the woodman's extreme relief. They were just departing when one of them turned and said, "I suppose you haven't got the fellow we're looking for hidden anywhere here have you?"

"What fellow?" asked the woodman.

"A priest," answered the soldier.

"Oh," said the woodman, remembering the injunction, "he's under my bed."

The soldiers burst out laughing. "That he isn't," said they, "or you wouldn't stand there and coolly say so." And forthwith they walked off, leaving the priest to thank God for his wonderful escape.

Yes, it was wonderful! Truth had actually saved him.

It may not be always so. Speaking the truth might bring about a far different result. It might cause us to suffer, and even die. But surely, when all is said and done, a noble death is better, a thousand times, than life bought by a cowardly lie.

"Changed Lots; or, Nobody Cares."

L'ENVOY.

"I live for those that love me,
For those that know me true,
For the Heaven that smiles above me,
And waits my coming too;

"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

CHAPTER I.

THE LITTLE PRISONER.

Dorothy Chisholm stood by a garden gate, a little gate with close iron bars, through which she could see a long stretch of common, and beyond the common an outline of distant hills. By little I mean narrow, for the gate was high, as high as the wall on either side, which towered far above her head.

It was so hidden by the trees that few people noticed it, and certainly no one at Sunnyland Park knew that little Dorothy was fond of peeping through it, that she would stand there by the hour fancying what life was like outside in the wide, wide world. The common represented the world to Dorothy; it looked she thought so free, so sunny, so boundless! On wet days she was not allowed to go into the shrubbery, where this little gate was to be found, but was obliged to stay in the gardens, and walk on the gravel paths; these gardens were large enough, a grand play-place for any little girl, but Dorothy had taken it into her head that they were like a prison, and that she wanted to go outside the walls which shut her in. As it was only on fine days that she could often look through her favourite gate, the common was connected in her mind with sunshine and cheerfulness; there was nothing dreary or lonely in its wide expanse: if she could only run about on it, and pick the flowers she could see so plainly, and watch the rabbits which sometimes darted past in the distance, and follow the birds which seemed to rise constantly from the furze bushes, and which she felt sure must have nests somewhere, she thought she should be perfectly happy.

As it was she was dull, so very dull! And she was always naughty, at least every one said so, and she supposed it was true, though she often wished she were good, as good as the little girls she read about sometimes; but then they generally had brothers and sisters, they were not one bit like her.

She felt especially dull this afternoon, for papa and mamma had gone away, and though she saw them very little, for mamma was always ill, and papa generally busy or out when he was not in mamma's room, yet their presence in the house admitted of possibilities. Mamma might be well enough to drive, and then she might take her with her, or papa might have time to take her for a ride on "Curly," her pretty chestnut pony; unless he were with her she had to ride in the park with a groom, always in the park, or up and down the avenue, and though the park was two miles round,

Dorothy told herself it was "dull" and "stupid," and she never met any one or saw anything she did not know by heart.

Then she had a new trouble this afternoon, for that very day for the first time she had been told that her new governess would arrive in a week; of course she had known she would have a new governess; when "Mademoiselle" went away she knew she would have a successor; still the idea was very disagreeable, and this new governess, nurse said, had such a dreadful name, she was actually called Miss "Knocks!"

No one had taken the trouble to explain to little Dorothy that the name was Knox, not Knocks, and her imagination led her to feel as if this dreadful name prefigured a rule of iron.

"She'll know how to keep you in order, as that Mademoiselle never did," nurse had said, giving her a shake, for Dorothy had been disobedient, and nurse happened to be cross; Dorothy generally was disobedient when she was pretty sure she would not suffer any bad consequences for being so.

"Knocks, Knocks," she repeated now as she gazed sadly through the bars of the gate. "I know she'll knock me; Miss Burt used to sometimes. I wish I was that little girl out there," she added, as she caught sight of a child about her own age, who was walking somewhat listlessly a few yards off. "I don't believe she's knocked, I don't believe she has any horrid lessons to do, and she has no shoes and stockings. Oh! how nice it must be to run about on that nice soft grass without any, and the day I did it, nurse put me to bed, and was so dreadfully angry."

"Little girl," she called through the bars, "come and talk to me, come close, do come close!"

The child started, turned and stood still, hesitating.

Dorothy called her again, and stretched her little white hand and arm through the bars; she had disobediently stuffed the gloves nurse always expected her to wear into her pocket as soon as she had got out of sight of the house, and to the little wanderer outside her hand looked strangely white.

She glanced at her own, which were brown enough, then took courage and approached what seemed to her a vision of loveliness, though seen imperfectly through the bars of the gate.

Dorothy's white frock was still fresh, though there was an ugly little tear right in front over which she had been secretly fretting, for she knew nurse Daunt's sharp eyes would be sure to see it some time, and that some punishment would be decreed for her carelessness, even if she were not questioned, and the fact of a visit to the gooseberry bushes discovered; she had so hoped they were getting ripe, and after all she had found none.

But the stranger did not see the tear, only the beauty of the white cambrie frock, the glory of auburn hair, and a pair of dancing brown eyes which were fixed on her eagerly, as she approached slowly and rather wearily.

Dorothy's eyes opened wide with a sort of confusion bordering on bewilderment as the child came to a standstill about half a yard from the gate; her visitor was ragged and barefoot, but it was not this fact that started her, but the strange likeness, as she saw her face reflected day by day in her looking glass, or in the many mirrors at home, which this ragged little girl bore to herself.

She had the same coloured hair, just the same length too, and it curled in just the same rings over the wide forehead; the nose, the mouth, the eyes were just like her own, only every line was tired, and the face was rather brown and perhaps a little pinched; yes, the little girl was thinner than she was, but that and her sunburnt skin was the only difference she could see.

Dorothy coloured with embarrassment and astonishment.

"What is your name?" she said presently, seeing her visitor had no courage to speak and that she was turning away.

"Lil," said the child softly, coming closer as she spoke, and to Dorothy her voice sounded like an echo of her own.

"Oh! do come and talk to me, I have no one to play with and I'm so unhappy," she exclaimed eagerly, and though she did not know it her eyes filled with tears.

Lil came nearer and clasped the bars of the gate; the children's faces almost touched.

"Do you live there in that 'ood?" she asked shyly.

"It isn't a wood, its a shrubbery; I live up there in that house; if you look through the bars perhaps you can see a bit of it," explained Dorothy. "I wish I could open the gate, but it's always locked; I've often, often tried."

As she spoke her hand sought the latch, and great was her joy and astonishment when it yielded to her pressure.

"Oh! come in!" she exclaimed, "do come in, I want to talk to you so much; your hair and eyes are exactly like mine, don't you see they are?"

"Are they," said Lil incredulously; she had no looking-glass, and the idea of her own personality was vague indeed.

"Tisn't red, you know," continued Dorothy, taking a lock of the little stranger's hair and mixing it with her own, "it's real true auburn, papa says. Look, which is yours, and which is mine?"

"That's mine," said Lil, entering at once into the fun of the question, and her eyes grew suddenly bright.

"No, it isn't, look!" And Dorothy laughed gleefully.

"Jem says my hair is red, but he likes it, and old Danny calls me 'redhead' when he's cross."

"Who's Jem, and who's old Danny?" asked Dorothy with great interest. "Come in, and let us sit down and talk on that seat. I call that my seat; nobody will come, the gardeners have all gone to the flower-show, every one of them, I heard Mrs. Price, that's our cook, say so; there's nobody in the house but her and me and Eliza, all the other servants have gone, and papa and mamma went away this morning, and nurse has gone somewhere too, and I don't believe she's coming home to-night, for she told me if I was good while she was away she'd bring me some gold-fish. Don't you think gold-fish must be beautiful?"

Lil did not appear to have any opinion on the subject of gold-fish, so Dorothy chattered on as she led her visitor to a seat which encircled a fine beech tree.

"We shall be able to talk till the tea bell rings, then I must go in, I s'pose, but then I'll come out again."

"I'm so hungry, lady," said Lil with a true mendicant whine.

"Are you? Then I'll get you something to eat; you look tired too; where did you come from?" said Dorothy eagerly.

She had read that people sometimes wanted food, and could not get it, and her heart was full of very real compassion for her visitor.

Lil's tongue was unloosed by the promise of food, for the plea of hunger was true enough, and she began to be as communicative as Dorothy herself.

She said she lived "nowhers particular, but going about," explaining that the vans to which she belonged were to be found the other side of the common. Joe was there and Lisbeth. "Lisbeth" was "Joe's girl," and "the other children" were there; but "mother and Jem and old Danny" had gone to the town twelve miles off, and would not be home, perhaps, for a week; they would not take her with them because there was "fever about," and she might get ill, she was ill sometimes; but Jem had promised to bring her back a doll. It was "bad" of them to go away without her, and "Lisbeth" was very "wicked" to her, and would not give her any dinner because she did not come in in time. Mother would be "fine an' angry 'bout it," so would Jem. Jem was "mother's son."

"Then he's your brother?" said Dorothy.

But Lil shook her head. "No he isn't," she said, so confidently, that Dorothy thought it was no use contending the point, so she asked who Danny was.

"He's Jem's grandfer, but he's not mine," replied Lil, very decidedly; and then she explained that "Danny" was good to her "mostly" when he was not "drunk;" when that happened Jem took her "away somewheres." "Mother, she'd fight Danny if he beat me; but he beats Jem sometimes," she explained.

"What a horrid, wicked old man," exclaimed Dorothy, indignantly. "But does he ever shut you up in a cupboard? Nurse shuts me up in a cupboard sometimes!"

"But 'tisn't big enough," said Lil, somewhat incredulously.

"Yes it is," explained Dorothy, with some importance, "there's a big cupboard in my nursery, and there's a little window in it, it isn't quite dark, but I scream and kick as hard as I can, and if papa is in the house, nurse doesn't do it; I know she doesn't like him to hear me scream, and mamma can't hear me, and if she does, nurse says I'm very naughty."

"Why don't you tell your mother; if Danny beat me, I should tell mother, and then she'd give it him pretty sharp, that she would," said Lil, sturdily.

Although Lil's English was very unlike her own, and many words she used were unknown to Dorothy, she did not speak badly, and Dorothy had little difficulty in understanding the answers she gave to the numerous questions she put to her about herself, and the more she heard the more she was convinced that a gipsy life was as she had long thought, the most delightful life in the world.

Lil chattered on of her mother and Jem, of picking flowers, and mushrooms, nuts and blackberries, of rides on the old white donkey, Turk, of Rover the big dog, who loved her "ever so much," but loved Jem best, and had gone away with him, and no word did she say of any hardship or unkindness, save the passing grievance she had that day against "Lisbeth." Mother always put aside her dinner for her if she was late; it was "a shame" not to give her any. And Lil laid her little brown hand on her chest and said:

"My! I'm so hungry, whatever shall I do!"

But this time there was no whine in her voice, she was happy and amused, and she soon forgot herself and chattered on frankly, expressing her admiration of Dorothy's beautiful frock and shoes; than catching a glimpse of the distant house through the trees, she exclaimed: "I wish we had a house just like that one, isn't it just beautiful to live up there?"

"Do you," said Dorothy, who had been silent the last few minutes, because her head was full of a wonderful and delightful new idea.

Why should not she taste the happiness of a gipsy life for one hour, and make believe she was free; of course, it would be only "make-believe," but a life without nurse and her many restrictions, without gloves, without lessons, and punishments and governesses, must be happy indeed—only for one hour, why shouldn't she be a gipsy, she had only to take Lil's place while she took hers, and how lovely it would be.

When once Dorothy took a thing into her head, she saw no drawbacks; it was one of the reasons she was so constantly in disgrace that she allowed no considerations to interfere with her own will; she soon expounded her plan to Lil, whose eyes grew as bright as her own with astonishment and excitement at the proposition that they should change clothes and take each other's places just for an hour.

Dorothy explained how much she should like to have a run on the common, and see the rabbits, while Lil went up to the house and ate her tea.

Lil was inclined to make difficulties, she was afraid of going into that "big house;" but the thought of the meal promised by Dorothy at last overcame her fears.

Plenty of milk and an egg, and bread and butter, and bread and jam, and cake—she listened greedily to the catalogue; she was, as she had said, very hungry indeed, but what would the "folk say" if they saw her, would not they be "very angry?"

Dorothy overruled every objection she made, assuring her they were so exactly alike no one could possibly see the difference if they changed clothes; besides there was no one to see her, every one was out. She was expected to have her tea by herself as nurse was away; the bell was to be rung for her, and after she had eaten her tea, she had been told she might go out again till the bell rang for her to come in to bed; it was such a fine warm evening, nobody could expect her to stay indoors. Eliza would never come near her

most likely, she would only come to fetch the tea-things; Lil only had to be rather quick, and she would see no one; then Dorothy described the tea again, and Lil's courage rose, and she began to undress herself as Dorothy was already doing; she had but little to take off, and she watched Dorothy wonderingly, how pretty, how smart all her things were; Lil had never imagined anything so beautiful, so dazlingly white!

"Mother washed my things yesterday before she went away, they's quite clean," she said colouring, as she glanced at her patched clothes.

When both children had reached the last garment, Dorothy said that would do; nobody could see more, and she hurried on Lil's faded petticoat and frock, giggling as she did so; what fun it was! Lil was much graver; the many garments she had to put on quite puzzled her, but she looked down on the pretty white cambric frock with intense delight.

"I should like to have one like this," she said.

"Would you?" replied Dorothy, carelessly, "I believe I have a dozen; I wish I could give it you, but nurse would be so very angry; now I'll show you the way up close to the house, and then when the bell rings you must go in; the hall-door is wide open, there are a lot of rooms round, but you will see one at the other end, and the door will be open; you must go into that room and everything will be on the table; you may fill your pocket if you like,—oh, no!" and she burst out laughing. "I forgot, it will be my pocket; you might put in a piece of cake for me in case I shall be hungry by that time; don't be very long, and you'll find me not far from the gate."

"If you see 'Lisbeth coming, you'd better run aside," said Lil nervously.

"Oh! if she comes I will explain it to her," replied Dorothy loftily, quite forgetting the likeness she had dwelt on so much a few minutes before.

"Of course, she'll see it isn't you, but you look exactly like me," and she placed her white muslin hat on the little gipsy's head. "You look so nice," she added admiringly. "Of course your hair is rougher than mine, but I often make mine very rough indeed. I often keep my hat on at tea, if I'm going out again, so you may—there—now we are quite ready. I am sure Eliza could see no difference; don't I look like you? But how prickly it is to walk with bare feet."

"Yes, it pricks sometimes, but you must look where you goes," explained Lil, adding wistfully, as she thought of her present appearance, "we have a bit of looking-glass in the van, but I can't see into it, it's so high up. Mother does her hair in it."

At this moment the ringing of a distant bell made both children start.

"There it is, come along, you'll have such a good tea," exclaimed Dorothy excitedly, and hand in hand they ran down the long grass *allee* which led towards the house, both laughing nervously as they glanced at each other and realized the strange metamorphosis the change of clothes had made.

Before she left the shelter of the trees Dorothy stopped short. "Now you must go alone or they will ask who the little beggar—I mean who the little girl is, if they see us from the windows. Don't be very long; you can eat fast, can't you?"

"Yes," replied Lil with no hesitation, "I can eat fast enough, but don't you go away far from the gate—"

Before she had finished the sentence Dorothy had turned and ran back through the trees, stopping, however, to wave her hand more than once, which sign Lil returned as she walked with not a little trepidation towards the great house which each moment seemed to grow grander as she approached it.

A wide flight of steps led up to the hall door, which, as Dorothy had promised, stood wide open; on each side of these steps stood huge pots in which were the most beautiful flowers—such flowers as little Lil had never seen in her life before. She stood and gazed at them a minute and wished she could show them to Jem, then remembering her promise to be quick, she crept in, walking on tip-toe and holding her breath, and found herself in the most splendid and bewildering place—such a room as she had never dreamt of, everything she saw filled her with wonder and admiration.

(Continued.)

Hold the Rope.

A storm-tossed vessel was sinking fast,
Swept by the breakers' angry foam,
In that surging sea no boat could last!
Must they perish in sight of home?

A rope was brought, it was strong and sure,
But who could swim in that raging sea?
Then one stepped out from the crowd on the shore;
"I am ready to go," said he.

He fastened the knot with an eager hand,
His eyes were shining with dauntless hope,
As he cried to the watchers upon the strand:
"Friends, if I go, will you hold the rope?"

Vast are the lands o'er the ocean wave,
Where the heathen dwell in a starless night:
They know no Christ who can heal and save,
They are living and dying without the light.

Will any venture to leave their all
And follow the Master where He has led?
Yes, some have stepped forth at His gracious call:
"We are ready to go," they said.

They have gone, that faithful, courageous band,
Bearing the message of life and hope;
And they cry to us from that distant land:
"Do not forget us, but hold the rope."

Will you not count it a pleasure untold,
Of their conquests, their fears, and their hopes to read?
Will you not give of your silver and gold—
Help them scatter the life-giving seed?

Pray for them—weary and lonely the way;
Think of them—working in patience and hope;
And resolve, in the strength of the Lord, to-day,
That while you live you will hold the rope.

—Quarterly News.

In Case of a Dog Bite.

If you are unfortunate enough to be bitten by a dog, waste no time in sending for a physician. But the wound requires instant attention. First, immediately wash it in clean, tepid water. If this is not readily obtainable, clean water of any temperature will answer. This will do until a physician arrives. If you should be so situated that a physician cannot attend upon you, then act: After flushing out the wound with clean water, apply by means of a glass dropper, a powerful antiseptic. I regard peroxide of hydrogen (medical) as the best compound. Don't cauterize. In my opinion it is a needlessly painful operation, and is very seldom accomplished soon enough to prevent the hydrophobic infection from taking place. Having applied the antiseptic (peroxide of hydrogen) to the sore, take care not to remove the white foam that will be generated. Let it remain until it disappears, which will occur in a few minutes. This being done, a compress of absorbent cotton, soaked in the peroxide of hydrogen, should be laid over the sore, with an over-covering of oiled silk. Twice every day the wound should be dressed in the same manner, with the exception that the peroxide of hydrogen, instead of being used full strength, should be diluted, half and half, with clean water, tepid or filtered water being preferable. The subsequent treatment depends upon the condition of the dog that inflicted the wound. Don't kill the animal unless it shows evident symptoms of hydrophobia. Have it placed securely in a safe place. If, at the expiration of one week, or not more than two weeks, it has not shown any abnormal symptoms, the patient need not fear. If, on the contrary, the animal sickens and dies, the patient should be treated by the Pasteur method as quickly as possible. The sooner the better. At the same time the contents of the dog's stomach and a portion of its spinal marrow, in glycerine, should be sent to the Pasteur Institute, No. 178 West Tenth st., New York City, where experiments may decide whether the animal died of hydrophobia or not. Should the animal have been shot, or otherwise killed, it is advisable that the patient should submit at once to the Pasteur treatment, for two reasons: first, because it is harmless; second, because its efficacy has been proved beyond a doubt, over fifteen thousand persons having been inoculated since Pasteur's discovery. In case the animal remains

in good health, it is unnecessary that the patient submit to inoculation.—*Ladies' Home Journal.*

Only one Mother.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you stay;
Who toils day and night
Self-sacrifice rare—
So worship that mother always.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here—
Some time you won't know her kind kiss.

You have only one mother, just one;
Remember that always, my son;
None can or will do
What she has for you—
What have you for her ever done?

Right Views of Christ.

To right views of Christ are we indebted for all our religious happiness and tranquility. "They that know thy name," says the Psalmist, "will put their trust in Thee." And St. Peter writes, "Unto you that believe he is precious." For if we truly believe, Christ must be precious to us—precious for the glory of His character, precious for the infinite reach of His atonement, precious for the sufficiency of His grace, precious for the abounding of His compassion and sympathy and love. And this will make everything in and about Christ to be precious also. His word will be precious, for it will guide. His sacraments will be precious, for they will refresh. His Spirit will be precious, for He will set the seal of the covenant on our hearts. His day will be precious, for it will make us think of the time when we shall spend an everlasting Sabbath with Him in heaven. Thus our thoughts of Christ will, for the most part, be governed by what our experiences of Him have been. If He has become endeared to us by many sacred and cherished memories, by a kind promise of forgiveness when we were first awakened to a sense of sin, by gleams of hope and light vouchsafed to us in the dark night of despondency and mental sorrow, by great deliverances wrought for us when some danger threatened the best interest of our souls, in such cases, not words, but only the grateful heart can make answer to the question, "What think ye of Christ?"—*Rer. Daniel Moore.*

Unlovely Goodness.

A shrewd observer looking lately at the portrait of a woman famous for her historic power, said: "I knew her well. She was unlovely to her husband, unjust to her children and merciless to the poor. Her only redeeming quality was her malignant virtue."

In how many people, set apart as types of Christian life by the world, is virtue "malignant!" "He teaches the truths of the Bible," said Dean Murray of a contemporary preacher, "as if each were the lash of a whip. They sting as they fall. Every manly instinct in his hearing rises in revolt against such savage hardness."

Moral principle and religious fervor ought to be productive of nothing but good, but if a man becomes possessed with the Pharisaic idea that he is holier than his fellows, he may make his very virtues, his truth and probity and temperance, so disagreeable to those about him as to prejudice

them against the Master whom he professes to follow.

A great apostle writing to a young man charges him to be an example to all men, and the first impulse of a young Christian is to act upon the spirit of this commandment. But if he finds that his religion is despised by his fellows, he may be sure that he, and not it, is to blame. He has clothed his faith or his purity or his sobriety with self-conceit, or with some other unamiable trait, and so made it offensive.

No ruffian, however degraded, ever fails to recognize the real Christian qualities in a man; but he is equally keen-sighted in reading the character of a prig.

Women, because of their narrower lives, are liable to make their virtue offensive by bigotry and by harsh judgment of others whose faith is different from their own.

These are the wounds which the Saviour of the world receives in the house of His friends. These are the obstacles which, not less truly than open vice, hinder His work in the world.—*Youth's Companion.*

Like Christ.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor-car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectionaries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and the cutting loose from some entangling alliances, and some sharp set-to's with the temper; it will cost you the submitting of your will to the will of Christ.—*Dr. Cuyler.*

Hints to Housekeepers

LITTLE PIGS IN BLANKETS.—Eighteen large oysters, an equal number of slices of boneless breakfast bacon, and a plate of toast should be allowed for three persons. Get the bacon where they use a machine for cutting it, and have it cut as thin as a shaving. If you cannot get it cut in this way, it is better to buy the bacon in the piece and cut it with a sharp knife yourself. The slices should be so thin that one could almost see through them. Wrap each oyster in a slice of the bacon, and fasten it with a wooden tooth-pick. Light the lamp, having the wicks rather high, and place the granite-ware dish over it. In a few seconds put in as many "little pigs" as will lie flat on the bottom of the pan. Turn them constantly with a fork until they are brown on both sides; serve at once on slices of toast. Put in another layer and cook as before. With a dish of common size six or eight can be cooked at a time.

LAMB'S KIDNEY SAUCE.—Four kidneys should be used for three people. Wash them, remove the skin and hard white cores, and cut them into thin round slices. Have the lamp wicks low. Place the granite-ware pan over the lighted lamp, and put into it two tablespoonfuls of butter and one teaspoonful of flour. Stir until the butter begins to bubble; then put in the sliced kidneys, and season with one teaspoonful of salt and a little pepper. Stir with a fork for three minutes, turning the pieces of kidney over, so that each shall come in contact with the bottom of the pan. Now add two tablespoonfuls of lemon-juice and a gill of cold water.

Stir until the sauce begins to boil. The meat must never fry or boil rapidly, as a high temperature would harden it. Serve with toast. Instead of the lemon and water, there may be added to the kidneys half a pint of stewed tomato, cold. When this begins to boil, blow out the light and serve at once.

THE VOICE OF THE PEOPLE.—In every part of Canada the voice of the people rules, and the voice of the people endorses Burdock Blood Bitters as the best and surest blood purifier known. Nothing drives out boils, blotches, humors, sores and impurity so quickly as B.B.B., and perfect health with bright clear skin always follows its use.

DEVILED OYSTERS.—For three people use eighteen large oysters, three tablespoonfuls of butter, two tablespoonfuls of lemon-juice, one level teaspoonful of salt, one teaspoonful of mixed mustard and half a teaspoonful of cayenne. Drain the oysters. Put the butter in a granite-ware dish and light the lamp. When the butter is hot add the oysters and other ingredients. Stir until the oysters begin to curl on the edge, which will be in about four minutes. Serve at once on hot toast. For cooking this dish, the wick of the lamp should be kept high to produce great heat.

A COMMON ORIGIN.—All skin diseases of whatever name or nature are caused by impure blood. Burdock Blood Bitters is a natural foe to impure blood, removing all foul humors from a common pimple to the worst scrofulous sore.

SCOTCH WOODCOCK.—There will be required for six persons half a dozen slices of toast, six hard-boiled eggs, two tablespoonfuls of butter, one of flour, one of anchovy paste, half a pint of milk, half a teaspoonful of salt and a grain of cayenne. Slice the eggs into a soup plate, and then chop them with a silver-plated knife until they are rather fine. Put the butter in a granite-ware dish and place over the lamp. As soon as the butter melts add the flour, and stir until the mixture is smooth and frothy, but be careful that it does not brown; now add the milk, a little at a time, stirring all the while. Stir with the back of the bowl of the spoon, not the edge. Stir continually until the same boils; then add the anchovy paste, salt and pepper. Cook for one minute, then add the eggs and cook for three minutes. Place a slice of toast on a warm plate and spread about one-sixth of the woodcock on it. Without delay serve the six slices of toast in this manner. Should it be necessary to keep the woodcock hot for a short time before serving, place the dish over another of hot water, and cover.

SOLOMON'S WISDOM.—The wisdom of Solomon, were he alive to-day, would lead him to choose Burdock Blood Bitters as a remedy for all diseases of the stomach, liver, bowels and blood. It cures dyspepsia, biliousness, headache, constipation and all forms of bad blood from common pimple to the worst scrofulous sore.

STEWED MUSHROOMS ON TOAST.—Cut the stalks from some fresh mushrooms. Have two bowls; one half full of cold water. Rinse the mushrooms, one by one, in the water, and drop them into the second bowl. (They should not rest a moment in the water, as that would impoverish them). For one pound of mushrooms put into the upper pan two tablespoonfuls of butter; cut the mushrooms into this, and sprinkle over them one teaspoonful of salt and half a saltspoonful of pepper. Cook them gently for ten minutes, having the wicks of the lamp low, and serve on toast.

—The test of a man's honesty is the sacrifices he will make to preserve it.

—"No man knoweth the Son but the Father." What a wonderful idea does that text give us of the Son! Saints in heaven do not know Him perfectly; even the angels do not,—none but the Father is able to comprehend all His excellence; yet various, great, unsearchable, infinite, as are all his excellences, they are all ours—our Saviour, our Head, our flesh and bone.—*Eduard Payson.*

Children's Department.

The Foolish Friends.

In the depths of a forest there lived two foxes, who never had a cross word with each other.

"Let's quarrel." "Very well," said the other, "as you please, dear friend. But how shall we set about it?"

"Oh! it cannot be difficult," said the fox number one; "two legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones.

"There!" said he, "you say they're yours, and I'll say they're mine, and we will quarrel, and fight, and scratch. Now I'll begin. Those stones are mine!"

"Very well," answered the other, gently, "you are welcome to them."

"But we shall never quarrel at this rate!" cried the other, jumping up and licking his face.

"You old simpleton, don't you know that it takes two to make a quarrel any day?"

So they gave it up as a bad job, and never tried to play at this silly game again.

Beware of the Rocks.

A gentleman was once, when a boy, sailing down the East River, near New York, which was then a very dangerous channel. He watched the old steersman with great interest, and observed that whenever he came to a stick of pointed wood floating on the water he changed the course of the boat.

"Why do you turn out for these bits of wood?" asked the boy.

The old man looked up from under his shaggy brows, too much taken up with his work to talk, and simply growled out:

"Rocks."

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"Well, I would not turn out for those bits of wood," said the thoughtless boy. "I would go right on."

The old man did not reply, but simply looked at the little boy, as if he thought:

"Poor boy! how little do you know about the rocks!"

Shun the rocks as you would the way of death. There are plenty of warnings to show you where the rocks are hidden, and whenever you meet one turn aside, for there is danger.

How I Made \$100.00.

MR. EDITOR.—California is a strange country; poor men get rich, sick men get well, money is plenty. I heard of the big profits made in fruit, and I sent to Walter J. Raymond, of Dayton, Ohio, owner of California land, \$2 first payment, my land to be planted with Figs, Olives, Prunes. These fruits have been grown in France and Spain, and the profits are immense. I'll get \$100.00 guarantee profit off my land every year. I will not have to make any more payments, as the land will pay for itself. Mr. Raymond's son to be always on the land cultivating and caring for it. Fruit sold on the tree. I get with my first profit a free trip to California and return. Anyone can get some of this land by writing to Walter J. Raymond, Dayton, Ohio, and make money out of it too. Why should any one be poor, when they can be well-to-do, and have a nice income as I have, and not pay out much either. A READER.

—Two little girls were playing church. One said, "Now we are going to have prayer; you kneel down and be a real Christian; I'll just sit down and put my hand to my face—I'm going to be one of those stylish Christians."

—Set the picture of a child before you—the simplicity of its love, its humility and trustfulness. You are not as a little child; pray Him to make you more like one; a little child does not ask why it is here or there.— J. Skinner.

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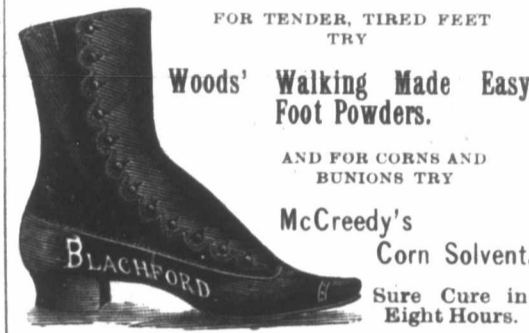
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