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Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

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TORONTO, THURSDAY, MARCH 23, 1893.

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"IF THERE BE NO HELL," said Dr. Talmage in a recent lecture in Toronto, "for such a despoiler of female virtue (by whispered slanders), it is time some philanthropist built one!" This corruscation, thrown off from the reason and conscience of the brilliant American preacher, illustrates a great truth, viz., that human wisdom cannot devise any real improvement on the divinely revealed plan for dealing with sin. A "Lake of Fire" (Gehenna) is as certainly needed for purification purposes and corrective results as a garbage crematory is in civic economy.

"OUR LIVES ARE A WATERLOO," is one of Dr. Talmage's famous sayings in his lecture on "Scandal." "What we need is manly, womanly, angelic, omnipotent reinforcement." Among his many good things, none is more wholesome than this: no wonder a Toronto audience was so carried away at this fitting climax to a splendid peroration, that they seemed unable to cease their tumultuous applause, until checked by a few farewell words from the lecturer himself. Such feelings do credit to humanity—Christianized.

CHURCH HISTORY LECTURES.—Nothing is more remarkable as a feature of current Church life than the sudden popularity of this class of lecture. Professor Rigby's lectures in Toronto and Hamilton, Mr. Fessenden's in Parkdale, Lane's and Nye's in England, and many other courses on the subject, point to a phenomenal thirst for realization of the Church's historical heritage, her noble ecclesiastical pedigree.

"LOYALTY" AND "SACERDOTALISM."—Rather a funny feature of a certain new society, professing to be made up of "Protestant Churchmen" par excellence, is that, while professing steadfast adherence to the existing Prayer Book and the XXXIX. Articles, the members are pledged to oppose the "Sacerdotal" view of the Church ministry, whereas the said Prayer Book and Articles are express and emphatic in their approval of the "priestly" or sacerdotal ministry. Rather a shaky society!

AMERICA DISCOVERED IN THE TENTH CENTURY, forms the theme of a very well written article by Rev. W. S. Blackstock in the first number of the Canadian Magazine—Titus Oates' new and creditable venture. Mr. B. passes beyond the prior claims of Cabot, the Englishman, and even of Madawc, the Welshman—anticipating Columbus' later investigations—and demonstrates a still earlier discovery by a series of Norse voyagers—Marson, Herjulfson, Erikson and Thorfinn, before and after A. D. 1000. He hints that Columbus quietly made use of the records of these discoveries, which he read in Iceland in 1477.

"LOCOMOTOR ATAXY" seems to be responsible for more than one case of mistaken inebriety among clergymen of great age and feeble health. It is curious how eagerly the vitiated tastes of certain press agents seize upon any flimsy rumour of clerical misconduct, and wafts it across the Atlantic. This happens so frequently that it suggests the suspicion that the said agents are promoters of irreligion and personal enemies of Christianity.

"PROTESTANT CHURCH UNION" is the chosen title of a proposed "amalgamated society" to replace two or three other associations, whose results have not recently been brilliant. They might as well take in the "Church Association" and several kindred societies. It would simplify matters and save money being needlessly squandered. While they are about it, they might as well revise their list of objects and principles.

GREATER LONDON.—The heart of the British Empire—or shall we say "the head"?—increases marvellously in population. Some 50,000 souls are added every year to its numbers—a fact which makes the Bishops of London, Rochester and St. Alban's on the alert for ways and means to "man" clerically and "house" ecclesiastically this new city annually.

GENESIS AND SCIENCE.—On this subject a letter from Mr. Lach-Szyrma in the Church Times puts the issue squarely and temperately thus: "In matters of inductive science we should always remember that it is not well to be too positive. . . Induction is founded on observation and experiment; but our new and scientific instruments are ever shaking old-fashioned theories by showing facts and phenomena irreconcilable to theories

accepted till lately by scientific men. In fact human science is ever in a state of flux, and it is presumptuous and inaccurate to say 'it differs from Genesis.'"

TOO MUCH "JUBILEE."—A very striking article in the Church Times traces the history of jubilees among the Romanists, with the result that they have been getting monotonous in their frequency. First 100 years, then 50, then 33, then 25! The present Pope has held three jubilees already in the short period of his pontificate, viz., the first year of his papacy, then his "sacerdotal jubilee," then his episcopal jubilee. Next! There is money in it, and sensation that is, advertisement.

"THE GENESIS AND GROWTH OF RELIGION" is the title of a valuable work by Dr. Kellogg, of which the Scottish Guardian well says: "It will be a relief to many to find Mr. Spencer and Prof. Max Muller met on their own ground, and that by one who, if he is a determined, is also a courteous foe. . . . Dr. Kellogg fearlessly asserts that 'on scientific grounds one can fully justify the biblical representations of the monotheism of the first men.' Instead of referring us to the skull of an ape, Dr. K. vigorously establishes the 'law of religious degradation' from which the human race have suffered. Shall we call this 'Devolution'?"

MODERATE CRITICISM.—As opposed to wild German conjecture—as represented by the more staid and conservative of English critics, seems destined to triumph in the end. The distinction between the two classes was well pointed out in our correspondence columns not long ago by Rev. Prof. Symonds, of Trinity College, and the distinction should be constantly kept in view. Some of the Oxford professors act as a wholesome "brake" on others.

DR. WILD ON SCIENTIFIC CONCLUSIONS.—The eccentric Toronto preacher or prophet (?) illustrates the uncertainty of scientific theorizing against the Bible, by enumerating the various ways in which Science has decided at different times that earthly humanity is to finish its career: thus, the last man will be (1) drowned; (2) blown up; (3) sun-struck; (4) suffocated; (5) burnt up; (6) frozen; (7) crushed; (8) flung into space; (9) become a monkey; (10) fizzle up as a tiny pigmy! The Bible prophecy is more simple—and consistent.

THE AGE OF HUMANITY.—After skyrocketing among theories prolonging man's existence as a part of creation for 10,000 to a million of years, Dr. Wild notes that philosophy, represented in its latest conclusions by Prof. Southwell, has proved conclusively that the human race cannot have existed more than 6,000 years, which is just about the period indicated by Bible chronology. Calculating backwards from present data, our 1,200 millions of to-day would resolve into a single couple.

"DO TEETOTALERS SNORE?" is the theme treated earnestly in a recent number of the Temperance Chronicle, moved by some correspondence in Tit-bits, where a lady retails her experience with her husband and with several lady friends. The sequence, according to this witness, was "Riches—stimulants—snores; poverty—abstinence—no snores!" The effect of poverty in promoting temperance (and undisturbed sleep!) is well worth considering.

NEW FORMS OF INTOXICATION.—The *Daily News*, in treating of the Temperance Parliament, deals with the difficulty of "heading off" the habit of intemperance, it "changes its base" so quickly. "The subtle forms of the evil—the new fashions of intoxication—are equally beyond the province of a conference which has to deal only with the legislative remedies for known and recognized evils. The other drinking of some localities, and the frequent abuse of the hypodermic injection of morphia can hardly be discussed. . . . The morphia syringe has taken the place of the dram bottle in the pockets of many inebriates, and with, if possible, a still more deadly effect."

CHURCH LITERATURE.

Reports that several of the most valuable of English Church periodicals—such as, *Literary Churchman*, *John Bull*, and *Church Quarterly*—have either been forced to cease publication, suspend, or call urgently for immediate subsidy—leads the thoughtful to consider the causes which

support; there must be something more than laudatory phrases ("taffy!") in epistolary correspondence. Flattering letters are encouraging and enlivening to those who are responsible for publication, and help to brighten and strengthen the editorial efforts, but printers have a habit of requiring wages for *their* labours—whatever a Church editor may do—and most decidedly and emphatically it takes *money* to make *this* mare to go?

MONEY

means (1) a prompt payment of subscriptions due—an advance payment has a wonderful charm and a truly invigorating effect. But even this, of itself, will not suffice. We are inclined to think that the subscribers to those English periodicals were characterized by an exemplary promptitude and liberality almost singular. If the subscription list of *Literary Churchman*, *John Bull*, *Church Quarterly*, &c., were scrutinized, we should perhaps find a rare collection of the very best names, financially and morally, in the British Empire. The trouble is, however, that even such people are

long and prosy letters have been refused infliction on the Church public, or who may have got the worst of some correspondence combat in the newspaper columns, or who may have been reminded unpleasantly by the long-suffering proprietor about certain long arrears of subscription, or who fancy that they are the only persons competent to edit or manage a newspaper, or magazine, or review. Such cases are found in every community—Church as well as other—and only serve to whet the energies of resolute newspaper advocates. For ourselves, we never had so much encouragement, both in kindly letters and in money orders, as at the present time; but these pleasant experiences sharpen our appetite for more. We cannot help thinking how many of the clergy and prominent laity do *not* extend a helping hand as they could. We are not averse to judicious advice from our friends, and we are glad that our position and prospects are good; but we would say to all good Churchmen, help the Church press as much as you can—by new subscriptions.



CHURCH OF ST. BARNABAS.

This illustration represents the new Church of St. Barnabas which is now being erected in St. Catharines. It is to be built of undressed stone, and will have a seating capacity in the nave of about 275.

The present church is of wood, and was originally the east end Mission Church of St. George's. It has always been for the use of the poorer population living in that district. The seats are entirely free and the church is wholly supported by the voluntary offerings of the worshippers, there being no mission grant or endowment.

Daily Matins and Evensong are said, and hearty congregational singing, assisted by a vested choir, renders the services bright and cheerful.

The present structure has become too small to accommodate the increasing numbers of the members, and the need of more room has made the erecting of a larger and more substantial church imperative. The people are, for the most part, poor, but they have done their utmost to raise the requisite sum; they are, however, unable to sub-

tend to such results, and to seek for remedy rather in the way of general prevention than of cure. The inherent value of such publications as we have named has always been treated as an axiom by the reading public of the Church, and the idea of there being any danger of suspension of their publication never presented itself, so that the news of such suspension was of such a startling description as that which tells us of the sudden death of some dear "hale and hearty" friend from heart failure. All the time, however, there must have been some insidious form of decay or weakness lurking in the vitals of those valuable publications.

THE CAUSE IS REALLY NOT HARD TO FIND.

It is, in fact, a combination of causes, among which somewhere at last comes "the last straw" which breaks the literary camel's back. The editorial excellency, so marked, has, in fact, very often been the most effective "blind" to the real state of the case; and satisfaction therewith has too often induced apathy on the part of admirers and supporters. It is not enough to admire and

subject to vicissitudes of human life and at last some day *die*—if their power of subscribing does not cease even before that event. Hence the necessity for a persistent and persevering habit of (2)

INCREASING THE CIRCULATION

among our friends. A man who admires a Church magazine, review or weekly, does not complete his duty by reading, paying his subscription, or even writing congratulatory letters to the editor; he should impress continually *on his friends* the value and use of his favourite newspapers and magazines, and try hard to get new subscribers to take the place of those whom death, disease and poverty are always lopping off. Particularly every *clergyman* is morally bound to supply his people, directly or indirectly, with such new and other printed information as can only be found in religious periodicals. Besides the clergy, the active laymen of a parish should not be content without expending a portion of their energy in promoting the circulation of Church literature.

THEY WILL MEET OBSTACLES.

There will always be a few "soreheads" whose

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scribe the whole amount required, and therefore, having done all they can, they earnestly appeal to those who have means to help them in their endeavor to build a church that shall not only be free, as it has hitherto been, but one which will afford sufficient accommodation to the growing needs of the parish.

The contract has been let and the building is to be completed by September. \$6,000 will be required to meet the obligations of the Rector and Church Wardens. We would here state that the tower as shown in the cut will not be at present built, consequently our friends will see that we are not asking them to assist us in anything more than is absolutely necessary.

We gratefully thank those friends who have hitherto so kindly and liberally come to our assistance, and now plead for further help.

To our brethren of the Church we look for assistance and we know we shall not look in vain. The smallest sums will be gratefully acknowledged by the Rector, Rev. C. H. Shutt, M. A., St. Barnabas House, St. Catharines.

RELIGIOUS EDUCATION.

Superior education of the young is treated as the subject of most importance in Canada; strange that it should be so. Were the money which is now squandered in Ontario on useless accomplishments, spent upon the aged and unfortunate, we should be a happier people, and the children as well trained and fitted to make their way in the world as they are now.

Of religious training there is too little. It is treated as the gutter brats are, and thrust from the schools, free schools, to prevent the degradation of the respectable pupils by such contamination.

The practice is wrong in both cases. Free schools were specially instituted so that the veriest poor should get the elements of education—not that the middle class children should enjoy a superior training at the expense of wealthy and childless taxpayers. And it was never intended that such training should be irreligious. Undenominational and irreligious represent two entirely different things.

Why were public schools established? Because it was recognized that an ignorant, untrained lower class was an expense and menace to the community. To what end should the training be directed? To make the children good, loyal subjects, and good members of society. This requires moral more than intellectual training; without the moral training the scoundrels of both sexes become cleverer and more unprincipled.

But how can there be moral training if it be not based on religious principle? "The coming citizen needs to be taught that there is an almighty and righteous Ruler of men who will render to every man according to his deeds, that under the government of such Ruler it is inconceivable that wrong doing should bring good to the wrong doer. If the child is to be taught to prize the approval of instructors, why not teach him to desire the approval of a God who regards the right and good? If he is urged to cultivate a character which he himself can respect, why not offer him the only perfect character, Christ, as a model?"

Sentences such as the above show the reaction which has come from excessive secularization of school teaching in Australia and the States.

One generation brought up without a God retains the habits of the previous generation. It takes time to degrade a nation just as it requires time and divorce courts to produce women of a

debased moral sense. And it takes time to bring them up again.

The experience of older Sunday-school teachers, in the country especially, will bear us out when we say that they find a steadily increasing ignorance of the very elements of religion. Young men and women will come to Sunday-schools, ignorant of their Bibles. Twenty years ago it would be difficult to find them without a fair knowledge of the arrangement and sequence of the books. But now the opposite is too often the rule. And with ignorance there is too often associated indifference. Conscientious teachers and clergymen feel too often the responsibility of sending up candidates for confirmation of whose fitness they can only hope.

Would that we could condense such experience in the *Churchman* and thoroughly impress the importance of the subject on laymen; then we might hope for some good result, but we fear it is useless.

The only thing that can be done is to make the best of the situation, and with that in view in a future number we shall endeavour to advance some practical suggestions.

REVIEWS.

MAGAZINES, &c.—*Church Eclectic* opens with a carefully written paper on "Criticism and the critics," rather unpalatable reading for the critics. The *Church Times* is made to re-utter its excellent remarks on "Devotional Manuals." There are also admirable selections from the *Church Review* on Nicholas Farrar and other topics. One of the best articles is a characteristic one by Bishop Cox on "Pope Leo and the Columbian Anniversary," while Bishop Paret has a very good paper on "Public Schools and the Church of Rome." *Religious Review of Reviews* is, as its name implies, a field of thought of the widest latitude, and fully justifies its sub-title of "The Busy Churchman's Magazine." There is a very attractive frontispiece of Dr. Durnford, the aged Bishop of Chester. The editor (Canon Fleming) descants on "The Art of Reading." Besides this, such subjects as "The Problem of Poverty," "Home Missions of the Church," and the "Power of Religion," are carefully treated. The selected articles and reviews do great credit to the editor's judgment. *Littell's Living Age* has recently given us its usual good selection from a wider field of literature, in which the *Edinburgh Review*, *Longman's Magazine*, and *Contemporary Review* figure as the temporary "Stars of the Evening." There are also two very nice selections from *All the Year Round*. The bits of poetry at the conclusion of *Littell's* weekly dish are verily "creams" of richest taste. *Westminster* has a paper well worth study by Laon Ramsay on the subject of "The Sanctions of Morality"—a subject which demands more frequent and full consideration than it generally receives now-a-days. Lady writers are well represented in this number by such names as Mary Negrepointe, Hannah Lynch, and Emilie A. Holyoake, who deal with matters affecting Paris life, Grecian interests and women's work. *Nineteenth Century* has attracted much notice in theological circles by its clever papers from the pen of St. George Mivart, that *franc tireur* of Romanism. His thoughts seem to run in the direction of "Eternal Hope" and Universalism, and meet stout opposition from Jesuit writers. The Countess of Jersey and Miss Agnes Lambert contribute to this number, as well as Miss Begg, and Dr. Sophia Jex-Blake—so the ladies are well represented.

BISHOP BLYTH'S ANNUAL TOUR THROUGH HIS MISSIONS IN THE EAST.

Bishop Blyth has returned to Jerusalem from a tour in North Palestine, Syria and Egypt. He went by Bethel, Shiloh, Samaria and Jacob's Well to Nablous (Shechem), where there is a mission station of the C.M.S. The society has lately started medical work there with considerable success. Much of this may be owing to the personal influence of the English doctor (the son of an old missionary), who combines

many rare qualifications for his post. But the general acceptance of his work throughout the neighbourhood is satisfactory, and entirely corroborates the view of the importance of medical missions expressed in the Bishop's Primary Charge. Those of all races and creeds flock to his dispensary, and he seems to be considered the common friend of all. Christians, Samaritans, Moslems (of whom 84 per cent. upon his attendance roll show their appreciation of his work), and Jews (who are few at Nablous), all have a good word for Dr. Bailey and his kindly welcome and work.

The missionary at Nablous complained of the arbitrary closing of one of his out-station schools, and the Bishop went with him to the Governor, who received them with much courtesy, and promised to make strict inquiries into the case. His excellency had only lately arrived at Nablous. The act itself was that of the Sub-Governor of Jenin, at whose station the Bishop stayed next night. He declined to receive a call from the Bishop—the only act of official discourtesy ever shown him. Perhaps this might be partly due to the fact that the severe fast of the Ramadan is sometimes a strain upon official temper, especially when there is a wrongful act to defend. The Bishop's route then lay over Mount Tabor, where his party outstayed their time with the hospitable monks of the Latin monastery there, and were belated; they reached their camp at the foot of the mountain in the dark, after some excitement caused by the appearance of a large leopard who had an evident design on one of the horses.

The Bishop stayed the following night near Tiberias, on the shore of the beautiful lake, and then went on, past Kurun Hattin (the reputed site of the Sermon on the Mount, and of most sad crusading memory), to Nazareth. The C.M.S. missionary there met the Bishop, and asked him before going to his tents to visit the Church compound, where the local sub-governor (those small officials are apt to be trying at this season) had undermined the wall, exposing 4ft. below its foundation, and had shored it up with nine buttresses of timber, remarking that it belonged to a rich society who might very well rebuild it. The act was illegal, and the Bishop sent a remonstrance, which had the desired effect of stopping the mischief, and the wall was restored. The Bishop visited the mission schools, which were diminished in size, but they were otherwise satisfactory; the proportion of Christian children was less (the Russians having opened good schools for Greek children), and that of Moslems somewhat greater than formerly. The Bishop, with his chaplain and the missionaries, visited the Greek Bishop, who has been there about thirty years as Bishop. He is a friendly old man, and the missionary told the Bishop that on the occasion of a late funeral of a highly respected member of the Greek Church, he and his staff had attended the funeral service in the cathedral; and that the native missionary had been requested to deliver an address. Bishop Blyth expressed his satisfaction to the Bishop of Nazareth, at the request of the missionary, and it was evident that this incident had made a happy impression on both sides. It is encouraging to note in this, and in many a similar instance, how a little act of sympathy and kindness can draw together the east and west in the public services of the Church.

The Bishop's party went on next to Haifa, by the way of the scene of Elijah's sacrifice. There is a low hill on the banks of the Kishon, below the place of sacrifice, which is still called the "Mound of the Priests"; it was there the prophets of Baal were slain. The Hill of Sacrifice has two eminences, with a depression between them; one of those was occupied by Elijah's altar, the other by the altar of Baal. From the rising ground behind them the ten thousands of Israel could easily view the sacrifices, and proclaim their decision. There is a perpetual spring of abundant water at hand—the only spring in the neighbourhood. In a few minutes you reach an eminence of Carmel which commands a fine view of the Mediterranean. The site is of undoubted reality.

The visit to Haifa was one of much interest. The Jewish mission there is in the Bishop's own charge, and its success in the short time since its commencement is very encouraging. The medical branch of the mission has greatly prospered, and the next £100 which the Bishop can command will give it a hospital, the preparations (doctor, dispensary and beds) for which are already advanced. Three adult Jews were baptized during the Bishop's stay—the children of the family had been baptized previously. The 'P.M.J.' of London has hitherto given a grant of £200 to this mission, but its continuance seems just now a little uncertain. There are regular services in the mission chapel, which is very pretty, and a weekly celebration of the Holy Communion. After a stay at Haifa of several days the Bishop's camp went on to Acre. This is a new centre of C.M.S. work. The Bishop visited the schools, which were interesting, and where he met with a hearty reception. They contained more than the usual proportion of Moslem children. There is a staff of English ladies engaged in work here, or in the study of Arabic. The mosque

is one of singular beauty, and its courtyard pleasantly shaded with trees, and there is plenty of water. There is a fine tomb within the enclosure. The visit to Acre closed the list of stations and out-stations of the C.M.S. visited by the Bishop.

Although it is not yet apparent that there is any distinct change in the views of the society as to proselytism, it is satisfactory to notice that there is an indication which may herald this desirable change. In all the missions there is greater attention paid than formerly to the professed and legitimate missionary aim of the society, and this may in time centre its efforts upon this aim. The relative number of children in the schools shows that some attention is being given to this. The medical work at Nablous has already been cited as of great promise, though the society's grant of money is not as generous as it ought to be, and perhaps may be. The same result would attach to such work anywhere. There was at one station a candidate announced for confirmation who had received the Chrism. The Bishop decided that this candidate should not be presented. It was afterwards objected that he had not walked after the Lambeth 'Advice.' But the Bishop explained that he had exactly done so, inasmuch as the candidate had expressed no personal request in the matter, and that therefore he had not had to decide whether he considered such request suitable. It was on another occasion agreeable to hear from a large gathering of native Christians that the Bishop's decision not to confirm those who have received the Chrism was generally satisfactory to native Churchmen, as those who came in from Eastern Churches had no desire that discredit should be cast on the ordinances of the Church they had for divers reasons left by what (to the Eastern mind) would be re-confirmation.

The Bishop's party went forward to Beyrout, by Tyre and Sidon. These are now considerable towns of 4,000 and 8,000 souls respectively. At Tyre, Origen is buried within the ruined cathedral, at the consecration of which Eusebius of Caesarea preached the sermon. The great tomb of Hiram, Solomon's ally, is close to Tyre. Sidon is a most attractive place, and the ancient Crusaders' fortifications very interesting; they include a fine tower of Louis IX. on the south of the town, and a strikingly beautiful castle in the harbour, with a fortified causeway connecting the island on which it stands with the shore. The Bishop spent part of the Holy Week and Easter Day at Beyrout. The services were well attended. The chaplaincy has gained much ground during the past two years, and, though the number of 78 communicants on Easter Day included some English travellers (for whose benefit, indeed, as well as that of the residents, the chaplaincy was founded in 1887), it is an encouraging indication of progress. There has been a change of chaplains lately; the Rev. A. H. Kelk has returned to the diocese of York, to Sheffield, after three years' valuable work in Syria, and is succeeded by the Rev. J. M. Whitehead, curate of Margate, who has evidently thrown his heart into his work at Beyrout and attracted the hearts of others. The Bishop of Beyrout was called upon on Easter Monday; but, unfortunately, he too was out making Easter visits. He is a diligent and earnest Diocesan. The Bishop's visit to Beyrout included an official call on the Governor-General of Beyrout with Colonel Trotter, our Consul-General. The Wali is an able and courteous man, who has lately assumed office. The conversation turned on the new order (which, it is hoped, the influence of the representatives of the nations concerned may induce the Porte to rescind) for the closing of Christian schools which have no firman. The firman has always been very difficult to obtain, being a matter of much time and heavy fees. Most schools have been blandly allowed to be opened without official sanction, partly with an eye to the convenience of closing them. Their being now closed, however, is an infringement in many cases of existing treaties. It is also illiberal, as the subjects of the Sultan have profited greatly by the European or American schools within the Empire. For those of the C.M.S., which the Bishop instanced in Palestine, the Governor-General proposed a most sensible plan—that the details of English schools should be sent to him, and registered. To this the Bishop assented, and promised to send, through the Consul-General's office, the list of schools within the Wali's government. The present irritating interference on the part of petty governors may thus, it is hoped, be happily ended.

Bishop Blyth left Beyrout for Egypt on Easter Tuesday, to visit congregations and other interests of the Anglican Church in that country. These are multiplying and increasing in importance to a degree which makes them a very serious and anxious charge. The vast number of travellers who visit Egypt renders necessary the provision of season chaplaincies, which are not very readily formed; and the small and scattered congregations of Englishmen along the lines of railway call for the appointment of a travelling chaplain, who might visit them in turn. But such a chaplaincy will be expensive, and funds for its formation are not yet in view. The generosity of Messrs. Cook & Son arranges for a season chaplaincy

at Luxor, as does that of the proprietor of 'Mena House,' at the Pyramids of Ghizeh, for the numbers who visit that popular hotel. There have been daily services, well attended, and a large congregation on Sundays at 'Mena House' for the last several seasons. There is now a suitable and well appointed separate building, which is used as a chapel. Many of the visitors, both at 'Mena House' and at Luxor, are invalids, so the provision of a chaplain is as necessary as that of a doctor.

The chaplaincy of Port Said is becoming well known. Its many branches of work are very diligently tended by Mr. Strange, who has for so many years filled this difficult post, and made it what it is. The Bishop spent a day there, and confirmed seven persons. The interior of the church has been improved, but funds for this purpose are much wanted. The hearty singing and responding of English sailors make the Sunday services very interesting. At the other end of the canal the port of Suez has at last been provided with a chaplain. The newly-consecrated church of Ramleh, near Alexandria, has been much beautified by the gifts of good glass windows, and of a marble font, and by the addition of costly walnut panelling, choir seats, and pulpit in the chancel. The site for a parsonage, with nearly sufficient for its erection, is acquired; and when there is a resident chaplain the value of this beautiful church will be greatly increased. The Sunday congregations are large, and the services of Mr. Lawrence (including his children's services) are well appreciated. How he manages to carry on this work so efficiently from Alexandria, in addition to his own large labours, is a mystery of will and energy. There are some men who work to the better advantage under the heavier pressure, and seem to have no sympathy with the weight-bearing camel of the country, which gives way under a 'last ounce.' Still, beyond question the increasing size of Ramleh calls for the daily ministrations of a resident priest.

The main centres of work in Egypt are Cairo and Alexandria. At Cairo a good deal has been done during the past year. The station church has been considerably enlarged by the addition of half an aisle, or a wing, both north and south. But it is found that this is not sufficient, and a further enlargement in completion of the work is now in progress. A visit to Egypt is positively exhilarating; Cairo, Alexandria, Ramleh, Port Said, Suez, are all giving evidence of zeal and progress, and by their example should be 'provoking very many' to works of charity and mercy. The church at Cairo has also been greatly enriched by the gift of a costly reredos of alabaster, the memorial of sorrowing parents to their lost son. The effect of it is very good. There are few churches out of England in which there is so much really good stained glass as at All Saints', Cairo; and there are also some good military monuments, both marble and brass. The work of the chaplain is very heavy indeed during the season, although clerical travellers are many and helpful; but the ubiquitous and sympathetic Archdeacon manages to leave some kindly remembrance of himself and his church in the hearts of most English and American visitors who give him a chance of seeing them. There is a brotherly intercourse in work between the civil Chaplain and the Chaplain to the Forces at Cairo, as also at Alexandria. The presence of red-coats in the congregation and in the choir (this year it has become a surpliced choir, with also a choir guild, affiliating it to an English association) is pleasant to see; and the earnestness of the soldier candidates at a large confirmation which the Bishop held at All Saints' gave—what is happily often seen amongst young soldiers—evidence of the careful preparation of the Chaplain to the Forces.

The Bishop, with several of his clergy, had the opportunity of a very pleasant visit to the Patriarch Sophronios of Alexandria, who was at Cairo for visitation, and to call on the new Khedive. The Patriarch was said to be ninety-five when the Bishop first saw him in 1887; he is certainly five years younger to-day in health and vigour of mind. His sonorous voice has a very hearty ring in it, especially when he is saying kind and brotherly words about his respect and love for the Anglican Church. The Coptic Patriarch was absent from Cairo, but the Bishop was able to pay a short visit to the new work taken up by the English Society for the 'Furtherance of Christianity in Egypt.' This association has made a new and apparently successful start. At the invitation of the managers of the Iktissad School, they have sent out a first-rate English trained schoolmaster, Mr. Norman, who is at present solving satisfactorily the difficulty of working *with* (avoiding *under*) a native committee. There is much hope that the system of educational aid (combining Bible and Church history teaching, without doctrinal interference) will be a valued assistance to the Copts. It is given at their request, and carried out on their general plan. We have just now calls from other Eastern Churches to undertake a kindred educational work in other parts of the East.

The C. M. S. has made some progress at Cairo; their staff has been strengthened, and the Medical

Mission seems to be taking root. It may become very valuable. They have got a good and commodious house in Cairo, and one also in Old Cairo, where there is a chapel, in which the Bishop held a small but singularly interesting confirmation. The Mission staff maintain very friendly relations with other English workers in Cairo. The Mission is at present on a small scale.

The Bishop visited also Miss Whately's well-known schools. The present manager (her adopted daughter) has tried to carry them on on the same lines as those of Miss Whately, and with much the same staff. But the staff is reduced, and the scholars also, and the Government report is unfavourable to them. The English committee cannot act with the present management, and a strong local committee (with even Sir Evelyn Baring and Sir Colin Scott-Moncrieff and Archdeacon Butcher amongst them) tried to revive the schools. They had also the help of the Hon. Miss Vernon, whose experience in the East is unique, as their representative. But all in vain; they had not a free hand. It is painful and humiliating to see these grand schools, which the Bishop first visited with the foundress, dying the death of a disgraceful feebleness. What is wanted is a firm local management, and a good English head-master; the rest of the staff might hold on. Miss Whately's lines were in the main judicious and successful, and they would succeed again. But should the schools fall into missionary hands (either English or American), they would be involved in difficulties, and their personal character would be effaced. The Mahomedans would also be in opposition, and the Copts (who are rising in power and intelligence, and are well represented in the administration of the country) would resent a 'proselytising' use of school influence. Such a course as that adopted by the 'Furtherance Association' above mentioned might succeed. It is not really foreign to Miss Whately's line, whilst the indirect missionary openings might satisfy the most ardent desire for spiritual harvests. It remains to be seen if Miss Whately's honoured name and real work are more valued than party considerations by those who represent her in England.

The Bishop was greatly pleased and satisfied with the progress and condition of the Jewish mission at Cairo. Mr. Odeh has proved a diligent organizer and administrator. Miss Allen has got a large school for Jewesses, and other girls who are able to pay fees, in addition to the now large free schools of the mission. The daily services in the mission chapel (which has been much beautified) have been maintained. The limit to progress is only that of the means at the Bishop's disposal. The P.M.J. of London makes a block grant of £240 to this mission, which is most helpful. The success of this work is very encouraging to all connected with it. The present expenditure of £850 may advantageously be doubled as funds come in.

The Bishop went from Cairo to Alexandria. Here, again, the chaplaincy is showing signs of life and progress. Mr. Davis, who has been the chaplain for nearly 30 years, has just re-pewed the church. The new sittings are a great improvement both in appearance and comfort; he has also introduced a system of ventilation, which is effective. The choir is unusually good, and the organ (a very fine one) is admirably played. The east end of the church has been brightened by some good needlework, and a very beautiful set of altar linen worked by a lady of the congregation has been given.

The Bishop was made aware of the effects of a working Monday of the Charitable Society, of which Mr. Davis and Consul Sir C. Cookson are the prime movers. The chaplain's house was literally besieged for more than an hour by applicants. The society has done much real good for many years. It gives, without limitation of creed, to all to whom it can give relief; and if Alexandria boasts of its merchant princes, it has also its vast host of the destitute, unthrifty, and evilly living poor. Mr. Rudolph represents also a system of relief, with a soup kitchen for poor Jews.

The demand for work amongst Jews at Alexandria is really imperative. It requires not only the usual branches of missionary work, but lady workers also. An efficient 'rescue work' might save many young lives and souls.

The Bishop had the opportunity of visiting the Khedive while at Cairo. He had a private interview and the advantage of an introduction by Sir Evelyn Baring (Lord Cromer).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Church House.—His Lordship the Bishop of the Diocese has appointed the Rev. A. J. Balfour, M.A., rector of St. Peter's Church, the corresponding secretary of the Church House, London, Eng. A com-

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plete file of the various reports, &c., issued since the foundation of the bishopric a century ago, are to be sent to the library.

Pastoral Tour.—The Bishop of the Diocese, who seems to be travelling about his diocese most of the time, visited Compton on Saturday, the 4th inst., when a public reception was held in the town hall. On the following morning he preached in the parish church at matins. At evensong on the same day he visited the mission of East Hatley. On Monday morning he visited the school in that village, and addressed the scholars. In the afternoon the members of the Women's Auxiliary gave him a reception at the house of Mrs. Lavender. The remainder of the week he spent in various other missions in the Eastern Townships, returning to Quebec on the 14th inst.

Missions.—The Lord Bishop of New Westminster and Mrs. Sillitoe visited Quebec on the 11th inst., and were the guests of the Lord Bishop and Mrs. Dunne during their stay. On Sunday, the 12th, he preached in the cathedral in the morning, and at St. Matthias in the evening. On Monday afternoon, the 13th, they met the members of the Women's Auxiliary, and held a consultation on Missionary work. In the evening His Lordship gave an illustrated lecture on mission work in British Columbia, to a very large audience of Church people in the Church Hall. His Lordship is always a most welcome visitor to Quebec, as he has many personal friends here, and this is the first place where he addressed a meeting and took up a collection towards the work in his Diocese, when he first landed here in 1880 on his way to his Diocese.

The Right Rev. A. Hunter Dunne, D. D., Lord Bishop of the Diocese, contemplates leaving on the 5th of April per S.S. Teutonic for a short visit to England to arrange some private matters, and also to visit Cambridge on the invitation of the authorities of the University, to have a degree conferred on him. He expects to return in May, so as to be present at the meeting of the Synod, which will be specially interesting this year as it is the Centennial of this Diocese, and it is proposed to celebrate the event on a grand scale.

Bishop Williams' Memorial.—Although a great many parishes have yet to send in their returns, Archdeacon Roe announces that about \$23,000 has already been obtained.

MONTREAL.

Bishop Sillitoe's graphic account of the condition of the Indians of New Westminster.—"I have noticed," says James Russell Lowell in his charming essay on winter, "that most of us are not without an amiable willingness to assist at any spectacle or entertainment (loosely so-called) for which no fee is charged at the door." This human weakness may no doubt in part account for the very large audience which assembled in the Synod Hall yesterday evening to hear Bishop Sillitoe lecture on the needs of the diocese of New Westminster, but it is probably at the same time safe to say that were the entertainment and spectacle, for it was both, to be repeated to-night and a very substantial fee charged for admission, the lecturer would again draw a crowded house. The Bishop's humor is good, his powers of description so graphic that he hardly requires the aid of limelight views, and his earnestness apparent to the most casual observer. The characteristics and social habits of many of the people in this immense diocese were, he said, those of the majority of Canadians, and the appearance of not a few of the cities and villages such that they might readily be mistaken for those of one of the older provinces, but there were other portions of the district over which he presided in which men were to be found differing in all respects from others of their countrymen. The Indians in British Columbia, for example, were a race distinct and separate from all other tribes, and were supposed to have come to this continent from Japan. In their education, secular as well as religious, the Church was deeply interested. His Lordship said he didn't like to reflect on the policy of the Government, as he was shortly going to them in the character of a suppliant, but their treatment of these people had been peculiar. No subsidies of the nature given other Indians had been granted them. From this there was certainly one good result. They had learned to work, and in the matter of labor were, except in the knowledge of the use of tools, on an equality with the whites. The Bishop said he was soon going to urge upon the authorities at Ottawa the necessity of rendering assistance in the matter of instructing them on this as well as on other points. Intellectually these people were capable of great things. Some years ago some Sisters had been brought from England to this diocese to establish a school for Indian girls. This institution had developed wonderfully and consisted at the present day of two branches, one of those for whom it had been originally in-

tended, the other for whites. A gentleman who had been in the Old Country connected with matters of education had submitted the same questions to both classes of scholars, and had declared that no difference could be detected in their answers. The difference in color between Indians and whites was to be accounted for simply by the fact that the former had been for a long time exposed to the weather in a way the latter had not. The girls admitted to the school soon became pale. To convince the audience of the truth of this theory the Bishop caused a lime light view of a photograph taken of the scholars to be shown, in which very little difference between them and their white sisters either in features or colors was discernible. The lecturer referred to the pressing need that existed for a hospital for these people. The medical missionary complained that he met with a number of cases that could not be satisfactorily treated anywhere else. The Indian's views on medicine were peculiar. He wanted to get well quickly, and argued that if one pill would cure him in any given time, two ought to have the same effect in half the time, and a box should restore him to health at once. The Chinese were, the bishop said, another class of people with whom he was brought into contact a good deal. British Columbians were not altogether glad to have them in their midst, but they did not find fault so long as they could get no one else. If the Chinaman was treated with respect he was a very decent fellow. The prejudice which existed against him was due mainly to the fact that the white workingman looked upon him as an interloper. Chinese evangelization, however, was a hard matter, owing in part to the difficulty a white experienced in mastering the tongue sufficiently to be able to speak fluently in it, and in part to Eastern conservatism. The Bishop said his work was progressing, there being twenty clergymen at work now where in 1879 there were only four, but there was still great need for help, three-fourths of the diocese being without the ministrations of a clergy. Dean Carmichael, who was to have followed the Bishop with a missionary address, said he would rather the audience went home and pondered over what they had heard. The limelight views included some beautiful scenery in the Rocky Mountains, the appearance of the side of a mountain after a land slide, a map of the diocese of New Westminster, the Banff Hotel and the town of Vancouver. All were good. The Bishop of Montreal brought the meeting to a close about ten o'clock by pronouncing the benediction.

TORONTO.

Rev. John E. Cooper, of Hastings, has been appointed incumbent of Shanty Bay. Mr. Cooper is a son of a Norfolk rector, and a few years ago did good work in Cambray and Stanhope, and latterly in Hastings. We are quite sure Mr. Cooper will be well received, and do as good work in this mission, as he is of a very kind and lovable disposition.

Systematic and Proportionate Giving.—Sample cards for private use have been sent to the clergy of the diocese. An additional number for distribution may be had on application at the synod depository or to Rev. W. C. Allen, Millbrook.

Church of Ascension.—At the fifth annual meeting of the Women's Auxiliary of this Church, with Rev. H. Baldwin, rector, in the chair, these officers were elected: Hon. president, Lady Gzowski; president, Mrs. H. Baldwin; vice-presidents, Miss L. Harris and Mrs. Johnston; corresponding secretary, Miss Tilley; recording secretary, Mrs. Black; treasurer, Mrs. C. E. Ryerson. The reports showed that this branch of the society has 108 members and a fund of \$1,002.17, a great increase over all former years. During the past year over \$2,000 has been sent to foreign missions or distributed through the missions in Canada. One class in the Sunday school gave \$29 towards educating a Zulu boy, another gave \$50 to a school in India. A short address was given by the Rev. A. H. Baldwin, of All Saints' Church, and Hon. Mrs. Sugden spoke on the needs of the natives of India, and called for workers to go out there. She said she did not know of one Canadian woman, a member of the Church of England, doing missionary work in India. Refreshments were served by the ladies of the society and a collection was taken up in aid of the work in India.

St. Simon's.—The very able and instructive sermons preached by Rev. Prof. Clark in this church Sunday evenings during Lent, are drawing crowded congregations. The musical portion of the service in this church is exceedingly well rendered.

The Late Canon Middleton.—At a meeting of the rural-decanal chapter of Toronto, held March 18, the following resolution of sympathy with the family of the late Canon Middleton, rector of St. Martin's and canon of St. Alban's, Toronto, was passed: That the members of the chapter desire at this, their first

meeting since the death of the late Canon Middleton, to express their deep sympathy with his family in their bereavement, and while thankfully mindful that all things work together for good to those who love God, desire also to express their feeling of personal sadness at the sudden loss of their brother's companionship in the work of the Church on earth.

NIAGARA.

PORT COLBORNE.—*St. James' Church.*—Rev. Mr. Morton on Sunday evening preached his farewell sermon to a large congregation. The sermon was a most eloquent and powerful discourse, which left a lasting impression on the minds of those present. He thanked those of the congregation who had remained faithful to the church, and thought they would find that they had pursued the right course. He advised them not to abandon the church, but to continue to make their influence felt as they had in the past. At the adjourned meeting of the congregation on the following Monday evening, they presented Mr. Morton with two beautiful and elegant parlor chairs and the following address, read by Mr. S. J. Hopkins:

PORT COLBORNE, March 7, 1893.

To the Rev. J. J. Morton:

DEAR PASTOR.—We, the undersigned members of the congregation of St. James' Church, Port Colborne, do heartily regret your departure from our midst, and we desire to express our kind feeling toward you and your family in presenting you with these two chairs. We ask you and Mrs. Morton to accept them not for their intrinsic value, but as a memento of our appreciation of the many valuable qualities displayed by you fearlessly during your pastorate amongst us, and we feel that we have benefited very largely thereby, and ask God's blessing to be with you and your family wherever it is His will to call you. Mr. Morton thanked them for their kind words and handsome gift, and said that he hoped his teachings would be remembered and shine out in their lives, and that except a congregation claimed to be perfect there must occur many things at times when it would be necessary to admonish them, and he was pleased to find that his admonitions had been so kindly received.

ANCASTER.—A large representation of the congregation of St. John's Church formed themselves into a surprise party an evening lately, and waited upon their late pastor at his new home on the mountain top, and after partaking of refreshments which they had brought with them in abundance, presented the rev. gentleman with the following address, accompanied by an exquisite rosewood cabinet, or secretary's desk, and chair:

To the Rev. W. R. Clark, M.A.

REV. AND DEAR SIR.—At the last meeting of the vestry of St. John's Church, Ancaster, called in consequence of your resignation of the incumbency, a resolution was passed expressing regret at your removal, and high appreciation of your faithful services during the fourteen years of your ministry in the parish. A committee was also appointed to formulate, by way of an address, an expression of the kindly feelings of the congregation, and to procure and present to you on the occasion of your removal a slight memento of their affection and regard. It would be difficult, and we would not venture to attempt, in a few short words, to express the varied feelings of kindly sympathy which the close intercourse of your pastoral relations with us during so many years has occasioned. Looking backward at the harmony which has prevailed, and the progressive work of the church in our parish during the term of your pastorate, we feel that you have a sufficient guarantee of our mutual good will and affection such as no mere formal words could adequately express. We are satisfied that you will require no mere memento to remind you of your former parishioners, but in presenting you with this secretary's desk and chair we are pleased to think that when you seat yourself in the chair and are busied with your clerical labours, your thoughts may sometimes be permitted to stray to the past, 'to the touch of a vanished hand and the sound of a voice that is still.' In bidding you farewell, and wishing you and your good wife and family a happy and prosperous future in the new sphere of labour in the Lord's vineyard to which you have been called, our feelings of 'sweet sorrow' are to some extent tempered by the thought that you are not so far removed as to be unable to pay us an occasional visit in your times of leisure. Signed, on behalf of the congregation.

J. C. GARNETT,
EDWARD KENRICK,
KATE M. EGGLESTON.

The reverend gentleman, who was completely taken by surprise, made a very feeling address in reply.

That cure of Geo. W. Turner, of Galway, N.Y., of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.

HURON.

WATFORD.—The members of the congregations of Trinity and St. James' Churches, on Friday evening last, to the number of about 160, gathered at the spacious new rectory, where they were cordially received and hospitably entertained by the rector, Rev. J. Downie, B.D., and his amiable family. Mr. Shirley, the chairman, after a neat introductory address, called on Major Kenward to read the following address: Rev. J. Downie.

REV. AND DEAR SIR.—We met together this evening to spend a short time in social intercourse; and having received a cordial welcome from yourself and Mrs. Downie, we desire in return to avail ourselves of this opportunity of extending to you and your family a cordial welcome to this parish. We welcome you, sir, as our pastor and the accredited ambassador of the King of kings and Lord of lords, and sincerely pray our Heavenly Father that your ministration here may be blessed abundantly by Him whose servant you are; and that the word of life preached by you may prove effectual in confirming believers in the faith, strengthening the weak, and arousing the careless and impenitent.

Your antecedents are not entirely unknown to us. We recognize in you an able and faithful minister of the gospel of our Lord Jesus Christ. You were unanimously invited to accept the pastorate of this parish, by a committee of a full meeting of the joint vestries of the congregations thereof. We trust and hope that your residence among us may be pleasant and agreeable both to Mrs. Downie, yourself and family; and that the relations of pastor and people may be maintained in the fullest and best sense of the term.

Again wishing you and yours many happy days in your new home, we are, dear sir, on behalf of your parishioners, yours faithfully.

N. B. HOWDEN, } Wardens of Trinity Church.
A. G. BROWN, }
EDWARD COWAN } Wardens of St. James' Church.
WM. WOOD, }

Rev. Mr. Downie made a most suitable reply, after which refreshments provided by the ladies of the congregation were served during the evening, and the large assembly seemed to thoroughly enjoy the occasion, sociability and good feeling pervading the proceedings throughout. At a seasonable hour the singing of the national anthem brought an extremely enjoyable evening to a close.

ST. MARY'S.—The Lenten services in this parish are being well attended; the following are the preachers: The Revs. F. R. Ghent, Granton; J. Ridley, Galt; W. T. Hill, London; Canon Davis, London, and J. H. Moorhouse, Ingersoll (annual missionary meeting). A. Brown, Paris; J. C. Farthing, Woodstock. The work in this parish is prospering, and the rector, Rev. W. J. Taylor, who has quite recovered from his severe illness of last year, is, with his beloved wife, labouring assiduously and successfully.

WOODSTOCK.—Bishop Sweatman, of Toronto, administered the rite of confirmation in new St. Paul's Church last week. Rev. Mr. Farthing, rector, has offered the curacy to Mr. F. Steen, M.A., of Wyckliffe College, to succeed Rev. E. Chilcott, who has gone to Bradford.

ALGOMA.

LACLOCHE.—We received a visit to-day, March 2nd, from the Rev. Mr. Frost, of Shigenandah mission on the Manitoulin; he was on his way to visit the Indians residing in a village on the banks of the Spanish River. He stayed all night with us and preached to the men in the camp. After supper the cook cleared up the camp and arranged it for the service. A large number of the men took advantage of the opportunity afforded them of hearing the Word of God. At a given signal they left their own camp to come to the service, and listened attentively while the rev. gentleman spoke to them about the power of Christ delivering us from the power of the devil. This is the second time Mr. Frost has been to see us this winter. The last time he was here was in the month of January. He stayed till next day at noon, and then on his way down the lakes he called at the other camp, and stayed awhile there. He brought some papers and magazines, which he distributed among the men. We are altogether about eighty in camp.

QU'APPELLE.

QU'APPELLE STATION.—Last month an entertainment was held in the immigration building in aid of the funds of the church; it was well attended and a great success, realizing \$70.

KUTAWA.—The Rev. Leonard Dawson will leave this mission next Trinity. Mr. and Mrs. Dawson purpose returning to the old country, as Mrs. Dawson's health has been very poor of late.

BRIEF MENTION.

Chaucer is thought to have written the "Canterbury Tales" after he was 50.

A railroad with a gauge of about 24 inches is now building in North Carolina.

Thirteen millions sterling have already been spent on the Manchester ship canal.

Drowning, as a punishment for crime, was legally enforced in Scotland up to the year 1611.

About 6,000 intoxicants of different kinds are known to custom house officials.

A very small portion of the residents of the Hawaiian Islands live in hotels and boarding houses.

The Bishop of Ontario confirmed forty candidates at Picton on Sunday week.

It took five cars to transport the fishery exhibit of Canada to the World's Fair.

A newspaper has been started by two educated colored women in the Congo Free State.

The death is announced in London, Eng., of Hugh Nelson, ex-governor of British Columbia.

The Bishop Brooks Memorial Fund has already reached the large sum of \$77,200, and the fund is closed.

Railroad employees to the number of 24,743 have their homes in Kansas.

Nineveh was 15 miles by 9, the walls 100 feet high and thick enough for three chariots to drive abreast.

A young seal, when in distress, or about to be attacked, utters a sound very much like that of a child.

In 1807 Davy decomposed potash and discovered potassium, soon after soda.

An effort will be made, this summer, to renovate the interior of St. Mark's Church, Barriefield.

Hawaiians will not change their national colors, by annexation. Their old flag was red, white and blue.

In the United States and Canada six out of every ten men who have reached the age of 30 are unmarried.

Nearly 20,000 Hindoos lost their lives last year from being bitten by snakes.

On the evening of Friday the 24th, the Bishop of Toronto will confirm candidates in St. Simon's Church, Toronto.

The Laplander sleeps in a big reindeer skin bag to keep him warm.

A chemical preparation of camphor is said to be one of the principal ingredients forming smokeless gunpowder.

Cornelius Vanderbilt is preparing to build the finest residence in New York City at a cost of \$2,000,000 or more.

Pope Leo XIII. owns a pearl, left to him by his predecessor on the throne of St. Peter, which is worth \$20,000.

The eight hundredth anniversary of the consecration of Winchester Cathedral will be commemorated on April 8th and 9th by special services.

A Berlin tradesman advertises: "Any person who can show me that my cocoa is injurious to health will receive 10 boxes gratis."

The U.S. Government has ordered 3,000,000,000 of Columbian postage stamps to be delivered this year.

Canon Mackenzie, of Milton, has been appointed to the rectorship of Chippewa.

The painting by Millet recently sold at Brussels for \$200,000, was originally sold by the artist for a cask of wine, worth about \$8.

An orange peddler in Amsterdam has died and left his heirs \$80,000.

The modern Italian wine jars, holding about twenty quarts, are almost identical in shape and size with the amphoras found in Pompeii.

Rev. C. Scudamore, late assistant minister of St. Andrew's Church, Grimsby, has been appointed, at the request of the congregation of the Kyffin Memorial Church, York, as rector of that parish.

Hard coal loses eight per cent. in bulk per annum, when exposed to the weather. Soft coal loses twelve per cent.

Five ladies-in-waiting to the Empress of China are expected soon in Berlin, where they are to study the German language and German court etiquette.

Paper teeth are manufactured by a Lubeck dentist. One set has been in use for thirteen years and is as good as ever.

The American Geographical Society has decided that Paul Du Chaillu's stories about gorillas and dwarfs are facts, and entitled to full credence.

Mr. Flinders Petrie has a work in the press on Meidoun, which included a description of the Pyramid of Seneferu, and an account of certain inscriptions more than 5,000 years old.

British and Foreign.

The restoration of St. Helen's, Bishopsgate, which has taken three years to accomplish and has cost upwards of £10,000, is now almost completed.

The first Bampton Lecture was delivered at St. Mary's, Oxford, by Dr. Sanday.

Dr. Mandell Creighton, Bishop of Peterborough, has been appointed Hulsean lecturer at Cambridge for 1893-94.

It appears probable that Scottish Episcopalians will generally oppose the proposition to disestablish the Scottish Established Church. It is anticipated that the Bishops will shortly make an official pronouncement on the subject.

The Duke of Connaught has just sent a donation of £10 towards the Church Army Social Scheme, by way of showing his appreciation of the benefit received by a poor and destitute man, in whose particular case he was interested.

A report on the situation at Lake Victoria Nyanza, drawn up by the commander of the German station at Bukoba, contains a confirmation of the report of the death of Emin Pasha, communicated from Uganda by Captain Williams.

The sum of £97,141 has now been raised in aid of Bishop Wilberforce's scheme, proposed about ten years ago, for raising £100,000 for the work of Church extension in the Diocese of Newcastle-on-Tyne.

The annual meeting of the S. P. G. was held last Friday. The report showed the gross annual income for 1892 was £127,148—an increase upon the previous year of £10,628, of which £5,484 was due to legacies.

The Duke of Fife has just sent £25 in aid of the Social Scheme of the Church Army. Another Colportage Van is about to be dispatched by this Society through the counties of Norfolk and Suffolk for the purpose of providing good sound literature for the people.

On the 4th ult., Bishop Branch of Antigua, in a cathedral service to celebrate the jubilee of the diocese, gave a graphic historical sketch of the diocese for the half-century, referring to three buildings used in turn as cathedrals. In ten years he had made twenty-four deacons and ordained twenty-five priests, and also confirmed 11,000.

This month the Rev. C. A. Lane began his second thousand of lectures on English Church History. The attendance has varied from 50 in villages to over 4000 in large towns. In the diocese of Lichfield he has delivered 78, and in that of Manchester 65. In the dioceses of Durham and Newcastle he has delivered 53 and 18 respectively.

The Rev. Richard Free, whose much-canvassed letter suggesting the formation of an ex-Nonconformists' Association first appeared in the *Rock*, says he has received a large number of letters from clergy who have been Nonconformists, as well as from Nonconformist ministers and students who wish to enter the Church.

A memorial brass to the late Canon Liddon has been placed on the south choir wall of Salisbury Cathedral, opposite the tomb of Bishop Hamilton. The brass is of the form of a cross, the arms of which have quatrefoil terminations, and is inlaid in a slab of South Devonshire polished red marble, 7 feet by 3 feet.

A beautiful work in *opus sectile* has just been presented to Archdeacon Farrar for the decoration of St. Margaret's, Westminster. It is placed over the door, and represents Christ blessing little children. A tablet records that it is "the gift of two sisters, A. and E. L." It has been designed by Messrs. Powell, of Whitefriars.

The Rev. N. M. Brown, D.D., late Moderator of the Irish Presbyterian Church, writes: "Mr. Gladstone's proposal for '98 is no improvement upon the Bill of '86. In several leading particulars it is much more objectionable, and more dangerous to life and property in our poor, unfortunate island."

THE BISHOP OF NEWCASTLE AND WORKING MEN'S EARNINGS.—The Bishop of Newcastle, speaking in his Cathedral city on Monday, said it was nonsense to say that the working man could save sufficient out of his small earnings to keep himself in later life. He hoped that some munificent scheme would be instituted which would help and strengthen the

working man would be devised.

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working man, and make his life brighter. This would be better than any charity that could be devised.

The members of the London School Board have had a long debate on Mr. Athelstan Riley's motion: 'That the teachers of the Board be informed that, when the religious instruction for the day is given on passages from the Bible which refer to Christ, the children are to be distinctly taught that Christ is God, and such explanations of the doctrine of the Holy Trinity are to be given as may be suited to their capacities.' They came to no decision, and have adjourned the matter.

The Lambeth Synod is to convene in 1897 instead of the following year. The reason given by the Archbishop of Canterbury for the change is the occurrence in 1897 of the thirteen-hundredth anniversary of the landing of St. Augustine in Great Britain, and the appropriateness therefore of the assembling of the entire episcopate as a commemoration of the event.

A friend called recently at the Bible House to leave there a cheque for £1,000. It was a touching, as well as a valuable gift. It formed part of the portion saved up for a beloved daughter now no more. He asked that the share assigned to the Bible Society might be utilized, as the Committee might judge best, for some extension of its work, more especially, if possible, in the direction of Bible work for girls and women.

Lecturing in Dublin on the Lincoln case, Professor Stokes said that unlighted candles and altar pictures used to be common in England and Ireland in the last century, as at Christ Church Cathedral. Altarpieces and pictures were used, according to Bishop Pococke, in all the Waterford churches in 1752. The lecturer thought it would be an interesting subject of inquiry to ask what had become of these valuable pictures, one of which cost, about 1750, no less than £200.

The Church of St. Paul, Southport, sets a good example of men's services on a Sunday afternoon, and Mr. F. L. Barber, a layman who holds the Bishop's license, gave a telling address on gambling. The Rev. Thomas J. Bass then invited all present to come with their wives and families at night, and stated that a hundred men had been visited by brother working men during the week. At night there was an immense congregation.

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.

The Mission Fund Diocese of Toronto.

SIR,—It seems that the Mission Fund of the Diocese of Toronto is still in debt, and the clergy and churchwardens in many parishes treat the matter with utter indifference. Such parishes as Bradford, Cookstown and Bolton should support their own clergy, and the grants to many of the missions should be reduced. Foreign missions are better looked after, especially by the Women's Auxiliary, than diocesan missions. Charity should begin at home. Let the debt on this fund be wiped off at once.

CHURCHMAN.

Inter-Diocesan S.S. Committee.

SIR,—The members of this committee appointed at the late Provincial Synod are requested to meet in Hamilton (Synod Hall), on Tuesday, April 11th, at 3 p.m. This date has been fixed to suit the convenience of many members also on the board of D. and F. Missions, that will meet on the following day. It is hoped that as many of the S.S. Committee as possible will attend this important meeting for organization and discussing arrangements for the ensuing three years.

T. BEDFORD-JONES, Convener.

Brockville, March 15th, 1898.

Toronto Children's Aid Society.

SIR,—Since our letter appeared in your columns, we have learned of three persons who were victimized by the collector, described in that letter. We also heard of a lady on whom he called and was re-

fused. To this lady and one of the others he gave a fictitious name and address. The board of management would be much obliged if every one who has paid this man money, or who has been called upon by him, and refused to give him money, would immediately write to this office.

J. STUART COLEMAN, Secretary Tor. Children's Aid Society, 30 Confederation Life Chambers, March 14, 1898.

The Colonial Clergy.

To the Editor of the Standard:

SIR,—I see that "A Layman" has written to the Standard urging that the meshes of the Colonial Clergy Act be drawn so tight as to exclude all Colonially-ordained clergy from settling in England. May I state the case from another side, premising that I myself have English orders, and that there can, therefore, be no suspicion of ulterior motives?

Does "A Layman" know anything of the Colonial clergy? Does he realize that they are, man for man, incomparably more ready and of more popular gifts than our English clergy, and, to say the very least, as earnest in their work? And does he realize that the Church of England is, in our country parishes, still dying of respectability, and that Colonially-trained clergy have just those powers which are likely to attract our country people back again to us? I quite grant that the Colonial clergy are often not so polished as those from our English Universities: but (and I speak from seventeen years' experience of the training of young men for Holy Orders in England and Australia) their brains are generally better, and they do their work excellently. The standard required by Australian Bishops is already very nearly, and perhaps quite, as high as at home, and it is very possible that it will soon be higher. Is not, then, the time come to rather throw wide open the doors of our English Church to all who have been ordained in our Colonies, and to secure that fresh blood in our parishes which circumstances seem to demand?

"A Layman" may belong to the upper classes, and may express fairly accurately the wishes of other laymen in the same rank as himself: but if the Church of England is to once more become the Church of the people, she must consider the needs of the people as a whole. "The Australian Contingent" (I know nothing of the other colonies) is likely to do as good work for the Church as for the Army.

I am, sir, your obedient servant, A. LUKYN WILLIAMS.

Hebrew Missionary College, January 24.

Honour to Whom Honour is Due.

SIR,—It was with deep regret that we heard of the resignation of the Rev. E. F. Wilson, as principal of the Indian Homes at Sault Ste. Marie, and that he and his family had been under the necessity of removing to British Columbia. We fear that the schools will sustain an irreparable loss by his removal. Mr. Wilson was eminently qualified for the important position which he occupied, and it will be difficult to find a successor equally as capable of discharging the duties which he so successfully performed.

The establishment of the Shingwauk and Wawanosh Homes at the Sault, and that at Elk Horn in the North-West Territory, amidst so many difficulties and discouragements, are noble monuments to his Christian philanthropy, fervent zeal and indomitable perseverance. In the early part of our incumbency of Garden River Mission, we felt deeply the need of an industrial school, and did all we could by written and personal appeals to supply it, but neither the government nor the Church was ready to give the necessary aid at that time; subsequently, however, both were deeply impressed with a sense of the obligations, and not only made liberal grants to support the institutions which Mr. Wilson commenced, but to establish and sustain others, especially in the North-West Territories, where, under the changed circumstances of the Indians, they were so much needed.

I well remember the first visit which Mr. and Mrs. Wilson paid to us at Garden River, soon after their arrival in Canada. They were then full of life and vigour and missionary enthusiasm, and anxious to begin work in that region. In a year or so after that visit, we received an urgent appeal from the first Bishop of Huron to take charge of a mission among the Indians of the Six Nations, and though we declined at first, we yielded when it was made a second time. And when we left Garden Mission it gave us the utmost satisfaction to know that Mr. and Mrs. Wilson would succeed us. They proved themselves indeed worthy successors, and carried on the work nobly and successfully, and finally established industrial schools which chiefly occupied their time and attention.

And now after many years of labour and trials, they have been compelled by failing health and exhausted energies to resign and remove to British Columbia. I have not as yet heard that any acknowledgment

has been made by the Church of their invaluable services. When we left the mission, we received a unanimous vote of thanks from the Synod of the Diocese of Toronto, and some such acknowledgment as this, at least, is due to Mr. Wilson from the whole Church in the Province. It does not cost much, "there is no money in it," as a dignitary of the Church in Canada said, when congratulated on his promotion. The acknowledgment for which I plead is one of the only two or three ways by which the Church in this country can manifest its appreciation of faithful missionary work accomplished by its agents, and though small, indeed, compared to the great and sure reward promised by their Divine Lord and Master, yet it would be gratifying and should be given. If the Bishop of Algoma had not been absent from his diocese, he would no doubt have taken the initiative in this matter, but under the circumstances, I, as one of the early missionaries of that district, would suggest that the board of management of the D. and F. M. Society representing the whole Church, should, at its next meeting, pass a unanimous vote of thanks to the Rev. E. F. Wilson for his noble efforts to Christianize and civilize the Indians. That society is the result of a new and fervent zeal in the Church inspired by Heaven, and it exists to direct and sustain missionary activity in the cause of Christ, and new missionary zeal would be encouraged by putting the stamp of its approbation in any possible way upon the achievements of faithful missionaries, while to pass them over without notice would be ungracious and injurious to the missionary spirit and cause.

JAMES CROWN.

Tyrconnell, March 14th, 1893.

Booth's Army.

SIR,—I decline the use of the almost, if not quite, blasphemous manner in which the term "Salvation" is applied to the schismatical sect who trade upon it with trombones, drums, noise and broad and flaring phylacteries too often seen and heard in and disturbing the quietude and peace of our streets and homes.

In some manner and in some degree, certainly in one sense, they are as great a nuisance as Boniface when the law compels him to disgorge his victims into the streets—in another sense they are worse. The ravings of the victims of alcohol are bad enough. But then no one is deceived or led astray thereby, but the contrary, and the law interferes to put it down; whereas, on the other hand, not only is the most horrible blasphemy uttered in the name of religion, and wholesale obstruction persisted in, but the authorities not only allow, but protect these breakers of the law, and trample upon public and private rights, as well as of trade and commerce; specially when Papa Booth himself goes forth in pomp and state. Should the authorities, as at Eastbourne, have sufficient courage and regard for public decency so as to try to put the nuisance down, immediately some lover of license—not liberty—loving, latitudinarian M.P. is found ready in his place to protest in the sacred name of liberty, not license, and the freedom of the subject and the rights of conscience. Conscience! liberty! Two splendid pegs whereon have been hung more false arguments and a want of logic than on almost any other two words in the English language.

I have seen, in the city of Manchester, on these grand show days, when Papa Booth has been on parade in all the "pomp and circumstance of war"—no, rather money grabbing—when the principal thoroughfares leading to the Free Trade Hall, the scene of operations, have been completely obstructed for just as long as to please him, Booth and his followers, to take in passing along—when the "Holy and Reverend Name" of the "High and the Holy One Who inhabits eternity," on huge posters, and in the mouths of the, for the most part, grossly ignorant men and women who make up the "Army," is banded about like a ball in a game of hockey, or at a football match. "Holiness meeting," "Hours with God," are some of the terms employed to throw dust in the eyes of the public, and they succeed; as doubtless they did in the case you quote from the Rock.

The public seem to forget, or never remember the old saying, that "empty wagons make the most noise in the streets." I am not, and never was, an admirer or reader of the Rock, but I thank its editor for publishing and you for quoting the paragraph in a recent issue of the CANADIAN CHURCHMAN, as well as that anent S. Alphege in Southwark.

I have long wondered at the long suffering silence of the clergy as a body, but modest humility doubtless kept them so, as well as at—I was going to say the shameful "latitudinarianism" of not only some of them, but of more than one bishop and minor dignitaries on this matter, who, while their own family and household, the Church, was, so to speak, in sore need of food and clothing—gave a miserable guinea to supply her needs, while to the charlatan in the name of religion, they gave their £50, £100, or more to the £100,000 scheme of this man, to do just as he

pleased with, as he would have no one to rule over him at all in the matter. He did as he pleased; and it pleased him to put his tongue in his cheek and laugh up his sleeve, and then go off on a grand Booth papal tour round the world, professedly in the interest of religion and humanity—what a grand, as well as a convenient plea!—to be met on his return with all the "pomp, circumstances" and extravagant expense of a monarch or conquering hero, which must have filled his brother, but more ancient Pope of Rome, with envy and jealousy.

The £100,000, \$500,000, is soon swallowed up, and as it is said in mythology, the more sops you throw to Cerberus, the more he howls—so in this case; the modest modern Papa's appetite grew more greedy the more it was fed, and immediately, or very soon after the great man's return from his grand tour of the universe. By the way, does any one know who he really is? or whence he comes? He is not ashamed to ask for another \$500,000, less or more, the "more" much preferred.

London, as most people who are fairly well informed know, is in population, not in area, larger than the Dominion of Canada, or of New York, Brooklyn and Chicago combined, and, as every one must admit, is dark enough, but is no worse, if so bad, as most other large, though not such large, cities are. It is numerous hordes of the worst and poorest types of German and Polish Jews, papists from Italy, Ireland, Spain and elsewhere, who deepen the shades of East London life and character. But the miserable book "Darkest England," in spite of Lord Mayor Savory's trenchant exposure of its gross inaccuracies, to use no stronger term, did its work. Every one almost was deceived by its exaggerated statements of evils existing on the one hand, and the still more grossly exaggerated statements as to the good done by Booth and his army on the other.

While the evil was rampant enough in what are called the slums—and in too many cases, not in all—correctly so. Where! oh where! was Booth and where was his army, the blast of his trumpets, and the roll of his drums?

I know as well as most men can know, what is called East London, from all parts of the city to Hackney Wick, Bethnal Green, Spitalfields, Limehouse, Poplar, Blackwall, Ratcliffe Highways, Stepney Causeway, with Hounds Ditch and all along Commercial Road and many of the streets leading therefrom. I have gone there to help the cause of Christian Temperance in the Sunday-schools and parishes. I have kept my eyes and my ears open. I have enquired—not of the clergy or parish workers, except on the sake of confirmation, of what I have been told by men I've met with, of whom I have made the enquires in the bye streets, the slums, common lodging houses, etc. Where is Booth's Army? This is "Darkest London," surely. There has been but one unvarying answer, and the last but two years ago in Shore Ditch—"oh! Booth—the Army—why you will not see them nor hear the big drum in these parts. They make a big show and parade where they are seen more than where they are wanted," and "this witness is true."

Meanwhile where were the dissenting ministers of the old sort? I can give no answer further than that at their chapels no doubt at the hours of service; of them I saw none, and heard next to nothing, good, bad, or indifferent.

But what of the Church and her clergy? They were everywhere, working in season, and out of season, living, moving, and having their being amongst the people committed to their care. I have been in the company of many of them—rectors, vicars, curates, some of whom had been reared in the lap of luxury, and surrounded in their youth by the most charming scenery and natural beauties, but now, in their young manhood, middle age, and old age, buried among cramped up squares, narrow alleys, and equally narrow streets, bricks and mortar in the shape of houses which are not "things of beauty," and very far from being "joys for ever"; the rectory or vicarage, in many cases, is only to be distinguished from the rest by the name on the door plate. Thus have lived and thus have laboured for years the devoted clergy of the Church, almost unknown and uncared for by the world outside their spheres of labour, but whose labours, the writer of the book referred to with Booth's name attached, is careful not to say much about, if he mentions them at all, while nearly all the good done is credited to him and his followers.

That there is a deeper depth of misery, crime and sin, than our devoted clergy have been able to grapple with, may be, indeed must be true, so long as this pretender to greater deeds of good is furnished with almost fabulous sums to do as he likes with, while they have to be content with mere pittance, in many cases grudgingly eked out, with a strict account required of every cent entrusted to them, and which at all times they are ready to render.

In the regions round about such as I have named, there are any number of clergy who are similarly situated to the rector of S. Alphege of Southwark, who would be glad of £1,000, to say nothing of £10,000. May the devoted rector get it, and soon.

Some years ago I endeavoured to point out, through the columns of the *Guardian*, how so-called Churchmen starved their own Church and her institutions by their latitudinarian notions and practices, or, as they put it, greater "breadth and depth of charity," giving from twice to ten times as much to so-called non-sectarian institutions, which then, as now, simply meant dissent in all its worst features under a mask or false name. To tell such people the Church is the only non-sectarian body in the land, is to their esteem to prove yourself a bigot of bigots, and as devoid of a proper Christian spirit as Satan himself, in which dissenting allies will not fail to join them. So evidently thought the editor of the *Guardian* at that time, as he did not print my letter.

My objection to Pope Booth and his system is much deeper and much more serious than is involved in any mere monetary considerations, or even the injustice done to the devoted lives and labours of our clergy and laity in Darkest England. I object to him first as a usurper of an office and discharging duties to which he is self-appointed; second, see I. Kings xii. 31; I. Tim. i. 7; II. Tim. iii. 5; II. Tim. iv. 3-4. These and kindred passages, have, to my mind, a much wider application, but to none do they seem more thoroughly to apply than to Booth and his Army.

GEO. WARD.

Notes and Queries.

SIR,—What is the service of *Tenebrae*, and what is its authority in the Church of England?

Ans.—It was an office in the Church of England before the Reformation, and must have been of no little awe-inspiring solemnity. Some of the clergy are trying to revive it for its deeply impressive character, but legal authority it has none. For the office a number of candles—seven, or as many as seventy-two—were placed in a conical stand or hearse, and all lighted. As each Psalm in the office was finished, a tallow candle was extinguished, until the one wax candle, representing our Saviour, remained. This was carried behind the altar, and while the church was in darkness the Psalm (51) *Miserere* was sung. The office received its name from this darkness, and was usually said on the last four evenings of Holy Week. It is said to signify the darkness that over-spread the land at our Saviour's crucifixion. Its use is wholly sentimental, and some may derive a benefit from it, although to others it may seem difficult to see where or how.

Sunday School Lesson.

Palm Sunday.

March 26th, 1898.

PREPARATION FOR COMMUNION.—II.

I. THE PRAYER OF HUMBLE ACCESS.

This was formerly said after the Consecration prayer, as an acknowledgment of man's unworthiness to approach God's Table. It was placed in its present position in 1552. In the Eastern Church it is called "The Prayer of Bowing Down," and surely no words could better express the feelings of a faithful communicant than those of this prayer. We do not come "trusting in our own righteousness," which is like "filthy rags" (Isa. lxiv. 6), utterly unfit to wear at the Table of our King. He has presented us with a more suitable "wedding garment," we are "members of Christ" by means of Baptism, and share His righteousness. We may "come boldly to the throne of grace" (Heb. iv. 16), because we are one with Him, and yet we confess humbly our own utter unworthiness to "gather up the crumbs" under His Table (comp. S. Matt. xv. 27). The words seem to make us more humble, and then express most perfectly the feelings of the Christian who has lived for years in communion with God, and those of the beginner who has just begun to tread the narrow way. The Jews were not allowed "to enter into the holiest," but Christ took our flesh, becoming one with us, that we might share His Human Nature, and thus, being united to the great High Priest, enter where He alone has a right to go (Heb. x. 19, 20; ix. 7, 24, 25).

Next comes the petition that His Body and Blood may cleanse our bodies and souls. Some people seem to think that the *body* is of no consequence, but S. Paul says it is "the temple of God," which must be kept clean (1 Cor. iii. 17; vi. 19), and prays that it may "be preserved blameless" (1 Thess. v. 23).

We should never draw near to God without the spirit of humility expressed in this beautiful prayer, remembering always that He dwells with him "that is of a contrite and humble spirit, to revive the spirit of the humble" (Isa. lvii. 15). Like the centurion, we should feel "I am not worthy that Thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto Thee" (St. Luke vii. 6, 7).

II. THE PRAYER OF CONSECRATION.

Before the presentation of *alms*, the priest places on the Holy Table bread and wine, thus setting them apart for God's service. These "Holy Elements" are now to be made still more holy as the outward symbols of Christ's Body and Blood. This is the meaning and object of the *Prayer of Consecration*. The priest stands before the Lord's Table as the deputy of the great High Priest, acting in His Name and by His authority using the same words and gestures. He takes the bread, gives thanks and breaks it; then takes the cup, using the Lord's own words regarding both the elements. This prayer may be divided into three parts:

1. *A solemn remembrance or memorial of Christ's sacrifice.* As He commanded, we still "show forth His death" (1 Cor. xi. 24, 26), pleading it before the Throne our only hope, the only sacrifice which can take away sin (Heb. x. 4, 12), the one *oblation* (or *offering*) by which we are sanctified (10, 14); the *satisfaction* (payment in full) for the sins of the world. God's promise that His people should "be redeemed without money" (Isa. lii. 3) was fulfilled when the price was paid, "not with silver or gold," but with something far more precious, even "the precious blood of Christ" (1 St. Peter i. 18, 19). This sacrifice is called full because, like a full cup, nothing can be added to it; *perfect* (i. e., finished) because Christ's work was finished and complete; sufficient because satisfaction was made "for the sins of the world." Every one has his debt paid; God is not willing that any should perish.

2. *The meaning of the institution.* It was to be continued "until His coming again," as a perpetual memory of that, His most precious death. When He appears there will be no need of these memorials. We treasure the portrait of a dear friend during his absence, but, when he returns, look at him instead.

3. *The words of consecration.* The words and gestures of our Blessed Lord are always used for the consecration (see above). This is the central part of the service. The great mystery cannot be explained, we must accept it humbly as a truth to be believed, not yet to be understood. Let us not dare, as many do, explain away our Lord's words in order to satisfy our own reason. He has said "This is My Body, This is My Blood," and He can and will make good His own promise. The Church has always taught that, by means of the words of consecration, the bread and wine become the outward signs of Christ's Body and Blood, really although spiritually present. Now He comes nearer to us than in any other time, we "are one with Him, and He with us," being, as St. Paul says, "members of His body, of His flesh, and of His bones" (Eph. v. 30). Only a priest can consecrate the "Holy Elements," but the congregation being "a holy priesthood," take their part by saying *Amen*. (See 1 St. Peter ii. 5).

Family Reading.

Gladys: the Story of a Disappointment.

Written for Canadian Churchman.

"You are ill?" I said leading her to one of the empty arm-chairs.

"Yes, I caught cold that night," she answered. Her face was composed, her voice calm, but years might have passed since that night she had knelt, with tear-stained cheeks and anguished eyes, in St. Cyprian's Church—she seemed so aged and changed.

Her aunt had not yet come into the room—and I could not help trying to speak one word of comfort, but she stopped me.

"Please—never speak of her," she said, "never ask me."

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I was puzzled how to answer her. I recognized the right that every soul has to resent intrusion—yet her friendliness made me inclined to persist in seeking what I knew she gave to no one else—her confidence. "I ask you nothing," I said at length; "I will say nothing, if you desire it—but this one word, be patient. Our prayers and hopes are granted, sometimes, long after we have ceased to hope and pray. You feel that life is blank because God has said 'no' to you, just now. It may not always be 'no.'"

She shook her head. "I know the thing I wanted can never come now. If I had waited—perhaps."

Her aunt entered just then, and I had no more words with Gladys.

A few days after I was startled by a visit from Mr. Brookes. He told me, in his usual nervous, hesitating way, that Gladys had seemed so much worse the last day or two, that they sent for a doctor, and that his wife feared that Gladys was going "her mother's way."

I went back with him, and after some little delay, was shown into Gladys' tiny room.

A small iron bedstead, a homely chest of drawers and dressing table, no pictures, no books, but perfect cleanliness and neatness. And on the bed lay Gladys—sadly, strangely changed—her fair abundant hair lying across the pillow in one long braid, her wasted hands on the counterpane before her.

They left me alone with her. I stayed a long time. I never can forget, I think, one moment or one word—but I may never speak of that night—of that long wrestle with her soul, which clung so painfully still to one human love, and turned still from the "heaven that held it all." At last I dared stay no longer, and I left.

Mr. Brookes had gone to bed, but his wife, who was to sit up that night, and rest the next day, came forward to accompany me to the door. I looked to see some grief on her face, but there was none. It was not without a kind of placid satisfaction that she insisted on Gladys being "her mother over again." And when the landlady joined us in the passage, it seemed to me that Mrs. Brookes even spoke of her duties as nurse with a sort of cheerful importance. I have observed this before in times of sickness among the poor.

I pondered on it as I walked home. Partly it arose, I thought, from the fact that life is too hard for death to seem entirely an evil to the poor; too colourless for any excitement to be unwelcome. Then, too, the firmer faith which results from a simple life, helps to rob death of its worst terror. Those who toil for their daily bread do not often pause to ask themselves the questions with which idlers beguile their listless hours.

In the present instance there were other reasons for the absence of any bitter sorrow on Mrs. Brook's part. Between Gladys and her relatives there stretched a gulf both wide and deep. Disparity of years—diversity of interests—apathy on the one side and reserve on the other—prevented any real communion between them.

I called every day, of course, and spent many hours with the child I had always loved. And at last I had the joy of seeing her thoughts and affections lift themselves away from earth and earthly longings—(or, rather, shall I not say, that they were lifted?) Gradually the Love offered her from above became a thing to be desired. Gradually the "peace that passeth understanding" sent light from her heart to her face.

I noticed this one Friday evening when I called—I saw how the anguish had passed from her eyes—how placid now were brow and lips.

I had administered the Holy Communion that morning. It was a time of great sickness in that district, and I had other invalids to visit. It was nearly ten before I passed No. 9 on my homeward way. I met the doctor coming out.

"How is she?" I asked.

"Sinking fast," was his reply. No constitution whatever—any shock at any time would have pulled her down. She cannot last many days, if she does hours."

I went in, and found her lying back among her pillows—a solemn peace upon her wasted face that I always love to remember. I knelt down beside her bed, and said the collects she had grown to love—and one or two hymns she asked for;—

"Thy touch has still its ancient power:
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all."

For more than three weeks Margaret Grahame's name had not been mentioned by either of us. In the earlier stages of her illness, her aunt had once remarked in her hearing that it was a pity Miss Grahame was out of town—her words had thrown Gladys into such a state of agony that I had been careful never after to allude to Margaret. And now I rejoiced to know that her thoughts were fixed on that wonderful Love which never fails to satisfy—that she looked forward with calm hope to the life beyond.

I turned at the door to look at her—her hair was loose from its braids and lying round her face. Her eyes were lighted by a faint smile that hardly parted her lips. Her little room looked very pretty—its bare simplicity relieved by a bowl of flowers, and two or three engravings—gifts from members of the congregation who had known Gladys by sight, and were sorry to hear of her illness.

Mrs. Brookes, the nurse, and the landlady were in the parlour, discussing the arrangements for the night. The landlady accompanied me to the door. The little maid was admitting a lady—in whom, to my astonishment, I recognized Margaret Grahame.

At my request, the landlady showed us into her own sitting room on the ground floor. I placed a chair for Miss Grahame, but she only put her hand on the back of it, and turned anxiously to me.

"I only came back the day before yesterday—I did not hear of her illness until to-night," she said, hurriedly. "Let me see her."

"That is impossible, Miss Grahame," I replied. "Is it true that she is dying?" said Margaret, in an awed tone.

"Quite true; we do not hope that she will live very many hours," I answered.

"Then let me see her," she pleaded, anxiously. "If I had only known—poor little Gladys."

I shook my head, and spoke firmly. The memory of the still peace on Gladys' face came vividly back to me. Not even for Margaret Grahame's ease of mind should that stillness be broken—that peace disturbed.

To be Continued.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N.Y.

Height of Waves.

That ocean waves run "mountain high" no one ever believed unless he was very credulous indeed. The phrase is a highly exaggerated figure of speech. But the observations of keepers of lighthouses in exposed situations have proved that waves run high enough, in great storms, to make very respectable hills. Some time ago the steamer which carries supplies to the lighthouse on Tillamook Rock, on the coast of Oregon, was able to make a landing and establish communication with the light-keepers for the first time in six weeks. It brought away the chief light-keeper, who had a thrilling story to tell.

The waves of the Pacific tore away the wharves and other constructions on the rock, even carrying off timbers which had been riveted to the rock. As yet, however, the lantern had remained untouched.

But the storm increased; the waves rose in height, and presently dashed against the lantern, which is one hundred and fifty feet above the level of the sea. Finally the water washed clear over

the top of the lighthouse, coming in at the ventilators overhead.

The keepers were compelled to work desperately all night long to keep the lamp lighted. They were continually in fear that the light of glass looking seaward would be broken in by the force of the waves, and that they should themselves be washed out into the sea to certain death. But the iron lattice-work outside the windows saved the glass panes from destruction.

The light-keepers, who were old sailors, affirmed that no experience on shipboard could be so horrible as this long struggle with the storm at the summit of the lighthouse. They would have been glad to take refuge even in a frail ship.

The Tillamook Light has on previous occasions been washed completely over by waves. The same thing has happened to the Eddystone Light, off the coast of England, and to the light at Fleaux de Brechet, off the coast of France, both of which are upwards of one hundred and fifty feet in height.

It seems well established, therefore, that waves may mount to a height of one hundred and fifty feet above the general level, where there are rocks or other obstructions to cause them to break. On the open ocean they would hardly rise so high above the general level; but as each wave is accompanied by a depression of corresponding depth, the vessel which is carried from the trough of the sea to the summit of the wave may truly be said to climb a great hill of water.

A Programme.

Begin each day with King Alfred's prayer—Thy Will be Done; resolving that you will stand to it, and that nothing that happens in the course of the day shall displease you. Then get to any work you have in hand with the sifted and purified resolution that ambition shall not mix with it, nor love of gain, nor desire of pleasure more than is appointed for you; and that no anxiety shall touch you as to its issue, nor any impatience nor regret if it fail. Imagine that the thing is being done through you, not by you; that the good of it may never be known, but that at least, unless by rebellion or foolishness, there can come no evil into it; nor wrong chance to it. Resolve with steady industry to do what you can for the help of your country and its honor, and the honor of its God; and that you will not join hands in its iniquity nor turn aside from its misery; and that in all you do and feel you will look frankly for the immediate help and direction and to your own conscience's expressed approval of God. Live thus and believe, and with swiftness of answer proportioned to the frankness of the trust, most surely the God of hope will fill you with all joy and peace in believing.—John Ruskin.

To New Comers.

Do not wait for the formal calls of rector or parishioners. Consider yourself at home in the church from the hour of your entrance into the city. Take the announcements from the chancel of services and meetings as personal invitations, and begin at once to ally yourself with the parish as you do with the city and its industries. There are agencies enough in our parish to enlist the energies of everyone who comes among us. If you see what you deem an evil among us or any imperfection in our working, do what you can to right it. If you do not get the sympathy you expect or if you desire more attention, do not stand aloof critical and discontented, but turn around at once and give to others what you feel the need of yourself. There will not be many days before a later arrival will be craving just the same Christian fellowship which might have comforted you.

Rich, Red Blood

As naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities and builds up every organ of the body. Now is the time to take it.

The highest praise has been won by Hood's PILLS for their easy, yet efficient action. Sold by all druggists. Price 25c.

Drawing Near the Goal.

BY AN OLD MAN MAKING A LIVING AT HARD MANUAL LABOUR.

Written for Canadian Churchman.

My eyes are dim, my step unsteady now;
 Grey locks adorn my pale, time-furrowed brow;
 My feeble pulse, my palsied hands, my whole,
 Tell me that I am drawing near the goal.
 What have I done these three-score years and ten,
 Thy name to honour, Lord, thy love to gain?
 What can a mortal plead, approaching Thee?
 But this, and only this, "Thou died'st for me!"
 Faith is triumphant here!—'tis all I crave,
 No more is needed, and no less can save:
 Complete redemption and—the glory Thine—
 Salvation, full and free! and grace is mine:
 A way is open, and for me there's room;
 For me!—for whosoever will may come—
 Why linger here? earth has no charms for me;
 My Father calls me; let me come to Thee.
 No brother's cross can I assist to bear;
 No sister's grief am I required to share;
 No little hand is stretched to me to guide;
 No little feet keep patter by my side;
 No needy children look to me for bread;
 No family to claim me as its head;
 My work is done: Ah, no—forgive the boast—
 For days I've squandered, and their blessings lost:
 But night is nigh, time's sands have nearly run;
 My work unfinished, scarcely well begun:
 The field is large, the harvest ready, true—
 Yet what is there the aged one can do?
 Could I some hapless fallen one restore;
 Heal the afflicted, and relieve the poor,
 Comfort the orphan, dry the widow's tears,
 Bring back the profligate his misspent years—
 Then life were bliss, then would I gladly stay
 Another four-score years, nor go away
 Till I had wiped away the last sad tear,
 And failed to find another woe to cure.
 In vain the needy stretch their arms for aid;
 In vain the suffering for compassion plead;
 Sadly I see them sink beneath the wave
 Without the means to aid or strength to save;
 No power to help—why should I linger here,
 Sad witness of the woes I cannot cure?
 The rich in gold perhaps may find a charm;
 And youth and beauty travel arm in arm;
 An infant child may hold a mother here;
 And childhood's love a father's toil may cheer:
 But none of these are mine to comfort me;
 What hath the aged one, O Lord, but thee?
 In vain I watch the passers on the street,
 For those familiar forms I used to greet,
 The voices and the faces once so dear
 Are known no more, they are no longer here;
 The busy crowd now passing to and fro
 Is not the busy crowd of long ago;
 The maid whose smile I once so proudly won
 Was summoned hence, ere life had well begun:
 The child so often fondled on my knee
 Has long since fondled others (it may be);
 The child in time became a man with men,
 By nature I became a child again:
 A child whose mirth no company annoys,
 A child without his playmates and his toys,
 An orphan child, no loving mother now
 To wipe my tears, or smooth my troubled brow:
 No father's hand to bar the threatened blow,
 Or none that can a sister's love bestow:
 An orphan child, poor, frail and helpless thing,
 Without the sympathies misfortunes bring;
 An orphan child—nay, am I not a son?
 A prince! an heir apparent to a throne!
 A Father's kingdom which His children share!
 With all the ransomed who assemble there!
 Oh heavenly muse, my simple songs inspire,
 Faith, guide my faltering pen and wake my lyre!
 My few remaining hours let me engage
 Singing of such a glorious heritage.
 Poor lost and ruined out-cast flesh and blood,
 Redeemed, restored, adopted, child of God.
 Oh for a glimpse beyond! Nay, if I might,
 What then of faith if I beheld the sight?
 For this! For this a title we receive,
 For this, "not having seen, yet we believe";
 In this our Heavenly Father hath delight:
 His children walk by faith and not by sight—
 Hereon I rest! let skeptics covet more;
 Enough for me, His promises are sure.
 A few more trials, perhaps a few more tears,
 Finish my pilgrimage of four-score years;
 Let gratitude, O Lord, inspire my song;
 'Tis by thy grace that I am spared so long;
 Thy love has been my shield throughout the whole,
 Still more I need Thee now when near the goal.
 Grasping the hand that held me all those years:
 Clinging to hopes that cheered me—dried my tears;
 Looking to Him who saves me from my sin:
 Leaning on Israel's God, I win! I win!

Guelph, March 2nd, 1898.

Lessons of Self-Denial and Unselfishness.

What lessons does the season of Lent constantly teach us? Surely, the lessons of self-denial and unselfishness.

The lesson of self-denial which is given each one of us to learn, will benefit ourselves; that of unselfishness, will benefit and help others. There is really nothing we can do which so soon brings its own reward as the helping to lighten the burdens and cares of those who are afflicted and distressed.

Do you know any such? If not, look about you; sorrow and suffering are all around us, and they will not be hard to find.

There are many sick to whom a delicacy, a flower, a kind word or message will be more potent than medicine; there are many lonely ones to whom a visit where are shown real loving sympathy and interest will renew hope and courage; and there are always the wayward, the sinning and the doubting, who need the kind word, the soft answer, the patient teaching, and sweet, Christ-like love and forbearance.

Try this Lent to learn these lessons, dear friends; and if at its close you have, for love of the Master, cheered, and helped, and comforted, and lifted up but one stricken, sorrowing, despairing soul, it will not, for you, have been in vain.

Lukewarm Workers

Some men work because they love God and all men; some—the great majority of workers—from stern sense of duty. Blessed are both, for verily their labour is not in vain. But what shall we call the great multitude of men who enrol themselves as workers, who take up the employment or labour, and then pretend, or loiter, or sit in the shade, or take the little end of the lift and do all the grunting while the true men take the big end and do all the lifting? They are disobedient alike to the call of love and duty. They are too good-natured or too timid to rebel—too weak in the knees and limp in the back to work. They find this half-way position tiresome and dull. They are bound to find it so because from the nature of things it must be so. What shall we call them? They are the curse of the Church—the curse of the Brotherhood. Downright sin and vice might possibly lead through remorse to repentance and newness of love. Upright virtue and godliness would surely transform them into God's instruments for the spreading of His kingdom. Let them be one thing or the other. Let them be anything but the heartbreaking humbugs which they are. Let them hear the voice of the Spirit and take warning: "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Scales of the Butterfly.

Any one who has ever handled a butterfly or a moth must have noticed the dust which adheres to their fingers after so doing.

Now, this is not dust in reality, but a rubbed-off portion of the infinitely minute scales with which the wings of those insects are both covered and colored, and which have given rise to the scientific name by which the race is distinguished, *Lepidoptera*, a word signifying *scales* and *wings*—scaly-winged in fact.

The wing of a butterfly or moth, deprived of these scales, is a thin, colorless membrane, without any beauty but its shape and transparent delicacy; whereas when clothed, as it naturally is, with them, it is often a marvel of varied beauty and gorgeous splendor.

These scales can be properly seen only under a microscope, and then their separate appearance is something like the head of a lance; the narrow end being the end which adheres (however lightly) to the membrane of the wing, the broader end, which has two or three points, remaining free.

Fancy such a set of microscopic lance-heads laid in an even row across the wing; and behind these, and overlapping the narrow points of adhesion, another, and another, and another; all so scrupulously regular in arrangement, that the general appearance of the whole is that of an exquisitely minute piece of Indian matting; such matting being, however, not much like Indian matting in one respect, for there is often wonderful diversity of color in the scales of which it is composed, and

consequently, wonderful varieties both of pattern and hue in the general effect; sometimes brilliant patches, spots, or lines, occurring here and there; sometimes delicate shades, melting into each other, as if an artist's hand had been at work upon them.

Now, all these varieties are produced by the crowding together or intermingling of tiny scales of different colors, red, orange, green, white, yellow, black, etc., as the case may be.

Hints to Housekeepers.

SARDINE SALAD.—Wash the oil from a dozen sardines; remove the skin and bone. Put a head of crisp lettuce leaves in a salad-bowl, chop up two hard-boiled eggs, add the sardines to the lettuce, sprinkle with the egg, and pour over a plain salad dressing.

A CURE FOR CROUP.—Croup kills thousands where cholera kills tens. For this dreaded disease no remedy can compare in curative power to Haggard's Yellow Oil. It loosens the phlegm, gives prompt relief, and soon completely cures the most violent attack.

LENT SALAD.—Fill the bottom of a salad-dish with crisp lettuce leaves. Cut cold boiled or baked fish into pieces, and fill the dish with it; pour over a pint of mayonnaise dressing. Chop the coral of a lobster very fine; sprinkle it over the salad. Garnish with rings of hard-boiled eggs, and serve very cold.

A PLAIN STATEMENT.—Haggard's Pectoral Balsam cures coughs, colds, asthma, hoarseness, bronchitis, tightness of the chest, and all diseases of the throat and lungs. Price 25c.

EGG SALAD.—Cut three large stalks of celery into pieces, and put in a salad-bowl. Chop the whites of 5 hard-boiled eggs and add to the celery, with a little salt and pepper; slice the yolks of the eggs in thin rounds, lay carefully over the salad, pour over a plain salad dressing, and garnish with celery leaves.

BWARE OF CHOLERA.—The healthy body throws off the germs of cholera, therefore wisdom counsels the use of Burdock Blood Bitters this spring to purify the blood, regulate the system, and fortify the body against cholera or other epidemics.

OYSTER SALAD.—Boil two dozen oysters in their own liquor for five minutes, drain, and stand on ice until very cold. Arrange crisp lettuce leaves in a salad-bowl, put the oysters on them, pour over a teacup of mayonnaise dressing, and serve very cold.

CLEANSING WAYS.—You can wash kid gloves in gasoline with perfect safety if you have no fire or light in the room and are careful to keep the windows open for a long time before a light is brought into that room.

SALMON SALAD.—Take two pounds of cold boiled salmon, remove the skin and bone, break the fish in pieces, and put into a bowl with a little salt, cayenne, vinegar, the juice of a lemon, and a tablespoonful of oil. Let stand on ice one hour. Put crisp lettuce leaves in a salad-bowl, add the salmon, pour over a mayonnaise dressing, garnish with olives, and serve very cold. Canned salmon may be used in making this salad.

TROUT SALAD.—Boil a medium-sized lake trout in slightly salted water, take up, drain, remove the bone and skin, break the fish into flakes, and put in spiced vinegar for two hours. Drain, put in a salad-bowl on a bed of lettuce leaves, pour over half a cup of mayonnaise, and garnish with hard-boiled eggs.

LOBSTER SALAD.—After boiling a hen lobster, let cool, crack and shell, take out the meat, and tear it apart in flakes; put on ice until wanted. Wash two heads of crisp lettuce, and shake dry. Put four tablespoonfuls of water in a saucepan with two of vinegar, one of sugar, let heat; add a beaten egg, a pinch of salt, and cayenne. Take from the fire. When cool mix in a tablespoonful of olive-oil and the powdered yolks of four hard-boiled eggs. Pull the lettuce leaves apart, and mix with the lobster. Put in a salad-bowl, pour the dressing over, and garnish with lettuce leaves and tiny scarlet dishes.

Children's

Bobby

Once upon a time a boy named Bobby was not a bad boy. He had one good thing he saw anything to try to get it.

One day he was in a shop, he was his mother gave it. If a school-fellow then Bobby never made him give short, Bobby was

One day he was master, who had him for a long coming home, a pastry-cook's, and choose a cake over all the good

—they all seemed difficult to choose had taken their mind which to have sight of a large which looked to the others.

"That's the one so I'll have it."

But alas! when to its widest extent the cake went quite low, and just from with a tiny bit. Although Bobby had first, for his led out good solid

"Well, Bobby Frost, you have is not gold that certainly looked spect that you than the other I Bobby blushed any one had not

Dys

Dr. T. H. A. College, Phila

Horsford's

"A wonderful most gratifying result of dyspepsia."

It reaches via sia that no other touch, assisting and making the natural and ear

Descriptive pamphlet Rumford Chemical

Beware of Sul For Sale!

Children's Department.

Bobby's Fright.

Once upon a time, there was a little boy named Bobby Martin. Now Bobby was not a bad boy, but I am sorry to say he had one great fault; whenever he saw anything he wanted, he used to try to get it. If he saw a nice cake in a shop, he would worry, worry, till his mother gave him the money to buy it. If a school-fellow had some nuts, then Bobby never rested till he had made him give up half at least. In short, Bobby was very greedy.

One day he was out with the school-master, who had taken four boys with him for a long walk. As they were coming home, Mr. Frost went into a pastry-cook's, and told the boys to choose a cake each. Bobby looked over all the good things very carefully—they all seemed so nice that it was difficult to choose. The other boys had taken their cakes and were eating them, before Bobby could make up his mind which to have. At last he caught sight of a large round puffy cake, which looked twice as big as any of the others.

"That's the biggest," he thought, "so I'll have it."

But alas! when he opened his mouth to its widest extent, and took a bite, the cake went quite flat. It was hollow, and just frothed up into a big ball, with a tiny bit of jam at the bottom. Although Bobby began last, he finished first, for his little friends had picked out good solid cakes.

"Well, Bobby, my boy," said Mr. Frost, "you have found out that 'all is not gold that glitters.' Your cake certainly looked the biggest, but I expect that you will be more hungry than the other boys, after all."

Bobby blushed, for he did not think any one had noticed his greediness;

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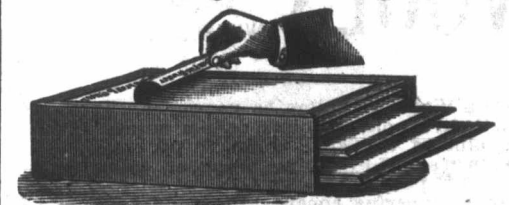
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and indeed he was sorry for it now, for he felt terribly hungry.

I think, dear children, you have all been taught that bad habits either get better or worse. So Bobby's greediness grew worse, and at last led him into real sin.

You know that he went to school every day. Now there were two ways of going there, and one led him past a lovely garden belonging to the Squire. There were some fine apple-trees at the end of the garden, and some of the fruit hung over the wall. Day after day Bobby passed the garden, and each time the apples seemed bigger and rosier. He passed those apples four times every day, until at last, one afternoon, what should he see within a few yards of the garden but a ladder. He looked up and down the country lane, but it was a lonely spot, and no one was in sight; then he seized the ladder, dragged it to the wall, and mounted.

He had just put two king-pippins in his pocket, when he heard steps on the grassy path. If Bobby had not been stealing, he would have looked round, and seen at once that it was only some sheep and lambs who were going in search of fresh grass. But Bobby had a guilty conscience, and so he was frightened, and shut his eyes tight, and clutched hold of the ladder, expecting some one to pull him down every minute. All of a sudden the ladder gave a tilt over, and it was all Bobby could do to prevent it being thrown down by snatching at the wall.

"I won't do it again! Let me go—let me go! Boo—oo—oo!" How he shouted and cried! Then, as no one touched him, he looked down, and there was an old ram rubbing his head against the ladder.

Then Bobby was angry, and tried to kick the poor thing, and as he did so he relaxed his hold on the wall, and went sprawling down amongst the sheep, with the ladder on top of him. The noise brought the gardener out of the gate at the end of the garden, and he gave Bobby such a flogging as he was not likely to forget in a hurry. But Mr. Frost came up in the middle and begged off his little pupil. Then as he walked home by his side, he showed Bobby how sinful such ways were.

"Many a thief who has died in prison, began by stealing apples," he said. "Try to be honest in little things, my boy, and then you will find it easy to be honest in big ones."

Lady Maud.

Kitty was a little girl who liked to have her own way, and always thought she knew better than anyone else what was best for her, and so she was often

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very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewar, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. E. W. Bigger, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address JOHN C. FISHER, M.D., Medical Superintendent. W. E. MILLER, Business Manager.



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Dyspepsia

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The best stomach tonics known to medical science are so happily combined in Hood's Sarsaparilla that it cures Indigestion, and Dyspepsia in its severest forms, when other medicines fail. In many cases Hood's Sarsaparilla seems to possess a magical touch, so quick and so gratifying the relief. Read the following from an aged and respected citizen of St. Mary's, Ont.:

"I am very glad to give this testimonial as to what Hood's Sarsaparilla has done for me. I suffered very much with dyspepsia. I have been taking medicine

For 25 Years

and I never had anything do me as much good as Hood's Sarsaparilla. Every symptom of the dyspepsia has entirely disappeared and I feel that I cannot praise the medicine too highly. I

Eat Better, Sleep Better

and feel stronger than I have for many years. I have taken six bottles of Hood's Sarsaparilla bought of Mr. Sanderson, the Druggist." JOHN AIKENS.

CORDIAL ENDORSEMENT.

From Mr. Sanderson, the Druggist.

"I know Mr. Aikens to be a strictly honest, straightforward man, and take much pleasure in testifying to the truth of the testimonial he gives above." F. G. SANDERSON, Druggist, Queen Street, St. Mary's, Ontario.

HOOD'S PILLS, the best after-dinner Pills, assist digestion, prevent constipation.



TENDERS.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of THURSDAY, 20th April, 1898, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty-paid, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars relative to the supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted. The lowest or any tender not necessarily accepted.

L. VANKOUGHNET, Deputy of the Superintendent-General of Indian Affairs, Department of Indian Affairs, Ottawa, March, 1893.

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Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

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in trouble. One day her father said he would take her to the creek to fish, and Kitty said Lady Maud must go to.

Now Lady Maud was a beautiful wax doll, with lovely yellow curls, and she was dressed in pink silk. Kitty thought a great deal of her, for she was a birthday present from an uncle she loved dearly.

"I think you had better not take the doll, Kitty," said her father; "young ladies don't go fishing dressed in pink silk."

But Kitty would not consent to leave the doll at home. When she reached the creek she put the doll down on a stone under a tree near the bank, and she was sure Lady Maud was safe. But a little later she heard a loud grunt, and looking around, saw a wild hog rooting near the stone on which the doll sat. Kitty jumped up with a loud cry, and the hog rushed away; but in passing the stone it knocked the doll down the bank, and Kitty saw the water close over her darling.

The creek was deep at this spot, and Kitty's father had to fish a long time for Lady Maud. When he drew her from the water at last her wig was soaked off, the paint was all washed from her face, and the pink silk dress was ruined.

Kitty cried until she was almost sick; but it was a lesson for her. She learned, through the loss of her doll, that her father was wiser than she after all.

He Never Forgot His Promise.

I was scarcely sixteen (says Robert Moffat) when, after working in a nursery garden near my parents for about a twelvemonth, I was engaged to fill a responsible situation in Cheshire.

The day arrived when I had to bid farewell to my father, mother, brothers and sisters. My mother proposed to accompany me to the boat, which was to convey me across the Firth of Forth. My heart, though glad at the prospect of removing to a better situation, could not help feeling some emotion natural to one of my age. When we came within sight of the spot where we had to part, perhaps never again to meet in this world, she said,

"Now, my Robert, let us stand here for a few minutes, for I wish to ask one favour of you before we part; and I know you will not refuse to do what your mother asks."

"What is it, mother?" I enquired.

"Do promise me first that you will do what I am now going to ask, and I shall tell you."

"No, mother, I cannot, till you tell me what your wish is."

"Oh, Robert, can you think for a moment that I shall ask you, my son, to do anything that is not right? Do not I love you?"

**Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals**
are used in the preparation of
**W. BAKER & CO.'S
Breakfast Cocoa**
which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.
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In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, la grippe, pneumonia, and even consumption, in its early stages

**AYER'S
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excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

"From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs."—A. W. Bartlett, Pittsfield, N. H.

"For the last 25 years I have been taking Ayer's Cherry Pectoral for lung troubles, and am assured that its use has

Saved My Life

I have recommended it to hundreds. I find the most effective way of taking this medicine is in small and frequent doses."—T. M. Matthews, P. M., Sherman, Ohio.

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Prompt to act, sure to cure

**MUCH BETTER,
Thank You!**

THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from **CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES,** after they have tried

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Of Pure Cod Liver Oil and HYPOPHOSPHITES—Of Lime and Soda.—
IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00.
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\$12 Sewing Machine; working well, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents' profit. Send for FREE CATALOGUE.
OXFORD MFG. COMPANY, DEPT 2 CHICAGO, ILL.

"Yes, mother, I know you do; but I do not like promises which I may not be able to fulfil."

I kept my eyes fixed on the ground. I was silent, trying to resist the rising emotion. She sighed deeply. I lifted my eyes and saw the big tears rolling down the cheeks which were wont to press mine. I was conquered, and as soon as I could recover speech, I said, "Oh, mother, ask what you will, and I shall do it!"

"I only ask you whether you will read a chapter in the Bible every morning, and another every evening?"

I interrupted by saying, "Mother, you know I read my Bible."

"I know you do; but you do not read it regularly, or as a duty you owe to God, its Author." And she added, "Now I shall return home with a happy heart, inasmuch as you have

promised to read the Scriptures daily. Oh, Robert, my son, read much in the New Testament! Read much in the Gospels—the blessed Gospels! Then you cannot well go astray. If you pray, the Lord Himself will teach you."

I parted from my beloved mother, now long gone to that mansion about which she loved to speak. I went on my way, and ere long found myself among strangers.

My charge was an important one for a youth, and though possessing a muscular frame and a mind full of energy, it required all to keep pace with the duty devolved upon me. I lived at a considerable distance from what are called the means of grace, and the Sabbaths were not always at my command. I met with none who appeared to make religion their chief concern. I mingled, when opportunities offered, with the gay and godless in what were considered innocent amusements, where I soon became a favorite; but I never forgot my promise to my mother.

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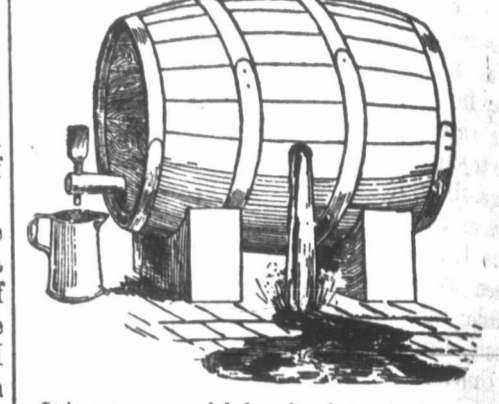
—If you want to know how much your dying will affect the world, or your dearest friend, next time you go to the funeral of a friend look about you, take notice of the conversation, photograph your own feelings and thoughts, and see what difference it makes to you when you turn away from the house of mourning. The story of your friend's departure will be the story of your own.

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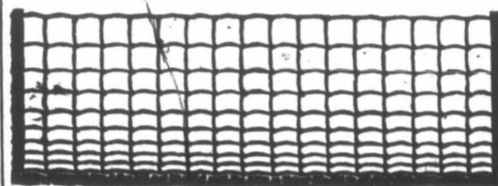
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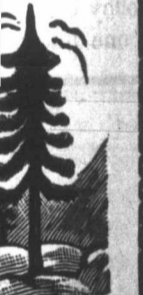
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