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Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

NOVEMBER 28th—1st SUNDAY IN ADVENT.
Morning—Isaiah i. 1 Peter i. 23 to 31.
Evening—Isaiah ii. or iv. 2. John xi. to 17.

THURSDAY, NOV. 25, 1886.

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

THE CONCEPTION OF THE INFINITE IN ITS MORAL ASPECT.—The Infinities around us. "What is there beyond this starry vault?" "More starry skies." "Well, and beyond that?" The human mind, driven by an invincible force, will never cease asking, What is there beyond? * * * It is useless to answer, "Beyond are unlimited spaces, times, or magnitudes." Nobody understands these words. He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions, for the notion of the Infinite has the twofold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. Positivism unceremoniously thrusts aside this positive and primordial notion, with all its bearings on the life of human societies. Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depth of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of those temples you will see kneeling men absorbed in the idea of the Infinite. Metaphysics do not translate within us the paramount notion of the Infinite. The faculty which, in the presence of beauty, leads us to conceive of a superior beauty—is not that, too, the conception of a never-realized ideal? What are science and the passion of comprehending anything else, then, but the effect of the stimulus exercised upon our mind by the mystery of the universe? Where is the real foun-

tion of man's liberty, where the true sources of woman's dignity, but in the conception of the Infinite, in presence of which all men are equal?—PASTEUR.

HEALTH A FIRST-CLASS INVESTMENT.—Dr. Muir Howie says: "Men of all classes are very slow to learn that sound bodily health is the best possible investment. The human machine is very easily kept in order, but once let it get out of repair and it is most difficult to set right. And it can only be kept in thorough repair when every joint, muscle and nerve is maintained in a condition of persistent activity. I do not mean that a man should always be engaged in exercising his various tissues and organs in order to preserve health; but I do maintain that every tissue should be so actively exercised that it will be compelled to employ its entire time of so-called rest in laying up fresh stores of explosive material, and in healing those rents which have taken place in their actual substance. In the region of nerve and muscle a man ought always to live up to his income. He can save nothing by sparing income so long as he does not go beyond his income. Give your brain sufficient food and an abundant supply of oxygen, and then give it a fair amount of good hard work every day, if you wish to maintain it in a state of healthy activity. Barristers and clergymen, who use their brains much, are the longest lived men in the country, showing plainly that regular brainwork is good for the general health as well as for the efficiency of the nervous system in particular. The muscular system must be treated in a similar manner, if you do not wish it to become subject to fatty degeneration. An unused muscle shrinks and becomes soft and flabby, presenting an appearance of marked contrast to the brawny arm of the blacksmith. Instances of the feebleness of tissues thus preserved frequently present themselves to the notice of the surgeon. A muscle is called upon to perform a vigorous contraction, but it snaps in the effort. The heart itself is sometimes torn asunder in attempting to send an extra supply of blood to some needy limb. No man can afford to lower his general vitality for the sake of mere idle gratification. He never knows when he may require all the energy which can be stored up in his tissues. A railway accident, a runaway horse, a run to catch a train, a fall on the ice, or even a fit of coughing, may bring a life of misery or an early death to one who would have passed unscathed through them all, had he allowed his nerves and muscles to wear away in vigorous activity."

AN IRISH BISHOP ON ULTRA-PROTESTANTISM.—The Bishop of Derry, in his address at the opening of his Synod, spoke some seasonable words. His lordship said:—

"Ultra-Protestantism is not Protestantism any more than Popery is not Catholicism. Doctrinally it invites people to a baptism into an idea, to a conformity which confirms nothing, to a communion in which we communicate with our own spirit, or with one another. Ecclesiastically it leads its votaries to a silent Church, to the bare Christmas, the joyless Easter, the deserted Communion feasts, and for what end? The system which prays not does not pay. It is hoped that it may secure a few votes which are usually cast in the opposite scale, and conciliate a party which is already in its death-throes, whose energy is spasmodic, not herculean. The question to be asked by us, who are nominators, is not, Will the candidate be acceptable to a mere clique? but, Is he a grave, sensible, honest, pious worker, with the love of God in his heart, and the word of Christ on his lips? Is he likely to soothe the suffering, to visit the sick, to dress his people for their graves, to instruct the young, to diffuse peace? Unless we determine, God helping us, so to choose, unless we pray and think to get such men, especially in our populous parishes, I tell you plainly our flocks shall be scattered and

lapse into wild sects, or into Romanism; and the danger of which I speak is especially the danger of ultra Protestant parishes."

What basis in principle ultra-Protestantism has is now being manifested in Canada, where there has been founded a league between the ultra-Romanists and ultra-Protestants in order to secure office, the latter having sacrificed their Protestantism—save the mark?—in order to secure Romanist support. A more profligate bargain was never struck than that entered into by the ultra-Protestants of Ontario with the Jesuits in Quebec.

EXTRAORDINARY IMPOSTOR.—A person named Dr. Keatinge has just created a great and painful sensation in Ireland. He was a ticket-of-leave man gifted with powers of speech highly attractive to those who love excitement. He also professed to exhibit his diploma for the degree of Doctor in Divinity, acquired at Rome while he was a Jesuit priest there. He stated that he fled from Rome charged with complicity in the murder of a Cardinal, and had been pursued ever since with the undying hatred of the Jesuits. Established at St. Philip's, he preached his first sermon on Whit Sunday, and soon drew enormous crowds, ladies flocking to the church with baskets containing their afternoon repast, in order that they might be on the spot to secure good places at the evening service, as the church only accommodated about three hundred persons. They crowded also into the vestry, and sat on the pulpit-stairs to hear the new Boanerges. The strangest part in the whole of this inexpressibly sad recital is the fact that this man delivered sermons of Canon Liddon's, an English High-Church divine, whose reputation stinks in the nostrils in Dublin Evangelicals, but whose sermons seemed to be quite acceptable and greatly admired when they came through the translucent channel of the "Reverend" Dr. Keatinge's oratory. It shows, I regret to say, says a *Cannon Bells* correspondent, the character of Irish Protestantism in the capital city, when its professors are thus ready to flock after the newest sensational preacher who will tickle their ears. The "Reverend" Mr. H. Ward Beecher, of New York notoriety, is now in Dublin, and although his unsoundness in the faith and well-known rationalistic opinions are no secret, and, indeed, were openly denounced at that motley gathering of Episcopalians, Methodists, Presbyterians, Baptists, Plymouth Brethren and Quakers, known as the "Christian Convention," by one of the few clergymen of the Irish Church who patronize this annual religious Babel, nevertheless he had a fine audience of ear-itchers. Well, the ex-convict Keatinge went on from one success to another, until his exorbitant demands for money excited suspicion, and he was found out to be an impostor! I may add that the healthy instincts of many of the Dublin clergy at once enabled them to detect the sheep in wolf's clothing; but their suspicions were denounced as being the outcome of base clerical jealousy of a great preacher and a great divine. This is the third time that the Evangelical community in Dublin has been discovered rushing after very questionable divines, simply because of the bewitching gift of a fluent and plausible tongue. Parish churches have been emptied, the ministry of faithful men has been neglected, and the ordinary ministrations of religion have been unattended, in order to hear some clerical adventurer with nothing else to recommend him beyond a very questionable fluency and occasionally, (not I am bound to say in Dr. Keatinge's case), an ultra-Protestant deliverance.

We well remember a similar case of imposture some thirty-five years ago, of which the Editor of this paper wrote an account in *Fraser's Magazine*. As to Canon Liddon's sermons they are regularly preached in Toronto in one Wesleyan pulpit without a word of acknowledgment.