

18, 1888

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY APR 25, 1889.

[No. 17.]

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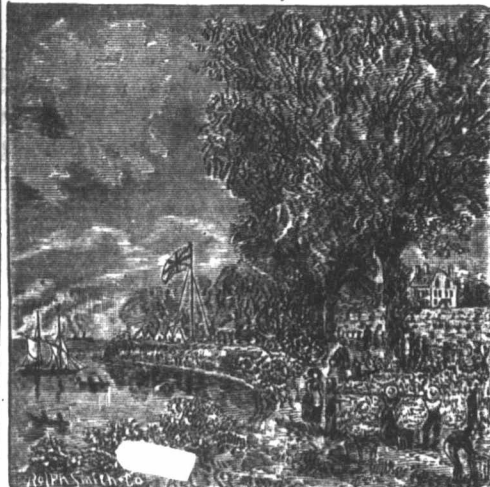
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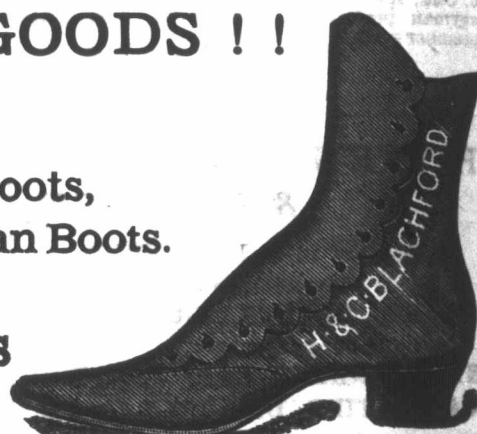
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LESSONS for SUNDAYS and HOLY DAYS.

April 26th.—FIRST SUNDAY AFTER EASTER.
Morning.—Num. 16 to v. 33. 1 Cor. 15 to v. 29.
Evening.—Num. 16, 36; or 17 to v. 12. John 20, 24 to 30.

THURSDAY, APR. 25, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

RELIGION IN THE WRONG PLACE.—One of the most able of our clergy, a professor in a Canadian University, some years ago got into a controversy with a Jesuit Father. It was Greek against Greek, as it were, but the champion of the English Church proved the stronger. Beaten back at every assault the Jesuit got excited and speaking of the divine authority of the claims of Rome to be the ruler of all Churches, he exclaimed "It is so, it must be so, I feel it in my very bones!" The English Church champion with his characteristic coolness replied "Possibly so, what is in your bones or what is not in your bones is nothing to me, what you have to do is to get into my head what you say is in your bones, and so far you have entirely failed!" The Jesuit Father retired beaten from the field carrying away with him his so-called "faith" in his bones. We can but charitably hope he did not fancy that to be religious conviction which was merely the twinge of rheumatism. Happily, in this case, our friend did not belong to the "Church of the Reformation" party, had he done so the wily Jesuit would have knocked him over the ropes in the first round, as we have seen done.

JOSEPH COOK ON JESUIT AGGRESSION.—We confess to a feeling of no little disappointment at Mr. Cook's address on "Jesuit aggression in America." That this order is working over-board and under-board, by fair means and by foul, to either overthrow the public school system of the States or bend it into a Romish agency, is beyond question. The very same tactics are being used in the U.S. as in Ontario by the Jesuits, the plan pursued here and there is plainly part of a well prepared scheme covering the whole continent. Mr. Cook gave instances of certain South American States, Roman Catholic, that had practically severed connection with the Pope. We could have supplemented the list, but unfortunately these bursts of independence do not last. The Jesuit is set to work, and the yoke is again put on the neck. Mr. Cook declared that civil war would be provoked in the U.S. unless the Jesuits were checked. He made a strong appeal to us to stand alongside the people of America in resisting this dangerous aggression. Mr. C's picture of the corruption of public life in the States was terrible, and by lifting up his voice for Imperial Federation, gave Canadians a warning to avoid closer contact with a land so demoralized.

ORIGIN OF THE BIBLE SOCIETY.—From an article in the *English Churchman* we cull the following anecdote. "At the close of the 18th century the missionary spirit burst into existence reacting upon the home Churches calling for a Bible for universal use. The want was felt, nobody knew exactly how to supply it. Who would apply the spark to the train? It came about in an unexpected way. Great rivers spring from tiny fountains. The story reads like a myth of the Middle Ages, like the lying legend of Lourdes in South France, it centres round a peasant girl, who had been in the habit of walking two miles every Saturday to prepare her Sunday school lesson from the only Bible in the neighbourhood. With the savings of six years in A. D. 1800 she walked twenty-five miles to purchase a Bible of Mr. Charles, of Bala, who received an annual small consignment from a local Bible association. She burst into tears and buried her face in her hands when she heard that every copy was sold. The minister was greatly moved at the sight and gave her a copy, which copy is now in the Bible House in London, and respected as its very foundation stone. In 1802 Mr. Charles went to London to try and found a Welsh Bible Society, but the matter had got beyond his power, and in 1804 was founded a Bible Society to supply the world.

AN OLDEN TIME CEREMONY.—A quaint civic custom was observed in the parish of *St. Botolph, Aldgate, London*, on St. Thomas's Day. "Threescore poor" attended and received each a noble—six shillings and eightpence—under the will of Mr. Robert Dow. The vicar, the Rev. R. H. Hadden, having remarked that the exhortation he was about to make had been uninterruptedly delivered in the parish church on December 21st for 280 years, proceeded as follows:—

Good people, mark what I say to you. The giver of this charity, with the advice of the churchwardens and other good men of the parish, has thought you most worthy of the same, when a great many others have need of it. You are therefore to give God thanks, and to behave yourselves in this manner: that is to say, you shall upon the Sundays come to church to Morning and Evening Prayer, and upon other holidays appointed for prayer (without you have just left), and there you shall, with all reverence and devotion, give yourselves to hear the holy prayers and Commandments of God, with others, the Divine Scriptures read unto you; and likewise to the Holy Word of God, when it is preached there. You shall live in all charitable and Christian sort with your neighbours, and be peace and love makers to your power, considering with yourselves that you be aged, and

therefore most meet for you to give good example; and be ready, prepared to go hence when God shall call you. If you observe and follow this good counsel, you shall have all this pension so long as you live and have need of it; but, if you be found in any default, this charity, and any other charity in this parish, shall be taken from you forever, and shall be bestowed on more worthy persons; therefore see that you forget not this good lesson. Now kneel you all down, and with all humility and reverence lift up your hearts and hands to God, and with loud voice say devoutly after me "Our Father." Now say you all, "God reward all good benefactors, and this the Worshipful Company of Merchant Taylors." Rise you all up in God's name, and go you quietly three and three together, and God bless you all, and increase the number of good and charitable men.

THE BIBLE IN BRITAIN.—By the singular good fortune of the inhabitants of the British Islands, in all the early efforts of Christians they had a conspicuous part. They received the Gospel early, one of the early Christian martyrs, St. Alban, died at Verulam in Hertfordshire, and their missionaries to the heathen were early in the field—Columba, Columbanus, Aidan, and Boniface. They were foremost in the Crusades, foremost in Bible translation, and in the Reformation. Cadman, who lived in the seventh century, wrote a metrical version, but Anglo-Saxon interlinear versions of the Latin Bible are found. The Venerable Bede, on the day of his death (A. D. 785) gave a finishing touch to the translation of St. John's Gospel. King Alfred the Great took part in the translation of the Bible, and prefixed some chapters of Exodus to his Ode of Law in A. D. 890. An Anglo-Saxon Glossary of the Gospels, dated A. D. 900 is in the British Museum. In the 10th Century, another Anglo-Saxon version was made from the Vulgate, and the MS. is in the Bodleian Library. Prior to the Norman Conquest the Bible had appeared in the following languages, Hebrew, Aramaic, Samaritan, Greek, Syriac, Latin, Koptic, Ethiopic, Gothic, Armenian, Georgian, Slavonic, Arabic, Persian, Anglo-Saxon.

THE ENEMY SOWING TEARS.—Why, asks the restless, ignorant, unbelieving man, is there Evil in the world, if God is All-powerful, and All-wise, and All-Good? Why could we not have been made fit for Eternal Happiness, without any of the trials, and temptations, and humiliations, and sufferings, to which we are now subject daily? In such questionings and repinings, we do not wisely. God must know how to order his own world better than any of His creatures can do. He must know, better than Saints and Angels, what means will best promote the ends He has in view for the Holiness of us all, as a condition of our sharing His Power, Glory, and Beatitude. If you investigate your own thoughts in this matter, you will perhaps find that it is not Holiness, but Happiness that you are thinking of, when you are taking exception to the course of God's Providence, or are rebelling against His Fatherly Discipline. *The will of God is our Sanctification, or Holiness, therefore Holiness is only to be found in conformity to His Will. Then Happiness follows as a certain consequence and meetness for the inheritance of the Saints in Light.*

Those who play shy of Scripture language in stating Christian doctrine, and prefer other words for the ideas conveyed, virtually assume to be wiser than the God who inspired the language. There are no better words than those of the Bible for the expression of Bible ideas. Let them be interpreted, but never superseded and made obsolete by any substitutes for them.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.—*Macduff.*

ARCHDEACON FARRAR'S LIVES OF THE FATHERS.*

FIRST NOTICE.

WE entirely agree with Archdeacon Farrar that the most interesting form of Church History is biography. We have often wished that some competent person would do for the English reader what Bohringer's work has done for Germans. Something of the kind has now been taken in hand by Dr. Farrar, and we acknowledge with thankfulness and cordiality the general success of his work. It would be quite easy to find out slips, if not serious errors, in these volumes. "The critic who eagerly searches for defects will find them abundantly," says the author. "I can only hope," he adds, "that generous and unbiassed readers will find them compensated by some merits." The latter sentence is certainly truer than the former. The book has many excellencies and few faults. The latter are unimportant. On the very first page, in a footnote, we meet with an erratum. At least we have never heard of an edition of the Apostolic Fathers by Henck. It must certainly be Funck's very good edition which is meant. But this is no great matter.

In previously reviewing some of Dr. Farrar's later works, we have noted the great improvement in his literary style as compared with that in which some of his earlier productions were written. The same may be said of his *Lives of the Apostles*. While retaining all the brightness and vividness which have given him so wide a popularity, he has shaken off that excessive floridness of style which was peculiarly offensive to a certain class of educated and cultivated readers. Moreover, we are glad to find that, in his present work, he has resisted the temptation to quote poetical extracts with inordinate copiousness. The specimens given are "few and far between." We imagine that some, at least, of these biographies have already appeared in the new edition of the *Encyclopædia Britannica*, although we have not, at the present moment, an opportunity of verifying our supposition. If we are right, this may account for the welcome change.

The first volume, after some introductory matter, gives the lives of Ignatius, Polycarp, Irenæus, Justin, Tertullian, Cyprian, Clement of Alexandria, Origen, Athanasius, Hilary of Poitiers, Martin of Tours, and Gregory of Nazianzus—a goodly roll, followed by another to which we shall hereafter draw attention. We are sorry that the author has omitted the important name of Eusebius, although he does refer to the full and excellent article of Bishop Lightfoot in the Dictionary of Christian Biography. If he is continuing his work—which is much to be hoped—he should include Eusebius in his next volume.

In the introductory chapter Dr. Farrar gives an account of the writings of those Apostolic

*Lives of the Fathers: Sketches of Church History in Biography: By F. W. Farrar, D.D. 2 volumes. Macmillan, New York, on sale by Rowsell and Hutchison, Toronto, 1889, \$5.

Fathers of whom we may be said to possess no personal knowledge, Clement, Hermas, Barnabas (certainly not the companion of St. Paul) and the author of the beautiful Epistle to Diognatus. He takes no notice of the theory that this work may be spurious, which is, perhaps, all the attention that the theory deserves. In regard to Ignatius, Dr. Farrar follows mainly in the footsteps of Bishop Lightfoot, and he could not do better. Besides telling us what is known of the Saint, he gives an excellent analysis of all the genuine letters, and some very good remarks on their general contents, followed by a careful account of their theology. The author remarks judiciously that we must not understand the high phrases respecting the Episcopate employed by St. Ignatius as having precisely the same meaning as they would have if used by ourselves; and on the Eucharist, he says, "it may be doubted whether modern meanings are not read into some of his expressions."

The chapter on Polycarp, Irenæus and Justin are brief but excellent. Probably it is because of the connexion between Polycarp and Irenæus that the life of the latter was placed before that of Justin who belonged to a somewhat earlier period. In a note on Hippolytus, Dr. Farrar gives as his opinion that Dollinger's theory is the true one, namely, that Hippolytus, was an anti-pope. We quite admit the greatness of Dollinger's authority, but after reading Wordsworth's latest book on the subject, we incline to his opinion that he was Bishop of Portus. The chapter on Tertullian is one of peculiar interest. As the author says, this striking character "is well known to us in his personality, because that is stamped upon every page which he wrote;" and although not many details of his life are preserved, we know the man himself almost as well as though we possessed a complete biography of him. Dr. Farrar divides his Life of Tertullian into four sections, the first dealing with his Catholic period, the second with his relation to Montanism, the third with his Montanistic writings, and the fourth with his controversial works. Dr. Farrar, while quite sensible of the fierceness and other excesses of this great man, does full justice to his nobler qualities and gives many beautiful specimens of his writing. "The Church has dealt gently and forgivingly with him; and though he spoke of her sons as 'the carnal,' and dared to reiterate against them insinuations which were more discreditable on his lips than on those of the heathen, she accepts the fruits of his zeal and genius, and, in spite of his errors, reckons him among her teachers."

The great importance of Tertullian is seen in the fact that he is the real beginner of Latin Theology, Cyprian and Augustine being his lineal descendants. Jerome relates that he once met an old man at Concordia, in Italy, who told him that Cyprian never passed a day without reading some portion of Tertullian's works, and used frequently to say *Da magistrum*, "Give me my master," meaning Tertullian. "Cyprian did little more in literature than to adopt the style of Tertullian; and

Augustine 'stood upon the shoulders of them both.'"

Dr. Farrar's sketch of S. Cyprian is bright and interesting, and fairly sympathetic, although he regards him as greatly inferior to Tertullian, and the introducer of some objectionable ecclesiasticism into the Church. With Clement of Alexandria and Origen the author has much closer affinity than with the writers of the Latin School. This part of the work is, in some degree, a reproduction of part of the author's Bampton Lectures on the Interpretation of Scripture, with, of course, a great deal of historical matter which had no place in the earlier work. Dr. Farrar's view of the character of Origen is higher than the ordinary Church History theory. He casts doubt upon one story which has been accepted somewhat unhesitatingly by most writers on grounds, which he regards as inadequate, and he sums up his estimate of the great man's character in the words of Mosheim: "Certainly, if any man deserves to stand first in the catalogue of Saints and Martyrs, and to be annually held up as an example to Christians, this is the man; for, except the Apostles of Jesus Christ and their companions, I know of no one among those ennobled and honoured as Saints who excelled him in virtue and holiness."

Naturally the most important essay in the first volume is that which is dedicated to the history of the great Athanasius. Under this head the author treats successively of the rise of Arianism, of the Council of Nice, then of the successive periods in the life of Athanasius. It was a life of wonderful elevation, courage, and endurance. The phrase *Athanasius contra mundum* is hardly too strong. "Only in Athanasius," says Hooker, quoted by Dr. Farrar, "there was nothing observed throughout the course of that long tragedy, other than such as very well became a wise man to do and a righteous man to suffer: So that this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred of years spent in doubtful trial which of the two in the end would prevail—the side which has all, or else the part which has no friend but God and death, the one a defender of his innocence, the other a finisher of his troubles."

The sketch of St. Hilary of Poitiers is a charming one and deals with a character much less known than that of his predecessors. He leaves upon us, says Dr. Farrar, the impression of a gracious and noble personality. He was a man born to lead, and born to be loved. St. Jerome compares him to a cedar of Libanus supporting the Temple of God. The comparison is just. When few of the leading bishops remained true to the Nicene faith,—when even the holy Hosius of Cordova, Father of Bishops and President of the Council of Nice, and Liberius, the Bishop of Rome, had been crushed into brief apostasy by cruel exile, the whole Church might, humanly speaking, have lapsed into heresy but for the indomitable courage and serene wisdom of two great men. Athanasius in the East, Hilary in the West.

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Hilary has nobly earned the name of 'the Athanasius of Gaul.'

The sketch of St. Martin of Tours is shorter but not less interesting, and the chapter on Gregory of Nazianzus naturally takes in Basil and the other members of the Cappadocian circle. It will be apparent to our readers that those who take in hand the reading of this volume have a great treat in store. We must leave the second volume for future notice.

FRENCH SCHOOLS.

THE French papers are so elated by their victory at Ottawa, that they are looking forward to the speedy coming of the time when the Province of Ontario will be held as an Ultramontane stronghold, equally with Quebec. Not a few of our people seem either so utterly dead to any interests other than money making, or so blinded by political partisanship, as to make light of the gradual inroad being made into Ontario from the Quebec garrison.

Usually when men are conspiring they keep their designs secret. But the Jesuit party entertains such absolute contempt for Protestant *sincerity and sense*, that they do not hesitate to discuss their plans in the plainest and most insolent language in the public press of Quebec. One paper of great influence amongst French Canadians, sets out the design before them as this; they intend to acquire "the balance of power" in the Ontario Legislature, to acquire the right to have French spoken in our Courts of Justice, to acquire the right to have French made an official language in our Municipal Councils and in the Legislature, to establish the system of *tithes and assessments in Ontario* as in Quebec—in a word to put Ontario under Jesuit control in all its public affairs of all kinds, as Quebec now is. For churchmen to take up the attitude of Mr. Toots, and say, "It's a matter of no consequence," seems to us criminally foolish. Such indifference can only have one result, it will encourage the Ultramontane-Jesuit movement against the civil and religious liberties of the Province, and help to precipitate a conflict which will culminate in civil war. Then Mr. Toots will awaken to realize that some things cannot be pooh! poohed as if "no consequence" without entailing consequences of dreadful import. It would be easy to prove that the greatest calamities history records as having befallen humanity were the natural result of that easy going indifference, which so many Churchmen flatter themselves is a sign of Christian charity or the love of peace. Bunyan depicts a character with his eyes ever on the ground watching his "muck-rake." There are many who mistake this occupation for Christian activity, and in times of peril, such as upon us, there are far too many who refuse to do their duty as citizens, because duty means taking an active interest in other and higher matters than those which "pay."

That the French Schools are now preparing the way for this gradual subjugation of Ontario, is a fact undeniable as the existence of the sun. This is not a political question,

nor a personal question, it is a question higher than party politics, or the range of private sympathies or antipathies, as the press is showing, for papers of both sides are raising protests against the encouragement now given by the Ontario Minister of Education to the Jesuit, or French Schools, for the titles are synonymous. *The Prescott and Russell Advocate* declares that the Minister of Education was not speaking correctly when he said that English is taught in all Public Schools. That paper says, "Every one conversant with the Schools of our counties know that in a considerable number of the Public Schools no attempt or pretence whatever is made of teaching anything but the French language." Mr. J. J. Maclaren, Q.C., who is a liberal in politics, had a letter in the *Globe* recently in which he said: "In many of the Public Schools French is now used exclusively." The *Toronto Telegram* correspondent found a number of Public Schools in which French alone was spoken, and the Romanist Catechism taught every day. In the *Mail* of the 11th April, was a letter from a French Canadian living in the County of Simcoe, protesting against the use of French in Public Schools, as tending to herd one race together and injure the prospects of the young. The writer we fear only truly says, "The trustees and the Minister of Education are apparently paralysed by the influence of the Roman Catholic clergy." He states that, "in S.S. No. 13, Tiny, County Simcoe, the language spoken in the schools is French, the books used are French, many children leave without knowing how to read English at all." He declares that this system "keeps us French isolated and ignorant, it builds a Chinese wall between us and other nationalities." That is what the Jesuits wish! Isolation and ignorance are essential to their rule! But a British Province should not give public support and public money to building up any such Chinese walls of ignorance and racial isolation! The Minister of the Crown who does that is false to his oath and a traitor to his Queen and country.

The *Windsor Clarion* says: "The fact is that the French language as a medium of every day communication in this county is being systematically strengthened from year to year. There are Public Schools in which English is not taught, and where it is taught it is in a desultory way, the entire programme of the school being in French."

Mr. Ross, Minister of Education, in spite of these facts had the amazing hardihood to declare that "English is taught in every Public School in Ontario!" A Minister of the Crown should either be better informed as to the facts relating to his Department, or he should have more regard for his honor as a Crown officer than to affirm as a fact that which is so notoriously false that the newspapers of his own party, and prominent members of his party, as well as independent papers of the first rank, have expressed indignation at his attempt to deceive the Legislature and the public. If Mr. Ross did not know that French was being systematically used in the Schools, and a Papal Catechism in that

language taught, and that English was excluded from the Public Schools, he was ignorant of what is known to the vast majority of the people of Ontario, for these facts have been proclaimed in the press for years and never disproved.

We cannot shrink from asserting a belief that the Minister of Education was studiously seeking to make himself popular with the Jesuits, in whose conspiracy he is sharing by winking at and covertly assisting to establish Public Schools conducted in the interests, not of Canada, or Canadians, but of a body of papistical foreign emissaries who are the deadliest foes to civil and religious liberty.

LENTEN AND EASTER SERVICES.

THROUGHOUT all the city churches, with possibly one or two exceptions, there have been continuous attendances at the stated Lenten services of unusual numbers of worshippers. The season affords peculiar opportunities for systematized courses of instruction in faith and duty, and this is now becoming recognized as more profitable than odd and disconnected addresses. Palm Sunday services were crowded both morning and evening in most city churches. It is becoming more and more evident every Sunday that our people prefer a good service to a good sermon with a bad service. That good preaching will ever lose its power is not probable, but it is as plainly manifest as the daylight, that as education progresses, as people read more, and think more, they are beginning to attend God's Temples in order to worship Him with His people, and are not drawn merely to hear a sermon as in other places where the very idea of worship is hardly recognized. The Churches on Easter Day were made unusually bright with flowers, and the services with such heartiness as inspired the Psalmist to say, "I was glad when they said unto me, let us go to the House of the Lord." Gladness, the well spring of praise, gladness the result of gratitude, gladness the emotional outward and visible sign of faith, of hope, of charity, finds its chief vehicle for expression at Easter. With thankful songs multitudes crowded the gates of the Sanctuary, and partook of the cup of Salvation and Bread of Life. Having no fear of this world's censures, or carping, or threats, the Holy Communion office in a larger number of Churches than in any previous year was raised to its true position as the chief devotional office of the Church. What the Service of Holy Communion is capable of, how few even yet know! Easter Day should be made a time for breaking up the icy bondage of past days of neglect, so that the warm, fresh, living stream of Church life, the life of gladness, and purity, and loyalty, and sacrifice, shall be made manifest in the worship and communion offices of the Church. Let those who know no better, and who feel no deeper, go to service to listen to a fellow creature pray alone as his fancy strikes him, and to listen to fantastic theorizing in all manner of topics, secular and sacred. Churchmen cannot leave

the rich pastures of our liturgy, and all it suggests, all its prompts, to browse on such burnt up stubble as serves no service as food to the soul. Ours is the future, God has pledged His honour to the unity of His Church. Men may come and men may go, but not for ever will He suffer them to scorn the solemn day of Calvary, nor pass the Resurrection morn as a day of nought. The signs are all distinctly pointing to a break up of prejudices that have divided Christian from Christian, because the one loved to keep His Saviour's death day in solemn memory, and to rejoice at His Easter rising and the other preferred to ignore such memories. As the awakening of better thoughts come on, the Church will be seen to have been all through the ages walking beside Her Lord in a circle of loving sympathy. Unity will come by slow degrees, as those who have been taught to mock such a life by Puritan bigotry learn by the Spirit's own teaching that the Church is indeed inseparably one with Christ, being His Body, and we each one have been made and kept members thereof through His Sacraments.

SPIRITUAL INDIGNATION.

JESUS in the days of his flesh spoke tenderly, and compassionately to men. Yet this same Jesus knew how to speak severely, and pour forth burning torrents of spiritual indignation. Nothing in language can exceed his denunciation of the Scribes and Pharisees as recorded in the twenty-third chapter of the Gospel of Matthew. He called them hypocrites, devouring widows' houses, and for a pretence making long prayers; paying tithes of mint and anise and cummin, and at the same time omitting the weightier matters of the law; making clean the outside of the cup and the platter, while within full of extortion and excess; and in this respect like whitened sepulchers, appearing beautiful without, but within full of dead men's bones and all uncleanness. He spoke of them as serpents and a generation of vipers, and declared that they were doomed to the damnation of Hell. Words were never loaded with an intenser abhorrence, a more vehement remonstrance, and a more awful malediction than the words which fell from the lips of Jesus in regard to the Scribes and Pharisees. He thought and felt as he spoke and meant just what he said. What he said was true. His rhetoric was not in excess of the facts or the occasion. Purity, though never malignant, may burn with the fiercest flame.

The apostles, like their Lord and Master, were tender and affectionate in their ministry; and yet there were occasions in which they followed his example in spiritual indignation and withering denunciation, and used words of great severity. When Ananias and Sapphira undertook to play the hypocrite and cheat Peter, he at once said to the former, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?" He told him that he had "not lied unto men, but unto God."

And when Sapphira, not knowing the fate of her husband, came to him some three hours after the death of Ananias, he said to her: "How is it that ye have agreed together to tempt the Spirit of the Lord?" The words of Peter to both were those of pungent and sharp rebuke, and backed up by God in each case by a miraculous death. (Acts v, 1-10.)

Simon Magus, who was a sorcerer and professed to be a convert to Christ under the preaching of Phillip the evangelist, when he saw that on the laying on of the hands of Peter the miraculous gifts of the Holy Ghost were imparted, offered money to Peter, saying: "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." Peter repelled him with righteous indignation, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." He told him that his "heart was not right in the sight of God," and that he was "in the gall of bitterness and in the bond of iniquity," and directed him at once to repent of his wickedness and pray God for forgiveness. (Acts viii, 18-23.) Peter's address to this man, while not malignant, was one of outspoken abhorrence for his character. The sordid selfishness of Simon offended and disgusted the moral sensibilities of Peter.

Elymas, the sorcerer, whom Paul met at Paphos in the Isle of Cyprus, and who sought to turn away Sergius Paulus from the acceptance of the Gospel, called forth a like utterance from the lips of Paul. Perceiving his purpose and fixing his eyes upon him the apostle thus addressed him:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." (Acts xiii, 10, 11.)

God gave his sanction to these words by at once inflicting a miraculous blindness upon this man. They were words of severity, and true to the thoughts and feelings of Paul's mind. He uttered them, not tamely, but indignantly, and with all the warmth and vehemence of offended emotion. Luke says that being "filled with the Holy Ghost, he set his eyes on him," when he uttered these intense and burning words.

Right thinking must necessarily condemn wrong action, and right feeling must as necessarily be offended with such action. Purity and impurity, holiness and unholiness, godliness and ungodliness, are opposites; and when they exist as the conditions of conscious agents, they repel and antagonize each other. Holy angels and unholy angels can have no genial companionship; and the same is true of holy and unholy men. Heaven and Hell are not in the same moral category, and can never be placed in the relation of harmony with each other.—*N. Y. Independent.*

—Fame comes only when deserved, and then it is as inevitable as destiny.

THE PLACE AND INFLUENCE OF PRAYER IN SUNDAY SCHOOL WORK.

A paper read before the Toronto Church Sunday School Association, by the Rev. John Farncomb, M.A., Rector of Newmarket, April 11th, 1889.

I was invited some months ago by one of the officers of this Association to read a paper at one of your regular meetings; and readily agreed to do so, to the best of my ability.

But there was a great difficulty presented in the choice of a subject. I felt that it was little use my coming before you at all, unless I could give you some practical suggestions which might help you in your work. The other papers which I have seen reported from time to time were full of such practical hints, and have been very useful to myself. But as my own experience has been mostly gained in Country Sunday Schools, and as successful methods of working a School are of necessity very different in town and in the country—it appeared to me that methods of work—by which I mean ways of gaining and retaining the scholars, and the whole internal discipline of the school, was out of my province. On such subjects, at least so far as they relate to the city, any one of you would be better able to instruct me, than I to instruct you.

I have chosen therefore the "Influence of Prayer," as being on comparatively safe ground. There is no department of Christian work in which Prayer is not all important. If it is, the very breath of life to the soul of each individual Christian, it must be the greatest source of strength in our united work, whether in the Church or School. I shall not fear that you will make the complaint about my choosing to speak to you to-night on this subject, that my little daughter once brought against one of my sermons, "I didn't like Father's sermon to-day," she said "There was nothing about God it was all about Prayer." How I managed on that occasion to speak so much of Prayer without any mention of Him to whom all our prayers are addressed, I hardly know, but I will do my best to avoid making such a mistake again.

What I have to say to you to-night may be arranged in three divisions:—

1. The regular stated prayers used in the School.
2. The duty of teachers to instruct the children of their classes about the necessity of prayer.
3. Intercessory prayer, to be offered by each teacher on behalf of those who belong to his own class.

First, then, what should be the character of the service to be used at the opening and closing of the School?

As to its length we must guard against making it either too short or too long. If it be too short there will be danger of it being looked upon as a mere preparatory form before the real business of the School commences. Or if too long the interest of the younger children is almost sure to flag before it is over. What may be the "happy mean" between the two extremes experience alone will prove. And as there is no "Act of Uniformity" to regulate what prayers, or what number of prayers, are to be used in the Sunday School, a large amount of discretion is left to the wisdom of the superintendent.

And yet it can hardly be doubted, that if the Sunday School is to be regarded as the nursery of the Church, there should be a great similarity between the service of the Sunday School and the character of our public worship as provided in the Book of Common Prayer. It should as far as possible be the same in form and arrangement, while the different parts of which it consists are adapted to the wants of our children.

Only let our children learn in the Sunday School to love a united and responsive service, and they will ask for nothing else in after life.

It may take an immense amount of patient labour to induce them, especially those who have not the benefit of home training, to take their own part in the service, but it is well worth all the pains we may bestow upon it. No part of our Sunday School work is, I believe, worthy of greater attention than this.

And here is one of the points in which a good teacher may be of the greatest help to the Superintendent. He is responsible for the reverent behaviour and hearty interest in the Prayer on the part of the whole school. It is his duty to see, so far as he can, that everyone is giving proper attention, and joining audibly in his own part of the service.

But he would not find his duty in this respect nearly so hard to perform, if each teacher felt his own responsibility in regard to the members of his class.

I would say then to the Superintendents (though no doubt the advice is not needed in any of our Toronto Schools), that the kind of service be chosen, should above all things be one in which the children are frequently called to join. It should be brightened with frequent changes. It should consist, like the service of the Church, of confession, and the Lord's

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Prayer, Psalms, and Creeds, with a few other Prayers, short and easy to be understood, and of course bright and "taking" hymns. In some Schools, the Psalms are read and chanted antiphonally, the boys and girls taking the verses alternately, and then uniting in the glorias, and where this can be managed, it certainly adds greatly to the heartiness of the service.

If such a service as this is used, and all our teachers give a good example by joining heartily in themselves, and see that the little ones, entrusted to their care, are joining, then the Public worship of the Sunday School will be regarded in its right light, as the most important object for which the children are gathered together. You will feel instinctively that the Lord Jesus, according to His promise, is in the midst of you, and the sense of His abiding presence will help you greatly in instructing your little charges in the things pertaining to the kingdom of God.

II.

What I have named as the second division of the subject may not strictly belong to the "Influence of Prayer in Sunday School Work," but it is so closely connected with the subject, that I do not feel justified in passing it by.

It is the prominent place which Prayer should hold in all Sunday School teaching.

The Church Catechism is given to the teachers as containing in a very compressed form the whole sum of Christian doctrine. It may be only a skeleton, but Christians of all ages have found the necessity of a short and simple frame-work, on which the perfect building may be raised. The bones are after all not the least important part of the human body. And the Church Catechism has never been surpassed, as a sound, simple and scriptural epitome of the Christian faith. It is the teacher's part, as their scholars become old enough to understand what they have before learned by rote—to clothe this skeleton with warmth and beauty.

There is a way of teaching the Catechism which reminds us of Ezekiel's vision. There were many bones, "and lo, they were very dry." The heavenly voice enquires, "Can these bones live?" We know they did live when the Spirit of God had breathed divine life into them. There is no dryness about the Church Catechism when a teacher can fill it with the warm life of his own glowing faith.

And no part of the Catechism will be found more suggestive to such a teacher than that which relates to Prayer. When you come to that you have an opportunity of setting before your children in a new light, the relation between every baptized Christian and a loving Heavenly Father. The adoption into God's family becomes very real to those who have found the habit of addressing Him daily in holy, reverend, and trustful Prayer.

Dear friends, do not leave this part of your work undone. And while you teach the little ones to use the Lord's Prayer constantly, and to prize it, as one of the most sacred legacies our dear Lord has left to His Church, encourage them by all the gentle persuasive powers you possess to bring all their wants, and all their troubles to Him who will never fail them in their need.

III.

I would speak to you lastly, of *intercessory prayer*, the special prayers which every teacher whose heart is in his work, will offer on behalf of his young charges.

That a very great and certain blessing attaches to such prayer is abundantly proved from the statements of Holy Scripture, and from the experience of all who have given it a genuine trial.

Like mercy, it is twice blessed.

"It blesseth him that gives and him that takes." You have no doubt heard of the long spiritual conflict in the mind of St. Augustine, as recorded in his "confessions," before he came to the knowledge of the true faith. And of how his mother Monica, who was a steadfast member of the Church, prayed for many years that her son might be saved from the dissipated life, a dangerous heresy into which he had fallen. At last she went weeping to a good bishop and asked his advice. And he told her, that "it was not possible that the son of such prayers should perish." And so it proved. No name, in the long roll of Christian saints, is more famous, or more worthy of honour than that of the Bishop of Hippo.

See then what a mother's prayer can do!

Perhaps it is not possible, except for a few whose sympathies are unusually warm, to pray with so great intensity of supplication for those who are not united to us by ties of blood.

But there is a very close *spiritual* relationship, beside that by which all baptized Christians are united in the body of Christ. It exists between all who hold any office in the Church, and those who are entrusted to their care.

And such an office brings with it the strongest obligations to intercessory prayers. The Sunday School teacher has the same need to pray for his class as the clergyman for his parish.

Such a prayer would very properly be offered at least once a week, say when you are going to prepare your lesson for the Sunday, and where there are members of the class who have given special cause of doubt or anxiety, they might be mentioned by name.

I sincerely believe that the advantages which would come to our Schools, if such a habit were general among our teachers, would be very great.

Besides the direct answers which are always given to faithful prayer, its influence would be felt both by teacher and scholar. The children would insensibly feel that deep interest was taken in this welfare. As Martin Luther, in one of the most anxious moments of his career, was strengthened by the thought of friends at home. "They are praying for me," he said. So a thoughtful child will look with confidence and affection upon a spiritual guide, who continually prays that he may himself be guided aright. And the Sunday School lesson with such a prayerful teacher, will never be a dull routine, but will be felt to be an opportunity of sowing good seed from which an abundant harvest may spring in the appointed time.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

SHIGAWAKE.—The Holy season of Lent is being duly observed in this parish, which is under the charge of the Rev. Joseph W. Norwood. Services are held on two days during the week, and there is a celebration of the Holy Eucharist on each Friday morning (Good Friday excepted) at all of which there has been a good attendance. The Church seems to be progressing very favorably in this parish, as the people have been very fortunate in having two such excellent rectors as the present one and the Rev. F. E. J. Lloyd now of St. Peter's, Charlottetown. Three young men of the congregation, one the rector's son, intend shortly to leave for Bishop's College, Lennoxville, to prepare themselves for holy orders.

QUEBEC.—The Lord Bishop of Niagara is expected in Quebec about the 1st Sunday after Easter to hold confirmation services in the city churches.

St. Matthews.—The Rev. Lennox W. Williams, M.A., rector of this church, intends visiting England about the 1st of July for a couple of months, and his duty here will be taken by the Rev. Canon Bullock, a well known Leeds, Eng., clergyman.

MONTREAL.

MONTREAL.—The funeral of Dr. Howard on Saturday afternoon was one of the largest ever witnessed in Montreal. Long before two o'clock thousands had assembled in front of the deceased gentleman's residence, representatives of the learning, law, religion and commerce of the city.

The choir of St. George's performed the musical part of the service, with Mr. Fairclough at the organ. His Lordship Bishop Bond, Archdeacon Lindsay and Dean Carmichael conducted the service, assisted by Dr. Norton, Rev. R. Lindsay and Rev. L. N. Tucker. At the conclusion the Dead March was played upon the organ.

The graduating class had carried a column of flowers with the inscription, "To our beloved Dean." Outside the Cathedral the cortege was re-formed and proceeded to Mount Royal.

In St. George's Church, Dean Carmichael in the course of his sermon, made touching reference to the sad event. "Pre-eminently successful," he said, "as a physician, brilliant as a lecturer and teacher, influential as a citizen, devoted to the onward progress of medical education; the honored guide of the growing youth of the profession, and the leader and representative of those who themselves were leaders, he fulfilled a destiny irresistible for good, and that as age advanced brought greater honor to his already honored name. But, best of all, he believed in his God and Saviour, and humble minded as a child, lived and died the Christian man. His was the life that absorbed all that science could teach him without one breath of doubt falling on the mirror of his pure and humble faith."

The students of McGill Medical School have passed the following resolution:—

Whereas we the final members of the classes of Mc-

Gill Medical School attended with great pleasure and benefit to ourselves the lectures of our beloved Dean, the late R. Palmer Howard, M.D., up to the day on which he was stricken with a fatal illness, and listened with affectionate interest to his words of kindly counsel, and we the primary members over whom he has exercised a kindly authority have looked forward to the pleasure and profit to be derived from his teachings, and whereas it has pleased the Almighty in His inscrutable wisdom to deprive his family of a kind and indulgent father, his school of a brilliant teacher and the world of an eminent scientist.

Be it resolved that though we humbly bow to the Divine decree, we at the same time wish to thus express our grief at the blow that has fallen on the public and our sincere sympathy to his family in this the moment of their sad bereavement, and

Be it resolved that this resolution be published in the daily papers and that a copy be forwarded to the family of the deceased.—Witness.

St. Jude's.—Thirty candidates for confirmation received "the laying on of hands" by the Bishop, during the evening service. His Lordship's text was, "All these things are against me," Gen. 42, 36.

St. Matthias.—The confirmation class in this congregation will number about ten or twelve. (D.V.) The Bishop will hold the service on next Sunday afternoon. Some of the candidates being pupils of the Mackay Institute for deaf mutes will add interest to the occasion.

ONTARIO.

RAWDON.—The congregation of St. Thomas' church, desiring to acknowledge the kindness of the Rev. Mr. Geen in conducting the service in their church, while the parish was vacant, appointed a deputation to wait upon him and to present the following address with a number of valuable books:

To THE REV. A. L. GEEN, P.D., Belleville.—We, the members of St. Thomas' church, Rawdon, wish to convey to you our deepest gratitude for the interest evinced by you in behalf of our congregation, and in the welfare of our church, during the absence of a clergyman among us. We are fully aware of the many difficulties under which you laboured while thus so cheerfully rendering your service to those in need, and thereby following the example of the Divine Head. We feel assured that the zeal which you manifested has been followed by good result. May you long be permitted to thus earnestly to labour. May prosperity and manifold blessings attend you during life, and may you at last receive the reward promised to those who are "faithful unto death." Please accept the accompanying gift as a very small token of appreciation and esteem from the above congregation. Mr. Geen made a reply thanking the congregation for the address and the very suitable and acceptable books.

TORONTO.

St. Barnabas.—The Rev. Dr. Osborne, of Markham, preached a very able sermon in this church last Thursday evening.

Parochial Missions to the Jews.—The Rev. J. D. Cayley, Secretary for above Fund, begs to remind the clergy, that Good Friday offerings for the P. M. J., should be sent in to the Synod office by 30th inst., to be included in this year's report.

St. Matthew's Church, Over-the-Don, which is the chief gathering point of the Church of England people who reside in St. Matthew's Ward, has developed such a large congregation that a larger edifice is needed. The rector, Rev. J. Scott Howard, has been ably assisted by his vestry and congregation in the work, and it is proposed to erect a \$20,000 brick edifice to replace the rough-cast church at the corner of Cumming and De Grassi Avenues. Mr. John Smith, the heavy landowner of Over-the-Don, has offered a site of 60 by 192 feet at the corner of Bolton and First-avenues. This site is valued at \$3500, and Mr. Smith gives it on condition that the other site will be sold and the erection of the new church proceeded with.

Toronto.—A Scandal.—That a Christian city should be invited to a semi-dramatic entertainment on Good Friday by a popular caterer to the amusement loving public is scandalous. One cannot but express regret that a lady so refined in manner and so gifted as Mrs. Scott Siddons should have so little respect for the feelings of a very large section of this Christian community as to advertise her entertainment on that most sacred, of all sacred days, Good Friday. If she

cares nought for this solemn day and for those who keep it as a memorial of their Saviour's death, she might respect the feelings of those who do. Even worldly wisdom teaches that!

Church of the Epiphany.—A Lenten mission conducted by the Rev. Dyson Hague, Brockville, was concluded on Palm Sunday. The mission was highly successful.

St. Philip's.—Besides those in Church, as stated last week, the Bishop confirmed one adult privately who had been for some time under instruction by the Rector. This church was crowded to the doors on the evening of Palm Sunday, when the last of a course of Lenten sermons was preached by the Rev. Dr. Sweeney.

St. Thomas.—The necessity is apparent of a new church for this parish. The Rev. Mr. Roper finds a crowded attendance at the Office of Holy Communion, held after Morning Prayer, which he has enriched by appropriate music. So long as those of one school deviate from the strict rubric, by singing a hymn during this Office, they cannot justly complain if others follow their example on more churchly lines as is done with such solemnising an effect at St. Thomas'.

Lenten Services.—Other services in the city churches during Lent were unusually well attended, and the interchange of clergy regardless of party was most gratifying.

Passion Services at St. James'.—On the 15th April, a service in commemoration of the Passion of our Lord was held in St. James' Church, when "The Crucifixion" was rendered, which Canon Dumoulin explained to be a sacred meditation on the Passion of the adorable Redeemer. The words were taken from the Holy Scriptures. For the service the church had a high precedent. Before the crucifixion of Christ and His disciples had repaired to the Mount of Olives, where they had sung, not a short metrical hymn, but an ancient song that the Jews had been accustomed to sing. It was significant that on the eve of those tremendous events Christ lifted up His human voice in musical strains to interpret them to mortal minds. This was the character of the service they were engaged in that evening. The rev. Canon said he was particular in thus explaining the meaning of the service, lest those present might think the service merely a performance instead of a means of bringing before them a most sacred ordeal and the most solemn subject it was possible for man to contemplate. The subject had a deep interest for every one present that could not be alienated. It brought before them the crucifixion, the atonement and the amazing sacrifice through which each of them, if they ever did, would take a place among the redeemed. If a light or trifling thought found a place in the hearts the solemn service would surely be enough to purify and solemnise every heart and soul. The service brought a sacred meditation on the highest and holiest themes. Very fittingly they sat through it, just as during the reading of God's Word they occupied that position, for in that present service the truths were being brought to their ears by music. Their loving attention was invited and their enthusiasm would be kindled and their hearts stirred, and sad Gethsemane and mournful Calvary, with the sacred associations and holy truths that clustered around them would touch their hearts.

The fine choir of the Cathedral sang Stainer's cantata, "The Crucifixion," a most melodious work, and very appropriate for Passion Week, detailing as it does the agony of the Saviour.

Toronto Church Sunday School Association.—We have received the annual statistical report of this Association now in the sixth year of its existence. The return shows a steady and gratifying progress since the formation of the Association in the Fall of 1883. Our figures are as follows:—

	Schools.	Teachers.	Scholars.
November, 1883	20	500	5,000
" 1884	23	672	7,367
" 1885 (No returns)			
" 1886	35	885	8,806
" 1887	44	906	9,525
" 1888	42	966	10,314

The officers for the present year are as follows:—
President; the Right Reverend the Lord Bishop of Toronto, See House, St. Alban's Park, Toronto;
Clerical Vice-Presidents; the Rev. Canon Dumoulin, M.A., St. James' Rectory, Adelaide Street East; the Rev. J. Fielding Sweeney, D.D., 140 St. Patrick Street; Lay Vice-Presidents: Samuel G. Wood, Esq., LL.B., 100 Pembroke Street; George B. Kirkpatrick, Esq., 2 Coolmine Ave.; General Secretary: Charles R. W. Biggar, Esq., M.A., 249 Simcoe Street; Assist-

ant Secretary: Ernest J. Wood, 89 Howard Street. Corresponding Secretary: Matthew Currey, Esq., 177 Beverly Street. Treasurer: John C. Wedd, Esq., Dominion Bank, Cor. King and Yonge Streets; Executive Committee: The Rev. Richard Harrison, M.A., 237 Jamieson Avenue; the Rev. Anthony Hart, 86 Coolmine Avenue; the Rev. C. L. Ingles, M.A., 22 Cowan Avenue; Willoughby Cummings, Esq., 391 Markham Street; Grant Helliwell, Esq., 25 Rosedale Road; H. P. Roberts, Esq., 62 Brunswick Avenue.

Mrs. Cummings begs to acknowledge on behalf of the Diocesan Board of the Woman's Auxiliary to Missions, the sum of \$2 for the Indian Home at Gleichen, from H. F. C., Toronto.

The Woman's Auxiliary will hold their annual meeting in St. James' School House, Toronto, May 2nd and 3rd. They will have the assistance of Mrs. Baldwin, of London, Mrs. Crawford, of Brockville, and Miss Johnson, of Toronto, who will read papers relating to different departments of Mission Work. On Thursday evening, May 2nd, Rev. E. B. Smith, Missionary from Central Africa, will give an address, and so will Mrs. Twing, the editor of "Church Work," New York.

HURON.

A layman writes: The CHURCHMAN has not come this week. Without flattery, I would rather miss any other periodical I take than the CHURCHMAN. I feel lost without it.

A lady writes: "I remit my yearly subscription to your valuable paper. The articles are of great interest. I should not like to have to do without the CHURCHMAN."

ALGOMA.

Mrs. A. E. Williamson, will be most grateful to the readers of the DOMINION CHURCHMAN, for donations, however small, (if promised yearly, so much the better), towards a sum of \$200, for the support of a travelling missionary or catechist in the newly surveyed townships of Tennis Camingan, Diocese of Algoma, letters are flocking in, and have appealed to the Bishop of Algoma to send them spiritual aid, this he will gladly do if the \$200 can be secured, Roman Catholics have already planted their Church, the only one. Will the Ontario Churchmen and Churchwomen neglect this opportunity of establishing the services of our Church among these settlers. Donations immediately acknowledged in the DOMINION CHURCHMAN by Mrs. A. E. Williamson, 83 Wellesley Street, Toronto.

FOREIGN.

Lord Halifax, the president of the English Church Union, has suffered a heavy bereavement by the death of his second son, the Hon. Francis H. L. Wood, a promising youth. The death occurred at Eton where the lad was a pupil.

The Church Missionary Society reports an unprecedented number of offers of service from clergymen and laymen, not a week passing without at least one such offer being made. Among the most striking of these is a young medical man of the highest promise, a professor, who will be sent to China to train men as medical missionaries.

A new church is to be erected by the congregation of Anthon's Memorial (All Souls') in New York, of which the Rev. R. H. Newton has been twenty years rector. It will cost \$200,000, and one person, who conceals his name, has given \$50,000 toward it. Means are being taken to raise the balance of the money, with good prospects of success. While the church is building, provision will be made for a parish house on a lot adjoining, or possibly in the basement.

The nomination to the Bishopric of Tasmania (vacant by the return to England of Dr. Sandford, assistant bishop of Durham), was deputed by the Colonial Church to the Archbishop and three other prelates, who have named the Rev. Henry Hutchinson Montgomery, vicar of St. Mark's, Kensington, to the see. The annual income is about £1,400. Mr. Montgomery has decided to accept the nomination.

The workmen engaged in replacing the pavement of the retro-choir of Lincoln cathedral had reason to

remove the decayed slab which covered the grave of Bishop Oliver Sutton, who died November 18, 1299. In the grave they found a silver gilt chalice and paten in a perfect state of preservation; also a large gold ring, set with a piece of rock crystal. The ring is pronounced to be of the purest gold, and still bears the marks of burnishing. By the side of the skeleton was a much decayed crozier with the crook beautifully carved with maple leaves.

The bishop of Durham has so far recovered that he is able to read and write again, and that several long letters have recently been written by him to clergymen in the diocese. Three months ago it was with great difficulty that his lordship could even trace his signature. There is now every probability that in the course of time the bishop will be able to resume the superintendence of the diocese, though, unfortunately, it cannot be expected that his vigor will ever again be what it has been.

The genial Bishop of Derry has given his impressions of the Church Congress. "In the Congress," said the Bishop, "I do not lay stress upon one ribald sentence and one most sad paper. Every assembly of any magnitude has single members who are extravagant or ill-tempered. One man out of every 200 or so is a 'bore,' that terrible word which cannot be defined, because the essence of boredom lies in diffused tediousness—a thing which cannot be compressed into a few words. I should take more serious exception to the general spirit of negation which seemed to prevail in regard to the criticism of the Old Testament, and the calm assumption that certain hobbies of criticism are definite results of science. But, after all this has been said, what a conception does the reader of the proceedings of that Congress gather of the breadth and depth of Christian life in the English Church."

The statistics of confirmation afford one of the best tests of our Church's activity. Year by year the number of candidates increases steadily. In 1884, in England and Wales they were 198,164; last year they amounted to 217,488, the average increase being close upon 5,000 a year. But as the population is increasing, too, this average does not represent the progress it might at first seem to do. It is generally held that two persons out of every 100 should be confirmed yearly; but we still come far short of this mark, seeing that last year, the highest on record, only eight were presented where there should have been twenty. The Province of York lags somewhat behind that of Canterbury. In Wales the advance is remarkably encouraging. A few days ago the Bishop of Llandaff daveried to this latter point, adding as another important omen, that three Nonconformist ministers have informed him of their intention to seek episcopal ordination.

At the last two days' sitting of the Bishop of Canterbury's court in the Bishop of Lincoln's case, Sir Horace Davey, who really represents the Church Association, resumed his argument against the protest submitted on behalf of Dr. King. He referred in detail to the Bishop of St. David's case, contending that the arguments that had been addressed to the court in support of the protest were merely a reproduction of those raised 200 years ago in the House of Lords, when the judges and twelve out of the fourteen bishops supported the jurisdiction of the archbishop. He maintained that the decisions of the authorities before whom Bishop Watson's case came in various forms were binding upon his grace, upon the High Court of Justice, and he did not hesitate to say, upon the House of Lords. In reply to the question asked by Sir Thomas Phillimore as to what that court was, Sir Horace quoted from a reply given by Sir Walter before the Royal Commission on Ecclesiastical Courts, to the effect that it was the Provincial Court of his grace. When it was said that Convocation was the proper tribunal, he asked what was meant—whether and why the power of trying this case should be confined to the Upper House. He submitted that there was no trace of Convocation acting as judges or otherwise than assessors for the trial of any ecclesiastical offence. Dr. Tristram, who is also retained by the "Church" Association, followed, and cited cases to show that Bishop Watson was not prejudiced by neglecting in the first instance to raise an objection to jurisdiction, as such an objection could be taken at any time. He proceeded to point out that the proceedings in the Bishop of St. David's case extended over five years and more, and that the decision in that case must be regarded as binding. Dealing next with Bishop Peacock's case, he pointed out that the prelate was cited before the archbishop, that he appeared, and was tried and was sentenced and deprived by the archbishop, and no objection was raised to the jurisdiction of the Archbishop's Court, and that was the only case of a bishop being deprived between the time of Becket and the Reformation. At the conclu-

sion of this statement of his decision.

Two Scotch ministers very about the rev Monday to Sa he's incompre

All Letters on the signat We do not hold our corres

Sir,—Some acceptable to of the origins of Bishop Bo resolution of which met i there were t at St. C. Garrioe, at Dunnegan. and their se Chipewyan; Mission, Du Christ Chur the Rev. M. G. Holmes, The lay read the "Irene" Vermilion; the Rev. G Vermilion.

A mere e your readers country occ each Missio considerable ing posts un from 60 to 10 The Indi Beavers, th Crees, who further south the east and The Beav more or le spoken to so pure.

We posse Chippewyan aided in the S. P. C. K. I have c present, for an or Slav Diocese, ly western Mi I have s P. C. K. ur shall be ab and I hope log church l

The foll August 7th Brick, to P April 3rd, Priest's ord at St. Savi at St. Luke been held 1897, at St 1898, at St

We havi noted hunt his wife at consent to He and his ssembled at tiam, when tion based Ten Comm we had bee new heart directly as ring and m 24, "Ye ca At last he what you the followi interesting man who the previo

sion of this stage of the case the archbishop reserved his decision.

Two Scotch worthies were lately criticising the new minister very severely. Said John, the discontented, about the reverend gentleman, "Well, ye see, frae Monday to Saturday, he's inveesible, and on Sabbath he's incomprehensible!"—*Ex.*

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.

ATHABASCA.

SIR,—Some information about this Diocese may be acceptable to your readers. It is the southern portion of the original diocese of Athabasca. At the request of Bishop Pompas he was relieved of this portion by resolution of the Provincial Synod of Rupert's Land which met in 1888. At my consecration, Oct., 1884, there were three clergymen, the Ven. Archdeacon Reeve, at St. Paul's Mission, Chipewyan; the Rev. A. C. Garriocet, at Vermilion; and the Rev. J. G. Brick, at Dunnegan. At present the following are the clergy and their several charges: Archdeacon Reeve, at Chipewyan; the Rev. A. C. Garriocet, at St. Saviour's Mission, Dunnegan; the Rev. J. G. Brick, at the Christ Church Mission, Shaftesbury, Smoky River; the Rev. M. Scott, at St. Luke's, Vermilion; the Rev. G. Holmes, St. Peter's Mission, Lesser Slave Lake. The lay readers are Mr. E. J. Lawrence, Principal of the "Irene" training school and Mission Farm at Vermilion; Mr. Henry Robinson at present assisting the Rev. G. Holmes, and Mr. Beerton with me at Vermilion.

A mere enumeration of Mission stations will give your readers a very inadequate idea of the extent of country occupied. The average distance between each Mission is about 250 miles. And each entails considerable distances in reaching Indians and trading posts under their charge. Such points being often from 50 to 100 miles away.

The Indians among whom we are labouring are Beavers, the aborigines of this country; the Wood Crees, who seem to have gradually penetrated from further south, the Chipewyans and Slave Indians to the east and north.

The Beaver, Chipewyan, and Slave languages are more or less akin, the Cree is the same as that spoken to the south of the Saskatchewan but not so pure.

We possess two good churches, that of St. Paul's, Chipewyan, and St. Luke's, Vermilion. We were aided in the erection of the latter by a grant from the S. P. C. K. Society of England.

I have chosen Vermilion as my residence for the present, for though more isolated than either Chipewyan or Slave Lake, it is the most central spot in the Diocese, lying half way between the eastern and western Missions.

I have secured another grant in aid from the S. P. C. K. under certain conditions, which I trust we shall be able to fulfil, for a Church at Shaftesbury, and I hope before the end of the year to have a small log church built at St. Peter's Mission.

The following ordinations have been held by me. August 7th, 1886, the Revs. A. C. Garriocet and J. G. Brick, to Priest's orders, at St. Saviour's Mission. April 3rd, 1887, Rev. Mr. Scott at St. Luke's to Priest's orders. June 4th, 1887, the Rev. G. Holmes at St. Saviour's, to Deacon's orders. July 6th, 1888, at St. Luke's to Priest's orders. Confirmations have been held at the following times and places. April, 1887, at St. Luke's. July, 1888, at St. Paul's. Sept. 1888, at St. Peter's, and January, 1888 at St. Luke's.

We have had some hopeful baptisms. One of a noted hunter and medicine man, "Keewatin" and his wife at this Mission. It was evident he did not consent to abandon his old craft without a struggle. He and his wife with several other Indians were assembled at the Mission the day previous to his baptism, when we had carefully gone over the instruction based on the Apostle's Creed, Lord's Prayer and Ten Commandments, which for some weeks previously we had been teaching them. We urged the need of a new heart and a new life, and when Keewatin was directly asked whether he would abandon his conjuring and medicine, there was a long pause. Matt. vi. 24, "Ye cannot serve two masters" was read to him. At last he said, "I want to do what is right, I will do what you tell me." He and his wife were baptized the following Sunday during an impressive and deeply interesting service. Last June a young Beaver woman who had been frequently at the Mission during the previous winter, but whom we had not seen for

several months, came in one pouring wet afternoon. Her husband had come in with her to the Fort, and see had come down at once.

She sat down silently by the kitchen stove, and after a while drew from the dripping folds of her blanket her first baby. She had brought it to be baptized. Archdeacon Reeve, who was with us at the time, and Mrs. Young stood sponsors, and he was baptized by the name of Samuel. Another interesting and encouraging case occurred at Lesser Slave Lake. An Indian there came under deep concern during an illness, he sent for Mr. Holmes and desired baptism. After careful instruction Mr. Holmes baptized him his wife and four daughters. Though often absent, yet when he attends the Mission services. He, his wife and family were among the number of these confirmed last Sept. at St. Luke's.

Last July we held our first Synod of the divided diocese rendered necessary by fulfilling requirements springing out of our promotion as part of the Province of Rupert's Land. It was the day of small things, but to our scattered band of workers it was felt to be both profitable and helpful. Such gatherings must, however, in the present condition of the country remain to us a luxury in which we can rarely indulge. On this occasion in each case, except of residents at Vermilion itself, it necessitated a journey of about 300 miles. The only conveyance rafts down stream and canoes up, and overland the saddle or country carts. Archdeacon Reeve, as Secretary of Synod, will have supplied you with a copy of the proceedings.

I would take the opportunity of acknowledging through your paper the generous support accorded J. G. Brick towards the erection and commencing of his Mission at "Shaftesbury," Smoky River. By last advice it amounted to \$2978.68, of which \$1958 had been expended on the purchase of a carefully selected outfit. The freight charges and other expenses in getting it out will probably amount to some \$600 to \$700. Mr. Brick has evidently aroused much interest in the work out here and in his Mission especially. I would be only too glad if the Church in Canada would entirely undertake the support of the Shaftesbury Mission, \$800 per annum would meet its needs. My commissary in Manitoba, the Rev. W. A. Beerman, Principal of the Government Indian Industrial School, St. Paul's, near Winnipeg, will gladly receive subscriptions for this purpose.

At present the Church Missionary Society of England is supporting our work in this Diocese, but only barely enabling us to support existing Missions. There are several points in this diocese that sorely need occupying, and we need all the help the Church in Canada can give us properly to occupy the country.

I have also to thank the Woman's Mission Auxiliary of Canada for two bales sent to my care, one from the Montreal branch received Oct. 1887, and used to meet the needs of the Indians of the St. Peter's Mission. One, presumably from the same branch, received this Oct., and made useful in enabling us to supply much needed articles of clothing to the more destitute Beaver and Cree Indians of this neighbourhood. Also two sacks of clothing from the London branch, part of which I brought with me last October, but the major part of which had to be left at Slave Lake till next season. Through the liberality of friends both in Canada and England I hear of a sufficient number of bales now on the road to meet all reasonable requirements of this year. I will therefore ask our friends not to forward any more until they hear from us again, or receive a direct application for clothing from any of our Missionaries.

I remain, very sincerely yours,
RICHARD ATHABASCA.
St. Luke's Mission, Vermilion, Jan. 22nd, 1889.

SKETCH OF LESSON.

FIRST SUNDAY AFTER EASTER. APRIL 28TH, 1889.

The First Easter Day.

Passage to be read.—St. Luke xxiv. 1-11.

Having studied last Sunday the great fact of our blessed Lord's Resurrection, our object to-day is to impress on ourselves and on our scholars what His Resurrection has to do with us. Why it is so important, and why we rejoice at it.

I. *Because Jesus rose, we are sure that He was the Son of God.*—Why are we sure? See what Jesus claimed to be (S. John v. 18, x. 30, 38). What meaning did the Jews give to these statements? (See S. John x. 31, 38). He had said that no one could be saved except by believing in and obeying Him. (S. John iii. 16). He had shown it by His life and miracles. But the Jews demanded of Him a sign? What had He given? (S. Matt. xii. 38, 40; S. John ii. 16, 21). If He had not risen what would it have proved? Either that He was deluded or was deluding others. But His words proved true. He did rise. Would God let a man rise again who falsely "made Himself equal with God."

See what belief in this made of the poor timid disciples! (Acts iv. 10, 33; xvii. 31; xxv. 19).

II. *Because Jesus rose, we are sure there is Salvation for us.*—Suppose we saw a prisoner tried for an offence, condemned to be imprisoned for a term of years, and at the end of the term we met him in the street, we should say that he had paid the penalty. So Jesus went into the prison house of death for us, to pay the penalty of sin. Had He remained there, we could not have been certain; but His rising proved the certainty that God's justice is satisfied. (See 1 Cor. xv. 17, 20; Rom. iv. 25; viii. 1). (Compare "Te Deum," "When Thou hadst overcome," etc). Note how wide a salvation Christ offers! But all do not believe; therefore Christ's ministers still proclaim the Gospel message. (2 Cor. v. 20).

III. *Because Jesus rose, we must live as those who are "Alive Unto God."*—Suppose we saw a criminal who had been condemned to prison, and afterwards pardoned and released, immediately go and do the same thing for which he was imprisoned, we should say that he deserved to remain in prison; so it is not enough for us to say we accept the salvation offered to us by Christ, but we must live a new life. (See Rom. vi. 6, 13; Gal. ii. 20; Col. iii. 1, 3).

It is impossible to do this in our own strength. But see Phil. iv. 13, and compare Collects for ii. Sunday in Lent, Easter Day, ix. Sunday of Trinity, xix. Sunday after Trinity, etc.

IV. *Because Jesus rose, our bodies will rise too.*—This truth disbelieved by many; but what does S. Paul say in 1 Cor. xv. 20, 22. On the very morning on which Jesus rose, a remarkable ceremony took place in the temple. (See Lev. xxiii. 10, 11). As this was a pledge of the coming harvest, so is Jesus a pledge of the resurrection harvest. Is it quite certain that Jesus rose? Then is it equally certain that we shall rise too. What a harvest! (S. John v. 28; Rev. xx. 13). A joyful or a terrible prospect for each of us. We shall all meet Him one day. (Rom. xiv. 10). If then we would rejoice we must be like those who rejoiced when He rose from the grave. How? Repeat of our lives like S. Peter. (S. Matt. xxvii. 75). Believe in Him. (S. John xx. 8). Love Him, like Mary. (S. John xx. 18, 16). Worship Him. (S. Matt. xxviii. 9).

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The Lord hath summoned thee to rest,
Go, Brother, go in peace before,
In life thou hast His Cross confessed,
His Angel openeth the door,
Hereafter may'st thou rise and stand
At His right hand.

Depart, true Priest, 'tis thine to know
The bliss that faithful souls may share;
Thy record is with us below,
Thy name remembered in our prayer;
To that new City, God's abode,
Speed on thy road.

The white-robed band of Saints descend
To meet thee at the golden gate;
And Seraphim beside thee bend,
And spread their wings on thee to wait,
And cry, "'Tis not for thee to fear,
Thy home is here."

O Jesu! grant him "on that day"
The mercy Love hath promised;
He ever sought the King's highway,
His feet were where the righteous tread;
May he then hear the quickening voice
That bids "Rejoice."

To Thy great pity we appeal,
Be, Lord, to us compassionate,
And when Thou shalt Thyself reveal
Enthroned in majestic state,
Guide him and us where we may be
For aye with Thee.

R. M. M.

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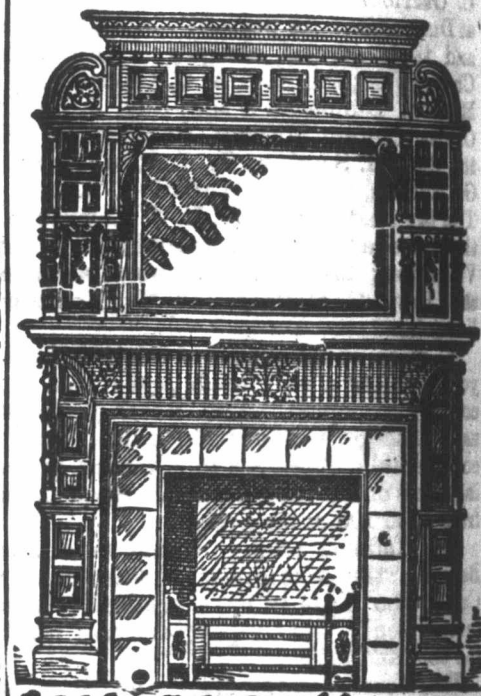


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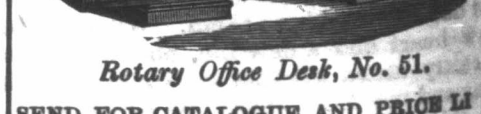
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RIGHT FE

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RIGHT FEELING IN A STRANGE PLACE.

We all know the Weekly Dispatch as the organ of rampant radicalism of the socialistic, atheistic type. As a striking bit of evidence showing what the masses of England think of the persecution of Dr King, we ask attention to the following from the chief organ of radicalism.

THE TRIAL OF THE BISHOP.

[The Bishop of Lincoln has been cited by the Arch bishop of Canterbury for conducting the rites of the Church according to his conscience.]

Pity him? No! for we envy indeed The man who bears pain for the sake of his creed The highest of honours a bad world can give Is to suffer because of the truths we believe.

Not all the rich gifts men can give or can take Are worth loss that's suffered for conscience's sake. And those whose creed leads but where roses are worn. Know not how hearts glow when the crown is of thorn.

No matter what faith lights the heart—if it serve To make the hand steady, the feet that ne'er swerve. No matter what faith our own heart's beacon is, We hail him as brother who battles for his.

For the faith men will fight for can never be base, But shines through the gloom of theology's ways. Hail, bishop—brave man! For your faith fight the fight, Cheered on by both wings of the Army of Light! E. B.

THE GRAIN OF SALT.

A lady finding a beggar-boy at her door gave him a meal of coffee, meat and bread and butter, which he sat down in the area to eat. A moment afterward, however, he rapped beseechingly at the door again, and on its being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly happy."

Of course he got the salt. Human nature is always lacking something. The great, ruddy farmer pines because he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer. The grain of salt is wanting.

How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It cannot be done with stimulants, which but spur on the over-worked nerves to fresh efforts, only to leave them more jaded and shattered. Nor with narcotics, which temperarily soothe, but to create an unnatural appetite.

It may be asked, what is the cause of this extreme nervousness, lack of appetite, lung trouble, deficient heart action, failing eye-sight, apoplectic tendency, etc. We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are, after all, but symptoms of advanced Kidney Disease, which is but another name for Bright's Disease. Unless remedied there will be a complete breaking down of the great blood-purifying organs, the kidneys, and they will be excreted, piece-meal, through the urine.

Now, in the spring of the year, owing to the extra work which has been put upon the Kidneys and Liver, through a meat diet during the winter months, these symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be eradicated, and that the Kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Cure, a tried and true specific in hundreds of thousands of cases.

GIVING AND WITHOLDING.

By giving, you reduce, perhaps, your earthly store. By withholding, you lessen your heavenly treasure. By helping, your purse may shrink, but your soul expands; your material means are reduced, but your spiritual state is improved. By declining to help, you may, perchance, enlarge your worldly possessions; but you contract your heart. You manage in that way, so you think, to be richer in dollars; but you become poorer in the

golden currency of generosity, benevolence, and goodness, these inestimable virtues which will shine undimmed when all the wealth of this world shall have turned to dust.

Who would not rather be rich in character than possess boundless lucre? Who does not value a big heart far above a big purse? Who does not aspire to the dignity and joy of living for others in preference to the sordid misery inseparable from living for one's self? "Be ye therefore merciful, as your Father also is merciful." Or, as St. Mathew records the Saviour's language on this point, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." And "remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."—E. J. Wolf.

T. GRANGER STEWART, M.D., F.R.S.E., Ordinary Physician to H. M., the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes: "The arteries are sclerosed and atheromatous in the advanced stages of the inflammatory and in the cirrhotic, but not so small in the waxy disease. In that affection the small vessels in other parts are frequently the seat of waxy degeneration." From this it will be seen that in the three forms of kidney disease classed as Bright's disease, the arteries suffer changes, and it matters not whether they undergo sclerotic, atheromatous or waxy change, they are so weakened as to endanger rupture under any increased pressure. This explains the frequency of apoplexy and paralysis, and as clearly demonstrates that the only preventive of these disastrous ruptures of the blood vessels is the timely use of Warner's Safe Cure to keep the kidneys in a healthy condition.

LISTEN TO WHAT GOD SAYS.

Many are satisfied when in their prayer they are able to pour out their thoughts and words to God. They seldom care to listen to what God has to say in return. Thus they remain continually in darkness, and struggle in vain, to discover the true light. God does not want to know what you think or what you have to say. He knows all that goes on within your heart. He needs only to tell you what He has to say about you. And you must give Him the opportunity of doing so. You must turn aside from your own doings and hush your heart in silence before Him. Then the sweet Voice is heard, the hidden treasures of the kingdom of Heaven are revealed, then you find what God means you to be, and a work of ages is accomplished in a moment. Only grant God an opportunity to speak out and don't drown His sweet and still Voice in the uproar of your noise, and you will find what an everlasting peace and joy He can give you.

THE LESSON OF LENT.

"If Any Man will come after Me, let him deny himself, and take up his cross daily, and follow Me." We may "will" to follow Christ, or not. All who follow must deny self, and bear a cross. The cross must not be self chosen. The one given must be taken up and borne for Christ's sake, and in order to follow Him. It must be lifted with an ever new willingness by the higher, better self, which is one with Christ, that the old self may be weakened and at last die. Daily the temptation to leave it and Christ has to be denied; the call to grasp it tighter and to press on more firmly has to be obeyed.

My old self is evil and ease-loving. It has no will to go where Christ leads. All through life I shall feel in me what needs to be forced down and held down as sinful. Need of self-denial proves my sinfulness. In much, not in itself wrong, my wishes must be checked, that higher wishes may be free to bring me after Christ. This hard, sore struggle with evil is part of my cross. Daily I must lift its weight and go forward. Well for me to feel temptation a sorrow, and know from my pain that I am bearing up against its pressure. In the common sorrows of life I can make my patient self-surrender a following of Christ.

When I suffer for righteousness' sake, I can welcome the pain for Christ's sake, feeling that so my cross is made more like His. My cross is the best for me. I dare not please self in choosing my

cross. God gives me strength to bear my own, not another. Daily grace will come for my daily effort. Christ bore His cross for me, and now bears mine with me. He will lift off my cross when it has done its work and the old evil self which makes me unlike Him is dead.

O Lord Jesus, draw me by Thy love, that I may deny self, and taking up my cross daily, may go after Thee, till I am like Thee, and with Thee where Thou art.

Take up thy cross and follow Christ, Nor think till death to lay it down; For only he who bears the cross, May hope to wear the glorious crown. —The Daily Round.

The late Dr. Austin Flint, professor in Bellevue Hospital Medical College, Fellow of the New York Academy of Medicine, member of the state medical societies of New York, Virginia, Rhode Island, Massachusetts, etc., says in speaking of advanced kidney disease (or Bright's): "Fatal termination is many times due to pericarditis (heart disease), apoplexy, difficult breathing, dropsy." The foregoing are but symptoms of diseases. That being the case there is nothing absurd in the claim made by the proprietors of Warner's Safe Cure that they prevent apoplexy and cure heart disease, etc., with Warner's Safe Cure. Why? Because it removes the cause of disease, and when the cause is removed the symptom called a disease is cured.

CHRISTIANITY.

This is a general term, applied to that system of religion which is founded on the teaching of our Lord Jesus Christ. It is widely different from the systems which prevail in what are termed pagan or heathen lands; and hence in writing or speaking of different countries we call certain ones Christian countries, while we call others heathen countries. By this it is not meant to say that some countries have no religion at all, for in all lands some sort of religion is found. It may, however, be very imperfect, very false, very cruel, and very destructive to all the highest and best interests of the people. For this reason it was that the great Author of Christianity commanded His followers to go into all the world and preach His Gospel to all people. For nearly nineteen hundred years Christians have been engaged in carrying out this command. The result has been that in many of the countries of Asia and of Africa—throughout the whole of Europe—in many parts of South America—many of the islands of the different seas—in the United States, and most of North America, the Gospel has been preached, and Christianity has prevailed to a greater or less extent.

At this time thousands of missionaries are engaged, devoting their lives in carrying the Gospel to those countries where heathenism still prevails. Once, England was a heathen land—so were Scotland, Wales, and Ireland the people knew not God—they worshipped stocks and stones, and dumb idols—and offered human sacrifices. What they did, so did other countries, in all parts of the world, until Christianity came and wrought the wonderful changes which we see.

Did it ever strike you that the simple, noble old Church Catechism, without one word about rewards and punishments, heaven or hell, begins to talk to the child, like a true English Catechism as it is, about that glorious old English key-word Duty? It calls on the child to confess its own duty, and teaches it that its duty is something most human, simple, everyday—commonplace, if you will call it so. And I rejoice in the thought that the Church Catechism teaches that the child's duty is commonplace. I rejoice that in what it says about our duty to God and our neighbor, it says not one word about counsels of perfection, or those frames and feelings which depend, believe me, principally on the state of people's bodily health, on the constitution of their nerves, and the temper of their brain; but that it requires nothing except what a little child can do as well as a grown person, a laboring man as well as a divine, a plain farmer as well as the most refined, devout, imaginative lady. —Charles Kingsley.

FAITH, HOPE, AND LOVE.

BY REV. J. G. LEWIS.

Blest Faith,—'tis that which makes us take God's word
As ever true;
That rests upon that word as needed truth,
Though from our view
And hid in shade or darkness there may be
The perfect answer to its mystery.

Blest Hope,—'tis that which leads us daily on
O'er rough, rude ways;
That makes us, though we suffer in this world,
Still sing God's praise;
That brings the distant future sweetly near,
And cheers man's heart till God's full love appear.

Blest Love,—transcending Faith and Hope as far
As Heaven does Earth,
Or as Eternity surpasses Time;
And of whose worth
There can be no result of human test
But this, of graces three Love is the best.

In Guy's (London) Hospital Reports, vol. 1, page 396, is found the statement: "Simple hypertrophy (enlargement) of the heart, especially of the left ventricle, is found without valvular incompetency. In this numerous class the cardiac is secondary (a symptom) to the renal affection." This explains why Warner's Safe Cure is effectual in cases of heart disease. It removes from the blood the kidney acid which causes the heart disease.

THE AROMA OF LIFE.

Beauty hath its charms, but the charms of gracious manners far outweigh them. The manners that express a kindly, sympathetic heart, open to the influence of another personality as the flower to the sun, and as unconsciously giving back its own fragrance, are a gift that far outshines physical graces. Who of us have not forgotten a plain face, or seen it grow beautiful, under the witchery of beautiful manners, the expression of a well-poised mind? Learning can be acquired, politeness may be cultivated, but manner is the expression of the nature and brings the object to its own level, at least for the moment. We go out of the presence of gentle manners at peace with the world. Some of us carry the ideal of perfect grace with us aspiring but never reaching, saying with Petrarch "I have once beheld on earth angelic manners and celestial charms whose very remembrance is a delight and an infiction, since it makes all else appear but dream and shadow." Tennyson says, "Kind nature is best;" for he knew that offence could never come where the heart felt the brotherhood of man. What is rudeness but a disregard of another's rights? What is discourtesy but a disregard for another's feelings? Who that loves his neighbor as himself ever gives offence? We think of culture as the highest form of the intellectual, but it is perfect only as the heart has kept pace with the head, and sees in its own development a new responsibility, a new debt to the world. Manners are the expression of our nature. Manners are nature; politeness, veneering; and he is a dullard who is not able to distinguish. Let us lose the phrase, "Learn to be polite," and say, rather, "Cultivate the heart and head, that the stature of a perfect man may be reached." True manners sees the limitations of another's temperament and opportunity, and leaves them untrammelled, knowing every man has his own code of morals and politeness which only individual development can change, feeling with Goethe, "We arrived best at true toleration when we let pass individual peculiarities, whether of persons or peoples, without quarrelling with them; holding fast, nevertheless, to the conviction that genuine excellence is distinguished by this mark, that it belongs to all mankind."

HINTS TO HOUSEKEEPERS.

A CUP of hot water drank before meals will relieve nausea and dyspepsia.

HERE is a recipe to launder red table linen: Use tepid water, with a little powdered borax, which serves to set the color. Wash the linen

separately and quickly, using very little soap; rinse in tepid water containing a little boiled starch; dry in the shade, and iron when nearly dry.

To preserve natural flowers by the wax solution process, dip the flowers in melted paraffine, withdrawing them quickly. The liquid should only be just hot enough to maintain its fluidity, and the flowers should be dipped one at a time, held by the stalks, and moved about for an instant to get rid of air bubbles. Fresh cut flowers, free from moisture, make excellent specimens in this way.

A SIMPLE and effectual means of preserving the eyes and the sight, is the use of cold water, the right use of it, cold but not ice cold; cold, not tepid. During cold weather, dash it every night and morning into the eyes, till they smart. It is exceedingly strengthening to them, both eyes and lids, and the effect upon the sensitive organs in a couple of weeks is really wonderful. It is Nature's own good remedy. While we do not belong to that class who advocate cold water as a cure for all the ailments poor humanity is "heir to," yet we know from observation as well as happy experience what we are writing. It is a prevalent idea, yet mistaken one, that warm water soothes the eyes, and is beneficial to them, while in reality it weakens them, and should be used only in cases of inflammation, of the lids especially, and then with a little salt added. A person who had been suffering for years with very weak and sensitive eyes—"tired eyes all the time," as she expressed it—was persuaded to stop using warm water, and use cold instead, occasionally adding a little salt, and the improvement and change for the better was both immediate and rapid and permanent.

Salt has been said to be a never-failing remedy for intermittent fever, a trouble generally stubborn, and hard to control or break up. The salt should be laid in a moderate oven; dry till it becomes brown, the color of roasted coffee. Then stir one teaspoonful in one glass of warm water, for a dose. It should be taken on an empty stomach the morning of the day on which the fever is to come on. It causes, of course, a great thirst, but as little as possible should be drunk. Rich broths, but no solid food, should be taken till the fever yields to the treatment. This is said to be a wonderful remedy.

A sure cure for bowel troubles and "summer complaints," especially dysentery, is one large spoonful of salt and two of strong cider vinegar. Over this pour one pint of boiling water. When cold, take one teaspoonful every hour, till the trouble is overcome. This is said to be an "old woman's remedy," but even physicians acknowledge that old women's remedies are sometimes very good.

An adhesive mucilage for labels, suitable for bottles or glass, may be prepared by soaking glue in strong vinegar; then heat to boiling and add flour. This is very adhesive, and does not decompose when kept in wide-mouthed bottles,

THE late Dr. Dio Lewis, over his own signature, in speaking of Warner's Safe Cure, said: "I am satisfied the medicine is not injurious, and will frankly add that if I found myself a victim of serious kidney trouble, I would use the preparation."

—In the vaults of the Capuchin Church at Vienna, there are 1,180 coffins, nearly all the members of the Imperial Hapsburg family since the Emperor Matthias having been buried there. Only one, the Emperor Ferdinand II., is missing. According to an old custom, members of the Imperial family have to be buried in wooden coffins; that is, the bodies must actually lie in wood, though the outer coffins may be of metal. The coffins of emperors and empresses, and their children, are covered with black velvet and gold, those of collateral archdukes and archduchesses with red velvet and silver. The most noticeable object in the vaults is the enormous sacrophagus which Maria

Theresa caused to be made for her beloved husband, herself, and her children. Some of the older coffins are beautiful works of art, being richly chased. That of the youngest daughter of Joseph II. is one of these. Joseph II., however, ordered that the coffins in future should be simple copper shells, with a cross and an inscription on the lid, and his own is perfectly plain. The first return to ornamentation was made in 1872 for the coffin of the Archduchess Sophia, the present Emperor's mother. Formerly the male deceased were laid on what is called the Gospel side of the crypt, and the female on the Epistle, but this rule was broken through because the Empress Eleonora Magdalena wished to be laid beside her husband. Since 1844, the coffins are grouped according to families. Pope Pius VI. visited the vaults in 1782, Napoleon I. also went there, and was so much impressed by the gloomy scene that he is said to have exclaimed; "*Vanitas vanitatum, omnia vanitas!—hors la force.*"

—A Traveller in South Africa tells of a singular combat he witnessed. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him.

Pausing, the caterpillar would turn his head, and bite and kill his tormentor. After slaughtering a dozen or more of his persecutors, the caterpillar showed signs of fatigue. The ants made a combined attack.

Betaking himself to a stalk of grass, the caterpillar climbed up tail first, followed by the ants. As one approached, he seized it in his jaws and threw it off the stalk.

The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass stalk. In a few moments the stalk fell, and hundreds of ants pounced upon the caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.

FOOD FOR REFLECTION.

The New York World of February 9th, says: "The question as to how much of what they pretend to know doctors really know is a very interesting one."

"They possess exceptionally great facilities for humbugging, and the presumption is that they are not proof in most cases at all times at least, against temptation to make use of them. Their profession comes as near being an esoteric one as any that is acknowledged to be respectable. But the revelation as to their views in the Robinson arsenical poisoning cases in Boston is startling."

"There were five deaths from the drug, and the doctors in their certificates attributed them respectively to pneumonia, typhoid fever, meningitis, bowel disease and Bright's disease of the kidneys. The truth would have never been known but for suspicions with which the doctors had nothing to do. There is food here for reflection—and for doctors."

The above criticism is fully warranted by the startling ignorance shown by the attending physicians in the Somerville cases.

Too often it happens that fatal results follow an improper course of treatment—the physician treats the patient for consumption, general debility or for nervous disorders, whilst the real disease, which is slowly destroying the kidneys and filling the system with a poison quite as deadly as arsenic, is altogether overlooked or does not attract attention until too late.

Physicians too often treat the symptoms of disease instead of the disease itself.

It is well established that four-fifths of the ordinary ills of humanity are the results of disease in the kidneys which will yield to the curative properties of Warner's Safe Cure if timely used, and to it alone. What is apparently a disease in the other organs is more oftentimes a mere symptom of kidney disease, which should be quickly eradicated by Warner's Safe Cure before it secures too firm a hold on those organs.

It was one of afternoons, when all over, and the little boys stood on the wall of a house, New York.

They were the eldest of them no years of age; the ing-match on a and now they had to rest on the talked and laugh had had, the tu had seen others as good; and be rather fond of rattled about carried in their them together!

Presently a gently a clergyman's house: his face

"Little men the children, at close by, which bottom," there in that room; the noise you a will you not, li away?"

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NOTHING I all compe in their marvel lying and beat torturing, disti diseases of the hair.

OUTCOURA, th SOAP, an exquis it, externally, new Blood Pur of skin and scrofula.

Sold everyw SOLVENT, \$1.5 POTTER DRUG Send for "H

For Pimples, I the skin pr

Dull A stantly r PLASTER

LITTLE CHARLIE'S MESSAGE ; OR, THE ANGEL'S WHISPER.

A TRUE STORY.

It was one of those chill cold winter afternoons, when the ground was white all over; and the air came up crisp and keen into people's faces, and two little boys stood leaning against the wall of a house, in a narrow street in New York.

They were very little fellows, the eldest of them not above seven or eight years of age; they had been to a skating-match on a pond at some distance; and now they had stopped a moment to rest on their way home. They talked and laughed over the fun they had had, the tumbles they had got, or had seen others get, which was quite as good; and being, like most boys, rather fond of making a noise, they rattled about the skates which they carried in their hands, and clashed them together till the steel rang again.

Presently a gentleman—he was evidently a clergyman—came out of the house: his face was kind, but very sad. "Little men," he said, addressing the children, and pointing to a window close by, which was partly open at the bottom, "there is a poor sick woman in that room; I fear she is dying, and the noise you are making disturbs her: will you not, like good boys, go farther away?"

The little fellows stopped at once, and without a word resumed their walk towards home.

They had gone some distance in silence, when Charlie, the younger of the two, suddenly stopped and looked up into his brother's face.

"Willie," he asked, "do you think that woman knows anything about the Lord Jesus Christ?"

"I don't know," replied Willie in a puzzled tone, "the gentleman didn't say that."

"But he said she might die," broke in Charlie; "O Willie, wouldn't it be an awful thing if she died without knowing about Him? We ought to go back and say something to her."

They hesitated for a moment, then turning, retraced their steps to the house they had so lately quitted; there was no pretty garden in front of it, or even an area railing to separate it from the street; while the window to which the gentleman had pointed came close down upon the foot-way. Stealing softly to the spot, Charlie put his mouth to the opening, and said, in his

clear, childish voice, "Poor sick woman, believe on the Lord Jesus Christ, and you shall be saved." Then, half frightened at what they had done, the children darted away and were quickly out of sight. Nobody had seen them, nobody either in the house within, or in the street outside, knew they had been there—nobody but God, whose Holy Spirit had put it into little Charlie's heart to carry that message of mercy and love to one who was in sad need of comfort.

It was late on the following afternoon that the same clergyman, Mr. S., once more entered the room of the woman he had believed dying. The snow still lay white and thick on the street, and the frost was unthawed upon the window panes; yet within that sick chamber was something which told of a wonderful change since the day before.

"You seem better to day," said Mr. S., as he seated himself beside the bed on which his poor friend lay, her thin wasted face looking very calm and peaceful.

"Yes," was the reply, "a thousand times better; better both in body and soul. O sir! I have such a strange thing to tell you. You know how bad I was yesterday, and how afraid to die, because I had been a sinner; and all you said about God sending His own Son from Heaven to save me did not seem to do me any good. Do you not remember?"

Yes, Mr. S. remembered well the poor woman's distress, as she told him it was of no use talking to her, for there was no mercy for her, no hope either in this world or the next; and he remembered, too, his own deep sorrow as he turned away, feeling that his words had failed to shed one ray of peace or comfort round that dying bed.

"Well," continued the woman, "I know you will not believe it when I tell you: most likely you will think it was my poor head which was a bit astray; yet it is as true as you are sitting in that chair. After you had left me yesterday, there came an angel to that window there, and said to me, 'Poor sick woman, believe on the Lord Jesus Christ, and you shall be saved.' Those were his very words, and they went right down to my heart, for they were just what I wanted; it must have been the Lord Himself who sent him; and now I believe in Him, for I know He has saved me and taken away my sins."

"What could the good minister say? He did not know who had spoken these words. Of course he did not for a moment suppose that a real angel had come down from Heaven; nor did he find out till long afterwards that it was little Charlie's voice which had come through the open window, bringing such light and joy to the poor sufferer inside; but he saw that the once hard, proud spirited woman had been led a humble believer to the feet of the Lord Jesus; and he knew that, whoever had been the bearer of that message, God alone had been the sender of it. What could he do, then, but go down upon his knees by that sick bedside, and pour out his heart in thankfulness to the gracious Heavenly Father for His mercy to one who had long refused to hear His word, or believe His Gospel.

Such is the story. Dear children, as you read it, will not each of you ask God to make you like little Charlie, His messenger of peace and comfort to somebody in want or sorrow?—Harriet S. Carson, in English Tract.

"NICER THAN BEFORE."

I was sitting at the bedside of my little four-year-old daughter. She was just convalescent from a slight attack of what the doctor had feared was scarlet fever, and for some time she and I had been quite isolated from the others of our home circle. Of course various methods of amusing her had been tried, and the last day or two she had been greatly interested in patchwork. She sewed with double thread, in order to do away with the frequent re-threading of the needle, and very often the two threads would not come out even, or else a tangle, or a knot would come to trouble her. I sat beside her, telling stories and sewing patchwork too, and again and again she would hand her work to me to straighten her puckered seam, or untangle her knots. Soon she looked up, laughing very merrily, and said, "I like to get into trouble. You always make it so nice for me. You make it nicer than it was before."

Oh, the darling little teacher! What a precious lesson! May the Lord help us to become as little children, and to trust our Heavenly Father, that for us, even out of our troubles, He will "make it nicer than it was before."

WM. ROBERTS, M.D., Physician to the Manchester, Eng., Infirmary and Lunatic Hospital, Professor of Medicine in Owen's College, says: "The attention of the patient is awakened some months, or it may be years, after advanced kidney disease exists." If you think it unwise to take further chances use Warner's Safe Cure before the malady becomes any further advanced.

WALKING ALONE.

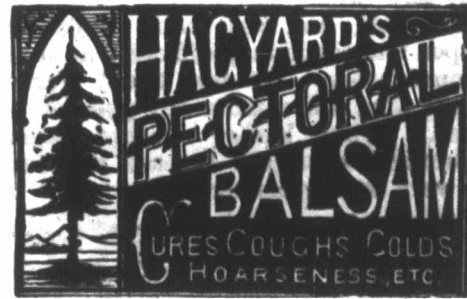
Loneliness is not the greatest evil to which men are subject in this world. It is better to be alone than in bad company. It is better to be alone than to follow the multitude to do evil. It is better to be alone than to join hand in hand with wrong doers. It is better to be alone than to be partners in ungodliness, and to be made responsible for others iniquities. He who does right is frequently left alone. He who sees under the surface and discerns the true state of things will be left alone by the undiscerning multitude. Mordecai was alone because he would not bow to Haman. Every man who is steadfast for principle and for right, is likely to see times when he will be alone. Friends will forsake him; the rabble will follow other leaders; but if he walks with God, he can well afford to walk alone.

It is better to be alone with God in the darkness than to have all friendship and fellowship and yet lack the presence and the favor of the Most High; and when God's servants are most alone they still are not forsaken. They that are on our side are more than they that are against us. God stands by the lonely, and "the angel of the Lord encampeth round about them that fear Him and delivereth them."

FOR FIVE YEARS.—For over five years we have used Hagyard's Yellow Oil in our family for coughs and colds, burns and sore throat, and our experience is so satisfactory that we would recommend the medicine to any person." Mrs. F. Sanderson, Bosworth, Ont.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.



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D. L. THOMPSON Pharmacist



TENDERS.

Sealed tenders addressed to the undersigned, and endorsed "Tender for Indian Supplies" will be received at this office up to noon on Thursday, 9th May, 1889, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1890, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., 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.

Parties may tender for each description of goods (or for any portion of each description of goods) separately or for all the goods called for in the Schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs, on a Canadian Bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department for the proper performance of the contract.

The lowest or any tender not necessarily accepted. 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.

L. VANKOUGHNET,

Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, April, 1889.



NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties for cleansing, purifying and beautifying the skin, and in curing itching, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the FOSTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster, 50c.

A STORY WITH A "MORAL."

A little girl, aged three, informed her mother that she knew a beautiful story about a giant. "Would you like to hear it, mamma?" asked she.

"Well, then," she continued, "once there was a great big ugly giant, and he was very fond of eating little girls. One day, as he was walking through the woods, he met two little girls—one very good little girl, and one very naughty one.

"First he took a bite out of the good little girl, and he made up a horrid face, and said she tasted awful nasty; then he took a taste of the bad little girl, and he smacked his lips and said she tasted dreadful nice, 'cause you see, mamma, she had eaten nuts and raisins and candy when her mother told her not to, and that made her taste sweet.—Then the old giant said, 'I'll never again eat a good little girl. I'll always eat the bad ones.'—*Wide Awake.*

PROF. WM. R. THOMPSON, M.D., of the University of the City of New York says that more adults are carried off, in this country, by chronic kidney disease than by any other one malady, except consumption, and yet many people look upon a slight kidney difficulty as of little consequence. Others take Warner's Safe Cure and remove any possible danger. When kidney disease becomes chronic, or Bright's Disease, it becomes a very serious matter.

FRED'S BROKEN BONE.

"Fred! I think I left my spectacles upstairs," said grandpa, after he had patiently searched the sitting room for his accustomed helpers.

"O, dear," began Fred, who always thought it a great nuisance to go up and down stairs, unless he wanted something for himself and couldn't get any one to go, but before he had finished his grumbling sentence, little Elsie had deposited her lapful of patchwork on the sofa, and with a cheery "I'll get them grandpa," was on her way upstairs.

"Fred you forgot to put your tools away," mamma said a little later.

"O, dear, it's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow, for I will want to use them again."

"No, I want them put away at once," said mamma in such a decided tone that Fred knew she required instant obedience.

"O, dear, I never can learn this long lesson," he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these sentences."

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the boy's impatient exclamation.

"What do you think I have been doing to-day Fred?" he asked.

"What, sir?" asked Fred, glad of a diversion from his books.

"Breaking a little girl's arm."

"Don't you mean mending it, doctor?" asked Fred, thinking the doctor had made a mistake.

"No, I broke it," answered the doctor. "Some time ago this little girl broke her arm and it was very badly set, and has been so stiff ever since that she could not use it as she

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wanted to. She makes lace very cleverly and her earnings have been a great help in the family, but since her arm was hurt, she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again and reset it."

"I think I'd rather never been able to do any thing than have that done," exclaimed Fred.

"Why, that's unfortunate," remarked the doctor. "I have been thinking that there is a bone about you that ought to be broken very soon if you expect to become an active, vigorous man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice.

"Will you have to break it for me?" "No, I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lazy-bone."

"O, is that what you mean," and Fred was soon relieved that he could smile at the doctor's words.

"Yes, my boy, that is the bone I mean, and it is a bone you ought to break very soon if you ever expect to be of any use in this world. It will take a pretty determined effort to break it for it's one of the toughest bones I know anything about, but you can break it if you make an effort. Will you try?"

"Yes, sir, I will," promised Fred manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness. "I suppose pitching into this lesson with all my might and mastering it will be the first crack toward breaking my lazy-bone, won't it?"

"Yes, Fred, that will be a good beginning, but you'll have to keep right at it to effectually break such a tough bone as your lazy-bone is. Keep at it, and you'll succeed in time, but it will take a good deal of manly determination to persevere."

Fred privately made up his mind that he would not be found lacking in this latter quality, and he did persevere nobly until at last, after many weeks patient labor, he felt that he had given the final blow which had shattered his "lazy-bone" forever.

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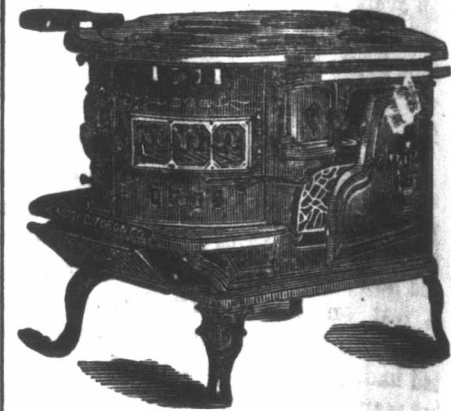
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