

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MAY 10, 1888.

[No. 19.]

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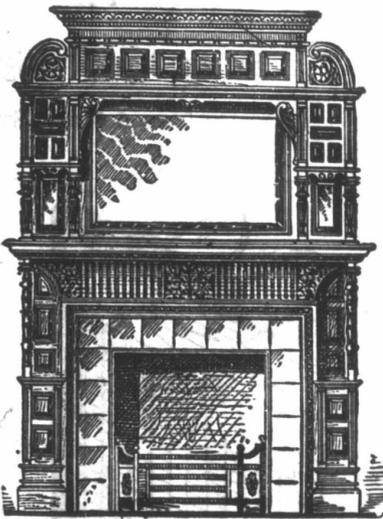
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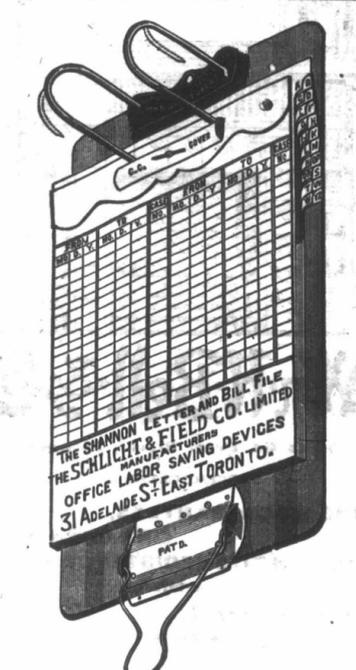
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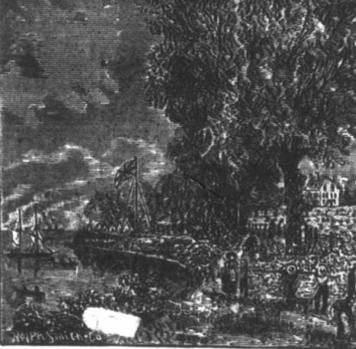
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### LESSONS for SUNDAYS and HOLY DAYS.

May 13th, SUNDAY AFTER ASCENSION.

Morning.—Deut. xxx. John iii. 23.  
Evening.—Deut. xxxiv.; or Joshua i. 1 Tim. i. 18. and ii.

THURSDAY, MAY 10, 1888.

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.

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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.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE POPE AND THE LAND LEAGUE.—We are at a loss to understand the excitement caused by the Pope having issued a Bull or some other kind of declaration, (but a Bull seems most appropriate to an Irish question), against the proceedings of the Land Leaguers. Surely the whole question might be condensed into two of the Ten Commandments, "Thou shalt not steal," and "Thou shalt do no murder." Those two laws, if obeyed, would kill the Irish agitation, and silence such firebrands as Archbishops Walsh and Lynch, O'Donovan Rossa, Messrs. Parnell, O'Brien, and men of that class. But why is it necessary to call out the whole thunder of the Papal Jupiter to proclaim in Ireland, "Thou shalt not steal, Thou shalt do no murder?" There is a screw loose in the system of Popery when such elementary morality has to be proclaimed so loudly as to startle the civilized world! And there is another very loose screw, indeed, in our political newspapers, or they long ago

would have "sided with the Ten Commandments." Better late than never. The Pope reading out the Table of the Law to his Archbishops, Bishops, and priests in Ireland, is not, however, an edifying spectacle, but to Canadians who dally with the Papacy it ought to be instructive!

ARCHBISHOP FABRE BACKS DOWN.—It is announced that the Romanist authorities at Montreal have decided not to erect a statue to the Virgin in the public park. Archbishop Fabre is being praised for this decision by those papers who are incessantly bowing and scraping obsequiously to Popery. When a rough meets us and threatens to inflict damage and insult, then discovering that we are likely to punish him promptly if he does, quietly sneaks away, we do not follow him with compliments upon his "graceful and conciliatory" retirement! We have known the "back down" movement frequently taken by Romanists, who threatened to take some action most offensive and insulting to us Catholics and other Protestants, until having discovered that we should resent their audacity, they suddenly became "wise and conciliatory," like Bishop Fabre. There is no power on earth so utterly cowardly as Rome in its aggressive policy, it works usually by cunning devices, and secures all its successes by lulling its opponents to sleep. Hence the position of Romanism to-day in Ontario, where being a minority factor, it rules the majority. Had we been firm and united Archbishop Lynch would have been "wise and conciliatory" like Mons. Fabre, and would have backed down in his demands in regard to school privileges, &c., &c., so gracefully as to have won the applause of those Protestant organs which he controls!

INTERESTING TEMPERANCE DISCUSSION.—The Presbytery of Toronto has just been engaged in a lively, deeply interesting and most ably conducted debate on the proper attitude of a Christian body to temperance legislation. The position was taken and opposed, that while the evils of drink cannot be condemned too severely, yet it is not the duty of the Presbyterian body to pass judgment upon any particular phase of legislative action in the interests of temperance. The promoters of this view were Dr. Kellogg, Principal Cavan, Dr. Parsons, Dr. McLaren, the Rev. D. J. Macdonnell, G. M. Milligan, and others of less note, the opponents were decidedly the *minor* lights of the body, although a majority. Dr. Cavan bravely exposed the falsity of the cry that drinking is the main cause of crime. He pointed out that France is a sober country, but highly criminal and full of vice. The Hindoos are teetotalers yet their immorality was terrible. "Drink," said Dr. Cavan, "is not the origin of sin." Dr. Kellogg said with wisdom, "The question was whether the Church in her divinely appointed capacity as the representative on earth of Jesus Christ, had the right to speak in His name on questions on which He has not spoken. She was bound to testify against all sin everywhere, and must not command or forbid anything which Christ had not commanded or forbidden. She must, in fact, leave to the individual conscience anything which Christ has left open in His Word. Ministers ought not to meddle, he said, with the details of legislation, unless they wanted to ruin the country. He wanted to be always able to say to his people, "Thus saith the Lord," when he addressed them, and he did not think it increased the respect for the Church for it to back up the Dunkin Act or the Scott Act or any other Act." The Rev. D. J. Macdonnell said: "The weapon of the Church was truth and that of the State was force through the policeman's baton, or the sword or the rope. Law-abiding citizens, of course, did not always realize that." In view of the demonstrated fact that the Presbyterian and other Nonconformist ministers were fanatically in favor of the Scott Act which produced such terrible evils, and stimulated drinking beyond the degree reached under a license

system, we may be allowed to doubt whether they are sufficiently worldly wise to know what kind of legislation is likely to accomplish the end in view.

HEATHENISM IN QUEBEC.—The Quebec Telegraph gives an account of a person known as Sister Esperanza, who is said to be blessed with the Stigmata, or signs of our Lord's wounds on her body. The case is one for the police in our opinion, as its fraudulent character is beyond doubt. "She keeps her hands half-covered with white bands, and the linen on the forehead low down, in order to conceal her mysterious gifts; for there are wounds across the forehead as well as in the hands, side and feet. On Fridays those wounds grow dark and full of blood, and from twelve o'clock until three she suffers painful tortures. Between her shoulders, on the back, there is a perfect cross, which fills with water, as if a cruciform blister had been laid upon the outcure. This water is of most exquisite odor, far surpassing the most delicate bouquet of violets; the chapel becomes filled with this heavenly perfume the moment she enters it. She falls into ecstasy very frequently, and tells things of wondrous beauty. She takes white doves in her arms, and offers them to her companions, laughing with joy; mysterious flowers are upon her path, angels hover near her, and their charming canticles entrance her soul. She is the very soul of childish simplicity; Jesus is to her always *Le Petit Jesus*,—"Little Jesus," "I will go and ask my little Jesus for it." "My little Jesus granted me my petition,"—"My little Jesus will give it to me." These are her constant words. The same intense faith and confiding love is carried into every action of her life. Often she will crown St. Joseph's statue with flowers, and trim the lamp before his shrine in order to obtain some favor. Just as an innocent child, she gets impatient sometimes, and has been heard alone in the chapel saying, with charming sincerity:—"Now my dear father, St. Joseph, I have kept your crown on and your lamp burning more than a week, and you haven't granted my prayer yet. Well I will wait till to-morrow then I know what I shall do! I'll take the crown away, and put out the lamp."

But such heathenish folly is sickening. A writ, *de lunatico inquirendo*, would soon stop the trickery, or an action against the authorities who use it to obtain money under false pretences.

OULAR DEMONSTRATION.—Dr. Fowler, Bishop of Gloucester, in the last century was a believer in apparitions. The following conversation of the Bishop with Judge Fowler is recorded, "Since I saw you," said the Judge, "I have had ocular demonstration of the existence of nocturnal apparitions." The Bishop replied, "I am glad you have become a convert to the truth, but do you say actual ocular demonstration? Let me know the details." "My Lord," the lawyer answered, "last night I was awakened by an uncommon noise, and heard something coming up stairs and stalking directly towards my room; the door flying open, I drew back my curtain, and saw a faint glimmering light enter my chamber." "Of a blue colour, no doubt." "The light was of a pale blue, my lord, and followed by a tall meagre personage, his locks hoary with age, and clothed in a long loose gown; a leathern girdle was about his loins, his beard thick and grizzled, a large fur cap on his head, and a long staff in his hand. Struck with astonishment, I remained for some time motionless and silent; the figure advanced, staring me full in the face. I then said, 'Whence and what are thou?' "What was the answer? tell me—what was the answer?" "The following was the answer I received—'I am watchman of the night an't please your honour, and made bold to come up-stairs to inform the family of their street door being open, and that if it was not soon shut they would probably be robbed before morning.'"

10, 1888.  
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## CHURCH THOUGHTS BY A LAYMAN.

## THE ANTAGONISM BETWEEN RELIGION AND SCIENCE.

THERE are no snakes in Ireland, is said to be the opening sentence of a work on "The snakes of Ireland." So in commencing an article on the antagonism between religion and science we affirm—"There is no antagonism between science and religion." It would be a sorry thing for religion were it ever to be proved that science is its natural enemy, for that would seal its doom. Science is knowledge, science is the truth, religion also is knowledge, religion also is the truth. That which is false cannot be either science or religion. To predicate antagonism between religion and science is to affirm an impossible relation, it would be like describing two parallel lines crossing each other. Wherever then science and religion seem opposed, it is because something has been superimposed upon one or the other, which is not of its own nature. The Apostle speaks with sarcasm of "the oppositions of science, falsely so-called," a phrase which anticipates a necessary discrimination in modern days between science proper and speculative theories, falsely called science.

We regard the assumption of antagonism between science and religion as most deplorable, it concedes to infidelity, the truth of its most insolent charge, that religion is based upon ignorance. Some years ago the Rev. Dr. Stewart, a Baptist preacher, spoke of Geology sitting enthroned on a rock and hurling defiance at the Creator. This utterance was cheered to the echo at a Bible Society meeting in a city of colleges! We entered an indignant protest at the time against so inconceivably stupid a picture of the attitude of Geology, a picture far more in harmony with the blasphemies of Tom Paine or Voltaire, than with the faith of a Christian. We deeply lament that another similar sneering attack upon Geology and geological students was recently made by Bishop Baldwin.

Geology seems to be peculiarly obnoxious to those to whom science is a sealed book. But one science is no more antagonistic to religion than another in itself—how can it be? Why do not haters of science fly their arrows of scorn at astronomy? Taking the worst view possible of Geology, as sometimes stated by anti-Christian theorists, it presents no greater difficulties than astronomy. Surely there are none so ignorant as not to know that the Earth is included in the same system as that of which the Psalmist said, "The heavens declare the glory of God." To use then astronomy in the defence of the faith, as is so general and so effective, and to place a ban upon Geology, is not rational, it is to say in effect that bodies in remote space needing a telescope for observation may be studied with advantage to faith, but that objects discernible by the naked eye are a dangerous study. If "the undevout astronomer is mad," the geologist who sees not the work of an Almighty intelligence is a fool. Even Mill, in his attack upon Paley's design

argument, admits that, "the adaptations in Nature afford a large balance of probability in favour of creation by intelligence, and the argument is greatly strengthened by the properly inductive considerations that there is some connection through causation between the origin of the arrangements of nature and the ends they fulfil." Were Geology as dangerous as those fancy to whom it is a *terra incognita* indeed, still it would be folly for Christian teachers to denounce its study, for such an attitude would justify the scorn of infidels when they declare that science is antagonistic to religion, that is, that religion cannot be true for it is contrary to the truths of science.

The position alone truly Christian is that of boundless confidence—"I know in Whom I have believed." Against such knowledge science has no weapons, what is more, science cannot even be conceived of as opposing such a position, for when science comes into conflict with *knowledge* it ceases to be science, it is degraded into charlatanism.

We have then, deeply to deplore some remarks made by Bishop Baldwin at a mission meeting at Montréal, which are certain to prove highly mischievous to young people. He launched out into an attack upon Geology and geologists as though they were the natural foes of religion. He is reported to have said that "the geologists of to-day considered those of the last generation to be pigmies, and those of the century hence would so regard the geologists of to-day." Now the prophecy we cannot discuss, forecasts based on heated fancy have no value. But the "pigmy" statement is utterly without foundation. No one having the slightest knowledge of geological research would so slander the geological students of to-day by charging them with slandering their predecessors. One having no knowledge of either Geology or its followers, should avoid, for truth's sake, making baseless statements that are certain to convey to the minds of young men the idea that in studying one phase of Creative wisdom, they are endangering their religious principles! We, to whom Geology, in days of ampler leisure, was a fascinating study, know that the distinguished geologists of the last generation were not pigmies, but giants. Every student of this science to-day honors the pioneers of days gone by. We are higher in knowledge because we stand on their shoulders. No greater success, no nobler record, do the geologists of to-day covet than that those who a century hence shall have carried geological research far beyond the goal of this generation, will recognise that the work we did was *true* work, done faithfully, as all scientific labor must be done, to be worthy of science. Coming generations may cast some of our theories to the moles and bats as we do some of past days, if incorrect, the sooner the better. But sure we are that the lovers of science will never breathe a word of disparagement on the memory of those who collected and collated facts in the spirit, and with the accuracy of Murchison and other geologists of the last generation, whose praise is in all the camps of science.

"Pigmies," indeed! O! no, Dr. Baldwin, the humblest toiler in the field of science can never be a pigmy! We have seen colliers, hardly able to read, denying themselves necessities in their enthusiasm for geological study, and thereby raised to a far higher moral and intellectual plane than can be reached by the man whose passion is merely worldly success. Yes, and we have seen classes of young men drawn from the lowest ranks, who in studying Geology have felt their lives sweetened and elevated, and their religious convictions vivified and established by considering the works and ways of God under the illumination of the Lamp of Geology.

All Thy works praise Thee O! God—the rocks as well as the heavens declare Thy glory, and this earth on which we stand, as well as the firmament, showeth Thy handiwork. The notion that Science and Religion are antagonistic, is both unscientific and irreligious. Science is not speculation, nor religion ignorance, they are each facets of the crystal of Divine Truth.

## THE LATE BISHOP FRASER ON THE CHURCH.

THE following is taken from the Parochial Sermons by the late Bishop Fraser, just published.

To no living church in this day, as it seems to me, is God giving grander opportunities, or a larger capacity for serving Him. A simple and intelligible creed, a reverent and sober ritual, hierarchical order, such as its main outlines prevailed in the Apostolic age, a discipline sufficient to direct, but not aspiring to enslave, the conscience, a spirit of free inquiry encouraged, an open Bible put fearlessly into her children's hands, a pure and scriptural liturgy of which it is hard to say whether the devotion or the sobriety is most to be admired, a constitutional system of government only requiring to be released from the trammels of a few obsolete laws to be adequate to deal with the spiritual and social phenomena of the age—these are the features which seems to me to constitute, I will not say the glory of the Church of England—because as she has received them, they are not fit subjects for glory—but which do mark her out, in a way and to an extent in which no other existing religious community amongst us is marked out, to be the expression of the nation's spiritual life, and to transmit the faith of our forefathers to the generations of them that are yet for to come. It is a noble mission this that seems laid upon us, if only we are worthy to discharge it. The course which the order of Providence seems to have marked out for the Church of England has often been called a middle-way. It is as truly so now as it was in the Reformation age. She takes it, as has been alleged, in the cold and calculating spirit of compromise, but as really believing, as Aristotle thought of virtue, that truth lies in it. On one side dogmatizing, on the other free thought; here an intolerant bigotry, there an indifferent pseudo-liberalism; to the right extravagant ecclesiastical claims, to the left an Erastian conception of the church

as a mere function of the State; on one side a superstitious and almost materialised ritualism, on the other a theory of spiritual life divorced from ordinances and independent of the use of visible means of grace. Between these opposite oscillations of religious belief, the Church of England threads her calm and sober way, holding firm that faith and order once delivered to the saints, which is at once the check upon, and the criterion of all such extravagances and aberrations.

SYNOD MEETINGS.

[COMMUNICATED].

IT is apparent to any one accustomed to the meetings of our Diocesan Synods that a great deal of time is wasted in consequence of the ignorance of many members of the forms of procedure, and of the business to be brought before the Synod. As a necessary consequence a great proportion, often undue proportion, of the work falls into the hands of a few. Another consequence is that a large number of delegates, more especially those from the outside parishes, acquire the impression that their presence is not desired, and that their attendance is of no value, and so are apt to become indifferent.

Nothing is more desired than that these Synods should really represent the whole diocese, and that no steps should be left untried to make the delegates feel at home. One suggestion we might make would be that in the parishes, or even the rural deaneries, the clergy and lay delegates might meet, discuss the leading matters, and arrive at the Synods with more intelligent ideas of the business to be transacted than they can have now.

Formerly too much attention was paid to the election of delegates to the Provincial Synod, and the members of the committees, new delegates, found themselves assailed to vote for certain tickets, on inspecting these tickets they were sure to find that half the names were most desirable, and half the names on the opposing ticket were equally desirable; but there was no use of compromising, there was too much party spirit. Fortunately there is a great improvement, but there is no room for more. Too narrow a spirit in the management of our financial matters grows up in diocesan matters. Little more than thirty years ago Ontario consisted of one diocese; a clergyman could move from Cornwall to the Sault and his status and rights were the same, now no clergyman can move from one diocese to another without loss. Every diocese has supreme control of its own affairs, and, consequently, every one has made a different disposition of the commutation fund. We think all will agree with us that this is an evil, and that no obstacle should be placed in the way of an incumbent in one diocese, with the consent of the Bishops, exchanging with another similarly situated. Such arrangements could not be made at once, but we could gradually change the policy in diocesan affairs from isolation and inequality to equality and interchange.

Were each diocese to work with that view much would be done, first with missionaries and then with incumbents. Because a young deacon starts, say in the diocese of Huron, is there any reason why he must remain there. So long as he is in active service can it not be arranged that he has the same advantages as if he remained there. If the diocese of Algoma is ever to be properly manned, the other dioceses must make some arrangement providing that service in Algoma shall count, as if the work were done in the diocese which the clergyman left in order to aid Algoma.

CANON LIDDON ON THE RESURRECTION.

THE following concludes the magnificent discourse preached on Easter day by Canon Liddon:

But is it not much nobler, much more unselfish—so men have whispered—to be content to drop self in death and to be thus merged in the Universal Life? No, brethren; there is in reality nothing noble or unselfish in wishing to be rid of the being which our Creator has expressly given us that in it we may glorify Him for ever. This delusive talk of the unselfishness of caring nothing for personal immortality, like other delusive talk about the unselfishness of indifference to the salvation of the soul, is indeed to be beware of, as real unselfishness combines these supreme and ever enduring interests and anxieties with a tender care and thought for others, all the more readily because others like ourselves have this great future surely awaiting them, because we cannot forget that they too, like ourselves, must exist for ever as so many separate centres of life.

But it may be said, Is it not the aim of every sincerely religious man to suppress self, to lose self in union with God; and if this be so, will it not be a joy to us when the basis of selfishness is annihilated by the annihilation of personality? A joy indeed! But, pray, let me ask, to whom? How are we to feel the joy if we are annihilated? Joy, like thought, and love, and will, is the energy of an existing person; and if the person ceases to exist, joy is just as impossible as any other spiritual activity whatever. No doubt, the suppression of self is the main business of every good man, but then the suppression of self is one thing, and the annihilation of the personal life is quite another; and annihilation, if it were possible, would rob self-suppression of its moral value—nay, of its existence as a moral excellence, because the self itself would have ceased to be. To bring our wills into entire harmony with the will of God is one of the objects for which we say the Lord's Prayer; but if that most blessed object could be perfectly attained, and our wills entirely conformed to the Divine Will, our will would still remain a separate will, conscious of and rejoicing in this its conformity. If our wills could be merged and lost in the will to which it is conformed, the whole glory and beauty of its conformity would vanish together with its separate

existence. The persistent endurance of man's individual being is thus an essential condition of the moral triumph accomplished by the complete suppression of self.

Here, however, we may see the full value and meaning of our faith as Christians in the resurrection of the body; it accentuates in the strongest possible way our underlying faith in the persistently enduring personality of man—the risen body assigned its place to the disembodied soul. If we survive death as persons, and as finite persons, we must exist, although without bodies, somewhere, not everywhere. That which thinks, loves, resolves, which through all its acts and all its changes remains the same, is whether it be embodied or disembodied, somewhere: it is here and not there. During this life we know exactly where it is. The physical body which encases it tells us this sufficiently; but, after death, it will be just as true that the thinking, loving, resolving subject must have some definite seat of existence. The breaking up of the body does not mean the dissipation of the soul, as though the soul were an essence, hitherto confined, which henceforth might mingle with the general atmosphere. Just as the glorified soul of Jesus, returning from the place of waiting, and encompassed by the thousands of the adoring angels, paused at the side of the holy body in the sepulchre, which forthwith became again its dwelling-place and its instrument, so for each one of us the risen body will, as it does in this life, define and localise the position of the soul. But it will do more. Can we doubt that the disembodied soul exists in another world at a certain disadvantage arising out of the fact of its separation from the body. Ever since the soul first existed the body had been its companion till the moment of death—nay, not its companion only, but its organ through which it communicated with the external world by which it acted upon that world—must not the temporary dissolution of such a union as this involve loss such as might arise from the mutilation or impoverishment of what had hitherto been a composite whole. If the soul does not depend on the bodily senses, it may lose something by severance from the senses. Man, as he issued from his Creator's hands, consisted of soul and body, and the resurrection of his body restores him to his original completeness; but, in doing this, it also sets a visible seal on his indestructible personal life; and thus, to believe in the resurrection of the dead, is the best protection against the unsubstantial fancies which we have just been glancing at. We really believe in man's personal immortality when we say, "I believe in the resurrection of the body."

And then observe how this faith in the resurrection sets at rest all the anxieties as to the recognition of friends. Many questions may, and will always, be asked as to the possibility of recognizing a still disembodied spirit, certain as it may be of its enduring personal distinctness; but these questions cannot be asked in respect of a risen body. When our Lord rose from the dead He was recognized, sometimes after hesitation, sometimes immediately.

And the experience of Mary Magdalene in the garden, and of the women outside the walls, and of the two disciples at Emmaus, and of the Apostles in the upper chamber, and of the fishermen on the shore of the sea of Tiberias, will also one day be our experience. "We also shall know even as also we are known." And thus we understand why such joy comes to Christendom year by year on Easter morning. The certain historical fact that Jesus Christ rose from the dead with the very bodily frame which was crucified, is the warrant of what will happen to us hereafter. The Almighty Chemist, Who gave matter its being, and Who gave to what we call energy or force its original impact, He will by His resistless world-bid the agencies which He incessantly controls undo what they have constructed, and reconstruct what they have destroyed, so that the earth and the sea shall give up their dead. The heaviness of separation between soul and body will have "endured for a night," joy will have come in the eternal morning.

BOOKS RECEIVED.

Faith yet Pursuing and other Sermons. By Rev. E. J. Hardy, M.A., Chaplain to H. M. Forces, Thos. Whittaker, New York. These sermons are by the author of "How to be Happy though Married," "Manners maketh Man," etc. They are eminently readable, being written in a bright, vivacious style, at the same time full of earnest, practical, spiritual thoughts and teaching.

THE BEST MODE OF WORKING A PARISH. By Dr. Spalding, Bishop of Colorado. The Young Churchman Co., Milwaukee, Wis., U.S. The Church is under deep obligations to the publishers of this admirable book for the many valuable works it has placed before us. Dr. Spalding well says in one of the Lectures on Parish work, "Every family in the Church should take the best of Church papers and periodicals. It is indispensable that you should be thoroughly conversant with the religious needs, with missionary intelligence at home and abroad, with all the various operations of the Church, diocesan and general, and with the movements of thought and opinion in the Church and the world about us. It is strange that any intelligent Churchman should be content to remain in ignorance of the constitution of the Church, its polity, history, doctrine and usages, its operations for human good, its progress, its wants, the instrumentalities employed in its extension. Have your Church books, pamphlets and periodicals as an armory from which to draw arms and ammunition needed to repel assaults of unbelief and sectarianism, and to fight the battles of the Church." These Lectures deal with practical work needed in every parish, such as Lay work in religious teaching, in the Sunday School, in cultivating a missionary spirit, in training the people to intelligent worship, in promoting Christian fellowship, in relation to pastoral care and visitation, &c. Other sections deal with the Mission of the Church, the true motive of work, the strength of unity and co-operation, Church aggressiveness, &c. While of especial value to young clergymen, elder ones will find Dr. Spalding's lectures inspiring and encouraging, and all laymen need such instruction and exhortation as "parish work" gives wisely and in all senses well. We trust the work will find a place in all parochial and S. S. libraries.

PARISH LECTURES ON THE PRAYER BOOK, by the Rev. Dr. Snively. Thos. Whittaker, N. Y. The preface to these most interesting and instructive lectures declares their purpose to be "an explanation of the services of the Church in their general structure and their minor details." Dr. Snively remarks that "well informed Churchmen

are already familiar with the rationale of the offices; but to the larger number of persons who are seeking the Communion of the Church, and to the younger members of the Household of Faith who desire to comprehend the system and worship of that branch of the Catholic Church to which they belong, it is hoped they may be at once acceptable and edifying." There can be no doubt the readers of this work will fulfil the author's hopeful anticipations. We especially admire in these addresses the reverential avoidance of disputation and controversy, more especially in regard to the Holy Communion. The learned author thus deprecates vain and unprofitable wrangling over the Sacrament. "The second part of the prayer of humble access expresses an implicit faith in the participation of the Body and Blood of Christ. And for this we need no theories and no definitions. For a theory of the mode of this great mystery is a process of reasoning, and a definition is an attempt to philosophize, but neither reason nor philosophy can explore its depths or express its meaning. It must be accepted in simple faith." The work is printed in very beautiful type. Churchmen who have means could not do a kinder or a more truly charitable deed than providing copies of such books as the above as presents to those candidates for confirmation whose means do not allow of such being purchased.

THE CHURCH ECLECTIC for May.—We have every month ample confirmation of the verdict already passed by us on this publication as far away the best Church Magazine now published. The opening article on Anglo-Saxon History v. Latin Imperialism, by the editor, is a charming historical sketch. The author eloquently summarizes the result of the Angle's settlement in Britain as "not so much a conquest as an extermination" of the existing races, and most justly attributes to the new masters of Britain, who made England, "the modern development of English history, of the love of personal liberty, the sacredness of domestic relations, the equality of all before the law, the personal accountability to God, the independent spirit of enterprise and adventure which has created a commercial character that distinguishes the English speaking people above the rest of the world."

KNOX COLLEGE MONTHLY.—We are much obliged by the courtesy which has placed the March and April numbers of this Magazine before us, and congratulate the editors upon the substantial and appetizing bill of fare they present. We have enjoyed reading the papers, and we trust the same pleasure has been felt by every member of the Presbyterian body, whose pride it should be to have so ably conducted a periodical published under the auspices of Knox College. The papers on Sacramental Wine by Mr. Mitchell are especially valuable. He very calmly, logically, and with scholarly precision examines the objections to the use of wine in the Sacrament, and demonstrates their utter groundlessness and folly.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

THE LATE HON. THOMAS WHITE.—Obituary.—Discourse by the Dean of Montreal.—The late Minister of the Interior, Mr. Thos. White, was a member of St. George's, Montreal. On the 29th ult. the Rev. Dean Carmichael preached a sermon on the death of his friend.

The rev. gentleman took for his text, Ecclesiastes vii. 1: "A good name is better than precious ointment." After dwelling at some length upon the text, Dean Carmichael spoke as follows: Such thoughts as these furnish a natural introduction to the few words that I would say to you with reference to the death of Hon. Thomas White, the personal friend of many listening to me, my own friend, and as true a friend to our common country as ever it possessed.

If I had followed his own feelings expressed to me and my own on the subject of post-mortem eulogies, I would remain wholly silent, but as one wisely said: "He was not a private citizen, he was the public's, and not his own or ours." I feel that even he, if he could, would pardon my simple words, as not through forgetfulness but in justice; an old friend would lay aside the well-known wish of the departed in order that he might speak of the well-known worth of him that is gone.

Few public men have been called away more sincerely mourned by all sorts and conditions of men, and in his own special field by all schools of political thought. His death came upon us not only as a great public calamity, but as a void made in the friendships of thousands who knew and prized him throughout the land; for his was the native-born gift of gathering friends around him everywhere, of winning to himself an unsought for admiration and of holding to himself an unshaken trust in age the warm friendships of his earlier years. His growth in power and position never changed him. Some way he was always the same. Such, I feel would be the unanimous verdict of his lowliest and oldest friends; nor need one wonder at this when you view the whole man.

His talents, his bent of mind, his adopted profession, all combined to turn his life into the service of his country; and we have been so long accustomed to view him in that connection that if he had been spared, it needed no prophet's gift to mark out for him in time the highest honours that his country could bestow. It is not for me to comment on the field of life in which he lived, nor to picture the countless dangers with which the path of political warfare is hemmed in. Suffice it to say, he passed through it all, the thoughtful and successful statesman, the brilliant and eloquent debater, the loyal and devoted Canadian, and, best of all, the pure, clean, and untainted man, unswayed by one breath of political scandal or imputation, admired most by those who fought him hardest, and drawing from lips of eloquent opponents at the last the noble tribute of proud and patriotic praise. It followed him to his very grave; hushed in his honor the House, through which his voice so often rang; hushed the strife or pleading of opposing minds; hushed everything around the coffin in which he lay; save the inner tribute that "would not down," and lived in the breast of every mourner. The tribute of old and young, and rich and poor, of friend and foe in party warfare was: "He was great; but he was better than great, he was good."

And if those who knew him best dare only speak of the same man in the quiet of his homely life, they would reveal a mind and a heart tender as a woman's; the happy, bright, sunny companion as well as father of the children he loved; the faithful and devoted husband, and to the very last the thoughtful master to those who served him. All was sunshine there, dimmed at last (though God knows best) too soon to our poor faithless minds.

More clearly may I speak of his faithfulness to God's Church. Naturally of a reverential mind, his religious life lived in deeds rather than in words; and in him the Church of England has lost not merely a faithful Christian son, but the wisest of her counsellors and the most patient and devoted of her workers. Well must all remember how true to everything his conscience told him was right, his influence, always great, was used in the interests of peace; and how he reminded even God's ministers themselves through his conduct that peace was ever better than party, save where it was purchased at the expense of principle. There was no honor in the highest council of the Church that the laity could bestow that they did not feel happy to bestow upon him. His selection for any duty or his appointment to any post of representative dignity was ever hailed by the clergy as a wise and judicious choice. Missed, for long he must be, in the councils of the State—missed more keenly than tongue can tell by hearts and home and amongst his dearest friends. But in no public place will his loss be felt more keenly, his gentle spirit and strong mind and peacefully persuasive voice be treasured more tenderly than in the councils of that church whose growing life he ever loved to foster, and in whose faith he calmly, and as a Christian, died.

My text is but a partial one. "A good name is better than precious ointment," it says, and then it goes on and adds what seems at first a note of sadness, "and the day of death is better than the day of one's birth." But is it wholly a note of sadness? If in the light of Jesus Christ, who died to give us light, the good name survives the fragrance of the richest gifts, and he who bears it linked to a Saviour's love passes out beyond, "bringing his sheaves with him," where is the sadness? Not for such can be sadness, for "light is sown for the righteous and gladness for the upright in heart." For us the sadness, for those nearest and closest to him of all the sadness; but not for him, whose good name to-day

will guide who died.

The Miss doubtless, n services of a great nature soil—a large containing a people. At firing incur with a fair Peter's, Se promised a minister on there with tion and a c

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WASTON- of St. Phil the followi the past ye left in treat burial fun bounty fur account, E \$182.98. Bank, Tor credit of b Caleden lo accrued on I. G. Sava Note.—C now being for

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BRANTF year has. On Easter appearanc especially flowers on day were celebratio there was a very lar chants w sung with the respon Rev. J. L mon, after Holy Com of the s addressed was held a quarter and is in d ance is be many of t o'clock the large cong larly joyf well rend organist, offering v services th improvem was recei meeting t a good a ber of la been exte ing with of his wo both ven churchw showed t the year improvin

will guide others to be good through Jesus Christ who died.

ONTARIO.

The Mission of Leeds Rear is now vacant, and, doubtless, measures will soon be taken to secure the services of another clergyman. It is a country of great natural beauty and at the same time excellent soil—a large and laborious field of labor certainly, but containing a well to do, intelligent, and kind-hearted people. After an incumbency of four years, the retiring incumbent leaves us a self-sustaining parish, with a fair subscription list fairly paid up, and at St. Peter's, Seeley's Bay, besides the payment of the promised salary, the congregation presented their minister on the occasion of his concluding service there with the proceeds of an additional subscription and a complimentary address.

TORONTO.

The synod of the diocese of Toronto will meet on Tuesday, the 5th day of June, in St. James' school house, at 10 a.m.

WESTON.—At the adjourned meeting of the vestry of St. Philip's Church, the church wardens presented the following very favorable report of the finances for the past year: Balance to credit of bazar fund, \$25.77, left in treasurer's hands; pew rent account, \$34.41; burial fund, \$30.09; general cash account, \$27.92; bounty fund, \$7; chapel account, \$2.59; envelope account, Easter day, \$5.20. Total balance on hand, \$132.98. There is deposited in Government Saving's Bank, Toronto: To credit of burial fund, \$182; to credit of bounty fund, \$500; and for improvement of Caledon lot, \$322.51; omitted in place, interest accrued on burial fund, \$55.69.—W. R. Wadsworth, T. G. Savage, M.D., church wardens for 1887-8.

Note.—One of Warrens & Co's \$600 pipe organs is now being placed in St. Philip's Church, which is paid for.

NIAGARA.

The Rev. Canon R. Arnold has resigned the rectorship of Fort Erie and Bertie, the same to take effect on the 1st July.

At a meeting of the congregation of St. Paul's church, Fort Erie, held on Monday evening, April 30th, a unanimous vote was adopted that the wardens be requested to represent the name of the Rev. W. J. Pigott as their future rector.

HURON.

BRANTFORD.—St. Jude's Church.—Easter season this year has, indeed, been a joyous one in St. Jude's. On Easter Day the church presented a very fine appearance, the floral decorations were beautiful, especially the cross of white lilies, and the other flowers on the re-table. The services throughout the day were very bright and hearty; the first was the celebration of the Holy Communion at 8 a.m., at which there was a large number of communicants; at 11 a.m. a very large congregation assembled, the hymns and chants were all well selected for the day, and were sung with great spirit by the choir and congregation, the responses were especially good. The rector, the Rev. J. L. Strong, preached a most impressive sermon, after which there was another celebration of the Holy Communion, when a still greater number partook of the sacrament. At half past two the rector addressed the children in the church, a special service was held for them. The Bible class met, as usual, at a quarter to four, this class is conducted by the rector and is in a most flourishing condition, the usual attendance is between forty and fifty, and is attended by many of the elder members of the Church. At five o'clock the confirmation class met at 7 p.m., another large congregation assembled; this service was particularly joyful, the musical part of all the services was well rendered, and reflects great praise on Mrs. Weir, organist, and Mr. Kimpton, choir master. A special offering was taken up at both morning and evening services towards paying off the balance due on the improvements of the Church, and a handsome amount was received. On Monday evening the annual vestry meeting took place, the rector in the chair, there was a good attendance of the members, also a large number of ladies were present, a special invitation having been extended to them. The rector opened the meeting with prayer, after which he read a short account of his work in the parish during the year, which was both very interesting and most encouraging. The churchwardens presented their financial report, which showed that the parish had made great progress during the year, over four hundred dollars was spent on improving the church, which now presents a very fine

appearance; and a very pleasing feature is that they have given up raising money through entertainments, relying solely upon direct giving for the support of the church, and the result has been most satisfactory, the offertory has greatly increased and the amount received for missions has doubled. The rector re-appointed Mr. G. W. Seace his warden, and the vestry unanimously re-appointed Mr. C. E. Passmore people's warden. Col. J. T. Gilkison and Mr. C. E. Passmore were appointed lay delegates to the synod. The most gratifying part of all is the steady growth of spiritual life in the parish, there are three regular week-day services held, Wednesday evening in the school-house by the rector, and on Friday evening at the house of Miss Wright, Eagle Place, and also at Mr. Kerr's in the north part of the parish, these services are conducted by the rector and members of St. Jude's Workingmen's Association, and are all well attended. During the past three months a Sunday School has been started at Eagle Place in connection with St. Jude's at the house of Mr. Breeze, which numbers over 25 scholars. Miss Wright and Miss Breeze are the teachers, and their labors have been crowned with marked success. There is, also, the regular meetings of C. E. T. S., the St. Jude's Workingmen's Association, Women's Auxiliary, Dorcas Society and the Communicant's meeting.

On Easter Tuesday the annual choir festival took place in the church, when they rendered in a most acceptable manner the beautiful Cantata, Jairus' daughter, music by John Stevens, selections from Mozart's 12th Mass, and from the Creation, &c. The church was filled.

We are glad to know that St. Jude's prospects never were so bright as at the present time, and we heartily congratulate the rector and churchwardens upon the position. Votes of thanks were passed to Mrs. Weir, organist, Mr. Kimpton, choir master, and to the choir for their very efficient service rendered during the year. The meeting adjourned for two weeks to receive the auditor's report.

BERLIN.—St. John's.—Churchwardens, Dr. Bowly, and H. J. Bowman, P.L.S.; lay delegate, John Fennell. The retiring churchwardens accounts show a small cash balance and no liabilities. Plans for additional church accommodation are under consideration. The number of communicants at Easter was the largest on record, and equally divided between the noon tide and the early celebration. Owing to the large attendance at the latter, the rector has decided to continue it once a month.

ALGOMA.

Mrs. T. S. Cole, superintendent of St. Paul's Sunday School, Maintowning, sincerely thanks Miss C. E. M. Ridgeway for the Easter offering of \$2.36 from her class, No. 17 St. George's Sunday School, Guelph, which was the more appreciated being the first received for a long time.

Death of one of the Blackfeet boys.—Extract from a private letter:—"We hoped he might rally when the warm weather came, but the spring is late and the snow still deep. He used to get up in the middle of the day, and at first go down-stairs, but latterly he would sit for a time in a sun-shiny window enjoying the warmth till he felt inclined to lie down again. This window looked out on the river, and he would watch the boys playing on the ice. Mr. Wilson baptized both the boys yesterday (April 22nd). Appikokia in church, giving him the name of "James Edward," Etukitsin, now "David" in his bed. I think God must have meant to take him as soon as he became a Christian. The last three nights he had been very restless and feverish, coughing very much, and suffering much in his right lung. I sat up with him, David Minominee sleeping in the room. When the pain came he liked me to rub and knead his chest, it soothed him. Last night David M. and Appikokia were to sit up while I went to bed in the inner room. For some time David was singing hymns to him, in which he would join a little. At half past twelve I heard him calling, and went to him. At the first moment he did not know me, but when I called him "my dear boy" he looked in my face and smiled brightly. I rubbed him till the pain ceased, and bathed his hands and face, and he amused himself with the sponge as he was fond of doing, squeezing it and laughing at the water running through his fingers. When he was quite comfortable I lay down again and heard David singing. He had beef tea several times, and there seemed no worse symptoms than usual. About two David called me; blood was coming from his mouth. He ran for Mr. Wilson, but before he could get here the dear boy had passed away. David said he began to cough, and he gave him his little cup, but the blood began to run; it was impossible to stop it; it ran from his mouth and nostrils, and it was over in a few moments. Appikokia was standing by him when he

died, and when Mr. Wilson came he knelt and offered the commendatory prayer. He will be buried in our little cemetery on Wednesday. It is a sad blow to Mr. Wilson and we all feel it very much, for I think he was a favorite with all the boys. During his illness he left off being shy and became familiar with me, and I learned how lovable he was. He was very fond of the pictures in my Bible and Prayer book. His poor father and mother will be sorely grieved for him to die so far from home."

GRAVENHURST.—The new church building is let to A. W. Moore, Gravenhurst, to be built for the sum of \$1,890, and the iron roof to J. F. Young, Gravenhurst, for the sum of \$325. The seating will be supplied by the incumbent. The money in hand is \$2,340, and the two contracts take \$2,215. Besides the above a furnace will be needed, also windows, painting, lamps, carpet, and other necessaries. The sum contributed by friends in Canada is \$1,119 net; the insurance \$1,221.67; and the whole cost will be about \$3,200. The building is 60x80, with apse 18x12, and is designed by J. A. Fowler, C. E., architect, Toronto.

ASPEN.—The church wardens of St. Mary's, Aspen, beg to acknowledge through your paper the receipt of a very handsome brocaded silk frontal embroidered with gold, from the donor of the Stone Church per the Rev. W. Crompton. We also take this means to thank the lady who worked the embroidery on the frontal.

FOREIGN.

It is stated, with every appearance of authenticity, that a nephew of the late King Oetewayo, after six years in Sweden in theological and other studies, has gone back to carry on mission work in his native land.

The twenty-thousand estimated membership of the Unitarian body of the United States, remains the same as it was four years ago, while the 86,288 of the Universalists of the same date have fallen to 85,550.

The Bishop of Bedford has for some years past taken the number of communicants on Easter Day in 26 of the larger East London parishes. The result shows steady growth all along the line. The total number in the 26 parishes this year was 8,450, an increase of 707 over last year, and of 1,668 over the year 1885, when the numbers were first taken.

Dr. Von Dollinger has sent, in reply to a question addressed to him by a highly placed personage in England, an explicit and categorical denial of certain statements hostile to the Old Catholics, which he is alleged to have made recently, warning the English bishops against them. He authorizes his correspondent to contradict this assertion emphatically, implying that an attempt was made unsuccessfully to draw some such expression of opinion from him, but that the only matter represented as coming from him, which corresponds to the facts, is that he did say that he knew not of any increase in the numbers or congregations of the Old Catholic body. Even here he is careful to say that he expressly added that he had no direct or personal knowledge on this head, and that he referred his questioner at the time to Professor Friedrich, as better able to supply information upon it.

Meeting of the London Diocesan Conference April 10. The Bishop of London in opening the proceedings spoke with great regret of the departure of Bishop How to the See of Wakefield. "It was not," he said, "the place or time for praising the bishop, because he was present, but it was the time and place for expressing their warmest sense of the loss they were about to sustain. It was a fitting time and place to assure the bishop how heartily their prayers and sympathies would go with him. The work of organizing a new diocese could not be put in better hands."

The Rev. Dr. Nevin received into the communion of the Church, at St. Paul's church, Rome, two Roman priests, the Rev. Messrs. Paolino Fiori and Paola Loja. Their confession of the Nicene faith, and renunciation of the additions made to that faith under the Popes Pius IV and Pius IX. was witnessed by the Rev. J. W. Pickance, of Reigate, and the Rev. G. W. Douglas, of Trinity church, New York. These priests were two out of six who applied to Dr. Nevin to be received into the Anglican communion during the week following the Papal Jubilee. They were both members of the Capuchin order, in which they were known respectively as Padre Modesto da Guarino, and Padre Luigi da Viterbo. They are young men of much promise, who had recently finished their course

in the Missionary Seminary at the Quattro Santi in Rome, and were already appointed to positions of confidence in the European Missions of their order.

MR. BOULAND'S LETTER TO THE POPE ON LEAVING THE ROMAN TO JOIN THE AMERICAN CHURCH.—Most Holy Father:—I have the honor to inform your holiness that, from to-day, (my canonical standing being perfectly regular and unquestioned) I deliberately though sorrowfully separate myself from the Roman Church, for the following reasons:

1. Doctrinally, it is no longer possible for me to believe the teaching of the Syllabus, and the dogmas proclaimed at the last Vatican Council.

2. Politically, I can no longer admit the pretensions of Ultramontanism, claiming, as it does, absolute authority, not only in matters religious, but also in matters scientific, philosophic, social, and political. Such pretensions history proves to be destructive of religion and public liberty. The Roman Hierarchy constitutes in the United States (a country of which I am proud to be a citizen) a danger ever on the increase. This I have repeatedly mentioned to Your Holiness, in the private audiences with which I have from time to time been honored. In separating from the Church of Rome, as did Saints Cyprian and Augustine, I do not sever myself from the Catholic Church, which they called the *Radix et Matrix* of Rome herself. Happily among the Latin churches there are those, like the Anglican Church, the Church of Utrecht, and that of the Old Catholics, in which the Nicene Constitutions are still respected. In this great republic also, I find a Church truly Apostolic and Nicene, wholly independent of the State, and which understands how to reconcile in due proportion the rights that liberty confers with the duties which it imposes. In that Church—to which I now declare my adherence—faith does not shut out reason or science, which, together with true religion, make intelligent Christians and enlightened citizens.

In my native France, as Your Holiness well knows, there are Latin Christians who still represent the position of the Gallican Church in 1682; and I may see it to be my duty to identify myself with those who have not deserted the ancient Gallican standpoint of St. Louis and Bossuet. In that fair land republican government, which alone can satisfy the legitimate aspirations of the people in our day, will never be firmly established, nor will the necessary reforms in the Church be secured, until the clergy burst their ultramontane and monarchical bonds, and unite frankly with the people in abolishing the Concordate, and organizing a Church truly national and Nicene, like that in the United States of America, independent alike of the State and of Rome.

My decision to withdraw from the Roman Church is not a thought of recent origin. It is the mature result of convictions forced upon me during my travels in both hemispheres, and of my study for ten years of the chief religious and social questions which agitate our time—questions to which the Christian fathers furnish solutions wholly at variance with the Syllabus, and the policy of the Ultramontane Court.

Should Your Holiness wish me to explain my views more fully, I shall be happy to receive instructions to that effect.

Condescend, Most Holy Father, to accept anew the assurance of my profound respect.

LEON BOULAND,

Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michel Archangelo, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Sepulchre; Member of the "Academie des Arcades;" and President-General of the Society of the "Avocats de St. Pierre" in North America, etc., etc.

To His Holiness Pope Leo XIII., Vatican, Rome. New York, April 12, 1888.

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.

"L. S. T."

SIR,—1. Mr. Everett renounced his anonymity just one day too soon for his own credit; for anything more damaging than his self-exposure in your issue of 26th April, I have seldom come across. In defending the sacramental use of unfermented grape-juice, Mr. Everett says: "Permit me to quote the determination of the Divine law-giver—'But I say unto you, I will not drink henceforth of the fruit of the vine until I drink it new with you in My Father's kingdom.'" This demonstrates how much better it would have been had he studied the New Testament more and deceit-

ful Temperance books less. The term *new*, as applied to wine recently made, (it is never used of mere grape-juice), is always in the N. T. *neos*, which mainly refers to time, and corresponds to *recens*. But *kainos*, the word for *new* in Mr. Everett's quotation, used in quite a different sense—with reference to altered and heightened, quality and character. So on the title page of the Greek Testament he may read "The *Kaine diatheke*," the *new Covenant*; and so especially in the Book of Revelation, "I make all things *new*; a *new* song, a *new* heaven and *new* earth." It is most likely that the full meaning of our Lord's saying is, as yet, unknown to the Church; but the word *kainos* suggests at least this much, that the future drinking may be some glorious consummation of the transfiguring grace of God in regard to the material creation. St. Chrysostom here takes *kainos* to mean "unheard of, transformed." Anything so meanly materialistic as Mr. Everett's imagination is not to be found anywhere; and I most sincerely trust he will feel ashamed, as he ought to feel, of the error into which he has fallen, and that thereby he will be taught care and caution in the future. I refer Mr. E. to Archbishop Trench's "Synonymes." The answer to the stale argument from the sufficiency of leavened or unleavened bread is simply this; either of them is true bread, and has the qualities of bread; but grape-juice has not the qualities of wine.

2. The Temperance tracts make bold affirmations about far off places, Armenia, Egypt, &c. We shall believe them when they furnish proof instead of affirmation. Dr. Neale, in his History of the Alexandrian Patriarchate, tells us how the Church in Egypt, under a "Prohibition" Caliph, who designed its extirpation, (let that be well noted), was reduced to the use of raisin juice. This was adopted with many misgivings, and was finally abandoned and condemned.

3. What modern Jews may do is of little consequence to us, as they are largely apostate from even the sounder Judaism of the Talmud; and Christian scholars have, as regards the past, the same sources of information open to them in common with the Jews. What the older practice was, there is not even room to doubt.

It is not the intrinsic importance of such letters as Mr. E.'s, that claims the least notice, but the fact that there are so many uninstructed persons who may be misled by them. I have not the least doubt that our modern Eucorites, as Mr. E. intimates, would care very little for the adverse ruling of the Pan-Anglican Synod, or, indeed, of an Oecumenical council. Still it is to be hoped that the Lambeth Synod will take up this serious question, and not quietly permit the Anglican Churches to drift into the disorder, heresy, and schism, which so plainly threaten us in such words as Mr. Everett's.

Port Perry, 27th April, '88.

Yours, JOHN CARRY.

P.S. It has just occurred to me to look into Bengel; and I earnestly beg Mr. E. to weigh well the observations of that admirable man. J. C.

*Fruit of the vine*—a periphrasis for wine, quite distant from the speech of the everyday world, but fitted to express the Saviour's feeling as He was leaving the world. It—this is to be referred to the *fruit of the vine*; i.e., wine, altogether heavenly. *New*—in the full consummation of the *New Testament*. This *new* is something higher than the *new* in v. 28. See in John xxi. 12, a prelude to it. The Jewish Passover was succeeded by the Lord's Supper, and this again is followed by heavenly things yet in the future. . . . *Kainos* in this place expresses a *newness* of a quite special sort. In the kingdom of My Father—1 Cor. xv. 24; Luke xxii. 16, 30. Thos. Gataker considers that *new wine* is the same as *heteron*, different, (chap. Mark xvi. 17, with Acts ii. 4), in order to mark that this wine is of a wholly different sort from that which the Lord was then taking."

LET CHARITY BEGIN AT HOME.

SIR,—To-day I received from the post-office what is well known among the clergy as the Ascension Tide Appeal for Domestic Missions. During the present month I have had to appeal to my people for three special collections, besides paying my Synod assessment, and not very long since I forwarded the proceeds of the Epiphany Appeal to the Sec. Treasurer of the Synod; it is little wonder the people should begin to think that the greater part of our duty consists in begging money. Notwithstanding such frequent appeals, we are met with the doleful wail that our own Mission Fund is deeply in debt, and that a special effort will be necessary to cancel its liabilities. Now, sir, there is a common but true saying which, I think, ought to be applied to the way in which things are managed in Toronto diocese. "Be just before you are generous," or in other words, "Let Charity begin at home." I hold, therefore, that it is not just to send the large amount of \$3,806 to Domestic and Foreign Missions, whilst many of the missionaries in our own diocese eke out only a miserable existence upon

salaries totally inadequate to keep them from running irretrievably into debt, or as it is commonly said to keep soul and body together. I am not by any means opposed to helping on with every good work connected with the Church, but I am opposed to sending the funds out of our own diocese until our own missionaries receive a reasonable salary, and the more so because, so far as I have been able to learn, many of the missionaries we are called upon to help receive much better salaries than ourselves, for instance the Bishop of Qu'Appelle, in advertising for some clergymen to take temporary duty, offers at the rate of \$1,000 per annum and a house. And I have been credibly informed upon the most reliable authority that the Bishop of Algoma, in one of his missionary addresses in a certain town in this diocese, stated that the average salary of the missionaries in his diocese at its "minimum" was \$750. But what is the average in the diocese of Toronto? I think I would be safe in saying that it is not over \$500 at least. I am certain of one thing, that many of the missionary clergymen get even less, and yet the Mission Fund is in debt. I maintain, therefore, that first the proper claims of our own diocese should be met, and then whatever is overplus be handed over to Domestic and Foreign Missions. This, sir, I think, is the business or practical way of doing things, and the sooner this diocese gets from the ideal to the practical the better. I am, sir, yours truly,

R. A. ROONEY.

SUPERANNUATION FUND DIOCESE OF ONTARIO.

SIR,—In case no one else in this diocese may have sent an earlier reply to the letter of "X," I beg leave to state that the Superannuation Committee last week unanimously resolved to recommend the total abolition of annual payments by the clergy as now provided in the canon. Having to attend another committee meeting at the same time I was, unfortunately, unable to be present when the Superannuation Committee discussed the difficulties which surround the whole question. But I understand that an urgent representation was made by one of our leading laymen, who has taken with myself a great interest in the question since it was brought forward in any practical shape, that the laity of the diocese were disinclined to let any of the burden of this much needed fund fall on the clergy. I hope that when the recommendation of the committee comes before the approaching Synod this will be found to be the case. Having been the prime mover in the matter I started with the idea that, as in the Civil Service, there was nothing unreasonable in expecting men who might look forward to be the beneficiaries of this fund to make a small annual payment proportionate to the incomes enjoyed. It was obvious that such payments would be ridiculously inadequate to meet the demands possible in some years' time. But as the same principle was sanctioned in respect to the Widows' and Orphans' Fund, it seemed prudent to adopt it, and show our lay brethren that we, the clergy, were in earnest in making some provision for our declining years. The scale adopted in our canon was the result of a most careful deliberation on the part of some of our best lay friends. But, of course, the whole was of a tentative nature, and yet that nearly half the clergy of the diocese fell in with the proposal the very first year of its coming into force, shows that there was a general approval of its provisions. With your correspondent I believe that no fund should be more popular with our laity, both in their own interests as well as those of their aged and infirm clergy, than the Superannuation, and that all we need is that with as little delay as possible a capital sum be subscribed of such an amount that the interest may provide for, say, three annuitants. The annual collections and bequests would supplement this interest. The clergy would thus have ample security, to use "X's" expression, to warrant their subscribing the small stipulated annual amounts, sufficient in the aggregate to place one or more of their number on the list of beneficiaries. The discussion of this important subject is not to be regretted; it will tend to bring it before our laity, and cannot but result in the most practical benefit to the Church. Yours, &c.,

THE INTERMEDIATE STATE. No. 9.

The learned and orthodox Lutheran bishop, Dr. Delitzsch, in his "Biblical Psychology," gives as an appendix an essay upon the Intermediate State by Wisnius, from which I take the following: The soul of the righteous remains from death to resurrection in a mediate condition; blessed indeed in heaven, so far as in its own nature, it is an immortal soul, and still not yet perfect, so far as it is a human soul. And in this understanding the Romish theologians rightly said at Ferrara, Florence, (1488-89),

that the nature, or are souls, the other that such are so com meant to their per the ancie a distinct the souls or such a nature fr attention teachers assigning such a w receive b adopt th this conc souls of stolan th duplica know th blessedn still eng the dev were to their b live ou everyth came in over all minion long th modera patiene ordinan someth them a man. crowne Lord. redemp as Ber in the not ye it is in "This Sanoto within "W filthy. God h souls v wait fo thee, consu longin go fre tracte with l Ber (Apoc ater resur will f sine v longin of the Chur Th over Luth on " As comp there deve mate Rom it is it n med purg DIO S Apr mit hav not the vic

that the souls of the blessed, according to their nature, considered specially for itself, so far as they are souls, had already their perfect blessedness. On the other hand the fathers were also right in saying that such souls so far as they were human souls and are so constituted that they inhabit bodies and are meant to be an essential part of man, had not yet their perfect blessedness. If there were some among the ancients (which cannot be denied) who left such a distinction out of consideration, and attributed to the souls of the righteous only a *privativam beatitudinem* or such a blessedness as that of being in their own nature freed from all evil, they have given too little attention to the matter. On the other hand Popish teachers of the present day make too much of it in assigning to such souls entire perfect blessedness in such a way that they had nothing more to expect or receive beyond the glorification of their bodies. We adopt the middle course with the fathers. And in this concurs also the saying of the ancients, that the souls of the righteous had already received *primam stolam* the first white robe, but still had to expect *duplicia vel binas stolas*. . . . Because they know that God has prepared for them a still greater blessedness; know that their brethren on earth are still engaged in contest; know that their adversary, the devil, still has dominion upon the earth as if there were no God in heaven, and his vengeance were to sleep for ever; know that separated from their bodies through the power of death, they must live out of their constituted position; know that everything of such a kind comes from sin (for death came into the world by sin, so that it has dominion over all men till Christ shall put an end to its dominion by His glorious appearing), therefore they long thereafter with heartfelt longing, but still in moderation, without fear, anguish, fretfulness, impatience, wholly acquiescing in God's will and ordinance, and well satisfied. That there is still something wanting to infinite perfection disturbs them as little as it does a youth, that he is not yet a man. But they long that body and soul should be crowned together on the great coronation day of the Lord. Their longing is especially indulged after the redemption of their bodies and reunion with them, as Bernard writes: This natural craving is so strong in them that even their whole love and desire does not yet freely go forth towards God; but, as it were, it is indented and wrinkled, &c. Dr. Delitzsch says, "This bold paper occurs in *Sermon iii. in Festo Omnium Sanctorum*." I venture to translate it as it may not be within reach of many.

"Whence hast thou this, O wretched flesh, and filthy, whence hast thou this? Holy souls, which God has stamped with His own image, long for thee; souls which He has redeemed with His own blood, wait for thee, and their joy cannot be fulfilled without thee, nor their glory perfected, nor their beatitude consummated. So strong in them is this natural longing that not even yet does their whole affection go freely forth towards God, but it is somehow contracted and wrinkled when they are bowed down with longing for thee."

Bernard regards the longing question of the souls (Apoc. vi. 9) as proceeding not so much from desire after judgment as rather from longing after the resurrection and glorification of their bodies, which will follow the day of judgment. The holy souls are *sine macula* (Apoc. xvi. 5); but to this well-justified longing they have aspired, yet not *sine ruga*. The end of the history of redemption, however, is a glorified Church, which has neither spot nor wrinkle.

No. 10.

BISHOP MARTENSEN.

This Danish bishop, who died lately, is known all over Europe for his exact learning and his strict Lutheran orthodoxy. His most famous work is that on "Dogmatics," whence the following is taken:

As no soul leaves this present existence in a fully complete and prepared state, we must suppose that there is an intermediate state, a realm of progressive development, in which souls are prepared and matured for the final judgment. Though the Romish doctrine of purgatory is repudiated, because it is mixed up with so many crude and false positions, it nevertheless contains the truth that the intermediate state must, in a purely spiritual sense, be a purgatory designed for the purifying of the soul.

Finis.

DIocese OF ONTARIO SUPERANNUATION FUND.

Sir,—The objection urged by "X" in your issue of April 26th have already been considered by the Committee of the Clergy Superannuation Fund, and they have, through R. T. Walkem, Esq., Q.C., placed a notice on the Synod Agenda Paper of an alteration in the Canon, which should receive the careful consideration, and I hope, the consent of the Synod. It was

felt that the scale of payments according to age seemed to carry with it the idea that the Fund was placed on a business basis, and that subscribers had a right to become annuitants in due time. This, of course, is a fallacy, as the Fund must depend—not in subscriptions from the Clergy, but on the durations of the whole Church as the diocese. It is not a business matter and never can be with the present, or even largely increased scale of payments. Then it was suggested that all should pay the same sum—say \$5.00, as a subscription. But a similar objection could be made to this as giving a claim on the Fund, which may or may not be allowed, according as there may or may not be a sufficient sum in the treasury.

Another suggestion was made, that the Fund be merged in the Mission Fund, as the support of the Clergy was the aim and object of the collections made on its behalf, and it mattered little whether they were still at work, or had finished their career of usefulness in the Church. This was also set aside, a resolution unanimously adopted, to recommend an alteration in the Canon, doing away with all yearly payments or subscriptions from the Clergy, thus giving all in the Diocese an equal right to the Fund, when it is necessary for the good of the Church, that any should be superannuated. It may be necessary to make certain limitations as to length of service in the Diocese—say fifteen or twenty years—but the general principle is undoubtedly the right one, and places the Fund in a true position before the Church. It is not a mere charity, but it is a continuation of that support to the Clergy which they received during their years of usefulness. Should this amendment to the Canon pass, the Mission Fund would be relieved in time of the pensions now drawn from it, and the appeal to the Church would not, I am sure, be made in vain. This is the strong feeling of many of the laity, and upon this liberality—and not upon the payments of the Clergy—must the welfare of the Fund depend. It would, of course, still be the duty and privilege of the Clergy to contribute from their scanty salaries as much as possible, that the Superannuation Fund may soon have a large sum invested, and that when old age or incapacity overtakes them, some provision may be made for their decent maintenance. H. P.

THE WINE QUESTION.

Sir,—I observe a great deal of discussion recently in your paper on the wine question. Some years ago I went into a good deal of research on the wine question, the result of which was published in your paper. From all I have read on the subject, I infer that there were two kinds of wine. The one the natural product of the vine, unfermented and un-intoxicating, the other fermented and intoxicating. With this clear distinction before us we can understand the Bible. There are passages which speak of wine as a blessing, there are other passages which represent it as the direct curse. This kind of distinction runs all through the scriptures. People in the Holy Land very often drink the juice of grapes freshly pressed and not fermented at all. In Nova Scotia there are two kinds of cider used. The one the natural juice of the apple, unfermented and un-intoxicating, the other fermented and intoxicating. I have often drunk unfermented cider at the table of farmers, which they use instead of water during the apple season, and which is considered a good wholesome un-intoxicating beverage. The celebrated Rev. Dr. Duff, in passing through France, Italy and Palestine, remarks:

"What is the Providential design in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely, either an article of luxury or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant at his meals in vine-bearing districts. Instead of milk he has before him a basin of the pure, unadulterated 'blood of the grape.' In this its native and original state, it is a plain, simple and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessity, not an intoxicating but a nutritive beverage. Hence to the vine dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious. Hence we cease to wonder how the Bible so often speaks of wine in conjunction with corn and other staple supports of animal life."

The wine of the Oasa wedding is supposed by many to have been of the fermented kind. But some of the most eminent scholars who have made diligent investigation of the evidences, assert that the first was not fermented, and as to the other, though absolute proof is wanting, the presumption is very strong that it was not.

The Rev. H. R. Haweis, M.A., author of the "Four Evangelists," the "Picture of Jesus," &c. A man of culture and learning, and one of the most eloquent and popular clergymen of the Church of England—makes the astounding assertion in his "Picture of Jesus," recently published:—

"What more natural, than that Jesus knowing the inconvenience that would result if the wine ran short, should arrange with His disciples to bring plenty of wine, taking care to bring the best, and pour it into the host's own pots."

I am very much surprised that the Rev. gentleman has not been cited before his ordinary to answer for this heresy.

PHILIP TOCQUE,

April 28th.

SKETCH OF LESSON.

SUNDAY AFTER ASCENSION. MAY 18TH, 1888.

"Ascended into the Heavens."

Passage to be read.—Ruth i. 1-9, 16-18, 22.

A famine in Canaan. In consequence, Elimelech sells his inheritance and goes into Moab with his wife Naomi and his two sons Mahlon and Chilion, to try and build up another home for himself. But here trouble and sorrow overtakes them.

I. *The Desolate Widow.*—First Elimelech dies. Then the two sons marry two Moabitish women, Orpah and Ruth (though this was against the express command of God); but very soon the two sons die, and Naomi is left without either husband or children. Naturally she thinks of her old home, and desires to return, as the famine is over. She commences her journey with both Orpah and Ruth, but unselfishly urges both of them to return to their families and friends instead of going with her among strangers. Orpah complies, but

II. *The Devoted Daughter.*—Ruth refuses. Still Naomi urges her to go back with her sister, but (vv. 16, 17,) Ruth steadily refuses, preferring to give up her family, her gods, her worship, in order unselfishly to attend on Naomi and lighten her load of trouble and care. At last Naomi yields, and the two travel together to Bethlehem, where they are welcomed, but with wonder at the change which trouble has wrought in Naomi, who sorrowfully tells her friends to call her Mara (bitter) as the Lord (she says) has dealt very bitterly with her. At last Naomi and Ruth are settled in their simple home, where poverty certainly is present, but where there is piety and godliness, and therefore peace and contentment.

Family Reading.

GIFTS OF POISON.

It is time that respectable merchants combined with consumers for the suppression of all gift, prize and lottery schemes in connection with the sale of articles or merchandise. These schemes are not only demoralizing to legitimate business and to the morals of the community, but in the extent in which they are being carried in the sale of articles of food have become a source of great danger to the public health. They are, no matter in what form they appear, nothing more or less than devices to swindle honest and unsuspecting people.

It is gratifying to learn that in some instances the officers of the law have taken hold of the matter. In New York, and also in Chicago, parties who in this way offered gifts to purchasers of their packages have recently been arrested upon indictments for lottery swindling. The latest candidates, both for public execration and criminal prosecution, are the manufacturers of the alum baking powders, who are both, by means of gifts and lottery tickets, disposing of large quantities of their corrosively poisonous compounds, which are so well known to be detrimental to health that no housekeeper will admit them to her kitchen knowingly. This form of swindle is not only being peddled from house to house, but under the promise of large profits to be realized, the manufacturers are entrenching themselves behind the counters of many grocers by getting them to offer the alum goods with the gifts or lottery tickets attached, thereby shifting the liability to prosecution, in part, upon other, and perhaps innocent parties. Every grocer or dealer, for instance, who sells or offers for sale any of the prize or lottery baking powders is a criminal in the eye of the law, and liable, upon conviction, to fine and imprisonment, while those who sell the gift goods,

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the annuities payable to each member of the royal family, also charged on the consolidated fund. . . Princess Royal, £8,000; Prince of Wales, £40,000; Princess of Wales, £10,000; Duke of Edinburgh, £25,000; Princess Christian, £6,000; Marchioness of Lorne, £6,000; Duke of Connaught, £25,000; Duchess of Albany, £6,000; Princess Henry of Battenburg, £6,000; Duchess of Cambridge, £6,000; Duchess of Mecklenburg-Strelitz, £8,000; Duke of Cambridge, £12,000; Princess Mary of Teck, £5,000; total, £158,000. These annuities, it must be remembered, do not represent the total receipts of the members of the royal family, for not only certain revenues are specially appropriated to their benefit, such as the revenues of the Duchy of Lancaster and of the Duchy of Cornwall, but many royal princes are in the receipt of considerable annual grants in the shape of salaries for but nominal services in the army, navy, or civil government. Besides these, special supply grants have been often made on the occasion of the marriage of such royal princes or princesses, as tokens of sympathy and good-will for the sovereign.—*The Fortnightly Review.*

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#### RECONCILIATION.

I was struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first man and said:

"John, I am very sorry to find you and James have quarrelled. It seemed a great pity, and it brings much dishonour on the Church of God."

"Ah," said John, "I am very grieved too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offence."

"Ah, ah," said the good man, "we will soon settle this difficulty then," and away he went to James.

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles me most is that it is all my fault. If I had not taken notice of a little word John said there, would have been an end to it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.

#### THE EAST WIND.

"Such a horrid day!" said little Phoebe, pettishly, as she entered the hall flushed and tumbled after an encounter with the east wind. "Now, mother, isn't this wind dreadful? I could not get along at all; my hat blew one way and my umbrella went inside out—look!" and Phoebe displayed a most extraordinary arrangement of silk and steel before her mother's eyes.

"Gently, Phoebe," said her mother, "I do not like such ugly words from a little girl's mouth."

"Everybody dislikes the east wind," Phoebe said at length whilst watching her mother, who, with a dexterous twist, had restored the umbrella to its original shape.

"Not every one, Phoebe; Kingsley has called it the 'wind of God.'"

"O, mother, why?" asked Phoebe.

"Because it is in many ways a very useful wind. It is cold, it is true, and ruffles my Phoebe's hair—and her temper. But it blows away the foul air and acts as a scavenger in the close courts and alleys of our cities. It shakes the trees, too, and sends the sap along the branches, and it does no harm to little girls either if it makes them run fast-

er along the roads, instead of dawdling as they sometimes do."

"Well, if it does all that, I must be more polite to it next time," said Phoebe merrily; "but, all the same, I should like to live in those countries where it is never cold."

"Those countries have disagreeables as well. Should you like a sand storm, for instance, when the sand comes in such clouds that you are obliged to lie flat on your face on the ground until the storm is past?"

"Why?" asked Phoebe.

"Because the sand would get up your nose and into your mouth, so that you could not breathe. Or would you like to be half eaten up by mosquitoes or bitten by snakes or—"

"O, mother, stop! After all, the east wind is nothing when I think of those things."

"There is no bad but there might be worse," quoted mother; "and we will be contented with that state of life in which it has pleased God to place us."

\$80,000 ADVICE FREE.—Public singers, speakers, everybody read the St. Leon advertisement, their waters are attracting the worlds greatest scientists. Causing as they do fresh life and joy to thrill wasted humanity, where human preparations had failed.

#### THE FORGIVING KING.

A king, famed for his greatness and graciousness, had been invited to a supper, prepared for him by one of his subjects. It was an Oriental feast, and the guests reclined on couches whilst they ate. As thus they rested and refreshed themselves, a woman who had done that which was worthy of death, knowing that the king was there, and having heard of his wonderful compassion and goodness, went to the house, and, stealing softly into the room, knelt at his feet weeping. Not a word she spoke, but kissing his feet while she wept, brake over them an alabaster flask of very precious ointment of spike-nard, whose fragrance filled the house. And there she knelt, not daring to speak. She only wept, and kissed and anointed his feet, until the king, who knew full well her guilt, turned to her and said: "Go in peace; thy sins are forgiven; thy faith hath saved thee."

O wonderful words spoken by the King of kings! They were heard at the throne, and "the morning stars sang together, and all the sons of God shouted for joy," for now another voice would sing, "Glory to God in the highest," another knee would bow before King Emmanuel, and another harp would join in the music of the heavenly choir.

These wonderful words were heard in hell, and Satan and his angels trembled with wrath and indignation, for she to whom they were spoken was one they had doomed to weep and wail and gnash her teeth with them in everlasting torment.

O wonderful words spoken by the gracious King to the penitent one. Henceforth the outcast will be a member of the royal household. Henceforth His ministers—the angels—will have the charge of her. Henceforth the homeless has a mansion awaiting her. Henceforth, when the King calls her, He will say, "Come, ye blessed of My Father." Jesus is the name of this great and compassionate King. Fellow sinner, He is waiting to be gracious to you. Will you, too, venture to Him, kneel before Him, and with penitent heart await His words? Then you will also hear Him say: "Thy sins are forgiven; thy faith hath saved thee; go in peace."

#### TEMPTATION.

"Ever, when tempted, make me see  
Beneath the olives' moon pierced shade  
My God alone, outstretched and bruised  
And bleeding on the earth He made.

"And make me feel it was my sin,  
As though no other sins there were,  
That was to Him who bears the world  
A load that He could scarcely bear."

We know what it is, many of us, to be utterly wearied of the ways and words of other men, and

we know the relief that comes, too, to the wearied mind when, after ascending some lofty height we find ourselves alone—the free airs of heaven playing around us as they will, the cool breeze soothing our aching temples, the repose of feeling that here, at all events, we are undisturbed. We know this; rest is to be found for the mind from outward things that disturb it. But the spirit is often weary too—wearied of the pressure of the world without us, weary of the assaults of sin and Satan within—there is no greater weariness than the pressure of temptation. But, my brother, my sister, this is not a foe we can flee from. Solitude is not freedom from temptation, often it, in itself, presents temptation to us. Freedom from outward care is not freedom from temptation, often it is the very weapon which Satan uses against us. Temptation is the daily portion of the child of God.

I. *Why are we tempted.* To try our faith and to strengthen our Christian life. Our God puts into our heart by His Holy Spirit certain desires to do right; we pray very earnestly, it may be, for grace to carry out these desires, these resolutions, and then He allows Satan to come near to us with the very temptations to which we are most prone. Then it is we fall because

(a) We were not prepared for his attack.

(b) Or the pleasure involved in the temptation is greater than our pleasure in doing God's will. If by God's grace the temptation only passes through our mind to be cast aside, it never becomes sin.

II. *How to conquer temptation.* We must meet it even as our Blessed Lord met His temptation in the wilderness, or as David met Goliath, conquering by his trust in the Almighty. Think of your own temptations. Do you say you don't know what they are? Do you know what your besetting sin is? Do you ever conquer it? Think over what has passed this day, this week, how many victories do you remember to have gained? In thinking of temptation it is of vital importance to think of the Tempter, to realize that his aim and object is our everlasting ruin. Bearing this in mind, it is easy to see what temptation is—the assault of a personal enemy with one definite aim, not just of making us slip in this one instance, but of getting us entirely, little by little, into his power. Watch you wary spider how it allures its victim, how, little by little, it enfolds the unhappy creature in its coils till at last it is without way of escape. And in the very same way is the enemy of our souls luring many a one to destruction, and binding them hand and foot with the chains of sin.

To conquer the tempter great humility is needed, for humility it is alone that can commit itself into God's hands and draw strength from Him only. Let us not be discouraged! Let us remember how very dear our souls are to that Lord who died for them on the Cross. Let us remember the price He paid for them, even His own blood, and then let us doubt, if we can, that He is longing for our victory, longing for it, pleading for it, as He makes intercession for us behind the veil, and able, too, to give us the strength to win it, if but by a strong effort of our will we put ourselves on His side.

It was for this He came from Heaven to die, not only to conquer sin for us, but also to conquer sin in us. We, weak in ourselves—are in Him mighty to overcome. Day by day beating down the enemy, night by night watching against his stratagems, life passes on, and the hour draws nigh for our God to welcome home the faithful ones who have won the victory. Blessed day, when the armour of the soldier shall be laid aside for the palms of victory. Blessed day even more, when the whole army of the redeemed who have trodden down Satan under the feet of their King shall enter Zion to dwell in the Holy Place for ever and ever.

Read Rev. xix. 1-17; St. Matt. iv.; 1 Sam. xvii.—*Selected.*

CONSUMPTION CAN BE CURED by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 60c. and \$1 size.

## Children

### DO WHAT

Do what Love  
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Children's Department.

DO WHAT IS NEXT TO THEE.

Do what is next to thee; Love doth not measure, If not thy pleasure, Still thine the peace will be.

Do it with all thy might; Brief is the living, Blest those in giving, As in God's holy sight.

Do it for Jesus' sake, Though it be trying; Sweet Thy denying, His love can ever make.

Do it with all thy strength; Be not delaying, But swift obeying, For night will come at length.

Do all with care and zest; Patient in doing, Watchful, pursuing; So life's long days are blest.

Do thou with prayerful heart, Always rejoicing; Let thy sweet voicing Some good to all impart.

Do what is right and meet, Wait not the morrow; So shall not sorrow Burden love's willing feet.

\$500 NOT CALLED FOR.

It seems strange that it is necessary to persuade men that you can cure their diseases by offering a premium to the man who fails to receive benefit.

A HAPPY HEART.

My little boy came to me this morning with a broken toy, and begged me to mend it for him.

"I'll try to mend it, darling," I said; "but I'm afraid I can't do it."

MANLY PURITY AND BEAUTY



CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESTEEM IN WHICH THE CUTICURA REMEDIES ARE HELD BY THE THOUSANDS UPON THOUSANDS WHOSE LIVES HAVE BEEN MADE HAPPY BY THE CURE OF AGONIZING, HUMILIATING, ITCHING, SCALY, AND PIMPLY DISEASES OF THE SKIN, SCALP, AND BLOOD, WITH LOSS OF HAIR.

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

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

Wasn't that a brave, sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little home-sick cousin.

Keep a happy heart, little children, and you will be like sunbeams everywhere you go.

AN ABSURD BIRD.

Kiwi-kiwi is the creature's real name, but scientific men call it apteryx, which is a Greek word meaning wingless, because, though a bird, it has no wings.

It not only has no wings, but it has no tail—not even so much as an apology for one. And as if that were not enough, it has no feathers worthy of the name.

When it sleeps in the daytime—for naturally it is odd enough to choose the wrong time for sleeping—it rests its long bill on the ground, and so makes itself look like a strange sort of three-legged stool.

It is a cousin of the ostrich, and though its plumage has no such value for us as its large relative's has, it is very highly valued by the natives of New Zealand.

A HAPPY HOME.

A pretty story about a German family discloses the secret of a happy home, where joy abounds though there are many to feed and clothe.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was his nine children, though it was no light task to support them all.

A WORLD-ROUND RECORD !!

THE UTTERMOST PARTS OF THE EARTH PRAISE

WARNER'S SAFE CURE!

Merit wins! In the past decade H. H. Warner who was restored to health from an "incurable Kidney disease" by what is now known as Warner's Safe Cure, and made a vow that he would spread its merits before the entire world of sufferers.

FRANK STUART, 23 Free School Street, CALCUTTA, INDIA. "In 1875 was prostrated with a sudden attack of liver trouble. From '75 to '81 I had twenty of these terrible attacks. On the way to Japan, Capt. Connor of the "Geukai Maru" recommended me to use Warner's Safe Cure.

GEORGE BICKNELL, Editor daily Telegraph, MELBOURNE, AUST., the great Australian Daily, March 30, 1888, wrote: "Work of a sedentary character for 30 years developed unpleasant symptoms of illness, c. the Liver and Kidneys. I used Warner's Safe Cure, which speedily relieved me of the unpleasant symptoms, remedied my Dyspepsia, bettered my appetite, increased my enjoyment of life and work.

DR. GUSTAV WEBER, of Dessau, Duchy of Anhalt, GERMANY, May 20, 1887, writes: "For several years I have suffered with inflammation of the Kidneys, Rheumatic Pains, etc. for which I go every summer to Carlsbad, and find a little relief. To this suffering is added a Diabetes Mellitus (sugar diabetes), which appears alternately with Rheumatism. With the use of the 15th bottle of Warner's Safe Cure I have completed my cure, for which I am greatly indebted to you.

REV. HENRY PLUME, M.A., Archdeacon, Townsville, NORTH QUEENSLAND, Oct. 15, 1887, writes: "During my long bush tours I have come across many wonderful cures effected by Warner's Safe Cure. For fever, so prevalent in the bush, it seems to be a certain cure. From what I have seen on my late trip, I should never start on a journey without my pack being furnished with a bottle."

GEO. THORNE, Ex Premier, QUEENSLAND, at Ipswich, Sept. 3, 1887, writes: "I have recommended Warner's Safe Cure to many people who have suffered from different complaints, and in every case a cure has been effected. Personally I have used the medicine and derived the greatest benefit from it."

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His brain would have reeled and his heart sunk had he not trusted in his Heavenly Father when he thought of the number of jackets, stockings and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would eat.

His house, too, was very small quarters for the many beds and cribs, to say nothing of the room required for the noise and fun the merry nine made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat down at dinner the stranger, looking at the hungry children about the table, said compassionately: "Poor man, what a cross you have to bear!"

"I? a cross to bear?" asked the father wondering. "What do you mean?"

"Nine children, and seven boys at that?" replied the stranger, adding bitterly: "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher with prompt decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?"

The two girls laughed roguishly, but the seven youngsters shouted:

"Yes, dear father, truly."

Then the father turned to the guest, and said: "Sir, if death were to come in at the door, waiting to take one of my children, I would say—here he pulled off his velvet cap and hurled it at the door—"Rascal, who cheated you into thinking I had one too many?"

The stranger sighed; he saw that it was only disobedient children that make a father unhappy. One of the nine children of the poor schoolmaster afterward became widely known; he was the saintly Pastor Oberlin.

**"SHE'S MUCH OLDER THAN HER HUSBAND."**

We heard a young girl make the above remark the other day about a lady with whom we are slightly acquainted. It was not true, yet the lady in question actually does look five years older than her husband, although she is several years his junior. She is prematurely aged, and functional derangement is the cause. Dr. Pierce's Favorite Prescription would cure her, and should be recommended to her, and to all others who are in the same condition. If the reader of this chances to be a similar sufferer, let her get the "Prescription." It will bring back her lost beauty, and better still, it will remove all those distressing symptoms which have made life a burden to her so long. Money refunded if it don't give satisfaction. See guarantee printed on bottle wrapper.

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A country merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such hard weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber,

who with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair I should not probably have been alive at this hour. The rain which caused me to murmur came at a fortunate moment to save my life and preserve to me my property."

—Among the many anecdotes related of the late Emperor, was one associated with his ninetieth birthday, which was celebrated with great pomp throughout Germany. Splendid gifts were sent him from all over the world, which were displayed together in a hall. Close beside a costly service of rare china, sent by Queen Victoria, was a wooden box, tied with a bit of twine. The aged Emperor opened it, and read, with much emotion, the following letter from a child; it was misspelled, and written on a piece of gray paper:—

Dear King: I have nothing to send you on your great day but a prayer to the good God to keep you long our King. Now I will tell you of my father, who was shot in the foot in the war with Austria, and is ill, and has no pension. I have two brothers and two sisters, and often we have no bread to eat.

The name of the writer, August Wolk, was then signed, and the Emperor said: "He has made the best gift of all. He has given me the chance to be just to a brave man." He then ordered the case to be looked in'o, and finding that the man was worthy of a pension, had one granted to him.

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"Oh, never mind. Don't think about that now. What's the use of worrying over it any more? Put it by till to-morrow."

"It's all very fine to say that, I can't put it by, I have got to give in my book to the Governor the first thing in the morning. How can a fellow help thinking about it, when his accounts are not right?"

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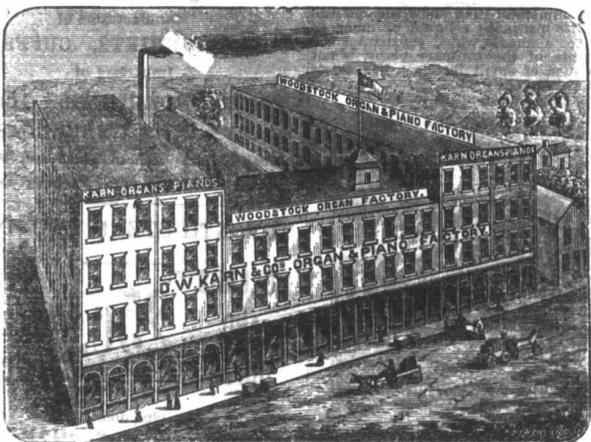
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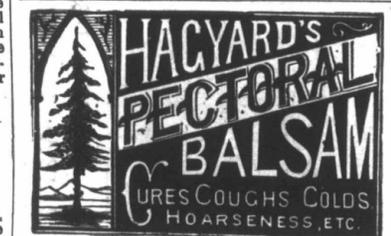
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