

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY APR 18, 1889.

[No. 16.]

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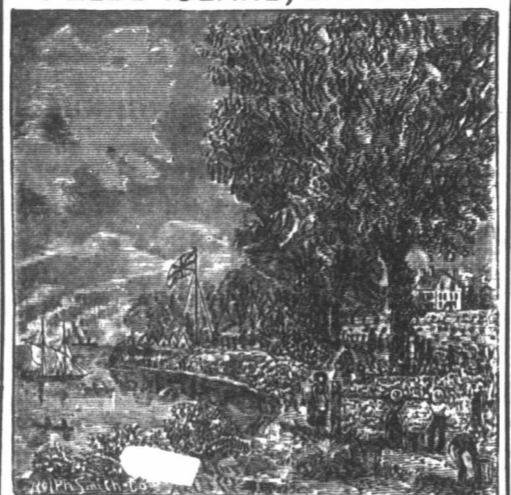
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THURSDAY, APR. 18, 1889.

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

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

TO CORRESPONDENTS.

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

EVICIONS BY MR. GLADSTONE.—That in some evictions in Ireland much injustice and cruelty have been done is, we believe, certainly true. But the wholesale eviction of tenants who have been incited by the Land League to refuse payment of rent, has been a stern necessity in the interests of civilization. Mr. Gladstone has worked hard to make believe that all Irish evictions have been deeds of evil. He has had the teaching of his own speeches brought home to him in such a way as to have excited general comment in the press of Great Britain. The *Cork Constitution* has compared Mr. Gladstone's rents with those of Lord Clanricarde, who was selected because of his repute as the typical over-reaching landlord. The result is this; Mr. Gladstone imposes an average rental of \$10 per acre and Lord Clanricarde \$2.40 per acre, the land being much about the same for advantages in working. Yet Mr. Gladstone has evicted some tenants for not paying a rental far above what the same land would be charged for by those Irish landlords he has so denounced!

Mr. Russell, M.P., who has given this question much personal attention gives as a specimen of what is called "rack renting," the case of a tenant

who "for a capital house and thirteen acres of land, the house wholly built by the landlord," pays \$12! Yet such rentals as these are refused payment by orders of the Land League!

RELIGION WITHOUT MYSTERY A FALSEHOOD.—Dr. Liddon in the course of a recent sermon remarked: We know now that all heathen systems, instead of being wholly false, are, in very different proportions, conglomerations of falsehood and truth, and so differ, on the one hand, from the Christian religion, which is wholly true, and from pure atheism, which is wholly false, and, when Moses was guided to attach to the worship of the true God the Egyptian symbol of the sacred chest or ark, he was obeying one of the most common forms of inspiration—the inspiration of selection. The first demand of the soul is that a religion shall be true, and the second that it shall provide some demonstrably effective means of communication with Him Who is the object of religion—the infinite and eternal God. But besides these primary demands there are others of a subordinate kind to which I now refer. The idea of God kindles in soul the sense of beauty, and beauty that meets the eye suggests the immaterial beauty of the invisible King. No religion can afford, in the long run, to neglect this instinct in the soul of man. There is no revealed connection between religious truth or real spirituality on the one hand, and slovenliness or deformity on the other. Often, again, the eternity of God kindles in the soul a reverence for antiquity as the best spirit of approach that we on earth can make to God's eternal years; and so all powerful religions have sought, sooner or later, the sanction of antiquity. Christianity did so in its earlier days by linking itself on to the scriptures of Judaism. Its founder proclaimed, "I am not come to destroy the law and the prophets, but to fulfil them." And once more the Divine Being—awful, remote, inexpressible—suggests to man that any religion that really reflects His mind must have attached to it mystery. A religion that should be plain and intelligible from beginning to end, presenting no difficulty, suggesting no unanswerable questions to a finite understanding like ours, however respectable as a work of manufacture of human origin, would carry on its front a proclamation and certificate of falsehood, if it should dare to lay claim to divine authority, or to undertake to provide satisfaction for the soul of man.

CHRISTIANITY INVOLVES A CHURCH.—The Rev. Canon Holland in one of his sermons shows that the need of some other and more authoritative presentment of Christian truth than a mere book, "All genuine faith in Jesus Christ holds within it the secret, the germ of the Church; its inner construction anticipates a Church; its type, its form, its character, prepare it for insertion into a society, a body, a system, an order. Deprived of this, it must miss something of its perfect development; it cannot be attaining to all its proper fruit. Something is lost; something lies dormant and unused. There are gifts in it which are not exercised, and possibilities which remain unfulfilled. Strong and robust as this faith is, which we watch on all sides of us, we must think that it could not fail to become riper, richer, fairer, if it had behind it and around it the presence and might, so steady and so sure, of a continuous and unbroken body of disciplined forces and gathered resources, stored and garnered out of the accumulated experiences of a hundred Christian generations, exercised and put to profit under the weighty tradition and by the delicate discretion of an articulated and organized system, directed and filled by the ministerial Spirit of God, Who takes of Christ and distributes to each the gift, severally as He will," &c.

HOMEWARD BOUND.—The Bishop of Llandaff, speaking at a luncheon referred to the large number of persons confirmed by him, and especially

mentioned that on the previous Thursday, at Monmouth, he had confirmed a Baptist minister, who informed him that he was going to Birmingham Theological College to train for holy orders. It is also stated that two other Nonconformist preachers are preparing to come over to the Church, if they have not actually taken the step. One is a graduate of London University and belonged to the Independents, while the other is a well-known minister of the Calvinistic Methodist body, and a young man of great promise.

THE ROCK ON THE JESUIT QUESTION.—The principal organ of the English Evangelicals speaks thus of the Jesuit question:

Unfortunately, in the Province of Quebec the descendants of the old French settlers preponderate, and the proportion of Roman Catholics to Protestants is that of 1,170,718 to 178,819. Popular representation here is as sure to be Romanist as in Ireland it would be Romanist if Ulster were tossed into the general pot of Home Rule. In Quebec Protestant tradesmen are boycotted, and Protestant representation is nil. The very judges on the bench are said to refer to Romanist ecclesiastics for guidance, and that in a motion recently introduced into the House of Assembly "Our Sovereign Pontiff" was named in juxtaposition with "Her Majesty the Queen." Such is the situation. It should also be mentioned that the "Jesuit estates" have never passed into private ownership but have been utilised for public educational purposes, six-sevenths of the proceeds being annually allotted to Roman Catholics. There is also this further fact to be remembered. Neither the French Government, nor the English Government on its succession, ever acknowledged the ownership by the Jesuits of this property. They therefore never had legal right to it. This being the position of affairs, there can be no possible doubt that the Governor General ought in the Queen's name to veto the Bill.

FACTS WORTH NOTING.—1. It is a deliberate and impudent falsehood to allege that any support whatever can be found in the early Fathers in support of Papal Infallibility. If you will look at Janus, *The Pope and the Council*, or at the speech which the Roman Catholic Archbishop Kenrick of St. Louis prepared for delivery in the Vatican Council, you will find the facts as to the alleged Petrine texts in the Gospels. The earliest use of any one of them in support of Papal Supremacy was made in the year 586 by Pope Pelagius II., in a letter to the Bishops of Istria, and they in their reply rejected his gloss as untenable and false. The Council which forbade appeals to Rome was one held at Carthage in 418. The Council of Nice was summoned by the Emperor Constantine alone, and a document, purporting to ask the consent and confirmation of the summons by the Pope, is a late forgery.

2. The Jesuit writers who lay down that servants who think themselves insufficiently paid may supplement their wages by small thefts, are Valerius Reginald, *Praxis Forti Penitentialis*, Lyons, 1620, and Cologne, 1622, and Stephen Fagundez on the Decalogue. Also Tamburin on the Decalogue, Lyons, 1659, and Busembaum and Lacroix, *Moral Theology*. All these books can be seen either in the British Museum, or in Siop College library.

3. The statement St. Peter was Bishop of Rome, is directly in the teeth of the facts. St. Irenaeus, who is the earliest writer to discuss the matter, informs us that St. Peter and St. Paul jointly appointed Linus as first Bishop of Rome, which proves that St. Peter was never Bishop there himself.

The above are from the *Church Times*.

PASSION.—He only is utterly wretched who is the slave of his own possessions, or those of others.

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I offer Marble- in-fellow Marble- in bush, ans; All- rumhead, north and rchhead. Phin- s Dwarf is: Hub- s. For a respectable FREE to r of my Mass.

THE OTHER SIDE OF THE PERVERT QUESTION.

A STATEMENT has been furnished us which presents the perverts to Rome question in a light well worthy the serious attention of those who still keep up the stale and unprofitable cry that the advance in ritual made in recent years, and the insistence upon the catholicity and apostolicity of the Church of England by the Oxford movement, have been the sole causes of so many, some years ago, going over to Rome, and which must inevitably, it is affirmed, cause others to take the same step. We have not only absolute confidence in the integrity of the writer of this statement, but are in possession of facts that enable us to vouch for its accuracy.

It is difficult for those not familiar with Church life in England forty years ago, to realize the state into which divine service had fallen in those days. The utter indifference shown by the clergy to their duties as priests, pastors, and teachers would hardly be credited. As we recall the apathy, the slumberous dullness which then hung like a funeral pall over the Church, and remember the skill, the dashing audacity, and the fervor displayed by the Church of Rome in its attempt to regain England, under the leadership of Cardinal Wiseman, *we are amazed at the smallness of the results from an attack so remarkably favored by circumstances, by our being so wretchedly posted for defence and so unconscious of, and so indifferent about the force of the onslaught.*

Whoever comments upon the prisoners of war as it were, made by the Roman troops, who is ignorant of the condition the Church garrison was in, and of the laxity of discipline prevailing in her tents when the assault was made, commits a grievous sin against those laws of honor which should be obeyed by historians, and by all critics of historic events. What reams of letters, pamphlets, articles; what thousands upon thousands of speeches and sermons have been, and are yet being, composed on the perverts to Rome question, by persons whose absolute ignorance of the most important factor in this problem, was and is as the blackness of darkness in its intensity! Our conviction is that the Church of England needs no more to demonstrate her divine life, a life above the accidents, and chances, and conditions of human circumstances, than the marvellous revival which followed upon the tremendous attack upon her made by the Church of Rome in the time of her weakness, and apparent decadence thirty to forty years ago. To speak of those who left us in those troublous days as driven to Rome, or drawn into the camp of Rome, owing to the Church of England raising the standard of ritual, or boldly proclaiming Her Catholic claim, is, in Carlyle's phrase mere "clotted nonsense," fit only for the appetite of bigoted illiteracy.

The wonder is that a Church so dead to duty did not suffer such heavy and irremediable losses as to have left her the vanquished victim of the Papal forces. A century before

what is called "The Presbyterian Church" was swept out of existence in England. Mark the difference! That institution of man's devising died away under the assaults of Deism, but the Church of God even when asleep as to be weakness itself, was so roused by the advance of a foe that it arose in all its divine potency and drew new life from every blow.

The statement condensed to suit our space is as follows.

WHENCE CAME PERVERTS TO ROME?

That the High Church movement has not been wholly responsible for perverts to Rome is proved by the following facts drawn from the personal experience of the writer. In early life I attended a Parish Church wherein I never once saw any part of the service read outside the desk. The vicar usually sat in the vicarage pew, in a black gown, and he closed Morning Prayer in the pulpit. That shows how extremely "Low" we were. There was not a Romanist in the town, which had about 10,000 inhabitants. There was not a High service held within 30 miles. A railway being built brought a number of Irish Catholics for whom a mission was opened in an old theatre, the pit being boarded over. In that place when a boy I first saw Mass celebrated to about a dozen persons. The priest was a charming young man, well bred, a good singer, very "jolly" in company, so he soon had the run of all the society in the district. Church people seldom went to Church, as the services were intolerably dull. That priest in a few years built a Church, organized a choir and had a nice congregation, almost all drawn from Church people, who were driven to Rome by the extreme Low Churchism of the Parish Church.

I knew another Parish Church which was made by the same means to furnish a Romanist Church constantly with a considerable number of attendants at Mass and Vespers. Eventually a number of these became converts to Rome, who were sick and tired of the wretched dullness of Low Church services, and disgusted at the puritanic narrowness and calvinistic bitterness of what was vaunted as evangelical preaching. So much for places, now as to individuals. I saw Mass celebrated at St. Chad's Cathedral, Birmingham, England, some 30 or more years ago, at which three priests assisted, each of whom had been nonconformist preachers. I met one at a friend's on whose invitation I went to this very significant display of the source of perverts! Mass was celebrated at the altar of St. Joseph's, Toronto, some time ago, by a young priest who up to the time of his perversion had never onceseen any service in the English Church except of the extreme "Low" type. His family was intimately known to me and all his associations were with extreme evangelicals. A young man known to me by daily sight, who was the son of a very Low Church vicar, suddenly perverted, and is now a R. C. priest. A R. C. priest now near Birmingham, was known to me to have been the son of nonconformist parents of the ultra puritan type. These young men were each of them the victims of Cardinal Newman, who, no doubt, found it an absurdly easy task to knock their low church theories into ruins. One of them, when in argument with me, admitted that although he had recited the creed every Sunday for years, he never even had heard that the Church of England claimed to be a Catholic and Apostolic Church! He said he was taught it was only a Church of the Reformation, and therefore a human institution, like the Odd Fellows, or the Reformation Churches—so-called. Besides these cases of perverts I

could give the names of clergy and laymen who were prevented going over to Rome by men like Dr. Hook, of Leeds, and Dr. Pusey.

It is not probable that I have by mere chance come into personal contact with perverts to Rome from nonconformity and from Low Church circles in a greater number than many other persons have done, but having been interested in the Roman controversy from my youth I have simply kept such facts in my memory as relate to it. It is worth noting that Dr Newman himself was a Low Churchman."

We submit the above statement for the thoughtful consideration of Churchmen of all schools. Those who persist in accusing their brethren who teach the Divine origin and Divine life of the Church, *which is the very essence of High Churchism, of leading souls to Rome, may well ponder over facts that annihilate the theory on which their accusation is based.* A very able evangelical writer, the Rev. Dr. Norton, of Montreal, in his valuable work on "Worship in Heaven and on Earth," very truly says, that if certain religious instincts are not met by one form of worship, those who have those instincts will seek their gratification in forms that do provide for them. The whole worship of the Church years ago was hardly worthy to be called "worship," it was so insufferably wearisome, mechanical, and undevout, *especially in evangelical churches. Revolt against the unbearable deadness of divine worship is the true key to the vast mass of cases of perverts to Rome.* We speak not theoretically, but deduce this conclusion from a number of personal instances of perverts whose reasons for going over to Rome we learnt from their own lips.

He who cannot proclaim the Divine life of the Catholic and Apostolic Church of England, has no right to complain if earnest souls abandon the Communion organized, as he teaches, by man, to share the life of a Church which declares itself to be Catholic and Divine!

If the Church of England was founded at the Reformation, if her ministers have not Apostolic orders, if her Sacraments are not all the Church declares, then there is no alternative for a Bible Christian, for a follower of Christ, but to abandon such a falsely styled Church. The majority of perverts to Rome went to Rome chiefly because they had been grossly misled by Low Church teachings, or wearied by Low Church services.

It is now beyond all dispute, it has been demonstrated over and over again, that since the Oxford movement began to extend and to be fully at work, *perversions have ceased and the flow of the tide is from Rome, which to-day is far weaker in England than when Cardinal Wiseman issued his audacious decree dated from, "The Flaminian Gate," parcelling out the old land into dioceses of the Church of Rome—which in England is a mere sect and a decaying one.*

—We would call the attention of our readers to the advertisement on the first page, "A Beautiful Gift." It is a gem and a marvel of cheapness.

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AN EASTER PROBLEM.

THAT the physical death of man has been ascribed to his sins, in such a way as to imply that had Adam not disobeyed His Maker, he would never have died is most true. That the Bible has been thus brought into sharp conflict with science by this theory is also most true. That science in this conflict has been the victor is held by even the most orthodox theologians, because they could not affect or challenge the evidence afforded by physiology that physical death is a necessary condition, a law of our animal life. Looking at the declarations of Scripture in the light of that more thorough knowledge of science we now possess, it is evident that the "death" spoken of as being a consequence of "sin," is not the physical death that comes to all mankind. The words of Christ, "I AM the Resurrection and the Life, he that believeth in Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die," are clearly not reconcilable with the theory that physical death was the consequence of sin, for here is a distinct promise that death shall not pass upon those who believe on Christ, and another promise that "though he die, yet shall he live," the death spoken of being a spiritual decease not a physical.

In a sermon on "The Christian Doctrine of Sin," the Rev. Chas. Gore, Fellow of Trinity College, and Librarian of the Pusey House, Oxford, refers to this confusion between sin as the cause of spiritual death, and the origin of physical death, in the following passage.

The physicist says "Christianity regards even so absolutely natural a fact as death, a fact so inextricably interwoven into the structural growth of the world, as a mere consequence of sin. Christianity is refuted by every evidence of death being a law of physical nature." So far from this being true, it is the case that the early Christian writers, St. Augustine as well as St. Athanasius, emphasise the truth that death is the law of physical nature; that when man died he was undergoing what belonged to his animal nature. "Paul," says Augustine, "describes man's body as dead, not as mortal, because of sin. Mortal it was by nature, because, as being animal, it was subject to death." In being left to death, Athanasius teaches, man was only left to the law of his physical being. What, in fact, the Christian teachers hold is not that death, but death as it has been known among men, is the penalty of sin, because man's spiritual or supernatural life would have blunted the forces of corruption and lifted him into a higher immortal state. Man would not have died because he would have been spiritual rather than animal. And even here, if we are asked what this means, we must hesitate in our answer. If sin is said to have brought human death, Christ is said to have abolished it. "This is the bread from heaven that a man may eat thereof and not die." "If any man eat of this bread he shall live for ever." "Whosoever liveth and believeth on Me shall never die."

"Christ Jesus . . . abolished death." *Sin, we may suppose, only introduced death in the sense in which Christ abolished it.* Christ has not abolished the physical transition, but it ceases to be what death implies:—

"Henceforth is death
But the gate of life immortal."

Death as it has come upon sinful man has been the sad ending of hopes, the rending of his heart-strings, the collapse of his plans, the overshadowing fear, the horrible gulf, the black destruction. In all that makes it death, it has been the result of sin, of the misdirection of his aims and hopes. Had man not sinned there might, indeed, have been a passage from one state to another, a physical dissolution, a moral victory—but it would not have been what men have known as "death."

If this be the right way of regarding the matter, as it is certainly permissible, we shall be able to echo in all its breadth Athanasius's teaching, that sin did not directly alter things, but only our attitude towards them.

THE DAY OF THE LORD

THIS is the day of the Lord; we will rejoice and be glad in it. It is the great day of the Church, the crowning feast of the year. Even the world rejoices on Christmas Day, though it scarcely knows why; but this is the Christian's day. To him who does not believe, it means nothing; to us, it means everything.

Our Lord has risen from the dead. Henceforth the grave has for us no terror. Our Lord has opened its fast-barred gates and let in the sunshine to every corner; and as we look into it, we see nothing to affright us. He has made it a safe resting-place; and we may commit to it the bodies of our dear ones, with the tears that love demands indeed, but in hope, because as our Lord rose they too shall rise to die no more.

Our Lord is risen from the dead; and from henceforth the hope of a future life is no more a dream, a theory, a fond hope. To us who believe, it is a certainty beyond all doubt. Because He lives, we shall live also.

When the women and the other disciples had become assured that their Lord had really risen; when he had spoken and eaten with them, and their hands had touched and handled Him, the distress and grief of the last few days must have seemed to them like a bad dream. So will the longest, weariest life seem to the disciple who looks at it from the rest of Paradise. It was long, but the end came at last. It was hard to bear, but it is all over now. The poor, weak soul trembled at the passage, but it was safely made, and the Home is gained from which there is no going out forevermore. It was a dark, restless night perhaps, full of sad dreams and fears, but it is past and gone now. The sun has risen, and it will never set.

Our Lord is risen from the dead! He calls us, as He did His disciples, to eat and drink with Him. Let us hasten to obey. And if we are so shut in that we cannot go with the

multitude to His holy table, let us prepare Him a place in our hearts, and rest assured that He will come and sup with us and we with Him.—*From a Lent in Earnest.*

WILD OLIVES.

WHEN we boast our superior civilization, sneer at the Israelites in our community, shudder at the degradation of the African and Chinese, it is well for us to ask ourselves, "whence we came?" and "who were these people typified by the 'wild-olive' branches in St. Paul's parable?" Who indeed, save the European nation from whom all of us trace our lineage? Latins, Gauls, Greeks, Germans, Britains, these be the "wild-olive branches," by God's wisdom and mercy, grafted into the root of the Jewish stock whose unfruitful boughs were cut away to make place for us. Had the first preachers of the gospel of the Son of God been divinely directed to go east instead of west, had they followed the dictates of human wisdom and labored to convert their own countrymen, to evangelize their own continent rather than to cross the sea and preach Christ in Europe, should we be here to-day? or, if here, instead of worshipping in a church reared to the honor of that Christ, might we not be listening to the words of some devout missionary who had come from Christians in China and Japan, to give to us "men benighted the lamp of life?"

An ancient lineage is a fine thing to have, if it doesn't go back too far. Few of us would brag of a grandfather who was a robber or a murderer; and yet many who tell us complacently that their ancestors "came over with the Conqueror," forget that the barons of the Norman William were a bloody and thievish band of invaders, polluted with crimes for which we imprison and hang men to-day.

And, going back a thousand years further yet, we find our forefathers of the first century, whether we name them Angles or Saxons or Germans or Britains or Scots or Celts, half-naked savages, worshiping uncouth deities, performing human sacrifices, practising unclean and bloody rites, and, cannibal-like, drinking great draughts of warm blood from the skulls of their slaughtered foes.

I once heard of a congregation of very aristocratic and exclusive people, whose sensibilities were terribly shocked and feelings grievously lacerated, by a bishop who preached to them from the text in Isaiah, "Look unto the rock whence ye were hewn, and the hole of the pit, whence ye were digged." They thought it very much out of taste in the preacher; for, as they said, "We have some of the very oldest families in the land in our congregation."

And yet, in spite of the wounded feelings of these gentle-folks, this hard fact remains: "All of us have been hewn from the rock of paganism, and digged from the hole of the pit of heathendom."

When our ancestors were howling wild hymns to Thor and Woden, and rushing half-naked through the depths of the Black Forest,

China and Japan and India and Egypt were, in all material respects, about as civilized as we are to-day. Only God's mercy and inscrutable wisdom saw fit to send the gospel heralds to our forefathers instead of to theirs. Only because the apostles were mad enough to leave their own continent and to embark as foreign missionaries, are we able to boast our proud pre-eminence to day?—*The Rev. Louis S. Osborne.*

BOOK REVIEWS.

LIVES OF THE FATHERS. By F. W. Farrar, D.D., 2 vols., MacMillan, N. Y. We shall review this work fully in our next two issues.

THE SPIRIT OF CHRIST. By Rev. Andrew Murray, Randolph & Co., N. Y. This is a volume containing 82 sermons, with copious notes. It was received too late for review this week.

THE RELIGIOUS GIFT ENTERPRISE. By Rev. B. E. Warner, M.A., Bridgeport, Conn., Church Record Co., N. Y. This is a reprint of articles from N. Y. *Churchman*, which deal with the difficult question suggested by the title. It is objectionable doubtless to raise money for the Church in such round-about ways as bazars, concerts, &c., but poverty makes sad work of such objections.

THE SUNDAY SCHOOLS OF MILAN.

Being in Milan on Sunday, February 10, I thought that I would take the occasion to see something of the Sunday Schools instituted by S. Carlo Borromeo, and which are peculiar, I believe, to the Diocese of Milan. S. Carlo found that among his people, not the children only, but those advanced in years, needed a good deal of instruction in the Faith. Many men attended a low Mass on a Sunday and festival as a matter of obligation, but never troubled themselves with the hearing of sermons, so that the instruction they had received as children became lost, and extraordinary and distressing ignorance about matters of faith prevailed. This, also, at a time when the whole of the West was in a condition of religious ferment, when heresy was everywhere being spread, and nations were falling away from the Church. In some measure to correct this tendency to lose the Faith through ignorance, and thus to present a field ready to receive the seeds of error, S. Carlo instituted Sunday-afternoon schools in the town of Milan, and recommended their adoption throughout his vast diocese. Whether they still flourish out of Milan, I can not say, but in Milan itself they retain their vigour, and are attended as S. Carlo designed, not by the young only, but also by the adult. The schools are carried on in the churches—not in the cathedral, but in the parish churches, but not in all of these.

In the afternoon I visited a small church in the Vico Camminadella, the dedication of which I did not ascertain, and found it full of little girls; the whole floor of the church was occupied with chairs arranged in circles, like a great piece of honeycomb, and each of these circles formed a class. There did not seem to be over a dozen in a class, a good provision, as it is not possible to retain the attention of a large number of children. The youngest girls were provided with great picture-books, and were very busy studying the illustrations, before class began. As I was the only man in the church, and provoked the liveliest interest and much discussion among the damsels, I thought it fair to the teachers to withdraw. Moreover, I was desirous of seeing and hearing the school in San Ambrogio, which was not far off.

San Ambrogio, the church erected by S. Ambrose, but rebuilt in Lombard times on the old foundations, contains the body of the Saint in the crypt. The apse is adorned with mosaics of the sixth century, representing Christ amidst the Apostles. Before the church is an atrium, in which are collected some relics that have been found in and about the church. Here is a very curious cresset stone. We have in England about half-a-dozen examples. It consists of a square white marble block, such as might have been scooped out for a font, but instead of having a font basin in it, it has nine cup-like depressions. The cresset stone originally stood in the church, and had oil in these cups, and wicks, and served as a stand of lights, probably burning before the "Confession" of S. Ambrose. This cresset stone had been sunk in the ground, and trodden on by feet for several centuries, so that the surface is much broken. Nevertheless, the character of the stone and its cups are to be

clearly made out. Another object of interest in the atrium is of a different nature. It consists of a large stone sarcophagus of Lombard date, on which is incised the following inscription:

JACET. D. PAGANVS PETRASANTA MILES E. CAPITANE. FLORENTINORVM Q. OBIT ANNO DNI 800 AD CVIJS FVNVS ADFVERVNT QVATVOR CARDINALES.

In the midst of this inscription is a shield of a peculiar shape. Now it is obvious that this inscription does not belong to the date pretended. The Arabic numerals were not in use before the end of the fifteenth century. Moreover, the shape of the shield is precisely that found on monuments of the beginning of the sixteenth century. The whole inscription is a forgery committed by the Petrasanta family in or about 1510, to give fictitious splendour to their ancestor, "at whose funeral four Cardinals assisted!" But to return to the school.

On entering the Church of S. Ambrogio, I found that the whole of the nave and the south aisle were curtained off. About five or six feet above the floor ran iron rails, across the church near the entrance and between the pillars on both sides. On these rails hung blue curtains, and to them was pinned the label PAX VOBISCVM.

On the right, however, was the information, *Per le Donne*. The south aisle and chapels were given up to the girl's classes. The men and boys held the nave.

The first class of males consisted entirely of old men, some grey-headed, some bald, as far as I could judge not of the lowest class, but of small shopkeepers, respectable, quiet, attentive men. They were seated on benches facing each other, as in a choir, and on the south side was a priest, a young man who was giving instruction on preventing and assisting grace, which was listened to with great attention. No questions were asked; he continued to speak fluently and distinctly, and was listened to with great interest. The other classes were of boys, mostly, if not all, of boys already confirmed, of various ages, but a good many of sixteen to eighteen, under various teachers. As far as I could gather they were all being taught on the same lines as the first class of old men,—on the Nature of Grace, how it goes before and stirs up the will to desire the service of God,—how that man, unstimulated by this grace is inert and spiritually lifeless,—how that preventing and subvenient grace were like creation and preservation in Nature, God calling first into life and activity, and then maintaining by various gifts that life and activity He had first called into existence.

The boys were allowed to ask questions, but I did not see that they themselves were catechised. Still, I may be wrong for, owing to the curtains, it was not easy for me to get near enough to the classes to follow all that went on, and my delay in the little church were only the girls were, had prevented me from being present at the opening of the lessons.

As far as I could judge the classes did not last for more than half-an-hour; then a bell rang, all the seats were turned eastward, and the whole crowd of scholars directed their faces to the altar; when one of the Canons of San Ambrogio ascended the pulpit, said a short prayer to which all responded, and then began an instruction on Divine Grace, summing up and emphasising the teaching given in the several classes.

I was unfortunately unable to remain to the end and see if any service—as Benediction—followed, because the church was intensely cold; and as I was suffering from a bad bronchitis attack, and was becoming very chilled, I thought it expedient to leave—but with reluctance. I did not observe that these classes and instructions attracted a congregation. Perhaps half-a-dozen men—hardly more, lounged along the aisle that was left as an ambulatory, listened for a moment or two at the curtain, and then went their way. The curtains are no doubt, necessary for enclosing the school, so as to prevent the distraction of the attention of the scholars, but they interfere with the teaching becoming a popular institution attractive to a congregation.—S. BARING-GOULD.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Personal.—The Right Rev. and Hon. A. J. R. Anson, Lord Bishop of Qu'Appelle returned home from England, the first week in April, and remained over in this city a short time.

The Church Emigration Society is sending out parties by each mail steamer this season; by the Dominion Line S.S. "Sarnia," which sailed from Liverpool on 4th inst., a large party is expected. The Rev. A. Krauss, late Curate of St. Peter's Church, Parkstone, and who is going to the Diocese of Qu'Appelle to labor as a missionary, is acting as chaplain to the party, and a chaplain will also accompany each party to Canada.

LEVIS AND SOUTH QUEBEC.—On the Fifth Sunday in Lent, the induction of the new Rector of this parish took place, the Ven. Archdeacon Roe, Bishop's Commissary officiating. The new Rector, Rev. Gustavus G. Nicolls, Son of the late Dr. Nicolls, Principal of Bishop's College, Lennoxville, and nephew of the late Bishop Mountain, was some years ago Curate of St. Matthew's Church, Quebec, at the time the present Bishop of Niagara was the Rector. Since then Mr. Nicolls has been laboring in the American Church, having been Rector of St. Matthew's Church, Jamestown, Diocese of Rhode Island, some 4 years, and and for the past year or so, he was Rector of the Church of the Redeemer, Lexington, Mass. He is also the Treasurer of the Guild of St. Luke, for America. His many friends in this diocese will gladly welcome him back again.

Women's Auxilliary.—A largely attended missionary meeting under the auspices of the St. Matthew's Branch, was held in the parish room on the evening of the 9th inst., when Canon Richardson read a very interesting paper on the Mission Work of the S. P. G. in Burmah.

MONTREAL.

MONTREAL.—The bells for the Church of St. James the Apostle, arrived on Saturday afternoon by the Grand Trunk. The belfry has been prepared for their reception, and Mr. Meneely will be here from Troy on Wednesday to superintend their erection. As already announced, they will be rung for the first time on Easter Sunday by Mr. Meneely's son, a lad of fourteen years of age.

Beneath the belfry a handsome little ringing chamber has been prepared, furnished like a parlor, and here the ringer—who will be one of the choir boys, probably trained by Mr. Meneely—will make "course of sweet sounds" from the manipulation of a key board.

ONTARIO.

WELLINGTON.—The Rev. W. H. Smythe has resigned this parish and will leave at Easter. His labours here have been most successful, and his departure is much regretted.

TRENTON.—The Rev. H. G. Parker, formerly curate of this parish and now on leave, has gone to Samoa as the correspondent of the Sydney "Morning Herald." Mr. Parker is a perpetual Deacon.

OTTAWA.—The new organ in St. George's church was used for the first time in the regular services of the church last week. The fine quality of tone and the merits of the instrument as an effective aid to the singing were demonstrated in the accompaniments to the canticles and hymns played by the organist, the result being a largely increased heartiness and volume in the musical portions of the service.

KINGSTON.—On Thursday evening, March 28th, St. James' Church was re opened for divine service. The building was crowded to the door, and the interior looked very beautiful indeed, being brilliantly lighted and as fresh as a new pin. There was a full choir present. The service was conducted by the Rev. Mr. Cartwright, and the lessons were read by the Rev. Mr. Dobbs and Rev. Mr. Smith, the former reading the 60th chapter of Isaiah and the latter the 4th of

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Ephesians, The clergymen who occupied seats in the chancel were Rev. Messrs. McMorine, Carey, Prime, Shortt, Cook and Burns, and Rev. Prof. Jones. An excellent sermon was preached by Rev. Mr. Spencer, the Clerical Secretary, who took for his text the 51st verse of the first chapter of St. John.

Verily, Verily, I say unto you, hereafter, you shall see heaven opening and the angels of God ascending and descending upon the son of man.

During the evening Miss Emartinger sang a solo with excellent effect. She has a rich mezzo voice, and she sings with good taste.

PASCOTT.—The daily Lenten services in connection with St. John's Church are very conveniently arranged, and the attendance most encouraging. A very useful list of the hours of all services, with a few practical rules for keeping Lent, and an appropriate hymn and prayer for daily use was distributed the Sunday before Ash-Wednesday, and with these little guides to the proper observance of the season, none could plead ignorance of their duty. The Wednesday and Friday evening services are particularly interesting, addresses being given alternately by Rev. Mr. Lewis, and Rev. Mr. Woodcock, each lecture forming part of an instructive series. The weekly services at the Blue Church and Wexford are regularly carried on with much acceptance to the dwellers in those localities, some of whom come on foot for miles to attend them. Rev. Mr. Woodcock has lately undertaken a third distant service at Johnstown, about four miles to the east, where he has a large congregation.

OTTAWA.—St. George's Church.—On Wednesday evening, April 10th, the Lord Bishop of Niagara administered the Apostolic rite of confirmation to some twenty-five candidates in this church. The service opened with the hymn "Onward Christian Soldiers," followed by an exceedingly impressive address to the candidates by the Bishop, in which he gave them much excellent advice, the large congregation listening most attentively to the sound practical reasoning of his Lordship's discourse on the nature and ends of the rite about to be performed; after the address silence was kept for a while, those present being requested to offer up a prayer on behalf of the candidates, concluding with the hymn "Come Holy Ghost," all kneeling; then followed the "Laying on of hands," each candidate devoutly kneeling before the Bishop; the Bishop in his very reverend manner invoking the gift of the Holy Spirit. Here another hymn was sung, the Bishop again addressing the candidates, giving them a few practical rules for living a Holy Life, under the following headings; private prayer, family prayer, public worship, self-examination and frequent communion. The solemn and impressive service was dismissed with the Apostolic Benediction. The following clergy were present in the sanctuary: Ven. Archdeacon Lauder, Rural Dean Pollard, with the Rector, Rev. Owen Jones, and Rev. Mr. Snowdon, curate of Christ Church. At this church on Palm Sunday, and each succeeding evening of Holy Week, except Saturday, there will be a sermon on the Passion of our Lord in preparation for the Easter Communion, after which the "Story of the Cross" will be sung. On Monday, Tuesday, Wednesday, Thursday and Saturday services at the following hours, 10 a.m., 5.15 p.m., and 8 p.m.; on Holy Thursday an early celebration of the Eucharist, as well as at 10 a.m. Good Friday, in addition there will be the customary "Three Hours from 12 to 3 p.m."

Easter Day—Celebrations of Holy Communion at 7, 8, and 11 (with sermons). Children's service at 8.30 p.m., and Evening Prayer and sermon at 7 p.m. The other churches have nearly similar services, perhaps not so many.

The press announces the fact that the Methodists are preparing special musical services for Easter Sunday. It is devoutly to be hoped they will soon be ready to accept the Fast of our Lord as well as the Festivals, which are becoming so customary among them, and other dissenting bodies.

On Thursday evening, April 11th, the Bishop of Niagara will hold confirmation service at the church of St. John the Evangelist.

Confirmation classes are formed at Christ church and St. Alban's.

The Bishop of Ontario sails for Canada on the 17th. Mrs. Lewis will remain in Paris in the interests of the home she has recently established there, and may not be here until the fall.

TORONTO.

TORONTO.—St. Philip's.—Sunday morning the Bishop of Toronto officiated at this church, when 62 persons were confirmed. In the evening Rev. Dr. Sweeney preached the last of his series of Lenten discourses. There was a large attendance at each service.

WESTON.—Died at her residence, Mount View, near Weston, Mary Ann relict of the late Mr. John Chew "one of the oldest settlers." During a protracted illness which she bore with exemplary patience, she was attended with affectionate and untiring solicitude by her two daughters and son. An earnest and devoted Churchwoman, of deep and unobtrusive piety, she exhibited to her last day a keen and lively interest in the affairs of the parish. Her earnest prayer that she might die without a struggle was answered, she calmly fell asleep in Jesus and passed to her reward on Saturday, 6th inst, at eleven p.m. "Blessed are the dead who die in the Lord, even so saith the Spirit for they rest from their labours."

St. Stephen's.—Rev. A. J. Broughall on Sunday last had the pleasure of celebrating his 29th year as pastor of this church, College street, by an earnest sermon which was listened to by many whom he had baptized and married. During the time the Rev. gentleman has presided over the church he has made some 80,000 visits to the sick and needy, solemnized over 574 marriages and baptized 2,100 persons. Mr. Broughall is blessed with good health and continues to make himself felt in the good work he has undertaken.

NIAGARA.

GRAND VALLEY.—A most enjoyable evening was spent last week, when friends to the number of fifty-one assembled in the Foresters Hall for the purpose of presenting Mrs. R. T. W. Webb with a token of their respect and esteem, previous to her departure from their midst. The presentation was made by Dr. Hopkins on behalf of seventy subscribers. The chairman, in a feeling and appropriate speech, presented the token to Mrs. Webb. It consisted of a very handsome gold watch and chain, and also a suitable address. The feeling remarks of the chairman and many others sent a thrill of regret through the hearts of those present, as all felt that they were losing a dear friend. Mrs. Webb, sr., was also the recipient of a friendly gift in the form of a purse of money. Rev. R. T. W. Webb, on behalf of his wife and mother, made a suitable reply. The money was collected by Mr. G. H. Cooper and Mr. Thos. Greenwood, and they have to thank the numerous subscribers for their hearty response when appealed to. A vote of thanks having been passed to the Foresters for the use of the hall, and a similar vote to the chairman and the collectors their services, a most pleasant evening was brought to a close by singing "Auld Lang Syne." The Rev. R. T. W. Webb, Rector of East Tawas, Michigan, was also the recipient of a testimonial and purse before leaving Grand Valley. On his way to his new home he preached at Mount Forest, and deep regrets were expressed upon all sides at the departure of so able a preacher and theologian from our diocese, we anticipate for him a brilliant and bright future, and God's blessing upon his labour of love in the United States.

OMAGH AND PALERMO.—The Rev. J. H. Fletcher begs to acknowledge the receipt of the following sums for the Zimmerman Church. \$5.00; Emilius Irving, J. L. Morrison, Elmes Henderson. \$2.00; Rev. J. Carry, Robt. Playter. \$1.00; Mrs. A. Emilius Irving, Miss Dixon, Rev. J. K. Powell, Rev. T. C. Street Macklem, and J. and F. G. Sinclair. 50 cents; R. B. Harcourt.

The Bishop of Niagara has shown his approval of the undertaking by giving to Mr. Fletcher the following authorization. "It is proposed to build a Church in Zimmerman for the two villages of Zimmerman and St. Ann's, about 2 miles apart. A suitable lot has been given. The Rev. John Fletcher and the laymen in the neighbourhood have contributed \$296. About \$1,100.00 are required. The Rev. J. Fletcher and the laymen who are acting with him, merit all the aid which their fellow-Churchmen can extend to them.

Hamilton, 25th March, 1889. CHARLES NIAGARA."

The Bishop of Toronto endorses this appeal as follows: "I commend this appeal of the Rev. J. Fletcher to the generous sympathies of the members of the Church."

April 4th, 1889. ARTHUR TORONTO.

Already more than \$425.00 have been subscribed for the Church, and active canvassing is going on, but friends of the cause can help us materially by sending a contribution to the Rev. J. H. Fletcher, of Palermo, without waiting for personal solicitation. We have great need of a Church at Zimmerman, as at present there is no place of worship of any kind, except an old temperance hall which is occupied by the Methodists, and is altogether too small to satisfy the spiritual needs of the people. If churchmen respond liberally to this appeal, there is no reason why the Church when built should not be free from debt.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver."

HURON.

The Bishop of Huron has appointed Rev. G. W. Wye, of Watford, to the rectory of Amherstburg.

NEW HAMBURG.—Morning and evening service was held in St. George's Church, on Sunday, March 31st. The Bishop of the diocese preached with his wonted earnestness and eloquence at both services, which, notwithstanding the stormy weather, were well attended, and [the offertories liberal. This was the Bishop's first visit to the new Church since laying the foundation stone last May, and his Lordship congratulated the parish in possessing such a beautiful Church, and expressed a hope that the comparatively small debt would soon be removed that he might have the pleasure of consecrating it. It is also hoped that through the exertions and liberality of the parishioners and their friends, that this pretty little Church may soon be appropriately furnished. Towards this end some kind offerings have already been received, very noticeable are a pretty group of three windows, on one side of the Chancel, which have lately been filled with stained glass. These were executed by McCausland & Co., of Toronto, and are an offering from Mrs. Salt, of Birkenhead, England, as memorials of her son Capt. Evans, H. M., 28th Reg., who died some years ago at Hamburg. Mrs. Salt was also a liberal contributor to the building fund of the Church. On Sunday afternoon, the Bishop preached at St. James', Huron Road. On Monday morning, the Bishop and Mrs. Baldwin, who had accompanied his Lordship, (and were entertained by the Rev. T. and Mrs. Edmunds at the parsonage, at Haysville), met a number of the ladies of the parish, and a branch of "the Women's Auxiliary Missionary Association" was organized. The Bishop and Mrs. Baldwin returned to London, from Hamburg in the afternoon.

FOREIGN.

The Bishop of Carlisle is looking out for an assistant in his episcopal duties, as he feels that he has not now the physical power to work his diocese.

Canon Lester, at Liobfield, England, is training a band of "evangelist brothers" to preach in Africa. They are to be uniformed—that is, wear coarse brown frocks, with cords around their waists, and carry Bibles in their hands.

The consecration of the Bishops of St. Asaph and Trinidad, took place at Westminster Abbey, on Monday, March 25.

Miss Lydia Smith, eldest daughter of the chaplain of Liverpool Workhouse, left England last week to join the Universities' Mission in Central Africa under Bishop Smythies.

RHODE ISLAND.—According to some recent statistics the Church in Providence, with a membership of 4,010, gives for charitable uses \$68,240.17 annually. Grace Church has the largest membership, 1,130, and St. John's contributes the most money, \$40,951.41.

It is only twenty-five years since the Rev. C. M. Williams, now Bishop of Yedo, erected the first Protestant Christian Church in Japan. At the present time there are no less than ninety-two churches and chapels in the city of Tokio alone.

A recent return gives 13,500 Episcopal Churches in England, 1,269 Roman Catholic chapels and stations, 285 Presbyterian Churches, 2,718 Baptist Churches, 1,970 Wesleyan ministers, 444 chapels, Methodist (new connection), 4,305 Primitive Methodist chapels, 1,368 United Methodist free churches, 580 Bible Christian chapels, 2,200 Congregational Churches.

The Bishop of St. Albans has rebuked one of his clergy, Mr. Gace, for intemperate observations on Dissenters in a catechism, but declares that he has no power to prohibit such extravagant churchmanship, nor to punish it. In Wales the Liberationists have made great use of these unhappy utterances, placarding them in public places in order to increase hostility to the Church.

The Rev. Dr. Murray Mitchell, after giving the

matter very careful investigation, has declared that "fully 2,000,000 now living have been rescued from paganism by the efforts of Protestant missions during the last seventy or eighty years—a number four times as large as was added to the Church during an equal period in the earliest age of Christianity."

The *World* says: "The project of building a large middle class Church school, after the fashion of Lancing and Denstone, at Sparkenbill, near Worksop, grows apace, and will probably be accomplished, at a cost of something like 30,000. The local magnates of the Dukeries and district are taking up the project with energy. The site, nearly one hundred acres of freehold land, has been presented by the Duke of Newcastle; the Duke of Portland gives 250l., the Duke of Rutland 100l., the Provost and Fellows of Denstone 1,000l., Lord Manvers 200l., Lord Savile 200l., Mr. Wheatley Balme 500l., and so on. The institution is to be known as St. Cathbert's College, and is to be built to accommodate 500 boys.

AUSTRALIA.—At the last meeting of the Diocesan Synod of North Queensland, it was proposed to erect a cathedral as a memorial of the Queen's Jubilee. The cost is estimated at £25,000, but the choir and transepts could be brought within £10,000. The cathedral is designed to hold 1,200 persons, the first portion accommodating 800. Its erection is rendered doubly necessary by the mean, dilapidated condition of the existing wooden church at Townsville. It will also be a centre for Church and mission work for the diocese. A grant of £1,000 has been obtained from the Christian Knowledge Society.

Dr. Stubbs, Bishop of Oxford, and late Bishop of Chester, will shortly be presented by his friends in the Cheshire diocese with a carriage and harness as a memento of his association with that see. When consulted, Dr. Stubbs requested that the carriage and harness should be of local manufacture. In addition an illustrated album has also just been completed, containing water-color drawings of the cathedral and palace at Chester, together with an illuminated address bidding the bishop farewell, and expressing the hope that the gift may serve to lessen the weariness of many a journey, and remind him of his many friends in the Chester diocese.

CALCUTTA.—The Bishop of Calcutta has prepared a scheme for the creation of a new See at Lucknow, and it is hoped that the Government may see its way to place the Bishop there in exactly the same position as the Bishops of Lahore and Rangoon. The Christian Knowledge Society promise £5,000 towards the endowment as soon as £15,000 has been raised from other sources. The proposed Diocese will comprise Oudh and Rohilkhand, and as those provinces did not form part of the original diocese of Calcutta, not being then British possessions, an Act of Parliament will not be necessary to constitute it. It is not, therefore, liable to the legal difficulties which beset the proposed See of Allahabad. It is said that no further progress has been made towards the proposed bishopric for Chota Nagpore.

A manuscript copy of the gospels, for which the price of 5,000l. has been refused, and the proper place for which is certainly within the shadow of York Minster, is about to come under the hammer in London. It is the splendid "Evangelarium," written in letters of gold on purple vellum, which was produced by an Anglo-Saxon scribe for Archbishop Wilfrid of York about the year 670. According to one account, this most interesting volume was presented to King Henry VIII. by Pope Leo X. on the occasion of conferring the title of "Defender of the Faith;" and even the German professor of Wattenbach, while disputing the accuracy of this story, agrees that the gift was made to the see of York by Cardinal Wolsey, King Henry's trusted chancellor, and Archbishop of York for the time being.

CHINA.—The Tientsin and Kaiping Railway, the first built by the Chinese Government, was opened on October 1st, 1888, by H. E. Li Hungchang. Two regular trains had been running for some time previously upon both the Tientsin and Tangshan branches. The whole mileage is 86½ miles, with ten miles of siding. There are 28 miles of rail from Tientsin to Tong Ku, on the Peiho river, opposite Kaku. From Tongku to Tangshan there are 58½ miles. The Chinese mining and engineering company have pits, kilns and works at Kaiping, near Tangshan. Amongst the works there are mentioned with special praise a fine iron girder bridge near Chun-hang-chang, which has been so constructed that it can be widened for a double line of rails; and a girder and a swing bridge across the Peh-tang river. The railway cars are on the American model. The Rev. S. C. Partridge, of

Wuchang, writes: "While all these tokens of foreign civilisation help to break down the walls of conservatism which so long have held these people aloof from the rest of humanity, yet they can only be regarded as secondary helps to the extension of Christ's kingdom. When steamboats and the telegraph came to China, many supposed that they would bring Christianity with them, and that they would be the means directly or indirectly of making a large number of converts, but experience has proved it to be otherwise. Not long ago I took a trip down the Yang-tse on a steamer commanded by a Chinese captain. He had every token of foreign civilisation about his vessel, but at the same time his shrine of idols in the main saloon. Last year at Shanghai at a great idolatrous feast, the entire temple was illuminated by electric light, and the people worshipped their idols by a supply of light from American dynamo run by foreign engineers. It is clear, then, that in China Christianity is not synonymous with civilisation.

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.

AMPLE ROOM FOR ALL.

SIR,—In your last number of the *Churchman*, under the head of Niagara, you refer to a meeting of the Executive Committee of the diocese before whom an appeal was heard against the mandate of the Bishop dividing the parish of Guelph into two parts, and you say that the division would have been unanimously agreed to if it had not been so bitterly opposed. In this, Mr. Editor, I must correct you, there was no such thing as bitter opposition—the representatives of the parish did not support the appeal in any other way than by reasons—to which the Bishop would not listen. A large vestry meeting was held, and the question of the Bishop's action in attempting to divide the parish by a legal notice sent to the Rector only, without in any way consulting the Church Wardens and Lay Delegates, or having received any petition from the parishioners asking for a division, or any subscription or provision for the support of a clergyman or a place of public worship, and the fact that the Canon (which is very imperfect and hastily passed last session) gives the Bishop no power to appoint a clergyman unless in violation of the Constitution.

A motion, made in vestry, that it was advisable to divide the parish received the support of *only one* vote. St. George's church has ample room for all worshippers and abundance of free seats, the pews also being free in the evening. There is also mission services and Sunday schools in other parts of the city. Your Canon of Toronto, for the division of parishes is reasonable, as it requires a promise for a clergyman to be made before the Bishop sets apart a new parish. Will you kindly publish this letter to show your readers that the opposition shown was reasonable and not in any degree bitter as you state.

Yours respectfully,

GEORGE ELLIOTT.

Guelph, April 6th, 1889.

RESPONSIBILITY OF THE LAITY.

SIR,—The Christian Church is a corporation, with its corporate privileges and responsibilities. Every member, no matter how humble his condition, shares these privileges, and every member, without exception, shares these great responsibilities. God might have committed the work of evangelizing the world to angels, as to angels he entrusted the office of first announcing *peace on earth*. But God has chosen men as his instruments by which to convert and reconcile the world to Himself through Jesus Christ. He has incorporated these men into a Society which is "The Church," and on this Church, in its corporate capacity rests the high responsibility of preaching the Gospel to all nations.

The responsibility does not wholly rest on the ministry. It passes beyond the ministry and devolves most weightily on every layman who has taken the Baptismal Vow of allegiance to Jesus Christ. Christianity is unselfish. It involves, of course, the salvation of the individual himself. But it at the same time, looks to the highest good of the Universal Society—the Church Catholic—and of the whole race which Christ died to redeem. Every layman, as well as every clergyman, is responsible for the darkness and ignorance which has enveloped mankind now 1800 years. Every sphere of honest industry is a holy ministry, a sacred calling. The farmer is as truly called to cultivate the soil, and the physician to

the cure of the body, as the clergyman to the cure of souls. A shoemaker once said to a minister, "I want to serve God, but how can I do that when I am working all day at the last?" To which the answer was returned, "My friend, you serve God when you try your very best to make the best shoes you can. He has made you a shoemaker, and He has made me a minister, you serve Him when you make the best shoes you can, I serve Him when I preach the best sermon I can." There is no superior holiness on the one hand and common clay on the other. If the mainspring of the work be, "Whatsoever ye do, do all to the glory of God." The whole universe of work is God's, and he who realizes his position in that universe, who has found out God's purpose for him, and endeavours to work it out is serving God.

But the minister is one among others in a higher sense. He is a priest in exactly the same sense as the whole Christian brotherhood are priests. Every member of the Church has to do with the salvation of souls. But this is a priesthood the generality of professing Christians forget. The commission to make known Jesus Christ comes to every member of the Church. And as one of the Bampton lectures puts it, "The secret of the success of the early Church lay in her general aggressiveness, that the whole Church was a ministry, every member pledged in virtue of his membership to spread the truth." I believe the teeming millions of the earth will never be brought to Christ till the Church as a whole realizes its priesthood, till every member takes up the true Christian attitude of "looking for and hastening" the coming of the Saviour. The minister is a specialist in his own department. It is his special function to administer the Sacraments, to break the bread of life, to interpret the holy Scriptures, to point the sinner to the Cross, to build and consolidate the kingdom of God. This special ministry is no mere invention of man. It is the gift of God to his Church.

Laymen may best discharge their share of this corporate responsibility, by fervent, unceasing prayer for the coming of God's kingdom—that God would give efficacy to the means which He has brought into use—that He would dispose men to offer, some themselves, others their substance, to this great work of regenerating and saving men.

All members of the Church can forward the progress of the Gospel,—by letting "their light shine before men that they may see their good works" and glorify their Father which is in Heaven," and by preaching the most eloquent of all sermons—a *holy life*. Every Christian may discharge part of his responsibility as a member of the Church, by giving freely of that substance with which God has blessed him. If he is entrusted with the stewardship of wealth, let him devote this. It is really startling to contemplate the luxury and splendour of our houses and furniture, in connexion with our scanty contributions to the cause of Missions—the millions that we spend for self, the few thousands that we spend for Christ. We are speaking of the duty of all, not of a class. All can and ought to contribute according to their means. There are few families who could not save from hurtful luxuries or pernicious excesses more than all that they now give into the treasury of the Lord. Dr. Harris in his great work on "Mammon" says:—"Many of the wisest and best of men are of opinion that there is no sin so prevalent among professors of the Gospel as the *love of money*. It will in all probability, prove the overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported. Selfishness, the sin of the world, has long since become the sin of the Church."

The sense of responsibility must become individual. The last command of our Lord will never be fulfilled by leaving the proclamation of the Gospel to a class of men specially set apart. Many old prejudices against evangelistic work by laymen, are fast falling away, and to-day there is a large number of laymen doing all kinds of work in the Church of England—with the bare exception of the administration of the Sacraments. Even in the time of Hesley, the Roman Catholic Church sent out laymen on a Mission and which it still continues to do. The Rev. Dr. Pierson, says:—"Let us suppose there were on earth to-day but *one true disciple*, and that, during this year, he leads to the Cross *one more*, and then these *two* go forth a second year, each winning one new soul, and these four, during a third year, thus double their number; how long on this principle of geometrical progression would it take to gather a multitude of converts equal to the present population of our globe? Only *thirty years*. At the end of ten years, 1,024; of fifteen, 32,568; of twenty, 1,042,176; of thirty, 1,928,441,224. Now, mark, here is an aggregate, within thirty years, of more than 1,800,000,000 converts in less than the average lifetime of *one generation*, and yet on the simple practical basis that each converted soul shall disciple *one other soul every year!* Now face this fact, that nearly nineteen centuries have gone by

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since the first disciple bowed before the Cross, and yet but about one-tenth of the population of the earth is even nominally Christian, and what overwhelming proof is there that the bulk of professing Christians practically do no work whatever in disciplining others. They seem to think that all they are to do is to secure their own salvation. The whole question of service in saving others is forgotten."

Last year, my old friend Archdeacon Roe, of Quebec, sent me a report read before the Deanery of St. Francis, and directed to be read by the Bishop of Quebec in all the parishes of his diocese, from which I make the following extracts:—

"We are taught plainly in the New Testament that all Christians without exception, are priests: 'Ye are a royal priesthood.' (1 Peter, ii. 9.) 'He hath made us priests unto His God and Father,' (Rev. i. 6.) Now, a priest is one who is set apart for the special service of God. If in any real sense it be true that every layman is a priest, not only is he admissible to the spiritual work of Christ's kingdom, but such work is his simple duty; to neglect or avoid it is a grievous sin. How can a man be a priest of God, and take no part in God's work and service? In that short but comprehensive treatise, as it may fairly be called, upon the layman's place and work in the Church, the 12th, 13th and 14th chapters of 1st Corinthians, we have this fundamental principle laid down, namely; that it is the Body of Christ, the Church, as such, not to particular persons or ministers in it, that the Holy Ghost is given. Every individual Christian is, by virtue of his baptism, a part of Christ's Body, and so has the Holy Ghost dwelling in him (1 Cor. xii. 13).

These gifts of the Holy Ghost which, we must remember, are gifts to the laity, not to the clergy, are enumerated as follows: 'To one is given by the Spirit the word of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, to another working of miracles, to another prophecy, to another divers kinds of tongues, to another the interpretation of tongues' (1 Cor. xii. 8-10). No one who reads the history of the Church can doubt that all along the line, and eminently in our own day, 'the word of wisdom,' 'the word of knowledge' and the power of preaching God's word with effect have been found and are still found abundantly in laymen. And there can be no doubt that in the 'laying on of hands' a gift of the Holy Ghost is given to every layman still—for all are laymen when they are confirmed—to be used for the spiritual edification of his fellow men. The history of the early ages of the Church show that large bodies of devoted religious men and women seem to have been specially raised up for the conversion of Europe. The history of *Preaching Friars*, who were laymen, gives abundant proof that, in the ages of the Church which were most characterized by priestly assumption and exclusiveness, it was universally allowed that it was open to any devout layman to give himself up for life and without ceasing to be a layman to the work of preaching the Gospel to his fellow men.

"In all the English Dioceses there are now *Associations of Lay Helpers* to assist in the spiritual work of the Church. Among them are found persons in all ranks of society, from the nobility down to the humblest tradesmen and workmen. There is no portion of her Spiritual work of ministry to the souls of men, excepting the bare administration of the Sacraments and other rites of the Church, to which the laity are not most urgently called and thankfully admitted under the authority of the Archbishops and Bishops of the Mother Church.

The Church of England in common with the Catholic Church from the beginning, believe in the Communion of Saints, which certainly means the mutual society help and comfort which Christian people should be one to another in Spiritual matters in this world. As things are, the Communion of Saints with us is very much of a dead letter.

How immense would be the change in the effective force of the Church for self-propagation, if our devout laity, who go up in crowds to our altars and there offer and present themselves, their souls and bodies to be a reasonable, holy, and living sacrifice to their Lord, could be brought to engage in the Spiritual work of the Church.

PHILIP TOCQUE.

February 21st.

THE TRIAL OF THE BISHOP OF LINCOLN.

The trial of the Bishop of Lincoln brings home to us that divergence of belief and practice, which unhappily prevails, and is the great difficulty of the Church of England to-day.

That divergence and the cost of bitterness which springs from it and divides members of the same communion, is so great a difficulty that it impedes and hinders the spiritual and practical work of the Church of England, and has a painfully and reflective effect upon the Christian religion in all its civilized communities. Yet the Church of England in her formularies speaks with no uncertain sound.

Those formularies do not countenance divergent opinions on such central doctrines as the nature of the sacraments, the real presence of our Lord Jesus Christ in the Blessed Sacrament, the office and claims of her priesthood.

Long neglect and disuse of those outward ceremonies ordered by her, ornaments Rubric, bar the advocacy of a strict and indiscriminate introduction and enforcement of all that the Rubric enjoins—nevertheless the Rubric remains.

One of the Revises of the Book of Common Prayer, in 1662, voiced the then sentiment of the company thus, "He did not suppose that the things ordered by that Rubric could be then revived, but at least they should not be taken away. In fact the Rubric was deliberately retained and inserted that when happier times should come, a true Revival of the Catholic practices as exponents of Catholic truth might be legitimately entered upon.

The divergencies of belief and practice which have been intensified in the last 250 years is to be found not in any ambiguity of the formularies of the Church of England, but in the political history of the country.

Political crises have constantly handicapped the Church of England in her literal and full practice of her formularies. Elizabeth's reign was a period of intensely antagonistic religious faction.

Calvinism, which was rampant on the one hand, and the strong Romanising party left by the reign of Mary, by their discordant claims almost rent the Church in pieces.

In the reigns of James I. and the earlier years of Charles I., the Church had more peace—but forty years was a short time to calm the excitements and harmonize the contentions of Papal and Calvinistic factions.

Then came the political revolution of the commonwealth, and with it the complete disintegration of religious belief, the destruction of the Churches, the inhibition of the Churches worship, and the banishment of the clergy.

At the restoration the Bishop's began to reconstruct the work of the Church, but their material had to be reduced from chaos to — all they could do and what they did accomplish was to lay the foundations, on which in a better and happier day the fabric of the Church might again be reared in somewhat of its former vigor and beauty.

Again a political revolution swept over England—James II. for his adherence to the Papacy was driven from the throne—the nonjurors seceded, and the House of Hanover, aliens to the religion, and the Church of England came to the throne.

The great work of the Wesleys and the early evangelists, was a work of spiritual revival of personal experimental religion, but it was rather outside than within the lines of the Church. About 1840, for the first time, since the troublous times above alluded to, the movement known as the Unitarian Revival from Oxford, made a continuous and systematic attempt to carry out the principles of the Church of England into practice. The same causes which invited men to begin that work, had very opposite consequences on the different leaders of the movement.

The decay of the Church of England, and the disuse of the practical exposition of her formularies, drove Newman to despair of her Catholicity, and to seek shelter in the arms of Rome, but an opposite effect was had on the more stable, hopeful and faithful minds of Keble and Dr. Pusey. These men had the intuition to discern that despite of outward appearances, the Church of England really was the Catholic Church of England, and they determined, God helping them, despite of the most tremendous opposition, to realize that ideal.

The nobility of the resolution can only be measured when we take into account all that was arrayed against them.

Custom of past years seemed to be against them. Those conservative instincts, which seem inherent in the Anglo-Saxon races, and which cannot endure change in the accustomed manner of celebrating divine services, both when that manner is cold, and barren, and lifeless, was against them.

The ignorances and prejudices of a great mass of the people were fomented against them.

Suspensions and disavowals of many of the rulers of the Church were levelled at their proceedings.

Perhaps more than all, their claims to the supernatural in our holy religion brought vigilant opposition from whatever intensely worldly society there was. They were not dismayed—they waited and worked—and as they passed to their respective graves, the reward was plainly visible, in the great revival of the Church of England, which has swept over the mother country, and has not been unfelt upon the distant shores of her remotest colonies.

Who shall say that God has not justified their efforts. Through all the judicial proceedings that have been taken against the High Church School, there has been consent, in every case apparent defeat, but real victory.

When we sum up the history of the prosecutions that have taken place in the last 50 years, beginning with the condemnation of tract 90, on through the Pusey, Gorham, Bennett, Mackonochie trials, the divine promise to the Church has been realized, "No weapon framed against thee shall prosper."

Again the hand of persecution is raised notably in the Bishop of Lincoln's case, but also in a smaller degree against the Catholic Revival in every town and village, aye even in the daughter Church in England's colonies.

What is outwardly at stake is the right of the Church of England to use peaceably her ancient Ritual, what is really at stake is the claim of the Church to be the ancient Church of the land.

The assault is masked under an attack on Ritual, the real object of attack is the sacramental system or principle, the sacerdotal character of the clergy—that which marks off the Church from all other religious bodies, the power claimed by the Church as the Body of Christ.

It is the belief in the real presence of Christ, in His visible Church, and in the sacraments which He himself instituted in and for the Church, that distinguishes the Church from the sects.

It is really for preaching this presence, and all that flows from it, that the Bishop of Lincoln is attacked. For such a cause we may be proud to fight, and glad, if need be to suffer. True we cannot be blind to those of our own shortcomings, a judgment on which, in great part, we feel our difficulties are.

If the members of the Church of England had always acted up to her principles, and to the agreements of her Book of Common Prayer, these difficulties would never have assumed their present magnitude.

The sufferings in the present, if only we hold true to our principles, must ultimately triumph over all obstacles and attract all hearts to us, and become the most certain and sure pledges of future and complete victory.

W.

SKETCH OF LESSON.

EASTER SUNDAY. APRIL 21st, 1889.

The First Easter Morning.

Passage to be read.—St. Matthew xxvii. 1-10.

Last Sunday it was all sorrow, (see S. John xvi. 20), but to day (see same text) the sorrow has been turned into joy. Let us stand by Joseph's tomb on morning of third day, and see what happened.

I. *To Jesus' Enemies.*—(a) All night soldiers watching. Not daring to sleep; for it was death to a Roman soldier to sleep at his post. Great stone door fast, and seal untouched. Not possible for Jesus to rise and trouble his enemies any more. Is it not? The day begins to dawn. Earthquake, great stone rolled away "and the Lord is risen." "Great fear" to the soldiers, "great joy" to the angel messengers.

(b) Also great joy and fear to the Chief Priests. They were glad that at last Jesus was dead and buried; but now they are in great fear when they hear that He has risen, lest the people should find it out, and so believe on Him. They remember what He said about rising again, and so they bribe the soldiers to say (what was impossible) that the disciples had stolen His body while they slept.

II. *To Jesus' Friends.*—Their sorrow and fear at last turned into joy. Early that morning a party of women carrying spices for His body and going to the Sepulchre. Suddenly they stop, remembering that they cannot move stone (S. Mark xvi. 3). But look—stone already rolled away. Greatly astonished and troubled. Mary Magdalene (S. John xx. 2) runs back to tell disciples; others go on bravely into the tomb and see beautiful angels. "Fear not ye. Have ye forgotten that He said He would rise the third day, He is risen." Back quickly to city to tell the news. Meanwhile S. Peter and S. John (whom Mary Magdalene has met and told) come running; they do not see angels and they wonder. Robbers have not been here, for clothes not touched. "He must have risen." They return home, but Mary remains weeping all alone. Suddenly she sees the angels, and then Jesus appears for the first time. She knows Him not when she sees Him through her tears, and calls Him "Sir;" but she knows the loved voice and answers, "Rabboni." Still she must not touch Him. He is not the same, but yet He sends a loving message to His disciples, to His "brethren," (v. 10). Then Jesus appears the second time i.e. to the other women (vv. 9-10). They are joyful already but also afraid. Now He says "be not afraid." He appears yet once more, and to the disciple who seemed to deserve it the least, to S. Peter who had denied Him. He sends a special message to him, (S. Mark xvi. 7), and gives him a special meeting, (S. Luke xxiv. 34). How ashamed and afraid S. Peter must have been at first, but afterwards what great joy when the Lord had forgiven him.

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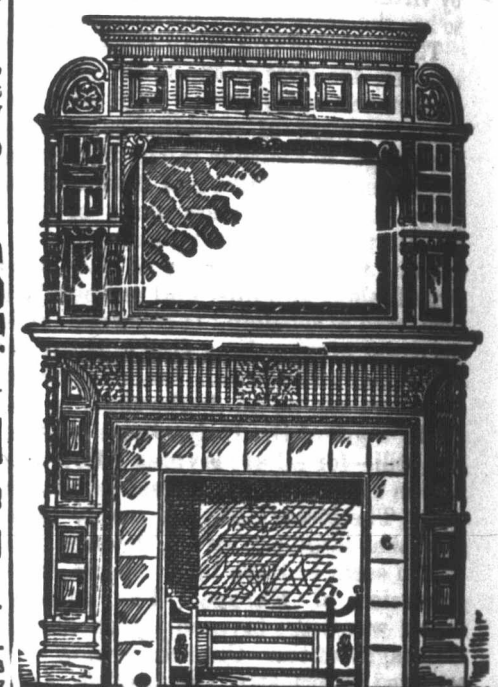
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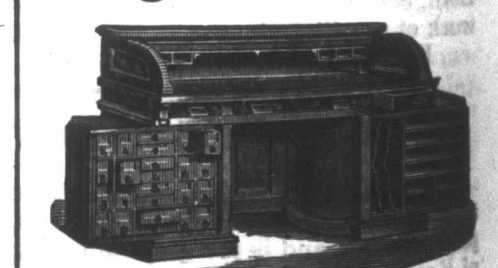
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TRUE HEROISM.

It calls for something more than brawn
On bloody, ghastly fields,
When honor greets that man who wins,
And death the man who yields ;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through years
Against himself and wins.

Here is a hero staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions, base and low.
And stands erect in manhood's might,
Undaunted—undismayed—
The bravest man who ever drew sword,
In foray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy who marches not
With banner, plume or drum—
A foe forever lurking nigh,
With silent, stealthy tread—
Forever near your board by day,
At night beside your bed.

All honour, then, to that brave heart,
Though rich or poor he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave ;
But truth will place his name among
The bravest of the brave.

"UREMIC blindness may occur," is a statement made by T. Grauger Stewart, M.D., F.R.S.E., Ordinary Physician to H. M. the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, in speaking of Bright's disease. Hence it is of the greatest importance that, on the first approach of dimness of sight or the appearance of specs floating before the eyes, treatment should be instituted for the removal of the cause, kidney disease ; and, for this purpose, Warner's Safe Cure excels all other remedies.

SOME CURIOUS EASTER CUSTOMS.

At Queen's College, Oxford, the first dish brought to the table on Easter day used to be a red herring riding away on horseback. On Holy Saturday evening in some parts of Ireland great preparations are made for the finishing of Lent. Fat hens and pieces of bacon are put in the pot by the cotter's wife about eight or nine o'clock, but woe to the person who dares to touch it before the cock crows. The peasants rise at four o'clock on Easter morning "to see the sun dance in honor of the resurrection." At Twickenham there was an ancient custom of dividing two great cakes among the young people. In 1645, Parliament, looking upon it as a superstition, ordered the custom to be abandoned, and that loaves of bread should be bought with the money for the poor of the parish. These were thrown from the steeple to be scrambled for. In some parts of England there is still the custom of eating a gammon of bacon at Easter ; this was founded on the abhorrence our forefathers wished to express towards the Jews for their part in the crucifixion. One superstition is expressed in the following lines :

" On Easter let your clothes be new,
Or else be sure you will it rue."

A superstition long practiced on the Continent was to abstain from eating flesh on Easter day, in order to escape a fever during the year. In Derbyshire is a spring called " Dropping Tor." To this young men and maidens resort, each with a pound of sugar in one pocket, and a cup in the other. They fill the cup with droppings from the spring, dissolve the sugar in it, and drink it with anticipated matrimonial results. Judging from the quantity of sugar, the anticipated results, if realized, are sure to be sweet. A yet stranger custom was once common among all classes in England and still prevailed at the beginning of the present century. " On Easter Monday," says the historian, " parties of six or eight women surround such persons of the opposite sex as they happen to meet and, with or without their consent, lift them three

times above their heads, shouting at each elevation, " In representation of our Saviour's resurrection." The men in similar parties do the same on Easter Tuesday. A custom happily fallen into disuse is that of wives beating their husbands on Easter Tuesday, and husbands their wives on the day following. Such customs, as well as that of young couples rolling down Greenwich hill, are proofs of the rude and coarse manners which prevailed in earlier English life.

Of the decoration of " pace-eggs " it is needless to speak. Every Easter, in the time of Louis XV, eggs thus embellished used to be piled high in pyramids on the royal table at Versailles. When the King had surveyed the pile of toys he distributed them among his courtiers.

Dr. R. A. GUNN, M.D., Dean and Professor of Surgery of the United States Medical College, Editor of " Medical Tribune," Author of " Gunn's New Improved Hand book of Hygiene and Domestic Medicine," in speaking of advanced kidney disease and the effect of the use of Warner's Safe Cure, says : " I find that in Bright's disease it seems to act as a solvent of albumen ; to soothe and heal inflamed membranes and wash out epithelial debris which blocks up the tubuli uriniferi (urine-bearing tubes) ; and to prevent the destructive metamorphosis of tissue."

THE ARABS OF EAST AFRICA.

Mr. Mackay, the most widely known of the missionaries who have laboured in Uganda, has an article in the *Church Missionary Intelligencer*, in which he says : " We missionaries find the Arab our uncompromising enemy, ready to resort to the most unscrupulous means to rid the country of our presence." This was written before the very recent massacre by the Arabs of the Christians in Uganda and of some of the missionaries further south.

The distinguished African traveller, Lieutenant Wissman, in a late address before the Hamburg Geographical Society, stated that within the last few years a great change had taken place in the attitude of the Arabs in Africa towards Europeans. The threatening danger of European ascendancy has made them hostile, defiant and relentless. They declare boldly that the right to carry on the slave-trade belongs to them, and that they are determined to exercise it. They charged Lieutenant Wissman to inform the English on Lake Tanganyika that any attempt on their part to interfere with the traffic would bring war upon them. This famous traveller says he is convinced that war-like measures against the Arabs must be resorted to if a secure foundation is sought for the establishment of civilization in Africa.

Mr. Mackay says that most of the Arabs in East Africa are from Muscat, the capital of the province of Oman in Arabia, and he urges the establishment of Christian missions in this city and province.

EASTER EGGS.

The coloring and decorating of Easter eggs is a pleasant employment for young people. It allows great exercise of taste and ingenuity, and prettily decorated eggs make a nice Easter favor to send to a friend instead of the more common card. Beautiful and artistic results can be achieved with little money, and the exercise of taste, care and patience. The first step is usually to boil the eggs hard. They should be put on in cold water which should be allowed to come to a boil gradually ; then the eggs must be removed. A disregard to this precaution is apt to result in cracked or broken shells. Another way is to make a small hole in each end of the egg with a slender darning needle and blow the content out. These egg-shells are much more delicate and easily broken than the first mentioned. Still another method is to remove the contents and fill the shell with liquid plaster of-Paris, which soon hardens and makes a very substantial egg. The plaster should be mixed with water until it runs easily. If, after some plaster is run in the shell, a few shot are added the egg will always maintain an upright position.

The most simple way to color eggs is to sew rib-

bon or calico that will fade around them and boil a few minutes. The skins of dark red onions will color beautiful shades of yellow browns. Tucci will give shades of crimson, light or dark, according to the length of time the eggs are left in the dye. Indigo dissolved in water to which oxalic acid is added in the proportion of a teaspoonful to a quart of the dye gives a pretty blue. Names, dates and figures can be put on eggs after they are dyed by tracing the letters or figures with a fine brush or a pen dipped in oxalic acid. To tint eggs any shade, use oil paints of various hues. Roll a piece of soft cotton cloth into a wad and with this rub the oil paint on the eggs, being careful to take only a small quantity at a time on the dauber. Any one who knows how to paint can decorate these tinted eggs very handsomely by putting on each some appropriate design or motto. For a blue egg a cluster of lilies of the valley or snowdrops are charming. Another very suggestive design is a leafless branch with a chrysalis attached and the released butterfly hovering near. It is wise to choose irregular letters for the motto ; gold or bronze paint can be used effectively in putting them on. Eggs left uncolored and a simple design painted on the shell are quite satisfactory. A variety can be made by selecting light and dark colored eggs and different sizes, from the large egg of the goose to the tiny one of the bantam.

EIGHT DEATHS FROM POISONING.

Our readers are doubtless all familiar with the Robinson poisoning cases, which have recently come to light in Somerville, Mass., a suburb of Boston.

It seems that eight deaths have occurred from arsenical poisoning, seven in one family, and within five years. It is doubtful if the murderers would have been brought to justice had not an organization in which the victims were insured began an investigation as to why so many persons had suddenly died in one family.

But the sensation from a medical point of view connected with the case took place in Boston at a recent meeting of the Massachusetts Medico-Legal Society, when it was stated by Dr. Holt that there was general ignorance of the symptoms of arsenical poisoning, and because of such ignorance the Robinson poisoning cases had gone on without arousing the suspicion of medical men. The Robinson cases were all treated by regular physicians with correct diplomas, men supposed to know what they were doctoring for, and to know the effect of drugs on certain diseases. Yet in the five deaths from arsenical poisoning of which we speak, certificates of death were given for pneumonia, typhoid fever, meningitis, bowel disease, and Bright's Disease.

Is it in any wonder that patients are losing faith in their doctors ?

In the very same manner thousands of patients are being treated this day for pneumonia, heart trouble, dropsy, incipient consumption, etc., when these are but symptoms of advanced kidney disease, which is but another name for Bright's disease. The doctors do not strike at the seat of the disease—the kidneys, and if they did nine times out of ten they would fail—as they are on record as saying they can not cure Bright's disease of the kidneys. Rather than use Warner's Safe Cure, a well-known specific for this and all other forms of kidney disease, they would let their patients die, and then give a death certificate that death was caused by pericarditis, apoplexy, phthisis or cardiac affection.

Is not this the honest truth ? Do you not know in your own personal history very many instances where physicians doctored the wrong disease, and caused untold suffering, and many times death ?

—Oh, the anguish of that thought that we can never atone to our dead for the stunted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God has given us to know !

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THE RESURRECTION.

"Through the grave and gate of death, to a joyful resurrection"—so the Prayer Book puts it. As there is no resurrection-life without death, so there is no resurrection of the "new man," the spiritual nature, except by the death of the "old man," the old nature. If we can say, "knowing this, that our old man is crucified with Christ," then we can joyfully "reckon ourselves alive unto God," through Jesus Christ our Lord.

Yes, for "He hath put all all things under His feet"—even the tyrant self, by whom we have been so long held in bondage. Begin to reckon that dead, Christian, although you may still be conscious of its uprisings. If, by your full and free consent, self has been handed over to Jesus that He may judge it, and deliver you from it, your part is to leave it with Him, and rise, by faith, into His glorious resurrection-life. It is your part to see yourself seated with Him in heavenly places, "far above all principality and power and dominion"—far above the "dominion" of self. Your deliverance is already accomplished, although perhaps not yet made manifest to you. But rejoice! "Delight thyself in the Lord, and He shall give thee the desire of thine heart!" Christ is your Conqueror over self and sin! Rejoice evermore!

APoplexy, pneumonia, rheumatism are prevented and removed by Warner's Safe Cure. Why? Dr. Geo. Johnson of Kings College, London, England, says: "There is wide-spread enlargement of the muscular walls of the small arteries in chronic Bright's Disease, not only in the arteries of the kidneys, but also in those of the pia-mater (investing membrane of the brain), the skin, the intestines and the muscles, as a result of a morbidly changed condition of the blood due to kidney disease." If the kidney disease is not cured, apoplexy, pneumonia or rheumatism will result. Warner's Safe Cure does cure kidney disease, thus enabling them to take out of the blood the morbid or unhealthy matters.

A WONDERFUL MAN.

A writer in the *Missionary* says: "'Emin Pasha in Central Africa' is one of the most fascinating as well as valuable books relating to Africa; and a remarkable fact connected with it is, that though the author, so far as known, is not only alive, but in active service, he is not even aware of the existence of the volume. In the centre of his equatorial province Emin Pasha has been practically shut away from the world, and for years at a time he has received no communication from without. But he has nevertheless been able to send to his special friends, Professors Schweinfurth and Ratzel, and Doctors Felkin and Hartlaub, letters which have reached them, and which they feel to be of such value to the world that they have arranged and presented them in this comely volume of 547 pages. The journals cover the period from 1877 to April, 1887, although there are many gaps. The contributions to natural history contained in this volume would be sufficient to give fame to any man, but when we add to this the service of Emin Pasha as a military leader and governor, and his protracted and energetic efforts for the suppression of the slave-trade and the amelioration of the condition of the people of the equatorial province, we are constrained to admit that he is one of the most wonderful men of his time.

"It was in 1878 that Gordon made Emin governor of the equatorial province, and the new ruler immediately undertook to redeem the district from the domination of slave-traders. With great energy and patience he wrought until he had trained a native soldiery and had banished the slave-traders from the province; and in 1882 he was able to show a net profit through his administration of \$40,000 in place of the preceding annual deficit of not far from \$160,000. Regarding his administrative duties as of prime importance, he never suffered his intense love for scientific investigations to interfere with his work as a ruler. While throughout these letters to his friends there is a singular mingling of records of his administration with accounts of the wonderful flora and fauna of the

province, it is clear that his heart is first of all fixed upon securing good government for the people over whom he is placed. Dr. Hartlaub, referring to the zoological collections and observations which Emin Pasha has made, declares that they are astonishing in the highest degree. But they cannot be more astonishing than the results of his administration among the people."

FITS, convulsions, dizziness and headache are prevented and cured by using Warner's Safe Cure. Why? Dr. Owen Rees says: "The tenacity (watery condition) of the blood in Bright's Disease produces cerebral symptoms, the serous (watery portion) is filtered through the blood vessels of the brain, causing anæmia and subsequent head symptoms." That is why these symptoms yield to Warner's Safe Cure. It gets rid of the Bright's Disease and prevents the blood from becoming watery.

AN OBLIGING INDIAN.

Dr. C. A. White, professor of paleontology in the Smithsonian Institution, relates this pleasing incident. Being in the Ute country a year or so ago, in pursuit of scientific facts, he found himself on one occasion encamped some fifty miles from Uintah Agency. Being desirous of sending a letter to his wife in Washington, he entrusted it to an Indian who, he learned by signs, was on his way to the agency. He was not sure that the Indian understood what he desired him to do with the letter, but took the risk of that. His wife received the letter, and was surprised at finding it post-marked Salt Lake City. The doctor afterwards learned that the Indian arrived at the agency just after the mail had gone, and knowing that it would be a month before another mail would be sent out he actually carried the letter to Salt Lake City, a distance of 225 miles, for this white man whom he had never met before, and whose name he did not know. Doubtless the Indian thought the letter of great importance, but where is the white man who would have done as much for his best friend, without the hope of reward or even thanks?—*Council Fire*.

TO SUCCEED WITH ASPARAGUS.

The first important point is to select land that is naturally or artificially underdrained. Rich, moist alluvial land, containing considerable sand, is best, if the land is well drained. A dry sandy knoll, if rich enough, will produce a fair crop, but not as good a one as moister land. Provided the drainage is good, asparagus delights in an abundance of water. With good drainage and plenty of water and plant food, the character of the soil, as to whether it is sandy, or clayey, or mucky, is not essential to success. A soil that contains a little clay and a good deal of sand, with some muck, is best, but this is not half so important as thin planting and heavy manuring. You cannot make the land too rich.

"When should the plants be set out?" Either in the autumn or spring. But whether you plant in spring or fall, before planting the land must be worked till it is dry and mellow. "How shall we plant?" First get some good, fresh two-year-old roots. Then, if you are going to plant a small bed in the garden, stretch a line not less than four feet from any other plant, and with a hoe make holes along the line, eighteen inches or three feet apart, four inches deep, and large enough to hold the plants when the roots are spread out horizontally. Do not make deep holes straight down in the ground and stick the roots in as you would a cabbage, but spread out the roots. After the roots are set out cover them with fine soil, and that is all there is to it. Then move the line three feet from the first row and repeat the planting till the bed is finished. In the field make the rows with a common corn-maker, three feet apart each way, and set out a plant where the rows cross. It is little more work to plant an acre of asparagus than an acre of potatoes.—*American Agriculturist* for April.

THE EASTER CHARGE.

The first command of the Risen Lord was "Go, tell!" and it was not given to His Apostles, but to the woman. They received their commission directly from the Master Himself, and by the Holy Spirit, on the day of Pentecost, were endued with power for their work. Who dare question their call or their fitness? (Acts i, 14; ii, 1.)

The Easter Charge is again sounded forth to the women of our land. Never has it come more imperatively. The heathen world itself is stretching out its hands to them. Millions of women in India and China must remain in hopeless darkness till they go to them. Christ, in these poor benighted ones, waits the coming of redeemed women to set them free. How long before He can say in every darkened heart and home "I was in prison and ye came to me?"

OVER THE CATARACT.

When the brave Stanley and his tireless followers were pushing their way into Central Africa, they came one day, to the bank of a mighty river. Footsore and weary they quickly launch their boats, and find rest and change in floating upon the smooth waters of the stream.

Soon, however, the watchful eye of the great explorer sees unmistakable signs of the near presence of a cataract. The current grows swift, tiny bubbles float by. The signal is given to land, and the party seeks safety on the low, shelving bank.

One daring spirit, however, pushes his little canoe into the middle of the stream and goes resolutely forward, with the seeming intention of finding whether the river is navigable.

In vain his comrades shout and gesticulate, rushing wildly along the river bank in pursuit. Not until the loud thunder of falling water breaks upon his ear does he attempt to turn.

Alas, it is too late.

The oars are wrenched from his hands, the boat is tossed wildly about, a mere atom in the seething waters, and in a brief moment, which seems an age to the lookers on, it is dashed to pieces against a huge boulder on the very brink of a frightful precipice.

In vain our comrades are kindly warning us of our danger. Our columns have often portrayed the fearful scourge that surrounds us. Often we hear the expression "Is this fearful scourge more prevalent than in olden times?"

We say "No."

The recent discoveries of the microscope has developed the real cause of so many terrible fatalities, and brought out the fact that many of the symptoms which are called diseases are but symptoms of kidney disorder.

People do not die because of the kidneys ulcerating and destroying their spinal column, but because the poisonous waste matter is not extracted from the blood as it passes through the kidneys, the only blood purifying organs, but remains, forcing its way through the system, attacking the weakest organ.

The doctors call this a disease, when in reality it is but a symptom.

Understanding this, the reason why Warner's Safe Cure cures so many common diseases is plain. It removes the causes of disease by putting the kidneys in a healthy condition; enables them to perform their functions and remove the poisonous acids from the blood; purifies the blood and prevents the poisonous matter coursing through the system and attacking the weaker organs and producing a malady which the unsuspecting victim fears is, and the heartless practitioner pronounces, a disease, because of his inability to remove the cause.

WHEN the God of the Bible speaks of Himself, as He often does, as displeased with sin and opposed to it, and as intending to punish the sinner unless he repents and turns from his evil ways, he means just what he says. The Bible in this respect presents a true picture of God's feelings and purposes.

THROUGH THE FOREST.

A banker's clerk in Austria was ordered to take a large sum of money to a neighboring town. There was no line of railroad, and the nearest way led through the forest which was the refuge of thieves and vagabonds.

"Take a good horse," said the bank manager, "ride quickly, and you will get through the forest in daylight; you are armed, no one dare attack you save under cover of darkness."

The young man was not altogether pleased with his mission, but he had no other choice given him, so he summoned up his courage, strapped up his bank-notes up in his pocket-book, loaded his revolver, and started. He could not utter a "God protect me on the way," for he did not know God, so he chose to think or to say he thought God did not exist.

The day, bright at first, soon clouded over. The wind rose and the way through the forest was encumbered with broken branches and fallen trees.

In avoiding one of these last the young man lost his way completely.

Darkness came on; he could only move at a foot's pace, and when he saw a glimmering light in a wayside hut he thankfully made for it.

"It may be that these very robbers they tell one of live here," he said to himself uncomfortably; but I can't wander about the forest all night."

So he dismounted, knocked at the door, and asked for shelter. A poor haggard-looking woman, with some little children crouching behind her, admitted him. "Yes, he might shelter," she said; "her husband would be in by-and-by, and then she would see if they could give him a shakedown in the loft."

The hovel was dark and miserable, and the young man was in no way reassured, and when the father of the family came in, a rough-looking fellow, in a bear-skin cap, he trembled for his bank-notes, and utterly refused all invitations to go up the steep ladder into the loft overhead in search of a bed.

It would be easy to murder him up there. He would sit by the fire; he should prefer that.

"Every man to his taste," was the man's reply, "but I shall be glad to stretch myself on the straw above, so if you'll hand me down that big book behind you, my friend, I'll read a few words of the Holy Scripture as is our custom, and then be off to rest."

The young clerk still with his hand on his revolver, did as he was asked, and by the time the reading was over had quite recovered his composure.

A man who could read the Bible to his family could hardly be contemplating robbery and murder! The clerk's watch by the fire-side soon became a heavy sleep, and when he woke at daylight he found all his possessions safe, a portion of black bread and milk set ready for him, and a little lad of eight years old ready to guide him on his journey.

Wishing his rough friends good-bye, he started on his way. When his little guide had put him on the right road and left him, the thought struck the young clerk, "What a fool I must be to despise religion, when I know it makes men honest, and true, and merciful!" Then he thought of his mother who had so carefully instructed him as a child, of his father who had said when dying, "Serve God," and at last smitten to the heart, he

cried aloud, "Oh God, teach me to know Thee. Forgive me all the ignorant and foolish words I have said concerning Thee."

And from that day forward no one heard the young man declare himself an infidel.

FREDERICK T. ROBERTS, M. D., Professor in the University College, London, Eng., Examiner in the Royal College of Surgeons, calls attention to the fact that head-ache, dizziness, bronchitis, inflammation of the lungs, derangements of the digestive organs, are common symptoms of kidney disease. Warner's Safe Cure cures these symptoms by removing the cause and putting the kidneys in a healthy condition.

EASTER DAY.

Sweet Easter Day! The day when Jesus rose!

Suppose He had never risen, but was still in the cold, dark tomb. What then? Why, the Bible tells us that we should never have been in our sins. We should never have known that we were forgiven. But God raised up Jesus from the dead to show that he had accepted Him for us. And now we may look up into our Heavenly Father's Face, and see His smile beaming down upon us, for the black clouds of sin that once hid Him from us, are all washed away. How we ought to love Him for sending Jesus to bring us back to Himself!

"Now are we the sons of God!" "Ye shall be my sons and daughters, saith the Lord Almighty." Try, boys and girls, from this Easter Day, to be like your Father in Heaven. When a boy is like his father in every way, people say, "The spirit of the father has descended to the son." Get the Spirit of your Heavenly Father, and you will be like Him.

You may remember the story of Gideon, who ruled over the Israelites. Once, after a battle in which his sons had been slain, two of his enemies, the generals whose men Gideon felt sure had killed his sons, were brought before him, and he asked them what kind of men they were whom they had slain. They answered, "As thou art, so were they; each one resembled the children of a king."

How grand it would be if the children of the King of Heaven would be so like their Father that their enemies would see it!—Parish Visitor.

LUCY'S NEW SHOES.

One day Lucy's papa brought her home a pair of beautiful new shoes, with patent-leather tips that shone so brightly Lucy could almost see her face in them.

Lucy was very proud of them. She put them on and tiptoed all around the room. While she was admiring them in this way her mamma said, "Lucy, if you go out to play put on your old shoes."

"Yes'm," replied Lucy, and she really meant to; but her brother Harry called her to come to the brook with him to sail his boat. She forgot about her shoes till something dreadful happened!

When they reached the brook Harry wanted to cross to the other side, where it was shady. He found some stones which he placed in the water for Lucy and him to step on. Harry skipped over and Lucy was following, when slip

went one of the stones and splash went Lucy into the water!

"Oh, Harry, I've ruined my new shoes!" cried Lucy—"my beautiful new shoes!" And coming out of the water she sat upon the bank and cried.

"It's all my fault," said Harry; I ought to have helped you across."

"No, it's my fault," said Lucy; "I ought to have remembered what mamma told me."

Lucy went up to the house and told her mamma her trouble. Her mamma did not scold her, but she said, "I am very sorry my little girl's memory is so poor. She has spoiled her new shoes in consequence. But I am glad she has come straight to mamma with her trouble. Now, it's no use to cry over what is done. Your crying won't make your shoes new again. Put on your old ones and go back to Harry and sail your boat."

Lucy put her arms around her ma's neck and said, "You're the dearest mamma in the world!" And I think she was very sweet.—Our Little Ones.

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M. the Queen, in Scotland, Professor of Practice of Physic in the University of Edinburgh, says: "Peritonitis is occasionally the cause of death in all forms of Bright's disease. It may result from local affections, or from the state of the blood." Warner's Safe Cure acts as a preventive by curing the kidney disease and removing the contamination from the blood.

THE PEBBLES.

Florian, a young waggoner's mate, had brought a dangerous illness on himself through drinking spirits.

The doctor said to him, "If you do not entirely give up spirits, you will certainly die; for they are poison to the young."

The patient said, "That I can't do. I am already so accustomed to it that I am obliged to drink up this bottleful every day."

The doctor said, "Well, well; I must then think of some other remedy." On the following day he brought a little painted box full of pebbles, and said, "Put one of these stones into your bottle every day; let it always remain in, and so the spirits will not do you any harm."

The sick man believed that the pebbles had some virtue to make the spirits harmless, and every day put one into the bottle. In this way he daily drank a few drops less, without observing it himself; and when the bottle was at length full of pebbles, he had weaned himself from the pernicious habit of spirit-drinking.

"Who day by day his evil habit betters, Breaks off by slow degrees sin's loathsome fetters."

THE BIBLE is like a lighthouse. It took fifteen hundred years to build it, stone upon stone. The lantern, the New Testament, is put in its place, and the cap, the epistles. There are four plate-glass sides to it, the Gospels; and inside there is one intense glow of light, and from that light there is a radiancy flashing all over the world. That one light is He Who said: "I am the Light of the World."—Rev. B. Waugh.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cases. ROYAL BAKING POWDER Co. 105 Wall St N. Y.

FATHER HAD QUINSY.—"We find Burdock Blood Bitters excellent for weakness, and equally so for headache. Father also suffered severely from quinsy, which B. B. B., by its tonic and purifying properties, completely cured."

BURDOCK PILLS SUGAR COATED A SURE CURE FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

TENDERS.

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

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

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

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

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

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

L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs. Department of Indian Affairs, Ottawa, April, 1889.

SELFISH IN LENT.

"Mamie, what have you got in the doll's carriage?" asked Gussie, as the little carriage rolled heavily along, and her sister looked very much in earnest.

"Oh something!" "Please tell me!" coaxed the little sister. And Mamie knew she was not doing right. Mamma had said they might have as many nice things as they could carry there, for the poor sick girl, below the hill. Now, Mamie liked to receive thanks and praise for doing kind deeds. So she had started off, with the apples and other things, without telling her sister. She wanted to do it all herself.

"I'll be back pretty soon, Gussie," she said; and tried to go on. But her sister peeped into the carriage, and then she knew where Mamie was going. The tears started and her little face looked so disappointed. "Mamie, you're a mean, selfish sister! and I don't love you!" she cried. Then she ran home.

Mamie could go alone; but was she happy? No, for she knew that Lent was given us, that we might learn to put away all thoughts of self; and she had been selfish even in her deed of kindness! When the sick child asked "Where is your sister?" she felt ashamed. And all the time she seemed to feel the Dear Lord looking sorrowfully upon her. Ah! how sad to grieve Him, in these Forty Days.—*Shepherd's Arms.*

OUR VANCOUVER CORRESPONDENT.—Erom Esquimalt, B. C., Mrs. A. B. Cameron writes that being very much troubled with dyspepsia she tried two bottles of Burdock Blood Bitters, which gave great relief, and hopes that others may be induced to try it also and receive like benefits.

THE CHILDREN'S LENT.

Questions to be answered carefully every night before retiring to rest.

1. Have I read the Bible to-day, and did I read it as God's word?
2. Have I prayed to-day, and did I pray as though I wanted God to hear me?
3. Have I tried to please God to-day?
4. Have I allowed pleasure to set aside duty?
5. Have I tried to put down wrong thoughts and wishes, and have I kept under my temper?
6. Have I been pleasant and kind at home, and at school, and with my companions?
7. Have I spoken any false, impure, angry, or abusive words to-day?
8. Have I done any kindness to anybody to-day?
9. Do I try so to live that God will love me, and I shall always be ready to die?
10. Do I often think of God as my Father, Jesus as my Saviour, and the Holy Ghost as my Sanctifier.

THE PRECIOUS STONE.

A goldsmith was employed to make a splendid ornament for a lady of rank, for which she gave him many precious jewels.

Robert, his apprentice, took great delight in one of the stones, which was clear and sparkling with various hues, and often examined it.

One day his master observed that two of the most beautiful stones were missing; suspecting the apprentice, he

searched his bedroom, and there found the jewels in a hole of the wall, behind an old chest.

Robert firmly persisted that he had not taken them; but his master chastised him severely, told him that he deserved hanging, and turned him out of his place.

On the next day another stone was missing, and the goldsmith found it in the same hole, and now took more pains to discover who concealed it there. He soon observed a magpie, which the apprentice had trained and tamed, perched on the working-table, take a stone in its beak, and carry it away to the hole in the wall.

The goldsmith now felt heartily sorry that he had done an injury to the poor lad; he took him back again, and from that time treated him very kindly, and never again suspected any one so lightly.

"Distrust, that rests on insufficient ground, Will both one's self and all concern'd confound."

HOLY WEEK.

Of all the weeks in the Church Year, this is the most solemn. Let us ask the Holy Spirit Himself to teach us about the sufferings and the love of Jesus. Then the will be real to us. You may read a great deal about them, and hear a great deal about them, but reading and hearing will not necessarily make you feel them. Your heart may all the while be like a stone—without any real sorrow for what Jesus had to suffer on account of yours sins, without any real love to Him. You see you may get all this into your mind, but what is needed is to get it into your heart, deeper down than your mind, for it is with the heart only that you love. This the Holy Spirit alone can do.

We will give you a little prayer which you can use each day in Holy Week:

Dear Lord Jesus, I want to love Thee with a very real love, for all Thy great love to me. Show me, in my heart, by Thy Holy Spirit, what Thou hast done for me, so that I cannot help loving Thee. Show me more to-day than yesterday, and more to-morrow than to-day. I give up my heart to Thee for this. If there is any sin there that is grieving Thee, show me what it is, and help me to put it away, so that Thy precious blood, shed for me, may make my heart clean for Thee. Keep me very close to Thee each moment of this Holy Week—so close that I may hear every whisper of Thine. I ask all this in Thy dear Name. Amen.—*Parish Visitor.*

ABOUT DOCTORS' BILLS.

Many a struggling family has all it can do to keep the wolf from the door, without being called upon to pay frequent and exorbitant bills for medical advice and attendance.

True, the doctor is often a necessary, though expensive visitant of the family circle; nevertheless pure and well tested remedies—like Warner's Safe Cure—kept on hand for use when required will be found a paying investment for every household in the land.

Sickness is one of the legacies of life, and yet every ill that flesh is heir to has an antidote in the laboratory of nature. Hon. H. H. Warner, of Rochester, N. Y., President of the Chamber

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURN & CO., Proprietors, Toronto.



of Commerce of that city, was a few years ago stricken with kidney disease, which the physicians declared incurable. In this extremity, a friend recommended to him a vegetable preparation now known throughout the civilized world as Warner's Safe Cure. He tried it, and was quickly restored to perfect health. The incident led him to begin the manufacture of the wonderful preparation, and to make its merits known in all tongues and among all peoples.

He has now laboratories and warehouses in the United States not only, but in Canada, England, Germany, Austria, Australia, and Burmah. His preparations meet the requirements and effect the cure of a variety of diseases, and are all compounded from medicinal plants of the highest virtue.

Mr. Warner is a man of affairs, of wealth, culture and the highest standing in his own city and throughout the State. His character is the best guarantee of the purity and excellence of his renowned Remedies, which may be found in every first class drug store of Europe and America.



MANLY PURITY AND BEAUTY

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

NO MAN CAN DO JUSTICE TO THE EXTENT IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonising, humilating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair. CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c; SOAP, 50c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

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

OF ALL THE COMBINATIONS

Of Manufacturers in producing a good Cook Stove, there is none to equal



MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

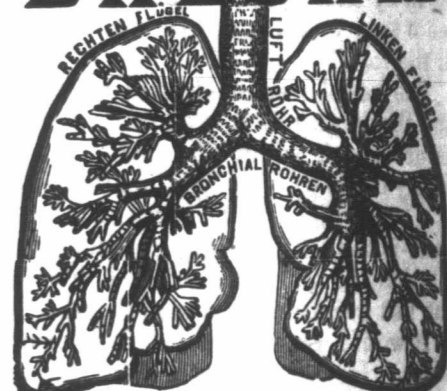
BEST OF STOVES.

The Fire Never Goes Out in Winter.

Manufactured and Sold by

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ALLEN'S LUNG BALSAM



(This Engraving represents the Lungs in a healthy state.)

THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED

When other Remedies and Physicians have failed to effect a cure.

Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief.

AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child.

It contains no OPIUM in any form.

PRICE 25c, 50c AND \$1.00 PER BOTTLE.

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