

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY APR. 11, 1889.

[No. 15.]

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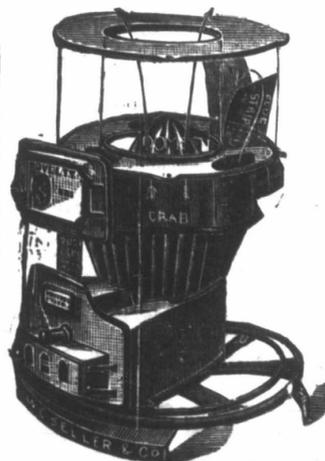
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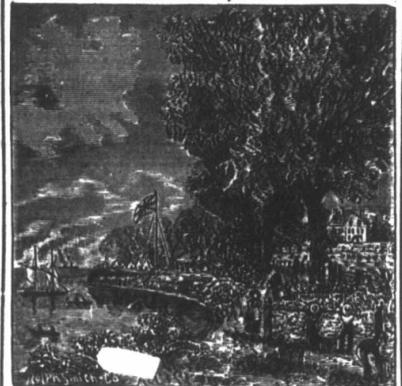
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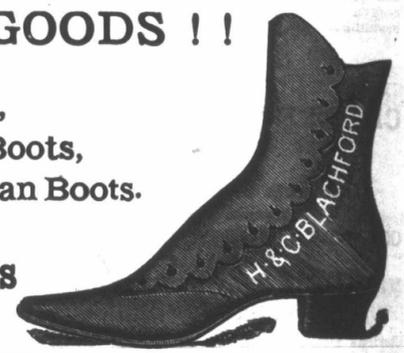
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LESSONS for SUNDAYS and HOLY DAYS.

April 14th.—SIXTH SUNDAY IN LENT.
Morning.—Exod. 9. Matthew 26.
Evening.—Ex. 10 or 11. Luke 19, 28; or 20, 9 to v. 21.

THURSDAY, APR. 11, 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.

THE NEW BISHOP OF ST. ASAPH.—The *Tyst*, a Welsh dissenting paper says:—"The new Bishop of St. Asaph is a man of great power. I know of no man among the Welsh clergy so worthy of the honour. He is a zealous Churchman; and I should not give a button for a man without zeal for his faith."

Of course! no man who has any principle, or any principles, does care a button about "a man without zeal for his faith." Those Churchmen who fondly imagine that dissenters really respect them because of their having no zeal for the Church, would be sadly distressed were they to hear the private judgment passed upon them by those dissenters who have zeal for their own form of faith!

THE NEW VICAR OF LEEDS.—Dr. Talbot preached his first sermon as vicar of Leeds at the parish church on the 17th of March, before a large congregation, from Eph. iii. 11. In speaking of the Church of Christ, Dr. Talbot said:—"It may be that some of you wish to ask me for your own sake, or for that of others whom you love and respect, 'What do you mean by the Church when you

speaking of it thus? Do you mean the Church of England, and, if so, what of those who are outside it?' Shall I be ashamed to say that I can give no complete answer to that question, not merely because I wish to-night to speak only healing and charitable words, but also because I do not know? I know indeed how grievous is the misery and loss which comes from Christian divisions. I believe that those who have separated themselves from us have done so to their own loss and to the sacrifice and hindrance in part of that which God willed His Church to be. But just as I do not know how large a share—though a large one I know it is—that the Church has had and has in causing that separation, so neither do I know how large a share—though I know it is a large one—of the grace of life with which He endows His Church, He gives to those who outside her visible communion love the Lord Jesus Christ in sincerity, and to all the brave and faithful work and true teaching and zeal for souls which there is among them."

Dr. Talbot is late Warden of Keble College, Oxford. In the induction sermon the Bishop of Ripon spoke of "the splendid title—Vicar of Leeds." Made "splendid" let us say not by a Vicar who forgot his duty in his desire to be popular, but by Vicar Hook who because he did his duty as a staunch Churchman, became a great power in Leeds and was more honored by nonconformists than perhaps any clergyman ever was before.

JESUITS ESTATES BILL.—A meeting of the Toronto Presbytery last week took up the matter of the Jesuits' Estates Act and the present crisis of the crisis.

Rev. Principal Caven moved, seconded by Rev. D. J. Macdonnell.

That the Presbytery of Toronto expresses its emphatic condemnation of the Jesuit Estates Act passed by the Legislature of Quebec. This Act, as we believe, is in violation of the principles of civil and religious liberty and equality, while in some of its features it seems to be unconstitutional. More particularly the Presbytery protests against the Act on the following grounds:—(a) It diverts to a great extent from the purposes of education the proceeds of certain lands which were accepted in trust by the Province of Quebec and by Canada for such purposes exclusively. (b) It permits the direct application to ecclesiastical and sectarian uses of public funds—a thing which does not appear to be contemplated by the Act of Confederation as ultra vires either of the Dominion or of the Province. (c) It is specially to be condemned that this Act recognizes the right of the Pope to interfere in our civil affairs in direct contravention of Imperial statutes and in derogation of the supremacy of the Queen. (d) The distribution of the sum of \$400,000 being by the Act left entirely to the discretion of the Pope, it is well understood that a considerable part of this money will be applied to the endowment of a society which was disqualified to hold property by Imperial Act in 1774, though in the face of that Act it has recently been incorporated by the Province of Quebec—a society which has been suppressed by nearly all European nations and by the Roman See itself in the interests of public tranquility and morality.

The Presbytery regards it as the duty of all good citizens, irrespective of creed, to oppose legislation which threatens the peace of the Dominion, and must regard the responsibility for stirring up discord and strife as resting entirely upon those who defended this, unjust, sectarian, and disloyal measure."

But the Presbytery said nothing about our French schools!

A PRESBYTERIAN ON SACERDOTALISM.—In the *Expositor* for March there is an admirable article by Professor Milligan (the well known Presbyterian divine of Aberdeen) on the Priesthood and Priestly Service of the Church, in which he con-

tends that "In the strictest and fullest meaning of the words, the Church of Christ is a sacerdotal and priestly institution. Sacerdotalism, priestliness, is the prime element of her being, because it is the prime element in the being of her exalted and glorified Head. The general principle from which we must start in all inquiries of this kind is, that whatever function Christ discharges in Heaven must also be discharged, according to her capabilities and opportunities, by His Church on earth."

Our readers will remember that some months ago we showed that the sacerdotal element in the Church could only be got rid of, as some wished to abolish it, by first rejecting Christ—the High Priest of His Church. The same thought seems to have occurred to the distinguished Presbyterian above quoted. The trouble is that those who assail the Church from without, and those who trouble it within because of their "sacerdotal" prejudices and ignorances, do not think, they simply repeat the parrot cries of their party.

OUR POSITION UPHOLD.—We repeatedly have declared that those who call themselves "unsectarian," are in reality a new sect. We are gratified to find that Dr. Jayne, the new Bishop of Chester supports our contention. He said recently, "it was most curious to see how their Nonconformist, unsectarian, and secularist opponents were placing themselves in that position for which in times past they had so bitterly reviled the Church. They accused the Church of being State endowed, and cried out for religious liberty, and so on. What was the state of the case at present? Something like a new phase of religion was being established by the State. The secularist wished to see religion swept away altogether, but undenominational religion was alone supported out of the rates, and so far the State was establishing and endowing what was practically a new sect."

THE SCOTT ACT RUINED.—The Scott Act met its Sedan on the 4th of April, when fifteen counties and two cities that had given it a trial voted for its repeal by large majorities. We are not surprised at this, being familiar with evidences of its failure to aid temperance, and of its success in promoting illicit and excessive drinking, as well as vices and crimes even worse than drunkenness. If for nothing but the utter demoralization of its advocates the Scott Act was righteously condemned as an evil thing. No cause ever brought out more falsehood, slander, or bitterness in its support than the Scott Act. Even the character of Jesus was assailed, and the Bible treated with contempt by Scott Act enthusiasts. Apart from its infringement upon lawful liberty, this Act was foolish in its making crime in one spot no crime elsewhere. The sooner it is repealed and forgotten the better. In its grave should be put the reputation of its most prominent advocates, whose utter folly and incapacity as public leaders it has exposed so fatally!

He who has the pious and obedient fear of God in his heart has the assurance of divine promise that God will be on his side as his friend and protector: and if God be for him and with him, who can be against him? Fearing God, we need to have no other fear. We are safe, no matter what happens.

NATURE, to the natural philosopher, is a great storehouse of facts from which he reasons. The Bible is equally a great storehouse of facts to guide thought in the realm of things invisible, spiritual and divine. We ascertain the facts in the one case by experience and observation, and in the other by reading the Word of God.

THE ENGLISH CHURCH BEFORE THE REFORMATION.

IN the *Globe* of the 26th March last, there appeared a leading article entitled "Roman Catholic protests against the Pope's temporal power," and the writer proceeded to enumerate several of the statutes passed by the English Parliament before the Reformation as instances, "vindicating to the fullest extent Roman Catholics from the charge that their loyalty to their Pope has always been paramount to their loyalty to their sovereign and nation." With all due deference we do not think the proposition is made out. We deny in the first place that the men who passed the statutes ever were Roman Catholics, or even professed the Rominish religion, as it is now taught—or belonged to the Roman Catholic Church. It is a favourite idea with a good many people, that because the Church of England was in communion with the Church of Rome before the Reformation, that it must, therefore, have then been a part of the Roman Church, but it was in communion with the Church of France and the Church of Spain, before the Reformation, and yet no one pretends it thereby became a part of either the Church of France, or Spain. Since the Council of Trent, it is true that the Churches of Spain and France have merged their national existence in the Romish confederacy, and consider and call themselves now a part of the so-called "Roman Catholic Church," but the idea of calling Churches located elsewhere than in Italy, parts of the Roman Church had certainly not come into vogue when the statutes referred to by the *Globe* were passed.

The Roman Catholic theory is that the Church in England, and all other national Churches are of right, by virtue of the original constitution of the Christian Church, subject to the rule of the Pope. The Anglican theory is that the Church of England, and all other national Churches, are not subject to the Pope, but to their own Bishops. According to the modern Roman Catholic theory there never was a "Church of England" until the "Reformation, but only the Holy Roman Catholic and Apostolic Church." But the Roman idea of effacing all the national Churches of Europe, and for that matter of the world, is of comparatively recent origin, and did not reach its fulfillment until the Council of Trent, 1563, when those parts of the Church which adhered to the See of Rome, practically agreed to combine together and call themselves the only true Church, and boycott all the rest of Christendom.

When it is said that the Pre-Reformation statutes referred to, (which were passed, with a view of restraining the encroachments of the See of Rome, on the rights of the Church of England) were passed by "Roman Catholics," nothing can be farther from the truth. The men who framed those statutes did not regard the Church for whose defence they were legislating as a part of the Church of Rome, they regarded it, and called it "the Church of England." In none of these statutes is the Church

in England designated, "the Church of Rome," it is called "the Holy Church of England," "the English Church," "the Church of England," "the Holy Church," but never in one of them is it called "the Church of Rome," or by any other name indicating that it was a part of the Roman Church.

One of the earliest of the statutes referred to by the *Globe* was passed in 1352, (25 Edward III. st. 4), it was enacted to prevent the Pope from presenting to English bishoprics and benefices, an as being usurpation on the rights of the King and his subjects, the patrons of such Sees and benefices. It opens with the recital of the petition of the Commons presented unto the Parliament containing "that whereas the *Holy Church of England* was founded in the estate of prelacy within the realm of England" etc., it states the fact of its endowment by the King and his nobility, and other great men of the realm, and that "the same King's, Earls, Barons, and other nobles, as Lords and advowees have had, and ought to have had the custody of such voidances, and the presentments, and the collations of the benefices being of such prelacies," and it subsequently recites that "the bishop of Rome accroaching to him the seignories of such possessions and benefices doth give and grant the same benefices to aliens, which did never dwell in England, and to cardinals which might not dwell there, and to other as well as aliens as denizens, as if he had been patron or advowee of the said dignities and benefices, as he was not of right by the law of England," and it goes on to recite the inconveniences which would follow if such a state of thing should be allowed to continue, viz., that all the benefices in England would get into the hands of foreigners, and the election of bishops and archbishops would fail, and that alms and hospitalities would be withdrawn, the King and lay patrons would lose their presentments, i.e., the right of presentation to vacant benefices, the King's council would suffer, and goods without number be carried out of the Kingdom, "in adnullation of the estate of the *Holy Church of England*," &c., and the statute enacts for remedy, that the bishops and clergy shall be elected and presented according to the manner in which they (i.e., the temporalities,) were granted, and in case the persons presented by the King and other patrons are disturbed by persons claiming any right under the Bishop of Rome, the disturbers on conviction are to abide in prison without bail, until they have made fine and ransom to the King at his will, compensation to the party aggrieved, and have found sureties not to offend again, nor sue any process in the Court of Rome.

This the statute on its face shows that it was passed by members of the "Church of England," for the protection of "the Church of England," and not by Roman Catholics, nor for the protection of the Roman Catholic Church.

The Church of England was then, it is true, in communion with the See of Rome, but the Churchmen of those days considered they were offending against no law of the Catholic Church

in resisting the usurpations of the Roman bishop; but the fact that the Church of England was then in communion with the See of Rome, as we have already said, no more made it a part of the Roman Catholic Church than its being in communion with the Church of France, make it a part of the French Church. This is a very simple proposition, but it is strange how muddle-headed people are apt to be about it. The Province of Ontario and Quebec are both parts of the Dominion, and owe allegiance to the same sovereign, and both are in communion with each other, but Ontario is not a part of Quebec, nor Quebec a part of Ontario. So it is with the Catholic Church, all parts of it owe allegiance to our Sovereign Jesus Christ; and no part of it can be cut off or excommunicated because it refuses to own the supremacy of any particular bishop, any more than a Province of the Dominion, can be cut off by any other Province from the Dominion, because it refuses to acknowledge the governor of another Province as its head.

But that the men who passed the statutes were not "Roman Catholics," as further demonstrable by these facts. 1. The statutes plainly show they could not have believed in Papal supremacy or they never would have passed the statute. 2. Neither could they have believed in Papal Infallibility, for that doctrine had not been invented, and was only promulgated in 1870. 3. Nor yet in the immaculate conception of the Blessed Virgin, as that it was only promulgated in 1854. 4. Nor yet in the lawfulness of refusing the chalice to the laity in the Holy Communion, for that was not sanctioned until the Council of Constance, in 1415. 5. Nor yet in other Romish dogmas, promulgated at the Council of Trent, in 1563. So that the men who passed the statutes were men who denied the Supremacy of the Pope, did not believe in his infallibility, nor in the immaculate conception, nor in the creed of Pius IV., so far as it adds to the Nicene Creed, nor in the lawfulness of the denial of the chalice. How can such men be called "Roman Catholics" with any regard to truth?

The only thing "Roman Catholics" have ever done for religion or liberty in England, has been to corrupt the one, and subvert the other, in order to bring the people of England under the domination of the Roman See. English Catholics on the other hand have purified religion from corruption, and have always maintained the liberties of the people and the national church.

The action of Romanists with regard to the Church of England, cannot be better described than in the words of Cardinal Manning, penned in 1845, before he became a Romanist, and while he was yet an English Catholic. "The attempt," he writes, "to impose an uncanonical jurisdiction on the British Churches, and a refusal to hold communion with them except on that condition, was clearly an act of schism. And this was further aggravated by every kind of aggression: acts of excommunication, and anathema, instigations to warfare abroad, and to rebellion and schism at home

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are the measures by which the Roman Church has exhibited its profound desire to restore unity to the Church of Christ. It must never be forgotten that the act of the Bishop of Rome, by which a most grievous and stubborn contest was begun in the English Church, was taken not in the character of Patriarch, but in the title of Supreme Pontiff. The same bill which made a rent in every English diocese, professed to depose also the Queen of England. It was a power to give away not sees, but thrones also, and the effect of this has been, as in the east, so in England, to erect altar against altar, and succession against succession. In the formation of sects in Diocesan Churches, in the exclusive assumption of the name Catholic, in the reordination of priests, and in restricting the one Church to their own communion, there has been no such example of division since the schism of Donatus."—*Unity of the Church, 2nd Ed. 364.*

THE CHURCH TIMES ON THE JESUITS IN CANADA.

THE *Church Times* is the organ of the High Church party. Its circulation extends wherever the Church of England is known. The boldness of its policy at one time excited alarm even amongst timid spirits who sympathised with its aims, but the striking vigour and remarkable ability with which it has been maintained for some years has won for the *Church Times* an unrivalled position amongst the Church press. We ask Canadian Churchmen and nonconformists also to take note of this fact that not a single paper in this Dominion except the DOMINION CHURCHMAN, has taken such a high and determined stand in condemning the Jesuits Estate Act as the great High Church organ. After giving some instances of Jesuit aggression in Quebec the *Church Times* thus falls upon the Estates Act.

"During the French occupation of Canada in the early part of the last century the Jesuits entered on possession of a considerable tract of ground, now become very valuable. Their ownership was not formally recognised by the French authorities at home, but their tenure was tacitly permitted. At the date of the English conquest (1759) the Jesuits were proscribed by English law, and their possessions, as those of an illegal society, were confiscated to the Crown. No immunities were preserved, no privileges upheld, by means of the treaties between the two countries, France and England, at the close of the war, and the Treaty of Paris in 1763 is entirely silent upon such heads. English law was proclaimed in Quebec immediately after the capture of Quebec in 1759, and in 1763 whatever remained of French law in the Province was suppressed and abolished by royal proclamation. Ten years afterwards the Jesuits were suppressed (1773) by a Bull of Pope Clement XIV., and became an illicit society in the Roman Catholic Church, and specifically in France. In this wise any conceivable claim which might arguably have survived the conquest in Can-

ada was annulled. Nevertheless, the English government allowed the remnant of the Jesuits to remain undisturbed until the death of F. Cazot, the last of their number, in 1800, when the sheriff of Quebec took possession of their lands in the King's name. When Pius VI. revived the Jesuit Company in 1814, neither he nor the French civil authorities undertook to reinstate them in their former possessions, so that no revival of claim followed from that event. Their Canadian lands remained annexed to the English Crown until 1832, when they were made over to the authorities of Quebec for educational purposes, and the actual mode of application has been ever since that six-sevenths of the annual revenues have been handed over to the Roman Catholics, and one-seventh to the Protestant section of the Council of Public Instruction, so that no complaint of injustice in the apportionment can be set up, seeing that, the Roman Catholic ratio is less than six-sevenths of the population. The object of the Jesuit Estates Bill is to reverse the condition of things which has prevailed in law since 1763, and in fact since 1800, and to reinstate the Jesuit body in possession of their former holdings. But the form the Bill takes is not that of an act of grace, whereby a free grant is to be made: it is that of an act of restitution of unlawfully detained property to its proper owners. The original title of the Jesuits to the estates in question is assumed to be good and valid, no reference being made to the historical fact that it was disputed by the French Crown at the date of the conquest; and what is even more far-reaching, it is also assumed that nothing which occurred in virtue of the conquest has lawfully affected their tenure. What that practically means is that there is no Crown property in Canada anywhere, and thus inferentially that the English Sovereign has no title or rights in the colony. The Bill further contains clauses making the Pope's assent and approval requisite, and committing the distribution of the funds to his discretion for private purposes; while it contravenes one fundamental principle of the Canadian Confederation by endowing a denominational body out of public funds, and that body, moreover, one which every important European State has been obliged to expel for perfectly adequate reasons, and which continues unchanged and unchangeable in those principles and policies which have made it a social and political danger wherever it has had the opportunity of carrying out its designs.

The Bill has thus aroused deep indignation, as well on its own merits as because it is recognised as but one step forward in a long course of aggression, directed, as we have already implied, not to the vindication of any reasonable claims of the Roman Catholic section in the colony, or to the redress of any injustice or inequality supposed to affect them injuriously, but to the establishment of a religious monopoly, the subversion of the civil rights of non-Roman Catholics, and, so far as may be practicable, their actual extrusion from the limits of the Province.

Such is the posture of affairs, and it may be readily understood how great is the excitement which has been stirred up in Canada, and how it is by no means confined to the threatened minority in Quebec, but has extended to their co-religionists in Ontario, who are watching the course of events with much anxiety, seeing that an Ultramontane victory may very probably exercise a serious influence on the whole Dominion; perhaps that of compelling the dissolution of the existing Confederation into its constituent parts, and the placing of each province directly in connexion with, or under the control of, the Colonial Office in England, rather than permit the domination of "an insolent and aggressive faction" in the Federal Parliament at Ottawa.

It probably will be the course, as it certainly will be the duty, of the English Ministry to advise her Majesty to refuse the royal assent to the Bill in the almost certain event of its passing through the Legislature of Quebec, for its admission to the rank of law would be a measurable step in the direction just indicated, if not the prelude of civil war in Canada; while, viewed from another point of examination, its enactment would not satisfy the Ultramontanes for a moment, but would be taken as a proof that they could get anything they choose to demand, and would thus nerve them to further efforts to establish their supremacy.

And there is an important lesson to be laid to heart by English statesmen which this narrative teaches plainly: that if such be the policy steadily pursued in Canada, where the Roman Catholic population has been treated with entire kindness and impartiality ever since the conquest, and has thus no vengeance to brood over and exact, how much more violent, unjust, and aggressive would be the course certain to be followed by a Home Rule legislature in Ireland, alike dominated by a powerful Roman Catholic majority, and thirsting not for supremacy or even monopoly alone, but for ample revenge for long-distant acts of injustice and oppression, still as unforgivingly brooded over as if they were events of yesterday. It would be not folly alone, but political crime of the worst and most fatal kind, to open up such an opportunity, which would put the loyal minority in the power of their relentless enemies, and possibly necessitate a reconquest of Ireland by military force, in order to suppress the saturnalia of bigotry which would at once set in."

We ask our subscribers to draw the attention of their nonconformist friends to this article. The allusion to Ireland has especial interest and force, inasmuch as Cardinal Taschereau's organ has declared that the Jesuits if left to have their way, will make Canada a second Ireland.

—One cannot always be sure of gaining the approval of this world, even by doing right; yet by so doing he will always gain his own approval, which is far more important, and at the same time will gain God's approval, which is still more important. Right action is the sure and safe road to happiness. So says the Bible, and so says human experience.

BETTER ABOLISH IT.

THERE is a widespread movement going on amongst Presbyterians to change the "Confession of Faith," which for so many generations has been their glory, strength, and shame as a sect. At present the movement is confined to a few of the most learned of their ministers, and a large body of the more intelligent and cultured laity. There is a solid body of mediocrity amongst the pastors, and a strong section of lay members, who seem incapable of realizing how utterly out of harmony with modern biblical scholarship, and the ideas now prevailing in regard to tests of membership, is such an antiquated, elaborate, metaphysical creed as the Westminster Confession. *That very few now really believe in that document is notorious.* A distinguished Presbyterian divine informed us that he had abandoned Calvinism as embodied in the Confession years ago! We should, however, shrink from using such language as Dr. Blackie, a Scotch Presbyterian Professor, who says, that "formalism, insincerity, and hypocrisy" taint the services of Presbyterianism.

But what can be expected when a creed is held nominally, but actually repudiated? Certain phases of doctrine it embodies could not be preached in any Presbyterian pulpit without a revolt in the pews. This creed is not only an impossible one to the vast mass of Christians, but a revolting one. It puts speculation on a level with revelation. It presents the Fatherhood of God in such a form as to make Him to millions of His children appear an Almighty Moloch. The Westminster Confession has made tens upon tens of thousands of infidels, and shadowed like an awful curse the lives of myriads whose hope, and whose faith, and whose charity, it has disturbed and blighted.

At a recent meeting of the Toronto Presbytery the Rev. D. J. Macdonnell, B.D., brought in a motion as an introduction to a general effort to revise this discredited piece of sectarian bigotry. Mr. Macdonnell has too large a soul, too clear a brain, and too scholarly a knowledge of Scripture to be bound within the folds of the Westminster confession without such a sense of limitation being felt as is most galling to a spirit like his. Hence his desire to widen the doctrinal bounds of the Presbyterian body, to push them out in fact as far as the distant lines of the Catholic Church which were laid out by the Apostles. Mr. Macdonnell said:

The confession of faith should be a confession of faith of the living Church of this day. This was its intention. They must recognize to-day the necessity for revision of the confession of faith, and that it was not a full expression of the living faith of the Church. It erred by excess and defect, by emphasizing some things of less importance than others omitted or not brought into sufficient prominence. He quoted as an instance the insistence laid upon the divine sovereignty and the insufficient emphasizing of the divine love. He said that this did not preserve the proper balance

of truth. The confession of faith set forth God as a stern and righteous judge, and not so fully in the character of a righteous and loving Father. God was a judge, and a stern judge, but He was also a righteous father, and it was of more consequence to insist upon God's character as a righteous father than as a stern judge. He quoted many other examples, but this, he said, was one of the most important.

His most interesting declaration was, however, as follows, "The sooner we in Canada came to the conclusion that it is a dishonoring thing to have the Church of Christ split into fragments the better for our common Christianity."

This once realized the day of sectarian creeds, sectarian specialities, sectarian jealousies, and sectarian competitions will be over. When that day comes and not before, the Church of Christ will be to all her enemies, terrible as an army with banners, and attractive as her Divine Head in drawing all men unto Him, within His fold.

VARSITY ON CANADIAN PROFESSORS.

WE congratulate the editor of *Varsity* on his very sensible article in the number for March 30th, written in defence of Sir Daniel Wilson, against anonymous attacks made on the ground of his neglect of Canadians in appointments to Professorships. *Varsity* says:

"It will be evident on the merest reflection, that it will be very occasionally that a man, who has simply graduated at a Canadian University, will be fitted to instruct or guide those who are pursuing the same course. Even though he supplement this with private study, he will find that he is treading a ground which is not entirely within his powers to cover. For in Canada we have no institutions, such as exist in England, Germany, or the United States, where men are guided and assisted in acquiring a complete mastery of the specialty to which they have devoted themselves, and accordingly Canadians who wish to make the highest branches of teaching their life work are forced to go abroad to completely fit themselves for this duty. If we take into account the small number of, until quite recently, of those that (who?) have done this, we shall not find that they have been unrecognized in University appointments. Toronto University does not profess to train professors. Her function is to teach her sons to think for themselves, to train their reasoning powers, to widen their intellectual sympathies, to help them to live a broader, deeper, fuller life, to make them good citizens, in a word to make them men."

While we commend this article as inspired by sound common sense, and especially to be praised for its frank and manly tone, we still think, as we have already said, that there is wealth enough in Canada to give the needful help to those who, as *Varsity* says, "wish to make the highest branches of teaching their life work," and plenty of the requisite talent and energy in young Canadians to enable them

to so use such help as to develop into competent guides and assistants of students who are ambitious of rivalling the achievements of European students. Conceit as to what we are is folly, but conceit as to our latent powers as a people is wisdom. In this sense every true-hearted Canadian may pray, "Lord, give us a good conceit of ourselves!"

RETURNING THE PARSON'S CALL.

A FASHIONABLE Countess, who devoted her Sundays chiefly to card-playing, is said to have gone to a London church many years ago, and arriving late, and not easily finding seats for herself and her daughters, who accompanied her, to have turned back, saying audibly to them, 'Never mind; we have done the civil thing.' This idea of church-going being an act of civility to the incumbent is by no means extinct, even in these much more enlightened days, especially in rural parishes, where there is a sort of code of etiquette among cottagers according to which it is 'the correct thing' to return the parson's call by appearing at church on the following Sunday. Indeed, some worthy rustics have been known to say openly, on bidding their visitor farewell, 'You'll see me in church on Sunday, sir,' which reminds one of Miss Austen's 'Mr. Collins' telling his host and hostess, at the conclusion of his visit to them, that they would shortly receive a letter of thanks from him.

But that attendance at public worship in the house of God should ever be regarded as an act of civility to His minister is a very serious consideration. It implies a most lamentable ignorance of the first principles of Divine worship, and tempts the parson, when he meets with such cases, almost to despair of being able to teach souls which have been so unwilling to learn, and to entertain grave doubts whether our Church services, as they are at present, are of any use at all to a considerable class of his parishioners, whose infantine spiritual digestion seems to require the very mildest of milk.

Even amongst all those whose attendance at church is fairly frequent, it is to be feared that there is often a very defective apprehension of what is really meant by 'worship.' Some of them go to a church—perhaps not their own parish church—to hear the preaching of a particular clergyman, or to hear the music. A larger class, it may be hoped, go to church not only to hear the preaching, but also 'to ask those things which are requisite and necessary as well for the body as the soul.' But even these are by no means necessarily worshippers, in the full meaning of the word, for they may be governed too exclusively by what Leigh Hunt calls 'other-worldliness,' a merely selfish desire that they themselves may be blessed in this life and saved in the life to come. This is not the primary notion of worship, which consists rather in adoration of the Creator, Redeemer, Sanctifier, and public surrender of ourselves to Him. 'When we assemble and meet together,' the first purpose of our doing so is 'to render thanks for the

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great benefits that we have received at His hands, and to set forth His most worthy praise; and we are taught that we cannot worthily do this until we have humbly made confession of our sins and received absolution. How sadly is all this lost sight of by those who come late into church, and are looking about them, without any attempt to join with their hearts, during this solemn part of the service.

The fuller meaning of 'worship' needs to be insisted upon constantly by those who hold classes, in the Sunday school or elsewhere, for the instruction of churchfolk, young or old. And such teachers may do much good by explaining that people are urged to go to church, first, because it is their duty to God to worship Him in His own House this being the meaning of the second Commandment for Christians; and, secondly, for their own good, spiritual and temporal. But, it should be added, their going to church is never to be considered as a benefit to the clergyman. It would really almost seem that some persons imagine that the incumbent is paid at so much per head of his congregation—that the more he gets to church the larger his income. Influential lay teachers, therefore, would do well to explain that, in the vast majority of cases, the incumbent gets no pecuniary advantage whatever by more people coming to the services, but is rejoiced to welcome them there for their own sakes, and for the sake of Him Whom he desires that all his flock should know and seek and worship.—A. M. W., in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Appointments of Bishops of Montreal for May and June, 1889.

- May 5, Sunday, St. John's, Rev. Rural Dean Renaud.
- " 5, Sunday, Iberville, Rev. B. P. Lewis.
- " 6, Monday, Granby and Milton, Rev. Rural Dean Longhurst.
- " 7, Tuesday, Roxton and North Shefford, Rev. W. N. Duthie.
- " 8, Wednesday, Waterloo, Ven. Archdeacon Lindsay.
- " 9, Thursday, Knowlton and Bondville, churchwardens.
- " 10, Friday, Brome, Rev. R. L. Macfarlane.
- " 12, Sunday, Iron Hill and West Brome, Rev. F. Charters.
- " 18, Monday, } Executive Committee, Montreal.
- " 14, Tuesday, }
- " 15, Wednesday, North Ely, Rev. C. P. Abbott.
- " 16, Thursday, Boscobel and Warden, Rev. O. P. Abbott.
- " 17, Friday, West Shefford and Fullford, Rev. W. Robinson.
- " 19, Sunday, South Stukely, Rev. J. W. Garland.
- " 20, Monday, Bolton, churchwardens.
- " 21, Tuesday, Mansonville, Rev. W. Ross Brown.
- " 22, Wednesday, Glen Sutton, Rev. H. A. Meek.
- " 23, Thursday, Abercorn and Sutton, Rev. O. Baneroff.
- " 24, Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
- " 26, Sunday, Farnham, Rev. Canon Mussen.
- " 27, Monday, Adamsville and East Farnham, churchwardens.
- " 28, Tuesday, Dunham, churchwardens.
- " 29, Wednesday, Stanbridge, Rev. J. Constantine.
- " 30, Thursday, Bedford, Rev. Rural Dean Nye.
- " 31, Friday, Frelighsburg, Rev. Canon Davidson.

- June 2, Sunday, Philipsburg, Rev. F. Allen.
- " 9, Whitsunday, Longueuil, Rev. J. G. Baylis.
- " 9, Whitsunday, St. Stephens, Montreal, Archdeacon Evans.
- " 11, St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.
- " 16, Trinity Sunday, Trinity Church, ordination, Canon Mills.
- " 18, Tuesday, Synod, Montreal.

Letters may be sent to meet the Bishop, to 8th May, Waterloo; 13th, Montreal; 17th, South Stukely; 24th Sweetsburg; 31st, Frelighsburg; afterwards Montreal.

Confirmation Service.—His Lordship Bishop Bond held a confirmation service last week in St. Jude's Church, when thirty candidates were confirmed. His Lordship preached an eloquent sermon from Genesis xlii., 26; "All these things are against me."

TORONTO.

West Toronto Junction.—S. Mark's Church, Carlton West, is henceforth to be known as S. Mark's Church, West Toronto Junction, and the address of the Rev. C. E. Thomson will from this time be "Canobie," West Toronto Junction, Ont.

St. Stephen's branch of the Church of England Temperance Society, held their usual fortnightly meeting in St. Stephen's school house on Monday evening last. Songs by Miss Cropper, Mrs. Leach, Mrs. Harbridge, Mr. Parr, and the choir, and a piano solo by Master Parr made up an excellent programme, which was duly appreciated by the large audience present. The meeting closed with an address on temperance by Mr. Walsh.

St. Luke's Church, last Thursday evening Rev. Henry Bland, of St. Catharines, preached to the Willing Worker's Society of the Church. The discourse dealt with the objects and motives of Christian work, being based on the parable of the talents as related in St. Matthew's Gospel. He pointed out the duty of Christians in relation to Church-work and to one another. Each should do what he could in his own peculiar way for the advancement of Christ's Kingdom.

Dovercourt.—The Churchwomen of this parish purpose holding a sale of work about the end of May or the beginning of June, the proceeds to be applied to the Building Fund for the new School house, the ground floor of which will be used as a Church for the present. They appeal to their fellow-Churchwomen in the city for assistance in the shape of gifts of articles for this sale. As the majority of the parishioners are working people and mechanics, struggling to pay for their own little homes, they feel that they have a good claim upon the sympathy and assistance of the members of the Church in older and wealthier parishes, in order that the vestry may be enabled to meet the heavy responsibilities which it has assumed in providing necessary buildings for this new parish. Parcels may be sent to Mrs. Dawes, Dovercourt; Mrs. Hart, 86 Coolmine Road; or to Messrs. Rowsell & Hutchison, King Street, and will be thankfully acknowledged.

CHESTER.—On Wednesday evening, the 3rd inst., after the usual week-day Lenten service, a meeting of the congregation of St. Barnabas Church was held, to obtain the services of another lay reader in the place of Mr. Godden, who was leaving to take up work in the parish of Beeton, to which the Bishop has appointed him. Mr. Godden then proposed that Mr. Ross, of Trinity College, should be his successor, which was seconded by Mr. R. Playter and carried. After some kind words from the Rector, Rev. O. Rutten, and farewell remarks by Mr. Godden, Mr. H. Frankland, on behalf of the congregation, then presented him with the following address and a well filled purse.

To Mr. Godden.
We the congregation of said Church, feel that we would not be doing our duty if we let the present time pass without showing you by some token, that you will carry away in your mind, that all you have done for this parish has not been for naught. The congregation feel that they would like to give you a small purse, so that you may purchase whatever you may feel disposed to, in remembrance of this parish. We extend to you God's speed, hoping that in your new field of labour you may find your reward. May God prosper you, guide you, and give you health and strength to go manfully to the battle laid out for you in the wish of the congregation of St. Barnabas Church, Chester. Mr. Godden then made a short and suitable reply, and the meeting concluded.

NIAGARA.

HAMILTON.—The Committee of Management of Christ Church Cathedral, met at Mr. Roach's residence last week, and had a conference with Rev. Mr. Bland, of St. George's Church, St. Catharines. A unanimous call was extended to Mr. Bland to be the rector in charge of the Cathedral.

NORVAL.—St. Paul's Church, which has been closed for improvements and repairs, was re-opened for divine service on Sunday, March 24th. There were special services, including a choral celebration. The Rev. Canon Tremayne assisted by the Incumbent, the Rev. H. A. Bowden officiated. The improvements include new seats; centre aisle; painting of walls, and decoration of ceiling; superfrontal for the new altar; a dorsal and other trimmings. The services were probably the most successful in the history of the Church.

HURON.

MEAFORD.—The Rev. J. H. Fairlie, the new incumbent of this parish is expected this week. Since Mr. Channer left at the beginning of December the services have been taken by Mr. W. P. Fuller, the Lay Reader, (with some assistance by Mr. McGee) excepting on two or three Sundays, when incapacitated by sickness.

Last Saturday, the Churchwardens and congregation presented Mr. Fuller with a costly gold-headed cane, together with an address, expressive of their regard and as some acknowledgment of Mr. Fuller's services in the choir and as Lay Reader during the past twenty-five years. Mr. Fuller made a feeling reply from the reading desk, on Sunday morning.

The late Mr. O. E. Passmore.—The funeral of the late Mr. Passmore, of Brantford, gave public testimony to a worthy and valuable life. The deceased was a thorough, true hearted churchman, for 20 years he had laboured in all loyal and lawful spheres open to a layman, to further the interests of the Church, St. Jude's, to which he was so deeply attached, and by his example of zeal and devotion let his light shine before men to the glory of God, and the honour and blessing of his Church. As Superintendent of the Sunday School, he was most useful and beloved as the pathetic group of children at the funeral showed. The choir showed their regard by a floral offering, and the St. Jude's Working Men's Society paid their last loving tributes of respect and gratitude by escorting their friend and leader to the grave. Rev. Robert Ashton read the lessons, and Rev. Mr. Strong the prayers. The choir of which also Mr. Passmore had been one of the leading members for years was present, and sang two hymns, "Christ is gathering his own" and "When our heads are bowed with woe."

At the conclusion of the service the *Nunc Dimittis* was rendered, and the cortege left the Church to the solemn strains of the dead march. At Greenwood Cemetery the interment took place and here the imposing and long to be remembered services were brought to a conclusion.

Thus was laid to rest one who was a loving husband and father, and a worker in his Master's vineyard in the truest sense of the word. What his loss will be to St. Jude's, only those who knew his singleness of purpose and his great love of Mother Church and her services, can ever appreciate. St. Jude's will mourn his demise for many a day to come, and it was a fitting tribute to one so wrapped up in her welfare, that the flag should be hoisted at half-mast on the quaint, old-fashioned tower. By Mr. Passmore's death the DOMINION CHURCHMAN has lost a valued friend, we sympathise with the bereaved, for we too, sorrow over the loss of which has befallen the family and the Church.

ALGOMA.

BAYSVILLE.—The Superintendent of St. Ambrose Sunday School, returns heartfelt thanks for gifts to St. Ambrose Church and School, from the following loving donors.

Rev. A. H. Baldwin, of Toronto, two years Graphics, Mrs. Lewis Reford, of Toronto, several books; Wm. Reford, E. G., and Miss Reford, each one dollar; C. W. Mission Aid, per Miss Aylesworth, Parkdale, a large box of excellent clothing, books, pictures, toys, etc.; W. Missionary Chapter, per Rev. E. Bland, of St. Catharines, one barrel and one box, both full of excellent clothing for old and young, besides a quantity of books, pamphlets, and 8 beautifully worked banners, (now hanging in St. Ambrose Church here). Miss May Bishop, of Brantford, sent us two boxes full of excellent clothing, books of a superior kind, handsome pictures, toys, &c. and her noble pastor,

the Very Rev. Dean McKenzie, sent us the sum of twenty dollars, the handsome gift of his Sunday School. In addition, a handsome bluish-grey marble Font, weighing 280 lbs, the gift of our loving Bishop, was used for the first time in receiving an adult young lady by baptism, into the Holy Catholic Church. It is impossible for me to convey to city dwellers the full idea of how much good these munificent gifts are doing towards establishing the Church in these far back parts, where sectarianism, indifference, and infidelity run riot. Old and young here must need acknowledge that "somebody cares for them." They are touched by those outward signs of the inward love of many hearts. To God be the praise.

The treasurer acknowledges with thanks the following contributions:—Mission Fund—Mrs. Eakins, Woodstock, \$65; Miss Lowe, Bala, \$2; St. John's Church, Port Hope, \$3.45; Ladies, Newmarket, \$10; Chester Sunday School, \$2.25; Trinity Church, Galt, \$30; Geo. Wilgress, Esq., Cobourg, \$25; Miss Dixon, per Mrs. Boyd, \$1; Miss Dawdney, per Mrs. Boyd, \$2; per Mrs. Holden, Mr. and Mrs. A. F. Gault, \$18.78; A friend of missions, \$10; Mrs. McLeod, \$5; Miss Mercer, \$5; Mrs. Murray, \$7; A friend, 25 cts; A friend, Orillia, per Rev. Mr. Noble, \$4; Sir Daniel Wilson, \$25; Mrs. Cheeseman, Stratford, \$4; St. James' Cathedral, W. A. boxes, \$8.80; Fred. Wyld, Esq., \$10; Mr. W. Laidlaw, \$10. Parry Sound District Mission.—Rev. W. Craig, Clinton, \$5; Hon. Edward Blake, \$25; Robt. Jenkins, Esq., \$50; Mrs. T. R. Merritt, St. Catharines, \$10. Nepigon Mission—Mrs. H. Ferguson, per Mrs. Strachan, \$5; Mrs. Stephen Heward, \$12.50. New Church Nepigon—A well-wisher, \$5; W. A. M. S., Aylmer, \$5; Mrs. Hutchinson's Sunday School Class, \$2.50; St. Peter's Church, Alberton, P. E. I., \$5; Mrs. Phelps, Stanstead, \$100; Miss Wilgress, collected, \$11; W. A. M. S., St. Andrews, \$5; Four members, Wellington, and Manotick, \$10. Magnetawan School-house—W. M. A. S., Lucan' \$1.60; Mrs. Boomer, London, \$1. Indian Student—Per Rev. Mr. Langtry, \$20. Widows and Orphans—All Saints' Church, Huntsville, \$6.48; Mrs. Haldane, collected, \$10; Miss Edith Galt, per Mrs. Moss, \$4.27; Mrs. Neville, \$50; Mrs. Murphy, \$2; W. M. A., Church of the Ascension, \$100; Hon. Edward Blake, \$25. General Purposes—Hon. Edward Blake, \$80. Episcopal Endowment—In loving memory, C. T. B., \$24. Thessalon Church—A. F., New Brunswick, \$20; also from the same for Negwenang Church, \$10, and for Church and Parsonage Fund, \$40.

CALGARY.

The Rev. J. W. Tims of the Blackfoot Indian Mission, begs to acknowledge with thanks, three dollars towards the school bell, from "W. H." Toronto. Twenty three dollars have now been subscribed, and seventeen dollars more are required before the bell can be purchased.

FOREIGN.

The Bishop of Durham continues to make satisfactory progress at Bornemouth, and has been out for short drives.

The Dean of York has been presented with a large silver cup by members of the Lower House of Convocation, in appreciation of the courtesy and hospitality of the Dean and his family during the period of his prolocutorship.

FRANCE.—The Bishop for Northern and Central Europe (Dr. Wilkinson) has been making a visitation of his Bay of Biscay and Pyrenees chaplaincies. On Sunday, the 24th ult., he preached and confirmed at Bordeaux. During that week he visited Archacon, and confirmed the Biarritz candidates upon the Spanish border at St. Jean de Luz. His Lordship spent a few days for confirmation and other work at Pau, dedicating the beautiful new church at St. Andrew in that chaplaincy on Saturday, and preaching to a large congregation at Holy Trinity on Sunday. The Bishop was to confirm at Tours last week, going on from there to Normandy.

Sawley parish church, in the diocese of Southwell, which has a most interesting history, is about to undergo restoration. It is said that the church existed over two centuries before the compiling of the Doomsday Book. In the year 825, Bishop Ethelwold, first appointed prebendaries in Lichfield Cathedral, one of whom was styled Prebendary of Sawley. About the middle of the thirteenth century the church was partly re-built, and of late several alterations have been made. There, however, still remains a considerable portion of the restoration work, and the

cost is estimated at \$1,000. The venerable rector, the Rev. S. Hey, has the work in hand. He is eighty-four years of age, was ordained in 1828, and has worked sixty years in the diocese.

AFRICA.—Bishop Smythies writes from Zanzibar, February 12; "If the blockade comes to an end without anything being done after Germany and England joining together to put down the slave trade, the Arabs will think we have done our worst and failed. Something great ought to come of it if we are to hold up our heads at all again. First, when the blockade comes to an end, the Sultan should be told that in five years slavery should be entirely abolished in the islands of Zanzibar and Pemba, (the mainland not being mentioned, because it is well not to threaten what we cannot perform). Secondly, the slave trade should be made piracy at once, which means that every slave-holder who was caught should be hanged. Long ago, Lord Brougham said this was the only way of dealing effectually with the slave trade. I write this, as I think this is the policy we ought to support."

The Archbishop of Canterbury has held his court in the Lincoln case for the second time, in Lambeth library, with his Episcopal assessors. Sir W. Phillimore opposed the arguments put forth by Bishop King's counsel, alleging want of jurisdiction in the court, and praying for dismissal of the case. It will be remembered that counsel for the defendant alleged that the provincial bishops, in synod assembled, formed the proper court to try the case, that the rubrics mentioning priest and minister did not refer to bishops, that the offences alleged, if they were offences, were created by the Act of Uniformity and were, therefore, indictable only in a civil court. These statements were met by Sir W. Phillimore by a review of the methods of dealing with ecclesiastical offences from the times previous to the legate authority derived from Rome to post-Reformation times. This review, lasting through two sittings of the court, was a most interesting chapter in Church history.

The Society for promoting Christian Knowledge, at its monthly meeting devoted the sum of £5,000 to making provision for the instruction and training of various classes of lay-workers, such as evangelists, lecturers, lay-readers, Sunday-school teachers, and district visitors, whether voluntary or paid, so that they may be able to give more efficient assistance to the parochial clergy in their efforts to bring the Gospel to bear upon the masses of the population, especially in the large towns. The society's plan is to make a commencement with a house in East London, to be in charge of a warden and sub-warden, at which both resident and non-resident students will be received. The charge for resident students will be fixed at as low a rate as will cover the actual cost, so as to put the benefits of the institution within the reach of as large a number as possible. To make the proposed institution still more useful, the society will offer a limited number of free studentships. Besides the work carried on at the house itself, it is intended that classes of lay-workers should be organized at other centres, and arrangements made for their instruction and training. The Bishop of Bedford has, by desire of the society, undertaken the management of the institution as president, with the assistance of a council.

The synod of the diocese of Christ Church, N.Z., has lately been held. The Bishop requested the synod to release him of his duties as soon as possible, but he was asked to retain the bishopric until satisfactory legal arrangements had been made relating to his own pension and the stipend of his successor. It was proposed that Bishop Harper should be allowed a retiring pension of \$600 per annum, with his present residence, and that the stipend of his successor's should be fixed at £1,200 per annum, with \$200 for house rent, and £150 for a secretary. It is understood that Dr. Harper will resign his office of Primate at the next meeting of the New Zealand General Synod. Dr. Suter, Bishop of Nelson, is the next senior prelate, but it is by no means certain that he is sufficiently popular to secure the Primacy. The Bishops of Nelson and Waiapu left England for their respective dioceses on October 29th, and the Bishop of Auckland, on November 16th. The immediate restoration of the spire of Christ Church Cathedral, partially destroyed by an earthquake, notwithstanding the fact that it was supposed to be earthquake proof, has been decided on.

The following is the correct text of the important resolutions of the Canterbury House of Laymen respecting slavery and the slave-trade:

That this house having considered the question referred to by his grace the archbishop, viz., "What is the duty of the Church with regard to slavery?" is of opinion:

1. That, inasmuch as domestic slavery is incompatible with the full recognition of the equality of all men before God, and its continued existence must act as a direct encouragement to the slave-trade, this house, whilst recognizing that its abolition cannot be compelled by external force, confidently hopes that the advance of Christianity and civilization will in the near future bring about its entire suppression by free institutions.

2 That the slave-trade as now carried on by the Arabs in Equatorial Africa, being horrible in its cruelty and waste of human life, and one of the great obstacles to the rising hopes and encouraging prospects of Christianity and civilization in the interior of that country, it is the duty of the Church to make its voice heard upon the subject.

3. That in pursuance of the policy consistently maintained by Great Britain for the last eighty years in the suppression of the sea-going slave-trade, and in view of the signal success which attended the vigorous execution of that policy on the West Coast of Africa, her majesty's government should be supported in such measures as may be possible to the same end on the East Coast.

4. That although the inland slave-trade of Central Africa is at present beyond the reach of government interference, every effort should be made to impress its horrors on the minds of Englishmen, and that the Church should encourage such peaceful enterprises, commercial or religious, as may lead to its diminution.

5. That his grace, the archbishop, be respectfully requested to consider the propriety of inviting the Church and other Christian bodies to special prayer in connection with this object.

The following resolutions were adopted by a conference of the rectors of the American churches in Europe, held at the Church of the Holy Spirit, Nice, France, February 27, 1889, representing the churches of Nice, Florence, Dresden, Geneva and Rome, the rector of the church in Paris being absent at the time in America:

WHEREAS, The constitution of the Protestant Episcopal Church in the U. S. A. is based on the principle of a representation in the council of the Church, of all its membership, both clerical and lay, and

WHEREAS, The American churches in foreign countries have been from their beginning self-supporting, and represent a most influential and steadily increasing element in the Church's life, therefore

Resolved, That it is the sense of this conference that a fair representation, both clerical and lay, in the General Convention of the Protestant Episcopal Church in the U. S. A. should be given to these churches, and that the General Convention be respectfully petitioned to grant the same.

Resolved, That the bishop in charge be and hereby is respectfully requested to convoke a convocation of all the clergy and representatives of the laity, at a time and place to be arranged with the secretary of the conference, before the next meeting of the General Convention for the purpose of choosing one clerical and one lay delegate, to be presented to the House of Deputies of the General Convention, at its next meeting, as the official representatives of the Church in foreign countries.

II. WHEREAS, The present system of Episcopal oversight for the churches in foreign countries—exercised at a distance of from four to five thousand miles, at the nearest, and subject to change every three years or oftener—was devised when but one chapel had come into existence, and that one was without any permanent dwelling place, and

WHEREAS, The churches abroad have now increased to six, all of them owning consecrated church buildings, which represent an aggregate of Church property greater than that of some of our home jurisdictions; therefore

Resolved, That it is the conviction of this conference, that the system of Episcopal oversight, as there devised, is no longer equal to the greatly increased importance and reality of the work done by the churches abroad, and that the Presiding Bishop and the General Convention of the Protestant Episcopal Church in the U. S. A. be therefore respectfully but earnestly petitioned to consider seriously whether some better provision cannot be made for the Episcopal oversight of the churches in foreign countries.

Resolved, That the president of the conference be requested to convey to the Presiding Bishop its assurance that, while the American churches in foreign countries remain under the Episcopal government and jurisdiction of the Presiding Bishop of Protestant Episcopal churches in the U. S. A., as ordered by the existing canon, in order to avoid the unnecessary trouble and great expense of special Episcopal visitation by a bishop delegate appointed for three years, the churches abroad will be content with such Episcopal ministrations as can be supplied from time to time by bishops of our communion, who may be visiting Europe.

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.

PAROCHIAL MISSIONS TO THE JEWS FUND.

SIR,—The *Evangelical Churchman* of March 2nd made so serious a mis-statement regarding this Fund that I ask permission to correct it in your columns. It stated that its work was "altogether confined to the Jews in London, England." It seems to me that this statement—calculated as it is to destroy the force of the annual appeal on behalf of the Fund—is wholly without excuse. The resolution passed at its annual meeting in October, 1887, a year and a half ago, pledging the Society to take up work in Alexandria, was made known throughout the whole Canadian Church, in your columns, in the *Church Guardian*, and in the annual appeal issued before Good Friday, last year. And besides, the Canadian Secretary of the London Society called attention to their Foreign Mission in his letter of March 26th, 1888, and commended it to the Church's prayers for the Divine blessing.

That letter was very widely circulated, and, coupled with the other sources of information should have made it impossible for your contemporary to be ignorant of Bishop Blyth's Alexandrian Mission to the Jews in connection with this Fund. That the Canadian Church is well informed as to the Foreign work of this Society is proved by the hearty and liberal response to the appeal of last Good Friday. In the previous year the total amount received was \$270.05, though there is good reason to believe that there are one or two large amounts yet to be accounted for. The receipts for 1888 were \$1108.53, not counting the Diocese of Fredericton which is still to be heard from. This largely increased Good Friday offering shows that Bishop Blyth's appeal had taken hold of the Church, and from different quarters I hear that there is every prospect of largely increased gifts and offerings on the coming Good Friday. The patrons of the Fund in Canada are the Metropolitan, the Bishops of Ontario, Niagara, and Nova Scotia, and the Dean of Quebec, who are all personally interested in the work of Bishop Blyth.

Now that we have a Bishop in Jerusalem (who is not Bishop of Jerusalem, for no territorial jurisdiction is claimed for him) we have guarantee that this Fund for Jewish work will be administered in accordance with the doctrine and discipline of the Church of England, so that a clergyman working in connection with this Fund comes to the Jew not as the emissary of a Society paid to convert him, but, with the sanction of the parochial system, to minister to him in the name of the Church. There can be no doubt that the lack of interest in Jewish Evangelization on the part of a majority of Churchmen in the past was chiefly due to the want of a satisfactory channel through which to pay contributions. At the same time many of us will feel with the Bishop of Salisbury who, speaking for himself, at the annual meeting in October said that the interest he had taken in Jewish Missions he was ashamed to confess, was, rather as an outsider. But having looked into the matter more closely, he had come to the conclusion to take as far as possible a more personal interest in the work.

The considerations that move men to interest themselves in the spiritual welfare of the Jews are, Christ's command to preach the Gospel, "beginning at Jerusalem;" St. Paul's example, whose "heart's desire and prayer to God for Israel was that they might be saved;" that it was of the Jews "of whom as concerning the flesh, Christ came," and that through them we have received all our spiritual blessings; and that they are the rightful heirs of God's promises, and are now in evil case through unbelief—unbelief even in their own Scriptures. These considerations are enough to lead us to follow the example of one of the speakers at the annual meeting, who promised and vowed three things:—That he for one would remember the object of the Fund in his prayers; that he would give an annual offertory from his church on Good Friday; and he would form an auxiliary of the Society in his own parish. One more reference to the action of the Society; a resolution was moved *con amore* expressing their very cordial acknowledgments to the Canadian Church "for its most valuable sympathy and co-operation, and hailing the fact of the establishment of a Branch of the Parochial Missions to the Jews in the Dominion as one of the most encouraging incidents in the history of the Fund."

Allow me to appeal to the clergy to give notice on Palm Sunday of offerings on Good Friday for Bishop Blyth's Mission to the Jews of Alexandria in connection with the Parochial Missions to the Jews; and to press home the duty of Christian Churchmen towards

the Jews by the above considerations. All collections should be sent without delay to the Sec.-Treas. of the respective Dioceses. Any donations or subscriptions sent to myself will be thankfully received and acknowledged. I shall be glad to send envelopes specially marked to any Churchman to put on the plate on Good Friday in parishes where collections to this Fund are not made.

J. D. CAYLEY.

Hon. Sec. P.M.J.

P.S. Collections should be carefully designated for this Fund, when remitted to the Sec.-Treas., who will remit to the General Treasurer, J. J. Mason.

A NATIONAL SYNOD.

SIR,—In October of last year I pointed out in the *DOMINION CHURCHMAN* that what was wanted in Canada was a *National Synod*. In the *Guardian*, (England) for March 6th, I see that Archdeacon Denison has a *Gravamen* before the Lower House of the Convocation of Canterbury calling for a petition to the "Crown" to have a "National Synod for York and Canterbury. Although I am by no means a follower in every respect of the Venerable Archdeacon he is undoubtedly right in bringing up this question, Vide Canon 189 of A.D. 1604.

C. A. FRENCH.

Esplanade, Mich., U.S.A., April 2nd, 1889

P.S.—Ireland and U.S. A. have in representation left England and Canada in the shade.

A USEFUL NEW BOOK.

SIR,—Permit me to commend to all good Christians, lay as well as clerical, a little book just published. (Feb. 1889) It is entitled "THE APPEARANCES OF THE RISEN LORD," and consists of "Practical Readings, adapted by permission from instructions given by the Rev. George Body, M.A., Canon of Durham." Price only one shilling and sixpence. Published by Gardner Denton & Co. I suppose we have most of us had to deplore the sudden collapse which too often occurs in Church attendance when Holy Week comes to an end. People seem glad to rush back to the pomps and vanities of the world with Easter-tide, and to banish from their minds the solemn impressions and subjects connected with Calvary. This little book is most timely, and may profitably be used by my reverend brethren during the Easter weeks. It will provide them with admirable addresses for the little flocks of usually our best people who form their congregations on a week evening, and who will, I am sure, appreciate the meditations of the greatest English Mission preacher as equally instructive and interesting.

T. BEDFORD JONES.

Napanee, April 8rd, 1889.

ACKNOWLEDGMENTS.

DEAR SIR,—I am requested once more to acknowledge in the *DOMINION CHURCHMAN* the receipt of the following contributions towards the building of our little church for the poor Indians:—

From the Aylmer branch of the W.A., per O. A. Ambridge, \$16; J. W. Ball, Esq., and Mrs. Ball, Locust Grove, Niagara, \$10; L. D. H., Montreal, \$12; W. H. Wooden, Toronto, \$1. My heart is glad and I am much encouraged by the ready responses which I have received in answer to my appeals for help in the *DOMINION CHURCHMAN* from time to time. May our friends still rally round us. If the Sunday school and other branches of the W. A. would come to our help we would have a neat little church for the poor Indians before the cold winter sets in—\$500 is still wanting to complete the building.

I remain, Dear Sir,

Your obedient servant,

R. RENISON.

Post office address, Red Rock.

THE JESUITS' ESTATES BILL.

SIR,—I have read both the able historical articles in your paper of 28th March, called "Lessons in Church History" and "Jesuits' Estates Bill." No one who has studied history can contradict the fact that, since their suppression by the King of France prior to 1759, the Jesuits had no legal status whatever in Canada until it was given them by Mr. Mercier when he passed their "Bill of incorporation." That was the time for our brethren in Ontario to have begun the fight, the mischief was done then, and the effects of it will become more apparent as time rolls on. The next business was the passing of this "Celebrated Bill," and also the trouble in the schools of Ontario, we have not done with the Jesuits by any means.

I would say a few words respecting certain insinuations made in Ontario against the Protestants of Quebec, of apathy in this matter. There is no apathy, but we in the Province of Quebec, and Quebec city

especially, knew full well that all the Parliamentary resistance possible would be of no avail whatever, because the "Parti National" and Paptist majority would do just as they pleased; we exist here very much like the British residents in a foreign land, in fact they are in a safer position being directly under the protection of the Imperial agio. Fortunately there is a very small spark of toleration in this majority, and we pray that it may not be extinguished. Any one could see that this attempt made in the Parliament to disallow this Bill would be futile because the government would not dare to do it, for obvious reasons.

Canada is ruled by Rome, and it will take something more than oratory to overthrow that fact. P. Q.

SKETCH OF LESSON.

PALM SUNDAY.

APRIL 14TH, 1889.

The Triumphal Entry.

Passage to be read.—St. Luke xix. 29-44.

Our lesson to-day presents us with a most wonderful contrast to the preceding and succeeding conduct of our Lord's fellow countrymen towards Him. The Passover, (the last in which he was to take part), was now at hand. The city (as usual on such occasions), was fast filling with the crowds from all parts of the Holy Land. Merchants, availing themselves of the opportunity thus afforded, flocked thither in vast numbers. Many were the preparations for the feast. But amid all this busy excitement—hiring of rooms, pitching of tents when rooms were no longer to be had, purchasing of sacrifices, &c., the Galilean Prophet was not forgotten. He Whose fame had been spread far and wide, Who was well known Prophet in the metropolis, was the subject of discussion among many, as to whether or not, as He had previously, he would come to this Feast (S. John xi. 56). Then, on the Sabbath before the Passover, the rumour is heard, and is passed from mouth to mouth, that He is coming. Many go forth to Bethany to see Him, and to behold Lazarus, an object of the greatest curiosity to them, as one who had lain in the grave four days, and had been raised from the dead, (S. John xii. 9, and comp. viii. 18.)

I. *The Triumphal Procession*.—As Jesus was ascending up to Jerusalem (S. Luke xix. 28), those who had walked out to see Him determined to return thither with Him. Let us take up our position on the eastern side of Mount Olivet, towards Bethany. Two companies of people are in sight. (1) The Passover Pilgrims from Bethany who had lodged there overnight, Jesus, his twelve disciples and those who had gone forth to meet Him. These form one company looking city-ward. (2) A great multitude is coming forth and over the hill bearing palm-branches, the sign of joy and victory (Lev. xxiii. 40; Rev. vii. 9). These too, have heard of His approach, "Is not He the King of Israel coming to His own city?" Surely the long looked for deliverance is at hand! Observe the meeting of the two bands (S. John xii. 18), "Hosanna" is the cry. "Blessed is He that cometh in the name of the Lord." The King accepts, for the first and only time, His kingly honours. He who had walked long pilgrimages on man's behalf, will ride into the royal city, like the old rulers and prophets of Israel (Judge v. 10; x. 4; xii. 14, &c.) An ass—never yet ridden, hence sacred—how and were to be obtained known only to Jesus (S. Mark xi. 2-6) saddled with the garments of the two disciples sent to fetch him (S. xi.) So the procession moves on. Now the towers of Zion are caught sight of. Instantly the cry "Hosanna to the Son of David," is raised; then hidden for a moment, (until the obstructing ridge is climbed), the whole city lies before them in all its splendour, with its magnificent temple in the midst (S. Mark xiii. 1.) Louder than ever, the song of praise resounds, until the Pharisees can stand it no longer. They complain. He replies, and silences them by his reply (vv. 39, 40) On to the city gate, into the street forward the multitude advances, no wonder that "all the city was moved," saying, "Who is this?" (S. Matt. xxi. 10) and as the replies to the enquiry grow louder and more enthusiastic, no wonder the Pharisees give up the opposition in despair (S. John vii. 19.)

II. *The Weeping King*. When the whole city came in sight: when shouts and songs are loudest in the King's honor, then, (O strange sight!), the King is seen to be weeping! Why? Because He knows what shall come upon Him this week in this very city,—rejection, mockery, pain and cruel death? No! not for this reasons (though naturally we might so imagine), but for

(1) The suffering of Jerusalem which he foresees, she shall suffer at the hands of his enemies by hunger, fire, and the sword; and for

(2) The sin of Jerusalem in rejecting Him, and in not knowing the time of her visitation, when for three years He had come again and again, preached, and worked much to convince her of His earnestness, and all to no purpose.

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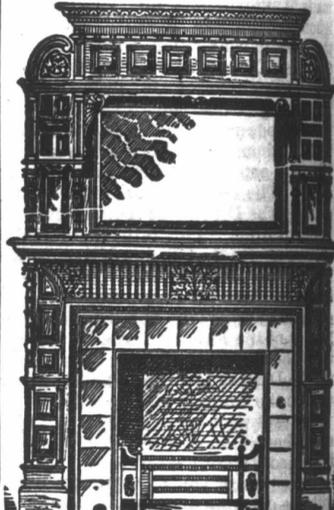
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See our Exhibit in the Annex at the Industrial Exhibition.

Apr. 11, 1888

What a power that drawn in the...
cribes it as a...
up mire and d...
Let the wrong...
fully or to bury...
memory will thr...
waters heave...
depths. When...
an effort was...
drowned passen...
the spot; and...
tremendous art...
those two gu...
brings up to ou...
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voice is "There...
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ing the child...
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Disease." So...
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Infirmary, Pro...
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By the Right Re...
Bishop of

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on that central...
Ah, yes! this is...
did not know...
terrible, a very

TROUBLE OF SOUL.

What a powerful picture of a soul without God is that drawn in the prophecy of Isaiah, which describes it as a "troubled sea, whose waters cast up mire and dirt." This is the work of memory. Let the wrong-doer try to hide his sins as carefully or to bury them as deeply as he knows how, memory will throw them to the surface as troubled waters heave up what has been flung into their depths. When a vessel had sunk in Lake Erie, an effort was made to raise the bodies of the drowned passengers by firing heavy cannon over the spot; and the jar brought them up. So the tremendous artillery of God's justice—manned by those two gunners Memory and Conscience—brings up to our eyes the hideous sins which we thought were buried forever. Conscience utters two great voices. One of them declares "Great peace have they who love God's law; in keeping his commandments is great reward." The other voice is "There is no peace to the wicked; they are like the troubled sea which cannot rest; the wages of sin is death." Just in proportion as we hear and heed these voices, conscience becomes our sweetest comforter, or our most terrible tormentor.

"The deaths of women from Bright's Disease during the child-bearing years of life (from twenty to forty-five) is as high as 80 women to 100 men. After the age of 45 the proportion of deaths from Bright's Disease sank to 59 women for every 100 men. There seems no other conclusion to be drawn from this, than that pregnancy is a frequent cause of Bright's Disease." So writes Wm. Roberts, M.D., F.R.C.P., London, Physician to the Manchester, Eng., Royal Infirmary, Professor of Medicine in the Owen's College, Manchester. All women, during pregnancy and the "getting up" period, should use Warner's Safe Cure, and prevent disease of the kidneys.

GOOD FRIDAY.

By the Right Rev. W. WALSHAM HOW, D.D., Lord Bishop of Bedford (Suffragan of London).

I am going to-day to speak to you a little about the feelings, or, in other words, the heart. But I should not like to do so without warning you not to think the feelings are everything, nor to forget the necessity of a right faith and a holy life. But the feelings are something. God has given you them, and He means you to use them, like everything else, for His glory.

I hope that you who are reading this have been well grounded in the Christian Faith, and know, not only the great facts which belong to this day, but also the great doctrines which spring out of those facts. You know that on this day the ever-blessed Son of God gave His life upon the Cross for us, suffering the most shameful and terrible death, that He might offer Himself a ransom for sinners, and redeem us from all iniquity. But no one can really think about this, without going on to think of the hatefulfulness of the sin that was the real cause of the great Atonement of the Cross. The awful greatness of the Sacrifice makes us see something of the awful greatness of the sin; therefore this is a day full of deep heart-stirring emotions—"a day to mourn"—and I wish to speak to you a little about the feelings which befit such a day as this.

I think the best way to find out what are the fitting feelings for the day, it to try to think what you would feel if you could witness the Crucifixion itself. This is not very easy to do, for that event is so very unlike any other the world has ever known, that we can hardly imagine ourselves being actually present and seeing it. But let us try.

We will begin by picturing to ourselves the scene. We have all seen so many pictures of the Crucifixion, that we can form some idea of what it was like. There are the three crosses set up on some rough ground just outside the walls of Jerusalem. We can see the two thieves, one with such a hard, fierce, painful look, the other softened and penitent, and turning his eye on Him Who hangs on that central Cross. And we know Who this is. Ah, yes! this is the wonder of wonders! If we did not know Who it was, it would be a very terrible, a very sad, a very awful, scene. But when

we know that this pale bleeding Form, with the crown of thorns on His brow, and the nails tearing His hands and feet, is none other than the ever-blessed Son of God, Who came down from heaven, and took our human nature on purpose that He might be able to suffer and die for a fallen sinful world—then we are amazed and overwhelmed with the wonderful thought, and our hearts seem so full we hardly know what feelings are there, or how to separate them one from another. We are all in a confusion of sorrow, and fear, and awe, and wonder.

But, as we bow our heads and try to imagine the scene, we will pick out two or three thoughts which will rise up and gather into shape in our souls.

I. How God must have loved us! Yes, this is indeed the crowning act of Love; it is Love made visible. I cannot tell you why "God so loved the world," except that "God is love." Certainly it was not because the world deserved His love, for the world was at enmity with God, and deserved only His wrath. Yet He loved it. But God might love the world, which He had created—the race of man, made in His Own image—and yet not care for each separate being of that race. He might love mankind, but not me. Nay, His love is a separate individual love. And each one may say, in thankful wonder, "He loved me, and gave Himself for me." O! these cold, dead, dry, unloving hearts! What! can we stand in the presence of this that we are looking upon this day, and still not love? Can we not love Him even a little Who has loved us so much? I think if we only gazed oftener on this scene, we should find our hearts less cold. St. Augustine said the thing which filled him with most wonder, was, that God could love man so much, and man love God so little.

II. How great must have been the sin that needed such a Sacrifice! Yes, we measure sin by the measure of the Cross. It is a truth full of deep mystery and wonder, that the sin of man could be atoned for only by the death of God's Son; that in no other way could the fountain of infinite pardon be unsealed; that by no other act could man be lifted up to the new life in God. So, as we stand in reverent awe before the Cross of Calvary this day, we will not stay our thoughts at the picture of self-sacrificing love, or of self-chosen shame and agony. We will turn from the Cross without to our own souls within, and, bowing our heads to the dust, confess that it was our sins which wrought this marvel of Divine suffering. O Jesu, I have sinned, and Thou hast suffered! It was my hand which crowned Thee with thorns! The cross on Thy sacred shoulders was less heavy than my sins; I wielded the terrible scourge; I drove in the cruel nails; I hung Thee there on that tree of shame in that long bitter death-agony! O Lord, forgive me! I am chief of sinners, but Thou canst save to the uttermost. I bow my head in reverent awe, yet in trembling hope, for Thou lovedst me and gavest Thyself for me! Thanks be to God for His unspeakable gift! Amen.—S.P.C.K.

"BRIGHT'S DISEASE has no symptoms of its own," says Dr. Frederick Roberts, of University College, London. First get rid of the kidney disease by using Warner's Safe Cure, then the effects of symptoms will be removed.

CHANGING ITS TITLE.

The well known firm of Oliver Ditson & Co., Music Publishers, will hereafter be known as OLIVER DITSON COMPANY.

Mr. Ohas. H. Ditson, in the new corporation, represents the name so familiar to every newspaper reader. The firm includes Mr. John C. Haynes and Ohas. H. Ditson, (former partners) and five gentlemen who have hitherto held prominent positions in the Boston, New York and Philadelphia stores.

The successful firm enters on the second half century of its existence with a large stock and extensive business, and with every probability of large and rapid increase.

REPEATING THE CREED.

"This is the victory that overcometh the world, even our faith."

Give me a tender, spotless child,
Rehearsing, or at eve or morn,
His chant of glory undefiled,
The Creed that with the Church was born.

Down be his earnest forehead cast,
His slender fingers joined for prayer;
With half a frown his eye sealed fast
Against the world's intruding glare.

Who while his lips so gently move,
And all his look is purpose strong,
Can say what wonders, wrought above,
Upon his unstained fancy throng?

The world new-framed, the Christ new-born,
The Mother-Maid, the cross and grave,
The rising sun on Easter morn,
The fiery tongue sent down to save,

The gathering Church, the Font of Life,
The saints and mourners kneeling round,
The Day to end the body's strife,
The Saviour in His people crowned—

All in majestic march and even
To the veiled eye by turns appear;
True to their time as stars in heaven,
No morning dream so still and clear.

And this is faith, and thus she wins
Her victory, day by day rehearsed.
Seal but thine eye to pleasant signs,
Love's glorious world will on thee burst.

—Koble.

POOR PEOPLE'S CHANCES

Some years ago a city missionary was crossing one of the parks in London on the Sabbath day and said to a lad, "What are you doing here, breaking the Lord's day? You ought to be at Church and worshipping God instead of breaking the Sabbath in this way." The poor lad in his rags looked up and said: "Oh, sir, it's very easy for you to talk that way, but God knows that we poor chaps ain't got no chance."

The sentiment seems to be growing that in the United States the time has arrived when the "poor chaps don't have no chance."

There is some truth in it. The poor are not shut out from making a livelihood, but the gulf between riches and poverty continually grows more difficult to cross. As the country becomes densely populated keen business competition decreases the chances for accumulating wealth by ordinary business methods.

But the same conditions vastly improve the chances for great success to those who can strike out in new paths, can furnish something to the world that others cannot.

True merit, in commodity or ability, will win easily if the masses can be induced to recognize it.

What a marvelous success has attended the thorough introduction to the world of the merits of that wonderful remedy for kidney disease—Warner's Safe Cure. Hon. H. H. Warner first came to know of its curative power by being restored to health from what the doctors pronounced a fatal kidney trouble. He concluded the world ought to know of it, and in the ten years since he began its manufacture he has spent millions of dollars in advertising the Safe Cure.

But mark! he never would have secured a four fold return of the vast sums thus expended if the real merit of the remedy had not been fully proven to the millions of people reached by his advertisements.

Ten years of increasing success of Warner's Safe Cure is due, first, to intelligent and pleasing advertising, by which the people were made acquainted with the remedy. Second to the true worth of the remedy, proved by actual experience, showing it to be the only specific for kidney disease, and all diseases growing out of kidney derangements.

11, 1889. ISSUER OF COUNTY CLERK. COMPANY. FOUNDRY. ERY'S BAL. GAN BLOWER. L. S. MANTELS. INTERGRATE. GOODS, Etc. MIDT & Co. ITARIO. STWICK.

RADISHES AND BEETS.

Radishes are so easily grown, and in such abundance, that little need be said as to methods. The principal thing is to plant on early ground, and to have the right varieties. None are earlier, prettier, or better than the small, round, scarlet kinds; but they are not so saleable, usually, as the long red scarlet. The white Strasburgh is best for the summer market, as it does not get so strong nor pithy as other kinds. As the chief sale, however, is in the earlier part of the season, early ground and quick-acting fertilizers must be mainly relied on to make this crop a paying one.

Beets, like onions, are an all-summer crop, and it will pay to have them in plentiful supply for the market-waggon every day until late autumn, and then to have a goodly store laid by for winter marketing. In the open ground they may be sowed quite thickly and then by pulling for market, as needed, they will get sufficient thinning. Something may be gained in earliness by starting plants in a moderate hot-bed and setting them out when about three inches high. The blood turnip beets are the only good table sorts, and of these the Eclipse and Egyptian are the earliest. In bunching beets for market strip off all dead or yellow leaves, and wash the roots. Do not cut off the tap-roots, or make any incision that will cause them to bleed. Radishes, also, should be washed, but need no other preparation before tying in bunches.—*American Agriculturist* for April.

Dr. R. A. GUNN, M.D., Prof. of Surgery of the United States Medical College, editor of "Medical Tribune," Author of "Gunn's New Improved Handbook of Hygiene and Domestic Medicine," over his own signature said, in referring to and prescribing Warner's Safe Cure: "I was greatly surprised to observe a decided improvement within a month, within four months, no tube casts could be found, and only a trace of albumen, and as the patient expressed it, he felt perfectly well."

DIED FOR THREE.

WORDS FOR GOOD FRIDAY.

By the Rev. Canon Miller, D.D., Vicar of Greenwich.

"Died for me? Has any one died for me?"
Yes, the Son of God.

And Good Friday is the day on which the Church calls on you to remember this with especial remembrance; to go up to the House of God and thank the Father Who gave His Son and His Son Who gave Himself; and to pray that you may receive here, and in heaven, all the blessings of His Cross.

Every year there are holidays on which a kindly-hearted man is glad to see the thousands of bread-winners, whose lot is one of hard work, laying work aside, and eager for recreation. Those who live in large towns crowding our parks, our museums, and picture galleries, or filling our excursion trains, that they may breathe the air of the country, or stroll by the sea-side. Those who live in quiet villages flocking to our large towns, for livelier scenes and sights. Such a man is glad to see the merry thousands of our lads and girls in high spirits at their games. But there is one day—not a working day—in the year, when this sight shocks and saddens us.

That day is Good Friday.

We ask you to spend this day in a very different manner. Because on this day we commemorate the death of our Saviour on the cross. He died that you may not die and pass to your Maker's judgment-seat unforgiven, and therefore lost for ever. The Church calls on you to commemorate the death of Jesus Christ, not as the death of a great hero, nor as the death of one of that "noble army of Martyrs" who have died as witnesses for God's truth. He died as none other has died, or could die—as your Saviour.

You ask "Why did he die for me? Why was it necessary?"

Because your God, your Maker, your Father, loved you, a sinner, too well to let you perish in your sin and guilt without means or hope of

escape. Let there be no mistake on this point. Jesus Christ is not the procuring cause of God's love to sinners: He is the gift of God's love to sinners. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." In this was manifested the love of God towards us because that God sent His only begotten Son into the world, that we might live through Him. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

We cannot understand all the mystery of sin's guilt, and the necessity of atonement for it. Enough for us in our danger, to know that death is the penalty of sin, and that the life forfeited was the life of God's sinless Son, our substitute. He became man, that He might die; while yet His Divine nature, although not itself suffering, gave His sufferings, as man, a worth which could not have been found in those of any creature, not even the highest angel. Enough for us that our Father saw that the most fitting way to teach us the "infamy of sin," and the majesty of His Law, and to destroy the power of sin in us, and to win us to loving service, was by the obedience and suffering of His own Son. Enough for us, that this is God's means of mercy.

But no less we commemorate on Good Friday the great love of the Son Himself. He was a willing substitute and victim. "Lo, I come, I delight to do thy will." He "loved us, and gave Himself for us." The mainspring of St. Paul's life, of all his toil and suffering for Christ, was the laying hold of this truth for himself. "He loved me, and gave himself for me."

But more. On Good Friday we are solemnly reminded that we are to bear our cross for Him who bore His Cross for us. All Christians must be cross-bearers. And none but a true Christian can be a true cross-bearer. A cross may be trials from God, or ridicule for Christ's sake, when we refuse to join in sinful pleasures with those who are "the enemies of the cross of Christ." It may be the giving up of the gains of sin, as did the magicians of Ephesus, when they burnt their books. But certainly a cross, a daily cross, will be to put sin to death, by the grace of God's good Spirit. Death on the cross was a slow and painful work it is to kill sin. But we must kill sin, or sin will kill us.

And when fleshly appetites; the sinful indulgence of self; the undue love of pleasure or of money; when unholiness, anger, jealousy, a proud, unloving, revengeful, or impatient spirit are working within us, the sight of our crucified Lord should be mighty to kill them. "The best sacrifice to a crucified Saviour," says Dr. South, "is a crucified lust, a bleeding heart, and a dying corruption."

And on Good Friday we should lovingly renew the giving up of our selves to Him who gave Himself for us. We "belong to Christ." "Ye are not your own," "for ye are bought with a price,"—not with "silver and gold," "but with the precious blood of Christ."

Reader! The event of Good Friday will be the great subject of the songs of heaven. In heaven they—God grant that it may be we—shall sing, "Worthy was the Lamb that was slain!"

Be sure then to be in God's House on Good Friday. What day so fitting for the prayer—"By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; Good Lord deliver us"—S.P.C.K.

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, "Uræmia includes a group of the most striking symptoms of Bright's disease. The most important types are (a) sudden acute convulsions, followed by coma and death; (b) gradually advancing torpor, passing at last into coma." Cases of recovery by the use of Warner's Safe Cure have been reported even in the last stages of the disease, but the time to begin the use of the remedy is when the first symptoms of failing health are observed.

THE LARGER HOPE.

I believe in Love renewing
All that sin hath swept away,
Leaven like its work pursuing
Night by night, and day by day.
In the power of its remolding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal
Fixed in God's unchanging will
That, beneath the deep infernal,
Hath a depth that's deeper still.
In its patience, its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

—Every farmer and every village and suburban resident who has a garden or fruit patch will be specially interested in the *American Agriculturist* for April. It teems with practical information adapted to the season. The notes for April give important suggestions about all kinds of farm crops, live stock, chicken and market garden, orchard and fruit garden, and the flower garden and lawn. Notes on asparagus, early onions, radishes and beets, new methods with potatoes, etc., add to the value of this number.

"SWEET HOME."

"There is no place like home," runs the old song, and we know how true it is.

The impressions made in the home are lasting. A mother's words never pass from the mind. A father's counsel remains fresh so long as life lasts. The last benediction of parental love and solicitude—with what tenacity it clings to [the memory when almost all else has gone.

How important, therefore, that the home be maintained intact as long as possible—a haven of loving counsel, of peace and joy to the growing children. How sad when death invades, when the fire goes out on the hearth-stone and the family is scattered. What the children lose by the death of a parent only those realize who have grown up without that love and advice which a parent alone can bestow.

There are tens of thousands of parents to-day in agony of mind through fear of death from kidney disease, who do not know they are doctoring only symptoms—such as wakefulness, nervousness, a splendid feeling one day and an all-gone one another, dropsy, weak heart action, pneumonia, neuralgia, fickle appetite, etc., while the real trouble is poisoned blood caused by diseased kidneys. Unless purified with Warner's Safe Cure they will just as surely die as though poisoned with arsenic.

Doctors publicly admit that they cannot cure advanced kidney disease; they are too bigoted to use Warner's Safe Cure because it is an advertised remedy; consequently, unless you use your own good judgment, secure and use Warner's Safe Cure, a specific, which has proved itself in tens of thousands of cases to be all it is represented, your home, through your death, will be broken up and your loved ones deprived of that which money can not purchase or friends supply.

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.

HOW WILLIE

Nellie and Willie sympathise with who think Sunday and are glad to have come. Dull and deed, but the she of all the week.

Although their sionaries, and sy time doing good, their children. St mother used to church and give them; and nothin when already for into her lap and of questions or to stories.

Their bedroom cosey sitting-room grate-fire. One had lain quiet a "Mamma! mamma!

"Yes, dear; w! "Mamma, is it everything?"

"I think it is member that som give us just the ti cause He sees it thing for us to h willing to go wit provided He does it, it is right to thing we want."

The room was ment, and then "Mamma, I wan Would it be ri that?"

"Yes, Willie, "But suppose G one, do you thin just the same wi say, 'Thy will, O

Willie's face w an instant as he question; then h mother brightly mamma, I think he lay very still, favor, and in two sound asleep and thing till daylight

Perhaps his m next morning, c was so full of his he awoke earlier rate, she had ha fore Willie came face all aglow, ex mamma! God d



THE MOST DISTI and scalp disea infancy to old age, and permanently cur ous, when all other CUTICURA, the gre Soap, an exquisite Sk new Blood Purifier, of skin and blood scrotula.

Sold everywhere. No. 1, BROADWAY, N. Y. Send for "How to

for Pimples, blackh or skin preventer

Relief in on weakness, in TRA, the only

HOW WILLIE WAS ANSWERED.

Nellie and Willie Post could hardly sympathise with the boys and girls who think Sunday a long tiresome day, and are glad to have Monday morning come. Dull and tiresome? No, indeed, but the shortest, happiest day of all the week.

Although their parents were missionaries, and spent a good deal of time doing good, they did not neglect their children. Sunday evenings their mother used to stay at home from church and give up all the time to them; and nothing suited them better, when already for bed, than to climb into her lap and ply her with all sorts of questions or to listen to her Bible-stories.

Their bedroom opened out of the cosy sitting-room with its glowing grate-fire. One evening, after Willie had lain quiet a moment, he called, "Mamma! mamma!"

"Yes, dear; what is it?"

"Mamma, is it right to ask God for everything?"

"I think it is—only we must remember that sometimes God does not give us just the thing we ask for, because He sees it wouldn't be the best thing for us to have. But if we are willing to go without what we want, provided He doesn't wish us to have it, it is right to ask Him for everything we want."

The room was very quiet for a moment, and then Willie asked again, "Mamma, I want a ball very much. Would it be right to ask God for that?"

"Yes, Willie," replied his mother. "But suppose God shouldn't give you one, do you think you could be happy just the same without it? Can you say, 'Thy will, O God, be done?'"

Willie's face was very thoughtful for an instant as he tried to decide this question; then he looked over to his mother brightly and said, "Yes, mamma, I think I can." After that he lay very still, asking God for the favor, and in two minutes more he was sound asleep and never knew another thing till daylight.

Perhaps his mother was a little late next morning, or else Willie's mind was so full of his desire for a ball that he awoke earlier than usual. At any rate, she had hardly left her room before Willie came running in with his face all aglow, exclaiming, "Mamma! mamma! God did answer my prayer."



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THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the most refined and purest ingredients, cure every form of skin and blood disease, from pimples to scrofula.

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

See! He gave me a ball, and one for Nell too."

His mother expected to see a ball, but instead Willie held up for her inspection a shining ten-cent piece—just enough to buy two balls. To her question where he got it, he said he went out early after the milk, and just as he was bringing it in he found the little piece of money. Neither he nor his mother could tell how it came there, but Willie thought it did not matter; he was sure God had sent it on purpose for him. He had asked for just what he wanted, and yet had been willing to do without it if God did not think it best to let him have it. But God provided it for him.

In prayer we can ask for what we desire, but we must always leave it to God, who is so wise, to decide whether it be best that we should have it.

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 Handbook of Hygiene and Domestic Medicine," says over his own signature, in speaking of a severe case of kidney disease: "A chemical and microscopical examination of the patient's urine revealed quantities of albumen and granular tube casts, confirming Bright's disease. After trying all of the other remedies in vain, I directed him to use Warner's Safe Cure. I was greatly surprised to observe a decided improvement within a month. Within four months no tube casts could be found, and only a trace of albumen, and as he expressed it, he felt perfectly well."

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring.

They were pretty big buckets, and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket and got it up; then he lay down on the back porch to rest.

"Hello, Bert! sun's not down yet," said his father, coming in to dinner from corn planting. "I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn and sow wheat and cut and reap and thresh and grind," laughed his father.

"I don't mean to work when I'm big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone?" asked the little boy.

"A bee that won't work; and don't you know that the bees always sting their drones to death and push their bodies out of the hives?"

The farmer went to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up, and found that the sun was shining down hotly on him, stinging his face and hands sure enough.

He hurried down to the spring, and finished his job by the time the horn blew for dinner. "Father," he asked while he cooled his soup, "what makes the bees kill their drones?"

"God taught them," answered his father; "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it too."

FOR EASTER.

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The greatest of American advertisers, and it may as well be said in the world, is H. H. Warner of Rochester, N. Y., whose name has been made everywhere familiar in connection with Warner's Safe Cure, widely advertised because of its merit in the prevention and cure of kidney diseases.

By printers' ink this great discovery has achieved world-wide popularity, and thousands feel grateful for the knowledge thus acquired of this greatest of modern remedies.

Furthermore, the public has been taught that disorders of the lungs, brain, heart and liver which have hitherto been regarded and treated by the profession as distinctive diseases are not so in fact, but are the attending symptoms of disease of the kidneys; therefore, the consumptive, the apoplectic, the paralytic, and the sufferer from nervous disorders can be restored to health by Warner's Safe Cure, which will remove the true cause by restoring the kidneys to healthy action.

The advertising methods employed by this greatest of advertisers are invariably instructive and, although the reader may sometimes be "caught" in reading an advertisement, which was first supposed to be such, there is not at nevertheless no time lost since useful information is invariably gained concerning life's great problem.

—Habits, good or bad, cling to us. It was a blustering winter morning, when Allen resolutely buttoned his overcoat up to his chin and drew on his fleecy gloves.

"You are not going to church such a morning as this, Allen?" said a brother student.

"To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home."

It is one of the best habits a youth can form, and a safeguard amid temptations of a city to attend the house of God.

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

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Send for our attractive list of Easter Carols, Easter Songs, Easter Anthems!

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The best and brightest is found in our Song Harmony, (60 cts., 60 doz.) For High Schools our Song Manual, 3 books (30 cts., 30 doz., 40 cts., 40 doz., 50 cts., 40 doz.) For Graded Schools.

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The Cantatas, Merry Company, New York's Festival, Voices of Nature, Who Killed Cock Robin, (each 40 cts., 30 doz.), Dearly Bred's Supper, (Lewis), 50 cts., \$1.50 doz.

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G. H. DITSON & Co., 807 Broadway, New York.

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We will make you a present of a building lot adjoining one of the most promising cities of the West, and pay the taxes on it for two years. If you will do a slight service for us in your town. Send us your name and we will write you full particulars. Address, THE NORTH-WEST CO., 490 Wabash Avenue Chicago Ill.

TWO BOYS.

Max and Archie are twins, and, as everybody says, are "as much alike as two peas." And yet the other day, when I heard their father say, "Those boys are as different as night and day," I was not surprised, for I knew he wasn't thinking of their brown hair and eyes, and their red cheeks, or the shape of their faces, and their size; for in all these things they are so much alike that only those that know them well can tell one from the other. But Max has a pleasant, sunny disposition, and is good tempered and obliging; while Archie, I'm sorry to say, is quarrelsome, and is often seen pouting and sulky when he cannot have everything just as he would like it.

The children they play with all like Max the best, and no wonder.—Are they not very different? But there is something in which these brothers are exactly alike that I want you to think of. God loves them both alike. Jesus died to save them both, for both are sinners, and have broken God's law. I do not think well-behaved Max cares any more about this than poor naughty Archie does.

Sometimes people say to a naughty child, "God will not love you if you act so." I think it would be better and truer if they would say, instead, "God loves you so much that it makes him very sorry to see you act so." It is the badness in people that God hates, and never the bad people themselves.

He wants all boys and girls, whether they are pretty good or not good at all, to be his children, and he will forgive them, and help them to fight against their sins and conquer them, if they want him to, and ask Him to do it "for Jesus' sake."

CONSTIPATION followed by fitful diarrhoea, shooting pains in the breasts, drawing down aching pains, burning sensation in the small of the back, scanty dark-colored fluids which scald in passing, and many deposits—sand, mucus, tube casts, and fluids covered by a greasy scum, any one of the foregoing signifies advanced kidney trouble. Prof. Wm. H. Thompson, M.D., of the University of the city of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." The late Dr. Dio Lewis in speaking of Warner's Safe Cure, said over his own signature: "If I found myself the victim of serious kidney trouble I would use your preparation."

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no thing so much needed as a sweet voice, to tell what it means and feels, and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch Night and day, at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip.

If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than

the heart feels. It shows more ill-will in tones than in words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp voice for use, and keep their best voice for those they meet elsewhere, just as they would save the best cakes and pies for guests and all sour food for their own board. I would say to all girls and boys, "Use your best voice at home."

Best cure for colds, cough, consumption. Is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For 1 a large bottle sent prepaid

A BRAVE LITTLE GIRL.

The following incident, related of a little heathen Bengalese girl, shows what children in these far-off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied: "Father I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them."

This so enraged the father that he seized her by the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child crying bitterly the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding: "I cannot believe that trees and wood and stone will save me."

—Charles Lamb said "What would I give to call my dear mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit." It is said of Senator Hill, that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time, would say "I shall soon be with her again." When on his death bed, Rev. Dr. Adams of New York, remarked: "I owe everything to the judicious training of my parents. Serious, earnest in their own religious life, they never made religion repulsive. My mother's influence was specially gentle and wise." After referring to his attention to his mother's grave, Thaddeus Stevens remarked in his will: "I do this out of respect to the memory of my mother, to whom I owe whatever little prosperity I have had on earth, which, small as it is, I desire emphatically to acknowledge." John B. Gough said in reference to his mother, before a large audience, "I stand before you to-right to declare that if I have ever accomplished anything in the world, if I have ever done aught of good, what I am and what I have done by the grace of God, has been through the influence of that mother."

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