

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, FEBRUARY 21, 1887.

[No. 8.

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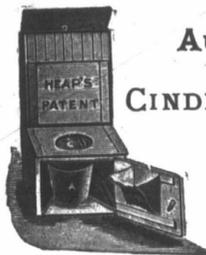
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LESSONS for SUNDAYS and HOLY-DAYS.

FEBRUARY 27th—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30 Mark iii. 13
Evening—Genesis xxii. to 20 or xxiii. Romans ix. 19

THURSDAY, FEB. 24, 1887.

PROFESSING CHRISTIANS AND THEIR RELATIONS TO THE POOR.—And next of the working classes, and especially those in our great cities. It is not true that the workingman is averse to religion or to Christianity; it is a blunder and a slander to talk of the infidelity of the working man. Nothing can be more false, thank God for it; and yet the working man does not altogether love the Church of England or its clergy, as a rule. How should he love the Church of the eighteenth century? and there is still something left of the old eighteenth century spirit. It is altogether too far from him. It is because of the distance from him of those who profess to be his teachers, and because of their belonging to a class with which he has little sympathy, and often also of their dullness, their opinionativeness, their doggedness, their unworthiness. It is because of the indifference of the professing Christians of the upper and middle classes to the spiritual interests of the poor. How little there has been of the real spiritual education of them. Taking them as they are, in the spirit and faith of Christ, apart from all other ends! Though something has been done, more must be done. It is necessary to live for their sake, to sacrifice all other aims, to live among them, to work for them, humbly, loyally, for Christ's sake. Thus did Franciscans and Dominicans once revive the motive and true aim of the Church, by living in brotherhoods among the poorest; and this, or similar work, has to be done again. It is the plain obedience to the most solemn of our Lord's sacramental commands, "If I have washed your feet, ye ought also to wash one another's feet." Their is no service too menial but that it ought to be done in the name of Christ, and that will win love and respect wherever it is seen.—"Fundamental Church Principles," by the Rev. J. M. Wilson, in *Contemporary Review*.

THE INFLUENCE OF THE BIBLE AND PRAYER BOOK.—There can be no doubt that by far the most important prose works of the reigns of Henry VIII. and his successor—most important in the history of literature, no less than from other and higher points of view—were the several translations of the

Bible into the English tongue, and the compilation of the Book of Common Prayer. It must be remembered that each of the long series of versions, beginning with that of Tyndale and Coverdale in Henry VIII.'s reign, and ending with our present authorized version in James I.'s, was not a separate independent translation, but, speaking generally, each was founded upon and largely influenced by its predecessor. And each of the various forms in which the Book of Common Prayer was from time to time issued was only a comparatively slight modification of the book previously in use. And if this be borne in mind, and it be further remembered how many thousands of men and women must in successive generations have derived all their literary enjoyment, and formed their literary taste from little else than the English Bible and Prayer Book, it will not be difficult to realize how great and lasting the influence even of the earliest translators and compilers must have been in developing the faculty of literary enjoyment, cultivating the national taste, and establishing and maintaining a high standard of tone and style in English prose writing.—*Cassell's Popular Educator*.

THE SONS OF ENGLAND ON ROMISH AGGRESSIONS.—At a recent meeting of the chief rulers of that admirable society, the Sons of England, which it would be well for all whom the title designates should join, a report was adopted which reads as follows:—"There is one subject which should engage the attention of every member of our order, and that is the rapid strides and encroachments that are being made by the Roman hierarchy. Not content with having secured a separate school system of their own, they insist on interfering in the educational institutions of the Protestant majority. It is a crying shame that in a Protestant province like Ontario, a book destined for religious instruction in our Public schools must be first submitted to the Roman Catholic Archbishop before it can be sanctioned by the Minister of Education. It therefore behooves us to keep a watchful eye, and to all in our power to stop the encroachments of this greatest of all secret societies. There is no member of our association but can and does wield a certain amount of influence, and that influence should be exercised at the polls in voting for the Government which will do most for the maintenance of our Protestant religion and liberties irrespective of politics or party." The point is well made that the Romish Church is the greatest of secret societies. The reason that Rome condemns secret societies is simply because she does not control them, and Rome is by no means alone in condemning on this sole ground.

Take that extraordinary declaration made at Toronto by Mr. S. H. Baker on the 14th February, to the effect that he preferred an atheist to represent him in Parliament whose politics were his own, to any Christian with whom he disagreed on politics. That is indeed the spirit of Popenry in a rampant form. It means in plain English this—whichever differs with me in politics is more offensive than an atheist, and the principles of an atheist are less objectionable than any political ideas of which I disapprove!

THE NARROWNESS OF DISSENT.—*The Rock* in a well written article on Nonconformity, very truly says:

"We have represented the advantages resulting from Nonconformity when true to its ideal and fulfilling its mission of Protestation. It is, nevertheless, obvious that it is somewhat narrowed by the conditions of its existence, sometimes involving the assertion of a single Christian principle and nothing more, and sometimes reproducing the evils of the Church it has abandoned in another form. Often tyranny becomes altered but not removed, for instead of priestcraft we find deacon craft, and in lieu of the arbitrariness of sacerdotalism the iron yoke of congregationalism, with congregation-

ridden ministers instead of priest ridden congregations. Better have to deal with a Pope beyond the seas than a diaconal Papacy established in an adjoining grocery store without the attractions of antiquity and history to recommend it; and we fear that the position of a dependant minister of an independent congregation is ill-adapted to encourage deep or impartial research. As Mr. Gladstone once truly observed, the position of the National Church in comparison to Nonconformist bodies is precisely the same as the relations of the National Parliament to various political clubs. In the one different schools of thought assemble for constitutional co-operation; in the others, dissentient elements of thought are strained out so that a single form alone remains, with, we may add, an increasing tendency to rigidity of expression. The result for the Church is necessarily a great elasticity and adaptability of system, though we are far from denying that there is still room for improvement in this respect, and we have great hopes of seeing the bounds of freedom set wider yet, and all valid occasions of offence removed from our Church ministrations. It remains for the clergy to recognize the teaching of history and the imperfection of every system, to deal charitably and patiently with the prejudices and misconceptions of surrounding Nonconformists, and to seek to embody all that is of permanent worth in their principles in the National Church."

LUNACY BREAKS OUT IN THE SALVATION ARMY.—Any person who has seen the so called services of the Salvation Army, must have received a severe shock to his or her sense of decency, so akin to blasphemy are their expressions. The following account of a Salvation Army marriage only shows how very thin is the line dividing many of these people from stark madness, a line over which they sometimes cross, as the General did on this occasion.

"The taste for extravagance, whether in dress or deportment, grows by what it feeds on, and to pander to this taste the Salvation Army has constantly to invent new sensations for its adherents. At the marriage of Marchale Catharine, General Booth's daughter, to Colonel Clibborn, at the Army barracks, such a sensation was provided. The young woman, tall and excitable, as well as rather a comely creature, as soon as the marriage was over, sang a song of which one line was not very encouraging to the newly-married husband. The line was, 'We'll fight and never tire,' and to illustrate her meaning in worldly fashion she squared off at her husband in true pugilistic shape, dodging her head and shifting her ground, and with much spirit she battered him about considerably. The immense crowd screamed and shouted. It was too much for the excitable nature of General Booth. He dragged out his venerable spouse, and they sparred right merrily at each other. When that tired them, both couples began a frenzied breakdown laughing on to each other's waists. The worshippers were as much pleased as if they had been witnessing a clogdance in a music hall."

THE WORSHIP OF CLAP TRAP.—Paxton Hood says, "Man worships strength, but usually merely visible strength; he even very often misconceives what real strength is. For the most part, man's idea of strength is that which succeeds. But there is a kind of strength which can work on, pitching its success into some remote and silent future, not in the noisy present—able to say, with the great Lord Mansfield, 'I will not seek, or follow, or run after popularity. I will have a popularity that shall follow me.' Oh, despise, despise the chattering, loquacious apostles of clap-trap, who suppose they are strong because buildings ring with tumultuous applause of their brazen or calistkin melodies, and who would, perhaps, be the first to desert their principles if the shadow of discredit crossed their way."

DEFICIENCIES.

AT a time when a longing for Unity is beginning to manifest itself, and when Dissenters are showing that they too recognise the mischief of dissensions, and the frightful inroads made by infidelity amongst Christians, who are split into many sects and parties, it behoves the Church more than ever to consider what she can do to promote practical and abiding union. It is her duty, and her privilege, and her policy to do this, and to do it without delay. And yet, in truth, she has not very much to do in this matter, and there is nothing that she might not accomplish if only she would gird to the task in right good earnest. But has the Church ever yet risen to the occasion as though she believed that she is the one true branch of God's Church here in England, and that it is her bounden duty never to cease her labour, care, or diligence, until she hath done all that lieth in her to bring all into agreement in the faith and knowledge of God? Rather, has she not been satisfied to find herself growing, increasing, and enlarging? and has she not rejoiced rather in counting up her multiplying numbers than in taking measures to win over the myriads who are still outside of her communion in Great Britain?

The Church ought not to rest satisfied with increase or with enlargement only. She ought to aim, as being Catholic, to supply to all Christian people all that the Church's Lord would wish them to possess in the way of spiritual worship and means of grace. To be contented with anything less than this is to ignore some part of her commission and privilege. So far as the reasonable needs of the people are concerned, it may be asserted that it is not difficult to supply them. Indeed they are at last being supplied, but in a rather irregular manner. Far better so, however, than not at all. Thirty years ago the most daring person would not have ventured to do what the most hesitating now do almost without consideration. 'The powers that be,' have been entreated through many years past by 'peals,' and 'touches,' and 'grandsires,' and even by 'lugubrious tolling' of *Church Bells*, that they would themselves furnish whatever is needful for a people who are six times more numerous than when the present Office-book received its *imprimatur*, and who are varied by circumstances in their modes of thought and in their ways of looking at the same truths, to an extent that renders variety in the modes of worship legitimate and desirable. And this is nearly all that is required. If the Church had furnished what is wanting by authority it would have been the better way, and this has been persistently urged for many recent years. But it is now evident that what the Church does not furnish in the more regular way will be furnished, and is being furnished, in a way which, though impossible half a century ago, is likely to prove successful now. And, indeed, if the Church had risen to the necessities of the times in past days, as she is now striving to do, it is probable that Dissent would have been almost unknown.

For Dissent is nearly always the over-eager pursuit after some one part of truth which the Church has too readily allowed to slip into the background, and when once this account of Dissent is grasped, as it has been often asserted in Church Congresses, the Church will be in a fair way of absorbing all pious Dissenters. In very many churches, whose earnest clergymen are carrying on their work with vigour, additional, lively, and very congregational services are introduced, with apparently considerable success. A good and precious lesson might, for instance, be taken by any one who will attend the Cathedral of Freiburg on certain Sundays in the year. It is a service in which the people take considerable part, and in which one or two verses of hymn, are sung kneeling, probably six times during a service of about seventy minutes in duration.

But the 'deficiencies' of the Church must no longer continue. There is need for a lively but reverent extra service, in some places for Sunday afternoons, in some places for Sunday evenings; and other special services for special occasions are also required. If these had only been supplied a hundred years or more ago, they would have stimulated the clergy, and would have enabled them to supply what would probably have hindered nine-tenths of existing dissent altogether. Unfortunately, Church matters have not gone on in this manner, but now the actual necessities of the case, and the extremities to which the Church is driven, forbid delay, and force the most loyal and obedient sons of the Church to introduce modes and methods of dealing with the people which they would have much preferred to have received, in the first instance, for use from those in authority.

The revival of an old Evangelical method of inducing congregations to remain and practise the singing of hymns for the next Sunday, seems to be finding favour in some churches of high ritual, while carol singing is certainly very popular. If one or two minutes between each carol were used by the clergymen present for the utterance of one or two kind, pertinent, and telling observations, probably explanatory of something in the carol next to be sung, it is felt that much good would be effected.

Not now to multiply suggestions, it is evident that there are some hopeful signs of a desire for unity. The Church can encourage and guide it greatly by speedily supplying whatever is wanting. It is certain that she suffers from sundry 'deficiencies.' There is every reason why she should remedy these at once.

A thoroughly scriptural, evangelical office, whose structural arrangement should be similar to that used about six times yearly at the Cathedral of Freiburg, in Germany, would probably become one of the most popular, as well as useful, additional services which the Church could possess. Attention was drawn to this at the Derby Church Congress, and it is very much to be desired that the office should be compiled.—G. V. in *Church Bells*.

A TRENCHANT REPLY

WE recently inserted a very able communication from Mr. Holmestead, on the position of the Church of England prior to the Reformation. *The Week* took exception to the arguments so exhaustingly put, on grounds which we need not detail, as they are fairly stated in the following trenchant and conclusive reply. We may just add that Mr. Holmestead's position and conclusions have received recently the emphatic approval of Lord Selborne, one of the ablest lawyers, who ever sat as Lord High Chancellor of England. We regard the proposal to compromise with dissent in regard to Church property as a confession that the properties coveted are indeed rightfully held by the Church. If she is keeping what is not hers, then let the true owner assert his rights, but if the Church is only holding her own, as is the case, holding what her children gave to her, then we affirm that it would be fraudulent in her to compromise with dissent, for she would rob the coming generations of that to which they also have a just claim.

AGNOSTICISM.

THERE is much that is specious in the Agnostic system, but it admits of a very obvious answer. There are other facts in the world and in human history besides those which are visible, audible, tangible; facts of a most pressing and imperious kind, which can not be ignored by any system of Agnosticism. There are facts relating to the human spirit as real, as true, as certain as any of those of which science can take account by observation and experiment. The facts of moral spiritual intellectual history are as really and truly facts as the avalanche that thunders from the heights, or the express train that rushes across the country. Though materialism may argue that thoughts are only the secretion of the brain, yet such secretions have to be taken count of. Take the history of any striving, struggling heart and mind. The sacred resolve which a man makes "in his heart, his hour of penitence or remorse, his aspirations after truth and goodness, his hopes, his yearnings, his aims, are all as veritable facts in his history as any facts around him in the phenomenal world. You may deny the facts of revealed religion, but you cannot deny these facts of the human consciousness. They are inward facts which constantly find their expression in outward facts. And when Agnosticism confesses its incompetence and disinclination to deal with such facts, it virtually confesses that as a system of thought it is maimed, limited, and imperfect. One whole hemisphere of fact is shrouded in darkness. The facts of the human spirit are the very facts of facts which bring action and reaction on the whole external natural framework of human life. The cold and dreary negations of the Positive Philosophy can only tell us of dead impersonal laws; they take the life out of humanity, and reduce the breathing, sensitive, earnest human being to a *caput mortuum*.

It is here the power of the Christianity has evidences. T numerous and thought and i labour of a lif to arrange the their accumul its strong int adaptability t It has full sy effort to exan and to deciph in truth the li self directly t fact. As the lock, so Chris the human sp in our aspirat and in our ab moral depths in our joy; it it scatters the nates the sho Assuredly rel was made for cifully passed ticism into t religion have the horrors o sweetness ar handed over, impersonal loving, divi His laws a safety of Hi ministrants, angels regard giver we be reconciled t How wond show us His combined w each one o hath measur hand, and m comprehend measure, and and the hills we have the love and pit shepherd; l arms, and ca gently lead *Rock*.

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It is here that the blessed, self-evidencing power of the Christian religion comes in. Christianity has both its external and internal evidences. The external evidences are so numerous and extend over so many fields of thought and investigation that it might be the labour of a lifetime to state them in full order, to arrange their converging lines, and estimate their accumulative value. But Christianity has its strong internal evidence in its exquisite adaptability to all the facts of the human spirit. It has full sympathy and approval for every effort to examine the truths of external facts, and to decipher those laws of nature which are in truth the laws of God. But it addresses itself directly to the region of higher spiritual fact. As the right key fits every ward of the lock, so Christianity meets every condition of the human spirit. It meets us in our sin and in our aspirations for good, in our exaltation and in our abasement, in the moral heights and moral depths of our being, in our sorrow and in our joy; it solves the problems of existence. It scatters the darkness of the grave, it illuminates the shores of the infinite and the eternal. Assuredly religion was made for man, and man was made for religion. Those who have mercifully passed from the dark shadows of Agnosticism into the clear light of the Christian religion have described themselves as leaving the horrors of the charnel-house for health and sweetness and beauty of life. We are not handed over, bound hand and foot, to the dead impersonal law, but we meet the living, loving, divine personal Law-maker. And His laws are ordained for the good and safety of His worlds; they are his watchful ministrants, His unsleeping sentinels, His angels regardant for our good. In the Law giver we behold the loving, gracious Father, reconciled to us in the face of Christ Jesus. How wonderfully does the Prophet Isaiah show us His omnipotence in the infinity of fact, combined with His loving, gracious care for each one of His feeblest creatures; "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." And side by side we have the tenderest utterance of the infinite love and pity: "He shall feed His flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young."—*The Rock*.

ROMISH AGGRESSION.

THE following is a portion of a sermon preached on the 20th Feby. by that distinguished Presbyterian Divine, the Rev. D. J. Macdonell, B.D. Would that every non-Romanist pulpit rang out the same noble protest. Mr. Macdonell is already reaping vile abuse from the *Globe* and other Roman Catholic organs for his patriotic eloquence.

"Leading politicians may denounce what they are pleased to call the 'no Popery

cry' as a 'very wrong and exceedingly unpatriotic cry;' but seeing as every man with open eyes sees, that the policy of the Romish hierarchy is to use either political party, or both, according as its own unpatriotic ends can be served, I join my voice with those of the men who are endeavoring to awaken the people of Canada to a sense of their peril. When I hear men of British blood who live in the Province of Quebec talk of the disadvantages under which they labour; when I learn how one Englishman or Scotchman after another has been compelled by priestly exactions to pull up stakes and go to the United States; when I hear loyal sons of Britain saying—altogether wrongly as I think—that they see no escape from this incubus but in annexation to the United States; when I hear story after story of impossibility of getting justice for British citizens at the hands of Quebec magistrates because of the overwhelming influence of the Romish Church; when I read the claims deliberately put forth in Ultramontane journals for the granting of similar powers to the Church of Rome in Ontario to those which Britain so foolishly granted her in Quebec, I am bound to say that there is need of awakening on the part not only of Protestants, but of all Roman Catholics who are not content to have a yoke fastened on their necks, which no Roman Catholic in Europe has been able to bear.

Rev. J. H. Warren, D.D., writes from California, in which state there are four times as many Romanists as Protestant Church members:—"The Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in the state. Their new college of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the Public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." Lafayette, himself a Romanist, was not wholly blind when he said:—"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Francis Parkman, Canada's historian, and who, not being a politician, looked at and discussed events with calm dispassionateness, says, in reference to the French Canadians:—"Civil liberty was given them by the British sword; but the conqueror left their religious system untouched, and through it they have imposed upon themselves a weight of ecclesiastical tutelage that finds few equals in the most Catholic countries of Europe. Such guardianship is not without certain advantages. When faithfully exercised it aids to uphold some of the tamer virtues, if that can be called a virtue which needs the constant presence of a sentinel to keep it from escaping; but it is fatal to mental robustness and moral courage; and if French Canada would fulfil its aspirations, it must cease to be one of the most priest-ridden communities of the modern

world." I ask you to weigh these things; to let them have their proper weight in exercising your influence in selecting the men who are to govern the country. It may be that they touch upon one party or the other; but they touch the very essence of our national life, and if we are to live and grow and take an honoured place among the greatest colonies of Britain, or the nations of the earth, we must be delivered from all these things.

BOOK NOTICES.

HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH, edited by James Warrington, published by John R. Rue jr., 48 South 4th St., Philadelphia.

We have given the new S. S. hymns and tunes book a careful study, a study which has been no small pleasure, for the tunes are indeed bright, melodious, catching, such as children love to learn and remember in their homes. Several of the hymns are to us quite new, but none of them unworthy to rank with old favorites. One hymn we never saw before in print, but can well remember hearing it sung near half a century ago at our first visit to a Sunday School, and the words and the tune have gone on sounding along the halls of memory through all these years. Another we remember as the words of a simple, popular anthem, sung in every church and home in northern England and here, produced by a happy thought for the use of Schools. The compiler has wisely avoided the music hall ditty style of hymns and tunes which tend to degrade the service of song into something like a negro musical entertainment. The notion that cheerful hymns must needs be silly in sentiment and frivolous in their music, has gained ground in some quarters. The training given to children by such words and tunes is rather for the saloon than the Church. Mr. Warrington's book is free from hymns of the rollicking, mawkish, canting class we allude to. The school services will be very useful to superintendents and will help much in instilling a love of liturgical services in children, which is infinitely more likely to lead them to a Christian life than chorusing about "The sweet bye and bye." We miss the grand Christmas hymn, "Christians awake," which throughout the north of England is sung in the schools, and churches, and homes with enthusiastic delight year after year by all the young. Christmas is indeed a maimed feast without "Christians awake." We commend this book to all who desire the most complete, well ordered and tastefully compiled S. S. hymns and tune book yet published.

THE TRIUMPH OF LIFE, a biblical study of God's way with our race, by Rev. Thos. Stoughton Potrin Alden, New York. The writer presents the argument for conditional immortality in a new form. Those who are drawn to this view will value the work.

THE SUBSTANTIAL PHILOSOPHY, being 800 answers to questions concerning the most scientific revolution of the age, by Dr. Sorander. Hudson & Co., 28 Park Row, New York.

MILLENNIAL DAWN. Published at Zion's Watch Tower, Pittsburg, Pa. The variety of subjects discussed in this work render any criticism of it as a whole difficult. Several chapters display much wisdom, others are confused and somewhat fantastic. The section dealing with the present condition of the civilised world is a striking one, and the forecast given of some social convulsion, arising from the struggle of labor and capital is likely to be realised. The writer considers that this will be the closing era of the present dispensation. He regards the well-known passage in St. Peter as descriptive of the change from the condition of the world to-day to that under millennial rule. The "earth" he says means, social organisation, "mountains" mean kingdoms, "seas" the restless masses, the "heavens," powers of spiritual control. Being thus interpreted, St. Peter predicts

the overthrow of the era of ignorance and selfishness and the founding of a new heavens and a new earth which will be the Millennial reign of Christ. The work is well worthy the attentive study of all whose minds are drawn towards the Advent of Him, towards whose reign the Church strains her longing eyes. The chapter on "the Bible a divine revelation," is valuable. The author "men have endeavoured by every means to banish it from the face of the earth. The moral influence of the Bible is such that those who became careful students of its pages, are elevated to a purer life." The writer in this differs from the Ross Bible party, who have banished over eighty per. cent of the Word of God out of the Scriptures on the ground that only about ten or fifteen per. cent of God's revelations is worthy of a fit for use.

MEDITATIONS ON THE BIBLE HEAVEN, by S. T. Spear, D.D. Rowsell & Hutchison, Toronto.

The author very pathetically explains the origin and motive of this work. "The dear wife with whom he had lived for more than a half a century, had just gone to her final rest in heaven. Loving her when living, and not less when dead, and having the fullest confidence in the reality and soundness of her Christian character, he determined specially to study the Bible in regard to that glorious heaven which it reveals, and which, as he felt assured, had become the eternal home of the best friend he ever had in this world, and through the knowledge thus gained, to form his ideas of the lamented dead, as existing in the spirit-realm. The study brought comfort one stricken heart."

THE FAMILY ALTAR, compiled by the Rev. L. A. Bolles D. D. Trinity Church, Cleveland. On sale by Rowsell & Hutchison, Toronto.

CHRIST AT THE DOOR OF THE HEART. Sermons by Dr. Morgan Dix, New York. On sale by Rowsell & Hutchison, Toronto.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

The Rev. T. J. Stiles wishes to acknowledge with many thanks the sum of \$2 from Messrs. Robert and Henry Watchorn, Clayton, and \$1 from Mr. Thomas _____, of Almonte, for St. Alban's, Maberly.

OTTAWA—Society for the Prevention of Cruelty.—A regular meeting of the Executive committee of the Metropolitan Society for the Prevention of Cruelty, was held in the committee room of the city hall on Monday evening the 14th inst., under the presidency of the Rev. Father Dawson, R. C.

Dr. Wicksteed stated that a meeting had been held about a month ago with a view to a revival of the society, owing to certain difficulties which had arisen. He had received great encouragement to proceed with the re-organization of the society. It had done an immense deal of good in the past, not only in the city but also in its influence on other cities. The Montreal society had been revived, and Toronto was reviving, while in Nova Scotia the society was most flourishing. They had had no meeting of this society for nearly a year; now they must go on temporarily till the annual meeting in April and then commence anew. At the last meeting of this committee they had appointed Mr. Thompson assistant secretary. They had also requested the speaker to see the mayor and ask for a corporation grant and the use of a policeman. This he had done, and the mayor had requested him to make a formal application to the board of police commissioners. He touched on the very generous offer of assistance from a committee of ladies, and stated that they were preparing plans for an entertainment at an early date. He also alluded to the proposal for holding a Sunday afternoon meeting, where a lecture on cruelty to animals should be given by some clergyman or veterinary surgeon.

Mr. W. C. Baker, secretary of the society, entered into a long personal explanation regarding recent matters of discussion in the committee. He stated that he had conducted a very large and heavy amount of correspondence, and that the number of information,

which he had received and attended to were 27 since Jan. 1st.

In reply to a question from Mr. Kirkpatrick, Mr. Baker rendered a statement of monies received by himself and the official collector, together with the amount of cash remaining in his hands.

Inspector Mackenzie stated that since his last report he had destroyed or caused to be destroyed 14 horses for glanders, 3 horses for old age, 14 cows overstocked, 12 calves tied by the legs had been released, and one horse shot to-day.

Mr. Thompson suggested that the audit should be made in accordance with a resolution passed some months ago.

Dr. Wicksteed having addressed the chair on the future conduct of the society, the meeting adjourned till Monday, February 28th.

TORONTO.

LECTURE ON THOMAS CARLYLE.—*His Life and Writings*, by Rev. Prof. Clark at Trinity College.—A lecture was delivered on the 11th February at Trinity College by Rev. Prof. Clark on the life and writings of Thos. Carlyle. In spite of the disagreeable weather, the audience was a large one, and every seat in Convocation Hall was occupied. The lecturer introduced the subject by stating that when six years ago, on February 5th, 1881, Thomas Carlyle was laid in his grave, the writings of that man had an honored place in every library, and were considered to rank among the English classics. It was said all this had been changed, and that Mr. Froude had done it. Mr. Froude, the trusted friend of Carlyle, was said to have torn this man down from the pedestal on which he had been placed. There was something startling in that statement. It had been stated that when Dr. Johnson was told that Boswell intended to write his life, he replied that if he thought he did intend to do so he would prevent it by taking Boswell's life. If such an event had happened the world would have been the loser. Had such a fate overtaken Froude it would not have caused much loss to anybody. The world knew Carlyle better from his own volumes than by the picture Froude had attempted to give of him. The misrepresentations and perversions by Froude had not changed Carlyle's writings. Carlyle's influence for the last thirty years had been extensive. His influence might be said to have reached directly or indirectly almost every reading man of the race. Jno. Ruskin regarded Carlyle as his teacher. Charles Dickens' "Tale of Two Cities" was drawn from Carlyle's "French Revolution." Emerson on this side of the Atlantic said that Carlyle was a moral force of great importance. The study of Carlyle's works presented certain difficulties which were to some persons insuperable. His style was particularly his own, and had been called by some persons Carlylese. A distinguished historian had remarked to the lecturer that he would like to read Carlyle's works if they were written in any known tongue. Certainly, Carlyle's style was unruly and grotesque. His writings are full of mannerisms. His thought and teaching were tinged with a mysticism which was eminently practical in its character. To the general public there was something more repulsive than his language, and that was his supposed cynicism and savagery. Froude had given to the world letters which Carlyle had distinctly given instructions were not to be published. He had given to the world a representation of Carlyle's character which was denied by men who knew him best. No doubt Carlyle was impatient and scornful with humbug. He was not altogether a pleasant person to talk nonsense to. Was it right that Carlyle's idle words should be given to the world by his trusted friend to blacken his character? The Carlyle at the present day known to the world was not the revered patriarch who went to his grave six years ago. The lecturer then quoted the writings of eminent men who had been familiar with Carlyle, and who testified that he was of a generous and sympathetic nature. He also referred to Carlyle's last letters to his wife to show the great love he always had for her. Those who wished to study Carlyle's works, the lecturer recommended to peruse his essays. They should then read "Heroes and Hero-Worship," "Past and Present," "Oliver Cromwell," and "The French Revolution." After they had read those works they would be quite able to choose their own way through the remainder. In concluding, the lecturer characterized Carlyle as a transcendent and consummate literary artist, and expressed the hope that his remarks would lead some one who had not already done so to study the great works he had produced.

Trinity College Literary Institute.—The fifth regular meeting of Trinity College Literary Institute was held on the eleventh, at which a debate upon the following subject was warmly kept up:—"Resolved, that in the present crisis the return of the Conservative Ministry will best serve the interests of the Do-

minion." The speakers on the affirmative were Messrs McCormack and Creighton, and on the negative Messrs. Waller and Lampman. The vote upon the debate resulted in a large majority for the affirmative. Mr. Martin also read an interesting essay on "Nihilism," and Mr. Matheson gave a capital reading, which was loudly applauded.

NIAGARA.

HAMILTON.—*St. Matthew's Parish*.—Rev. Mr. Geoghegan, of Christ Church, West Flamboro', has been selected by the Bishop of Niagara to take charge of the new mission parish of this city—St. Matthew's. Irrespective of creed or class, all those who have met or known the Rev. Thomas Geoghegan during his long and successful pastorate of Christ Church, West Flamboro', will feel a genuine pang of regret at learning that he has handed in his resignation, and will as soon as his successor is appointed by the bishop, go to Hamilton to take charge of the new parish of St. Matthew's, in the east end of the city. There he will undertake the arduous task of building up a new congregation, but all who know him will feel that there is no better man for that task. Not only the congregation of Christ Church will experience a great loss in Mr. Geoghegan's removal, but the community at large. His manly straightforward Christian spirit and his directness of purpose have won him the esteem and respect of all. However, it is with the hope that his work in Hamilton will be even more successful and congenial than that in the parish he is leaving, that good-bye will be said to him.—*Dundas Banner*.

THOROLD AND PORT ROBINSON.—The Rev. W. E. Grahame having resigned this charge, owing to ill health, the Bishop of Niagara has appointed the Rev. P. L. Spencer, of Elora, to the rectorate. Mr. Spencer entered upon his duties near the end of January last.

Missionary Meetings.—These meetings have now been held throughout this Diocese. The success attending them has been varied owing to frequent and violent storms. However, it may be the fact of each effort made by the Synod and Bishop, through deputations or by pastorals, in behalf of the Church's missionary work, ought to assure our members that there is plenty of such work to be done, that all ought to help in doing it, and that they should have implicit confidence in the chief promoters of special work, whether the story of the deputations is largely heard or not at appointed meetings.

NIAGARA.—*St. Mark's Church*.—Another excellent work has been done in this parish, in the erection of a Sunday school and lecture room. It is well designed. Material—brick, with gables in wood. Accommodation is for 200 adults, or 250 children. Cost—\$1000. It is, we hear, a model school house, and so we recommend it for adoption wherever needed in the Diocese. The Ven. Archdeacon McMurray, rector, has excellent taste in Church style and good order, besides is a provident financier.

The Year of Jubilee.—The Niagara correspondent of the DOMINION CHURCHMAN writes in reference to an excellent letter to the Toronto Mail of Feb. 11, signed H. S. (well known initials), upon the ensuing Jubilee Commemoration. H. S. suggests—"That during our coming Jubilee there be organized, among other things, a united service of prayer and praise, and one that shall be as much as possible, truly catholic in its character." Our correspondent for himself and others, lay and clerical, signifies a hearty concurrence with H. S. in his admirable suggestion, and the details of arrangement which he also proposes in order to full and harmonious action of all faithful people:

SIR,—I desire to make a suggestion which, as far as I know, is original, namely: That during our coming Jubilee there be organized, among other things, a united service of prayer and praise, and one that shall be as much as possible truly catholic in its character. In order to accomplish this, I would propose that clergymen of all denominations who can unite to say with heart and voice "God save the Queen," call a meeting to arrange for holding, on the 20th June next one or more of these services on the largest possible scale and in the largest or most suitable church, hall or building. Such a service would be to my mind a most pleasing effort in the direction of the unity of Christians, so much discussed of late, though I prefer the thought of harmony, as I feel this to be easily possible, while unity if possible is to my mind not now even desirable among what are termed Protestants.

Now, I am speaking as an English Churchman, and we are sometimes thought to be, I hope unjustly, unfriendly with other Christian bodies; but I venture to assert that nine out of ten Churchmen, clerical as well as lay, will second my suggestion, and be found

ready and will harmony. own Bishop, assistance, co in each religio equal the cler subject, and f range the forc be agreed upo which should sion, etc. Toronto, Fe

THOROLD AN pointed Rev. and Rural D charge of this upon his duti hany. He w privileges by who were pre were Canon Dean of Linc of Niagara F Falls South, ines. The E "Obey them dwell upon tl the office of that the new ish ever read highest inter part of the leaving Elora and esteem and the citz old and Port ing.

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The clerg Rev. R. G. Hamilton, R Missionary the Diocese. Bishop, to w following an Sutherland, Clark, M. A. and W. R. F diner; Revs Smith and F Radcliffe: F

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TILSONBU visited this John's, Til Holy Comm and the n confirmatio communic to about 1 established addition to and has be The Incun society of y the Church cants obser meet once paper upon ship now n erary Soc sent, once a weekly r of assisting Jan. the 9 this parish distant ab vices usec where the church m liberality donation c city, Mr. V by the Bis which is a The Incu celebrates

ready and willing to aid in bringing about this act of harmony. Let me recommend, therefore, that my own Bishop, with any others whom he may ask for assistance, convene a meeting of all the active clergy in each religious body, and of the chief lay officers to equal the clergy in number, for the discussion of this subject, and for the appointment of committees to arrange the form of prayer, printed or otherwise as may be agreed upon; music suitable for the service, and which should be of the best; preachers for the occasion, etc.

Toronto, Feb. 9th.

Yours, etc.,

H. S.

THOROLD AND PORT ROBINSON.—The Bishop has appointed Rev. P. L. Spencer, late Incumbent of Elora and Rural Dean of the county of Wellington, to the charge of this important parish. Mr. Spencer entered upon his duties on the third Sunday after the Epiphany. He was inducted into the rectorial rights and privileges by the Bishop on Feb. 1st. The clergy who were present and who assisted in the service were Canon Read, D. D., of Grimsby, acting Rural Dean of Lincoln and Welland; Canon Houston, M. A., of Niagara Falls; Rev. G. A. Bull, M. A., of Niagara Falls South, and Rev. W. J. Armitage, of St. Catharines. The Bishop preached from Heb. xiii., 17:—"Obey them that have the rule over you, &c." He dwelt upon the anxieties and trials inseparable from the office of a spiritual pastor, and expressed a hope that the new rector would find the people of the parish ever ready to second his efforts to advance their highest interests and extend Christ's kingdom in this part of the Diocese. Mr. and Mrs. Spencer before leaving Elora received many tokens of sincere regard and esteem from the members of the congregation and the citizens in general. Their reception in Thorold and Port Robinson has been very kind and cheering.

Flamboro' and Elora missions are vacant, and Georgetown has been vacant for several months. They will shortly be filled by the promotion of clergymen within the Diocese.

The Bishop of the Diocese has created a new Deanery to be known as the Deanery of Hamilton.

The clergy met a few days since and elected the Rev. R. G. Sutherland, M. A., St. Mark's Church, Hamilton, Rural Dean for the ensuing 3 years.

Missionary meetings are now being held throughout the Diocese. The deputations are appointed by the Bishop, to whom reports are also to be sent. The following are the deputations:—The Revs. R. G. Sutherland, M. A., and R. T. Webb; Revs. W. R. Clark, M. A., and J. Ardill; Revs. A. Belth, M. A., and W. R. Blachford; Revs. E. M. Bland and R. Gardiner; Revs. J. Gribble and E. A. Irving; Revs. P. Smith and F. C. Piper; Revs. T. Smith and C. E. S. Radcliffe; Revs. Wm. Massey and R. S. Radcliffe.

HURON.

RIDGETOWN.—The Bishop of Huron has sanctioned an arrangement, by which the Rev. W. B. Rally will officiate in the Church of the Advent, Ridgetown, until the appointment of a clergyman.

TILSONBURG.—Last December, Bishop Baldwin visited this parish and confirmed 55 persons, 30 at St. John's, Tilsonburg, and 25 at St. Charles, Durham. Holy Communion was celebrated on both occasions, and the newly confirmed communicated. By this confirmation and previous accessions, the number of communicants in the whole parish has been increased to about 120 weekly. Early Communion has been established in connection with St. John's Church in addition to the usual monthly mid-day Celebration, and has been regularly kept up all through the winter. The Incumbent about three months ago formed a society of young men under the name of the "Sons of the Church." These young men and all communicants observe the stated feasts of the Church. They meet once a week, when one of their number reads a paper upon some theological subject. The membership now numbers about 15. A very flourishing Literary Society has also been formed, meeting at present, once a week. The Incumbent has also started a weekly night school every Monday, for the purpose of assisting young men in their studies. On Sunday, Jan. the 9th, a new Mission Church in connection with this parish, was opened at the village of Ouloden, distant about nine miles from Tilsonburg, where services used to be held some thirteen years ago, and where there are a number of Church families. This church mainly owes its existence to the energy and liberality of Mr. Henry Price, late of Quebec, and to a donation of \$100 from his brother, at present of that city, Mr. W. R. Cross, of Tilsonburg, has been licensed by the Bishop to take charge of the little church, which is a neat structure and dedicated to St. Alban. The Incumbent occasionally visits this mission and celebrates Holy Communion.

LONDON.—A Mission has been held in St. Matthew's Church by the Rev. W. J. Taylor, one of the Secs. of the Diocesan C. E. T. S. and Rector of St. James' Church, Wardsville. Its duration was twelve days, and although the weather was stormy nearly the whole of the time, the interest was not only sustained, but greatly increased. On the Sunday there were three services, one being for children, parents, and teachers. Several who were not seen at the Lord's Table before, came there at the concluding service, which was one of deep solemnity. It is believed that a quiet, and very real work of God has been accomplished by this mission.

BELMONT.—A pleasant surprise awaited Miss Mills, stepdaughter of the Incumbent, on Thursday evening, Feb. 10th, when the members of the congregation of St. George's Church met at the parsonage and presented her with a handsome watch and chain, in grateful esteem of her services as organist, together with the following address.

To Miss Mills.—Dear Friend. For the past few years you have diligently and faithfully performed the duties of organist of our Church. Your services have been freely and cheerfully rendered. We know that it has often required self denial on your part to fulfil those duties. We feel that your services are much greater than we can recompense, yet we ask you to accept this watch and chain, not for its intrinsic value, but merely as a small token of our appreciation of your services. Our sincere wish is, that, as the hands of this watch circle round and round, marking the flight of time, it also will mark many, many happy hours for you. Signed on behalf of the congregation of St. George's Church, Belmont, by Sara Nugent, Bertie Chin.

ALISA CRAIG.—The wardens and lay delegates representing St. Mary's Church, Brinsley; Christ Church, McGillivray; and Trinity Church, Alisa Craig; met at the parsonage here on the 5th inst. to take into consideration the relation of each congregation and of the parish to the Mission Fund of the diocese. After a thorough discussion of the subject in all its phases, it was concluded that at present there seems to be no possibility of raising a larger sum from local sources, and of thus relieving the Fund. When the meeting closed, the Christ Church contingent proceeded to unload in the parish barn a large number of bags of oats which they had brought with them for the clergyman's horse. A few days afterwards a similar load was sent in by St. Mary's Church, besides a supply of provisions for the household. These incidents speak plainly of the kindly relations subsisting between the Church people and their clergyman, the Rev. H. C. Thomas.

ALGOMA.

ROSSEAU.—*Acknowledgment.*—The Rev. Alfred W. H. Choune begs to acknowledge, with hearty thanks, the gift of two barrels and a small box of clothing and toys, etc., from the Womans' Auxiliary and the S. S. children of St. Barnabas, St. Catharines, Ont., per the kindness of the Rev. A. Macnab, Incumbent.

BRACEBRIDGE.—*Acknowledgment.*—Rev. James Brydell gratefully acknowledges the receipt of a most useful and valuable assortment of clothes, books, etc., from the Secretary of the C. W. M. A., which have been distributed to meet the needs of the parish, and most thankfully received.

FOREIGN.

The Society for Promoting Christian Knowledge intends to send out clergymen to the colonies in charge of batches of emigrants, during the present year.

WALES.—A beautiful church, costing £18,000, and which it has taken three years to build, was recently opened at Llechryd, by the Bishop of St David's. It has been erected at the sole cost of one Miss Clara Thomas, of Pencerrig, in memory of her mother.

The Queen has consented to allow a handsome new church, now in course of erection in Paris, to be called the Victoria chapel, in commemoration of her jubilee. Toward the cost of the church Sir Richard Wallace has contributed £6,000.

The committee of the Official Year Book of the Church state that the amount contributed for 1885 exceeds by about £400,000 the sum raised for church extension purposes in the preceding year. The total sum, £1,781,650, represents voluntary offerings alone, contributed in twelve months for the building and restoration of churches and parsonages and the endowment of benefices.

The number of confirmees in the diocese of Rochester last year was 12,018, or 1,600 more than in 1885, the year in which, as Bishop Thorold says, all the work was at flood tide. It may be added that in 1878 the number of confirmees in the two London dioceses was 22,478. This year it will probably be 34,000.

The Rev. J. W. Bardsley vicar of Huddersfield, at an "at home" to a thousand people in the town hall, recently, said in reference to the new see of Wakefield, "I intend to hold a short service of intercession each Sunday to invoke the influence of the Holy Spirit on the Prime Minister, that he may be guided to the choice of a new bishop, who may, by God's blessing, stir us all up to greater devotion."

The Bishop of Lichfield, in his New Year's address to his clergy, expresses his firm conviction that there are in almost every quarter of the diocese unmistakable signs of increasing vigor and deepening spirituality. He congratulated them on their revival of the uses of the means of grace which had fallen into neglect, and adopting, fearlessly and soberly, new methods to meet the altered circumstances of our days, keeping, as the Prayer Book speaks, "the mean between the two extremes of too much stiffness in refusing and too much easiness in admitting any variation." He desired particularly to impress on all his clergy the immense importance of individual confirmation, speaking face to face, for perhaps the only time, with the young of the flock at the most critical moment of their lives.

Lord Selborne in his "Defence of the Church of England against the Disestablishment," replies to the question put, *ad invidiam*, Do Evangelicals, Broad Churchmen, and Ritualists hold one faith:

"The question is put, not as to any exceptional cases of unsettled minds or insincere professions, but in a broader and more general way. So taking it, I answered without hesitation, 'Yes, they do.' There can be no greater error than to confound articles of faith with matters of mere opinion; nothing would be more dangerous to faith than to insist that there cannot be substantial religious unity where there is any divergence of thought upon religious subjects" (p. 290).

And he adds—
"The effervescence of individual piety and earnestness—the habit of pushing doctrines to the extreme consequences, which the pursuit of absolute truth in the highest region of thought is apt to engender—impatience of restraint and disturbing forces produce unavoidably some eccentricities and some friction. But these are shadows, which must be present where there is light" (p. 291).

Almost every journal in the kingdom has devoted an elaborate criticism to Lord Selborne's magnificent defence of the Church of England against Disestablishment. It is of so exhaustive a nature that a brief notice can convey no idea of its argumentative value. I must therefore be content with transcribing the concluding words: "We are told with loud voices that the Church of England is doomed, that the accomplishments of these (our enemies') designs are coming inevitably upon us. I do not believe in such doom; I acknowledge no such necessity. If God has appointed that, for the faults of this Church and nation, that judgment is to fall on us, then come it will; not otherwise, if we, who believe that it would be disastrous for our country, acquit ourselves like men and 'are strong.' If we fail it will not be through the power of our adversaries, but through our own fault. Let us take warning from their reproaches. Neglect, in one place, of ministerial duties; in another, political narrowness, driving friends into the ranks of foes; in a third, faction or intolerance, impatience of the restraint of law, exaggeration of private tastes, or party notions, at the expense of edification—these things, wherever they are found, are against us; these may be real dangers. Good men and wise men should, now more than ever, discourage and avoid them. The issues are in higher hands; but much may depend upon the way in which each man does his own particular duty. Meanwhile, since the contest is forced upon us, let us put our armor on and gird ourselves up with a good courage in defence of what we hold most dear; finding encouragement in those promises in which, though not made to particular or national Churches, every Church and every Christian man has a share."

The Archbishop of Canterbury declared the other day that Disestablishment would be prefaced by civil war. This was thought by many to be an extreme opinion, but the Head Master of Harrow, Mr. Welldon, a man of pronounced Liberal opinions, said last week, at a public meeting, "I am by profession and inclination a man of peace, but if it were proposed to sell by auction our Cathedrals for secular purposes, I should wish to shoulder a pike in that campaign."

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.

A TRIP THROUGH THE UPPER OTTAWA MISSION.

SIR.—I have just returned from a trip through this important and well-known Mission, and following the example of former deputations, will give you a brief account of my visit and the impressions of an outsider, as to the character and condition of the work. Accustomed to populous centres or well settled agricultural districts, one can hardly imagine that a day's journey will land you in so purely a field of mission work. Few have realised that the Ontario Diocese has such mission fields. I could not help feeling that great faith is required in those sent to labour in such a district. Instead of one or two large congregations the people are so scattered that they can be gathered in small numbers only, which renders necessary the formation of numerous congregations, each requiring almost as much attention as if three or four times as large. The travelling from parish to parish is almost incessant, especially on the part of the priest in charge, as he can rarely be with the same congregation two consecutive Sundays. Mr. Bliss has associated with him a deacon and a lay assistant. The organization is very thorough and the plan of work well arranged. I held five meetings on behalf of our Mission Fund; the largest congregation numbered 40 and the smallest 12; all the meetings but two were on week days; the largest offertory was a little over eight dollars, the smallest two dollars. In proportion to numbers the contributions bear most favourable comparison with our old established missions. A good Church tone prevails everywhere, and the little churches are substantial in their construction, well kept, and very churchly in their arrangements. The great pity is that the Church did not begin her work some years earlier. Dissenting agencies are at work in most of the stations, but our missionaries are active and never spare themselves. There is in one or two sections some very fine land, which being free grant will soon settle. It is the large quantity of poor land here and there that makes it necessary to embrace so large a section as one hundred miles. The Church population in that whole distance is, I am informed, five hundred. Mr. Bliss's plan of "Associate Mission" is admirably adapted to this work, as it appears the only way to get a *maximum* amount of work at a *minimum* cost. The travelling is by rail and on foot. It is certainly a most active life, and one which requires a peculiar aptitude in its direction and management. I was much impressed and pleased with all I saw, and all faithful Churchmen must rejoice to know that at least the Church is alive to the necessity of such new work. It is to be most earnestly hoped that the mission fund will be so heartily supported throughout the diocese that such work may be well sustained and other new diocesan fields opened up by our missionaries. Mr. Bliss accompanied me throughout the whole mission, and Mr. Quartermaine was with us until a summons came to visit one of the outstations for a funeral. When I left Chalk River, after a week's constant travel, Mr. Bliss was just starting to open another new station; Petawawa, 90 miles from Mattawa, where he had been repeatedly pressed to start a service. Since my return I have had a few lines from him stating that he was much encouraged at this new point, having an attendance of 40 at the service, and that over half the neighbouring settlers were Church people. He has arranged to give them a regular monthly service. I hope your many readers throughout the diocese may find this an interesting and encouraging account of my brief visit to our mission on the Upper Ottawa.

Yours faithfully,

Edw. A. W. HANINGTON

St. Bartholomew's Rectory, Ottawa,

Feb. 10th, 1887.

C. E. T. S. AND PROHIBITION.

SIR.—I was glad to see your remarks on the proposed Temperance Conference of the diocese in May. The C. E. T. S. here is in a very critical condition, owing, I believe, to our failure to preserve the *double basis* principle upon which it is founded. It has been managed too much in the interest of the total abstinence section: either on account of the aggressive character of these members, or the apathy of the moderate members—probably both. An attempt is being made to balance the platform this year and have it on an exact line, by the thorough representation of both sections of the Society. There was ground fo-

demanded as a moral right that this year the "Mass Meeting" should be addressed only by moderate men, previous meetings having been in the hands of total abstainers. The utmost, however, that can be achieved, is that the honors should be fairly divided this year, chiefly, because the moderate men, as a class, have shown so little enthusiasm hitherto. Let them now come forward and show themselves as enthusiastic for true temperance as abstainers are for total abstinence. We want speakers, writers, and listeners for this conference.

If the moderate section now come forward in numbers and force sufficient to assert their right to be heard as to the advantage of true temperance, the Society may be saved from extinction and absorption, and the Catholic principle (upon which it takes its stand) of true temperance can make itself felt. On the other hand, if this chance is allowed to pass, the force of a double basis may as well be given up, the Society disbanded, and the field left to prohibitionists for a "walk over."

Canon Wilberforce, the other day, stated his conviction that the C. E. T. S. in England was destined to be lost in the liquor interest, because of its moderation in dealing with that interest, and he quoted the lines:—

"There was a young lady of Niger
Who went for a ride on a tiger,
They returned from that ride
With the lady inside,
And a smile on the face of the tiger."

In our case, in Canada, the tiger is prohibition, and must be met with weapons as fierce and strong as its own. The moderate section of the C. E. T. S. has been too long content to ride along on the tiger's back; if they do not take care they will soon be—*inside*.—Yours sincerely,

RICHARD HARRISON.

EXTEMPORE PREACHING.

SIR.—The Rev. Geo. B. Morley, speaking of the Church not being more progressive in the rural districts, says in his letter:

"I believe the principal reason is that our men do not practice extempore preaching. Any clergyman that cannot preach without a manuscript, is to the mind of the great majority of people *unlearned*. He may be a B. A., M. A., D. D., or any other D. S.; but all is of no avail if he cannot ascend the pulpit and give—what shall I call it?—a 'rattler'; this is what draws. Therefore, if the demand is for rattlers, then rattlers we must have, or else retire from the field; a demand will bring a supply, and if the supply be not forthcoming from the Church, the supply has in the past, and will no doubt in the future come from the sects, and the Church thereby forced into the rear ranks."

The history of our Church is identified, not with read but with spoken discourses, and that has been a source of its power, previous to and after the Reformation. The powerful unread discourses delivered at Paul's Cross had a wonderful effect on the people. Discourses really extempore are probably but rarely delivered. More or less preparation is not only general, but necessary. There are congregations which prefer sermons to be read, others to have them spoken. Some years ago a congregation requested me not to use a MS. as the people preferred preaching without it; another congregation asked me not to speak without a written discourse as it was more Church like, and the people did not like extempore preaching. The late Bishop Hilberforce directed in his charge that his clergy should at least, deliver one extempore discourse out of his two Sunday discourses. It is significant to note that whilst the habit of reading sermons has been argued against by some ministers of the Church of England, it has been on the increase by the various denominations. A Baptist minister said to me he always read his discourses, "And I say by the time we get into it, the Episcopal Church will get out of it." A venerable dame, who, on being asked on her return from Church what the great Divine from the city had been saying, resolutely asserted she "could not mind," giving as her reason that "he read;" and on being asked how that prevented her "minding," replied, "If the man could not mind his own sermon, how could he expect me to mind it." A young man from the city visiting the country, argued in favor of *reading*, as being more favorable to correctness of diction. His chief opponent was a miller, who closed his argument by saying, "Oh yes, you folks in the town are great grammar critics, but in the country we like best to have it hot and hashy."

Mr. Morley attributes as the principal reason of the Church not being more progressive is the want of extempore preaching; but there are other and more formidable causes. Neither written nor extempore preaching will avail much to bring men to the knowledge of Christ, unless the soul of the preacher is saturated with the influences of the Holy Ghost—unless he feels the love of God shed abroad in his

heart by the Holy Ghost given unto him; and just in proportion as he feels the love of God pervading his own heart, will he wish to communicate it to others.

It is plain that no man can teach what he himself does not know. There are two ways of knowing divine truth, experimentally and theoretically. The tone of the pulpit has been fearfully lowered by the introduction of essays on science and philosophy, and sometimes Church politics, and on such themes as the æsthetics of dress and variegated altar cloths, &c., while the people have been starved on stale platitudes and pointless generalities, or drugged with mediæval mixtures, in place of the plain and pure gospel of Jesus Christ, while some of the people have been more and more alienated from the Church.

The grand theme of Apostolic preaching was *Christ*. To-day the theme is divinely appropriate as ever. *To-day the world needs Christ* as it needed Him then. Let men preach Christ, and their preaching will bring life to dead souls.

The Bishop of Salisbury having a young man of promising abilities to preach before George III., the Bishop, in conversation afterwards, wishing to get the king's opinion said, "Does not your majesty think that the young man who had the honor to preach before your majesty, is likely to make a good clergyman, and has this morning delivered a good sermon?" To which the king, in his usual blunt manner, hastily replied, "It might have been a good sermon, my lord, for aught I know, but I consider no sermon good that has nothing of *Christ* in it."

Effective preaching, must be faithful, affectionate, and earnest—all three combined. It must be fearless, crushing through the prejudices and secret sins of the hearer. "Masillon, you have offended me," said Louis XIV. to the great preacher. "That is what I wished to do, sire," said he, effective preaching is 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' In a preacher nothing can be a substitute for *earnestness*. "How is it," said a bishop to a player, "that your performances, which are but pictures of the imagination, produce so much more effect than our sermons, which are all realities?" "Because," said the player, "we represent our fictions as though they were realities, and you preach your realities as though they were fictions." A good deal of the preaching of the present day is from the head, it is intellectual. There are brains in it, but no soul. Such preaching is, perhaps, adapted to the wants of many, but to the needs of few. The reputation of parishes has as much to do with success as the reputation of the ministry. A set of grumbling and fossil members may give a congregation such a reputation that no live man will connect himself with it. As we grow older, we learn to prize more the simpler truths of the faith. Where never was a time at which more interest was shown in the externals of religion. We want more of the old style of preaching—the kind they had before railways and steamboats, telegraphs and telephones—the kind that did not tickle the ear and starve the soul.

It is a question whether the work of the pulpit or the pastorate is the more important. There have been men who have had no great gift as preachers, who, by reason of their kindness, common sense, and diligence as pastors, have succeeded in building or in keeping up good congregations, whilst there have been men gifted with no small power of pulpit eloquence, who by reason of their failure as pastors, have succeeded in reducing a once flourishing congregation to zero. There are clerical "dead heads" who push better men from the gospel car. That the pulpit thus manned, should be powerless, is a natural sequence. Feb. 12th, 1886. PHILIP TOCQUE.

A TRENCHANT REPLY.

SIR.—I am obliged to you for publishing my former letter. Your editorial comments on it, however, are, it seems to me, open to exception.

The true *Ecclesia Anglicana* in the documents of the middle ages, I submit, means that branch of the one Catholic and Apostolic Church which had been established in England. It was the only Church existing in England, it was composed of the English people, and it was called the Church of England. Surely it is a mere paradox to say that it was not the Church of England.

But you suggest that it was not established prior to the Reformation. Is not this a mere popular error? How could any church, by any possibility, have been more established by law than was the Church of England. The Church had been established in England probably a thousand years before Magna Charta: during all that time it had been increasing its influence until the whole population had practically been drawn within its fold. It had been endowed in all these years, not, it is true, in gross, if I may so speak, but in detail, its priests and bishops had acquired by long established custom the rights of corporations; her bishops, too, were a recognized part of the body politic, and the spiritual courts were established and recognized. The laity, too, had acquired rights of

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patronage in respect of churches which they or their ancestors had founded, and the right to worship in their parish churches. Now, all these rights and liberties which had been growing, were ratified and confirmed by Magna Charta as the law of the land. I do not well see how any church could be more fully established by law than was the Church of England prior to the Reformation. It is by some people assumed that the Church of England was made at the Reformation a department of the State, like the Army and Navy. But that is not true. The Church is no more a department of the State since the Reformation than it was before that event. The clergy are not paid directly or indirectly by the State since the Reformation any more than they were before. If a new church is required in any new district, the State does not build it, and appoint a clergyman, it has to be built and endowed by the voluntary efforts of churchmen in the same way as a Methodist or Independent church. The State cannot say to a clergyman go here or go there, as it can to its soldiers and sailors. If a soldier or sailor refuses such a command he is dismissed. A clergyman may say, (unless he be directly in the employ of the State, as for instance, an army chaplain), I prefer to stay where I am, and he can do so with impunity. It is true that the Crown, as representing the laity, nominates the bishops, but the choice of the Crown is restricted to members of the Church of England in good standing. Prior to the Reformation the Pope encroached on this right of the sovereign, but the statutes I referred to in my former letter show, that long prior to the Reformation, this was regarded by the English people as an usurpation. The right of the sovereign to nominate bishops seems to stand very much on the same ground as the right of private patronage. The sovereign usually founded and endowed the see and his right to be its patron followed. Whatever may be thought of that principle now-a-days, on the whole it has not worked badly, and is undoubtedly of great antiquity.

I must also object to your assertion that the Church of England cannot be despoiled because she does not hold her possessions as a corporate body. It is quite true she is not incorporated in gross, but she is incorporated in detail, not by any statute but by the common law of the realm which constitutes every bishop and parson a corporation sole. The very word parson means *persona ecclesie*. To say that the Church of England cannot be despoiled is a mere quibble. You might as well tell a person who had placed his money in the hands of a trustee, that the stealing of it from his trustee, would not have the effect of robbing him. You demur to the advocacy of the right of the Church of England to retain her possessions on mere legal grounds; but you must remember her rights are assailed on the ground of some pretended defect in her birth.

I do not fail to notice that the tenor of the *Week's* editorial was in favor of a reasonable compromise, but it appears to me that the public has a right to look to such newspapers as the *Week* to discuss this question from a higher plan than mere expediency.

The friend who advises us, when the burglar is at our door, to throw out our watch and purse and a few spoons by way of compromise in the hope that having got so much of our property he will leave us in peaceable possession of the rest, is no doubt a judicious friend whose advice deserves careful consideration. At the same time we expect our friend who is informed of the intended burglarious raid, to do his utmost to prevent it, and though the burglar may assure him that he is acting from the sincere conviction "that all property is robbery," yet we expect our friend as far as possible to make him amenable to that law which says in plain and explicit terms "Thou shalt not steal." This the *Week* does not fail to do unflinchingly when the rights of private individuals or civil corporations are concerned; but when it comes to discuss the same principles in their application to the Church of England, it seems to lose its backbone.

Geo. S. HOLMSTED.

SKETCH OF LESSON.

1ST SUNDAY IN LENT. FEBRUARY 27TH, 1887.
The Journey.—The Bitter and the Sweet.
Passage to be read.—Exodus xv. 22-27.

How pleased young people are to meet any one who has travelled! How they hang on his words as he describes the incidents of his journey; this place associated with pleasant memories; that with discomfort, or perhaps danger. In this lesson we begin to read of the travels of the Israelites; we shall find that they had "ups and downs," and that all was not plain sailing with them, yet that day by day they were cared for during the forty years wherein God "led His people like a flock by the hand of Moses and Aaron" (Psalm lxxvii. 20).

I. *A Taste of the Bitter* (verses 22-24). 1. *In the wilderness of Shur.* After the thanksgiving song of the Israelites in which they expressed their faith, hope and love for Him who had brought them safely

over the sea, they joyfully commenced their long journey towards the Promised Land. A sandy desert had to be crossed. Even in the month which corresponded to our April the heat and drought would be felt. With what care would they see that all their leathern skins for holding water were filled. They travel for three days; the water is getting scarce. We can picture to ourselves the anxious faces of the older people as they see the dry parched lips and hear the cry for water. At length the sight of a grove of palm trees in the distance fills all hearts with joy, for surely there must be water there.

2. *At Marah.* Yes, they are not deceived, water is there in plenty. What joy! They dip their vessels into it and put it to their lips. Why do they not take a copious draught? Oh, horror! it is bitter, and unfit to drink. In anger and despair they crowd round Moses, saying, "What shall we drink?" How "soon they forgot His works, they waited not for His counsel" (Psalm cvi. 18). Moses did what the people should have done, "He cried unto the Lord," verse 25. Compare Psalm xviii. 6.

II. *A Draught of the Sweet* (verses 25-27). 1. *At Marah.* God heard Moses, and directed him to cut down a certain tree and cast it into the water. Immediately it became sweet, so that the people could drink it. Surely they will not murmur after this display of God's care and love for them.

2. *At Elim.* Refreshed and rested they passed on to Elim, where they had plenty of good water and grateful shade, and there they pitched their tents.

III. *Israel's Portion.* In thus healing the water God explained to the Israelites that now at the outset of their journey they should understand what He required of them—obedience (verse 56). If they gave him this, He gave them in return His promise that they should not see, as the Egyptians had done, blessings turned to curses. If they walked with Him as obedient children, they would find the Healer always with them, for "I am the Lord that healeth." Without Him it would be Marah, with Him Elim.

So with the Christian life. We must not expect to be free from trials, sickness, disappointments. These are the lot of all. But there is healing too: in every trial, sweetness, so long as Christ is obeyed. See the assurance (St. Matt. xxviii 20), "I am with you always;" the promise (Rom. viii. 32), "freely give us all things;" the condition (St. John xv. 7), "if ye abide in Me." So shall we find the bitter turned to sweet. Christ is the "Tree of Life."—"the leaves of the tree are for the healing of the nations" (Rev. xxii. 2).

Family Reading.

ON THE SUDDEN DEATH OF THE REV. W. R. FORSTER.

The day was full of calm and blessed thoughts,
And gathering night fell crisp, and cold, and clear,
Upon the peaceful vale, where Claverleigh
'Neath lofty hills, all crowned with Farmer's fields,
And forests fair, lies nestling on its bright
Plateau; near which mad river murmurs bye.
While down the valley far, the sparkling stars
Shone out, with glittering lights; and through the
gorge,

Not far away the whistling train wept by.
And all the air around was musical,
With tingling bells, as farmers westward drove
To their far homes upon the spreading hills.
And in the peaceful home at Claverleigh,
All hearts were glad and faces bright with smiles,
For Christlike was the household gathered there;
And God had crowned, long days and years of prayer,
And patient toil, with glad success that day;
A temple, not unworthy His great name,
Who comes to meet his people there, stands now
A joy complete, a gladness evermore.

And so with gleeful hearts they hasten down
The vale, to offer up their thankful praise
To God Most High for His great goodness come.
And as they sang the Priest, who led their song,
The Father and the light of that glad home,
Stooped down and spake in accents soft and low
"My heart is welling up with deep desire
The glory full of God, unveiled to see,
By him to stand in that glad home of love,
Where He Himself is light and temple fair.

"Sing,
Nearer My God to thee,
Nearer to thee."

The music ceased, and then that loving voice
That spake so oft of yore, speaks once again,
In tones of love, of which his heart was full.
The peace of God, surpassing all that men
Can dream or think, fell from his loving lips
Upon their hearts, and all again was still.
Then out into the night, with steadfast step,
He hastened on that faithful friend and priest,
Nearer oh God to thee,
Nearer to thee.

For turning tow'rd his home so fondly lov'd
The darkness fell upon his waking eyes,
And then the veil was lifted up, and light,
Surpassing all that earth had ever seen,
Fell broad and strong upon his passing soul,
And bathed him in its gladdening waves profound,
Oh strange and bright that instant change for him.
And yet to him it seems but his own home
Transformed, and glad beyond all earthly joy,
For close beside him stands his own fair boy
Who died two years ago, but now has grown
To man's estate; and he who in his youth
Had passed long since behind the veil, was there,
And then an ever-growing throng of those
Whose trembling hands he once had held in his,
And guided up the narrow way of life
To the very gate of Paradise the blest;
A throng so glad and bright in life set free,
That through his soul it thrilled with deepest joy.
And then, beyond the brightness of the sun,
There fell upon that throng the full glad Light
Of God and of the Lamb; and so before
One beat of earthly time has past, he stands
More near to God Incarnate, there unveiled,
Than e'er while here on earth he dreamt could be.
And oh the thrill of joy and yet of pain
That through his being swept at sight of Him
The Holy One and Just—of pardoning grace
So full. Oh how unworthy there to stand,
He felt, till round his soul there passed the full
Enfolding life of Jesus Christ the Lord.

At touch of His all-cleansing hand each stain
Of sin was gone, and all within was pure.
And yet he had not passed from earth away,
For those he loved were there beside him still,
And he among his children standing near.
But wherefore now, their grief and terror wild,
The heaving breast and streaming eye and hands
Stretched out in agony? And wherefore she
The gentle patient loving wife, helpmate
Of long glad years of growing wedded love,
Who ne'er had spoke one angry, chiding word
To him or his, but ever guided all
With gentle speech and loving watchful care;
Who joyed in all his joys and more than half
His sorrow bore; why now that riven face
And trembling frame with deep distress bowed down?
In strange surprise on that bright world and this
Of gathering gloom, he gazed with wonder deep
Until upon his own pale face so cold
His wandering vision fell, and then the thought
I'm dead and they are left in that dark world
Alone, and so in trembling awe his soul
Shrank back from its deep joy so lately found
And falling prostrate at the feet of Him,
Whose love was thrilling all his being through,
He prayed aloud that he might leave his own
Exulting bliss and go again to glad
Their breaking hearts, and stay their falling tears.
And then His voice, in whose enfolding love
He stood so near to God, upon his ear
Like running waters fell in accents soft
And low. Those whom I love I chasten thus
And scourge with rods of pain, that they may learn
From earthly bliss to turn their hearts away,
And find in my glad presence near a joy
So full and deep that all of gladness earth
Can give, is but the shadow cast before
Of gladness welling up at my right hand
Forevermore, in that fair world where thou
And they shall meet ere many suns have set.
Oh wouldst thou have them miss the crown of life
And forfeit now their own high place in Heaven?
The time is brief, until the furnace heat
Of this affliction sore shall have refined
Them all as gold in fire is made more pure,
Then they in radiance brighter than the sun
Shall shine at my right hand for evermore.

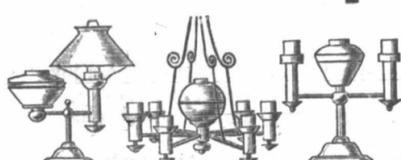
And now with calm unswerving trust he turns
That loved one lost awhile, to Him whose strength
Supreme, and love unmeasured, great, he saw
Was doing all, yea more a thousand fold,
Than he had ever dreamt to do for those
He loved, and as he felt himself upborne
In that enfolding strength around him cast
And thrilled all through and through with love so vast
And deep 'in Christ Himself' and Christ in him.
All his in Christ and so most near to God.
Yea, nearer now to Him, than e'er before.
With loving trust profound he gives them up
To God. And evermore at morning prime
And as the darkness falls, yea all day long
With beating pulse of love he pleads with Him
In whom he lives, to guard from Satan's wiles
And guide in dangers hour, his loved ones here
And so the bond which death had seemed to snap
In twain, is closer bound than e'er before
For those whom he has loved and left awhile,
Call him to mind in every prayer of theirs,
And cry from hearts of deepest love outpoured:
O Father, grant to him eternal rest,
And on him let Thy light perpetual shine;
Oh make him glad in Paradise the blest,
And in the judgment day declare him Thine.

—JOHN LANGTRY.

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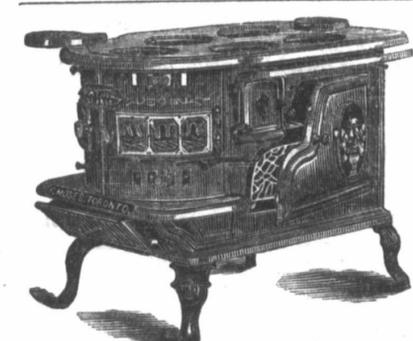
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A FEW RESOLUTIONS FOR OBSERVANCE DURING THE YEAR 1887.

The new year will probably prove to be a very important year. It will, it is hoped, be a year of great gladness to the kingdom and empire of the Queen, as she will complete the fiftieth year of her reign. It may be a year of war and ill-feeling throughout Europe, for no great cause, and certainly for no beneficial purpose. A little good feeling and forbearance, a little less 'greed' of possessing territory, and the mighty armies now prepared to fight would dissolve, and preparations for war might cease altogether. What folly is it that drives or induces nations into war? But the few resolutions to be proposed for observance during 1887 are personal, simple, and may appear to some minds unimportant. It is certain, however, that the practical adoption of them by those who may read them or hear of them would be followed by very excellent results. The resolutions suggested are as follows:—

1. To speak evil of no man; and to be careful, if it becomes a duty to speak of any person, to say what is known, and not what is merely reported or suspected.

2. To avoid always, and with any person, the least allusion to matters relating to impurity, except only where it is plainly desirable to refer to them.

3. To promote, in every way possible, a chivalrous respect and regard for women; men behaving towards all women as they would wish other men to behave towards their own sisters, wives, or daughters. Let women be equally cautious to promote and maintain that modesty, and chastity, and that purity in all their conversation, which render women what God designed them to be.

4. To promote in every proper way, within the power of the individual, a true spirit of heartiness and devotion in any public and Divine service at which the individual may be present.

5. To give a real and good tone and character about the neighbourhood by the character and tone and manners exhibited at all times, by whoever makes this resolution.

6. In order not to rob other people of their time and not to try their temper, to be careful in writing letters to render every word as legible as possible, and to be very particular to make the address and the name of the writer as clear as possible. Many hours are wasted every year in trying to read badly-written letters, and some letters are never read throughout because it is impossible to decipher what is written. Frequently the whole letter is legible except the name of the writer, or the address, or both. Being familiar to the writer, these are often written very hastily and badly. Instances have been known where much valuable time has been wasted in an endeavour to find the name and address of a well-educated young man who robbed others of many hours, when one minute devoted by him to writing his name and address clearly would have saved this waste of time and trial of temper to the recipient.

The same resolutions to apply in writing for printers; for compositors have their tempers very needlessly tried, often by inattention to this suggestion.

7. To persuade men to 'Remember to keep holy the Sabbath Day,' to attend Church constantly and frequently, to value and use the two Sacraments, to join in the services, to learn to worship, 'to keep the body in soberness, temperance, and chastity,' to live, being baptized, as 'members of Christ, the children of God, and inheritors of the kingdom of heaven.'

With these resolutions, to which others might be added, on charity missions, &c., let every reader, resolve to try to render 1887 a useful, bright, and happy New Year. H. G. O.

—The novel sight of a number of large two horse sleighs loaded with heavy bales and containing nearly twenty thousand yards of fine Wilton, Brussels, and tapestry carpets, was one of the attractions on the principal streets the other day. They were the first shipment of new spring carpets for Petley & Petley, the well known carpet dealers, and will be opened out and ready for sale on Monday.

NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it takes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless cares,
Bestowed on baby brother;
Nobody knows of the tender pray'r,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darling may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father,
For the sweetest gift—a mother's love;
Nobody can—but mother.

DIVINE MERCIES.

Our years have been richly freighted with blessings. How God has poured sunshine upon our homes, and strewn our pathway with flowers. How He has enriched us with His peace. How His faithful chastenings have ever been the tokens of His love. Let us all exclaim: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds whose glory, by reason of their vast distance from our globe, must be forever concealed from our view. So it has been in our past lives. The broad arch above us has been studded with myriad blessings. Many of these we beheld at the time shining in brightest effulgence; but, besides these, in distant spaces, were the innumerable mercies which we never saw. How unconsciously to us have they affected our whole existence. God was in them attracting us toward Himself, though we knew it not.

We have no reason to conclude that it will be different in the years to come. The devout Christian especially has the certain pledge of God's un-failing care. Whatever the coming days may bring, his "cup runneth over." No sorrow can remove the star of his hope and blessing, though, for a season, it may seem to obscure the shining.

TOO GREAT STRICTNESS.

We were speaking of the obligation of Christian parents to train up their children to church-going habits. It was Sunday table-talk.

One member of our circle said: "There is such a thing as too great strictness. It took me years to get over my aversion to the Lord's Day, simply because my father and mother made it an austere time, and forced me to religious observances in which I had no interest. There was a gentle lady living near us who gathered the young people at her house for sacred song, and I slipped away from home and thoroughly enjoyed the hour, but it was different from my father's idea, and he forbade my going again. Whatever deviated from his severe rule was not allowed."

Another of our company said: "I do not believe in compelling children to go to church contrary to their wish. They will be certain to be set against all worship. I was made to go always, and to sit up straight in the pew when my feet would not reach the cricket, and my lids drew together for weariness, and when I wanted to linger out of doors after service, even in the graveyard, I was looked upon with holy horror. I hate the old Puritan ways."

A thoughtful lady present remarked: "It seems to me that we have drifted from the strict times into a season of as great laxity. The individual

will governs the little children as well as the youths of our day. We are reaping the evil reward in a general license as regards all sacred demands and subjects. I think we owe it to the young people who are committed to our care, to influence them, both by example and authority, to go stately and habitually to the house of God for His holy worship, and I venture to say that few, if rightly dealt with, will depart from the custom and training of their early days. All parents and guardians ought to make the service of the Heavenly Father a sweet and pleasant service, as he designs it to be, but it is a fearful wrong to leave any child to follow his own inclinations in a matter of such vital importance as the devout keeping of the day of God, and an attendance in the place of prayer and praise." Was not this last right?

A GIRL'S READING.

We all know Charles Lamb's views on the subject of early reading, as expressed in his triumphant vindication of Bridget Elia's happily neglected education: "She was tumbled by accident or design into a spacious closet of good old English books, without much selection or prohibition, and browsed at will upon that fair and wholesome pasturage. Had I twenty girls they should be brought up exactly in this fashion." It is natural that but few parents are anxious to risk so hazardous an experiment, especially as the training of "incomparable old maids" is hardly the recognized summit of maternal ambition; but Bridget Elia at least ran no danger of intellectual starvation, while, if we pursue a modern school girl along the track of her self-chosen reading, we shall be astonished that so much printed matter can yield so little mental nourishment. She has begun, no doubt, with childish stories, bright and well written, probably, but following each other in such quick succession that none of them have left any distinct impression on her mind. Books that children read but once are of scant service to them; those that they have really helped to warm our imaginations and to train our faculties are the few old friends we know so well that they have become a portion of our thinking selves. At ten or twelve the little girl aspires to something partly grown-up—to those nondescript tales which, trembling ever on the brink of sentiment, seem afraid to risk the plunge; and, with her appetite whetted by a course of this unsatisfying diet, she is soon ripe for a little more excitement and a great deal more love, so graduates into Rhoda Broughton and the "Duchess," at which point her intellectual career is closed. She has no idea, even of what she has missed in the world of books. She tells you that she "don't care for Dickens," and "can't get interested in Scott," with a placidity that plainly shows she lays the blame for this state of affairs on the two great masters who have amused and charmed the world. As for Northanger Abbey, or Emma, she would as soon think of finding entertainment in Henry Esmond. She has probably never read a single masterpiece of our language; she has never been moved by a noble poem, or stirred to the quick by a well-told page of history; she has never opened the pores of her mind for the reception of a vigorous thought, or the solution of a mental problem; yet she may be found daily in the circulating library, and is seldom seen on the street without a book or two under her arm.—*Agnes Replier, in January Atlantic.*

"HE FEARED GOD WITH ALL HIS HOUSE."

There's no prettier picture hung upon the walls of any house, none which heaven can eclipse, than that of a father, mother and the whole family loving God with all their heart, and their neighbour as themselves. You can't beat that picture! He feared God with all his house."

A wheelbarrow bequeathed to a good boy is a better heritage to him than a system of railroads stretching across America bequeathed to a dissipated, godless boy. It isn't "What shall I leave my children?" but it is "What kind of children shall I leave when I leave this world?" It isn't

"What shall I leave my children when they become of age?" but it is "What will my children give me and my wife in our old age?" That is it. "He feared God with all his house." If there is one prayer that consumes my whole heart it is, Oh, God, leave me my wife, so that by precept and example she may teach my children to know God." Thank God to-day for the grace and religion of Jesus Christ, that saved me from sin before God gave me children to live with.

Oh, gracious Father, help us to encompass our children about and carry them to glory with us. It is a privilege to do such a thing. "He feared God with all his house, and he gave much alms to the people." Religion and inspiration, with the touch of divine pencil, are bringing out character that will outlive the stars, and is grander in all its phases than the character of an angel.

VAIN CONJECTURES.

BY FLAVEL S. MINES.

If at times I should speak and tell
The thoughts that in me surge and swell,
The strange deep feeling of unrest
That ebbs and flows within my breast;
If I could clothe in words that seem
A perfect fitting to my dream,
In all its wondrous beauty bright,
I wonder if its truth aright
The skeptic world would really feel.
Not that I would something reveal
They could not grasp, unearthly, strange;
Not that I'd take a higher range
Than they could reach, but to my heart
These fair thoughts seem of it a part,
That if by the unfeeling world
From their height should be downward hurl'd
'T would be a fall to me so great,
All I now love I would then hate,
Fearing them false, untrue and bare,
Because the world could not them share,
Could not their mighty force believe,
As I do, and their truth receive.

But then, 'tis better as it is—
Man thinks one way, but God works His.

THE FONT.

The following excerpt is a caution that our young and old people will do well to remember:—

"A word may be said here of the treatment of the Font at Christmas-tide and Easter; it must be borne in mind that its manifest intent is for the holding of the holy water of baptism and for no other purpose: to fill the font, therefore, with flowers, whether loose or in pots, is as irreverent and out of place as if the Chalice on the altar were used as a flower vase. The Font may be twined and crowned with Christmas greens or Easter flowers, but care should be taken that its use may not be interfered with."

WASTE NOT.

I remember walking, with a successful merchant, over the grounds of an estate which he had shortly before deeded to a public charity, and in our walk there lay a single brick, which by some means had been left there, probably by some careless workman. To my surprise, my friend stopped and picked it up, carrying it in his hand the rest of the way till we reached the house, when he gave it to the steward, with the remark "Bricks cost money," and then explained to me that one of the secrets of success with him had been never to allow waste about his premises, even in the smallest things, adding, "It is the cents that make the dollars." And this gentleman was as famous for his hospitalities and charities as he was for his business successes.

HUMILITY THE TEST.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his own opinions, but a right understanding of the relation between what we can do and the rest of the world's sayings and doings. All great men not only know

their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Arnolfo knows he can build a good dome at Florence. Albert Durer writes calmly to one who has found fault with his work: "It cannot be better done." Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow-men therefore to fall down and worship them. They have a curious under-sense of powerlessness—feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them, and they see something divine and God-made in every other man they meet.—*John Ruskin.*

KEEP YOUR FRIENDS.

People who have warm friends are healthier, happier than those who have none. A single friend is a treasure worth more than gold and precious stones. Money can buy many things, good and evil. All the wealth of the world could not buy a friend, or pay you for the loss of one. "I have only wanted one thing to make me happy," Hazlitt writes, "but wanting that, have wanted everything." And again, "My heart shut up in a prison house of this rude clay, has never found, nor will it ever find, a heart to speak to." We are the weakest of spendthrifts if we let a friend drop off through inattention, or let one push away another; or if we hold aloof because of one petty jealousy or heedless slight, or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of the earth.

MOTHER'S BED.

What a charm there is about mother's bed. The little wailing baby hushes its complainings when it finds itself nestled cozily in mother's bed. The tired little one when wearied with its first steps in life, rests soonest in that loved spot. And as life advances, the boy or the girl when the headache comes in from over study, or over play, wants most of all to lie down on mother's bed.

Nor does its soothing power cease with childhood. The young maiden who finds the world not just what she expected, seeks relief for her disappointment by curling herself up on mother's bed and so going back, as it were, to happy childhood. And the boy when manhood's first cares come home to him, when he begins to realize that life is a warfare, longs when evening comes and the day's duties are over, to throw himself across mother's bed and step back in thought to the time when the cares and responsibilities which now press upon him were not known.

God pity the little ones, and the older ones too, who have no mother's bed.

WORK AND PLAY.

Ours is a time when the young, at least, think too much of recreation, and devote too much of the real energies of their life to the strategy of amusement. To some extent, the disinterested beneficence of the day which has contrived so many palliatives for the misery of the toilworn classes, has lent countenance to the prevalent notion that those who do not enjoy their lives are defrauded of their absolute rights, and has encouraged the young people of a class which has more than its share of the pleasures of life, to regard those pleasures as their just inheritance. Yet nothing can be more certain than that the lives which are pervaded by the belief that the pursuit of happiness is the natural and legitimate aim of men, are not the noblest or the happiest. The lesson of renunciation (Goethe's *Entsagen*), or the lesson of self-denial—what Matthew Arnold calls "the secret or Jesus"—is, indeed at the root of true cheerfulness, though not, in this world, of absolute happiness; and however

good Sir John Lubbock's teaching may be as to the wisdom of embodying recreation in the scheme of life, the justification of it lies not in the fact that pleasure is one of the chief ends of man, but in the fact that for the most part those who play well, work better than they play, and could not work so well as they do if they did not play also. It is not that the pleasurable occupation is the right one, because it is pleasurable, but that the pleasurable occupation gives zest to the more arduous occupation, and lends to the enthusiasm of labor something of the delightful glow of conscious enjoyment.

There cannot be said to be any duty of happiness. It is a duty to make others happy so far as we can do so lawfully; it is a duty not to make them unhappy by whining over our troubles; it is a duty to put a cheerful face on life; it is a duty to enjoy the blessings we have, and to show that we are grateful for them, but it is not a duty to be happy, for if it were, we should be quite right in fleeing from unhappiness as from absolute evil, and in drowning in amusement all those anxieties and discontents with ourselves, which it is of the highest importance to confront. The only case in which it may be truly said that it is a duty to seek happiness, is where we are fully convinced that a certain measure of happiness will make us stronger for our duties, just as a certain measure of recreation makes us stronger for our professional tasks. The strong man can do with less happiness than the weaker man; but in either case alike, the happiness which it is a duty to aim at is only so much as is subservient to the higher work of life; and when all is said, the duty of happiness can never really compare, in its significance to human life, with the happiness of duty.

—Many join the preacher instead of the Church. If the preacher pleases them they will support the Church, and be regular in their attendance on the means of grace; but if they do not like the preacher, their places in the House of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the Church. Such persons are as unstable as water, no reliance can be placed upon them, and the more numerous they are, the worse it is for the cause. The Church is greater than the preacher. If the preacher is not what we could desire, for the sake of the Church we should be the more faithful, and endeavour, so far as we can, to make up for his lack. Preachers may come and go, but the Church remains, and for her our tears should fall and our prayers continually ascend. Whether you like the preacher or not, stand by the Church.

—Indiscriminate praise, no doubt, does much harm. But a word of encouragement is often of untold value. There is not a mother who would not be cheered by having her children come and express their gratitude for her loving care. There are many fathers who would go forth to life's duties with braver hearts if they only knew that their hard labors are remembered and appreciated. What happiness would just one tender and loving word from the husband bring to many a wife's heart. Such words often stimulate the pastor to do more faithful work and enable the afflicted to bear the heavy cross more patiently.

—There is a story of a young and uneducated boy, who, when converted, astonished his old companions by the fluency and fervor of his petitions in the prayer meetings. At length one of them solved the mystery, and said to his puzzled cronies, "I know how it is, he practices in private."

Child

THE

In London shows have the poor an interest a gatherings, them in co sunny light much to in inhabitants show that relates.

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Childrens' Department.

THE FLOWER-SHOW.

In London, for several years, flower-shows have been established, at which the poor are invited to exhibit. Great interest attaches to these annual gatherings, and tastes are fostered by them in courts and alleys where no sunny light of nature enters, which do much to improve the homes of their inhabitants. It is to one such humble show that my true and simple story relates.

Down a dark alley, where the rows of houses stood close together, and the broken windows were filled up with rags, walked a girl who looked a little tidier and cleaner than the children playing around with their heaps of oyster shells. She was returning from an errand, and threaded her way along the dirty alley till she came to the house, No. 21. She ran quickly up-stairs and opened a door. A child younger than herself was nursing a puny little baby, and trying at the same time to toast a few slices of bread in front of a small fire, evidently hindered by the wailing of the infant in her lap.

"Here is sixpence I have got for my needle-work," said the girl who had just come in. "Now mother will let me go again to the ragged school to-night."

"I don't think she will, Annie; baby cries so much in the evening, and mother always says you are to nurse her."

"Well, if she won't let me go, I won't do any more work," replied Annie, sulkily.

"Is that what the kind young lady that you are so fond of, told you?"

"I wish she would teach me always, and then I would try to be better."

"Well, Annie, I am sure you have been kinder to me ever since she taught you, and she would like to know that."

Annie took up the poor little baby, who had begun to fret again, and soothed it on her lap. On one side of the room there was a small bedstead, and there were a few cups and plates upon the shelf; the floor was uncarpeted, and the window without a blind. Over the whole place there was a general look of squalor and misery which is easily accounted for: Annie's father was a costermonger whose earnings were very uncertain, and who, when they were large, generally spent them at the public house; the mother worked hard at the washing-tub, and came home late, tired and cross, and sometimes she, too, spent more than she ought on beer; so that the home of these poor children was a very unhappy one, though unfortunately, not worse than thousands of others in our dreadful London back-streets.

A ragged school had been established for some time in a neighbouring street, and Annie had been sent to it by her mother that she might get some book-learning. At first Annie did not care to go, and became tired of sitting so long quiet; she had not been trained to be obedient, and in consequence often gave her teacher much trouble, disturbing the other girls and being saucy when reproved. One evening a gentle, kind young lady came to assist her friend, in whose class Annie was. The sweet look in her eyes riveted Annie's attention, and she felt an unusual pleasure in trying

to do her task; then the kind word of encouragement inspired her with the desire to do more. When school was over, Annie came by the side of the lady, and looking up into her face, said, "Do come again, I like you to teach me; do come again." The lady looked surprised at being spoken to, and then said kindly, "I shall be here next Friday."

On Friday, Annie managed to come in very good time: she looked tidier and cleaner than usual, and was evidently determined to do her best. The same young lady came to take charge of the class, and with a pleased look recognized her little friend. From that time there was a marked improvement in Annie's behaviour. The lessons she was taught were taken to heart, and it was evident that she was striving through many difficulties to do better. Of course bad habits and bad temper would sometimes gain the mastery, but it soon seemed that by God's grace a hard struggle against sin was going on in her heart.

On the evening of the day on which she brought home the money for her work, the baby was quiet; and Annie's mother allowed her to go to the ragged school. When she came home, a bright look was on her face. "Oh mother," she said, "there is to be a flower-show in two months' time, and teacher says we are all to get little plants in pots, and then we can send them to the show, and the best will get prizes; only they must be our very own flowers that we have taken care of ourselves."

"But I cannot be spending money on flowers or flower-pots," said her mother, somewhat roughly.

"Oh, but mother dear, you will let me spend twopence out of the next sixpence I earn, won't you? And I know an old man in Crane's Court who will let me have such a pretty little geranium."

"Well well, I'll see—perhaps I will," replied her mother more gently.

Poor Annie tried hard to get some work that she could do. At last she succeeded, and very pleased was she when the sixpence was put in her hands. She went round to Crane's Court where an old gardener lived, whose window-sill boasted a few plants, and purchased of him a nice young geranium, which the old man told her would be full of bloom if she watered it regularly, gave it plenty of light and air, and kept it free from insects. She took it home and the care of her plant was a constant pleasure. Every morning she ran to the pump, in the yard and brought up a broken cupful of water—it was her only watering can; and day by day the flower thrived under her careful attention, put forth its leaves, and at length, in excellent time for the show, large heads of beautiful blossoms appeared.

The show was to be held in the nearest square, and the children had already seen preparations being made for tents to receive their cherished plants. The day before the exhibition Annie went to take a peep between the railings at what was going on inside, and then ran home full of glee to tell her sister Susan about the large tent that had been put up. As she came near the house she looked up to see if her plant, which she was to take in the afternoon round to the garden, was safe on the window-sill. It was gone. Who could have touched it? She had never known it moved before.

Her heart beating fast, she ran up stairs very quickly, opened the door, and there on the floor lay her pretty flower, and stalk broken in half. Poor Annie burst into tears. Her father sat on a stool near the window and said, crossly:

"See what comes of keeping your silly flowers in the way. The window can't be opened without knocking them down."

"Oh, but, father," sobbed Annie, "I was going to take it to the flower-show to-day, and perhaps I should have got a prize; for I have taken such care of it,—I loved it so."

"Well, you need not take on so. Here's sixpence to buy another with."

"But then, father, it won't buy me my own and teacher said we must only send those plants we have grown ourselves."

"Who'll know anything about it, you silly girl? Buy your flower, and get your prize."

Annie felt there was something wrong; still she took the sixpence, and went away with a sad heart. She bought a handsome little plant, with fine blossoms. It looked quite as pretty as her own; but Annie felt all the time in her heart she was doing wrong, and could take no pleasure in it. In the afternoon she carried the pot to the tent: it was placed on a stand with a number of others, and looked very gay amongst them. But Annie's heart was like lead, and the words, "Thou, God, seest me," which she had learnt at school, kept running in her head.

The next morning was bright and fine. Annie and Susan made themselves look as tidy as they could, and went to the square. The flowers looked so lovely, the music sounded so merrily, that Annie's misgivings seemed to disappear. On a table at one end of the tent were the prizes

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spread out on red cloth. Pieces of calico and print, brushes, books, and gardening tools made a tempting array, and Annie thought how nice it would be to have a new cotton frock. Very often she visited her geranium; and once, when she came near, there was a group of gentlemen round it fixing a ticket on, saying it was a prize-flower. Annie felt stunned: the temptation to take the prize was very great, and yet she knew the conditions on which it was given. At length the important time came when the list of prizes was read. All the children listened eagerly, and one after another the fortunate prize-holders advanced to the lady who was distributing the awards, and received some useful present, accompanied with a few kind words.

At last, "Annie Smith, for a fine geranium," was read out. Annie, who had listened for, and yet dreaded to hear this sentence advanced slowly to the table.

"Here is a piece of print to make you a frock," said the lady "You have taken great care to rear your pretty plant, and here is something you can work at for yourself."

Annie held out her hand to receive her stuff; but as these words were uttered the text seemed to ring in her ears. She dropped her hand, and, half sobbing said, "No, mam; it is not my flower."

"Not your flower! Why, what do you mean? You are Annie Smith, are you not?"

"Yes," said a teacher who stood near. "What is it, Annie? You have been rearing a plant for a long time, I know."

"Yes, mam, but it was broken; and this is a new one that I bought yesterday, and I am very sorry I bought it. Please forgive me."

She returned to her seat, and the piece of print which had been so nearly hers was given to another girl.

Annie's temptation had been very severe. Her teachers knew this, and they resolved that, though she had lost her prize, she should not go without a new frock. Of course at the time Annie thought she would be punished, not rewarded, for confessing her fault. The kindness shown to her made her more humble and penitent than any punishment could have done.

Do you not think this little ragged-school girl acted wisely when she sacrificed her dearest wish to the sense of God's holy law, which permits one neither to act or speak a lie? The discovery of the deceit she had practised in bringing a freshly-purchased plant would probably never have been made; but she knew that God's all-seeing eye was upon her path, and spied out all her ways, and this knowledge prevented her from committing sin.

A LITTLE TALK WITH BOYS.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one thing lacking in you. You are not quite

gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you.

Sometimes when mother or sister comes into the room where you are sitting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or "Sit here, Annie;" but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Perhaps you say, "the governor," in speaking of your father; and when he comes in at night you forget to say, "Good evening, sir." Sometimes when your mother has been shopping and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but you keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up," just as if you were speaking to one of your boy companions. Some times when you are rushing out to play and meet a lady friend of your mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things, do you say! Yes, to be sure; but it is these very little acts, these gentle acts, which make gentlemen. I think the word gentleman is a beautiful word. First, man—and that means everything strong and brave and noble; and then gentle. And that means full of these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud. I met one the other day, and I have been happier ever since.—Anon

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GIRLS FAR AWAY.

I have something true and pretty which I want to tell to all the young Christian soldiers—more especially to the girl soldiers.

A clergyman and his wife, missionaries from Japan, have been visiting me, and they have told me many interesting things about their work. One day the lady told me of a school for girls, which is doing much good, and it is about the Japanese girls in this school that I wanted to tell you. The lady says that they are so modest and quiet, so gentle and polite in their ways, that many of our own girls, who live in Christian lands and homes, might well learn a lesson from them. Indeed, my friend said that all the children in that far away heathen country, are very obedient and respectful to their parents.

When the lady spoke of the soft voices and gentle manners of those girls of Japan, how I wished that many of our girls could hear! So often—sometimes in God's holy Church—I notice young girls who laugh and talk, and have little foolish airs which show that they want to be looked at!

Yes, I have very lately seen girls of a Church Guild smiling at each other, and looking around to whisper, as they were coming in to service in procession, and singing a solemn hymn to God!

Very lately, too, I have seen Sunday-school girls giggling through a whole service in church, and annoying every one near them.

And outside, in street and cars, oh, how loud our young girls are! how they talk and laugh, letting every one hear all their conversation!

How we should enjoy seeing those modest girls from Japan, hearing them speak low, with gentle, timid ways, such as belong naturally to women! We should like to be proud of our young girls—we are proud of them in many things. But we wish in this one thing, they would learn of those girls on the other side of the globe.

Now, my young Christian soldier girls, who among you will rise up and fight bravely against vanity, against love of being seen and heard, against the tempting of the devil to smile and giggle in public places, and especially in holy places?—fight, until you can be the modest, quiet girls that your Maker meant you to be?

To such girls I would like to speak again, some time, and tell a little more of the girls' school in that far-away country, and of what they might do to help it.—Jennie Harrison, in *Young Christian Soldier*.

HE FEARED NO FOE.—Nero fiddled when Rome was burning. Many now-a-days seem equally indifferent to danger by the manner in which they neglect ill-health. If taken in time, there is scarcely a chronic disease which Burdock Blood Bitters will not eradicate by its purifying, regulating powers.

A LESSON WITH A MORAL.

WHEN WILL OUR EYES BE OPENED TO THIS GREAT NATIONAL CALAMITY?

The year 1886 played sad havoc with many prominent men of our country.

Many of them died without warning, passing away apparently in the full flush of life.

Others were sick but a comparatively short time. We turn to our files and are astonished to find that most of them died of apoplexy, of paralysis, of nervous prostration, of malignant blood humor, of Bright's disease, of heart disease, of kidney disease, of rheumatism or of pneumonia.

It is singular that most of our prominent men die of these disorders. Any journalist who watches the telegraph reports, will be astonished at the number of prominent victims of these disorders.

Many statements have appeared in our paper with others to the effect that the diseases that carried off so many prominent men in 1886, are really one disease, taking different names according to the location of the fatal effects.

When a valuable horse perishes, it becomes the nine days' talk of the sporting world, and yet thousands of ordinary horses are dying every day, their aggregate loss is enormous, and yet their death creates no comment.

So it is with individuals. The cause of death of prominent men creates comment, especially when it can be shown that one unsuspected disease carries off most of them, and yet "vast numbers of ordinary men and women die before their time every year from the same cause."

It is said if the blood is kept free from uric acid, that heart disease, paralysis, nervous prostration, pneumonia, rheumatism, and many cases of consumption, would never be known. This uric acid, we are told, is the waste of the system, and it is the duty of the kidneys to remove this waste.

We are told that if the kidneys are maintained in perfect health, the uric, kidney acid is kept out of the blood, and these sudden and universal diseases caused by uric acid will, in a large measure, disappear.

But how shall this be done? It is folly to treat effects. If there is any known way of getting at the cause, that way should be known to the public. We believe that Warner's safe cure, of which so much has been written, and so much talked of by the public generally, is now recognized by impartial physicians and the public as the one specific for such diseases.

Because public attention has been directed to this great remedy by means of advertising some persons have not believed in the remedy. We cannot see how Mr. Warner could immediately benefit the public in any other way, and his valuable specific should not be condemned because some nostrums have come out before the public in the same way, any more than that all doctors should be condemned because so many of them are incompetent.

It is astonishing what good opinions you hear on every side, of that great remedy, and public opinion thus based upon an actual experience, has all the weight and importance of absolute truth.

At this time of the year, the uric acid in the blood invites pneumonia and rheumatism, and there is not a man who does not dread these monsters of disease; but he need have no fear of them we are told, if he rid the blood of the uric acid cause.

These words are strong, and may sound like an advertisement, and be rejected as such by unthinking people, but we believe they are the truth, and as such should be spoken by every truth-loving newspaper.

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AYER'S APILLS are far superior, as a cathartic, to any that are furnished by the pharmacopœia.—Geo. P. Spencer, M. D., Unity, N. H. **I have taken Ayer's Pills for twenty years, and am satisfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the bilious diseases peculiar to this climate.—M. Johnson, Monterey, Mexico.

AYER'S APILLS have been used in my family for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction.—Redmond C. Comly, Row Landing, W. Feliciana Parish, La.

AYER'S APILLS are sugar-coated, safe and pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. **For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pills, determined to give them a fair trial. They benefited me very much, and speedily effected a complete cure.—Mrs. Mary Guymond, Flint Village, Fall River, Mass.

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