

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, DECEMBER 30, 1886.

[No. 52.]

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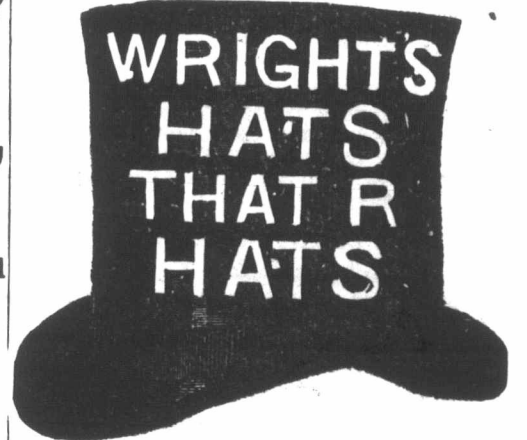
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LESSONS for SUNDAYS and HOLY-DAYS.

1st SUNDAY AFTER CHRISTMAS.
Morning—Isaiah xxxv.
Evening—Isaiah xxxviii. or xl.

THURSDAY, DEC. 30, 1886.

THE BIBLE A LIVING ENTITY.—In these days, when even some of our own clergy are satisfied that the Holy Bible should be sent adrift out of our Public Schools in order to make way for a set of selections, compiled so as to eliminate everything contrary to Romanism, it is well to ask all Christian people to reflect upon what the Bible is and what it is not. If the Bible is God's Word, then to cut out part of it is to cut out God's Word and to present the "balance" as the Bible is an act of blasphemy, as well as a wicked fraud. Yet this is being done! We are asked to be thankful that so many persons "are heaped to read the Bible," when in fact they are only reading an emasculated set of texts cut and carved out of the Bible. To call a set of scraps out of the Bible "the Bible" is like calling the fragmentary bits of glass a vase when that vase has been smashed into those fragments. Our clergy know, or ought to, Dr. Westcott's "Bible in the Church," and therein they will find a startling section on the *living unity of the Scriptures*, which is the supreme glory of the Bible, a glory it shares with no other book. We are glad to see this put well by Dr. Thomas, a Baptist minister in Toronto, thus: What the world wants to-day to settle its disputes is the Bible; to read just its tangles; to build up its manhood, and solve its problems of politics and sociology. It is no mere compilation of laws; it is a living, breathing thing. It has softened the hearts of savages and refined their natures. And what is it that makes it an instrument of such great power? It is the Christ which it embodies and unfolds. As all the light that illumines the earth came originally from the sun, so every ray that beams from the blessed Book comes originally from Jesus Christ. In conclusion he said: Take this book to your bosoms; make it the man of your counsels; make it the solace of your sorrows. The glory of this house will be this Book.

THE LESSON OF JOSEPH.—We are indeed fallen upon strange and dangerous times, when one of the noblest moral examples which ever glorified humanity, and one of the divinest moral lessons ever set by

God for man to master, are condemned as too obscene or perusal by young people. Mr. S. H. Blake, President of the Toronto Young Men's Association said publicly on the 18th Dec., that the story of Joseph in Potiphar's house was too indecent to be used for the instruction of young people of advanced youth. He also said in effect that whoever wished so to use this story had a morbid taste for licentious literature. In the year 1852, the celebrated infidel lecturer, G. J. Holyoake, at Edinbro, said the very same things in an attack upon the Bible as immoral. Dr. Alexander, a Presbyterian divine, sprang upon the platform and demanded a hearing. The Dr. said, "We are told what kept Joseph pure in the midst of a fearful temptation, his fear of God, now what would keep Mr. Holyoake pure in such a temptation, as he has no fear of God before his eyes?" The audience almost screamed with delight at Dr. Alexander's clever retort.

THE NAME OF THE CHURCH IN AMERICA.—At the recent convention in Chicago, a discussion took place conducted with much learning and skill upon a proposition to change the title of the Church in America from "Protestant Episcopal" to "American Catholic Church." The following address by the Hon. L. B. Prince, New Mexico, is of especial interest, showing as it does what able and sound laymen our sister Church in the States has in her old. Much of the argument has a close bearing upon the condition and future of the Church in Canada.

"There is one objection, to a change of name, which has the sympathy of my heart—it is that which is based upon sentiment, which looks upon the present name as that used by our fathers and our forefathers, as that by which they knew and loved the Church, as hallowed by the devoted lives and saintly death of the many who have gone before us, and therefore dear to the hearts and rooted in the affection of all those earnest churchmen, and I feel that it is a sentiment worthy of all consideration, and that no change should be made for the mere sake of change, and no change for the sake of greater propriety—nay, I would go farther than this, and say, if the present name is not evidently and naturally a hindrance to Church progress and a stumbling-block and obstacle to those who would otherwise enter into the kingdom of God, it would be better to let it stand as it is. But if it is shown that great good will come from the change, that the Church's government will be far more influential, that the congregations will be largely increased, and that a large number of people who know the name of Christ can by this means be brought more effectively into the Church, and the indifferent become interested in religion, then no sentiment, however dear, ought to stand in the way.

"The land in which we live is full of infidelity. Your Christian ministers and Christian laymen who live at home among Christian neighbours, and are only brought in connection with Christian people, have very little idea of the extent of the prevailing infidelity and heathenism in the United States. I do not mean those who are blatantly opposed to Christianity, but to those who are living as if Christianity did not exist, as if Christ had never come upon earth, and it is an appalling thought that the majority of the American people to-day are exactly in that condition. Now, why is this? The great argument of every anti-Christian preacher is from the divisions of Christianity. They say, On the face of the earth there are three hundred Christian sects. What kind of a religion is this, with thousands of devotees? If all of these are not right, thousands must be wrong? That is a very plausible argument, and from a sectarian standpoint it is almost impossible to meet. But the Church idea meets it in a moment, and the reason that it is so generally held, and so powerful with a vast number of people, is that they have never heard of the Church idea in their lives, that

they do not know that there is any body of Christians in this country that claims to be the American Church, responsible for the souls of every one in the country and claiming the allegiance of every one in the country. Place before them the name of the Church which claims to be the American Church, and it would give them an insight at once into that claim and that idea which would take a great deal of general preaching to give to them. I think that Christian ministers do not appreciate the utter ignorance on this subject among the public at large. The *Churchman* in New York had an article, almost three years ago, in which it stated—I cannot take the time to quote to exact words—that it was unnecessary to have a change of name, because everybody assumed that the Episcopal Church was the American branch of the Catholic Church. No one but a clergyman would make that kind of an assertion; no one but a person who did not go round among men of influence and know at all what the ordinary intelligence and thought of the American people is. We need to meet that in order to get the true Church idea to this great class of people, and to bring them to Christianity.

"Then, with regard to foreigners who come to our shores. There are a vast body of Scandinavians who come, and they belong to the Church of Sweden. They expect when they come here to belong to the American Church, but if, on landing in New York, they asked some one which is the American Church here, they will be told there are lots of churches—dozens—which one do you want? They could get no more intelligible answer than that. So with the Christian sects around us. They know nothing even of the name of the American Church, but, by the simple designation, its name would throw abroad the standard of Christ's Church in this country. We would, at any rate, set up a landmark that they could see, a guidepost which would lead them and then they have an opportunity of knowing the truth. So with the Romanist. Their church is commonly called the Catholic Church. Now, we can only overcome the Romanists by true catholicity. Against them we should set up our own antiquity, against their religion from Trent, we should set up our own from the Apostles, and we have to set it up visibly before the faces of men, so that they may know, at any rate, that there is reason in it; and we can do that by proclaiming, Here is the American Church. Christian unity requires it. We cannot expect men of other names to come into a church of sectarian name, but we can ask them, with good grace, to come into the American Church, comprehensive as the nation itself. That name, too, would arouse a national spirit. It would bring up a spirit of Americanism to oppose the domination of any Bishop of any foreign country, living at Rome or elsewhere. It would give us, I believe, the increase in the Church that we need.

"There is very little now to call the young men of energy and ambition into the ministry of the Church, which seems to be a sect; but plant the banner of the American Church high above their eyes and you set there an object of noble ambition, which, I believe, would draw all the best and most intelligent and energetic of the young men in our country. They might not choose to die for the Protestant Episcopal Church, but it would be glorious to die for the American Church. I heard the objection raised yesterday that it would be a piece of presumption to take this title. Presumption! It seems to me, sir, that that only shows too much self-consciousness in the people who suggest it. This is not our Church; it does not belong to us. It is God's Church. It was here long before we were born. It will exist long after we go hence. We are but the trustees for the moment, and I insist, sir, that we have no right to betray that trust by hitting the identity of the Church—by putting its light under a bushel, so as to prevent men from knowing that it is there."

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PAY YOUR SUBSCRIPTIONS.

In last number of the DOMINION CHURCHMAN, envelopes were enclosed for subscribers [who have not yet paid] to remit their arrears and also their subscriptions in advance.

All arrears must be paid up to the end of 1886 at the rate of \$2.00 per annum; one dollar additional will pay up to 31st Dec., 1887. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be,—in having a Happy and Prosperous New Year."

THE ROSS BIBLE SO-CALLED.

WE can hardly pass over the title of a publication known as "the Ross Bible," without at once saying that there is something rotten in the Christian world when a mere compilation of disjointed scraps taken from the Scriptures, and pieced, and dovetailed, and spliced, and matched together in the most arbitrary manner, can be accepted by Christians as for any purpose a substitute for the Word of God. It is highly to be deplored that upon a fundamental question of this kind, touching the very heart of the religious faith of all non-Romanists, Christians should desert their principles and literally take the ground occupied by infidel scorners of Scripture, rather than by doing their plain duty, injure a political party. The German philosopher who said that when a pinch came, Christianity always was thrown overboard by Christians in order to save the political ship they sail in, might have founded his terrible sarcasm on what life in Ontario displays to-day. The Ross Bible has a history, stripped of all its wretched contradictions in detail, it is this. The Romanist authorities finding it impossible to keep their young away from the Public Schools determined to prevent them hearing read the Word of God used by Protestants. Their objections being known, a book was compiled of selections from Scripture to be used as a substitute for the Bible. The teachers only wished a list of passages formulated, but Archbishop Lynch saw that this would leave the young Catholic still a listener to the heretic's Bible. A book was arranged and as we conceive most disastrously approved by several leading Protestant divines. In the Toronto synod the selections were condemned by several clergy, and Mr. S. H. Blake expressed a vehement desire to see the time when the true Scriptures would be alone in use. As soon as the new book came into use, Dr. Lynch still squirmed as the selections were from a heretic Bible. His Grace then got Mr. Mowat to pass a law declaring that in all Public Schools, Romanist children must be assumed to object to such readings in their hearing, and requiring all teachers to note that no Romanist child must remain while these selections were read unless a written request had

been received from the parent. Thus the Papal Archbishop scored two victories. He first caused the Bible to be removed out of the schools, out of deference to the Romanists. Then he secured a book for reading in place of the Bible, out of which are taken all anti-Romanist texts! He protected his own flock first from the risk of ever hearing God's Word, then he protected Protestant children from ever hearing one word contrary to Popery! A glorious triumph of priestly cunning which was secured by the cowardly subservience of politicians and the amazing blindness and indifference of Protestants. We have read the Ross Bible with care. We find the following classes of subjects excised from the Scriptures, and we submit that there is overwhelming proof in this list that the selections were made to please Dr. Lynch. 1st. The texts condemning the use of unknown tongues in Church are left out. 2nd. The texts on which are based the doctrine of justification by faith, are left out. 3rd. The text: "There is no other name given under Heaven whereby we can be saved," is left out. 4th. The texts in Isaiah and Revelation setting out the freeness of salvation, are all left out. 5th. The text telling of the rebuke of St. Peter by St. Paul is left out. The text: "All Scriptures are given &c.," is left out. So are others which we regard as of an anti-Romanist character. Yet in spite of this cutting and slashing of God's Word, lest any part of it shine light into a Romanist mind, Mr. S. H. Blake at a public meeting in support of his political chief declared with reiterated emphasis that he preferred this emasculated, "gerrymandered," dishonoured collection of Biblical scraps to the very sacred Scriptures themselves! Nay, Mr. Blake went on to say that when Canon Dumoulin objected to the expurgation of a portion of the history of Joseph in Egypt, it was because that noble-minded, pious, and gifted divine had a taste for obscenity! We do not comment upon this—if any person of any faith is not shocked by such an outrage, all we can say is that something has blunted their moral sense. Canon Dumoulin, like a brave soldier of the Cross, replied to this dastardly attack a few nights ago, and spoke, as he was called upon in self-defence to do, of Mr. S. H. Blake as a rebel Churchman, who had gone from church to church, unable to find one equal to his requirements until now he had no place for the sole of his foot to rest. The Canon then went on to defend the Word of God from the charge made against its sacred pages by Mr. S. H. Blake, who said that the Bible was not decent enough to be read in the presence of boys and girls of youthful ages. Hence said he, the necessity of a Bible which is decent enough to be used in Public Schools! We commend Mr. Blake's utterances on the unfitness of the Bible for youth to the Christian public of Canada. The solid truth is, that a certain section of the Christian public have discarded the Bible—save in name. They have turned it out of their Sunday Schools by the use of leaflets prepared so as not to require a Bible, and they use it in their reading desks in a way so

partial, arbitrary, and sectarian, that the real scope and meaning of Scripture is utterly obscured and hidden from their congregation. That however is their affair. But the affair of the Ross Bible is our affair, the affair of every Protestant in Ontario. The children of Ontario are being suckled at the breast of a diseased mother, on poisoned milk, on milk out of which has been evaporated by Archbishop Lynch, the element of Protestant doctrine as to faith and morals. As this is done by our supposed assent and as our clergy who object to the villany are insulted, we laymen have a solemn duty before us, which is to agitate—agitate—agitate—by speech, by petition, by articles, by deputations, and all forms of indignant remonstrance, and even of resistance, until the Ross Bible is driven out of the schools, and the supreme authority, divine character, absolute purity, sublime perfectness, and living entity of the Bible are allowed to do that work of spiritual, moral, and intellectual enlightenment for which the sacred Scriptures were revealed to mankind. Choose ye this day between the "Bible" of Mr. Ross and the Bible of the Lord God Almighty.

THE CHURCH OF ROME AND PROVINCIAL POWERS.

THOSE clergymen and ministers who allow their old prejudices or convictions in regard to the political questions settled for ever in past years to influence their conduct to-day, fail to discern the signs of the times, and dream that things stand now just about where they did twenty years ago. A most profound delusion! let us say, and one from which they will get a rude awakening ere long. Most emphatically things are not what they were before Confederation; and the change is more remarkable in Ontario than in any of the other provinces. Never before had Ontario a provincial Premier in political alliance with the provincial ruler of the Roman Catholic Church. Once this province was ruled by John Sandfield Macdonald, himself a Roman Catholic born and bred; but not from him could Archbishop Lynch ever have obtained what he gets from the Protestant Mowat now on the merest hint. This one new thing—the close political alliance between Church and State—between the Roman Catholic Church and the provincial State in Ontario—has created a new situation. Does Mr. Mowat not see it? do his Protestant clerical defenders not even suspect what this tremendous change really means? Must we say that the Premier and his defendants together have been given over to strong delusion, to believe a lie? They might be troubled with at least a suspicion that they are standing on dangerous ground. The change is so radical, so extraordinary, that even very careless Protestants ought to feel alarmed. It is such a glaring contradiction of the old Methodist and Presbyterian position on the question of relations between Church and State, that it is fairly astounding to our ears to hear of it. Imagine Conference or General Assembly debating and improving

twenty or twenty-five years ago, some things which have been done in Ontario within the last ten years. Why, the thing would have been regarded as morally impossible, as being quite outside the limits of reasonable consideration.

Those Protestant clergymen who are virtually preaching submission to Rome, may depend upon it that they are not carrying their people with them. They have forfeited their consistency by advocating that which all their lives before, until a short time back, they would have most indignantly repudiated. But the people will not so easily be drawn from the old moorings. Giving the Church of Rome a share in the secular government of Ontario, is going too far for the majority of Protestant people, we should imagine. Some day the blind guides who are now leading people astray, to the extent of their influence, will get a tremendous awakening out of their delusion.

The fundamental error of these blind guides of ours lies here—they fail to comprehend the extent to which the Church of Rome is using provincial powers for her own aggrandisement. It may be said: "Oh! was not Sir John in good accord with that church before Confederation, and did not a heavy share of his support come from Roman Catholic votes? True, indeed, but in those days who ever heard of Roman Catholic interference with Protestant education in Ontario, or with the secular affairs of this province in any shape. How is it that such encroachments as those of the Church of Rome in Ontario, within the last few years, were never heard of in the former time—never until Confederation and the provincial rights craze gave Archbishop Lynch his opportunity? We see this, that things are being done in Ontario now which could not possibly have been done then. And we may see, further, that the Archbishop, or somebody acting for him, adroitly threw out the bait of Roman Catholic support of provincial rights in matters purely secular or territorial, in order to catch Mowat's support of the church in its encroachments in those fields wherein it especially desires to encroach. Small matter to Archbishop Lynch where Ontario's western boundary is fixed, whether at Algoma Mills or within a stone's throw of Winnipeg—if only the boundaries of his control over legislation and administration in the province be extended. Mr. Mowat, simple soul!—swallowed the bait—fell into the trap—and now his defenders are at their wits' end trying to show that he did what was for the best all the time. But one thing he and his Protestant clerical defenders may be sure of. The reaction provoked by that gigantic blunder of his is only beginning. It will not cool of and subside, but will grow stronger and hotter every year that passes. The fierce light which now beats upon the situation will be growing fiercer all the time. Most emphatically the element of time is against Mr. Mowat and his defenders. Revolutions do not go backward, and we are now only at the beginning of one which it is beyond their power to stay.—*The Toronto World.*

—There is no luck, but there is such a thing as hard work and knowing how to make it answer for what others call "luck."

PROTESTANT CLERGYMEN PREACHING SUBMISSION TO ROME.

IN the battle which has arisen between those who object to any exceptional legislation in favour of Rome and the friends of the Papacy, the remarkable feature of the case is that we find a number of Protestant clergymen supporting the Roman Catholic side of the controversy.

The clergy of the Anglican Church appear to be almost wholly on the Protestant side; men of High Church views and men of Low Church views are for once in agreement. It is, strange to tell, within the ministry of the Methodist and the Presbyterian Churches that the most conspicuous Protestant champions of the Pope's power in Canada are to be found.

The adherents of the Churches just named have for a long time been on the Reform side of politics, by a large majority. Presbyterians whose affinities were with the "Auld Kirk" have been mostly Conservatives; but in the whole body the far larger number have been Reformers. Among the Methodists, too, taking clergy and people together, to be a Reformer has been the rule, and to be a Conservative the exception. And no wonder, either, seeing that in time not so very far back old country Governors and Canadian Tories joined hands to deny to Methodist clergymen the legal right of solemnising marriage, except under conditions implying inferiority and reproach. That Presbyterians outside of the Established Kirk, also Methodists of all shades of opinion as to church rule and order, should be on the side of "Responsible Government and the Voluntary Principle," was natural enough. And just as natural was it that the same men should be opposed to the pretensions of the Church of Rome, whether as a spiritual or as a political power.

Already we have progressed somewhat; we have found good reason why both Methodists and Presbyterians should lean heavily to the Reform side; and patriotic reason, too, of which neither they nor their descendants need ever be ashamed. But observe that over all the historical period indicated, these Reformers in politics—Presbyterians and Methodists together—were wholly opposed to the power of the Church of Rome in Canada. They believed that this power had increased too much already, and ought to be diminished. All the more strange, therefore—is it not?—to find Presbyterian and Methodist clergymen to-day trying to make the worse appear the better reason, and to lead Protestant people into the ditch of submission to Rome.

We have to face the extraordinary fact that a number of Protestant clergymen, more or less, are to-day conspicuous in advocating the pretensions of the Church of Rome, and in advising the surrender of Protestant rights. How account for this? It will not do to charge against these men that they are consciously doing so, or to question the sincerity of their Protestantism. After a good many different explanations proposed and rejected, we have to fall back on one which is

both simple and sufficient—*excess of political zeal*. Old and deeply rooted political associations have blinded the eyes of some Protestant clergymen, and have drawn them away from the right path. They appear now to regard as trifles things which the Church of Rome has always held to be of the utmost importance, and which used to be of great importance in their own estimation too. The intensity of their gaze upon old political issues hinders them from seeing the great issue of the day in Canada. Their habit of living too much in the political past, and dreaming of it, is what has sealed their eyes to the realities of the present.—*The Toronto World.*

HOME RE UNION.

LORD Nelson sends to *Church Bells* the following extracts, showing from many quarters a movement towards greater Catholicity.

An American Baptist's view is given in the *Weekly Churchman*.—The line that separates Methodists from Episcopalians is a simple air line, a difference in the atmosphere; the line which separates Episcopalians from many other Christians is a line of Prayer-books; but the line of fellowship which divides Baptists from all other denominations is a canal. Is it not time to put a few convenient bridges over it?

The *Methodist Times*, in a leading article says:—"If we are to evangelise the heathen abroad, we must close up our ranks at home. A fearful responsibility will rest upon all who do anything to perpetuate the existing divisions of the Churches. Nothing is easier than to exaggerate the importance of doctrinal and ecclesiastical differences, especially those which divide and weaken Churches which are agreed in the main. The world will never be saved if we try to ram every jot and tittle of our peculiar views down everybody's throat. *In things essential there must be unity*, but things essential are by no means so numerous as those who have been trained in narrow coteries imagine. In the larger problem of evangelising the world, as well as in the smaller one of evangelising London, we must substitute elastic bands for red tape. The next generation will witness re-unions and federations on a scale of which the world has had no experience since the unity of Christendom was shattered by the folly and obstinacy of the Church of Rome."

The *Christian World* directs attention to an article by Dr. G. R. Crook, in the *North American Review*, 'Why am I a Methodist?' The Doctor asks, 'What are the features of Methodism which have endeared it to its followers?' In reply, he puts in the forefront the fact that it draws a great distinction between opinion and religion. Some of Wesley's expressions on this point are (Dr. Crook says) memorable. "I offer," the great field preacher remarked, "no opinion on the term of union with any man. I think and let think. What I want is holiness of heart and life. They who have this are my brother, and sister, and mother." And again: "I desire to have a league offensive and defen-

sive with every soldier of Christ." "He showed, (Dr. Crook says) his Catholicity in the publication of a biography of Thomas Firman, one of the early propagators of Unitarianism in England, saying as he did so that he could not accept Firman's doctrinal beliefs, but that he saw in him an example of Christian excellence worthy of imitation. And it was in harmony with this large-hearted charity that he received as his guest, at his Orphan House in Newcastle, a Roman Catholic priest, when Roman Catholic priests were, on political grounds, objects of suspicion. Not satisfied with this, he subsequently became the priest's guest, delivered a discourse in his chapel (part of an old Franciscan convent), and lived in friendship with him ever after. This habit of looking beyond opinion to the image of Christ in men was not only characteristic of Wesley himself, but became also one of the traits of the Methodist people, I cannot say, however, that they have always in Catholicity quite equalled their founder."

Dr. Crook's reasons for being a Methodist may be briefly summarised. He believes Methodism to be "the recovery of the original spirit of the Protestant Reformation," and because he conceives that the true test of a Christian Church is its power with the common people, and that Methodism bears the test he adheres to it. The uncommon people in this world are, he thinks, a small minority; what is needed is a faith that can sit down as a friend, at the humblest fireside that can be the companion of the lowly in their struggles with want and sin, that can bring cheer to souls that have little else to cheer them; and such a faith, the Doctor concludes, Methodism has been. "I hope," he says, "it will preserve this most precious trait of character; for it is a strong reason why, passing by other Churches in which I see so much to love, I am yet a Methodist."

One of the meetings of the Baptist Union was prefaced by an early Communion Service, when the Rev. John Aldis gave a short address in which, as says the *Christian World*, after showing the Divine authority for the Lord's Supper, he dwelt upon the ordinance as a sign of the Lord's surrender for men, and an aid to their consecration to Him. Turning to the original institution on which the Lord's Supper is based, Mr. Aldis noticed that "the Passover was celebrated before the Israelites' journey, and their work. The members of the Baptist Union, strictly speaking, were beginning their session of work that day, and it was fitting that they should first commemorate their Lord's death. Delivered out of Egypt, they were reminded of their freedom and of their safety, and also of the source of strength and refreshment for service. The Children of Achan ate and drank and rose up to play, the children of God ate and drank and rose up to work. Christ not only gave His body to redeem them, but also as something to sustain and strengthen them.

In the course of a leading article entitled "Puritanism, True and False," based upon certain remarks made by the Rev. Charles

Williams, from the chair of the Baptist Union, the *Christian World* says:—Many things have happened during the last half century; the bitterness of sectarian controversy has become intolerable, the dry bones of the Church of England have long been rattling with life, the great seats of learning have been thrown open to Nonconformists, and a Bible has been placed in our hands which admits of more intelligent study than did the Authorised Version of King James. The ancient controversies as to the relations of the Church to the State, and the spiritual functions and powers conferred upon the former by her Founder, still, indeed, continue; but they are conducted, except in remote country districts, with more generous aims, larger sympathies, and an increasing desire to understand and do justice to the position of opponents.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

BATH.—The Rev. Rural Dean Baker has been named as the probable successor to Canon Tane in this old rectory. A man of his energy and hopefulness is much needed to revive the dying church here.

OTTAWA.—At a meeting lately held in St. John's schoolroom plans were submitted of the home which it is prepared to build in connection with the Ottawa branch of the Ministering Children's League, at Britannia, a small summer resort in the vicinity. The building will be seventy five by twenty-five feet, two stories high, and will cost over \$2 000. The canvasser's report to date having collected upwards of \$1 000. It is proposed, early in February, to hold a fancy fair in connection therewith. The clergy are busy preparing candidates for confirmation; many have offered themselves since the mission recently held here.

MORRISBURGH.—In common with all the different branches of work in the church here, the Sunday school is shewing many signs of renewed life and energy. Since Mr. Wilson's visit with his Indian boys, last fall, a vigorous effort has been made by the scholars to undertake the support of one of the Shingwauk boys. Their efforts have been successful, and they now have a protegee to work for. On Sunday, the 12th, a very beautiful service was held for the Sunday school in the afternoon. The music was taken entirely by the school choir, which consists of over thirty girls and boys. Their correct time and clear enunciation showed the excellence of the training which they have had under their talented leader, Mrs. Berry. On Friday, the 17th, an exhibition of views by means of a powerful stereopticon, was given as a Christmas treat to the scholars. They showed their appreciation of it, as well as of the dainty viands which the teachers had prepared for them. The school is extremely fortunate in having a popular and painstaking superintendent in the person of Mr. H. Carman.

TORONTO.

Rev. F. W. Squire, desires to return his sincerest thanks to the ladies of the Church, for their very generous gift of a box of things suitable for a Christmas tree and for other purposes, to be used for the Dovercourt Sunday school. He wishes also to say that the gift is warmly appreciated by his people.

Several parochial branches of the Woman's Auxiliary to Missions having undertaken the support of a woman missionary among the women and girls of the Blackfoot Indians, and the lady who had offered herself for the work, being unable, through illness, to carry out her intention, the diocesan board are very anxious to hear of some one willing to devote herself to missionary work in the North-West. The following extracts from a letter from the Rev. Mr. Tims, missionary at Gleichen—the Blackfoot reserve—will explain

more fully. He says: "We were greatly disappointed a few days ago when we heard that Miss Stocken had been ill, and that the doctor had said that it would be impossible for her to come out here and take up the work of a lady missionary. The question now arises, who can be found to fill up their places? It would be well if Canada could send one of her own daughters to the work. It would not, perhaps, be difficult to find a lady in England willing and able to take up the work, but I almost think that it would be best first to see if Canada can not supply the need. We need a woman full of faith, some what strong physically, of good common sense, and able to pick up the language, with a knowledge of cooking and baking, and ready to take the responsibilities of a small home of half a dozen little girls, if the Indians will give us their children. But if the latter cannot be arranged she should be able and willing to undertake sole management of the girls school. We need one who will come to the work for the work's sake rather than the small salary, and be ready to do just what she can to help the girls and women by life and words to a knowledge of God, and of our Saviour Jesus Christ. As we are placed here, in prospect of being surrounded by white people in a few years, there is more need for us to work hard, and seek to train the Indians in the path of righteousness, before the evils of the white race are pressed upon them." I am, sincerely yours, J. W. Tims.

Any further information will gladly be furnished by Mrs. Thorne, corresponding secretary W. A., 89 Jamieson Avenue, Parkdale, Ontario, or Mrs. Wilmoughby Cummings, recording secretary Diocesan Board W. A., 271 Berkeley Street, Toronto.

NIAGARA.

ST. CATHARINES.—*St. George's.*—Within the last two years great improvements have been made in this parish. The church has been put in thorough repair, and re-decorated throughout. New tinted windows with stained borders now replace the old ones, the school house has been put in thorough order inside and out, as also the rectory into which the rector in charge, the Rev. E. M. Bland, has recently removed. A guild was started in the parish about eighteen months since, and has been productive of great good, by infusing much life and vitality throughout the congregation, and insuring thorough parochial work by the active co-operation of the laity with their pastor. The musical portions of the services are also being gradually improved.

HURON.

INGERSOLL.—The congregation of St. James' Church have just received a handsome gift of a carpet for the chancel, from a late member of Ingersoll. The congregation highly appreciate the kind fraternal spirit that prompted the action, even more than they do the valuable gift.

The Church in Truro.—We have received from a friend a description of St. Paul's Church, Acadia mines, nigh to Truro, N. S., and of the thanksgiving service in that church, which it would not be amiss to present in the DOMINION CHURCHMAN to our Huron Churchmen. St. Paul's Church, Acadia mines, is worthy of description:—November 18th, 1886, the day of General Thanksgiving to Almighty God for all the blessings of the year past, was somewhat stormy as to weather, but a number of people assembled in St. Paul's Church, Acadia Mines, to offer up their praises and thanksgivings; the church itself is worthy of description, it consists of nave, chancel, south porch, and vestry north of chancel, the west gable of the nave is surmounted with a spire, below which is the bell chamber containing one bell, the whole building is in the early English style of architecture, known technically as "First Pointed." On entering we notice the windows are filled with opaque glass of ecclesiastical shape, two are filled with fairly good stained glass, in memory of the children of the Rev. F. Axford, the first rector of the parish, the window over the altar is the best in the church, and consists of a triplet in good stained glass; another point is the soft tint of the walls forming a pleasant contrast to the dark colors of the wood work of the seats and fittings. On looking eastward we notice the chancel screen, in its ancient and proper place between the nave and chancel, the screen is wrought in well cut ash, and has the natural polish of that beautiful wood, and is crowned with "the sign of man's Redemption."

Some way within the screen is the altar, on the ledge above stands the handsome brass cross, a gift from a member of the American Church several years ago, and two handsome vases, also gifts containing such flowers as could be obtained at this season, the altar itself, a very fine piece of carving, was given to the Church not long since, and was carved in ash, with birch panels, by Messrs. Rhodes and Currie, of Am-

herst, it has on the upper part or slab the five crosses out into the wood according to the ancient rule of the Church of England, and is covered with a most beautifully worked frontal given by the friends of the rector in England.

On the morning of Thanksgiving Day everything was prepared for the central act of Christian worship, viz., the holy communion, and the fine service of altar plate, (another gift to the church by a family well known and much respected in the parish) was standing prepared near the altar, which was covered by the "fair white cloth" ordered in the Prayer Book.

The prayer Psalms and lessons ordered by the Bishop of the diocese were used, and the hymns from that best of all hymn books—"Hymns ancient and modern." We noticed one of them as unusually fine, viz., the one beginning with the words

"We plough the fields and scatter the good Seed o'er the land."

The English service of morning prayer, was said by the rector, who also celebrated the blessed sacrament, and preached to the people from Exodus xvi. 15; urging the great need of cultivating a thankfulness of heart and spirit. The congregation, considering the rough weather, was a good one, the collection was for Sunday School Fund.

ATTWOOD.—Rev. Arthur K. Griffin, incumbent. The opening services of St. Alban's Church were a memorable event in the history of the Church of England in this village. For two years the congregation has been worshipping in the village school house, but now have a beautiful and commodious temple in which to worship God. Sunday, December 12th, the Bishop formally opened it for divine services. At the morning service, Rev. S. F. Robinson, of Exeter, who successfully reorganized the parish and initiated the building of the church, read prayers, and the Bishop preached. Eighteen persons were then admitted communicants of the church by the rite of confirmation, and the administration of the holy communion followed. At the afternoon service Rev. Mr. Robinson said prayers, and preached a most forcible sermon. The lessons were read by Mr. James Irwin, lately licensed lay reader. The Bishop was the preacher again in the evening, and delivered one of the most impressive sermons ever heard in the village. At all services the church was full notwithstanding the unfavorable weather and roads, and in the evening was packed to the chancel steps. On Monday evening a choral thanksgiving service was held, at which practical and earnest addresses were given by Rev. Mr. Turnbull, of Lis towel; Rev. Mr. Ridley, of Galt; and Rev. Mr. Ker. of Mitchell. The offertory was the channel of all money raised at the opening, and \$110 were contributed. The church is a neat frame building, capable of holding about 175 persons, and stands with chancel to the road and to the east. Three narrow windows lighten the chancel, and five the body of the church, the entrance being in the centre of the south side. The windows are diamond paned and figured with the fleur de lis, having coloured borders of red, blue and green. Iona crosses relieve the peaks of chancel-vestry and porch. The interior is lined with black ash and oiled, and the ceiling is arched. Handsome walnut chairs, oak lectern, a beautiful altar cloth, book markers, and brass hanging lamp adorn the chancel, all the gifts of friends outside the congregation. The seats have gothic end pieces with panels of oiled cherry. Miss Clayton, of Christ Church, Lis towel, trained the choir for these services, and several from other village congregations assisted in the singing. On the afternoon of Sunday, the Bishop preached at Trowbridge to a densely packed congregation. This is a new station, and four months ago had never had the ministrations of the church. Now a zealous congregation is formed who have bought a former M. E. Church, and thoroughly refitted it and what is best, paid for it all. There are bright prospects for the Church here. This mission now comprises four stations, Attwood, Trowbridge, Monckton, and Henfryn. Up to the present, Rev. A. W. Graham, of Millbank, has assisted at Trowbridge, but now the incumbent has help in his warden at Attwood, Mr. Irwin, who has been licensed a lay reader. During the summer St. David's Church, Henfryn, was neatly fenced, and the ground ornamented with trees, and during the winter the interior is to be painted and renovated. God has been blessing His vineyard here with increase.

CAPT. GEORGE B. WILTBAK, 919 Spruce Street, Philadelphia, Pa., if now on land, will, if you write and enclose a stamp for reply, tell you that "three years ago when in Central America, he was prostrated with kidney and liver trouble of a very serious nature. He was delirious, skin very dark, liver enlarged one-third, stomach too sensitive for the simplest food." Seven bottles of Warner's safe cure completely cured him and saved his life.

FOREIGN.

An interesting and touching incident is related in connection with Bishop Elliott's journey abroad. He visited the office of a prominent banker, a distinguished layman of the Church, to purchase a letter of credit for his sister, who was about to make a visit to Europe. In handing him the required letter, the banker said to the Bishop; "When do you go?" "O, I am not going." "Yes, you are," quickly answered the layman, "and you are to sail with your sister on Saturday," and ordered his clerk to draw a letter of credit for 300 pounds. "But I cannot go; I have to provide for some immediate wants in my jurisdiction." "How much do you need?" "A thousand dollars." "Here is my check for that amount." And so Bishop Elliott sailed for Europe two days afterward.

In his diocesan address, delivered last week, the Bishop of Winchester after alluding to several propositions of reform, said that in his judgment the Prayer Book, which belonged to Great Britain, America and the colonies, was an heritage and gift that cometh of the Lord, and that we had better leave it intact, at least till a fuller vision be vouchsafed to the people. Every effort to reform services and produce new prayers proved plainly how inferior we of this age were to our forefathers in liturgical skill. At present license from the Sovereign was needed to authorize a single prayer, and any one who tried to construct a prayer with these restrictions would know how unsightly a patchwork would be the result. Let them, said Dr. Harold Browne, gravely and earnestly, not hastily and petulantly give their thoughts to this great question of enlarging the helps to public devotion, without disfiguring the beautiful robes of our Prayer Book with the rough rags of modern innovation.

The funeral of Miss Magaretta S. Lewis, by whom the Memorial Church of the Holy Comforter was built, took place at St. Peter's Church, Philadelphia, on November 22. Among the clergy present were Bishop Stevens, the Rev. Dr. Davies, the Rev. Alexander H. Vinton, of Worcester, Mass., the Rev. Stewart Stone and the Rev. Clarence E. Brant, who has just become the assistant minister at the Memorial Church. The will of Miss Lewis contains the following ecclesiastical and charitable bequests, amounting to \$281,000: For the support and maintenance of the Memorial Church of the Holy Comforter, \$80,000; for the endowment trust fund, \$15,000; for a permanent fund to provide fuel for the poor, \$2,000; to provide sewing for poor women, \$3,000; for domestic missions, \$80,000; for foreign missions, \$10,000; to the Board of Missions of the Diocese of Pennsylvania for missions in the city of Philadelphia, \$15,000; to Bishop White Prayer Book Society, \$5,000; to the Church Home at Angora, \$80,000; Episcopal Hospital, \$20,000; for incurable patients in the same, \$15,000; Pennsylvania Hospital for the sick department, \$8,000; Indigent Widows and Single Woman's Society, \$2,000; Female Association, \$1,000. The will provides that all charitable legacies shall be paid before the expiration of five years.

Mr. Athelstan Riley has just returned to England from Kurdistan, bearing letters to the Archbishop of Canterbury from His Holiness, the Patriarch Mar Shimoon, Catholicos of the East, and from Archbishop Isaac, Metropolitan of the East, acknowledging the arrival of the Rev. Canon Maclean and the Rev. W. H. Browne, who, it will be remembered left England with Mr. Riley last June, to organize seminaries and schools amongst the Assyrians or Chaldeans of Turkey and Persia, at the Patriarch's urgent request. A college for priests, and a school for boys and candidates for ordination, have already been opened at Urmi, where theological and secular instruction will be given partly by the English clergy themselves, and partly under their immediate direction. Amongst several of the chief Assyrian ecclesiastics whom the Patriarch and the bishops are sending to the college this winter, are Mar Oraham, the young Patriarch designate (already a bishop), and several boys who are being brought up as successors to the present occupiers of the Chaldean sees, these bishoprics being confined to members of certain episcopal families by an abuse of three hundred years standing. The Archbishop intends to make shortly a very special appeal to Churchmen generally, to enable him to carry on and to develop this work, unique in the history of Anglican missions, which has begun with such great promise.

An article in the Chicago Indicator says: "Beware of ministers who wish to have charge of the choir. It is a sure evidence of pigheadedness, and will result in open rupture before many days. Let the preacher reach, and, if he has any spare time, spend it in

touching up his sermons, which are generally in want of more thought. The people who pay should make the choice of singers, and run at least one end of the service."

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.

PARISH MAGAZINES.

II.

SIR,—It is now nearly half a century since our brethren in the mother country adopted the cheap periodical as a means of circulating religious teaching amongst those whom the more costly pamphlet would not be likely to reach. The Penny Post was one of the first in the field, and it is still doing its good work without loss of its early vigour. After a time the Parish Magazine entered the field to help on the cause. Its very name indicated the object for which it was issued, and helped it to that measure of success which it soon attained. A large number of parishes adopted it as a local magazine. The central sheets, issued without title, were procured at a reduced rate by the hundred, to these was added a cover containing the name of the parish and items of information likely to prove interesting to the congregation. In this way a local church magazine was produced, which was cheap and attractive, interesting and profitable. The success of this paper naturally induced others to enter the same field of literature, and now we have several of these monthly periodicals intended to be used as parish magazines. One of them has a circulation of about 800,000, and there is scarcely a live working parish into which some one or other of these periodicals has not found its way as a local magazine.

We, too, on this side of the Atlantic, have had our experience, producing a gradually developing sentiment similar in result to that which prevails in the mother country. The value of the church press was known, but was not found possible to induce the great mass of our people to take in a weekly church paper. Thousands could not be reached in this way. The tract was then resorted to, but it was difficult to procure those which were sound and popular, and still more difficult to get them into circulation. Thus was the idea suggested that it would be better to issue a periodical once a month which should contain religious teaching from the standpoint of the Church, and be issued regularly to a large number of families in the parishes where it might be circulated. The English papers were tried. They were excellent in form and style, sound and good in matter, but so thoroughly English in tone as to be unsuited in several respects to the different circumstances of the people of this country. Then came that little periodical entitled Church Work, which during the ten or eleven years of its existence has done really good "church work," and its articles and selections are very well adapted to the peculiar circumstances of the Canadian people. But its small size and comparatively large cost placed it at a disadvantage in the race for general acceptance. A less expensive paper was then issued under the name of Church and Home, and containing about the same amount of matter as Church Work. After a time the Canadian Missionary was offered as a parish magazine, and by a special arrangement Church and Home was amalgamated with it, producing a magazine of really respectable proportions and containing matter singularly well adapted to the wants of a parish. But I must not omit the latest candidate for favour, Our Mission News. It is a monthly published at a dollar a year, with a reduction to those who take a hundred copies; but even with the reduction the cost of it is so great as to place it beyond the reach of most parishes, while being almost wholly devoted to the cause of domestic and foreign missions, it is so narrow in its scope as to be unsuited to the purpose of a general parish magazine.

The publisher of the Canadian Missionary, following the suggestions of some of our prominent clergymen, is endeavouring to adapt it to the practical wants of the Church. By certain changes recently introduced, he has made it less exclusively missionary in its character, and so extended the field of its operations as to make it a most valuable clergyman's assistant in the parish. Its editor, I am informed, is himself engaged in active parish work, daily coming in contact with large classes of people, and knowing by practical experience the trials and difficulties which a clergyman meets with in the performance of his duties. These he endeavours to meet in the pages of the magazine, and so it will be found that in the course of the year there will scarcely be a department of work, a season of the Church, or a distinctive principle of the faith which has not been referred to,

appointed token had it would take up places? It of her own perhaps, be and able to t I almost Canada can full of faith, mon sense, knowledge he responsibility girls, if But if the ble and wil- girls school. or the work's ready to do men by life our Saviour are placed white people us to work the path of site race are yours, J. W.

be furnished y W. A., 89 or Mrs. Wil- ry Diocesan to.

in the last been made in in thorough New tinted place the old thorough order to which the has recently parish about productive of ality through- ough parochial he laity with f the services

James' Church carpet for the oil. The con- sistent spirit than they do

ceived from a urch, Acadia e thanksgiving e not be miss to our Huron dia mines, is , 1886, the day God for all the hat stormy as ssembled in St. p their praises is worthy of l, south porch, ble of the nave ich is the bell e building is in ecture, known a entering we pague glass of ith fairly good ren of the Rev. sh, the window h, and consists nother point is asant contrast f the seats and ice the chancel ce between the ght in well out beautiful wood, 's Redemption." he altar, on the rass cross, a gift ch several years gifts containing this season, the ag, was given to carved in ash, d Currie, of Am-

explained and enforced from a churchman's standpoint. I have before me the December number of this magazine localized under the name of the *Church Monthly*, and issued by the parish of St. John the Evangelist, Toronto. The local department, as presented in the pages of the wrapper, does not bear a very favourable comparison with some of the other parish magazines, but that is a matter of no consequence as far as the object of my letter is concerned, that depends altogether upon the person who may be local editor. The first page of the wrapper contains a list of services and a few advertisements, the second is devoted to parish notes, music for the month, register of baptisms, etc., on the third is a scheme of lesson for the Sunday school, while the fourth is taken up with advertisements evidently to meet the cost of publication. The same cover, I understand, is used for a cheaper edition with central sheets made up of *Dawn of Day*, making in all an issue of between four and five hundred. A glance at the the central sheets of the larger edition will repay us for the trouble. The introductory department of the number before us is the *Mission Field*, and it seems a little singular that the first and prominent article in this department should bear upon sectarianism. We find the explanation in a note, in which the editor points out that the want of unity amongst Christians is one of the great hindrances to the expansion of the Church in the mission field, and promises in this department a series of papers on the evils of division, the desirability of organic unity, and the only time basis of a restored unity. Then we have in order a series of short articles, *A City Lady's visit to St. Joseph's Island*, *Woman's Auxiliary in Toronto*, *Central Africa*, *Early Communion in Japan*, *The Wordless Book*, *The Evangelist*. Under the head of *Church News* we find brief notes of interest in the different dioceses of Canada as well as in England and the United States. Amongst the longer articles in this department are *The Life and Death of the Bishop of Saskatchewan*, and *An account of the Diocese of Moosonee*, interesting articles of so missionary a type that they might quite as well be placed in the first department of the paper. In the department of *Home Reading* come 18 to 20 brief readable articles intended to help the intellectual, devotional and active practical life of the members of the Church. It will be sufficient to name a few of these:—*A Christmas Card*, *Advent Hints to Sunday School Teachers*, *Early Blest*, *Christmas*, *A Legend of a Mighty King*, *St. Stephen*, *The Church*, *The Mother's Reward*, *Bad Habits*, etc., etc. Truly it is a full table and hardly a line in it which will not be helpful or interesting to some of the numerous readers of the paper. They will be sure to find in it food for thought, a stimulant to exertion in the cause of Christ, and something to lift the soul above the things of earth and cause it to dwell more and more on the things of the kingdom.

Now, taking all the circumstances of our country into consideration, and after a somewhat careful examination of a dozen different magazines which I have taken in for years. I give it as my deliberate opinion, (whatever they may be worth), that the *Canadian Missionary* is superior to all the others as a parish magazine for use in Canada, and I am the more confirmed in this opinion by the fact that the Bishop of Qu'Appelle, who has had an English experience and a long acquaintance with periodicals of this kind, has adopted it as his diocesan magazine for local use in all his parishes, and in his pastoral address to the people of his diocese says, "I have been for sometime looking out for a magazine that would answer my purpose. Some of the papers would be too expensive and more frequent than would be needed. Others were too exclusively missionary to ensure general interest, or did not give any information as to other doings of the church in this country, which I think we ought to know about. The *Canadian Missionary* has to-day reached me in a new form, having been amalgamated with the *Church and Home Magazine*, and it promises to be just the sort of magazine for which I was in search."

I need not say the publisher of the *Canadian Missionary*, Box 259, Toronto, like all publishers, will be glad to send a specimen copy to applicants, or if they prefer seeing a localised copy, I have no doubt any one of those who use it, will be read of to send any brother churchman a number of the magazine adopted as a local parish paper. R. S.

"MY DOCTOR'S BILL for the past four years has not been \$10," writes F. G. Bailey, of 80 South 9th street, Dayton, O. He had Vertigo, Indigestion, Great Nervousness, Inflammation of the Bladder, Kidney Disease and Bleeding Piles. Eighteen bottles of Warner's safe cure permanently cured him, as he will tell you if you write and enclose a stamped envelope. Ask your friends and neighbors about Warner's safe cure.

CHURCH CHILDREN ATTENDING CONVENT SCHOOLS.

SIR,—I see a writer in your contemporary warns parents against the practice of sending their little ones to these schools, and if you will allow me I would use your columns for a like purpose. I have before me "Outlines of History," I got from one young lady who attended a convent school in Toronto, in which it is gravely asserted:

(1). That "the first Christian missionary" (to England) "was Augustine," which every person of intelligence knows to be false. Christianity was in England hundreds of years before Augustine.

(2). It says of Henry the VIIIth reign, "Thus commenced the Reformation in England," which every school-boy knows to be an error, for to mention no other name than "Wycliffe" is enough to show that long before the pious Roman Catholic Henry, ("the Defender of Faith" of an infallible Pope and who died a Roman Catholic), the Reformation was begun.

Again, this beautiful work describes the private life of Elizabeth as "insincere, treacherous, cruel and tyrannical, she appeared destitute of every gentle quality which adorns her sex." In face of all these things, I think that while we still glory in our Catholicism, there is room for the "protest" of spires, and this is the Queen City among the Churches,

I am Sir, Yours,

X.

DIocese OF ALGOMA.

SIR,—Will you allow me to state through your columns that I have just received from a Toronto Churchman, a most generous proposition to the effect that he would contribute \$200 a year, for three years, towards the stipend of a clergyman to take charge of a tract of country between thirty and forty miles long, (in the district of Parry Sound) within which the Church of England has hitherto been in wholly unrepresented, save by a few occasional services, and where a number of church families are to be found, who, if any longer neglected, must either be absorbed by other religious communions, or else drift out into the gulf of practical infidelity. If, however, I am to avail myself of this generous offer, I will need at least \$550 more per annum, to render the necessary stipend at all adequate. May I not confidently appeal to your readers to assist me in utilising this providential opportunity of repairing neglects of the past in the territory referred to, and of caring for the souls of brethren who, till now, have been as sheep scattered abroad, having no shepherd. It is hoped that responses to this appeal may be given on the same terms as the original proposition, viz, for three years, dating from January 1st, 1887.

147 John St., Toronto.

E. ALGOMA.

THE NORTH-WEST INDIANS.

SIR,—Will you allow me once more through your columns very earnestly to urge the necessity of the Church of England throughout the country rousing itself to do some active work on behalf of the Indians scattered throughout the great North-West. The Jesuits have been and are actively at work. Are those wild, untutored Indians scattered over the prairies to be left to the teachings of a false religion? Are they to be taught to look to the cardinals and Roman Catholic archbishops as the dominant power in this country? Are they to be told that there is a greater power than that of Queen Victoria to whom they must give their allegiance? Is it known that there are 130 000 Indians in Canada? What if the great majority of these Indians become Roman Catholics, and identify themselves as the allies of the French population which seems at this time inclined to alienate itself from the English speaking people of Canada? Again, is it right to allow these poor ignorant heathen to embrace a religion which we would dread to have our sons and daughters embrace? Has not God given us this great country, and has he not with the country given us these poor people to care for and to teach, and to bring up to the religion of Christ? Why are the Protestants of Canada so indifferent about the spiritual welfare of the Indians? Why is our ancient church so careless about these poor children whom God has bid her adopt and bring up to know and keep his commandments? Am I always to appeal in vain for this work? You say—leave it to the Government, it is the Government's business to care for the Indians! I tell you that leaving the Indians to the Government means leaving the great majority of them to the Romish Church. The Jesuits have been the most active in the work, and the Jesuits consequently must have the biggest share of the Government grants. Let the Church of England just set to work in right good earnest, and determine to lead the van in this great work among the Indians; let her found some schools, and gather

out the young and train them, and thus, and thus only, may Government money be diverted from its present course and be brought under the control of our Church. I will do what I can myself, God helping me,—yes, I feel ready to do anything by the will of God—if it be only to save these poor scattered people and bring their children under the influence of Christian teaching. In the United States there seems to be some life in the Church, and some good solid work goes on among the Indians,—but in our own North-West, I think every missionary bishop and missionary will tell you that only very little is being done in proportion to the magnitude of the work. God has, I believe, put it into my heart to try and establish two branch homes for Indian children up in the North-West, one the Qu'Appelle diocese, and one in that of Rupert's Land. The Bishops of both these dioceses are very anxious to see these homes established. They are to cost about \$5,000 each, and will each accommodate about forty pupils. God grant that the money may be collected this winter, and that both these branch homes may be erected next summer. Delay surely can do no good. Their speedy erection may do much good. It may check the progress of evil. Certainly a little self-denial in the matter of giving will do good to those who will have the faith to exercise it. I lay my case before the Church and before God. May God incline the hearts of his people to aid in this great work. If my own strength fail, may God raise up another in my place. Only let the work be done! Yours faithfully, Sault Ste. Marie, November 27th. E. F. WILSON.

Already contributed for the Washakada Home, Qu'Appelle diocese:—Geo. H. Rowsell, \$500; Church of Redeemer S. S., Toronto, \$50; E. F. W., \$50; Trinity S. S., Digby, N. S., \$3.70; A Friend, \$10; Gananoque, \$11.75; A friend, Yarmouth, N. S., \$27; per Mrs. Laurie, \$7.29; S. S. children, Lewis, \$2; Mrs. and Miss McLaren, \$10; per Miss Pigot, \$15.76; Cathedral S. S., Quebec, \$5; W. W. Colwell, \$10; Kemptville, \$20. Total, \$722.

For the Menesika Home, Manitoba:—Geo. H. Rowsell, \$500; Rev. J. W. Davis, \$5; E. F. W., \$50; St. Peter's S. S., Quebec, \$5; Rev. Mr. Mignon, \$1; Miss Fowler, \$20; M. H. T., \$5; Widow lady, (gold chain) \$25. Total \$611. Also \$50 per annum, promised by St. John's S. S., Ottawa.

THE CHURCH OF ENGLAND AND THE BIBLE IN THE PUBLIC SCHOOLS.

SIR,—Will you kindly publish the following statement of the action taken by the Provincial Synod of the Church of England in Canada, at its recent session in Montreal, upon the subject of religious instruction and the use of the Bible in the public schools of the several provinces that are embraced within the ecclesiastical province of Canada.

The following resolution was unanimously adopted:—"That without prejudice to the opinion of those who desire the privilege of Church schools, on the principal of local option, this house desires to express its earnest conviction that, in this Christian country, religious teaching should have its due place, both in our common schools and in our institutions of higher education; and that it is the duty of the members of this Synod to press upon the Governments and Legislatures of their respective provinces, such legislation as will ensure, not only the daily and reverent use of the holy scriptures by teachers and children in our common schools, but also the teaching of the elements of Christian truth as a part of the course of instruction given in such schools. That to this end the concurrence and assistance of other bodies of Christians be sought to aid in devising some plan by which these objects may be obtained. That the prolocutor appoint a small committee to act with any committee that may be appointed by such religious bodies to consider the question, and that copies of this resolution be sent by the secretaries to the presidents of the various Christian bodies."

The prolocutor appointed a committee composed of clergymen and laymen from each of the several dioceses. This committee met; George Elliot, Esq., of Guelph, was chosen chairman, and the Rev. Rural Dean Carey, of Kingston, was appointed general secretary. The following report was submitted by the committee and unanimously adopted by the Provincial synod.

"That the members of this committee from each diocese shall form a diocesan sub-committee, and that the person whose name stands first on each diocesan list be appointed convener of his sub-committee. That he be requested to convene his committee and report progress to the general secretary. That the chairman be instructed to issue a circular to the diocesan sub-committees asking for the following information:—1. What are the laws prevailing in each province with regard to education, and what practices are observed in the schools with respect to religious teaching and the use of the Bible? 2. What practical amendments they would suggest to the laws as they

at present exist? That the secretary make out a digest of all these reports, when received, and send the same to each member of this committee. That the members of this committee from the diocese of Toronto, with one clerical and one lay member of this committee from each of the other dioceses, be a central executive committee, with power to take such action in the interests of the object for which this committee was appointed as they may deem most expedient, until the next meeting of this Provincial Synod."

The following are the names of the committee:— Nova Scotia—Revs. Canon Brock, Canon Hole, J. A. Kaldbeck; Judge Ritchie, Prof. Hines, C. Palmer, Q.C.

Quebec—Revs. Dr. Roe, H. J. Petry, G. V. Housman; Chancellor Hunaker, Capt. Carter, E. J. Hunny, D.C.L.

Toronto—Ven. Archdeacon Boddy, Revs. Provost Boddy, O. P. Ford; Hon. G. W. Allen, Mr. J. A. Worrell, Judge Benson.

Frederickton—Revs. Canon Debeber, Canon Ketchum, J. F. Davenport; Hon. B. A. Stevenson, D. L. Hannington, C. W. Weldon, D.C.L.

Montreal—Ven. Archdeacon Evans, Canon Henderson, Ven. Archdeacon Lindsay; Geo. McRed, Q.C., Alex. Gowdey, Hon. W. W. Lynch.

Huron—Revs. Canon Innes, G. C. McKenzie, Mr. Towell; R. Bayley, Q.C., Wm. Grey, A. H. Dymond, Q.C.

Ontario—Ven. Arch. Lauder, Revs. A. G. Nesbitt, W. B. Carey; Hon. G. A. Kirkpatrick, Chancellor Henderson, Judge Reynolds.

Niagara—Revs. Dr. Mockridge, Canon Read, Canon Belt; Messrs. George Elliott, W. F. Burton, S. Macklem.

I trust that the several diocesan committees will, at as early a date as possible, comply with the request expressed in the above report, and kindly inform me as to what action has been taken in each diocese.

Yours faithfully,
W. B. CARRY,

Kingston, Dec. 14th, 1886. Sec. Gen. Committee.

BISHOP BURNET.

SIR,—Some five and thirty years ago I met in "Two Centuries of Miscellanies," the following lines, which I have never seen since; and as they put in a curious light a great man and his times, I reproduce them from memory.

Yours,
JOHN CARRY,
Port Perry, 14 Dec., 1886.

Soon after Bishop Burnet's death the following was circulated among the wits of Oxford.

Here Sarum lies, of late as wise
And learned as Tom Aquinas;
Lawn sleeves he wore, yet was no more
A Christian than Soinus.
If such a soul to heav'n has gone,
And 'scaped Old Satan's clutches;
We may be sure there will be room
For Marlborough and his duchess.

SKETCH OF LESSON.

ST. STEPHEN'S DAY. DECEMBER 26TH, 1886.

The Deliverer Sent Forth.

Passage to be read.—Exodus iii. 11—18.

The children of Israel being, as was shown in last Sunday's lesson, powerless to deliver themselves from their afflictions in Egypt. God now sends Moses to lead them out from the "house of bondage" into the Promised Land of Canaan. Moses naturally shrinks from the task of leading forth so great a multitude in opposition to a cruel and obstinate king; but God assures him of his presence and aid, and directs him how to set about the work.

I. The Deliverer Instructed.—Once he had tried to do this work in his own way (see chap. ii. 11-15), and had failed. Now he receives his instructions from one All-wise and All-powerful. God promises to be with him: therefore he must succeed.

He has first to announce to the children of Israel the good news of their deliverance (verses 15, 16, 17). Then boldly to go to the king and demand of him to let them go (verses 10, 18).

II. The Deliverer Hesitating.—Instead of gladly accepting the charge, Moses hesitates and would draw back. He suggests four objections. God answers each of them.

Objection 1.—"Who am I?" (verse 11). Answer.—"Certainly I will be with thee" (verse 12).

Objection 2.—"What shall I say unto them?" (verse 15, last part). Answer.—"I am hath sent me unto you" (verse 14).

Objection 3.—"They will not believe me" (chap. iv. 1). Answer.—The three signs—the rod changed to a serpent and again to a rod (chap. iv. 3, 4), the leprous hand (vv. 6, 7), the water changed to blood (11, 9). [See "Words and Phrases," Post.]

Objection 4.—"I am not eloquent" (iv. 10). Answer.—"Who hath made man's mouth? I will be with thy mouth, and teach thee what thou shalt say" (vv. 11, 12).

III. The Deliverer Obedient.—At last Moses yields himself to God's will. Then see how God makes plain his way before him. First, Jethro must be spoken to. He consents. Then Zipporah goes with him (v. 20). Aaron comes to meet him (v. 27). The people welcome him, believe, and worship the God who has sent them a Deliverer.

N.B.—[For "Lesson Topics," "Hints to Teachers," "Explanation of Words and Phrases," etc., see "THE TEACHERS' ASSISTANT," published by Rowsell & Hutchison, 76 King street east, Toronto.]

Family Reading.

RETROSPECTION.

BY ANNA SHIPTON.

"Thou shalt remember all the way which thy Lord thy God led thee."—Deut. viii. 2.

"Cast not away, therefore, your confidence, which hath great recompense of reward."—Heb. x. 35.

He was better to me than all my hopes,
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.

The billows that guarded my sea girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart
But the balm of his breath hath healed.
Oh! tender and true was the chaat'ning sore,
In wisdom that taught and tried;
Till the soul that He sought was trusting in Him
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight, and the rough made plain,
As I followed the Lord alone.
I praise him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole earth went before
To search me a resting place.
Has he changed for me? Nay! He changes not;
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

And if to the warfare He calls me forth,
He buckles my armour on;
He greets me with smiles and a word of cheer,
For battles his sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is He as He washes my feet
From the trace of each earthly soil.

Ne'er in the glare of the enemy's land
He suffers his own to sleep;
The combat, the tempest, the raging wave,
Tell his wond'rous works in the deep.
The treasures of darkness, in secret hid,
Can the child of the Kingdom proclaim:
Oh! tell forth the praise of Jehovah to-day,
Give glory anew to His name.

Never a watch on the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the Law of the Lord,
Is the covenant care of my God.

MR. J. J. BAYNE, 52 Lake Avenue, Rochester, N. Y., will tell you if you write, enclosing stamp that this wonderful story is true: "In 1882 I was taken to the Clifton Springs Sanitarium, in a most deplorable condition, with congestion of liver, constant cold hands and feet, rushing of blood to the head, purple spots on my face, and my skin was as yellow as a lemon. The slightest food could not be taken, without such distress and spasms, that my screams could be heard a long

distance. I had prolapsus very severely, profuse leucorrhœa, and uterine ulceration so that I could not wear a supporter. The doctors said that I had the worst case they ever saw. In two months I lost forty pounds of flesh, and suffering all the time from intense headaches, and unable to obtain sleep, while cold, clammy sweats would break out over my body frequently. Under the operation of Warner's safe cure my skin cleared up and I began to gain flesh, and was able to walk one full mile. My case created such an interest at the Sanitarium that Warner's safe cure has since been prescribed for its patients with good results. I never was so healthy in my life."

RELIGION IN DAILY LIFE.

But then comes this inquiry:—"My work, as pointed out by my station, is not what is called God's work—it is man's work. If man's work is anywhere it is with me—yet it is my duty. As head of a business; partner in a firm; mistress of a house; servant in another's home; or employed in another's affairs—mine is man's work. Man's fret and turmoil about me, not God's cause. Can I think of God only while I do it? Should I not be dreaming instead of working? How can the higher life you speak of in sermons be marked out for me?"

Then, why do all St. Paul's most exalted revelations to us, not only of higher earthly life, but of heavenly life, wind up into advice—tender, kind, sympathetic advice—to wives, husbands, children, servants, masters? The idea of living out of God's world in order to live to God is quite a later idea—I will not call it a bad one—but it is a later one. The way in which living to God was first conceived was altogether life of the world, and in the world filled with the freshness of the thought that you might do your work for God—call it God's because no one else has a final claim on it—make it God's, by offering it up in its plainest details to Him, and saying to Him that as it was all you could do for Him, though you would fain do more, "would He accept this simple offering?" And He would. Nothing so welcome as the sweet incense of obedient days.

A very holy person once said, "That the most excellent method he had found of going to God was that of doing our common business (as far as we are capable) purely for the love of God. That God never failed offering us His grace in each action. That he himself distinctly perceived this offer, never failing to do so, unless he had wandered from a sense of God's presence, or had forgot to ask His assistance. That our sanctification did not depend on our changing our works, but in doing for God's sake what we commonly do for our own."

Did that person know what saintliness was? He was a very saint. His little life and a few letters were published by the desire of one who was a Cardinal, a saintly man, and a statesman. Did he then know what the difficulties of common life were? I will tell you. He was a poor lay brother—the head servant in a large establishment. His name was Nicholas Herman, of Lorraine, or Brother Lawrence.

This is the way to live. Not to shut the door as it were of the Presence Chamber of God, while you go about your work elsewhere, forgetting Him, till hours, and ministers, and prayer times summon you to appear in your best mind before Him. But to do all in the presence of God, and ask Him to be present at all. This would soon teach you secrets in your own heart which are not known to you now.—Archbishop Benson.

COL. JOSEPH H. THORNTON, of Cincinnati, O., an honored war veteran, was for 18 years a victim of that old soldier's complaint, chronic diarrhœa. Two dozen bottles of Warner's safe cure restored his liver to health and cured his ailment. His daughter was very ill of an obstinate disorder, which the best physicians failed to relieve. She had also palpitation of the heart, intense pains in the head, nervous dyspepsia, and all her vital organs were involved. By three months' faithful home treatment with Warner's safe cure, alone, she was fully restored to health. That was two years ago. The cure was permanent. Col. Thornton

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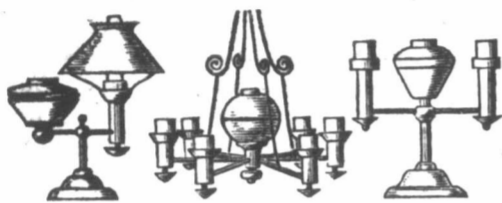
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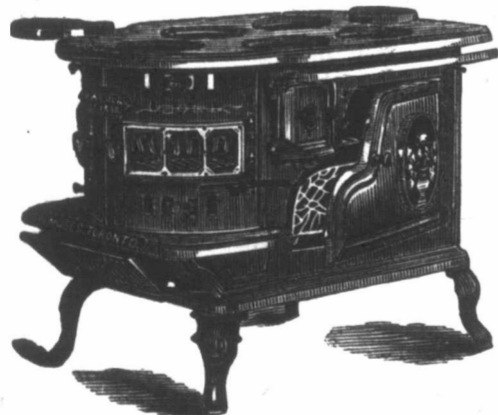
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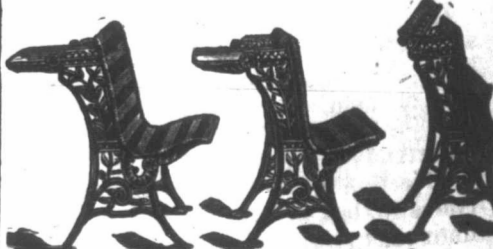
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FREEDOM, FAITH, REASON.

The exclusive possession of three divine gifts gives man his supremacy in this world. These endowments are freedom, faith, and reason.

God only has perfect freedom, and, in Him, co-exists with perfect knowledge and perfect love.

With partial knowledge and small love, man could not, with safety be allowed full freedom. Yet, man must have somewhat of freedom, else he would not be "in the image of God." So freedom comes to men supplemented by reason and faith. By the help of reason man is to use his freedom according to knowledge, and, once beyond the boundaries of his knowledge, he must regulate his freedom according to faith.

Thus the profit and pleasure of freedom are to be realised through the exertions of the power of self-control—through being a law to one's self, and acting without external restraint and compulsion. There is nothing in this world which men dislike more than to be controlled, and, would they but control themselves, they might neither need, nor ever be conscious of, any external control, and this would be the highest possible realisation of liberty.

The practical difficulty in all cases is to give reason and faith, as elements of self-control, each its place and priority according to circumstances. The substitution of one of these for the other can only result in a faithless reason or an irrational faith, both of them unspeakably bad. Within the limits of personal experience faith and reason coincide, and neither is the more authoritative and constraining. But, outside of experience, there is a proper primacy of faith. Faith always goes in advance of reason, when we push outward into the ever enlarging area of knowledge. Reason cannot bridge the chasm between the known and the unknown. But faith, waiting for no bridge, confidently steps on the other shore, and keeps a foothold until reason can come over and take possession of the new joint conquest. Thus ever faith leads the way and reason follows.

It may be well to note, also that there is a very common predisposition to indiscriminate faith, which it is the office of reason, appealing to experience, to modify and shape into a well grounded confidence or faith, which can give a reason for itself, a faith which can say at last, "I know in whom I have believed." And this consideration may suffice to show that the priority of faith is only a precedence in order, not a relative superiority, faith being in order to knowledge, and knowledge being required to supply material for reason.

There is, indeed, a common impression otherwise. People suppose they must apprehend the spiritual before they can become spiritual, which is just as sensible as to hold that one must have a knowledge of this physical world before being born in it; or, that a hungry boy must be able to analyse all the food his mother has provided for him, applying all the principles of physiology, chemistry and dietetics, before he can eat a mouthful of the dinner. The boy's reason, fresh from its divine Giver, would spurn any such restraint.

God has revealed Himself to us as an object of faith, that we may, in time, come to know Him, "The only true God, and Jesus Christ, whom He hath sent," which "is eternal life." Faith, for the time being, answers the purpose of knowledge, and leads to knowledge, operating in the same way as the boy's faith in his mother. So we trust, and, after awhile, we know. We believe and, in due time, we see.

IN ANOTHER PART of this issue, we present a large advertisement headed "The Giant of Medicines." It goes without saying, that H. H. Warner & Co. have educated the people of this country to the belief, which is rational and well founded, that a vast majority of human diseases originate in improper action of the kidneys and liver, that improper action allowing the blood to become filled with uric and lithic acids, or kidney and liver waste, which inflame and irritate all the organs and thereby produces so many different diseases: Hence a remedy that will correct the

false action of the kidneys and liver and neutralize the acids of the system, very naturally cures all the diseases caused by this excess of acid in the blood. At this holiday season no present would be more acceptable to any suffering friend than a case of a dozen bottles of the wonderfully effective Warner's safe cure. The proprietors do not ask you to believe what they say, but frankly tell you to write to those whose testimonials are published and to ask your friends and neighbors what they think of this great remedy. That shows how great is their confidence in the favor of the public, on which they reckon because of the merits of their preparation.

EPIPHANY.

Very soon after Christmas comes Epiphany. This is a Greek word, and in our own English tongue it means "showing;" and the fact brought before us in Epiphany is the showing of Christ to the Gentiles.

You know that the first Gentiles to whom our Lord was shown were the Wise Men from the East, and they were led to His Cradle by a star.

We ourselves are Gentiles, as we are not of the Jewish race, and we are bound to give thanks to God on the Feast of the Epiphany, for it is the showing of Christ to us.

On the Sundays after Epiphany, it is not our Lord's birth or His death that is shown to us half so much as His life.

Now why is this? Because He lived for us to be our pattern in our every-day life.

In the Gospel for the first Sunday after Epiphany, we get a little sketch of our Lord in His youth, living that simple family life at Nazareth, which He left later on to do His great work as the Saviour of the world.

Oh! dear friends, how much we may all learn from this strange brief story of the boyhood of our Blessed Lord. Jesus in the little despised town of Nazareth, while he so loved Jerusalem; Jesus in the cottage, when He would rather have been in the Temple; may not people of all ranks and ages take a lesson here?

How many of us are apt to think that we could do great things for God if He would call us to a higher place, but we cannot do the little things for Him that He wants us to do now in the place where he has fixed our lot.

Many thoughts spring up in our minds as we gaze on the Son of God living His daily life at Nazareth as the son of Mary; as we picture Him in the work-shop, in the house, or on the green hills that rise above the town.

One thought that strikes us is—what a ray of glory He has shed over cottage life, and what simple grandeur there may be in the life of an earnest working-man who tries day by day to follow even afar off in his Saviour's steps! And if we come down from gazing on the Divine life of Jesus, if we look, as we know He allows us to do, on the human life of one of His Saints, where shall we find, for women of all ranks, a pattern so gentle and so pure as that of our Lord's own mother?

Mary was but a village maid, but under her roof we may be very sure that no sharp rebukes, no vulgar jests, no tales of slander, were ever heard; the woman who was wont to ponder in her heart over the sayings and doings of her sinless Child, could find no room in her life for such unholy tastes and tempers as these.

Dear sisters, do you ever think what changed places you might make your homes if you tried like Mary to copy Jesus a little more in your daily life? Just think how it would be if all those common sins, for which your Saviour died, were as hateful in your sight as they are in His; if all those simple virtues that He loves, had as deep a hold on your heart as they had on the heart of His mother.

Led by your quiet influence, what sober, earnest men, what gentle, modest women we should find under many a Canadian roof; what happy, truthful children, brought up by those who took the Home at Nazareth as the model for their own.

Such a home would be an Epiphany in itself, a showing of Christ and His Power to all the world around.

Christian men, women, and children are bound to show Christ to others by their own holy lives. Jesus honored the home, and the home should honor Him. Then, whether that home be the abode of wealth and comfort or of hardship and poverty, the star of hope will shine upon it and the blessing of God will find there a resting place in the hearts of His faithful children.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

OLD CATHOLIC MOVEMENT.

The account received of the progress of the old Catholic movement in Germany, are of a very conflicting nature. On the one hand a correspondent of the *Guardian* makes a distinct statement of what he saw and heard at a meeting of the Austrian Synod held at Vienna last month, and the sum of it is that in spite of difficulties arising from want of means, and the stubborn prejudices of the peasantry, the prospects of the Church, especially in North Bohemia, are very encouraging. Among the leaders there is no lack of enthusiasm, and plenty of youthful vigour among the followers." On the other hand, a writer in the *Spectator* asserts that the same meeting "excited but a faint interest among the liberal orthodox of Europe, serving, indeed, principally to remind them of a great disappointment." We are afraid it is but too true that the larger hopes which many had of the issue of the movement must be abandoned. It has been joined by a few men of conspicuous learning and saintliness, but there has been no popular enthusiasm, and no large secession to it in any country. One proof of its comparative failure may be seen in the fact that it has not provoked that bitter hostility which Rome is accustomed to display against the foes she fears.

CHRISTMAS GIFTS.

The Sunday before last Christmas day I was sitting in the evening, with a little child upon my knee. She had been saying some hymns.—"Do no sinful action," I remember, was one,—and then we had been talking of Christmas, what it meant, and why we keep it holy. She had seen us all busy with Christmas gifts for every one, and had been busy, too, in her way, and now I saw her little brow knit in puzzled thought, and lifting her face to mine, she said with lowered voice very gravely and earnestly, "But then, Miss F—, when it is our Lord's birthday, what presents shall we make for Him?" An instant pang of shame flashed through me, as her words connected themselves with the hymns she had been saying. This little one thought of gifts for her Lord—pure heart and holy life were His meekest offering; but who shall offer heart so pure, and life so holy, as to be truly meet for Him?

Perhaps, now we are looking forward again to the coming of the holy Christmas-tide, the simple words of this one of Christ's little ones may help to remind others beside myself how best to prepare for it, and that, in preparing Christmas gifts for our earthly friends, we forget not what it is fit we should offer to the best and dearest of our friends, even our Lord and Master Jesus Christ.

VERONICA.

—For constipation take St. Leon Water before breakfast.

God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often has God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance at its close!

We seem to live in great peace and serenity of mind when things are done according to our own will and opinions; but if things happen otherwise, then are we straightway moved and much vexed. Let us, therefore, humble our souls under the hand of God in all temptations and tribulations, for by them is man proved.—*Thomas a Kempis.*

RECHERCHE GOODS FOR THE HOLIDAYS.

We have just received a splendid assortment of goods for the

Christmas Trade.

Among our list of Novelties you will find Silver Button Hooks, Fruit Knives, Silver Moustache Cups, Silver Moustache Spoons, Individual Egg Stands, Smoker's Sets, Gold Pens and Pencils, Rhinestone Back Combs and Jersey Pins, Opera Glasses, Silver Shoe Horns, Silver Shaving Cups, Solid Silver Napkin Rings, Individual Butter Plates and Cruets, Silver Card Cases, Silver Match and Tobacco boxes, &c. Besides these, of course, we carry a full line of REGULAR GOODS in the Watch, Diamond, Jewelry and Silver Line.

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Jewelry
Store,
113 Yonge Street,
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Section—Grand Narrows to Sydney.

Tender for the Works of Construction.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for Cape Breton Railway" will be received at this office up to noon on Wednesday the 12th day of January, 1887, for certain works of construction. Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the Office of the Cape Breton Railway at Port Hawkesbury, C. B., on and after the 27th day of December, 1886, when the general specifications and form of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 15th December, 1886

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BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION, FLUTTERING
JAUNDICE, OF THE HEART,
ERYSIPELAS, ACIDITY OF
SALT RHEUM, THE STOMACH,
HEARTBURN, DRYNESS
HEADACHE, OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors,
TORONTO.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TRIAL, to any sufferer. Give express and P. O. address.

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A SEASONABLE HINT.—For an obstinate harrassing cough there is no better remedy than Hagar's Pectoral Balsam, which cures all throat, bronchial, and lung diseases. It is pleasant to take and effectual for young or old.

W. H. RHODES, 118 E. Gay St., Columbus, O., in 1879, was taken ill with palpitation and neuralgia of the heart, consequent on diseased kidneys. "Horrible Dyspepsia" also afflicted him. He spent hundreds of dollars for relief in vain. He took 50 bottles of Warner's Safe Cure, and was fully restored to health, gaining seventy pounds while using that great remedy. Write him and enclose a stamp. He'll tell you the welcome story.

THE CHRISTMAS ROSE.

A little way up one of the Rhaetian Alps, beneath the shade of an old pine, grew a Christmas rose.* The summer had passed, and the short days had come, when the wind blows and the snow flies, and the hardy little mountain rose had two buds. "Dear me," fretted the rose, "I wish I could blossom when other plants do. There would be some pleasure in displaying oneself for the dainty blue gentian or the pretty eyebright, but with no one to admire me, I see no use in blooming at all."

"Ho! ho!" laughed the old pine, waving his shaggy arms, "Ho! ho! what a little grumbler. The snow and I will admire you. You are named after the blessed Christ child, and ought to be happy and contented. Push up through the deepening snow, little friend, and expand your buds into perfect blossoms; we were all made for a wise purpose, and we shall know what it is when the time comes if"

Just then the north wind blew so hard the old pine was quite out of breath, and for some reason he never renewed the conversation.

"All the world is dead except the pine and me," murmured the rose, "and perhaps I had better follow his advice. If I was made for a wise purpose I shall not be forgotten." So she took good care of her beautiful buds, and the day before Christmas the black pine saw her blossoms, white and perfect, peering up through the white snow.

Now, the two little children of Klotz, the wood cutter, were nearly heart broken, for their mother was sick, and that morning the kind neighbor who had watched by her side through the night had said, "God pity this home; I fear your mother will die before night." Their father sat by the fireplace, speechless with grief, and answered them neither by word nor look when they crept up to him for comfort. So at last they stole out of the door, and, hand in hand, wandered a short way up the mountain side, following the forester's tracks till they came in sight of the old black pine.

"If all the mothers in the world were dying that hard old pine would not care," said the boy bitterly. "Let us go back into the valley, sister; there we will find good people, with kind hearts, while here there is no one to care for us."

"There is one who cares for us even here," cried the sister, spying the Christmas roses, and in a moment she had scraped away the snow and plucked

*The Christmas rose is not a rose, it belongs to the family Hellebore, black Hellebore, so called from the color of its roots. Its large white flowers are produced in winter, and it grows only in cold climates. The flowers are white or tinged with red.

them. "We had forgotten the Christ child, and that to-morrow is His birth day. Let us take the roses to the church, and there pray that our mother's life may be spared."

So they hastened down the mountain to the village church, where they found the good pastor busy trimming the altar for the Christmas festival. He took the flowers and put them, with some feathery moss, into a tall white vase. Then he knelt with the children and prayed for their mother's life, and the roses nodding on their stems smiled as though the gift asked for were already granted. When they returned home their father met them at the door and exclaimed joyfully, "The fever has turned and your mother is better. Thank God."

The Christmas rose had fulfilled its destiny. Ah, me! the black pine was right. We were all made for a wise purpose, and we shall learn what it is in God's own time.

MRS. RUTH BROWN, Coldwater, Mich., if you write, enclosing a stamp, will tell you it is true that in July, 1885, she "was suddenly Paralyzed, and became entirely Blind, as her doctors claimed, from an Enlargement and Inflammation of the Kidneys and Liver. She was in an unconscious state for two weeks; face and body bloated with agonizing Pain; could not keep anything on her stomach; irregular action of the heart. Physicians pronounced her case incurable. Within a few weeks the Paralysis left her, Bloat went down, Enlargement of the Liver subsided, action of the heart became regular, and she became well in three months, and has felt in good condition ever since." Warner's safe cure did this amazing work for her and she will tell you so.

Alfred Krupp owns probably the largest business establishment in the world. His works within the town of Essen cover more than 500 acres. He employs nearly 20,000 men, who, with their families, make nearly 70,000 persons supported by the factory. Krupp owns 547 iron mines in Germany and four ocean steamers. Over the works run 42 miles of railway, working 28 engines and 888 trucks. There are also 40 miles of telegraph wires, with 35 stations and 55 Morse apparatuses.

PROPRIETOR H. B. KINNEY, Weldon House, Earleville, N. Y., was run down by overwork and threatened with Bright's disease, followed by stone in the kidney and bladder, which produced intense pain and spasms. A council of physicians did him no good. He passed fresh blood from the urinary organs. Everything else failing, he was finally fully restored to health by Warner's safe cure, as hundreds of thousands of other acute sufferers have been. Don't take Warner's word for it. Write Mr. Kinney (enclosing stamp), and ask your friends and neighbours about Warner's safe cure.

BROKEN DOWN.—"Being completely broken down in health, I was induced to try that valuable remedy, Burdock Blood Bitters. One bottle made me feel like a new man, restoring me completely to health." Geo. V. Detlor, Napanee, Ont.

[Dec. 30, 1886.]

Dec. 30, 1886.]

Forgotten the Christ
 sorrow is His birth
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 be spared."
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 and your mother is
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 rose had fulfilled its
 the black pine was
 ll made for a wise
 hall learn what it is
 3.

THOSE WHO HAVE TRIED IT SAY the
 best proof of the great power of Polson's
 NERVILINE over every kind of pain is
 obtained by a 10 cent bottle. Nerviline
 requires no puffing; every bottle tells its
 own story. It cannot fail, for it is a
 combination of the most powerful pain-
 subduing remedies known to medical
 science. Nerviline is equally useful in
 external or internal pains. Try the
 great remedy. Ten cent bottle at any
 drug store. Large bottles only 25 cents.

JOHN LABATT.—Among London's,
 (Canada) principal interests are its
 breweries, and it has become celebrated
 throughout the whole length of the
 continent as a producer of unexcelled
 ales and porters. The Commissioner
 of Agriculture, in his report of the
 Canadian Exhibit at the Centennial
 Exhibition, said: "It has been said
 that the British judges pronounced
 John Labatt's ale equal to that of
 Bass." At the Centennial Mr. Labatt
 received three medals and highly satis-
 factory reports from the judges and the
 members of the English Commission.
 In 1887 he was awarded a medal at
 the World's Fair, held in Sydney,
 Australia, and again in 1878, at the
 Paris Exposition, France. The good
 opinion of these judges seems to be
 fully corroborated by the late Professor
 Croft, formerly public analyst, Toronto,
 who wrote: "I find these ales to be
 sound, containing no impurities or
 adulterations, and can strongly re-
 commend them as perfectly pure and
 very superior malt liquors." And by
 Mr. John B. Edwards, professor of
 chemistry, Montreal, who says: "I
 find them to be remarkably sound ales,
 brewed from malt and hops." Again
 Rev. P. J. Le Page, professor of chem-
 istry at Laval University, pronounced
 "John Labatt's ales light and good
 and equal to the best English import-
 ed." This will show plainly the re-
 putation that Mr. Labatt has secured
 for London abroad. It is a fact also
 that there is more of John Labatt's
 bottled ale sold in Toronto than of any
 Toronto brewery, and almost as much
 in Montreal as is sold by any Quebec
 brewery. This speaks volumes for its
 quality. To look at the various
 buildings which comprise the brewery
 from without, no one would dream of
 their immense size and capacity. The
 site the brewery is on the side of a
 hill, and it is a fact that more than
 half of the buildings are underground.
 It takes two boilers and a powerful
 engine to keep things moving, though
 a great saving in this respect is effected
 by the advantageous arrangement of
 the buildings. Being on the side of a
 hill, goods can be received from wagons
 or loaded on lorries for shipment
 equally well from each floor, the cellar
 as well as the fourth storey, thus
 saving much labor and steam power.
 The process of washing, both barrels
 and bottles, is a very thorough one,
 and every barrel and bottle is subse-
 quently examined to see that it is
 clean. The demand for John Labatt's
 bottled ale and stout in British Colum-
 bia and other distant places has become
 so great that Mr. Labatt was forced to
 look round for a quicker way of wiring
 bottles than by hand. In shipping
 bottles to a distance the corks are
 liable to fly out, and it is necessary to
 wire them down. To do this quickly
 Mr. Labatt obtained a wiring machine
 capable of performing the work of five
 men, and it is now the only one in
 Canada. In fact, even the large
 bottlers in Great Britain have not yet

W. Coldwater, Mich.,
 using a stamp, will
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B. KINNEY, Weldon
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Being completely
 health, I was induced
 able remedy, Burdock
 Oae bottle made me feel
 restoring me completely
 o. V. Detlor, Napanee,

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-P. BURNS-
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In addition to our premiums of music and "Mikado" cards, we have just issued a beautiful panel picture, in colors, 14 x 26, a fac simile reproduction of one of the Paris salon paintings for 1884, entitled "Two Sisters." It is a perfect gem, and well worthy a place in the wall of any of the patrons of Dobbins' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis to readers of this paper in the following manner only:—

Save your wrappers of DOBBINS' ELECTRIC SOAP, and as soon as you get twenty-five mail them to us, with your full address, and we will mail you "The Two Sisters" mounted ready for hanging, free of all expense.

The soap improves with age, and those who desire a copy of the picture at once, have only to buy the twenty five bars of their grocer at once. This will ensure the receipt of the wrappers by us before the edition is exhausted. There is, of course, no advertising on the picture.

I. L. CRAGIN & Co.,
PHILADELPHIA, PA.

HOW TO GET ONE.

E. EVANS, president of the Lumber Exchange Bank, Tonawanda, N. Y., writes: "January, 15, 1886, I was entirely prostrated, and was reduced from 176 to 126 lbs. I thought I had inflammation of the large bowel. The pain was relieved only by morphine forced under the skin. My doctor treated me for inflammation and catarrh of the bowels, an affection sympathetic with disorder of the left kidney. I had distressing pain, with night sweats, and could keep nothing on my stomach, especially liquids, and was intensely thirsty. Feb. 19, I was in intense agony with pain in my left kidney. I then began Warner's safe cure. In twenty minutes I was relieved. I refused the doctor's medicines thereafter. I finally passed a large stone from the bladder, then my pains ceased." If you write Mr. Evans, enclose stamp for reply.

THE RABBIT IN THE SNARE.

An autumn day forty-five years ago, and a hazel-wood. Great preparations going on in it for netting rabbits. Dogs barking, beaters shouting, sticks clashing, bushes crashing, intermingled with merry laughter. The narrow footpaths are netted on all sides, and stationed at each intersection of the paths are men and boys with guns or sticks to catch any poor rabbit who may clear the nets. Two little girls are placed at one of these stations. Thud! thump! two rabbits leaping, springing, rushing for dear life, entangle themselves in the net. One child lets her rabbit go; the other seizes it in spite of its kicks and struggles, and tries in her excitement to kill it. Up comes the farmer, hearing the commotion, and hits poor bunny on the neck, and his struggles are over in an instant. "There! that's the way to kill 'em," but somehow the sight of the poor little dead rabbit, stiff and stark upon the mossy grass, strikes the child with dismay. The joy of the autumnal day had suddenly waned; the excitement of the chase had vanished; not even the joyous barking of the dear dogs could gladden the child. It was a miserable day to look back upon—a dark day, even in that favourite copse.

A summer day forty-five years after—August, 1886. The lightheartedness of the child has been overclouded with many a care, and alas! with many a sin; but the remembrance of that poor little rabbit in the hazel-wood often recurs with sadness as the days of childhood pass before the retrospective glance of the ageing woman. But nature is unchanged; it is as fresh and bright and sunny as it was in the days of youth; the familiar forms of the wild flowers, the sweet-scented thyme, the bracken, and the purple heather brings back past days. Not many childish acts of thoughtless cruelty, perhaps—because by God's grace the child had always loved God's creatures less-than-man,—but some rat-hunts, and a poor doomed pig, and this rabbit, stood out like dark shadows of the past.

Reparation had been made for the rat, and friendship with the swine, but there was still the rabbit.

Think of this summer day, poor tired Londoner, and refresh yourself with the memory of green meadows, and fields of ripening corn, and the pretty hop-gardens of Sussex. Cross over, more easily in thought than in

deed, perilous little bridges thrown over muddy streams which will find their way eventually into the Ouse; climb over one or two five-barred gates, unless you are clever enough to find out the trick of the sliding bars, and make your way to a low ridge of remarkable rock or boulders in the neighbourhood of Hirstwood, rising up like the handiwork of some eccentric giant in the midst of the plain. What are they? Who has inhabited them? They would seem to be of volcanic origin, to an unlearned observer at least. They look like Druidical remains or once, perhaps, the abode of Christian Cenobites. Two rocks have been hollowed out, and there are traditions of a hermit who made these his abode; but local memories are hazv, and there are no books at hand to help or guide conjectures. Yet they will fashion themselves into shape, and suggest some thought of Druidic rites and human sacrifices, yielding to the sweet and gentle voice of Christianity, and refashioning the dark cave into a Saxon church; and then, when wave after wave had passed over it, and left it forlorn and deserted, a solitary hermit sought shelter in it from the restless world without.

But on this summer's day some piled-up rocks at the end of the grey ridge first attracted the former watcher of the rabbit-net. Ferns and moss covered the soft sandstone, and crouching between a cleft in the rock was a rabbit. It seemed asleep, it was so still and motionless, and going very softly up to it she caught it by the ears. It did not struggle like that poor netted one, but as she lifted it up she perceived that it was fastened to an uprooted bush of gorse by a piece of string and a wire; so, concluding that the rabbit was a tame one, tethered there by the owners of the orchard, she put it down again and left it.

Not until a mile and a half of the homeward journey was retraced, did it occur to her stupidity that the rabbit had been snared!

Impossible to return that day; but the next—the rabbit being ever in her thoughts—a second visit was paid to the Hermit's Cave, and eagerly she sought the cleft in the rock. There still was the poor imprisoned rabbit. Gently raising it—for the little creature never struggled, but nestled confidingly in her arms—the string was quickly cut and the wire loosened, and still the rabbit lay still, never attempting to escape. She bent her head and kissed it, and it lifted up its head, and the little trembling, cleft lip gave back the kiss, over and over again. Then she put it out of her arms upon the grass, and oh! the exuberance of that joy, as with three bounds into the air, it reached its own home in the warren and disappeared.

Then it was that some familiar words of Holy Scripture sounded with a fresh harmony and a fuller meaning in the heart of her who had had the joy of setting the captive free: "The snare is broken, and I am delivered."—S. L.

A SEASONABLE HINT.—During the breaking up of winter, when the air is chilly and the weather damp, such complaints as rheumatism, neuralgia, lumbago, sore throat, croup and other painful effects of sudden cold, are prevalent. It is then that Hagyard's Yellow Oil is found truly valuable as a household remedy.

Mrs. J. T. RICHEY, 562 4th Avenue Louisville, Ky., was a confirmed invalid for eleven years, daily expecting death. Doctors pronounced her trouble to be neuralgia, female complaints and every other known disease. For months her left side was paralyzed. Could neither eat, sleep nor walk. Finally the doctors gave her up. She then began to use Warner's safe cure, and November, 18, 1885, she wrote, "I am as well to day as when a girl, and feel about twenty years younger. Warner's safe cure has worked a miracle in my case." Mrs. Richey will gladly answer stamped inquiries.

WINGS BY AND BY.

"Walter," said a gentleman on a ferry-boat to a poor, helpless cripple, "how is it when you cannot walk that your shoes get worn?"

A blush came over the boy's pale face, but after hesitating a moment he said:

"My mother has younger children, sir: and while she is out washing I amuse them by creeping about the floor and playing."

Poor Loy!" said a lady standing near, not loud enough, as she thought to be overheard. "What a life to lead! What has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore he said in a low voice, but with a smile, "I am looking forward to having wings some day, lady!"

"Happy Walter! poor, cripple and dependent on charity, yet performing his mission, doing in his measure the Master's will! Patiently waiting for the future, he shall by and by mount up with wings as eagles; shall run and not be weary; shall walk and not faint."

CONSUMPTION is often only an indirect result of deranged kidneys. "Over two years ago I became a confirmed invalid. My friends all thought I was far gone in Consumption. I was sure the time had well nigh come when I must leave my helpless little children motherless. With this dreadful fact staring me in the face, I resolved to try Warner's safe cure. My husband tried to dissuade me, thinking I was too far gone for anything to help me. But I took it, and in two weeks time I was like a new creature; and in four weeks I was able to resume my household duties."—at this writing I am perfectly well. Mrs. E. J. Wolf, wife of Rev. Prof. T. Wolf, D. D., editor *Lutheran Quarterly*, Gettysburg, Pa. If you write her, enclose a stamp, and she will tell you the story is true.

—An Irishman was appointed warden of a prison, and on assuming the duties of his position, he harangued the prisoners, telling them if they behaved like gentlemen he would treat them well, but if they behaved badly he would immediately turn them out.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and \$1.

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WHY IS IT SO EFFECTIVE IN SO MANY DIFFERENT DISEASES?

WHY one remedy can affect so many cases is this:—The diseases have a common cause, and a remedy that can affect the cause, permanently cures all the diseases. Unlike any other organ in the body, the Kidney when diseased, may itself be free from pain, and the very fact that it is not painful leads many people to deny that it is diseased. But Medical authorities agree that it can be far gone with disease and yet give forth no pain, because it has few, if any, nerves of sensation, and these are the only means of conveying the sense of pain; thus, unconsciously diseased, it affects the entire system. We do not open a watch to see if it is going, or is in good order: We look at the hands, or note the accuracy of its time. So we need not open the kidney to see if it is diseased. We study the condition of the system. Now then, KIDNEY DISEASE produces Any of the following Common and Unsuspected

SYMPTOMS: Backache; Unusual desire to urinate at night; Fluttering and pain in the heart; Tired feelings; Unusual amount of greasy froth in water; Irritated, hot and dry skin; Fickle appetite; Scalding sensations; Acid, bitter taste with furred tongue in the morning; Headache and Neuralgia; Abundance of pale, or scanty flow of dark colored water; Sour stomach; Heartburn with Dyspepsia; Intense pain upon sudden excitement in the small of the back; Deposit of Mucus some time after urination; Loss of Memory; Rheumatism, chills and fever and Pneumonia; Dropsical swellings; Red or white brick-dust, albumen and tube-casts in the water; Constipation, alternating with looseness; Short breath, Pleurisy and Bronchial affections; Yellowish, pale skin, etc.

These are only the chief disorders, or symptoms, caused by a diseased condition of the kidneys. Now then, isn't it clear to you that the kidneys, being the cause of all these derangements, if they are restored to health by the great specific "Warners Safe Cure" the majority of the above ailments will disappear? There is NO MYSTERY ABOUT IT. It does cure many bad states of the system precisely as we have indicated. Now, when the kidneys are diseased, the albumen, the life-property of the blood escapes through their walls, and passes away in the water, while the urea, the kidney poison, remains, and it is this kidney poison in the blood, that, circulating throughout the entire body, affects every organ, and produces all the above symptoms.

Therefore, we say confidently that, **WARNER'S SAFE CURE** is THE MOST EFFECTIVE MEDICINE EVER DISCOVERED for the human race. It is the common remedy which, overcoming the common cause, removes the greatest possible number of evil effects from the system. Let us note a few of these diseases, and how they are affected by kidney poison, and cured by

WARNER'S SAFE CURE.

CONSUMPTION: In a great many cases Consumption is only the effect of a diseased condition of the system, and not an original disease; if the kidneys are inactive, and there is any natural weakness in the lungs, the kidney-poison attacks their substance, and eventually they waste away, and are destroyed. Dip your finger in acid, and it is burned. Wash the finger every day in acid, and it soon becomes a festering sore, and is eventually destroyed. The kidney-poison acid in the blood has the same destructive effect upon the lungs: For this reason, a person whose kidneys are ailing will have grave attacks of Pneumonia in the spring of the year, Lung fevers, Coughs, Colds, Bronchitis, Pleurisy, etc., at all seasons of the year. Rectify the action of the kidneys by **WARNER'S SAFE CURE**, as many hundreds of thousands have done, and you will be surprised at the improvement in the condition of the lungs.

IMPAIRED EYE-SIGHT: Kidney acid, with some persons, has an especial affinity for the optic nerve, and though we have never urged it as a cure for disordered eye-sight, many persons have written us, expressing surprise that, after a thorough course of treatment with **WARNER'S SAFE CURE**, their eye-sight has been vastly improved. In fact, one of the best oculists in the country says that half the patients that come to him with bad eyes, upon examination, he discovers are victims of kidney disorder. We have no doubt that the reason why so many people complain of failing eye-sight early in life, is that all unconscious to themselves, their kidneys have been out of order for years, and the kidney-poison is gradually ruining the system.

of the bladder diseases originate with false action of the kidneys, and urinary tract. Uric acid constantly coursing through these organs inflames, and eventually destroys the inner membrane, producing the intense suffering. Sometimes this kidney-acid solidifies in the kidneys in the form of Gravel, which, in its descent to the bladder, produces kidney colic. Sometimes the acid solidifies in the Bladder, producing calculus, or Stone. **WARNER'S SAFE CURE** has restored thousands of cases of inflammation and catarrh of the bladder, and has effectively corrected the tendency to the formation of gravel and stone. It challenges comparison with all other remedies in this work. Buy to-day.

they have given themselves thorough treatment with **WARNER'S SAFE CURE** their thick and turgid blood, their heavy blotched, irritable skin, have disappeared under its potent influence. The kidney-poison in the blood thickens it. It is not readily purified in the lungs, and the result is the impurities come out of the surface of the body, and if there is any local disease all the badness in the blood seems to collect there. Our experience justifies us in the statement that **WARNER'S SAFE CURE** is "the greatest blood purifier known." The treatment must be very thorough.

OPIUM HABITS: It is a well-known fact, recently shown anew, that opium, morphine, cocaine, whisky, tobacco and other enslaving habits, capture their victims by their paralyzing effects upon the kidneys and liver. In these organs the appetite is developed and sustained, and the best authorities state that the habits cannot be gotten rid of until the kidneys and liver are restored to perfect health. For this purpose, leading medical authorities, after a thorough examination of all claimants for the honor of being the only specific for those organs, have awarded the prize to **WARNER'S SAFE CURE**.

WARNER'S SAFE CURE.

CONGESTION: Congestion is a collecting together of blood in any one place. If there is loss of nervous action in any organ, the blood-vessels do not allow the blood to circulate, and it stagnates. If this condition exists very long, the collecting blood clots, and eventually destroys the organ. Many persons are unconscious victims of this very common condition. The heart, determined as it is to force blood into every part of the system, has to work harder to get it through the clogged organ, and eventually the heart breaks down, and palpitation, excessive action, rush of blood to the head, distressing headaches, indicate that the congestion has become chronic, and is doing damage to the entire system. Congestion of the kidneys is one of the commonest of complaints, and is the beginning of much chronic misery. **WARNER'S SAFE CURE** will remove it.

STOMACH DISORDERS: Many people complain, more or less, throughout the year with stomach disorders. Dyspepsia, indigestion, Water-brash, heat and distress in the stomach, sharp pains, frequent aches, want of appetite, lack of energy. Now, these are exactly the conditions that will be produced in the stomach when the blood is filled with kidney-poison: People dose themselves with all sorts of stomach reliefs, but get no better: They never will get better until they give their attention to a thorough reviving of kidney and liver action by the means of the only specific—**WARNER'S SAFE CURE**.

RHEUMATISM: Every reputable physician will tell you that rheumatism is caused by an acid condition of the system. With some, it is uric acid, or kidney-poison; in others, it is lithic acid, or liver poison. This acid condition is caused by inactivity of the kidneys and liver, false action of the stomach and food assimilating organs. It affects old people more than young people because the acid has been collecting in the system for years, and finally the system becomes entirely acidified. These acids produce all the various forms of rheumatism. **WARNER'S SAFE CURE**, acting upon the kidneys and liver, neutralizing the acid, and correcting their false action, cures many cases of rheumatism. **WARNER'S SAFE RHEUMATIC CURE**, alternating with the use of "**WARNER'S SAFE CURE**," completes the work.

FEMALE COMPLAINTS: What we have said about particular force to the above complaints. They are as common as can be, and, as every doctor can tell you, most of them begin in this congestive condition of the system, which, not being regularly corrected, grows into disease, and produces these countless sufferings which can be alluded to, but not described in a public print. Thousands have been permanently cured.

CONSTIPATION, PILES: These distressing ailments, more common among one class than the other, are not original disorders, but are secondary to imperfect action of the kidneys and liver. The natural cathartic is bile, which is taken from the blood by the liver. If the liver fails, the bile is not forthcoming, and the person gets into a constipated habit. This, eventually followed by piles, is almost always an indication of congested liver, and a breaking-down of the system. Remove the congestion, revive the liver, and restore the kidneys by the use of **WARNER'S SAFE CURE**, and these constitutional secondary diseases disappear.

BLADDER DISORDERS: Gross, and other high medical, authorities say that most

BLOOD DISORDERS: It is not strange that so many, many people write us that since

HEADACHES. Many people suffer untold agonies all their lives with headache. They try every remedy in vain, for they have not struck the cause. With some temperaments, kidney-acid in the blood, in spite of all that can be done, will irritate and inflame the brain, and produce intense suffering. Those obstinate headaches which do not yield readily to local treatment may be regarded quite certainly as of kidney origin.

and, from the way we have set them forth, it will plainly be seen that the statement we make that **WARNER'S SAFE CURE** is the "most effective remedy ever discovered for the greatest number of human diseases" is justified. It is not a remedy without a reputation. Its sales for the past year have been greater than ever, and the advertising thereof less than ever, showing incontestably that the merit of the medicine has given it a permanent place and value.

People have a dreadful fear of Bright's disease, but we can tell them from our experience that it is the ordinary kidney disease that produces no pain that is to-day the greatest enemy of the human race: great and all powerful, because, in nine cases out of ten, its presence is not suspected by either the physician or the victim! The prudent man who finds himself, year after year, troubled with little odd aches and ailments that perplex him, ought not to hesitate a moment as to the real cause of his disease. If he will give himself thorough constitutional treatment with **WARNER'S SAFE CURE** and **WARNER'S SAFE PILLS**, he will get a new lease of life, and justify in his own experience, as hundreds of thousands have done, that 93 per cent. of human diseases are really attributable to a deranged condition of the kidneys, and that they will disappear when those organs are restored to health.

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...y, 562 4th Avenue as a confirmed in- ars, daily expecting pronounced her ralgia, female com- other known disease. t side was paralyzed. it, sleep nor walk. s gave her up. She Warner's safe cure, 3, 1885, she wrote, day as when a girl, enty years younger. ure has worked a ase." Mrs. Richey stamped inquiries.

BY AND BY. l a gentleman on a or, helpless drippe, you cannot walk that rn?" over the boy's pale sitating a moment he

as younger children, he is out washing I creeping about the said a lady standing ough, as she thought "What a life to s he in all the future o?" ed in his eye, and the at chased it away lid hear her. As she to step on shore he ice, but with a smile, forward to having lady!" ter! poor, cripple and arity, yet performing ng in his measure the Patiently waiting for all by and by mount as eagles; "shall run y; shall walk and not

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hman was appointed rison, and on assuming is position, he harangued telling them if they be- ntlemen he would treat it if they behaved badly mediately turn them out.

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