

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAY 30, 1889.

[No. 22.]

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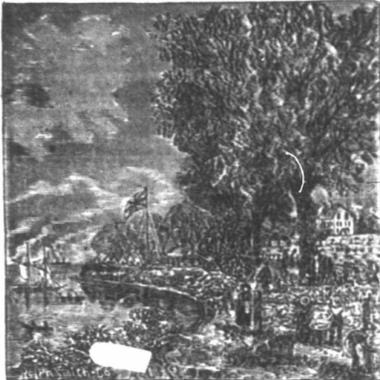
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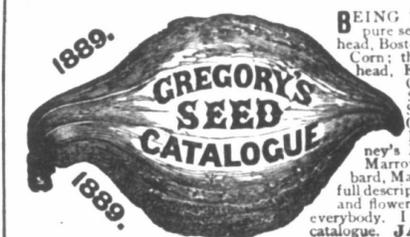
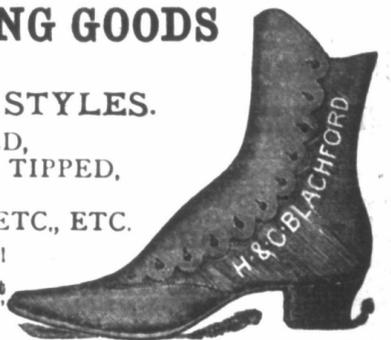
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LESSONS for SUNDAYS and HOLY DAYS.

June 2nd.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30, John 13, 21.
Evening.—Deut. 32; or Jos. 1. Heb. 9.

THURSDAY, MAY 30, 1889.

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

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

TO CORRESPONDENTS.

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

A WORD TO ARCHDEACON FARRAR.—Archdeacon Farrar has undertaken the task of suppressing all ritual observances. He has an article in the *Christian World* in which he says: "In the New Testament, at any rate, and all that is externally precious of the Old, the elements of ritual are all but non-existent, and the sphere of opinion is reduced to the minimum. What is religion? what is its essence and aim? The answer of all Scripture may be summed up in one word: Righteousness." What does the Archdeacon make of the fact that our Saviour and the Apostles regularly attended services wherein could be seen ritual in a high stage of elaboration? What, too, of the fact that some of the most impressive and beautiful passages in the New Testament derive all their interest and cogency from ritual observances? No ritual in the New Testament indeed! What about the Epistle to the Hebrews? What about the worship in heaven revealed in the Book of Revelations? What about the Gentile converts being held bound to the ritual of the Law? Dr. Farrar goes on to sneer at all ritual forms by giving us a picture of Louis XV., one of the vilest of kings, who got out of his carriage to adore the Host. Suppose we turn on

Dr. Farrar and give him a picture of Robespierre, Camille Desmoulins and the rest of that crew of demons, who were anti-ritualists indeed. By Dr. Farrar's logic the crimes of those monsters arose from their their non-observance of ritual! Look, too, at Cromwell, another anti-ritualist, what of his blood guiltiness? Did Cromwell slaughter the Irish wholesale as a result of his anti-ritual notions? In our youth, a Quaker, one Tawell, committed murder, was that a natural outcome of his anti-ritual convictions? There is just as much reason to charge upon their anti-ritual notions the crimes of Robespierre, Cromwell and Tawell as to charge the vices of Louis XV. upon his ritual superstitions. Dr. Farrar declares that one word, "Righteousness" sums up the whole of religion. He omits worship entirely, an omission which brings him into direct conflict with the Divine teaching conveyed by the fact of the mosaic ritual having been revealed by the Divine object of worship and the source of all righteousness. Dr. Farrar spoils all his arguments against excessive ritual and against reliance upon ritual, by going so far in denouncing all forms of ritual as needless. If he were taken at his word what would become of those divine services he is paid to perform? A priest of the Church holding Quaker and Plymouth Brethren notions about ritual shows that these notions may be held along with a low sense of honour, that is, without "righteousness," so as regards religion the poor ritualist is in no worse a position than Archdeacon Farrar!

CLEVERLY UTILIZED.—The Church Review has been urging the adoption of "Extreme Unction." Recently Canon Wilberforce, of Temperance fame, has become a convert to the faith healing craze, he has publicly declared that while preparing for a surgical operation to be performed upon him he was anointed and the internal ailment passed away! The Church Review cleverly uses this as the basis of an appeal to the clergy to establish the Sacrament of Extreme Unction, or the anointing with oil for recovery from sickness, as there is no warrant for keeping this rite only for the dying. The situation is somewhat humorous to find one of Canon Wilberforce's school giving such an argument to those who are longing to bring back an usage now so thoroughly Romanist as Extreme Unction.

WHAT IS SACERDOTALISM?—After all, asks the *Church Times*, what is Sacerdotalism, but the principle of mediation exercised in the Church by a properly appointed ministry, and through divinely appointed means? It belongs to the whole body of the Church, but for the purposes of order is exercised by a few set apart by due ordination. This is the priesthood which Christ has conferred upon His Church, and the spread of Catholic teaching is gradually destroying the fatal tendency of Protestantism, which in practice at least regarded the clergy as a caste distinct from the laity, and never insisted upon the priesthood of the laity at all. Sacerdotalism, therefore, notwithstanding the odium which ignorance attaches to the phrase, asserts the privileges of the laity as belonging to a "kingdom of priests," as no other theory of the ministry does, and is as agreeable to the Divine working in the natural sphere, as it is to the appointment of Christ in His Church, in both of which the principle of mediation, or of working through agents and means, is clearly laid down.

THE ACCESSORIES OF WORSHIP.—In all the accessories of worship it is clear that the best of everything must be employed. If it is for the Lord's service, whatever we have, the best must be set apart for him. I can therefore thoroughly sympathise with those whose aim it is to consecrate the most beautiful to His service; and who can fail to appreciate the solemnising beauty of many of the noble buildings consecrated to the worship of God? But while we speak of the best we must be sure

that we understand what is best in God's sight. The most costly is not always the best—the two turtle-doves or the unleavened cake of the poor offerer under the Levitical law was quite as much the best as the more costly offerings of the rich. Nor do we mean by "best" that which is best as a work of art, for though it may be one of the best works of the best of artists, it by no means follows that it is best in the service of God; the best is that which is best adapted to fulfil the purpose for which it is employed, and a work of art that attracts attention to itself may be the worst instead of the best in fixing all attention upon Him whom we serve in our worship. This applies to all decoration and also to music. No one that studies human nature can doubt for one moment the marvellous power of music over the human mind, but it by no means follows that the elaborate compositions of our best masters are the best for congregational worship. And there may be heavenly melodies altogether inferior in their authorship and composition which, notwithstanding, are far superior in their power of humbling and uplifting the soul in its devout approach to the God whom we serve. We have, therefore, to consider not what is best according to the world's estimate, but what is really best for the service of Him who has honoured us with the sacred privilege of being His servants.

ARE ALL PROTESTANTS DAMNED?—Bishop Coxe has been publishing a refutation of statements made in a work by Father Muller—*Familiar Explanations of Christian Doctrine*—in which he asserts that "Protestants have never had any faith in Christ, and have therefore no claim for salvation," with other kindred misrepresentations. In contradiction to Father Muller, two other Catholic priests—Father Elliot and a Paulist, Father Young—assert through the press that Father Muller is wrong in saying that "there is positively no salvation outside the (Roman Catholic) Church." They believe that "divine faith being necessary to salvation, some Protestants having divine faith, they therefore have title to salvation." They thus publicly support Bishop Coxe in the controversy and oppose a priest of their own faith, for which they have been publicly accused of heresy by Father Muller. It is very good of these Fathers no doubt, but their opinion is not worth a row of pins, it is a matter of absolute indifference what they or the Pope himself thinks about non-romanists. It is not well to discuss opinions that are worthless.

CHURCH GOING.—Nothing but sickness or unavoidable detention keeps the business man away from the store. The customary habits of the housekeeper are attended to both as a matter of inclination and necessity. The young people pursue their study and amusements both as a matter of duty and pleasure. But, we ask again, how about the matter of church going? Strange that while business must be attended to in all kinds of weather, and as long as one is able to sit up, that while the temporal affairs of the household must be strictly looked after as long as one is able to keep about, and while school and places of pleasure must be constantly attended despite cold, rain, or a little headache, yet when Sunday comes, almost anything a little uncomfortable will be readily accepted as sufficient excuse for remaining away from the house of God. The excuses for absenting ourselves from the public means of grace are usually found to be trivial. When this is the case the loss to ourselves is irreparable. Providential circumstances, such as personal illness or waiting upon the sick, may be a reasonable justification for our absence. When we suffer ourselves to become so occupied with earthly interests as to forget his (God's) house, we can look for nothing less than spiritual leanness to come into our souls.

RELIGION is in a measure the living out the truth there is in us.

A ROCK AHEAD OF THE UNION BARK.

A CLERGYMAN, whose moderation is known unto all men, related a few days ago, that a Low Churchman informed him when discussing the Union question, that if any lowering of the Church standards down to the level of Presbyterianism took place by union, he should hereafter attend the services of the Roman Catholic Church. That tells of a rock ahead of the union movement. The resolution thus so startlingly deprecated is no chimera, it is being worked for by the only party in the Church that is organized.

It is impossible to study the utterances of that party, in its paper, or the speeches of its leaders, without being convinced that *their ideal of a Church is the Presbyterian ideal*. We speak that which we do know when we affirm, that the most influential worker in that party came to us from presbyterianism without changing his ecclesiastical views, prejudices, or tastes, one jot. Yet he controls a so-called Church organ, dominates a large party, and represents the policy of that party in two Synods. Another of this party, whose ecclesiastical rank and office give him great power, never wearies of consorting publicly with Plymouth Brethren and all manner of religious cranks who are labouring hard to disintegrate the Church. Young men are received into our ministry who come direct from dissent without having had any Church training, and who pass into our parishes after a brief period of theological cramming, under conditions that do little beyond confirming their ignorance of, and lack of sympathy with, Church principles and order.

All these are signs and agencies of the revolution aimed at by certain party leaders. Their contempt for the Episcopate, their indecent sneers at the historic succession, their ostentatious recognition of presbyterian Orders, their endless attacks upon the sacramental usages, teachings and ritual of the Church, their abuse of every one to whom the decency and order of the Prayer Book are sacred, their imitation of presbyterian and other dissenting customs and forms of speech, all declare what is their hope and aim. These and other of their ways and works declare without a shadow of a doubt, or possibility of mistake, that the Church of England by "Organic Union," so far as they can influence it, will be robbed of her Catholic attributes and powers and prestige by being absorbed by the heterogenous conglomeration called undenominationalism.

These revolutionists need to be careful! If ever Union on such lines came to pass, it would drive millions, yes, many millions of the most devoted and cultured of Churchmen into doing what the Low Churchman above alluded to predicted of his own course—those millions would never follow the leaders of the Puritan—Calvinistic—Plymouth Brethren party into the Presbyterian, Wesleyan, or any other fold towards which they look with hope.

Already Popery has been mightily helped

by thousands of souls having revolted from the abasements of doctrine and ritual by which this party is seeking to "dress" the ranks of the Church in a line with dissent. They are too blinded by party passion to see it, but *they are doing the work of Rome more effectually than would be possible to any Jesuits in our midst!*

We counsel the greatest caution and such publicity as will allay those suspicions that are now disturbing many as to the real intent of the Union movement. Pilots of the Church of England,—beware of the rock ahead!

But while we warn, we utter no fear, for God is in His Church, she shall not be moved for her foundations are upon the eternal hills of Scriptural, Apostolic, Catholic Truth. Other foundation can no man lay *than is laid*.

The tempest of party strife may rend the sails, the timbers may creak and start, the black waters of sectarian tumult may wash over the bulwarks and carry away some of the timid crew, but the bark of our Church bears THE MASTER, and in His own good time he will bring his own vessel into the port of union, where He would have it be.

THE LIBERALITY OF EVANGELICALS AND THEIR POLICY.

CLERICUS in the *London Guardian* writes;

"In the *Official Year-book of the Church of England* it is stated that the sum contributed by Church of England societies amounted to 461,236*l.* Now I find that of this amount about 300,000*l.* is given by Evangelical Churchmen through the Church Missionary and four other societies. If the readiness to contribute to Missions is a sign of life, this is an indication that there is still some vigour in that section of the Church which is thought by many to be approaching extinction."

The argument is quite fair. But it must be remembered that evangelicals in England are reproached with their sacrificing Church principles in order to gratify the rich. Then, those who are fighting for life, will give far more in proportion to their means and numbers than those who are safely entrenched. This is the great secret of the large gifts to nonconformist "causes." Dissenters realise the fact that the Church is not open to any damage save by their large expenditures for sectarian purposes. In controversy they are fearfully overmatched. War taxes are always the heaviest, and dissent is a system of warfare against the Catholic Church.

The splendid support given to the Church Missionary Society by the evangelicals is a great honour to them,—but all the support given to the C.M.S. does not come out of the pockets of party Churchmen, nor we believe, one half of it. To support Missions because "our party" will be thereby helped, is no more a religious act than to contribute towards a race course.

The defence cries of this party are becoming tedious, their assumption of holding the Fort against some fearful foe, is worse, it is Quix-

otic. No one desires to oust Evangelicals from the Church, or to see their power for good lessened. What is wanted is simply that they will cultivate a spirit of toleration, at least, and show more devotion to the Church and less zeal for party. Evangelical leaders for their personal ends, not very honorable ends usually, have been wont to inspire their followers with the notion that all other churchmen were conspiring to wipe them and their cause out of existence. No man is a greater nuisance to himself and friends than he who fancies that the world is in arms against him. *It is a form of lunacy*. A young clergyman who wrote us lately said, he knew that he, being a Low Churchman, would be attacked by us. Now apart from the utter falsity of such words, for such knowledge only existed in his distempered fancy, how pitiable it is to find a person so vain as to be distressed by the fear that he is to be made an object of attack because of his callow opinions! On this weakness the evangelical leaders have traded and made profit. The policy of making war upon all who differ from the evangelical party was borrowed from Mahomet possibly—certainly not from Christ. The more evangelicals devote their energies to Church work, to the discharge of evangelical duties, the more they will flourish. The passion for putting down their brethren by contumely and persecution has done them far more harm than those they have tried to suppress.

We are convinced that the time is not distant when a new generation will regard the policy of the evangelicals of to-day to be as great a puzzle as the witchcraft beliefs of the pious in days gone by. The whole history of Church Associations will be disputed as too incredible to be authentic. The intelligence of a later age will be staggered at any person of education in this century having imagined that evangelical doctrines were necessarily antagonistic to a bright, symbolic, joyous ritual. That some persons in this boasted 19th century stood in dread of painting and sculpture representing scriptural incidents and persons will be refused belief as an absurd slander. Young men and maidens when told that their fathers or grandfathers were scared at the very thought of a church interior being adorned with pictures or sculpture, will resent such imputations upon the sanity of their progenitors. That this generation really *tolerated* such dreary edifices as our present churches, that christians endured the suppression of the higher aspects of worship, out of fear of Popery will in a few years be regarded as "an old wife's tale," as a general tradition based upon the mere personal eccentricity of some gloomy, distempered, puritan fanatic. If our evangelical friends wish to avoid such strictures being passed upon their policy and actions in the near future they will do well to burn all their records of party activity, quietly adapt their services to the intelligence of the times, and do what the Church directs and her Offices suggest in elevating ritual as an expression of the joy and gladness of worship, with sovereign disdain for those who have a monomaniacal fear of Rome

A JUST PROTEST.

IN the *Mail* of May 7th the following vigorous letter appeared with the caption "A British Hero."

SIR,—Few occurrences in recent years have awakened more anxious interest throughout the civilized world than the uncertainty as to the fate of the seven hundred and twenty odd human beings who were on board the steamer *Danmark* when she became disabled in mid-ocean early in last month; and, full of noble deeds as are the annals of British seamanship, few of them are more worthy of commemoration than the action of the kind-hearted captain and crew of the steamer *Missouri*, to whose skill and bravery hundreds of men, women, and children owe their lives.

Having been in Philadelphia when the *Missouri* arrived, and witnessing the enthusiasm which prevailed there, I have been somewhat surprised to see so little notice taken of the occurrence by the Canadian press. Though not an eye-witness, I know that thousands of people lined the docks and wharves to see the steamer arrive; and as the noble ship approached the pier, her decks crowded with the rescued passengers of the *Danmark*, the loud and prolonged cheers, the sonorous sounds from the scores of steam whistles, and the waving of handkerchiefs and hats, produced a scene of joyous excitement seldom equalled.

Honours of all description were poured upon brave Captain Hamilton Murrell, who is described as a tall, broad-shouldered, rosy-faced Englishman about 29 years of age, and who bore his honours with a simple, unassuming modesty which enhances if possible the merit of his disinterested actions. Overwhelmed with congratulations he exclaimed, "I do not know why I should have been thus treated. I have merely done my duty; I only did what any other Englishman would have done."

Mr. Mason gives extracts from the official log of the *Missouri* relating in log style the finding of the ill-fated *Danmark*, and the rescue of 735 souls by the heroism and skill of Captain Murrell. The letter continues,

"In the statements of the official log of the *Missouri* is contained a narrative that will be treasured by posterity. It is the record of the actions of a hero and his crew; it records the rescue of over seven hundred lives from a watery grave by means of good judgment, prompt action, and a noble sense of duty towards man.

At a banquet given on the 23rd April in celebration of St. George's day, at which Captain Murrell was an honoured guest, he was most enthusiastically received, the whole assembly jumping to their feet and cheering vociferously.

In replying to the eulogies pronounced upon him, the captain in the course of his remarks said:

Sailors are not accustomed to speech-making, but I desire to express to you my most heartfelt thanks for the courtesies which I have received at your hands. I do not know why all this should be. It is true the ship was sinking, and we had to jettison our cargo in order to take the passengers on, but any other English sea-captain would have done the same. My officers and crew are deserving of equal praise. The credit is due probably most of all to the maritime school which trains its men to properly perform their duty."

All honour to brave Captain Murrell and his gallant crew. Such an occurrence, and the consummate seamanship displayed amid that terrific storm in the harbor of Apia by the captain and crew of H.M.S. *Calliope*, are evidence that the spirit which animated British sailors

in bygone days still exists, ready to manifest itself whenever the occasion calls for it.

Yours, etc.

J. HERBERT MASON.

Toronto, May 6.

Mr. Mason may well be surprised at the Canadian press ignoring a deed that honors not the English race only but all humanity. But it is often remarked upon, that the press in Canada has no love for the land that expects every man to do his duty, hence deeds done by Englishmen at which all the world wonders for their heroism or skill, are passed over in the same contemptuous way in which Captain Murrell's heroic deed was ignored. Possibly the explanation may be, that incessant demands for appreciative notices deaden sensibility to their worth. The press hears of, say Captain Murrell's deed, and the comment is blurted out, "This kind of thing is monotonous, if we are kept blowing the trumpet for every gallant or brilliant deed done by Englishmen, our lips would blister!"

But when our press devotes great head lines, and all its adjective force to give prominence and glory to some paid base ball team that scores a mark higher than another hired team, it does seem unworthy to pass over a deed so noble as the rescue of 735 human beings, and a declaration so memorable as the hero's, "I have merely done my duty, I only did what any other Englishman would have done." The splendid tribute to his race paid by Captain Murrell ought to be lettered on a tablet in every St. George's Society, and every Sons of England meeting room! News is just in that a magnificent reception was given Captain Murrell on the 23rd May, at the Mansion House, London, at which, "The speeches were of a most laudatory character, and replete with references to the nobility of nature, the British pluck and the great humanity of the heroic captain, and every such reference brought the people to their feet with storms of applause." The Lord Mayor presented Captain Murrell with a solid silver salver, each officer with a gold medal, and each of the crew with a cheque for two months salary. Besides these gifts Captain Murrell is to be presented with \$2,500 by a Committee. The meeting was addressed by the Danish Minister, and a letter highly eulogising Captain Murrell, was read from Prince Bismarck.

Even this news was suppressed by several daily papers in Toronto!

THE DIFFERENCES WITH ORTHODOX NONCONFORMISTS.

SIR,—A Nonconformist friend, for whom I have the greatest respect, writes to me in reference to Church Government and the Christian Ministry:—

"For my part, I see distinctly the difficulty which a Roman or Anglo-Catholic believer in the supernatural character of a certain form of organization must cherish when endeavouring to find out ways of communion with those who cannot see anything Divine or authoritative in the "Society" *per se*.

"The whole of the problem is in that difference in the angle of vision. It is strange that we can more closely approximate each other

when contemplating the invisible, the infinite, the eternal, than when we are thinking or speaking about the visible, tangible man or society in the next street."

I have ventured to quote this without any names, because it contains a thought which it will be well for Reunionists to ponder.

Is there not on the face of it a very simple remedy for the strangeness here referred to? If in the belief in eternal truths we are at one when contemplating the invisible, the infinite, the eternal, and only differ when we come to mundane things, does not the fault lay in a tendency to limit the actions and consequences coming out from these eternal verities, and in too hasty a desire to look to visible and mundane things that we may escape as speedily as possible from the unworldly attitude of faith in the Unseen? I fear it is a tendency of the age to believe as little as possible, and the difference in the angle of vision is that which makes it so hard to accept the supernatural and Unseen.

We unite in holding the great truth of the Incarnation, which, of course, requires an exercise of faith. But many Protestants would stop there, while the Catholic looks upon it not as an isolated fact, but as the real foundation of all the actions of God towards man. The sacramental system and God's government of His Church is considered to be an expansion of the doctrine of the Incarnation. As Christ wrought His miracles of healing when on earth, so He works them now through the Sacraments of the Church, by which all who touch Him in faith receive the blessing. And as He led and guided His followers when on earth, so we hold He guides them now through the Apostles and their successors, which all who hold in unity, because it is a thing revealed, and like the Incarnation itself is not to be argued about, but is to be believed by an act of faith. Of course, in all these matters we would all appeal to Holy Scripture.

But one of us sees in Scripture the outward form without the accompanying spiritual grace, and the direct guidance of the Spirit in the government of the Church working upon individuals instead of through the action of Divinely-appointed rules. One of these views must be right, the other must be wrong; and we who desire reunion are bound carefully to labour and to pray for the right direction in understanding the Holy Words which are our cherished possession.

Now we Catholics hold that the Sacraments are outward and visible signs of inward and spiritual graces; and on the first blush of the thing it does seem extraordinary that in such a spiritual religion as Christianity evidently is, it should be burdened with bare, empty ordinances without special spiritual graces, to be observed from time to time simply because they were ordered; but that after all Water Baptism, the bread and wine, and the laying on of hands, are simply dead and empty signs!

Then, again, we Catholics hold that it is clearly seen in Scripture that the Apostles were the appointed rulers of the Church of Christ, and that none of their authority was used lawfully without being especially delegated by them to others. Is the contrary view likely to be the true one, when we see that from the very first it is divided into two different interpretations, the one declaring that the Congregational system, the other that the Presbyterian, is written plainly on the Bible record of the early Church? And both one and the other of these views ignores the existence of the Apostolic rule, both over the early congregations and over the Presbyters and deacons whom they had appointed.

There are two questions—(1) Sacerdotalism, and (2) the Papal Claims—which can be dealt

with separately, and which should not be allowed to interfere with the previous consideration of these views on the Sacraments and on the Ministry.

Now as to these several interpretations of the Scripture record; which, on the face of it, has the greatest testimony in its favour? The spiritual blessing conveyed through the Sacraments and an historic Episcopate, with authority delegated from the Apostles, has been held universally from the second century to the time of the Reformation, and has also been held by all the chief Protestant reformers, and is still held by a large proportion of orthodox Non-conformists, as the better way, and, of course, by the largest number of Christians at present on the earth and at rest in the Paradise of God. This is a very preponderating influence in favour of the view of spiritual life in and through the sacraments, and of a delegated power from the Apostles to the Christian Ministry. Some, with whom ourselves and the orthodox Nonconformists would have no sympathy, have thought to undermine this testimony by doubting the authenticity of the Pastoral Epistles, and by seeking to overthrow other portions of Holy Scripture. If new readings, or better translations, or fresh documents of early times were to be discovered, we should be bound to reconsider the foundations of the old belief; nevertheless, it is pretty apparent that in the main the Catholic view holds very strong ground, and if, in common fairness, we should come to the discussion of these questions with an open mind, it is very hard to do so on the main questions at issue. Nevertheless, there are a mighty lot of prejudices which surround all these questions, and false notions with regard to them, which a careful study of the exegesis of Scripture and the most trustworthy historical research tend to remove. Christendom would not have been punished by its present divided state if errors and exaggerations of these, as we think, clearly-taught systems, had not arisen. A candid consideration of these matters would remove much evil and open the mind to a real *modus vivendi*, when the prejudices on the other side, which such exaggerations have engendered, have also been removed, till we who share in the triumph of the opened grave may together 'go forward' in one united band, conquering and to conquer, in the train of the Risen One, Who has upon His vesture and upon His thigh written, "King of kings and Lord of lords."—LORD NELSON, in *Church Bells*.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

QUEBEC

DUDSWELL.—On Sunday, the 12th inst, the induction of the Rev. T. A. Williams to this mission took place, The Ven. Archdeacon Roe, Bishop's Commissary, officiated. Mr. Williams, whose arrival from England was mentioned last week, and who has been labouring in South Africa, succeeds the Rev. T. S. Chapman, M.A., who was superannuated a short time ago after 40 years service.

S.P.C.A.—On the 3rd Sunday after Easter the Rev. L. W. Williams, M.A., at St. Matthew's, and on the following Sunday the very Rev. Dean Norman, at the Cathedral, preached sermons on kindness to the brute creation, specially urging the claims of the Society for the Prevention of Cruelty to Animals which has lately been re-organized in this city. The Patrons of the Society are His Honor, the Lieut.-Governor; His Eminence Cardinal Taschereau; the Rt. Rev. J. W. Williams, Bishop of Quebec; and the Hon. F. Lange-

lier, Mayor. The President is John Hamilton, Esq., and there is an influential committee of citizens.

The Great Fire.—The Very Rev. Dean Norman, at the Cathedral, Rev. L. W. Williams, M.A., at St. Matthew's, and Rev. A. J. Balfour, M.A., at St. Peter's, on Sunday last, in the course of their sermons, made feeling allusions to the heroic victims of the St. Sauveur fire, (Major Short and Sergt. Wallack.) The funeral of Major C. J. Short at the Cathedral on Saturday last was one of the largest ever seen in Quebec. The clergy who took part were: Dean Norman, Canon Richardson, Rev. L. W. Williams, H. J. Petry, A. J. Balfour, E. I. Rexford and J. E. Hatch. The funeral of Sergt. Wallack, the other victim, took place on Monday and was also very large. His remains were interred in Mount Hermon Cemetery alongside those of Lieut. Baines, R.A., who lost his life in the same manner in 1866. Mr. H. Hughes who was seriously injured in 1866 and who has since held a position in the Treasury Department was present at both funerals, and the sad event vividly recalled the occasion on which he nearly lost his life in a similar manner. There is universal sorrow in Quebec over the sorrowful event.

MONTREAL.

MONTREAL.—All Saints' Church is situated on Upper St. Dennis street. It is not yet quite finished, but it is rapidly nearing completion. This church has grown from a work begun a little over five years ago in St. Jean Baptiste village and Cote St. Louis under the auspices of the Anglican City Mission. The style of the new building is Gothic. It is built of wood, which will at an early date be encased with brick. The roof is of slate, and the dimensions of the building are 61 by 36 feet. It has a seating capacity for from 250 to 300, and cost between \$5,000 and \$6,000. The architect was Mr. John James Browne.

The church is not to be used for services until sufficient funds have been subscribed to cover the total expenditure. About \$1,000 is still required. The Rev. H. J. Evans, City Missionary, will be glad to receive subscriptions towards this church, which should have a most useful career in that district where Protestants are growing very numerous. Over \$4,000 of the sum needed has been subscribed by members of the Anglican Church and other friends of the Mission in Montreal and out-lying towns and in England.

Through the kindness of the Mayor and Ald. Malone, Mr. Evans has been granted the use of the Market Hall, corner of St. Lawrence Main and Rachel streets, until the church is ready. Services and Sunday-school will be held there until the building is ready for occupation.

Diocesan Theological College.—Annual Meeting.—McGill Graduating Class.—The annual meeting of this corporation took place on the 14th inst., Bishop Bond presiding. There was a large attendance of ministers and friends of the college.

Mr. Garth read the financial statement, which showed: Receipts, \$9,053 44; disbursements, \$8,824 18. Estimated revenue to the close of the financial year, \$4,346 83; estimated expenditure for the same period, \$3,344 90; leaving a surplus revenue of \$1,001 93.

The total assets of the college are placed at \$46,475.09, on which there are no actual liabilities.

Messrs. Mussen and White, the retiring Governors, were re-elected for another term.

The following are the results of the examinations lately held at McGill University, showing the names of students of the Montreal Diocesan Theological College; also the results of examinations in the preparatory class in the Theological College:—

McGill Graduating Class.—Honors in mental and moral philosophy, 3rd year, class I—W. H. Garth, J. A. Elliott; third year sessional, J. A. Elliott; second year, or intermediate, A. A. Cole; first year, sessional, Jekill.

Hebrew, intermediate—Class III.—Capel; elementary, class I—Tyler, Horsey, Judge.

Wicksteed bronze medal—Cole.
Partial students, 2nd year—J. C. Hunter; 1st year—S. Blunt.

Occasional students, 4th year—Beattie; 3rd year, S. Moore; 2nd year, Judge; 1st year, Thompson.

Preparatory Class in the Theological College.—Mathematics—Class I. Hunter, A. Elliott. Class II, Strong, Waterman, F. Blunt. Class III. C. Rollit, Waterson, Dixon, Coffin.

English History—Class II. A. Elliott, T. N. Hunter, Waterman, F. Blunt, Page. Class III. Dibb, Strong.

English Analysis—Class I. T. N. Hunter, Dibb. Class II. Coffin, F. Blunt. Class III. A. Elliott, Waterman, C. Rollit.

Latin—Class I. T. N. Hunter. Class II. Page, Coffin, Waterman, Dibb, C. Rollit, Dixon, F. Blunt, Class III. Strong, Elliott.

Greek—Class I. S. N. Hunter. Class II. Page, Waterman, Coffin, F. Blunt, Dibb. Class III. Dixon, C. Rollit, Strong.

French—Class I. Dibb. Class II. Page, Dixon. Class III. C. Rollit, F. Blunt, Strong, Coffin.

The examinations in theology will be held in September.

Principal Henderson and Bishop Bond delivered interesting addresses, in which the progress of the work of the College was noted.

Trinity Ordination.—The following gentlemen are expected to present themselves:—For the order of Priest the Rev. Messrs. F. Charters, W. N. Duthie, S. A. Mills, L. B. Pearse, and L. G. A. Roberts. For the order of Deacon, Messrs. W. J. M. Beattie, E. T. Capel, and J. L. P. Roberts. The ordination will be held in Trinity church on Sunday, 16th June.

The executive committee of the Synod of the Diocese of Montreal, met on Tuesday, 14th inst., Bishop Bond presiding.

After prayer by the Rev. Dr. Norton, the chairman announced the death by drowning in the river Lieve of the Rev. W. D. Evans, Incumbent of Buckingham, where his loss is universally regretted.

A general form of bequest was agreed upon, and the committee on endowments submitted its annual report, which was adopted.

The Diocesan Mission Fund showed on April 30th, a balance in hand of \$2,553. The other funds were reported in a satisfactory condition.

The Rev. J. D. Borthwick's application, owing to his being unable to do full duty in the diocese, was granted in accordance with the terms of clause 7 of the canon on superannuation.

The chairman announced that a good deal of church property is very much in need of repair, and suggested a fund to be applied to the keeping of buildings belonging to the church in good order.

Left over for action by the Synod.

Cathedral Band of Hope.—Synod Hall was crowded by children of Christ Church Cathedral Band of Hope and their friends last week, it being the closing entertainment of the season. The Rev. Dr. Norton presided. The report of Mr. James A. Douglas showed a good balance financially, and that the various branches of the work are flourishing. Miss Phillips presented the prizes. Miss Barnjum traced the history of the Society. In 1876 it started with 20 members, the roll now shows 2,145; 134 joined this season; 288 members attend the singing class. An enjoyable programme of music and recitations enlivened the evening. Much of the success of this Society is due to Miss Phillips and the eminent staff of teachers who have devoted so much time and trouble to the Friday afternoon school. The singing under the direction of Miss Baker Edmunds, was remarkably good.

A numerous company enjoyed the hospitalities of St. George's Y.M.C.A., on the 16th inst. The School Hall was decorated with flags tastefully disposed and a choice collection of photographs were on exhibition. The Dean and Rev. Mr. Tucker were present, and fair friends lent their "Coup de grace" as well as their varied talent to the occasion. The Y.M.C.A. are to be congratulated on their fair allies as much as on their own achievements.

ONTARIO.

WALES.—*St. David's Church.*—This is an important station of the parish of Wales and Moullette, situated about a dozen miles west of Cornwall, and in a beautiful country bordering on the St. Lawrence. A very pretty gothic church of red brick with white brick facings has recently been erected here (presenting its South view to the passers-by of the G. T. R.) by the exertions of the Incumbent, the Rev. S. Gower Poole, and his worthy people who have done themselves great credit. It was built at a cost of about \$5000, of which sum \$3000 have already been raised in the parish. The writer, who has recently visited this parish, understands that the Building Committee is composed of the following gentlemen:—Charles Baker, Chairman; Gideon Adams, Treasurer; Gideon Adams, jr., Secretary; David Ransom and Alexander Eamer.

The church is not yet quite complete, the spire being still lacking and the basement unfinished: The dimensions of the nave are 60 x 80 ft. and those of the chancel 20 x 22 ft. The church is properly orientated, and the eastern end of the chancel is octagonal. The rafters are open and the intervals beneath the roof are filled in with narrow diagonal panneling. The seats are open, and their ends are surmounted

by neatly wrought fleurs-de-lys. The wood-work throughout is polished with the hard oil finish. The chancel appointments are in excellent ecclesiastical taste, having the Prayer-desk (finished in black walnut) placed choir-wise on the south side in front of the choir seats, the pulpit and lectern being suitably placed on the north side opposite. The former, designed by Mr. Poole, is of neatly wrought open work, harmonizing in style with the surrounding architecture. The latter is adorned with a handsome frontal with monogram. The altar is duly raised and furnished with a beautifully wrought altar cloth and frontal, the whole surmounted by the appropriate emblem of the Crucifixion. The necessary adjunct of the sanctuary, the credence table, has been duly provided, also a Bishop's chair of the most appropriate design. The church is also furnished with neat chandeliers and lamp standards. There yet remains several things to be done, such as tinting the walls and stencilling them, which will be attended to, it is hoped, at no distant day. The architect of this church is the Rev. Mr. Jarvis, of Carleton Place, whose well known taste and skill are here shown to advantage. There is one particular feature of interest connected with the organ, which has been transferred from the Wales church from the recently abandoned church at Woodlands, in the same parish. The organ, on being renovated, was discovered to have been built by Bishop, a celebrated builder in London, of the last century, and to bear the date of A. D. 1768. The vestry of the above mentioned disused church have presented the materials therein to the neighbouring congregation of Osabruck Centre, to be rebuilt into a church for their use in that village. The site for the proposed new church has already been promised. The Rev. R. Poole, of the adjoining parish of Aultsville, has also built very recently a very pretty little church in that village, more particulars concerning which I hope you may receive shortly. In passing through this Diocese it is very gratifying to see the progress that is being made both in the building up of the spiritual fabric, and in the erection of material structures on every side for churches and rectories. There is a vast improvement in the taste and style of these buildings upon what was formerly in vogue, and as an indication of revived church life and energy it should give heart and impetus to the work in other parts where the example is needed.

RUSSELL, DUNCANVILLE.—The congregation of St. Mary's Church met on Tuesday evening, with the intention of presenting Rev. Mr. Greeson with an address before his leaving the parish to go to Iowa, United States.

ADDRESS.

The Rev. John F. Greeson, B.A., Incumbent of St. Mary's Church.

We, the undersigned wardens of St. Mary's Church, Russell, desire on the eve of your departure for a more important and wider field of labour, to express our regrets and those of the congregation for the loss of one who so faithfully ministered to us in those things pertaining to the kingdom of heaven; to testify to your self-denying and unwearied zeal in the visitation of the sick and afflicted, like your blessed master, ever going about doing good. The proof of your success amongst us is patent in the increased membership of the Church and in the large attendance of members of other christian denominations, by whom you are held in the highest esteem and veneration. To old and young alike you have endeared yourself by your affectionate attentions and fatherly care, so much so, that each feels in thee the loss of a personal friend, whose place we can scarcely hope to be supplied by another. We furthermore deeply regret the loss of your noble wife, who has been an example for good to all those who have known her best.

TORONTO.

The Toronto Humane Society.—The annual meeting of this society was held on the 20th May. The report showed that the society had secured the passage of a bill entitled "An Act for the protection of neglected children," also that it had caused a clause to be inserted in the Municipal Act, providing for licensing children selling newspapers. A series of letters were read from prominent physicians condemning the use of the over-check rein, a barbarous device for torturing horses which ought to be stopped. One writer says he would like to see this brutal rein put upon any user of it! He certainly ought to be checked in some way. We are glad to find the society prosperous and doing a good work.

The Girl's Friendly Society.—The Central Council of the Girl's Friendly Society of the Church of England in Canada, held its annual meeting on the 21st May, in the school room of Holy Trinity Church. The proceedings took much of the character of an "at

home," at which Rev. John Pearson presided, and after a few introductory remarks read the sixth annual report of the society. It stated that the branches established all through Canada were doing a good work, and during the year a number of new branches have been opened, and very encouraging reports have already been received from them. Since the last meeting about 40 new members had been recommended from different parts of Great Britain to the secretary at Toronto, a number of whom are now being cared for by the society. The organ of the society, the *Friendly Messenger*, had to be discontinued owing to a lack of support, and now the only means of disseminating information regarding the work is through the annual report. The report dealt at length on the work done in the various dioceses in Canada, and, on the whole, was very encouraging. The receipts for the year, including the balance from last year, amount to \$120 19, while the expenditure was \$99 57, leaving a balance of \$20 62. Rev. Dr. Scadding and Provost Body were present, and each made a few remarks. Refreshments were served and a good sociable time was spent generally. Mrs. Wood, 100 Pembroke street, was appointed president, and Mrs. Kenrick, 179 John Street, secretary-treasurer; and these ladies will be only too glad to render any assistance to any girls who are in need of it and who will call on them.

COBourg.—St. Peter's Church.—The adjourned Easter vestry meeting was held on Monday the 5th inst., the rector in the chair. The financial and churchwardens report was presented, and on the motion of Mr. Dumble and Col. Boulton, it was resolved that the accounts be adopted, and the thanks of the vestry be tendered to the churchwardens for their valuable services during the past year.

Moved by Col. Boulton, seconded by Mr. G. Boswell, that the resolution in memoriam of Canon Stennett, read and adopted at the last meeting, be published in the DOMINION CHURCHMAN, and the town papers.

The following motions were also carried:—That the pew rent be the same as for last year, but that discretionary powers to readjust them in special cases be given to the churchwardens.

That the estimates for the year as presented by the churchwardens be adopted.

That a glebe committee be appointed, consisting of the Rector, churchwardens, Messrs. Pringle, Holland and A. R. Hargraft.

That steps be taken towards the erection of a suitable memorial to the late rector in St. Peter's Church; and a committee be appointed to collect subscriptions for the memorial, and that its form be adopted by the vestry when the committee report. The names of the members of the committee are as follows:—Mrs. Pringle, Mrs. Schomberger, Mrs. V. Graveley, Mrs. Holland, Mrs. Dennis, Mrs. Judge Boswell, Mrs. Ley, Mrs. Eyre, Mrs. Cruso, Mrs. Dumble, Mrs. Hollingshead, Miss Macdonald, Miss Hewson, the rector and churchwardens, with power to add to their number.

That this vestry wish to place on record an expression of their regard for our late curate, Rev. Dr. Roy. We wish to bear testimony to his many excellent qualities of heart and mind, and his untiring devotion to his duties as a christian minister, during the years he laboured amongst us. He was constant and liberal in his attention to the sick and the poor, kind and faithful as an adviser, and eloquent as a preacher, and we beg to assure him that where ever his lot may in the future be cast, his many friends in St. Peter's Church, Cobourg, will follow him with their best wishes and prayers.

Col. Boulton moved, seconded by Mr. Dumble, that a hearty welcome be given to the Rev. Mr. Spragge as the Bishop's appointee to this rectory, and to Mrs. Spragge, with the earnest desire that they might both long be spared to carry on the many and onerous duties of the parish. The rector made a suitable reply.

Messrs. Osler and Holland moved that the lay delegates to the synod make inquiries about St. Luke's Church, with a view to having all matter decided as the disposition of the property, which from want of use is going to destruction.

The meeting then adjourned.

TESTIMONIAL.

In memoriam of the late, the Rev. Canon Stennett, Rector of St. Peter's Church, Cobourg.

Within a brief space of time it hath pleased God to remove from the charge of this parish the Rev. Canon Stennett, our late beloved rector, who had for the period of eighteen years, faithfully discharged his onerous and responsible duties with a loving and zealous heart.

Endowed with high and scholarly attainments, he was appointed examining Chaplain to the Bishop of the Diocese, and Canon of St. Alban's Cathedral, which positions he filled with marked ability until death stayed his hand and carried him hence to Christ's everlasting kingdom of grace and glory.

The congregation of St. Peter's here present at this Easter meeting desire to record their loving testimony to the valued worth of their departed pastor and friend, and worthy successor as rector to the late lamented Bishop Bethune, of endeared memory, upon his elevation to the Bishopric of the Diocese.

We feel sincerely for the bereaved widow and family of the departed, and desire to express and convey to them our acknowledgement and appreciation of the many and continuous acts of affectionate and loving support offered by Mrs. Stennett and the daughters of the deceased to our late pastor in the sphere of his parochial duty, and in dispensing charity and kindness to the poor and afflicted; and desire to place on record our thankful consideration and appreciation of the same, and we sincerely condole with them in their bereavement, and beg to convey to them our best wishes for their health and happiness.

Be it therefore resolved that the foregoing written testimonial be recorded on the minutes of this vestry, and a copy of the same conveyed by the churchwardens to Mrs. Stennett.

Cobourg, April 22, 1889.

A. W. SPRAGGE,
Chairman.

St. Jules.—An interested audience assembled at the corner of Dundas street and Roncesvalles avenue to witness the laying of the corner stone of the mission church last week. There were present: Rural Dean John Langtry; Provost Body, Trinity College; Rev. J. McLean Ballard, St. Anne's; Rev. Henry Softley, St. Olaves, Windermere and St. Jude's; Rev. C. E. Thompson, St. Mark's, West Toronto Junction; Rev. A. C. Miles, West Toronto Junction; Rev. J. S. Cole, Lambton Mills; Rev. Alex. Williams, Toronto; Rev. F. W. Squires; Rev. H. H. Johnstone. This little sanctuary, an adjunct of St. Anne's, will cost \$2,000, towards which \$1,000 has been promised. The church will accommodate 200 and materially relieve the pressure on the mother church of St. Anne's, which is the only Church in the city besides St. James' Cathedral that has a peal of bells, the beautiful chimes of which are a delight to the neighbourhood. St. Jude's will be in the English Gothic style of architecture. Messrs. Gibson and Sampson, of Toronto, are the architects, and the chief contractors are: George Collins, masonry; J. Crouch, carpentering. Before commencing the ceremony Warden William Penkwell presented Rural Dean Langtry with a silver trowel on behalf of the congregation. Rev. Henry Softley and Rev. J. M. Ballard assisted in the ceremony. In the cavity of the stone were placed copies of the Toronto secular and religious papers. The Rural Dean's remarks were cut short by the rain, but the stone was well and truly laid in the name of the Trinity. Provost Body said a few words in his usual felicitous style. Hymnody, praise and prayer, and the offering of gifts had their share in the humble yet thankful proceeding.

NIAGARA.

The Rev. A. and Mrs. Bonney, of Moorefield, were presented on the anniversary of their marriage, with some very handsome silverware, the gift of the ladies' of Christ Church, in Drayton. Mr. Bonney is held in high esteem by his parishioners, and the Church is prospering under his ministrations. During the past year by his almost unaided effort, about \$300.00 has been raised toward Church improvement. Mrs. Bonney is an able and willing co-worker in that all pertains to the welfare of the parish.

ALGOMA.

SHINGWAUK.—The little paper, "Our Forest Children," the Christmas and Summer numbers of which many of our readers have seen and appreciated, will appear on the first of June in the form of a sixteen page, illustrated, monthly periodical. As this will be the only magazine in Canada published distinctively in the cause of Indians and Indian Missions we bespeak for it a wide circulation. The June number will contain a concise history of the Ottawa Indians, after whom the city of Ottawa is named, and each subsequent number will contain a short history of one Indian tribe with a little insight into the structure of their language. There will also be the story of Mr. and Mrs. Wilson's travels in the Southern and Western States, illustrated by a number of amusing little pictures. The price of the magazine is 50 cents per annum, orders to be sent to the Revd. G. F. Wilson, Sault Ste. Marie.

The *Church Times* says that the Roman Church in England is steadily retrograding in proportion to the population; that it grows at only one third of the rate of the growth of the nation.

FOREIGN.

The voluntary contributions to the Disestablished Irish Church for 1888, amounted to £148,000, an increase of £11,400 over the previous year. The total voluntary contributions since the disestablishment exceed £3,500,000.

The Church of Rome is coming to have what she never has had, common prayer, and not only that, but congregational singing. Quite a number of churches in New York and Brooklyn might be named where the unaccustomed privilege is taking a strong hold upon the people. The churches are crowded, and sometimes as many as 8000 persons can be seen uniting in singing English hymns, and they do it with no little enthusiasm.

The climate of the Southern seas must tend to precocity. At a recent Sunday School examination at Hobart, a little madam of only 8 years answered the question, "What desirest thou of God in this prayer?" was correctly given.

As we write the Sydney Church Congress is closing its session. The principal subjects discussed were, the Church of England and education in her colonies, Prayer Book revision, the Church in relation to other Christian bodies, Modern Thought, the Lord's Day, Church organisation, Missions, supply and training of clergy, and Temperance.

NEW YORK.—The experts selected for the purpose have made their report to the trustees of the cathedral and four plans have been definitely selected for further competition among those who drew them. The plans, with some variations, belong to the Byzantine, Gothic, Italian, and Spanish, and the pointed mediæval schools. It is now said that \$250,000 can be judiciously expended every year in building, and this can be furnished by the \$5,000,000 fund which it is hoped to raise and still leave the fund intact for an endowment. The site it is expected will be paid for by special gifts.

AUSTRALIA.—Writing from Sydney on the 6th of March, the correspondent of the Record points out that of the thirteen bishoprics in Australia and Tasmania six are practically vacant, at least temporarily. Dr. Sanford has left Tasmania to become suffragan to the Bishop of Durham; the Bishop of Newcastle, being mentally disqualified, is unable to resign, and cannot be removed; the Bishop of Grafton and Armidale has just resigned; the Bishop of Ballarat is visiting England; the venerable Bishop of Goulburn, Dr. M. Thomas, is in a precarious state of health; and the Bishop of Sydney, owing to family illness, resigns in May, directly after the congress, and returns to England.

The death is announced of the Rev. Walter Clark, headmaster of Derby School. A correspondent writing to *The Guardian* pointed out that he was, in the writer's belief, the last male representative of Oliver Cromwell, being a descendant in the direct line of Richard Cromwell, the Protector's son, who, after his abdication, retired to the neighbourhood of London and took the name of Clark. The number of Mr. Clark's scholars' honors was very large, amounting in all to 190. He was captain of Shrewsbury School under Dr. Kennedy, who pre-deceased him a few days.

A pastoral staff has been presented, on behalf of the laity of the diocese, to the Bishop of Wakefield (How). The staff is five feet ten inches in height. The crook is in silver and silver gilt, and encloses on one side the emblems of the four evangelists with the Divine Dove in the centre, and on the other side the emblems of the Passion. Underneath is a canopied octagon, the four main niches of which contain small figures of St. Andrew, St. Paul, St. Peter, and St. Barnabas. Lower still is a shaft bearing the dedicatory inscription resting on an arrangement of eight shields charged with the coats of arms of the first bishop and of the seven most important towns in the diocese—namely, Wakefield, Huddersfield, Halifax, Barnsley, Dewsbury, Batley, and Morley—all depicted in proper heraldic colors. The whole is supported by a black reeded staff, divided half-way down by a screw joint ornamented with jewels. The dedicatory inscription is in Latin, as follows: "Wilhelmo Walsham, epo Wakefeldensi primo, et successoribus, eius laici fideles, d.d., A.S. MDCCCLXXXIX. Pasce verbo, Pasce vita.

Three bishops were consecrated on St. Mark's Day. At Westminster, Mr. Montgomery was consecrated for the Diocese of Tasmania by the Archbishop of Can-

terbury, duly assisted; the new prelate's father-in-law, Archdeacon Farrar, presching—from the text, "Instead of thy father's thou shalt have children"—on the expansion of the Anglican Communion. Bishop Montgomery, in taking leave of his Kennington parishioners, has told them that he will make his new calling a "lifework," by which must be meant that he will not return to England as so many of the bishops previously sent to Australia have done. On the same Saint's Day were consecrated at York by Archbishop Thomson the two suffragans of Beverley and Barrow-in-Furness, to give aid respectively to himself and Bishop Goodwin, of Carlisle.

News has just reached this country from Hawaii of the death of the Rev. Father Damien, the priest of Molokai, the island of lepers. His death has long been expected. For some years that heroic priest has been dying by inches in the service of the disease-cursed colony for which he voluntarily labored. Father Damien deliberately gave his life in order to comfort the outcast lepers of that lonely island in the Pacific. In their service he contracted leprosy, and yet for long years he continued to manage the affairs of the strange community and to minister to the spiritual wants of his death-stricken congregation. Not the least interesting part of this story of heroic devotion is the circumstance that some months ago a brave young priest went to Hawaii to take up the work which Father Damien was soon to resign at the call of death. The nineteenth century has heroes as grand as any that ever lived.

NEW ZEALAND.—The General Synod of New Zealand met at Dunedin on the 18th of February, the primate (the Bishop of Christ Church) presiding. His resignation of that office and the appointment of his successor have already been announced. Among the business transacted, it was declared desirable, on the motion of the Bishop of Melanesia, that provision should be made to meet the case of a bishop incapacitated by lunacy. The following motion by the bishop of Nelson was carried unanimously: "That this synod desires to place on record its grateful satisfaction at the success which has attended the recent Lambeth Conference, and its high appreciation of the value of the Encyclical Letter, resolutions, and reports addressed to members of the Church by the most reverend the archbishop, as president of the conference, which it trusts will be perused by the members of the Church of this ecclesiastical province, and will lead to the extension of truth, unity, and concord in the Church, and an increase of kindly feeling toward other Christian bodies."

At a meeting at Hobart, Diocese of Tasmania, Bishop Selwyn in his address upon Melanesian missions said: Religious differences caused divisions between village and village. A few have some idea of God as a great spirit, but the object of common worship is the ghost of some ancestor. Many relics of sacred treasures belonging formerly to great men, have lately been brought to the Bishop by converts showing how this hero-worship began. The tyranny of spirit-worship pervades everything. Even the placing of a bed, or the cutting of hair, or the taking of food is done with fear of offending the spirits. People die of fright at thinking themselves bewitched. This belief also gives rise to feuds, which divide villages. The Bishop describes the boys under training as very gentle and loving, and amicable toward each other. Natives must become the best teachers of natives. The mission vessel goes three times a year throughout the Islands, dropping the white clergymen at various places and picking up boys for school at Norfolk Island. The native teachers display admirable courage and constancy in their work, in which they meet with great difficulties in dealing with head-hunters, and in combating superstitions. There are about 600 children in training at Florida Island, 50 per cent. of whom can read and write. That Island once so turbulent is now perfectly peaceful, and Santa Cruz is being brought into a similar condition. Out of 900 children examined by the Bishop last year, in the lower group of Islands, 45 per cent. could read fluently. The baptisms were about 300, and the confirmations, 140.

The Church Congress.—The Subjects Committee have finally settled the programme of subjects to be discussed at the Church Congress at Cardiff, in October next, as follows:—

The Church's Care of Children: (a) Waifs and Strays; (b) In Workhouses and Factories; (c) Boys who have left School; Missions to Seamen. Church Finance and Clergy Pensions. The Church's Mode of Dealing with Rapidly Growing Population: (a) The Division of Parishes; (b) The Use of Mission-rooms and Lay-Co-operation; (c) Community Life for the Clergy. Church in Wales: Its Past Progress, Its Present Needs; (a) Increase of the Episcopate; (b) Parochial Missions; (c) Training of the Clergy.

Linguistic Condition of Wales; Its bearing upon Church Work and Education and the difficulties arising from it. Elementary Education: (a) Voluntary Schools, with reference to (1) Free Education; (2) the New Code; (3) Moral and Religious Training. (b) Organization of Definite Religious Teaching in School Board Districts. Continuation Schools and Intermediate Education. The Church's Duty to the Working Classes: (a) Better Housing; (b) Thrift; (c) Recreation; (d) Sweating System. Sunday Observance. Church and State: (a) Incidents of Establishment in 1689 and 1889; (b) Establishment in its Relation to (1) Religious Equality; (2) Spiritual Independence. The Ministry of the Christian Church; (a) The Witness of Holy Scripture; (b) The Witness of History; (c) Orders in the Church of England. Literature of the Day and its Attitude towards Christianity: (a) In connexion with Modern Philosophic Thought; (b) With Reference to Alleged Scepticism among the Working Classes; (c) In the Treatment of Religious Questions by means of the Novel. How to Meet the Spiritual Needs of Young Men. Popular Amusements in Relation to Christian Life: (a) Generally; (b) As Associated with Gambling and Betting. Home Reunion. Missions: The Reciprocal Relationship between the Church at Home and its Foreign and Colonial Missions. The Devotional Meeting; The Christian's Relationship—(a) To God; (b) To the Church; (c) To the World.

Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

SHOULD EXPLAIN.

SIR,—In your issue of the 16th inst. you publish under the head of 'West Toronto Junction,' that the corner stone of St. John's church was laid on the 11th May, and that the Bishop, Archdeacon, and Rural Dean were absent but their places were filled by Presbyterian and Baptist ministers. I think your correspondent should have stated whether his Lordship, the Archdeacon and Rural Dean had been solicited to attend the ceremony, and if they were unable to be present, on that day, and if not, why could not the laying of the stone have been deferred until the Bishop could attend, as I contend that his place nor the places of the Archdeacon and Rural Dean could not be filled by Presbyterian and Baptist ministers from an English Church standpoint.

If the clergyman and building committee had so desired Toronto churches could have furnished many divines to have performed the duties which were allotted to ministers of other denominations. The fact of the Bishop, Archdeacon and Rural Dean being unable to attend on this particular occasion I think should be explained. HENRY ROBERTS.
Brampton, May 20th, 1889.

THE WORK OF THE W.A.M.A.

SIR,—I would first of all express my personal gratitude for the kindness and courtesy shown me by the DOMINION CHURCHMAN in granting space for my long appeal to our W.A.M.A. members to consider the possibility of our, under exceptional circumstances, undertaking the education and training of some daughters of our far away missionaries. I take this indulgence on your part as an encouraging proof that you recognise not only the benevolent view of the proposed project but also that you appreciate its promise of practical future usefulness in the mission field. Those ladies whom our Auxiliary have already sent, and whom they hope still to send, have much to unlearn, and very much to learn of the Indian language, habits, and modes of thought—a very upheaval of their own preconceived notions. That they will do all, and bear all which their acceptance of the work entails, no one can doubt, for they could not have undertaken it at all, except by the grace of God—but surely, the daughters of our Missionaries, with a special training as a superstructure upon a foundation already laid from infancy, will be better able to touch the hearts, and reach the understandings of those dusky sisters of ours, to whom we as Christian women calling their land, ours, owe so paramount a duty.

Everything must have its beginning. The oak was once but an acorn, and the broad river but a mountain rill. Seeing that there are so many other claims calling for help from the Mission field at home and abroad, it may be long years before a Home or a School could be established and supported, but, surely, we need not wait for that, to begin the work in some such simple fashion as I ventured to propose in my previous letter. "Doe the nesete thyng" is a motto so bracing and

bearing upon difficulties arising—(a) Voluntary Education; (2) Religious Training in Schools and in Schools and b's Duty to the (g); (b) Thrift; Sunday Observance of Establishments in its (2) Spiritual Christian Church; (c) The Witness of England, towards Christian Philosophical and Treatment of Social Evil. How to Men. Popular Life: (a) General and Betting, Social Relations and its Foreign Social Meeting; (b) To God; (b) To

will appear on the opinions of

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M.A.

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The oak was it a mountain claims calling and abroad, it hool could be we need not such simple evous letter. bracing and

and helpful that I would offer it to the consideration of any of our friends who may give a willing assent to the desirability of our undertaking this work "by and by;" or who hold back because they fear that a very crowd of candidates may be awaiting their decision to begin it at all. I venture to predict that if each Diocese will agree to invite one or may be two, as the "daughters" of their Branch of the Auxiliary that that will very likely be all which will be asked at their hands. Should it be otherwise, and the need for a wider expansion of the work become evident, can we not trust to our Heavenly Father to provide for this likewise?

If you can, sir, will you give further room for an extract from a letter from the parents of a dear little child, (daughter of two of the most noble and self-forgetting workers in our own especial Mission field of Algoma), which will answer some questions which have reached me, and may set at rest some expressed doubts as to their willingness to bear with the necessary separation from their child? At the same time, I would state that it was the mention of this especial case which aroused an interest in the subject, and that whatever may be the decision arrived at in September I pray that friends may be raised up to enable this little one, at least, to be brought down amongst us, and trained for what her parents both agree is the very work "marked out for her."

I will thankfully give names and full particulars to any one who will help me to increase the little fund I am raising with the hope that there may be no pecuniary difficulty to delay sending for this the first "daughter of the Auxiliary" should she happily be so chosen. Even under comparatively favourable circumstances this letter took a month to reach me, therefore unless we take "Time by the forelock," I fear winter may be upon us before we should be in a position to say, "Send us your child." I beg to subscribe myself gratefully and faithfully yours,

H. A. BOCHER.

EXTRACT.

"Your very kind letter has cheered and encouraged us immensely, as there is nothing which at present we desire more than that our dear little daughter should be educated, which in an isolated place like this would be altogether impossible. We should be very thankful indeed to know that there was a possibility of obtaining a public school education with the other advantages you name, together with a Christian home. She is now more than ten years old, smart and intelligent—but of course her schooling has been neglected as my husband can spare but very little time for our children from his numerous and onerous duties. She can read and write fairly; in arithmetic has reached long division, and can answer easy questions in Old and New Testament History, repeating from memory many texts of Scripture. She is particularly fond of music and singing and is perfect in the Indian language: Indeed, her father and I feel sometimes that her work as a teacher to the Indians is marked out for her. She is a great favourite with them, has frequently waited upon them in sickness, and has more than once gone without her own meals for their sakes. As we have no servant, and a family of eight (including two little orphan Indians which my husband picked up sixty miles from this place last fall and who we are hoping to send to Mr. Wilson's Indian Home's next summer), our child helps me greatly and I shall miss her much—she is always so loving, kind, merry, and happy—but we would gladly and thankfully give her up into the care of our dear friends of the Auxiliary, knowing that this is not a place in which to train up children after they reach the age of 9 or 10 years, the surroundings are so rough, and there are none but Indians for their companions who are only half civilized. Our nearest white neighbour is sixty miles from us, and we are 120 miles from the nearest town. Our mode of communication is very slow and uncertain, sometimes we cannot get a mail for many weeks. The Indian who takes this letter leaves to-morrow, but it is very uncertain when it will reach the Post Office."

The mother adds:—"I need only say that your letter has gladdened our hearts, even the prospect of having the dear child educated has removed a great weight from my mind, as I was beginning to fear that we should have to remove nearer to civilization for our children's sakes. Surely we can say, 'The Lord careth for us.'"

PROF. WM. H. THOMPSON, M. D., University of New York, New York city, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." This shows that Dr. Thompson considers kidney disease a frightful malady. He also says, "Bright's disease has no symptoms of its own, but has the symptoms of every other disease." The reason why Warner's Safe Cure cures so many different diseases is that by curing symptoms, which are called diseases, it strikes at the roots of disease itself.

SKETCH OF LESSON.

SUNDAY AFTER ASCENSION DAY. JUNE 2ND, 1889.

The sending out of the Seventy.

Passage to be read.—St. Luke x. 1-12.

S. Paul speaks in 2 Cor. iv. 7, of "treasure in earthen vessels." Often a beautiful jewel or ornament is kept in a case—two things to look at—jewel and case. But if in common ugly box or in earthen pot, then only the jewel looked at. By "this treasure" S. Paul means Gospel of Christ—the pearl of great price (S. Matt. xiii. 46). He, S. Paul, an "earthen vessel," unworthy to bring such a message to man, chosen therefor "that the excellency," &c. To-day see some of the "earthen vessels" to whom Christ entrusted the great treasure.

I. The work to be done.—Jesus starting on a journey (ix. 51). His death about five months off. He will once more invite the people to receive Him as their true Messiah.

Why will He do this? (a) See S. Matt. ix. 36, "Compassion" for the "sheep having no shepherd;" S. Luke xiii. 34. (b) If any would reject them it must not be because they did not know. His call must be a public one (Acts xxvi. 26).

Where will He do this? Not in Galilee—there they have known Him and rejected Him (vv. 13-15) In Samaria He had been rejected (ix. 55). He therefore sends them to Perea across the Jordan (S. Matt. xix. 1).

How will He do this? By a great journey (v. 1), and by sending "men before His face" to announce His coming (ver. i. 9).

II. The Men to do the Work.—"He appointed other seventy also" to do the work. "Earthen vessels" indeed, not always with Jesus, but they had three qualifications.

(a) They were true disciples. See ver. 20.

(b) God had taught them. See ver. 21. Cf. S. Matt. xvi. 17.

(c) They were willing to go. Others hesitated. See ix. 57-62.

III. How they went about the work.—Vv. 2-12 give us Jesus's direction to them. Let us imagine what they do.

They start thinking of "the harvest," (ver. 2). Anxious, for they are amid danger, (ver. 2). To God they look for their provision, (ver. 4). They stop for nothing, (ver. 4). They enter a town, preach, (ver. 9). heal the sick, even cast out the devils, (ver. 17)

Some of the people when they visit will not accept their teaching because Jesus comes from Galilee (S. John i. 46). In such cases see what Jesus told them to do, (ver. 11); and see the fate of such, (ver. 12).

When the messengers are well received, see how they act—kindly, (ver. 4); patiently (ver. 6); contentedly, (ver. 7).

All would have Jesus acknowledged to be the Messiah.

IV. The Return from the Work.—The Seventy return—rejoicing.

Their joy, (ver. 17). Their triumph over devils a cause for joy—a sign of Satan's fall from power (ver. 18). But there was still a greater cause for joy, (ver. 20). (Comp. 11 Cor. xiii. 13). Some might even cast out devils and not be His servants (S. Matt. vii. 23) like Judas.

His joy, (ver. 21). That though hidden from "the wise and prudent," (for those who thought themselves so) these truths were revealed to the poor and ignorant—to "babes." Think, then, when a child is taught God's word—when he listens, believes, loves—that gives joy to Christ! Thus Christ entrusted this great "treasure" to "earthen vessels." Is this strange? It shows one thing, that—

Christ calls on the very weakest of His servants to do something for Him.

He does not want you to do great things, but some thing.

Three qualifications necessary.

(a) Must be true disciples really caring for Christ.

(b) Must be taught of God what to do and how to do it. See his promises, (S. James i. 5).

(c) Must be willing, (2 Cor. viii. 12).

Remember Namaan's little maid (2 Kings v.); and God's words to Jeremiah (i. 6-9).

The "harvest truly is great" still "The labourers are few;" still need to "pray" as our Lord directs in (ver. 2). To-day the Church appeals to us for aid for mission work (preparing the way for our Lord's second coming) in Algoma and North Western Canada. What will you do that you may help?

(1) Pray.

(2) Instead of buying candy or toys with all my money give some for work in the Domestic Mission Field (Algoma and North West) to support missionaries. Will try to get the other boys and girls to help support an Indian boy or girl in one of the Indian Homes.

(3) Will do this willingly for Christ's sake, and so help to make Canada ready for His coming.

SUNSET AND SUNRISE.

"Thy sun shall no more go down."

The evening sun was sinking
Far in the golden west;
The birds, with weary pinion,
Nestled in downy nest;

The thirsty flowers were drinking
The gently falling dew—
God cares for birds and flowers,
Much more for me and you.

Soft to an open window,
Lessons and play all done,
A fair young child had wandered,
To watch the setting sun.

She loved the glorious sunset,
The birds and flowerets gay,
For God had early taught her
The wonders of His way.

The crimson faded slowly—
The streaks of golden light,
They lingered almost lovingly,
It seemed to her glad sight.

And as she gazed, soft whispers
Fell on the evening air,
To God her Father speaking:
It was not sunset there;

For a brighter sun was shining,
Causing her heart to sing—
The Lord of life had risen,
"With healing in His wings."

Oh, scene of distant beauty,
And light of that young face!
But sunset glow cannot compare
With golden beams of grace.

A SWEET CHRISTIAN EXPERIENCE.

In the "confessions" of that great and good man, Augustus H. Franke, there is found the following beautiful and touching account of a true Christian experience:

"I acknowledge myself a poor sinner, who has deserved the wrath of God. But Jesus Christ has reconciled me to the Father by his blood. By faith I am justified, and with love the Holy Ghost has filled my heart. Now I have found peace with God, and know certainly that I have passed from death unto life. It is not so that I am now justified, and then again not; but I am constantly in the favor of God, with which I joyfully comfort myself, and bear the witness of my sonship in my heart through the Holy Spirit.

"I do not regard myself as being without faults and short-coming; on the contrary, I know that I cannot count them all which God daily sets before my eyes, and I believe indeed that those which are hidden and unseen are yet many more.

"But because I am in Christ Jesus, and he in me; they are not imputed to me; but God bears with me in my weakness as a father does with his dear child. But he does not make me secure and careless, but daily awakens in me the desire to be renewed more and more in the spirit of my mind after his image.

"The God who works all good in us, suffers first a filial fear to dwell in my heart, yes, a real trembling in the presence of his divine Majesty, which preserves me from sinning against his mercy. He purgeth me as a branch in the vine, that I may constantly bear more fruit. Such a continued renewal and sanctification is carried on in my soul, that I do not yield to sin, but contend against it and overcome it; but not in my own name or strength, but through the Holy Spirit, which abides with me and urges me on. In the faith of Jesus is my beginning, middle and end; thereby a new power is borne in me, and I am conscious of a heavenly fire and light in my soul, destroying all coldness and darkness—I taste the sweet love of Jesus—the good tree puts forth blossoms abundantly and bears fruit that pleases God and man. God exalts the humble, for all the grace of the Spirit flows in the vale of humility; but the true humility has its ground and root in justification by faith.

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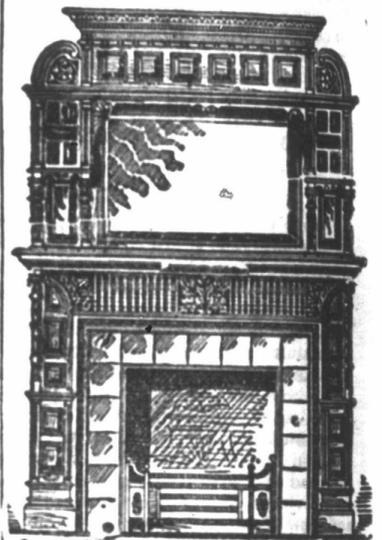


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HOMELY COUNSEL.

It isn't worth while to fret, dear, To walk as behind a hearse, No matter how vexing things may be, They easily might be worse ; And the time you spend complaining And groaning about the load Would better be given to going on And pressing along the road.

I've trodden the hill myself, dear— 'Tis the tripping tongue can preach, But though silence is sometimes golden, child, As oft there is grace in speech— And I see from my higher level 'Tis less the path than the pace That wears the back and dims the eye And writes the lines on the face.

There are vexing cares enough, dear, And to spare, when all is told ; And love must mourn its losses, And the cheek's soft bloom grow old. But the spell of the craven spirit Turns blessings into curse While the bold heart meets the trouble That easily might be worse.

So smile at each disaster That will presently pass away, And believe a bright to-morrow Will follow the dark to-day. There's nothing gained by fretting ; Gather your strength anew, And step by step go onward, dear, Let the skies be gray or blue. M. E. SANGSTER, in Harper's Bazar

THE Brompton Hospital for consumptives, London, England, publishes a statement that 52 per cent. of the patients in that institution have unsuspected kidney disease. Every drop of blood in the system passes thousands of times through the lungs in each 24 hours. The same blood passes through the kidneys for purification. If the kidneys are not in a healthy condition or able to expel the poisonous or waste matter the acids return to the delicate tissues of the lungs and produce irritation, which results in the symptoms of what is known as consumption. This explains why 52 per cent. of the consumptive patients have unsuspected kidney disorder. Warner's Safe Cure puts the kidneys in a healthy condition taking the acids from the blood which vitiate the lungs and cause consumption.

A PATH TO THE THRONE.

Sometimes we are puzzled to remember how Queen Victoria came to inherit the throne of England. We remember that she was the daughter of the Duke of Kent, the niece of her immediate predecessor on the throne. Here is a paragraph for your scrap-book, giving the names of the lines of rulers, through whom the simple hearted daughter of the wise Duke and Duchess of Kent came to the English throne : " Queen Victoria is the niece of William IV., who was the brother of George IV., who was the son of George III., who was the grandson of George II., who was the son of George I., who was the cousin of Anne, who was sister-in-law of William III., who was the son-in-law of James II., who was the brother of Charles II., who was the son of Charles I., who was the son of James I., who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward VI., who was the son of Henry VIII., who was the son of Henry VII., who was the cousin of Richard III., who was the uncle of Edward V., who was the son of Edward IV., who was the cousin of Henry VI., who was the son of Henry V., who was the son of Henry IV., who was the cousin of Richard II., who was the grandson of Edward III., who was the son of Edward II., who was the son of Edward I., who was the son of Henry III., who was the son of John, who was the brother of Richard I., who was the son Henry II., who was the cousin of Stephen, who was the cousin of Henry I., who was the brother of William Rufus, who was the son of William the Conqueror 800 years ago." Her son, the Prince of Wales, will be King of England and the Emperor of India. For Queen Victoria was the first to unite the two countries under one civil government, though England has

controlled India for hundreds of years. England and Scotland were united under King James the First, because he was heir and inherited both thrones. Queen Victoria inherited the throne of England, but acquired that of India ; her son and heir will inherit both.

WM. ROBERTS, M. D., Physician to the Manchester, Eng., Infirmary and Lunatic Hospital, Professor of Medicine in Owen's College, says : " Gradual failure of strength, increased pallor or sallowness, and disinclination for exercise is one of the prominent symptoms of kidney disease." Warner's Safe Cure is the only remedy that is guaranteed to cure kidney disease.

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depth parents little dream. We are so accustomed to think of our children's tastes, desires, and will, as being reflections of our own, that we often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident : A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked : " Your birthday is near, and perhaps your mamma will buy it for a birthday present." A tinge of sadness rested on the sweet young face, as she quickly answered : " She could give me something else I would rather have than anything else in the world. " I am sure," said the aunt, " your mother will get it for you, if it will not cost too much." " It will not cost money," replied the child, " it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said : " Aunt, I will tell you part ; it is something she gave me before a little brother came. It is just not to do something for that one day ; now don't you know ? " The discerning aunt drew the little one to her, and asked, " Is it that mamma should not scold you on your birthday ? " A trembling " Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt. When I heard this little incident related by the aunt herself, my heart wept, and I quickly asked myself : " Am not I that mother ? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith ? Have not I, in the multiplicity of duties, been unresponsive to the heart-longing for a mother's tender care and loving recognition of little services rendered ? " May the reading of these little paragraphs do other mothers good, as the writing of them has done me good ! Mothers, pause and reflect.

THE NOBLEMAN'S GREATEST COMPLIMENT.

One wet, foggy, muddy day a little girl was standing on one side of the street in London waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hand-soms, omnibuses, and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste ; and she did not find the one she sought until at length an aged man, rather tall and square, and of grave yet kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly : " Please, sir, will you help me over ? " The old man safely saw the little girl across the

street ; and when he afterwards told the story, he said : " That little girl's trust is the greatest compliment I ever had in my life."

That man was Lord Shaftesbury. He received honors at the hands of a mighty nation ; he was complimented with the freedom of the greatest city on the globe ; he received the honors conferred by royalty ; but the greatest compliment he ever had in his life was when that little unknown girl singled him out of the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

Men carry something of their character written in their faces. Day by day the acts of life chisel their impress on the human countenance ; and the record there kept reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness and sin, are written there, the keen eyes of childhood will not fail to find the record ; while if there beams in that countenance the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face.

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

CHRIST MIGHTY TO SAVE.

Christ is mighty, is almighty to save. He saves in many ways. Sometimes gently and gradually he wins the soul back from its iniquities, restoring to it the ears which the locust hath eaten ; sometimes he draws the souls with cords of love ; sometimes he rends from the destroyer " as the shepherd tears out of the mouth of the lion two legs or a piece of an ear ; " sometimes he breaks the hard soul with the blows of affliction ; sometimes he makes it soft with the gracious rain of sorrow ; but so long as there is one sign of hope, or faith, or patience, or of love in you, so long as you have not utterly hardened your hearts, so long as you have not entirely sold yourselves to do evil, so long as you are not deliberately calling evil good and good evil, putting sweet for bitter and bitter for sweet—so long will he take your soul under his keeping, and he will not break the bruised reed nor quench the smouldering wick. O drunkard ! O fallen woman ! O soul frivolous and worldly, or base and bitter, or false and slanderous, or sinful and impure ! believe, believe in the Divine possibilities of your redeemed humanity, resist not the will of God—and this is the will of God, even your sanctification. Christ never despaired ; then why should you despair of the blackest wickedness, of the most stolid indifference, of the most heartbroken weariness, or the most absolute slavery to sin ? It is the very meaning, in it the inmost meaning of Christianity for every one of you, whatever be your present condition, whatever has been your past condition—it is the very meaning of the Gospel and of the whole life of Christ for you that you were meant to be pure, and noble, and true, and temperate, and holy. You were called to be saints ; and as He that has called and is holy, so you were meant to be holy in all manner of conversation. You can be, and you can be now if you come to God in Christ to give you strength. And it may be that these very words have been meant by God's grace to be a means of your salvation, to be possibly even the last call which you may receive from him for many years to come. It may be that he is saying to you in his still small voice at this moment to day : " If ye will hear his voice harden not your hearts ; " that he is saying to you : " Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Archdeacon Farrar.

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OYSTER PLANT FRITTERS.—One of the nicest of winter vegetables is salsify or oyster plant. To make fritters, scrape, drop into cold water, drain, boil, drain again, and mash a bunch of salsify. Add one beaten egg, salt, pepper, four tablespoonfuls of milk or cream, and flour enough, with a tiny bit of baking powder sifted through it, to make a batter that will drop from the end of a spoon. Have enough fat to swim them, very hot, and fry in small spoonfuls until a golden brown. An excellent accompaniment to veal outlets. The roots are also very nice cut into pieces about two inches long, split in two, steeped for an hour in tarragon vinegar with a little salt, then drained, dipped in an egg batter and fried.

STEWES AND STEWING.—There is a foolish prejudice against "stews," as dishes of stewed meat are called, and perhaps their name has worked them injury, or if entered on bills of fare as they are in France as *ragouts*, *fricandeaus a la blanquette*, or *a la jardiniere*, they assume considerable dignity, and are rarely condemned to a second rate position. To cook a stew properly the meat should be cooked slowly till tender; the quantity of water should always be small. If it dries away in cooking add a little more to prevent burning. When the meat is done there should be only enough fluid around it to make a gravy. It is objected that in long cooking the juice is nearly all withdrawn from the meat, but if it is all retained in the gravy that is poured over the meat in serving that is no disadvantage. Unfortunately the average cook's paucity of intellect leads her to cover the meat or poultry she is stewing with a deluge of water, pouring away the surplus before serving, and with it the very essence of the meat.

BROILING MEAT.—To broil steaks or chops properly the fire should be very hot and perfectly clear; that is free from flame and smoke. The gridiron should be clean and never have been used in the cooking of fish. Put the steak, cutlets or chops between the leaves of a wire gridiron and hold it close to the coals for a few moments, turning it quickly so that both sides of the meat will receive equal attention. Very shortly the outside of the meat will harden, thus preventing the escape of the imprisoned juices. If the fire is dull, or the gridiron held at too great a distance from the coals, a crust will be slow in forming upon the meat and much of the juice will be lost. In the later part of the broiling process the meat may be kept at a slightly increased distance from the fire, but it should be often turned.

CHICKEN FRIED WITH HOMINY.—This is a favorite dish at the South, and one of the nicest ways in which to cook a young chicken. Cut in joints as for fricassee, and in a large frying pan heat enough dripping to cover the bottom to the depth of an inch. Dip the pieces of chicken one at a time, in cold water, roll in flour, season with salt and pepper, and when the fat is smoking hot lay them in. As the pieces brown, crowd them together more closely to make room for others. When all are done, place on a dish and fry in the same fat, little squares or cakes of cold boiled hominy. When these are brown, lay them on the same dish with the chicken. Into the fat remaining in the pan, stir a tablespoonful of flour wet with cold milk, and a cupful of hot milk or cream. If you use milk, add to it the beaten yolk of an egg. Remove at once from the fire, or the egg may curdle, and serve in a boat.

TURKEY SCALLOP.—This savory dish was cooked by a venerable "Auntie," once the famous *chef* in the house of a wealthy Southern family. Make a pint of gravy from the bones and skin; chop the bits of meat picked from the bones very fine. Have ready a buttered pudding dish with a layer of dried and rolled bread or cracker crumbs; add a layer of minced turkey, and dot with bits of butter, seasoning with salt and pepper. Moisten each layer with some of the gravy with either milk or oyster liquid added, and so continue until the dish is full. Let the top layer be of crumbs,

seasoned and dotted with butter and moistened with the gravy, or make a crust with crumbs wet with gravy, milk or oyster liquor, or all three mixed, beaten up with two eggs. Spread it smoothly over the top about a quarter of an inch thick; invert a pie dish over it and bake in a moderate oven until it begins to bubble at the sides; remove the cover and brown. After you have partaken of this dish you will think the second state of that bird better than the first.

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

FOR CHRIST'S SAKE.

In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far, and were very hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

When twilight came on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking-vessel on her head, a leg of mutton in one hand, and a vessel of water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked for kindness to strangers. The tears rolled down her sable cheeks, and she replied, "I love Him whose you are; and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel at seeing you in this out-of-the-world place." On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received from a missionary some years before. "This," said she, "is the fountain whence I drink; this is the oil that makes my lamp burn." I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy when we mingled our prayers and sympathies together at the throne of the heavenly Father.—*Moffat.*

THE UNITY OF EXTREMES.

It is commonly said that extremes meet. More often is it true that apparent extremes are but different aspects of the same thing. The great violinist, Ole Bull, had a power of drawing his bow with such delicacy that his audience were unable to perceive when the contact ceased, so that the lingering memory of a tone was indistinguishable from the tone itself. But this supremely delicate touch was the result of his herculean muscular strength, by which he could toss a man of average weight backward over his head. It took muscle to move a light violin bow evenly and delicately on the string, and to release its contact undetected. But the great delicacy and great force were not two extremes; they were two exhibitions of the same extreme of muscular strength. It takes moral muscle to be gentle, to be refined, to be true. It takes intellectual muscle to be accurate in statement and exact in thought. A man must be a

strong man to be a child-like man; a child must be a strong child to be a manly child. He who is exalted or honored of God is humbled; and he who is truly humbled, God honors.

LONGEVITY.

Scientific men see no reason why the span of human life may not be extended to a round hundred years from the present limit of seventy to eighty years.

From Adam's time to that of Methuselah and Noah, men are recorded as attaining to well nigh the age of 1,000 years. The Psalmist David, however, says: "The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone."

This wide margin of longevity, together with proper observance of mental, moral and physical leads investigators to believe it is possible that human life might be made to increase in length of days to a full century, at least.

Moderation and regularity in eating, drinking and sleeping are conducive to longevity, and those who observe proper habits and use pure and efficacious remedies when sick, may accomplish immense labor with no apparent injury to themselves and without foreshortening their lives.

Hon. H. H. Warner, President of the Rochester, N. Y., Chamber of Commerce, and manufacturer of the celebrated Warner's Safe Cure, has devoted much time and research to this subject of longevity, and has arrived at the satisfactory conclusion that life may be prolonged by rational and natural means. Thousands of persons are living to-day—enjoying the blessing of perfect health and vigor—who will testify to the almost magical efficacy of Warner's Safe Cure in restoring them to physical potency and to the normal type of constitution, after they had almost given up hope of life.

After middle age, many begin to lose their wonted vigor of body, and thereupon give way to inertness and useless repining. Yet all such have within reach that which both renews youth and contributes to the prolongation of life. Warner's marvelous Safe Cures are in every drug store, and are now regarded as standard specifics throughout the civilized world.

The strong desire to attain old age—meantime retaining the virile powers of body and mind—is necessarily connected with respect paid to aged persons, for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance.

A WORD SPKEN IN SEASON is even more effective than the arrow shot at a venture in the form of a printed tract. A lady, walking out one day near a river, saw a man with his coat and hat off, and she thought directly, from his actions, that he wanted to drown himself. She prayed that the Lord would give her some word to arrest him. Accordingly she walked on until she came up to him, when he turned and said, "A beautiful river, ma'am." "Yes," she replied, "but there is another river, a river that makes glad the people of God. Do you know that river?" "No ma'am," he said. She tried to speak more, but her tongue was tied, and she left him without another word. She went home to her husband and told him what she thought, and he sent off some men directly to see if he was still there. No, he was gone, but the coat and hat were in the same place. They dragged the river, but no traces of him could be found. They asked at the police station about him, but no one knew what was become of him. Ten years after that lady was in a chapel in London, and saw a man looking very much at her. She thought, "I know that face; where have I seen him?" While she was trying to remember, he leaned toward her and said, "There is another river, do you know that river?" She immediately remembered he was the man to whom she had said those words ten years ago. He told her he was going to drown himself, and her words had deterred him from it. He had fled to Jesus, and found peace through believing.

"GREAT I AND LITTLE YOU."

"How do you like that little new neighbor of yours?" asked Herbert Greene's big brother Wallace, who had seen the two little boys playing together in the yard.

"Oh, you mean Georgie Wortham," said Herbie. "Why, I don't know. I like him and I don't like him."

Wallace laughed. "Then you quarrel a little sometimes," said he. "Is that it?"

"No, we don't quarrel," said Herbie. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"Oh, he says things," said Herbie. "Such as what?"

"Well, he looks at my marbles and says, 'Is that all you've got? I have five times as many as that; splendid ones, too. They'd knock those all to smash.'"

"Ab, I see," said Wallace. "It is a clear case of 'great I and little you.'"

"What do you mean by that?" said Herbie.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace. This was on Monday.

On Wednesday afternoon Herbie was out at play and presently Georgie Wortham came out. Wallace was in his room reading, with the window open, and could hear all that was said.

George brought his kite with him and asked Herbie if he would go to the common with him to fly his kite.

"Oh, yes, if mother is willing," said Herbie. "But where did you get that kite? Made it yourself, didn't you? I've got one ever so much bigger than that, with yards and yards of tail, and when we let it out, it goes out of sight quick, now I tell you."

"This isn't the best I can make," said Georgie; "but if I had a bigger one I couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran in to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go too; and so, after a little good

natured brothering, Wallace took his hat, and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first, and went up in fine style. Then Herbie's went off, and soon passed it, for it had a longer string, and both were far up in the sky.

"There now," said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet there isn't another kite in town that will begin to be a match for it."

"How is this? How is this?" said Wallace. "Seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both the little boys.

"Why, when a fellow says that he has got the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town, we say his talk is all 'great I and little you.'"

Herbie looked at Georgie, and both blushed a little. The boys had great fun with their kites; and when they got home, and Wallace and Herbie went upstairs to put away the kite, Herbie said, "Well, my kite beat Georgie's, just as I told him it would."

"That is true," said Wallace, "but you said the other day you liked Georgie, and didn't like him, because he was always telling how much bigger and better his things were than yours; and now to-day, you are making yourself disagreeable to him bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible or kind."

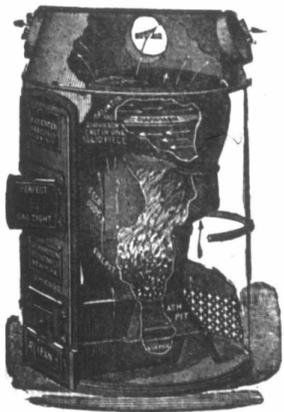
So Herbie found out what Wallace meant, and he said to himself, "I don't mean to let the fellows hear me talking 'great I and little you.'" —Our Dumb Animals.

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A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned and her skirt is torn—she cannot be liked. I went into a little girl's room once and all her clothes were on the floor, and her playthings, too. Learn to be neat, and when you have learned it, it will almost take care of itself.

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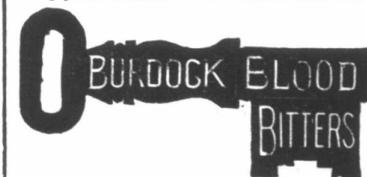
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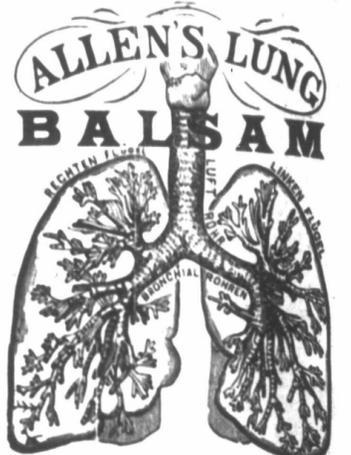
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