

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY APR. 4, 1889.

[No. 14.]

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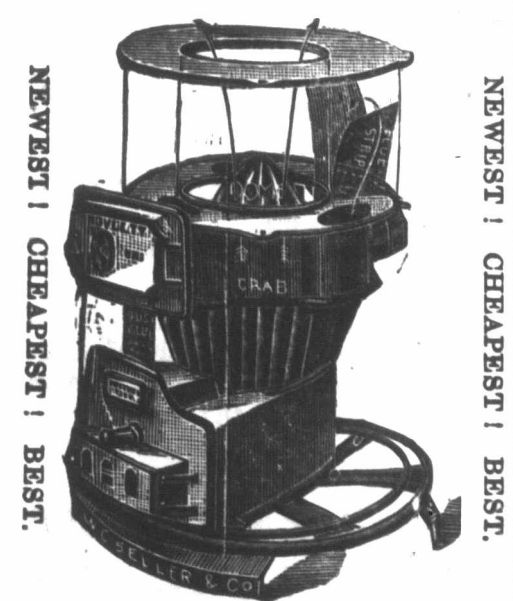
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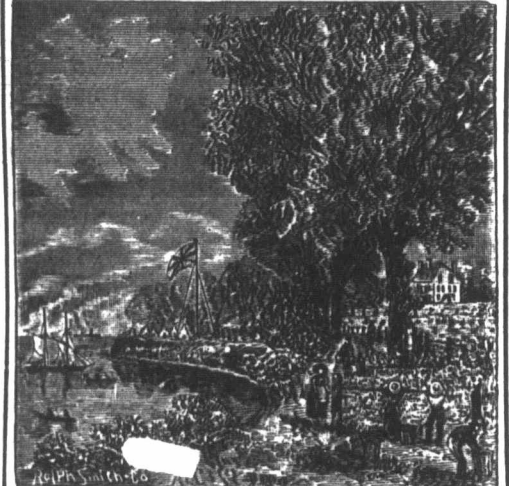
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**LESSONS**  
April 7th.—FIF Morning.—E Evening.—E  
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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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## LESSONS for SUNDAYS and HOLY DAYS.

April 7th.—FIFTH SUNDAY IN LENT.  
Morning.—Exod. 3. Luke 9, 26.  
Evening.—Ex. 5 or 6 to v. 14. 2 Cor. 11 to v. 30.

THURSDAY, APR. 4, 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.

WHAT DOES IT MEAN?—From the great anti-Jesuit Bill meeting the ultra-protestants in the Church were conspicuously absent. Mr. S. H. Blake, the Principal of Wycliffe, Mr. A. H. Campbell and others were looked for in vain, and with surprise. If some poor parson excites these agitators by worshipping God after the manner of his fathers, but in a way not approved by these persons, they are full of activity in taking measures to suppress such devotions, and to harass those attached to them. But when a great crisis comes, when the whole country is roused by Jesuit aggressions, when our own Province is made to support Papal Schools out of the Public Treasury, then these fiery protestants are dumb! Is it possible that such modern Lutherans can be "squared" as the World says, by their political associates? It is too bad, however, to make a poor parson here and there bear the whole brunt of their protestant fire!

PERSONAL AMBITION.—As Lent is the season of the Christian year peculiarly set apart for self-examination, and the exposure of some of the secret sins of the heart, it may be well to consider

a temptation that is more or less common to all Christian workers. The Second Lesson for last Sunday morning showed how the temptation of personal ambition assaulted the disciples of our Lord. "And being in the house, He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest." Thus, this insidious form of sin had crept into the very citadel at the formation of the Christian Church, and there it has remained ever since. There can be no question as to the sincerity of the little band of earnest men who followed our Lord (if we except Judas, who evidently had other motives for throwing in his lot with the Saviour), for they had little but persecutions and martyrdom to gain by becoming Christians. It is, indeed, among the earnest and the best that this temptation is the strongest. It is the high-bred horses that are so keen to enter into competition with each other when their riders get them into the open fields. The spirit of emulation is not so apparent among the lower races of animals as it is among the higher. And it is just the same with human beings. The lower types of men do not exhibit the spirit of competition in the same degree as those that are more advanced. Personal ambition seems to be one of the peculiar snares of public-spirited men, and it is a characteristic that has its use as well as its danger. He is a poor creature who is without ambition. By nature the majority of the human race are indolent, and the lower a man's nature the more easily is he satisfied, so long as, like the animals around, he has enough to eat and to drink. Ambition is the motive which makes men dissatisfied with the mere humdrum of existence, and makes them put forth efforts to rise to the level, or above the level, of their fellow-creatures.

The above warning is from the Rock. What a crush there would be amongst the religious edifices were the evil of the personal ambition destroyed!

TRADE RINGS AND MONOPOLIES.—Nothing can be more selfish or more injurious to commerce than the formation of Syndicates, or Rings, or other associations for buying up classes of goods, and creating a temporary monopoly in them. These confederations are mostly gambling speculations, which may profit the promoters, if after the first rise they manage to get out of the concern, but the public is fleeced and many persons are ruined. By running up the price of a commodity fictitiously money is swept into one or two pockets, the balance of trade is dislocated, and no benefit accrues to the community. Fortunately bankruptcy dogs such greedy operators, as is the case with the wealthy French bank, the Comptoir d'Escompte, the third in the Empire, and it happens to them as the First Lord of the Treasury in the House of Commons predicts of the Cheshire Salt Ring, they ultimately bring prices down. The Comptoir d'Escompte had been rushing up the price of copper to 60s. a ton, and as a consequence the copper trade will be seriously impeded for some time to come, and many miners will be thrown out of employment, whilst multitudes of poor Frenchmen will have said goodbye to the savings of years.

A PROTEST AGAINST CRUEL EVICTIONS.—Several actions in our law courts of late have disclosed nefarious impositions upon the poor, such as recall the iniquities of the old sponging houses, and might excite the pen of a second Dickens. Whether legal or no, it ought not to be possible for a man under a distress warrant to carry off goods to a distance for sale, nor for a man to levy upon furniture, "including a piano and several bedsteads, &c." to let his own son value them for 6s., and then buy them himself at that valuation. The law has effectively interposed in Bills of Sale, and there are now beneficent provisions as to the arti-

cles in a poor man's home which cannot be distrained upon. But further legislative interference is wanted, and it would be genuine philanthropy if a society were formed under trustworthy auspices to give poor persons reliable legal advice for a small fee—say of a shilling—when their property is impounded. They might then bring their accounts to the office of such a society, and be informed whether there had been extortion or no.

PASTORAL LETTER FROM THE BISHOP OF LINCOLN.—The Bishop of Lincoln has issued the following Pastoral Letter:—

My Dear People,—I am unwilling to let the opportunity of the coming season of Lent pass by without giving you a few words of counsel. I need not write many words personally; in the present trouble I would rather remain silent, and only ask for your prayers. But life is uncertain, and we know not what opportunities we may have.

1. Our present trouble.—Our Heavenly Father knows how weak we are, and how easily we excuse ourselves from the discipline to which the Church year by year invites us; therefore He gives us from time to time, as tokens of His love, special opportunities of suffering through what seem to be the mere circumstances of our lives. So it is just now in our own diocese. God has allowed trouble to come to us. I say "come to us," because, thank God, it has come from without rather than from among ourselves; but still it is upon us.

2. What ought we to do?—1. Let us ask ourselves, Whence does trouble come? The answer is easy. Trouble is the fruit of sin. In Paradise, before the Fall, there was no trouble because there was no sin. In the Paradise above there will be no trouble, because we shall again be free from sin. But now, in the Militant Church, during our time of probation we can, and, alas! we do all sin, and hence trouble comes. 2. Again we may ask ourselves, What has sin done? and the answer is not difficult. (a) Sin has blinded our eyes so that we do not see as God would have us see. (b) Sin has entangled our hearts so that we are not free to love as God would have us love. (c) Sin has weakened our wills so that we cannot do the things that we would.

3. Here, then, is our Lenten work.—1. We must find time for some special instruction to open the eyes of our understanding, to increase our knowledge of God and holy things by reading the Bible or some good book, or by attending sermons, or lectures, or classes, or by asking God's minister, who is appointed especially to teach us through the ministry of the Word, to tell us what we want to know. 2. We must find some special time for self-examination, confession, and prayer, to disentangle our hearts from all that would keep them in any degree from God. We must find out where our treasure really is, because there our hearts will be also. We must ask God to set our hearts at liberty, to deliver us from the danger of clinging to any thing or person or opinion which is contrary to His will. 3. We must find some special way of self-denial by fasting in some way, either by checking ourselves in what we eat or drink, or in some other way we must try to break our self-will, so that we may be habitually more obedient to God's will. What that will is we know. To love God. To love one another as He loves us. So, by God's grace, shall our Lenten discipline cleanse us from our sins, and bring us nearer to God and to one another.—I am, my dear people, your friend and Bishop, E. LINCOLN.

The love of the world takes away from men a desire after and relish for heavenly things. None of the bidden guests were kept away by any occupation in itself sinful, while yet all became sinful because allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them.—Archbishop Trench.

## THE JESUIT BILL MEETING.

THE meeting held at Toronto on the 25th March to protest against the Jesuit Estates Act was doubtless an imposing one. The resolutions were moderate in tone and such as commend themselves to the judgment of all who see in the Jesuit body and its re-ndowment by the State a breach of the Constitution and a menace to civil and religious liberty. The meeting was, however, too hastily organized and too partial in its aspects to carry weight as a united demonstration of all who in principle approved of its object. There was not a single Clergyman of our Church on the platform, nor a single Churchman who represents any phase of Church life or thought. How far this was owing to personal objections to associations not perfectly agreeable to loyal churchmen of any school we do not give an opinion upon. But as a general principle we may affirm that those who organize demonstrations of such a character as derive their whole weight from unity should be very careful to avoid undue prominence being given to men whose irrepressibility arises from a morbid love of popular applause; and whose attitude towards a large portion of those whose co-operation is desired renders them undesirable companions in a public movement. Any man who had made himself offensive to Presbyterians or to Wesleyans by a thousand acts of ill-will would not have been placed at the front of such an agitation. We Churchmen are, however, supposed to be a far more forgiving and charitable people!

The meeting was highly enthusiastic in its condemnation of Jesuit aggression in the Province of Quebec. It would have been more morally effective if the speakers and their sympathetic audience had had their attention directed to the phenomena of that aggression visible in this Province, and at the very doors of those who were so excited about what is done in Quebec. We do not wish to question the honesty of those who organized the meeting, because we know that they are with us heartily on this question, but we are not impressed by their judgment or courage!

Had the gifted and estimable Principal of Knox College, the Rev. D. J. Macdonnell, the Rev. G. M. Milligan, and others discussed the French School aspect of the Jesuit question on the same lines and with the same vigor as the Jesuit Estates Act, they would have produced far greater effect even against that Act than selecting only the Quebec aspect of that question. Their studied avoidance of all allusion to the Jesuit Schools, as the French Schools really are, in Ontario was such a lamentable act of tenderness towards co-religionists and personal associates in the political sphere as to destroy the moral effect of their eloquence.

We challenge a straight-forward deliverance from the leaders of the anti-Jesuit movement on the French-Papal Schools supported by the Government of Ontario. That is the home aspect of the Jesuit question. This is a Jesuit aggression in a concrete, tangible form.

In the Province of Quebec the Protestants are overawed by their Romanist neighbours. The Jesuit Bill was passed at Quebec without a protest from them. In the Province of Ontario the Protestants are overawed by their co-religionist politicians, so that the French Papal Schools are supported by the State without a protest from them. We must beg for a little less of this Provincial cowardice being displayed in the present agitation. One would fancy that some astute Jesuit were manipulating the protestant bodies so as to give them full swing for their eloquence without in any way bringing them into any of those disagreeable conflicts which men inspired by earnest principles cannot avoid, and from which men so moved never shrink.

## ART IN THE HOME.

ONE of the most marked revolutions in domestic life during the last few years is shown by the general demand for artistic decoration of the homes of all classes. As in all advances from a rude to a polished state of society the further that advance is made the wider become the differences possible in the manner in which refinement may be displayed. The rooms in which King Alfred lived did not widely differ from those of the peasant whose cakes he allowed to burn—so they say. As we tread downward to a later date we begin to find one form of comfort after another, as glazed windows, brick chimneys, wooden floorings, easier chairs, more sleep provoking beds, fire places, tapestry decorations, pictures, and so forth. These which were once the luxuries of the rich gradually became in some form the necessities of the humbler classes. Still the advance went on, and to-day, while there has been a wonderful enlargement of the art and comfort elements in all houses, there is far more opportunity to-day for special and individual taste being displayed in all forms of art decoration than ever before. It is now a sign of something like indifference to the taste, and verdict, and feeling of the times for any person to occupy a house which is below the standard of the day in decorative art. Builders and owners of residences must be indeed insensible to their own interests who allow any dwelling to remain without such ornamentation of the walls and ceilings as are being called for by tenants of good taste. They should remember that a house which is well decorated will give no discomfort to a tenant who is without taste, but a poorly adorned one, one manifesting disregard for artistic effects, will be intolerable to all whose eyes and whose minds are trained to appreciate and to enjoy decorative art. The days of white-wash are over, except for board fences, pig styes, and such edifices. We look to-day as naturally to the ceiling expecting some phase of beauty in color and design, as to the floor for a carpet. Walls, however well papered are handicapped, as it were, in effect, if the ceiling is all dead white. The strain of the wall design is broken too suddenly when it ends at the cornice—it ought to flow on over

the whole surface of the ceiling in a wave of harmonious coloring.

This artistic charm in our dwellings need not be costly, wealth it is true may be lavished on home art and splendour be combined with good taste, but refinement can be shown forth in such forms of decoration as are well within humbler means. Indeed, there should be a due proportion kept between the style of the house as a whole, and the adornment of each of the rooms. Sharp contrasts are bad art unless so designed as to emphasize some richness which needs a foil for its display. But all the rooms of a dwelling should bear some general affinity in decoration, and especially should all passages and halls be carefully colored to furnish an art medium between the tones prevailing in the decoration of adjoining rooms. This means giving the work to some experienced decorator, or at least, securing his advice, as it is a wretched mistake for persons to buy haphazard paper for one room after another without having had experience of their effect when hung on walls and in sight one of the other. A beautiful adorned house, in which the fascination of artistic design in harmonious forms and blended colors gleams out wherever the eye rests, is a joy for ever to its occupant and visitors. Home is the more "sweet home" that delights the eye, as well as satisfies the soul.

So also in Church adornment, the key note should be the most refined judgment available. Baseness in design, paltriness of execution, incongruousness of parts, desecrate God's House, and disturb all worshippers who have art knowledge or taste. Beauty, and the love of beauty as manifested in artistic forms and coloring, are sources of the purest delight. Where God is worshipped there should be such manifestations of beauty as to show that His marvels of loveliness in Nature have not been lost on his creatures.

## THE APOSTOLIC SUCCESSION.

THE article in the *Methodist Times* was so reassuring that I was quite sorry to damp the author's ardour by repudiating the interpretation put upon the words quoted from Dr. Paton, and which, if rightly interpreted, would have, as he thought, begun the millenium. It is my firm belief, from the reading of Scripture and of the subsequent history of the Church, that it would be destructive of all outward unity to allow to corporate bodies, not holding the succession, to be, as such, integral parts of the Catholic Church of Christ. As individuals, baptized into the Holy Name, both Protestant and Roman Catholic Nonconformists are very important parts of our Anglican Christianity. But the moment Protestants claim on the principle of where two or three meet together; that they can from within form branches of the Catholic Church, all idea of outward unity is at an end, because their principle contains in itself the very essence of division; and, as history clearly shows, division began with the overthrow of the one true system, and must ever increase as long as the

new system these diverse without a bre grounds of o ly and so lov understandin chance at las

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Mr. Char very great i the Apostol of the exact principle ha be by Ap Succession ministry, co community deacons, th ordaining o on others, operative o common p a subordin but this is than itself or essenti part of th existence o distinctive the conti that contir diocese all the episco ordinate o or presby of the Apo lated.

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new system maintains its ground. But even these diverse beliefs may be severally upheld without a breach of Christian charity, and the grounds of our belief may be set forth so clearly and so lovingly as to tend to a much larger understanding of our several views, and perchance at last to some reconciliation.

Now, we so read Scripture as to believe that our Blessed Lord intended His Church to be essentially one in inward love and in outward unity; and in order to carry this out He chose the Apostles, and subsequently, through the operation of the Holy Ghost, others, prophets or apostolic men, to Govern His Church, so that it was truly founded on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

And every apostolic gift and every work they, as rulers of the Church, were given to do was normally transmitted by them in the varying degrees of work to separate persons by the laying on of hands with special graces for the performance of the several duties to which each was appointed; and we see that the powers of transmittal to others were among the gifts given by the Apostles and apostolic men to those set apart for that purpose. This is a government from without, coming with Christ's authority, and tending to unity, and is the reverse of a government from within at the discretion of two or three, which contains in itself the essence of division.

Mr. Charles Gore writes, 'It is a matter of very great importance to exalt the principle of the Apostolic Succession above the question of the exact form of the ministry in which the principle has expressed itself, even though it be by Apostolic ordering. The Apostolic Succession has taken shape in a threefold ministry, consisting of a single Bishop in each community or diocese, with presbyters and deacons, the Bishop alone having the power of ordaining or conferring ministerial authority on others, the presbyters constituting a "co-operative order" which shares with him a common priesthood; and the deacons holding a subordinate and supplementary position; but this is rather the outcome of a principle than itself a principle—at any rate a primary or essential principle. No one, of whatever part of the Church, could maintain that the existence of what may be called, for lack of a distinctive term, *monepiscopacy*, is essential to the continuity of the Church. . . . For that continuity would not be broken if in any diocese all the presbyters were consecrated to the episcopal office, and governed as a co-ordinate college of Bishops without presbyters or presbyter Bishops. . . . The principle of the Apostolic Succession would not be violated. . . .

'There have always (it is here supposed) existed in the Church ministers who, beside the ordinary exercise of their ministry, possess the power of transmitting it, they may so far be one or many in each community; but when they ordain men to the holy offices of the Church they are only fulfilling the function intrusted to them out of the Apostolic fount of authority: There are other ministers, again,

who have certain clearly understood functions committed to them, but not that of transmitting their office. Should these ever attempt to transmit it, their act would be considered invalid. For this is the Church's principle—that no ministry is valid which is assumed, which a man takes upon himself, or which is merely delegated to him from below. That ministerial act alone is valid which is covered by a ministerial commission received from above by succession from the Apostles.'

Again in pp. 344-5:—

'But it will appear at once as a consequence of all this argument that the various Presbyterian and Congregationalist organizations, however venerable on many and different grounds, have, by dispensing with the Episcopal successions, violated a fundamental law of the Church's life. It cannot be maintained that the acts of ordination, by which presbyters of the sixteenth and subsequent centuries originated the ministries of some of these Societies, were covered by their commission or belonged to the office of presbyter which they had duly received; beyond all doubt they took to themselves those powers of ordination, and consequently had them not.'

If it cannot be proved that presbyters or even presbyter abbots ever claimed the power of ordaining others, it follows that such a ministry cannot justify its existence within the terms of the covenant; but it does not follow that God's grace has not worked, and worked largely, through many an irregular ministry where it was exercised and used in good faith; so that from our point of view we should not ask our Nonconformist brethren to deny any spiritual experience of the past or the present. 'The blame for separation lies, on any fair showing, quite sufficiently with the Church to make it intelligible that God should have let the action of His grace extend itself widely and freely beyond its covenanted channels.' Again to quote Mr. Gore:—

'If it be the case that we are bound to seek organic unity; if it be the case that the results of our past divisions, of our past individualism, are such as to satisfy ourselves that there has been something fundamentally wrong about current conceptions of Christian liberty and Christian progress; if, further, it be the case that new moral and doctrinal perils, consequent upon the collapse of Christian discipline and accompanied with "the shaking" of established institutions in all directions, are constantly pressing upon us the obligation to consider afresh the basis of Christian life and order—all this coincides to give new force and meaning to the claims of the Apostolic Succession; for it alone, embodying as it does the principle of the historical continuity of the Church, affords a possible basis of union.'

In conclusion, I would endeavour to make it clearly understood that we of the Church of England in asking for a reunion on such a basis are not asking for the cause to be decided all our own way—in a return to her truest principles the Church has much to learn from those bodies which have been for a time separated from her. The Presbyterians have

taught her that in any endeavour to attain to the primitive purity of the Church the presbyters must resume their old appointed position as the Councillors of the Bishops. Congregationalists have shown us that we should look back for that free voice of the laity in the choice of our Bishops and presbyters which was so clearly recognised in earlier times. And both Presbyterians and Congregationalists have shown us the importance of that freedom in all things spiritual which should require in the Reunited Church, at the least, that spiritual freedom which the Established Church in Scotland has won. I have long thought that these and other freedoms so difficult while one body of Christians remains antagonistic to the other, could easily be accomplished when we were united.—LORD NELSON, in *Church Bells*.

#### A PRESBYTERIAN PRAYER BOOK.

A GREAT change is now being quietly and gradually effected in the Presbyterian Kirk of Scotland. Until recently what was at least supposed to be extemporaneous prayer was rigorously and universally imposed upon ministers in the services of the Scottish Establishment. In late years, however, a "Church Service Society" has been formed, under whose care a book has been issued which reached the fifth edition in 1884, entitled "A Book of Common Order." That the prayers are couched in rich and nervous English, and that there is a high spiritual tone throughout, goes without saying. But it is further remarkable in the best sense, how often recourse has been had to the ancient Liturgies of the Church. Much has been taken from our own Book of Common Prayer. On the other hand, the deep-rooted antipathy in Scotland to Liturgical exactness has found expression in a course of different services for the several Sundays in each month. The "Book of Common Order" is issued in three parts, of which, curiously enough, the First and Third are bound up together, and the Second is in a volume by itself. There is, however, more reason for this division than appears at first sight, as will be seen when we add that the First Part consists of morning and evening services arranged for a month, and the Third is composed of an Appendix to the First Part, "containing materials for daily and other services." The Second Part is intended to be a Sacramentary and Occasional Office Book in one, consisting, according to the title, of "The Administration of the Sacraments and other Ordinances of the Church."

The larger of the two volumes commences with a combined "Table of Psalms and Lessons for Divine Service on every Lord's Day throughout the year." This table is given in three parts, for two years and for alternative use respectively. We next come to a Daily Lectionary for one year; and after that to a "Table of the Psalms for a month," which is taken from our Prayer Book. The morning services begin with "one of the invitatory Psalms," though the use of such an introduction is apparently optional. Then we have

two "sentences," followed in succession by a "Prayer of Invocation," a Confession, a Prayer for Pardon and Peace, and some "supplications." After these comes a portion of the Psalter, succeeded by two Lessons, after either of which a psalm or hymn is to be sung. Then is said the Apostles' Creed, followed by "the Thanksgiving," with room for special thanksgivings, then a prayer for "Illumination," and the Lord's Prayer. Then comes the sermon, to be followed by an "Ascription of Praise," and afterwards for use "if either of the Sacraments is to be administered," prayers and "intercessions" are added, concluding with the "Benediction," as to which a choice is given between "The Grace of our Lord" altered from its precatory form, and "The Peace of God." The orders for Evening Service are drawn upon almost the same model. The Appendix is made up of a large number of forms for discretionary employment, including sentences, collects, prayers for special use, versicles, thanksgivings, intercessions, ascriptions, benedictions, and so forth. And here we come upon our English Litany, given word for word as we have it, except in the substitution of "ministers" for "Bishops, priests, and deacons."

The second and smaller volume opens with "The Order for the celebration of the Lord's Supper, or Holy Communion." We will not enter upon a description of this office. We will only say that much is taken from our own Liturgy; and that signs are given of a study of Ancient Liturgies, as in the insertion of the *Hagia Hagiois* and of the *Benedictus qui Venit*. The rest of the volume is taken up with Baptismal and other offices, of which the only offices that require present notice are those for "the Admission of Catechumens," for "the Induction of an ordained minister," for the "Laying the Foundation of a Church," and for "the Dedication of a Church."

Those who recollect the old antipathies of Scotchmen to written services, and all who can imagine the stern denunciation with which such a book as this would have been greeted half a century ago, will see readily what an advance is indicated in the introduction into churches of Presbyterians in Scotland of the services which we have described. Of course, amusing ebullitions of Puritan zeal have burst forth already, and will burst forth hereafter. But the ball has begun to roll, and will roll. Even St. Giles' has been restored with startling magnificence and some Catholic propriety. The rude and ignorant prejudices of past centuries cannot survive very long after they have emerged into the light of deeper truth and purer observance.—*Church Times*.

EVERY drop of blood in the system passes through both the kidneys and lungs many thousand times in each twenty-four hours. This explains why 52 per cent. of the patients of Brompton Hospital for consumptives, London, England, have unsuspected kidney disorder. If the kidney were in a healthy condition they would expel the waste matter or poisonous acid and prevent the irritation of the lungs. But if diseased they are unable to perform their functions. This explains why Warner's Safe Cure has proved so valuable in cases of lung trouble. It removes the cause.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

**MONTREAL.—Grace Church.**—The Rev. John Ker of Dunham, Que., was inducted last evening by the Bishop of Montreal, to the living of Grace Church, Point St. Charles, in succession to the late Canon Belcher. There was a large congregation, and the Ven. Archdeacon Evans and Canon Ellegood took part in the service. His Lordship read the decree appointing Mr. Ker, rector of Grace Church, and the church-wardens (Messrs. Holt and Powell) signified their acceptance of the Bishop's choice on the part of the congregation, after which the new vicar announced his acceptance of the call. The Bishop then formally presented Mr. Ker with the books of the church, and the choir very impressively sang "Come Holy Ghost, our souls inspire."

In the course of his address to the congregation, Bishop Bond pointed out the duties which they owed to their new pastor in order to make his ministry successful. He asked them to recognize him in their homes, and never forget to include him in their family prayers. Proceeding to found a thoughtful and impressive discourse on the text, "For we are unto God a sweet savor of Christ in them that are saved and in them that perish" (2 Cor. 2nd chap., 15th v.) His Lordship earnestly enforced the mutual obligations imposed upon minister and people in their new relations, and, addressing the newly inducted rector, said: "You are placed by God in a position of great responsibility, as a watchman over the souls of the people committed to your charge. You are sent as an ambassador from God, and as such it is your duty to leave undone no possible means to bring souls to him. The responsibility of the congregation is scarcely less. God intends every service held for his glory and every sermon uttered to be the means of doing some special good. He has sent Mr. Ker here as his ambassador, and he stands before you as a servant of the eternal God, and I ask you not to neglect his administrations. I may venture to say that the prospect before you is a bright one, and I could relate things that would lighten the heart of your new minister. I have known him for many years and I am sure that he will do his duty. Cheer him on by your attendance at every service, by your interest in Sunday School work and in the countless ways in which a congregation can cheer on their pastor and, lastly, do not forget to pray for him. Pray that your congregation may be united and God will bless you."

Mr. Ker was born in Ireland, in 1848, and came to Canada nearly 20 years ago. He was one of the first students of the Montreal Diocesan Theological College, and received the whole of his theological training under the late Dr. Lobley, afterwards principal of Bishop's College. Mr. Ker was ordained in 1876 by Bishop Oxenden, and was appointed missionary in Glen Sutton. Here he remained five years, not only organizing the parish, but being instrumental in erecting two churches and a parsonage. In 1881 he was unanimously called to the important parish of Dunham, not far from Glen Sutton, and for the last eight years has been engaged in most successful work there. The rev. gentleman is essentially a worker of the most thorough going type, and has displayed great energy in the direction of three or four mission stations outside his own parochial charge. Mr. Ker comes of a good stock, and it may be mentioned that his only brother, the Rev. Robert Ker, has recently been presented to the rectory of Ingersoll, Ont.

It should be added that Mr. Ker is an ardent temperance worker; he is president of the parochial branch of the Church of England Temperance Society, and also of the Band of Hope connected with it, while he is also connected by membership with the Missisquoi County Alliance.

**St. George's Church.**—Dean Carmichael preached a powerful and eloquent sermon upon the act passed last week by the Provincial Legislature, amending the licensing laws. The Dean chose his text from Ezekiel, 33rd chapter: "The city is smitten." He stated that occasions might arise when it became the duty of the preacher, instead of exhorting his hearers to uphold the laws, to denounce the latter. When having all his life rendered to Cæsar the things that were Cæsar's, he now refused to do so, because Cæsar was demanding the things that were God's. Such an occasion, in his, the preacher's mind, had now arisen in consequence of the insolent legislation of the Provincial Government last week with reference to the license law, by which the city of Montreal was delivered into the hands of the worst possible rulers, the

saloon and tavern keepers, who were at liberty to found what he would term "schools for drunkards." The preacher then proceeded to deal with the various provisions of the act, showing how they militated against the city, and urged his hearers to adopt some means by which the act might be erased from the statute book.

##### ONTARIO.

**KINGSTON.**—St. James' remodelled Church, Rev. K. McMorine, pastor, was opened last week. The cost was between \$8,000 and \$10,000.

**OTTAWA.**—Rev. H. A. Tudar, Rector of All Saint's Parish, Winnipeg, passed through here on his return from England, remaining over the Sunday, it being the second in Lent, and preached in Christ Church, and the Church of St. Alban, the Martyr, respectively.

**St. George's Church.**—On Thursday evening the 25th March, a service of praise was held in this Church, in connection with the opening of their new organ, which has just been completed and placed in position. Dr. C. F. Davies, presided as organist.

**St. Alban's Church.**—Since the beginning of Lent they have had on Sunday afternoon's, full choral Litany at this Church, which are becoming very popular. It is much to be regretted the present inefficient state of the choir in this Church, at the regular services on Sunday; there seems to be no system or training, formerly there was an excellent choir here, but for some cause or other it is now at a very low ebb. Strangers visiting St. Alban's are sadly disappointed in many ways, but particularly in regard to the music. Some Sundays it is an ordeal to have to listen to the rendering of the services. To carry on the Litany properly, outside aid is solicited.

##### TORONTO.

To the Secretary of the Woman's Auxiliary to Missions, Toronto Diocese.

DEAR MRS. CUMMINGS,—It is with feelings of great pleasure that I write to you now, because what we have been looking and praying for the last two years seems likely to be given us. I mean the Home for Indian Girls on this Reserve. I have written again and again to one and another of the W.A. stating how difficult it was to get the parents to give up their children, but at last, thank God, we have made a commencement, and now Miss Brown is quartered in what was originally our teacher's residence, with three Blackfoot girls aged about ten and eleven years as happy and cheerful as girls could well be. The Home was opened on Monday, Feb. 18th, when our mission party met there, and united in prayer that God would bless our Home, and make it so cheerful and nice for the girls that they would not desire to leave it. There were three girls there that night. The first, named Trim-ixki, is a poor unfortunate child. Her father is a bad man who prostitutes his wife for gain. He has given one of his daughters to a young Indian to wife, and has promised this same man this poor child Trim-ixki. . . . The second, Paits-ake, is the daughter of a man who died 8 years ago. His name was 'Chief Child,' and he was slightly deranged. He was very difficult to manage at times, and more than once I was in danger of my life at his hands. I am very glad that his daughter is one of our first girls. The third child is Cikaki, and she is the biggest girl we have at present and very pleasant and cheerful. Last evening she ran into the Mission House to say her father and mother were at the 'Home.' As I walked back with her she said, "They are pleased, they don't want to take me away." . . . But now why am I writing all this to you? Because in addition to finding Miss Brown's salary, I want the W.A. to undertake the entire support of the Home. Most of the furniture is borrowed, and I have had to order groceries and hardware to the value of forty dollars in order to commence the Home, and I have nothing to pay it with. We want about \$100 for furniture, and \$350 per year, if we are to support four girls and Miss Brown. There is no room for more in our present building. Will the W.A. relieve my mind and the present necessities, by at once undertaking the complete support of this Home. Faith enabled me to order the provisions and I believe that those who have heard of our efforts will come to our help without delay. . . . The kind interest so many members of the W.A. have hitherto taken in our work makes me ask them to claim at once the privilege of supporting entirely this new work, and so help in rescuing the Indian girls from the evil that surrounds them, and in placing them under Christian influence. . . . Pray for us all

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labouring here, for our 'Home' and for the people. With kind regards, Yours very faithfully,  
J. W. Tims.  
Gleichen, Blackfoot Reserve, Feb. 26th, 1889.

To the Editor DOMINION CHURCHMAN.  
DEAR SIR,—I have been requested to send you the above letter, in the hope that some of your readers may be willing to help in the support of the proposed home. Could not some of the W.A. Branches in other Dioceses, or individuals not members of the W.A., promise a yearly contribution. In a recent letter Miss Brown says, "More children are anxious to come to us than we can possibly take, while they would not be willing to go far from home or among strangers. . . . Such a house is needed at once, the time seems ripe for a rich harvest—only the means are wanted to carry on the work."  
It does seem that God is preparing their hearts as fast as possible to receive the Truth as it is in Jesus, and I trust that He will stir up His people to give of their substance so that we may accomplish this work." I will be glad to answer questions, or to hear from any who may be willing to assist in this undertaking.  
Sincerely yours,  
EMILY CUMMINGS.  
391 Markham St., Toronto.

The services by the Rev. Prof. Wm. Clark at Grace Church, Detroit, in Holy Week will be under the direction of the Young Mens' Association. They expect a large choir of at least 100 voices, over 75 having been secured upon the first request.

CHEDDAR.—The Rev. A. E. Whatham kindly acknowledges with thanks the following sums received from the Synod Office for the Mission of Cardiff and Monmouth. Church of the Redeemer, \$5; St. Philip's, \$10; St. George's, \$8; Ascension, \$10.

NIAGARA.

GRAND VALLEY.—The Rev. R. T. W. Webb, of this mission, removes in a few days to the Diocese of Michigan, U.S.

COLBECK AND BOWLING GREEN.—This mission is also vacant, the Rev. P. T. Mignot having removed to Arthur.

GUELPH.—The curate of this parish, Rev. G. A. Harvey, is reported to have received an appointment in Manitoba.

JARVIS AND WELLAND.—The Rev. G. Johnstone, of Jarvis, and the Rev. R. Gardner, Welland, have exchanged parishes.

WATERDOWN.—The Rev. S. Bennetts sails for England early in May. He will be absent for about six months.

HAMILTON.—Rev. Dr. Mockridge has been elected rector of Christ Church, Windsor, N.S., by vote of the parishioners.

A meeting of the Executive Committee of the Diocese of Niagara was held at the Synod office on Tuesday morning. A notice from the Bishop was read announcing the proposed division of St. George's parish, Guelph. In opposition to this a deputation came from Guelph, consisting of Ven. Archdeacon Dixon, Dr. Lett and Mr. George Elliott, who addressed the committee at great length.  
There is little doubt but the committee would like to see a second parish in the city of Guelph, and would have been unanimous for the division if the representatives of the parish had not been so bitterly opposed. Under the circumstances, and owing to the fact also that no petition asking for a division came from the city, the following resolution was by a majority of one carried;  
"That while not expressing any opinion on the legality of the Canon on 'the division of parishes,' the committee is of opinion that sufficient grounds have been shown by the rector and wardens of St. George's Church, Guelph, to justify the committee at present in withdrawing its consent to the division of the parish of Guelph."

ANCASTER.—We clip the following from the Hamilton Spectator:—  
Rev. W. R. Clark, M.A., celebrated the tenth anniversary of his induction as incumbent of St. John's church, on Sunday morning last. He reviewed the work done in the parish during his incumbency. A heavy mortgage has been wiped off, a commodious

room provided for mission and Sunday School purposes, and a pipe-organ for the church. The church property is now complete, is very valuable and unencumbered. The services have also been made brighter and heartier and have increased in attendance. There is now a weekly celebration of the Holy Communion, a large Bible class meets every Tuesday evening, a ladies' Society every Wednesday, and a Guild meeting every month. The Sunday school is also in a flourishing condition. All schools of thought represented in the parish, and yet the parishioners are united and happy.

The Rev. J. H. Fletcher, of Palermo, thankfully acknowledges the receipt of the following sums towards the building of the Zimmerman church.  
\$10, Mrs. Stuart.  
\$5, Rev. G. B. Bull, J. W. G. Whitney, Provost Body, Mrs. Ed. Martin, Mrs. McLaren, Mrs. H. M. McLaren, Judge O'Reilly, W. Y. Pettit.  
\$2, Rev. A. J. Belt, H. J. Browne, W. A. Browne, J. R. Lee, B. J., Rowsell and Hutchison, E. M. Chadwick, Dr. Ridley, A. Friend, Evangelical.  
\$1, Rev. Francis Codd, Prof. Jones, Profs. C. & S., Rural Dean Forneret, Miss Graham, J. J. Mason, F. W. B., Thos. Haslett, F. Mackelcan.  
Small sums, \$1.  
"Remember the words of the Lord Jesus how He said It is more blessed to give than to receive."

HURON.

Rev. Canon Davis celebrated the fifteenth anniversary of his induction into the Rectorship of St. James' church, London South, last week. The Bishop of Huron preached on the occasion.

PORT DOVER.—On the 20th of March, Charles Woodhead, Esq., died at his residence, Port Dover, aged 70 years. The deceased came to Port Dover a few years ago from the neighborhood of New Hamburg. He was at one time in easy circumstances prior to his residence here. Mr. Woodhead was a true Christian and gentleman, a Catholic Churchman, and an honored member of the Masonic brotherhood. The members of St. Paul's church and his brother masons attended him assiduously in his last illness. During his short stay in Port Dover he won the esteem and respect of all who had the privilege of his acquaintance. With him to live was Christ, and to die was gain.

LONDON.—A series of Mission services continuing for a fortnight from Ash Wednesday, have been held in the Memorial Church school room. The Rev. Canon Richardson has been assisted in these by Cap. Eccleston, of the Church Army, and several clergymen. A portion of the liturgy was used, bright stirring hymns sung and one or more addresses were delivered each evening. After meetings were held and personal dealings had with anxious ones. The open air services and other peculiar ways and lines of the Church Army were not followed, because not thought adapted to the circumstances or calculated to improve them. The Gospel addresses of the officer were simple, earnest and practical, and there is reason to believe that the best results have followed them. Capt. Eccleston has received invitations to visit Hensall, Chatham, Brantford and other places in the Diocese.

SIMCOE.—Trinity Church.—On Sunday evening, March 17th, (St. Patrick's Day) Rev. J. Gemley, rector of Trinity Church, preached with special reference to the introduction of Christianity into England. He took for his text the last clause of the fifteenth verse of the 8th chapter of First Timothy. "The church of the living God, the pillar and ground of the truth." He first defined the meaning of the word church, giving to it its broadest signification. Passing on he dwelt at some length upon the contention of Romanists that the Anglican Church is but of modern origin and an offshoot of Rome. He showed that while the Catholic authorities claimed no greater antiquity for their work in Britain than the time of Augustus, that it was an historical fact that three hundred years prior to that time, or about the beginning of the fourth century, there was a flourishing British church, and that at the great church councils of the fourth century, native Bishops were in attendance. Allusion was made to the part taken by St. Patrick in the religious work both in Britain and Ireland in their early days. The congregation was large and deeply interested.

EXETER.—The Rev. Dr. Mockridge, canon of Christ Church Cathedral, Hamilton, will preach in the Trinity Memorial Church, Exeter, on April 7th. The Sons of England will attend the afternoon service.

STRATFORD.—Rev. Robert Ker, late assistant minister of St. James' Church, Stratford, and who was recently appointed rector of Ingersoll, was on Wednesday presented by a number of prominent citizens of Stratford with a purse of gold and a kindly-worded address.

FOREIGN.

Dr. Sandford, late Bishop of Tasmania, has been collated by the Bishop of Durham at Bournemouth, to the rectory of Boldon, in the diocese of Durham, vacant by the resignation of the Rev. W. H. P. Bulmer. Bishop Sandford will at once enter upon his parochial duties, as well as those of coadjutor to the Bishop of Durham.

Contained in the will of Philadelphia's millionaire philanthropist, Mr. Williamson, are the following bequests to Church institutions: To the Episcopal hospital, \$50,000; the Lincoln Institution, \$25,000; the Church Home at Angora, \$25,000; Educational Home for Boys, \$50,000. The Church Dispensary of Southwark is to receive two per cent. of the interest of \$300,000 deposited with the Pennsylvania Company for Insurance on Lives and Granting Annuities.

Lately a copy of the Mazarin Bible—that rarest of all printed books—was discovered in the Earl of Hopetown's library, and on being brought to the hammer it realized £2,000. As everyone knows, it is a Latin Bible, printed by Gutenberg and Fast, about 1450-55, at Munich. This is the fourth of these extremely rare and most interesting Bibles which have been sold within the last fifteen years: the Perkins copy in 1873, for £2,690, the Systar Park, Sir J. Thorold's, £8,900, in 1884, the Lord Crawford's copy, £2,650; and the present one.

As illustrative of the poverty of East-end worshippers, Bishop Billing says that on one occasion he placed a sovereign in the offertory box of a church in his diocese, which was such an extraordinary addition to the usual offerings that the churchwardens, having closely examined the coin, solemnly shook their heads, and laid it on one side, assuming it to be a bad one.

The guarantee fund raised by the laity of the County of Lincoln to provide for payment of Bishop King's legal expenses, now amounts to £2,000. Some of the bishop's friends incline to think that the Church Association has laid itself open to an action for "barratry and maintenance." The statutes against these legal offences arose out of medieval circumstances long since altered, but the late Mr. Bradlaugh invoked them against him for his zeal in attempting to prevent the admission of an infidel into the House of Commons.

The Rt. Rev. Francis John Jayne, the newly appointed Bishop of Chester, has been enthroned in Chester Cathedral. There was an enormous congregation, including the mayor and corporation. The bishop, who was attended by his chaplains, was met at the west door by Dean Darby and the capitular clergy, and conducted to the steps of the throne. Psalm lxxviii. was sung as the processional. The dean and canons accompanied the bishop to the steps of the throne, and the more formal part of the ceremony was proceeded with. The bishop presented the archbishop's mandate to the dean, and at the request of the latter the mandate was read by the registrar of the diocese (Mr. J. Gamon). The dean having enthroned the bishop with the customary formalities, special prayers were read by the precentor, and then followed the anthem, "Send out Thy Light," (Gounod). Evensong followed. The hymn at the close of the prayers was "We love the place, O God." The bishop impressively pronounced the benediction, after which the choir and the cathedral clergy, followed by the bishop and his chaplains, returned to the chapter-house.

Rev. Dr. Huntington, Rector of Grace Church, New York, assigns, among others, the following causes to which emptiness of churches seems attributable:  
"1. Unsettlement of the public mind with respect to the first principles of religion, mainly occasioned by large, undigested masses of new knowledge supposed to be irreconcilable with the Christian creed."  
"2. The unexampled material prosperity of the country, whereby men's thoughts are turned away from spiritual things."  
"3. The reluctance of young men of promise to enter the Christian ministry."  
"4. The failure on the part of Protestant Chris-

tians to compose their differences and to achieve visible unity."

A wonderful mission has just been brought to a close in Newcastle-on-Tyne, in which nearly all the churches in the city were able to join. More than twenty missionaries engaged in it. The missioner at the cathedral was the Rev. Canon Body. One of the special features of the work was the course of midday services for business men, which were held in the cathedral, when most striking addresses were given by the Rev. W. H. M. Hay Aitken to an immense congregation. Great efforts were made to reach all classes of the community, and with marked success. On the first Sunday of the mission all the cabmen and tram-car employees were invited to breakfast in the Town Hall, after which addresses were given by the bishop and others. A special service was held, by permission, in the prison, at which his lordship also preached, and meetings have been held in all the large workshops, factories, police stations, etc. All the general arrangements were carried out by a committee under the presidency of the bishop, and of which the Rev. Canon Pennefather, who has recently been appointed missioner for the diocese, acted as honorary-secretary.

The European country which possesses the largest number of public libraries is Austria. In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at twenty-six volumes per 100 of the population. France possesses 500 public libraries, containing 4,598,000 volumes per 135,000 manuscripts, or twelve volumes per 100 of the inhabitants; Italy ranking next with 493 libraries, 4,849,000 volumes, and 880,000 manuscripts, or sixteen volumes per 100. In Germany, the public libraries number 398 containing 2,640,000 volumes, and 58,000 manuscripts, or eleven volumes per 100 of the population. Great Britain possesses only 200 public libraries, the volumes numbering 2,871,000, and the manuscripts 26,000. 146 libraries in Russia, with 952,000 volumes, and 24,000 manuscripts, or a fraction over one volume to each 100 persons. In Bavaria the public libraries number 169, with 1,868,000 volumes, and 24,000 manuscripts.

The following account of a recent interesting event is taken from the English *Guardian*: "A reredos has been placed in the Church of SS. Thomas and Clement, Winchester, under interesting circumstances, connecting Old and New England. A friend of the rector (the Rev. A. B. Sole), Mr. Geo. W. Childs, of Philadelphia, presented him with a check to defray the cost of the reredos to commemorate Bishops Lancelot Andrews and Ken. The stonework is from a design by Mr. Herbert Kitchin, and is of early English character. In the panels are fixed paintings by ladies of Winchester. In the centre is Christ ascending and blessing; on each side are angels with the chalice and "golden crown," and on the outer panels are, on the south, SS. Thomas, the Apostle, and Clement, the third Bishop of Rome, martyred in the time of Trajan, each with emblems—the spear and the anchor; in the north are representations of Andrews standing with his pastoral staff and Ken kneeling, both vested in Reformation robes, and with mitres at their feet. The pastoral staff indicates that Andrews died in office, whereas Ken, from scruples of conscience, died out of office, being a Nonjuror. Close to this panel is another in the wall over the credence table, which bears, on a cross-surmounted globe delineating England and America, the following words—*Stat Crux dum volvitur orbis*, followed by this inscription:

"In token of the unity of spirit and bond of peace between the Churches of the Old and New World, this reredos is dedicated by George W. Childs, of Philadelphia, to the memory of two Bishops of the Church universal, both connected with this cathedral city—Bishop Lancelot Andrewes and Bishop Ken.—MDCCLXXXIX.

"The lower panels have also paintings of angels with musical instruments typical of praise. These, like the upper tier, are by Winchester ladies. The reredos was unveiled on Friday at choral evensong. The preacher was the Dean of Worcester."

EXTREME wakefulness, distressing nervousness, chronic rheumatic pains, sciatica, neuralgia; any of the above disorders are symptoms of advanced kidney or Bright's disease. Prof. Wm. H. Thompson, of the University of the city of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." The late Dr. Dio Lewis in speaking of Warner's Safe Cure, said over his own signature: "If I found myself the victim of a serious kidney trouble, I would use your preparation."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### HOW ST. CHRYSOSTOM PREACHED ON A CHURCH PRAYER.

*That He would count them worthy in due season of regeneration of the laver, of the remission of sins.*

For we ask some things to come now, some to come hereafter; and we expound the doctrine of the laver, and in asking instruct them to know its power. For what is said thenceforth familiarises them to know already, that what is there done is a regeneration, and that we are born again of the waters, just as of the womb; that they say not after Nicodemus, 'How can one be born when he is old? Can he enter into his mother's womb, and be born again?' Then, because he had spoken of 'remission of sins,' he confirmeth this by the words next following

*Of the clothing of incorruption; for he that putteth on sonship plainly becometh incorruptible. But what is that in due season? when any is well disposed, when any cometh thereto with earnestness and faith; for this is 'the due season' of the believer.*

*That he would bless their comings in, and their goings out, the whole course of their life.*

Here they are directed to ask even for some bodily good, as being yet somewhat weak.

*Their houses and their household, that is, if they had servants or kinsfolk, or any others belonging to them. For these were the rewards of the old Covenant; and nothing then was feared so much as widowhood, childlessness, untimely mournings, to be visited with famine, to have their affairs go on unprosperously. And hence it is, that he alloweth these also fondly to linger over petitions of too temporal a nature, making them mout by little and little to higher things. For so too doth Christ; so too doth Paul, making mention of the older blessings: Christ, when He saith, 'Blessed are the meek, for they shall inherit the earth!' Paul, when he saith, 'Honour thy father and thy mother—and thou shalt live long on the earth.'*

*That He would increase their children and bless them, and bring them to full age, and teach them wisdom.*

Here again is both a bodily and a spiritual thing, as for persons yet but too much babes in disposition. Then what follows is altogether spiritual,

*That He would direct all this is before them unto good; for he saith not simply 'all that is before them,' but 'all that is before them unto good.' For often a journey is before a man, but it is not good; or some other such thing, which is not profitable. Hereby they are taught in every thing to give thanks to God, as happening all for good. After all this, he bids them stand up during what follows. For having before cast them to the ground, when they have asked what they have asked, and have been filled with confidence, now the word given raiseth them up, and biddeth them during what follows engage, for themselves, even in supplication to God. For part we say ourselves, and part we permit them to say, now opening unto them the door of prayer, (exactly as we first teach children what to say, and then bid them say it themselves), saying,*

*Pray ye, Catechumens, for the angel of peace; for there is an angel that punisheth, as when He saith, 'A message by Evil angels,' there is that destroyeth. Wherefore we bid them ask for the angel of peace, teaching them to seek that which is the bond of all good things, peace; so that they may be delivered from all fightings, all wars, all seditions.*

*That all that is around you may be peaceful; for even if a thing be grievous, if a man have peace, it is light. Wherefore Christ also said, 'My peace I give unto you; for the devil hath no weapon so strong as fighting, and enmity, and war.*

*Pray that this day, and all the days of your life, be full of peace.*

Seest thou how he again insisteth, that the whole life be passed in virtue?

*That your ends be Christian; your highest good, the honorable and expedient: for what is not honorable, is not expedient either. For our idea of the nature of expediency is different to that of the many.*

*Commend yourselves to the living God, and to His Christ; for as yet we trust them not to pray for others, but it is a privilege to be able to pray for themselves.*

Seest thou the completeness of this prayer, both in regard of doctrine and of conversation? for when we have mentioned the Gospel, and the Clothing of incorruption, and the Laver of Regeneration, we have mentioned all the doctrines: when again we spoke of a godly mind, a sound understanding, and the rest of

what we said, we suggested 'he conversation. Then we bid them bow their head; regarding it as a proof of their prayers being heard, that God blésseth them. For surely it is not a man that blésseth; but by means of his hand and his tongue we bring unto the King Himself, the heads of all those that are present. And all together about the Amen."

I have copied the exposition of the prayer for the Catechumens in full. It cannot be read without suggesting an equally easy and profitable use of many of our own prayers. As for our *Collects*, Dean Goulburn's well known book goes through them in detail, after the manner of St. Chrysostom, and if used in our pulpits would serve greatly to the edifying of our Church people. I end with the hope that neither your space nor my labour will be considered as wasted in urging this mode of compliance with the Counsel of the Lambeth Conference.

Yours,  
JOHN CARRY.  
Port Perry, Feb 11th, 1889.

### RELIEF OF THE POOR.

SIR,—The Apostle exhorts us to "Remember them which suffer adversity, as being yourselves also in the body." "Who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him." "Give alms of thy goods and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee." No one can be a Christian who has not the charitable hand—who, when he could, does not manifest it by charitable works. It is difficult for those that never felt the iron grasp of poverty to sympathise with those that are suffering under it. A man is never so happy in his soul, perhaps, as when he embraces with Christian feelings and principles the opportunity of relieving those in distress. A friend of mine who was accustomed to give into the hands of collectors sums of money and other things to be distributed, has come to believe that giving is an act of worship and cannot be done by proxy. He is, therefore, now his own almoner.

The giving of a Sunday morning breakfast and St. George's dinner is very good so far as it goes, but is really no substantial benefit to the needy poor. What is needed is employment. For several years I have given able-bodied men notes to the Mayor and others for assistance. Employment was offered them on some of the public works, but they have come back to me stating that they did not want work—that it was money they wanted—that they could get plenty of food, clothing, &c., from the charitable institutions and from the Churches without having to work. We have frequent appeals for the poor in the country. It has been said there are very few poor people in the country. People in the country call themselves poor, when they are not laying up money or when they are not the owners of hundred acre farms. When a really destitute case occurs, the township councils provide for them. Indians are poor, but not all of them, as an annual allowance is made them by the Government. I have frequently urged upon the Government to send pauper emigrants into the country. They informed me they had done so, but that the emigrants only remained a month or two before they came back again to the city, where they found it easier to live without work. It seems to be a fixed law that in civilized communities the poor, sooner or later, gravitate toward the large cities, whether to hide from observation in the solitude of a crowd, or drawn by the persuasions that where so many find means to live, there must be room for another.

I have had a good deal to do with relieving the poor. Many years ago I was assistant minister to a large and wealthy congregation in a large city. Every morning after service in the church, twenty women would be waiting for me to receive instructions as to where to call to see the poor of the parish. My experience has been something like this, as long as we would furnish coats, food and clothes and pay the rent, we have been able to keep our hands on a certain class of poor—they would send their children to the Church day school and Sunday school and occasionally come to church themselves so long as we gave them the temporal things they asked for, but as soon as these were withheld most of them ceased to manifest any interest in spiritual things. Numbers of applicants for aid were found to be cheats and impostors. As an instance, I was called to see a man who said he was sick, and had a wife and two children. He professed to belong to the Church of England. He appeared to have a hacking cough and seemed sick. I sent a doctor to see him who gave him medicine. He appeared to be daily getting worse. I called every day to see him. The ladies of the church procured clothes and necessary food for his wife and children. One morning one of the ladies called with me to see him, when we were informed that he was dead, he lay on the bed with a white sheet over him. We lifted the sheet and looked at his face, he appeared dead. I told the Bishop he died that morning. I procured a

coffin costing fitted out the dresses. He w day at four o'clock previous to his evening prayer service. We w who was present and see the can be sure to come waiting a cons house, where I where was the church to be b it, but that the may be able to carried off at asked where t tell. I went to Bishop who d out that the children, and h sold the coffin pocketed the m times before w In Europe r selves hideou children in or transform the skilful applica For eighteen c at the entranc professional b only to visit t this.

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coffin costing twenty-eight dollars and the ladies fitted out the wife and children with mourning dresses. He was to be brought to the church the next day at four o'clock to have the burial service said, previous to his being taken to the cemetery. After evening prayer the congregation waited for the burial service. We waited a long time, I said to the Bishop who was present, that I had better go to the house and see the cause of the delay. He said they would be sure to come and that I had better wait. So, after waiting a considerable time longer, I went to the house, where I found a man in the room, and asked where was the corpse that was to be taken to the church to be buried. He said he knew nothing about it, but that there was a woman in the next room who may be able to tell me. She informed me that he was carried off at daylight by the city authorities. I asked where they took him, she said she could not tell. I went back to the church and informed the Bishop who dismissed the congregation. It turned out that the man was not sick at all, had no wife or children, and had removed to a distant part of the city—sold the coffin and clothes which had been given and pocketed the money. This game he had played several times before we knew him.

In Europe men and women deliberately make themselves hideous beggars. They cripple their own children in order to work on public sympathy. Some transform themselves into artificial lepers by the skillful application of candle-grease and tobacco juice. For eighteen centuries Christian charity, often given at the entrance of church doors, has been producing professional beggars and systematic frauds. We have only to visit the various countries of Europe to see this.

The Rev. Dr. Pentecost, of Brooklyn, N.Y., says concerning his Deaconess Home and womens' work among the poor:—

"This work must be purely spiritual. One of the principles is that Deaconesses give no temporal help. They go with the glad tidings alone, and to give of love and sympathy such as they have. In cases of sickness they minister to the sick and communicate with such persons as are able and willing to furnish necessities and those delicacies for which the sick are so grateful. "Much of the 'mission' and chapel work of our cities has been conducted on the plan of combined spiritual and temporal relief. 'A loaf of bread before a tract is given,' 'feed the hungry before you preach to them' has been a loud cry by a certain class. Our Lord did not find that this experiment worked well in his day. He got the poor to follow Him it is true in this way, but He declared it was for the 'loaves and fishes' and not for the bread of life that they came. Moreover we are not satisfied that souls are to be led into the kingdom of heaven by bread are never of much account to themselves or to anybody else. Christianity has something better to offer than the temporary supply of temporal need. It comes with a more potent help and sets impotent people on their feet and thus enables them to help themselves. The ungodly poor need something more and first before they need bread. It is a safe thing to say that nine-tenths of the ungodly poor are poor because they are ungodly; and seven-fifths (if not a larger portion) of the Lord's poor are poor because they have not followed the Lord fully. There are perhaps just enough exceptions to make this rule the rule certain. The unchristian poor need to be lifted up and set on their feet before God. Set a man on his feet spiritually, so that he can leap and walk and praise God, and in ninety-nine cases out of a hundred he ceases to be a beggar or to be poor in the sense of needing either individual or organized charity. No true Christian ought ever to be a beggar. Many true Christians fall upon times in which they 'suffer need.' But God has promised to supply all their need, and he will do it through his people to whom he has committed the care of His poor, without compelling them to degrade themselves to the level of beggars. We conclude, therefore, that the true mission of the Church to the ungodly poor is to carry the Gospel to them and take them by their right hand and lift them up into life and liberty from sin in the name of Jesus of Nazareth. That is infinitely better than to dole out to them the temporary charities of the individual benevolent or the gathered charities of the churches and institutions."

In the "Literature of Charities" for 1887 we have an account of the organized charities throughout England and America. The difference between pauperism and poverty is discussed, and brief summaries of the reports of many charitable societies. It is interesting to read a sketch of the work of Dr Chalmers, in Glasgow, and of Octavia Hill who has the care of three thousand tenants in the city of London, founded upon model tenement-house system, established for the poor of London by George Peabody. One of the earliest of modern Englishmen to interest himself in the moral elevation of the masses and in the proper application of charity was Thomas Arnold, the headmaster of Rugby. See his biography, written by the late Dean Stanley. Charity often takes other forms

than the giving of food and raiment. Popular amusements of an elevating kind, such as public readings, lectures, concerts, free libraries, art galleries, recreation grounds, open air sports, entertainments, good music are worthy of charitable and organized effort. The gospel of garden grass and fresh air needs to be presented now and then to the poor. What men, women and children need, in our large towns is not simply a fine park several miles from where they live, costing time and money to visit, they want also summer gardens near home, bits of open ground and green grass amid the brick houses, paved streets and sidewalks. If one would really understand the movements of social science and organized charities, in the nineteenth century, he must grasp the fact that, for eighteen centuries, the charitable and legislative efforts of society have been pauperizing instead of elevating men. The process of degradation began in Italy, in the free distribution of bread and wine to the populace, and then through all the countries of Europe. Free corn and free drink served the same purpose as our modern soup-houses. They made paupers. P. TOCQUE.

MILLENIUM.

SIR,—Possibly some of your readers who are interested in the subject of the Millennium, may not have seen "Wordsworth on the Millennium;" a book which was referred to by one of your correspondents, a few weeks ago as containing a satisfactory refutation of that doctrine.

I think that any one who has a clear idea of the true Millennial doctrine will never lose belief in it from the perusal of Bishop Wordsworth's book. It is rather remarkable that even Bishop Wordsworth admits that the doctrine of the Millennium was held by such early writers as Irenæus, Papias and Justin Martyr—men who must have received their interpretation of the Apocalypse from those who were taught by St. John. Surely these men were more likely to know the truth on this subject than any more modern interpreters of St. John's prophecies. F. C.

MR. BALDWIN'S REPLY.

SIR,—Yesterday I was shown a copy of your paper of —inst. in which you make a violent attack on me and quote Mr. A. M. Dymond's letter to the "Globe" regarding the same matter.

Would you do me the justice of stating in your next issue that I replied to Mr. Dymond in the "Globe" of the 18th stating that I had nothing to do with this "tract" in question, which I consider very contemptible myself. I might add that this tract was sent to members of my own congregation which to me does not look like the act of a "friend" on the part of "Churchman."

Now sir, forasmuch as I am a Low Churchman, I expect to be attacked by you, in the plainest language, from time to time, but I ask you always to bear in mind the two statements following:

1st. You will always know where to find me, for I will always write over my own name, always stand under my own flag, and always do everything "above board," so that I ask you never to attribute to me anything as contemptible as this anonymous tract circulation, nor anything else that you do not know for a certainty has emanated from me and for which I am to be blamed. And when you do attack me, attack me by name and not by insinuation.

2nd. I would state that I, alone, am to blame for anything I may say or do—and I ask you, and your writers, in the name of justice, not to lay the blame, insinuatingly or otherwise at any one else's door—much less that of the Bishop of Huron who knows nothing of any stand I may take and cannot, therefore, be in any wise responsible for it. Hoping that you will do me the favour I ask I remain,

Very truly yours, FRANCIS M. BALDWIN, Thamesville, 27th March, 1889.

We advise Mr. Francis McQueen Baldwin to reflect upon his age, and his lack of literary training, then if, we say "if," he has any discretion, or knowledge of men and things outside a pleasant little family and party coterie, he will discover that he is not equal to the task he has undertaken of lecturing the whole clergy of the Church of England all over the world.

He is too youthfully impetuous to command respect for his judgment, and too utterly effeminate in, what he supposes to be reasoning, which never gets beyond self-assertion, to be justified in inflicting what he calls his "writings," upon poor, patient editors, who with such correspondents need more than the sublime equanimity of Job. Mr. Baldwin says, "he expects to be attacked by us"—dear soul, if a child were to say so, we should be charmed at such simpli-

city of conceit. Why, we never knew of Mr. B's existence until he made a rude attack on all our friends, the clergy, we then told him to behave himself, and to learn manners, and to learn some little at least of the matter he talked about. He is clearly a very badly spoiled child, who, being unable to forget the indulgences of the nursery, will through life miss the beneficent discipline of the unused birch rod. We beg of Mr. B. to keep quiet, we have such respect for his family name that it is painful to find it associated with folly.

Instead of writing as he has done to us, Mr. Baldwin should have most humbly apologised to the public, and to his brethren for circulating a foul, slanderous lie, which reflected upon the honor of every clergyman in the Church. Is that the flag he is going to always stand under? Is the art of disseminating falsehood part of the theological training of his Alma Mater? In his terrible letter to Mr. Dymond, threatening him with a lawsuit, Mr. B. flourished his honour like a pennant flying in the wind of his verbiage. Does he think it a deed of honour to slander the clergy of his own Church on the mere word, as he admits, of a Jesuit newspaper? Is that the kind of ethics taught at his Alma Mater? In his reply Mr. Dymond says, "I think that added years and wisdom will lead Mr. Baldwin to a literary style more consistent with his sacred office and the character of a Christian gentleman."

The point of that rebuke was sharp, but diamonds when used for cutting, are very incisive. We only hope that the effect of the operation will be salutary in causing an outflow of a certain element which always indicates inflammatory action, for undue heat in the head is certain to produce those very manifestations which have brought Mr. Baldwin into trouble. Ed. D. C.

NOTE ON THE COLLECT FOR THE FIFTH SUNDAY IN LENT.

In its original form this collect reads thus:—"Quæsumus Omnipotens Deus, familiam Tuam propitius respice, ut, Te, largiente, regatur in corpore, et Te servante custodiatur in mente."

It is interesting to observe that the word rendered in the English version "governed" is that which is frequently used as the Latin equivalent of the Greek Ποιμαίνω—"To feed, as a shepherd does his flock," Thus Psalm xxiii. 1, "Dominus regit me" (See Latin heading of Prayer Book version) "The Lord is my Shepherd." And Psalm xxviii. 9, where in the Septuagint the same word is used; the verse being rendered in the Latin version, "Et rego illos, et extolle illos usque in æternum;" in English, in the Prayer Book version as well as in those of 1611 and 1884, "Feed them," &c.; though, rather curiously, but perhaps with a view to the rhythm, the verse is rendered in the Te Deum "Govern them" &c., corresponding in this respect with the English version of the collect. Compare also St. Matthew ii. 6, where the same Greek word is used in the Authorized Version translated "shall rule"; in the Revised Version, "shall be shepherd of."

It will be noticed also that the expression "Te largiente" in the original collect (which may be translated "by Thy bounty") answers to the idea of tending, feeding, providing for, more closely than that of governing.

The poetical and touching interpretation of the collect suggested by the collation of these passages may open a new and perhaps fruitful field of thought and illustration, useful to Sunday school and Bible class Teachers, and interesting to all students of the Prayer Book. S. G. WOOD, Toronto, March 25th, 1889.

SKETCH OF LESSON.

5th SUNDAY IN LENT. APRIL 7th 1889.

The Sick Woman and Jairus's Daughter.

Passage to be read.—St. Mark v. 21-43.

A family starving—plenty of food in the cupboard, but cupboard locked, no key to open it. We want pardon of sin, grace to be better, kind feeling, gentle ways, strength against temptation; provision for all in Christ He willing to give, yet how few get it. To-day we read of two people who wanted blessings from Christ; and how they got them.

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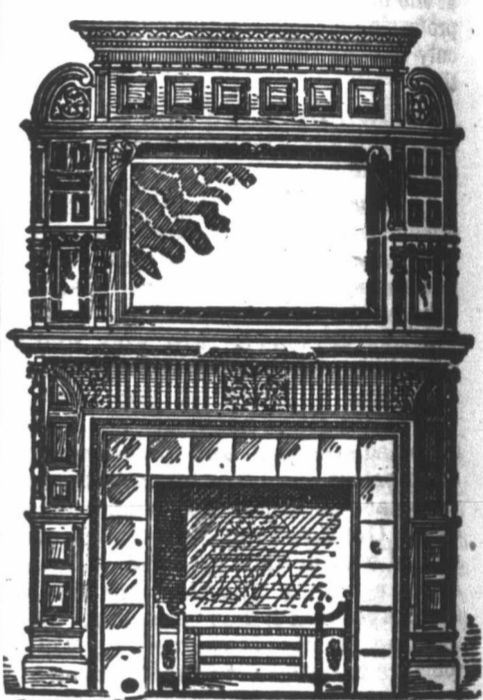
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Apr. 4, 1888

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I. *What They Wanted of Christ.*—(1) *The Ruler.*—In a great house in Capernaum, an only daughter lies dying, aged twelve years (S. Luke viii. 42.) Jairus remembers going to Jesus on behalf of the servant of the Roman centurion's servant (as we read in a former lesson.) He now determines to go to him on account of his own trouble (ver. 23.) A little before, as we saw in last lesson (S. Matt. ix. 10-18), Jesus refused to tell his disciples to look sad and gloomy; but when Jairus came in with his difficulty and trouble, He at once turns to him a willing and sympathetic ear.

(2) *The Sick Woman.*  
Go back twelve years—Jesus a carpenter—see what happening in Capernaum, (vv. 25, 42.)  
(a) A daughter was born to Jairus.  
(b) A sick woman sending for the doctor. All the time the little girl growing to be twelve years old, this woman sick. She had spent all her money in doctor's bills, and was nothing better, but rather grew worse (ver 26.)

She knew Jesus, and determines to go to Him, but she does not want to be noticed by Him, and thinks that if she can but touch Him, without His seeing her, it will be quite enough—she will be made whole. Seeing the people crowding after Him as he goes to the house of Jairus, she makes use of her opportunity.

II. *How They Got What They Wanted.*—(1) *The Sick Woman.*—She comes behind and in the crowd touches the hem of Jesus' garment. In a moment she is cured (ver. 27-29.) She thinks He knows nothing about it but see ver 30. The last clause of Nab. i. 7, fulfilled. Tremblingly she confesses all (ver. 38.)

How did he get the blessing? Here was the malady, there Christ's power. What was it that brought the one to the other? The touch! See what the disciples said (ver. 31.) Quite true, but her touch was different from the touch of the multitude (ver. 34.) Her hand touched His garment, but her faith touched His Divine power and love. Jesus called her out to teach her this, and that it was not magic which had healed her.

(2) *The Ruler.*  
Poor Jairus! How impatient he must have been at the delay on the road. See the message now sent, (ver. 35.) What does Jesus say? (ver. 36.) Jairus must learn what it is that can get His help. "Only believe." Faith necessary. At the house at last, paid mourners who laugh at Jesus. Why? (see vv. 39, 40.) Why does Jesus call death "sleep"? (Comp. S. John xi. 11-14.) How easily we awake a sleeper, just as easily He wakes the dead. (S. John v. 28; 1 Thess. iv. 15, 16.) Now He stands by the bed. There the lifeless body, here its Maker and Redeemer. What can bring His power to it? Just as before, only faith. Father and mother, the Apostles Peter, James, and John, believing. How tenderly He addresses the little girl, (v. 41.) See what follows. (vv. 42, 43.)

Do not we need help as much as they did? For ourselves—like the woman. Feel there is something the matter with us; causing bad thoughts, words, and deeds. 'We have left undone those things, &c., and done those things &c.' Why? 'no health in us.' Try 'physicians,' change way of living, no use, nothing 'bettered,' the evil in ourselves.

For others,—like Jairus (a brother a bad boy, a sister a bad girl.) Is not Christ as ready to help now as He was then? (Heb. vii. 25, xiii. 8.) What can bring His power to our need? Not enough for us to have Him in the midst of us. What good was it to that passing throng? The food may be in the cupboard close to the starving family; but no use to them unless they can get at and use the food. Church going, prayer saying, sacraments—like the mere touch, no use in themselves. What then is the missing link? *The Touch of Faith.* What is that? Ask Christ for what you want. (1) Because you want it, (2) because you know he will hear and help. Then go not away and forget.

THE LATE DR. J. G. HOLLAND, the eminent writer and physician, wrote and published in Scribner's Magazine: "It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and most of them are first discovered and used in actual medical practice. When, however, any shrewd person knowing their virtue, foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them." The late Dr. Dio Lewis, in speaking of Warner's Safe Cure, says: "If I found myself the victim of a serious kidney trouble, I would use your preparation." Dr. R. A. Gunn, M. D., author of "Gunn's New Improved Handbook of Hygiene and Domestic Medicine," says: "I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure." The celebrated Dr. Thompson of the University of the city of New York, says: "More adults are carried off by chronic kidney disease than by any other one malady except consumption."

FRETTING AND WORKING.

Two gardeners who were neighbours had their crops of early peas killed by frost. One of them came to condole with the other on this misfortune. "Ah," cried he "how unfortunate we have been, neighbor! Do you know that I have done nothing but fret ever since? But you seem to have a fine, healthy crop coming up already; what are these?"

"These," cried the other gardener—"why, these are what I sowed immediately after my loss."  
"What! coming up already?" cried the fretter.

"Yes, while you were fretting I was working."  
"What! don't you fret when you have a loss?"  
"Yes; but I always put it off until after I have repaired the mischief."

"Why, then you have no need to fret at all."  
"True," replied the industrious gardener, "and that is the very reason."

THE late Dr. Dio Lewis, whose name is a household word all over the globe, warmly endorsed the use of Warner's Safe Cure in cases of kidney disorder. He said over his own signature: "If I found myself a victim of serious kidney trouble, I would use Warner's Safe Cure."

DON'T WORRY.

Every movement of muscle, whether it accomplishes anything or not, whether voluntary or involuntary, costs an outlay of bodily strength. Every thought also involves an expenditure of strength. Therefore, all thought involving fret, worry, fear, or borrowed trouble, is so much strength unprofitably expended. You may always tell a man or woman whose existence has been a life-long fret, by their care-worn, hollow, emaciated faces. They are never healthy. Fret kills more people than the cholera. It leaks away strength constantly. At last the weakest organ or function gives way. This we call disease. The doctor comes and gives the disease a Latin name. The disease may attack heart, liver, lung, stomach, kidney; but the real and underlying cause had been at work for years in the patient's mind. You can't help fretting, worrying, borrowing trouble. That makes no difference as to result. Merciless nature takes no account of what you can't help. Possibly you cannot help it. Years of habit may have made worrying "second nature" for you. It may be a habit as hard to break as the "joggle" of your heel while sitting at the desk. Both movements—the physical one of your foot, and the mental one of your mind—may have become involuntary. You might call it automatic mind or body action, or automatic exhaustion.—*New York Graphic.*

CONSIDERATE CHARITY.

It is true charity to give in such a way that the recipient will not feel under any obligation to the giver, and, if that cannot be done, to give as kindly as possible.

A coal dealer in the suburbs of Boston was called upon at his office by a poor, hard-working woman, and requested to send a basket of coal to her home.

"We do not deliver so small a quantity," was the merchants reply. "It is our invariable rule never to deliver less than a quarter of a ton."

"But I cannot pay for so much," was the pitiful confession. "And I have left my children at home in a fireless room. What am I to do?"

"Well" replied the dealer, a kindlier light beaming in his eye, "I cannot depart from my rules as to quantity." Then turning to his clerk, he continued, "John have a quarter of a ton of coal sent to the woman's address as soon as possible."

"But I cannot pay for so much," she expostulated.

"I already understand you can't, so I will charge it to the children. Give yourself no more uneasiness about the debt than they will be liable to do. Good morning!"

EXTRAORDINARY LICENSE.

"It seems to me," remarked one of our citizens the other day, "that physicians are allowed extraordinary license in the manner in which they juggle with the welfare of their patients."

"Now here is Dr.—who was attending Mr.—up to the time of his death, and if he treated him for one thing he treated him for a dozen different disorders. First the doctor said pneumonia was the trouble; then it was consumption. Then the patient was dosed for heart trouble, and so on until just before he died it was ascertained that disease of the kidneys was the real trouble, and that which had been at first treated as pneumonia, consumption, heart disease, etc., were but the symptoms of kidney disease.

"But then it was too late.

"This is only one case in a hundred, and I am beginning to lose faith in the doctors altogether. In fact I haven't had any need for their services since I began to keep Warner's Safe Cure in my house, a little over three years ago. Whenever I feel a little out of sorts I take a few doses of it, confident that the source of all disease is in the kidneys, which I know Warner's Safe Cure will keep in good order, and will eradicate any disease that may be lurking there. Had Mr.—followed a similar course, I have no doubt that he would be alive to day; but of course all people don't think alike.

"One thing is certain, however, and that is the doctors are allowed a little too much freedom in the way they have of pretending to know that which they really know nothing about. If they don't know what is the real trouble with the patient, they should admit it and not go on and experiment at the cost of the patient's life."

LITTLE CONVENIENCES.

There never seemed to be any confusion in the Brown household. The children always knew where to find their hats, mittens, shoes, overshoes, and school books. It was necessary to have a place for everything, Mrs. Brown used to say, before one could place everything in its place; consequently, her first effort was directed toward providing a rightful place, easy of access for all things in constant or daily use. Jack and Jill, and Bob and Nell, never looked in their mothers work-basket for their school bags, caps, gloves, mittens, etc., because they were never allowed to put them there. On the upper part of the inner side of the closet door in the sitting-room hung a bag with several compartments each initialed, and the whole marked "gloves," into which each child was taught to place his or her mittens or gloves. On the lower half of the door, a bag of stouter material stitched into eight compartments, was placed for boots and shoes. An upholstered box, that looked like a small seat, and indeed was such, had a cover that raised and held surplus boots and shoes. On the outside of the door was a row of hat-hooks on which the school bag of each child was hung under his or her hat. This was why mamma's work basket went "scott free," as the children say.

This work-basket is worthy of mention. It was only a common peach basket—one of the lighter sort made of paper instead of splint. It was stained black walnut, and varnished outside, and lined inside with blue muslin. Such a basket is very useful for holding hosiery, flannels and such articles as need repairing.

Another little convenience was the shoe-button bag. This pretty little article was made out of a piece of black satin, about eight inches square, had a drawstring two inches from the top, and was labeled "shoe materials," worked on in outline stitch with yellow silk. In this, linen thread, strong needles, in a small needle book, and buttons of different sizes were kept. Any one who has had to hunt through a work-basket containing the usual conglomeration for these often hastily needed articles, will see the convenience of this simple arrangement. A similar bag of cardinal silk, held fine silk of many colors and fine needles, marked "silk for gloves."

Every room contains a whisk broom, with a receptacle for it, and on every floor a dust-pan, small broom, large broom, dust cloth, and feather duster are kept. It is just as cheap to have a broom for each floor as to make one do all the work of the house—cheaper in fact, for the old brooms can be relegated to the kitchen as fast as they become unfit for use in the rest of the house. It is such little conveniences as these that bring comfort to a household.

"CLOSER THAN A BROTHER."

REV. JOHN MAY.

Wave-smitten, flame-wasted, and weary,  
I halted and sat by the way;  
Then out spake a kindly and cheery  
Sweet voice at my side, and did say  
"The night is a long one and dreary,  
But,—yonder the flashes of day!"

Then He open'd His wallet and fed me,  
And gave me a draught of His wine;  
The pain and the weariness fled me;  
And, flushed with a vigour divine,  
On up the dark mountains He led me,  
And shew'd where His palaces shine.

And He told me the sorrowful story,  
Of what He had borne in His day,  
The tempests that smote Him before He  
Blood-stained in the sepulchre lay;  
And how He went back to His glory,  
Away,—and yet never away.

Not away. For no temptest of sorrow,  
Beats on us unmark'd of His eye;  
No woe that we foolish ones borrow  
Of sin as He passes us by;  
No evil we lone of to-morrow—  
No wound but the Healer is nigh.

My pulse bounded stronger and higher,  
His voice falling sweet on my ear;  
And my soul was ablaze with desire  
That He should abide with me here;  
For, what is the flood or the fire  
When the voice that subdueth is near?

He walks where the empires are flinging  
Their jewels and crowns at his feet;  
Yet He grasps the frail hand to Him clinging,  
His heart beats with ours as they beat;  
And He rears both the sigh and the singing,  
Of him who toils up to His seat.

THE OLDEST OBELISK.

The oldest of all the obelisks is the beautiful one of rosy granite which stands alone among the green fields on the banks of the Nile, not far from Cairo. It is the gravestone of a great ancient city which has vanished and left only this relic behind. That city was the Bethshemesh of Scripture, the famous On, which is memorable to all Bible readers as the residence of the priest of Potipherah, whose daughter Asenath Joseph married. The Greeks called it Heliopolis, the city of the sun, because there the worship of the sun had its chief centre and its most sacred shrine. It was the seat of the most ancient university in the world, to which youthful students came from all parts of the world to learn the occult wisdom which the priests of On alone could teach. Thales, Solon, Eudoxus, Pythagoras, and Plato all studied there, perhaps Moses too. It was also the birth place of the sacred literature of Egypt, where were written on papyrus leaves the original chapters of the oldest book in the world, generally known as the "Book of the Dead," giving a most striking account of the conflicts and triumphs of the life after death, a whole copy or fragment of which every Egyptian, rich or poor, wished to have buried with him in his coffin, and portions of which are found inscribed on every mummy case, and on the walls of every tomb. In front of one of the principal temples of the sun, in this magnificent city, stood, along with a companion, long since destroyed, the solitary obelisk which we now behold on the spot. It alone, as I have said, has survived the wreck of all the glory of the place, as if to assure us that what is given to God, however ignorantly and superstitiously, endures, while all the other works of man perish. It was constructed by Usirtesen I., who

is supposed to have reigned 2,800 years before Christ, and has outlasted all the dynastic changes of the land, and still stands where it originally stood nearly forty-seven centuries ago. What appears of its shaft above ground is sixty eight feet in height, but its base is buried in the mud of the Nile; and year after year the inundation of the river deposits its film of soil around its root, and buries it still deeper in its sacred grave.

TEMPER.

Mr. Ruskin gives the following good advice in a letter to the young girls:

Keep absolutely calm of temper under all chances, receiving everything that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is like to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you—whether a clumsy school-fellow tears your dress or a shrewd one laughs at you or the governess doesn't understand you. The one thing needful is that none of these things should vex you. Say to yourself each morning, just after your prayers, "Whoso forsaketh not all that he hath cannot be my disciple." This is exactly and completely true, meaning that you are to give all you have to Christ to take care of for you. Then, if he doesn't take care of it, of course you know it wasn't worth anything. And if he takes anything from you, you know you are better without it. You will not, indeed, at your age have to give up houses or lands, or boats, or nets, but you may perhaps break your favourite teacup or lose your favourite thimble, and might be vexed about it, but for this second St. George's precept.

HINTS TO HOUSEKEEPERS.

The oftener carpets are shaken the longer they will wear. The dust that collects under them grinds out the threads, eating them through if left to lie there.

New iron should be very gradually heated at first. After it has become inured to the heat it is not so likely to crack.

Clean ostrich feathers by placing a hot iron so that you can hold the feather just above it while curling. Take a bone or silver knife and draw the fibers of the feather between the thumb and dull edge of the knife, taking not more than three fibers at a time, beginning at the point of the feather and curling one-half the other way. Clean white ostrich feathers in warm soapsuds and rinse in water a little blued. To renovate black lace, sponge it with gin, green tea, or alcohol, after brushing it carefully; pull it in shape after clapping it nearly dry with the hands, and lay on brown paper to dry. Do not put it near the fire, as that will give it a rusty look, and avoid ironing it, which flattens and glazes it. Another plan is to sponge the lace with an old black kid glove dipped in a solution of one teaspoonful of borax in a pint of warm water, and then dry as directed above. Gold and silver laces are cleaned with part of a stale loaf of bread, grated fine and mixed with one-quarter of a pound of powder blue. Lay this thickly on the lace and it will soon brighten; then brush off with a piece of flannel and polish gently with a bit of red velvet. Clean fancy work or dress embroideries with spirits of wine applied with a camel's hair brush.

RENOVATE crepe by brushing it free from dust, then sprinkle freely with alcohol and roll over a clean broomstick handle, keeping a layer of newspaper between each fold of crepe, and let it lie until perfectly dry. Color white laces cream or ecru by dipping them into weak coffee or saffron water. Try a piece in the liquid until the right shade is found, using more or less water as is found necessary. Wash white lace in a lather of castile soapsuds, rubbing it gently, and color as directed above; then lay in a towel and squeeze nearly dry, pull in shape and lay on white paper

or clean muslin to dry, pulling on the edge carefully. When washing very fine lace, baste it first on a piece of flannel, carefully securing every little point on the edge. Pongee and foulard silks are renovated by washing them in a lather of tepid water and curd soap; handle gently, rinse well in clear tepid water, and nearly dry; then roll up tightly in clean sheets, and do not iron for at least twelve hours. Iron on the wrong side, and keep a cloth between the iron and the silk. When benzine fails to remove grease or paint on any material, try turpentine followed by alcohol and always experiment on a small piece of the goods.

LOST IN THE STORM.

One of our local editors clipped from a leading magazine extracts from a vivid description of a western blizzard which we take the liberty to publish and suggest to H. H. Warner & Co., the proprietors of the celebrated Warner's Safe Cure, the feasibility of an extract for the introduction of one of their telling advertisements. The following is the description:

"At the close of a dark day in January a solitary horseman wends his way across the open prairie in one of our western territories. He passes at long intervals the lone cabin of the hardy frontiersman. Two or three old settlers, of whom he has inquired the way, have warned him that a storm is approaching, and with true western hospitality, urge him to accept shelter for the night. But he declines the proffered kindness and urges his tired horse forward. . . . The sky grows suddenly dark. . . . The storm increases in its fury. . . . The rider dismounts to warm his fast chilling limbs. . . . Can scarcely breathe. Blindness comes on. Drowsiness steals over him. The end is near. . . . He is lost in the blizzard."

The terror which seizes the bewildered traveller is similar to that which overcomes one when he learns he is suffering from an advanced Kidney Disease, and is informed that he is in the last stages of Bright's disease. At first he is informed that he has a slight kidney affection. Later he begins to feel tired. Slight headache. Fickle appetite. Failure of the eye-sight. Cramp in the calf of the legs. Wakefulness. Distressing nervousness. Rheumatic and neuralgic pains. Occasionally pain in the back. Scanty, dark colored fluids, with scalding sensations. Gradual failure of strength.

Any of the above symptoms signify Kidney Affection. His physician treats him for symptoms and calls it a disease, when in reality it is but a symptom of Kidney trouble. He may be treated for Rheumatic or Neuralgic pains, heart affection, or any other disease which he is most susceptible to. Finally the patient has puffing under the eyes, slight bloating of the ankles and legs. His physician informs him that is but the accumulation of blood in his ankles for want of proper exercise.

The bloating continues and reaches his body. Then he is informed that he has dropsical troubles, and is tapped once or twice. He notices that it is difficult to breathe owing to irregular action of the heart, and finally is informed that he has a slight attack of Bright's Disease.

At last the patient suffocates—is smothered—and dies from dropsical trouble. Or perhaps the disease may not take the form of a dropsical tendency, and the patient dies from apoplexy, paralysis, pneumonia or heart trouble. Or it may take the form of blood poisoning. In each form the end is the same. And yet he and his friends were warned by the proprietors of the celebrated remedy known as Warner's Safe Cure, of the lurking dangers of a slight Kidney affection.

He did not heed the warning that a storm was approaching. He declined the proffered hospitality, and recklessly went forward into danger. He struggled manfully for a time, but his strength failed, he grew gradually weaker and he was lost to the world. Not in a blizzard, but from the terrible malady which is occurring in every community, and is doctored as a symptom instead of what it is,—a mortal disease unless properly treated.

TICK.

"O, Mamma can ever learn as you can. I where the long short hand, and many questions make you know send me to lo things right off.

Mother: My learn step b children, and children still, w by day, all thr clock could tall it would say, " these little sec to these little n to just strike o the hour, and through the ho do when he co Maggie would nothing clock v just jump from and I thought a quarter past o'clock was up no track of m darling, it is j little pendular work faithfully kitchen, and a mas, and even

T. GRANGER E., ordinary P Queen in Scot tice of Physic i burgh, writes c lows: "Cata occasionally oc ing an exhaust Safe Cure cure removing the c

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TICK, TICK, TICK.

"O, Mamma, I don't see how I can ever learn to tell the time right off as you can. I don't like to have to say where the long hand is, and then the short hand, and have you ask me so many questions before I know, or can make you know, the time when you send me to look. I want to know things right off, as other people do."

Mother: My little boy, we all had to learn step by step when we were children, and we are only growing children still, who go on learning day by day, all through our lives. If the clock could talk to you, do you think it would say, "Oh, I don't want to tick these little seconds and move so slowly to these little minute spaces. I want to just strike out long and loud just at the hour, and make every one hear me through the house." What would papa do when he comes home for supper if Maggie would say, "O, that good for-nothing clock was so impatient it would just jump from one hour to another, and I thought it was not more than a quarter past five, ma'am, when six o'clock was upon me, and I could keep no track of my work." So you see, darling, it is just as necessary for the little pendulum to do its part in its work faithfully as for Maggie in the kitchen, and all the papas and mammas, and even the little children."

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, writes of Bright's Disease as follows: "Catarrh of the intestines also occasionally occurs, sometimes producing an exhausting diarrhoea." Warner's Safe Cure cures the Diarrhoea by first removing the cause.

A HERO.

"What will you be when you are a big man?" asked Tommy Jackson.

"I shall be a carpenter," replied one of the boys.

"You'll cut your fingers then," said Tommy.

"I shall be a soldier," said another.

One wished to be a gardener and one an engine driver; Harry Smith, whose mother had just called him in to be washed, said he would be a coal heaver, because then his hands must be dirty.

One very little boy said he would be a General, with feathers in his hat; and then another chose to be Lord



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Mayor and ride about all day long in a gold carriage.

Charley Brown had turned from one to the other as they spoke, but he had not said anything. Only he nodded his head and looked triumphant.

"Well, Charley," asked Tommy, "and what do you say? You'd like to be grander, I suppose; but you can't be that, unless you were to be the Queen, and she's a lady."

"Yes, I can be grander, and I will," returned Charley, colouring very red. "I am going to be a hero, and that's the greatest of all."

The boys stared at him. The little General took his thumb out of his mouth, and opened that a little wider. Tommy was the first to speak.

"I don't know what you mean, Charley. Heroes are people in books."

"Miss Mabel told us at the class," explained Charley. "She told us about men saving other people's lives, and not caring about their own. Of folk that went down into coal-pits when there was an accident, and they might be killed themselves. Lots and lots of stories she told us. And some who did the things were boys, but they were heroes just as much as the big people. So there's no need to wait till one's grown-up, and I'm going to begin at once."

No one interrupted Charley while he made this long speech, and when it was done he turned and walked off to the Lodge, where he lived with his father and mother.

"There is no coal-pits here," remarked Tommy, looking round.

"You'll fall in the river for Charley to pull out? He's a queer fellow, he is!"

Then they all went home, for it was dinner-time.

Charley had been very vexed to find that dinner was not ready when he got in. Now that he had told the others what he meant to be, he was in a great hurry to prove that he was right.

If there were no pits near, there was a quarry; it was good fun watching the men at work, and there often were accidents—there might be one that very day.

Dinner was ready at last and Charley began eating his as fast as possible.

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"Thoroughly Excellent.—English Guardian.

"This would be an excellent help to those who are unable to understand the true relation lying between the Holy Sacrament and the one Sacrifice of our Lord, and would supply many hints to clergy who feel a difficulty in persuading any of their flock upon that doctrine. The real significance of non-communicating attendance is strikingly explained."—Church Times.

"This is a wonderfully simple, clear and complete rationale of the whole Eucharistic Service. Any layman could follow this through and get a consistent view. The chief idea it to bring out the sketch (shadow of good things) in the Old Dispensation, then the picture (in the Eucharist) with the reality under it (or the "very image of the things" as the Apostle has it.) It is, in fact, an exposition of Hebrews as the interpreter of the Old Testament. The sin-offering, the burnt-offering and the peace-offering are taken up successively as fulfilled in the Eucharist. This will be a useful manual for the city."—Church Eclectic.

JAMES POTT & Co., PUBLISHERS,

14 AND 16 ASTOR PLACE, NEW YORK.

"Don't be in such a hurry," said his mother, "you'll choke yourself."

"I'm going to the quarry," said Charley with his mouth full.

"Not to day, dear, I have got to go out, and you must stay to open the gate."

"Oh, no, mother!" exclaimed Charley, much to his mother's surprise.

"Yes you must, my boy, she said, and that was all.

Charley did not take a book to read, he curled himself up on the window-sill and was just as miserable as he could be. It was hard, he thought, when he wanted to do something great and grand, to be set merely to watch a gate. That was not the way to be a hero.

No, it was not. Because a hero does not think of himself and the fine things that he will do. Charley would not have been a real hero even if he had saved one's life, if he had only done it for the sake of being admired. He would have been much more like a

hero if he had cheerfully given up his own way, and done what his mother told him.

Instead of that, he sat sulking all the summer afternoon.

Silly Charley, we must hope he will grow wiser as he grows older. And we will try to remember to do what is right because it is right, and not for the sake of reward or praise.

HEADACHE, fickle appetite, failure of eyesight, tube casts in urine, frequent desire to urinate, especially at night, cramps in calf of legs, gradual loss of flesh and dropsical swelling—any one or more of the above disorders are symptoms of advanced kidney disease or Bright's Disease, and Warner's Safe Cure should be freely used according to directions. Dr. Wm. H. Thompson, of the City of New York, says; "More adults are carried off in this country by chronic kidney disease than by any other malady except consumption. The late Dr. Dio Lewis says, over his own signature, in speaking of Warner's Safe Cure: "If I found myself the victim of a serious kidney trouble, I should use your preparation."



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

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KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster, 30c.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colours. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement, that for the things of God, feels the deepest reverence.

VIVID WRITING.

A little descriptive piece entitled "Over the Guns," from the Detroit Free Press, of which we give a paragraph, reminds us that great advertisers, like H. H. Warner & Co., proprietors of Warner's celebrated Safe Cure, might get a hint from it.

Here is the paragraph:  
 "Shoot to the right or left, over the guns or under them. Strike where you will, but strike to destroy. Now the hell surges down, even to the windows of the old farm-house—now back under the apple trees and beyond them. Dead men are under the ponderous wheels of the guns, mad devils are slashing and shooting across the barrels. No one seems to know friend from foe. Shoot, slash, kill and—

"But the hell is dissolved. The smoke is lifting, shrieks and screams grow fainter, and twenty or thirty living men pull the dead bodies away from the guns. Three hundred dead and wounded on the single acre. They tell of war and glory. Look over this hell's acre and find the latter." And in just as deadly a strife, though noiseless, are men falling at our right and left to-day. Is it war? Yes, war of the blood. Blood loaded with poison through imperfect kidney action. And is there no power to stop this awful slaughter? Yes, Warner's Safe Cure, a tried specific, a panacea that has brought life and hope to hundreds of thousands of dying men and women.

Be enlisted therefore, in the great army of living men and women who have been rescued from disease and premature death, and be eternally grateful that the means of life can so easily be yours.

The blood is the life, and on its purity largely depends the general health. No one is free from danger, and nine-tenths of humanity actually do suffer from one form or other of impure blood. No one remedy has such a wide range of curative power as has Burdock Blood Bitters—that best of all blood purifiers and tonics.

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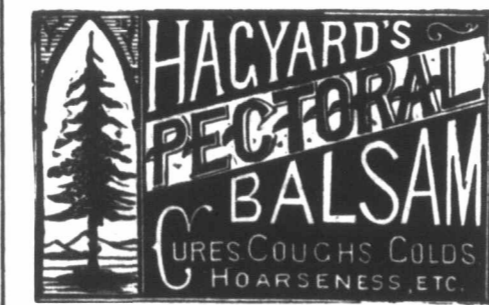
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 Under five lines 25 cents.

On Wednesday, March 27th, Reginald George, eldest son of the Rev. C. E. Sills, B.A., Brighton, aged 8 years, 9 months, and 27 days.

A CURE FOR LUMBAGO. That painful complaint can be quickly cured by the right remedy. Miss Mary Jane Gould, of Stoney Creek, Ont., says: "I was troubled with lumbago, and could not get relief until I used Hagyard's Yellow Oil, one bottle of which cured me entirely."

THE SAFE PLAN. When suffering from a troublesome cold, a hacking cough, hoarseness, asthma, bronchitis, or other forms of throat or lung troubles, is to use Hagyard's Pectoral Balsam to loosen the phlegm and soothe and heal the inflamed mucous surfaces. It cures where others fail.



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

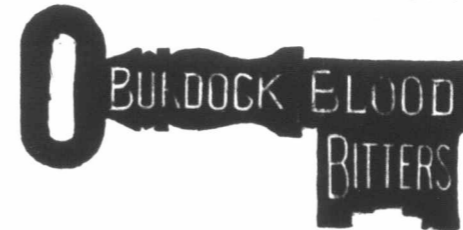
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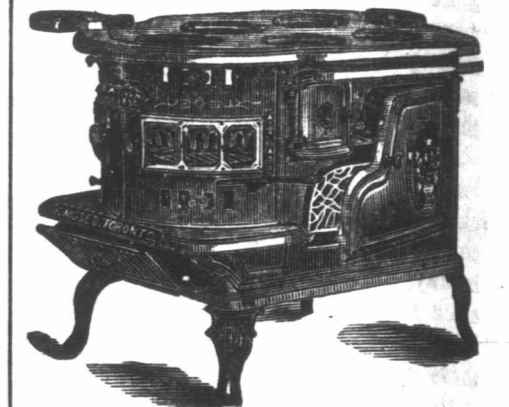
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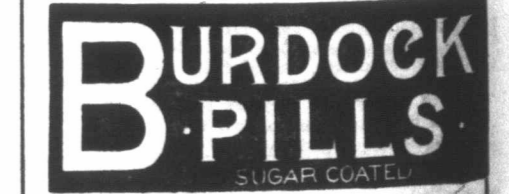
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