

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAR 28, 1889.

[No. 18.]

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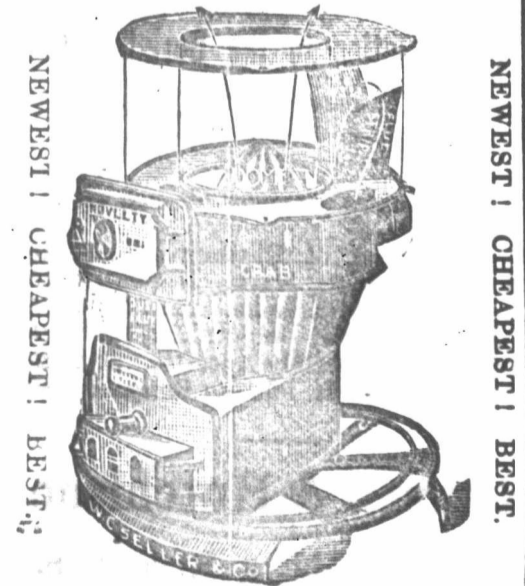
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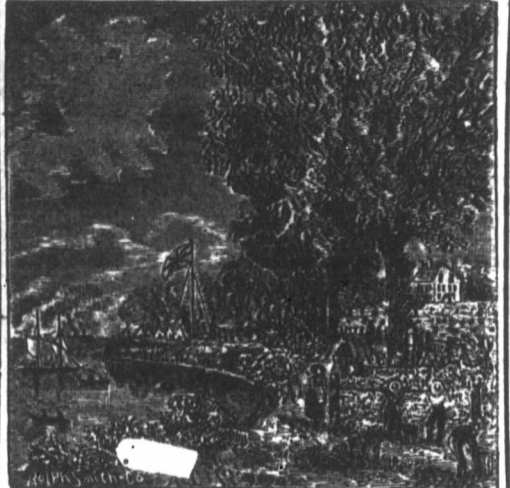
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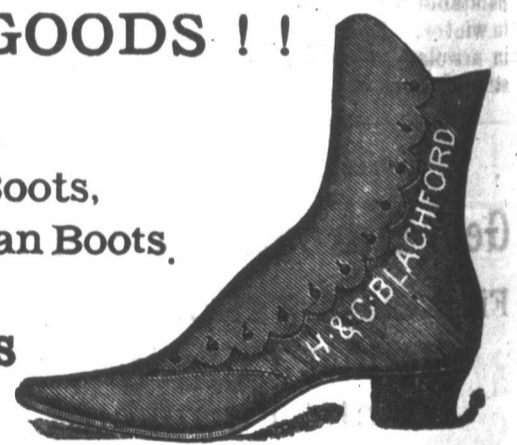
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Dominion Churchman.

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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FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Mar. 31st.—FOURTH SUNDAY IN LENT.
Morning.—Gen. 42.—5 to v. 17.
Evening.—Gen. 43 or 45. 2 Cor. 4.

THURSDAY, MAR. 28, 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.

CHARACTERISTIC.—The habit of fraternizing with sectarian in preference to their Church brethren, leads those who do so at times to the doing and to saying things which are questionable not in taste only, but in morality. In their anxiety to please their nonconformist companions they pander to their prejudices, confirm their ignorances, and inflame their animosities against the Church. A striking illustration of this is given in a letter to the *Globe*, by the young clergyman who declared that there were 800 Jesuits amongst his ministerial brethren. In that letter he declared that his authority for this crazy slander, also stated that there were a number of Jesuits in the ministry of the Presbyterian and Wesleyan bodies. Now surely common honesty demanded that in stating that there were Jesuits amongst our clergy, he should have also given the rest of this charge or statement affirming that there were also Jesuits amongst the nonconformist ministers. But he willfully suppressed that which might have damaged or annoyed his sectarian associates, and gave only that which was calculated to injure the Church of England, of which he is a paid official! It is quite as wicked to thus wilfully suppress the truth as to state wilfully that which is not the truth. This tender regard for sectarians and ruthless attack upon the whole ministry of the Church, shows that he who so discriminated is not in his right place amongst our clergy—his heart is not with us. He is not a true son of the English Church who slanders his brethren wholesale.

IN NEED OF ELEMENTARY TEACHING.—The writer of the letter above alluded to gives his authority for declaring that there are 800 Jesuits amongst our clergy in these words; "A French Jesuit paper published in Paris in 1884, I think it was." So this wholesale slander has no foundation except a Jesuit paper, of which however the repeater of it is not sure, he only thinks it was, and yet he, in the same letter, affirms that the Jesuits believe "the end justifies the means." While on general principles he regards the Jesuits as liars, he accepts as absolutely true any statement of theirs which is likely to injure the Church of England! He deliberately, as a priest of the Church of England, declares that he prefers the word of a Jesuit paper to the solemn assertions of those church clergy whom he slanders, and he places more reliance upon a Jesuit paper than on the solemn pledge given by our Bishops, who in and by the act of ordination assure the Church of the loyalty of those they ordain! Imagine the sort of teaching a young clergyman has been the victim of, who supposes a Jesuit paper to be a sound authority on the internal life of the Church of England! He might as well take any old woman at a wash tub as an authority on a critical point of theology. It is revolting, it is shocking, it is humiliating, that we are getting into the priesthood of our Church men who are so illiterate as to base statements injurious to the Church on what they think they saw in a Jesuit newspaper, and which being there they regard as a sufficient authority for accepting such slander and spreading it! No demonstration of its falsehood could be more satisfactory than the "authority" which the Rev. Francis M. Baldwin gives for the disgraceful libel he has promulgated as to there being 800 Jesuits serving in the sacred ministry of the Church of England. He would do well to seek elementary teaching on what constitutes an "authority" in the judgment of educated men. He speaks in his letter of the Church as, "a Church of the Reformation," elementary teaching on this matter he also grievously needs.

We do not dwell on this unhappy incident from any personal considerations, it is folly to break a fly on the wheel. But as grave an issue as any before the Church is raised by this affair. It has manifested the disloyal spirit being infused into our young clergy, and shown the lamentably deficient training they undergo. The Church has far less to fear from want of clergy than from having our parishes placed in charge of men who are ready to circulate any wholesale slander against the Church that her enemies invent, and who fancy that anything in print, even in a Jesuit paper, is to be quoted as an authority for ought said which is injurious to the Church. Such clergy will soon so infest the Church in their parishes with dry rot, as to make her a laughing stock for those who are without.

THE BISHOP OF LINCOLN.—The saintly character of Dr. King is a weighty factor in judging the prudence and wisdom of the action against him. The cry has been that those who observe a ceremonial, such as the Bishop is being prosecuted for observing, are mere "formalists," that they make religion to consist wholly of ritual, they have been constantly compared to the most deluded victims of papal superstition, they have been accused of gross ignorance of the very elements of evangelical truth, yet here is a Bishop, who is admitted by all parties alike, to be one of the most spiritually minded men of the age, and he is being prosecuted for ritual observances that are said to be a certain sign of utter lack of spirituality! A letter from the clergyman to whom Dr. King first went after ordination, writes of him as follows:—Those who are now striving to herry the Bishop to the death, little know the manner of man whom they are pursuing. He was my surate between four and five years, in a difficult parish, which had been greatly neglected. I soon discovered how pre-eminently

he was a man of prayer; how deeply versed in Holy Scripture, and saintly in life; how yearning to do work for God among the depraved and ignorant people of the place. Thirty years have passed since those days, but he is not in the least forgotten in my old parish. There are several persons living now in whose conversion to God he was instrumental, to whom he proved, in the truest sense, a messenger of peace. I found, as time went on, how true was the description given, before he came to me, by a beloved tutor of his College, now gone to his rest, "King is indeed a royal fellow." "O sic omnes."

It is simply a matter of duty to say this, for the information of those who, judging from the tone of his persecutors, imagine that he is one absolutely absorbed in Ritual observance. Bishop King is nothing of the kind. His heart is too full of work for God, in the ministry of souls, to be absorbed by any subordinate matter, however interesting. He dwells habitually in an atmosphere too serene to be influenced by either Party warfare or narrow prejudices. There is nothing which has more moved the indignation of his friends than the charge brought against him of disloyalty to the English Church. In fact, it is his very loyalty to her which, I am confident, has brought him to his present position.

It has always been a guiding principle with him, to go back, not to mere Roman teaching, which he would abhor, but to the faith and practice in earlier times, the possession of which is her true and rightful heritage. Such is the man whom a promiscuous band of enemies seek now to despoil, and whose removal from his high place they are thirsting to accomplish. If, unhappily, they should succeed, they will, at least, though unwittingly, procure for him a greater honour; for when this generation has passed, and its miserable party-warfare is hushed, the name of Edward, Bishop of Lincoln, enrolled to all time among the noble army of confessors, will be regarded with reverence and love by many who come after us.

Bishop Wilberforce was once branded as a Romaniser, his words are now quoted by the same lips as those of a "defender of the Faith."

THE MEN WITH ONE TALENT.—The Bishop of Ripon preaching on the parable of the talents said: What, he asked in the course of his remarks, was religion? Conduct, said some, was three-fourths of life. Religion was neither opinion nor action. Character was the important thing. What a man believed, or, in theological parlance, the doctrines of the creed, did influence character. But Divine grace came in; it had to put the spirit of love into the character. There could be no character without love. It gave constancy to the character. Then, again, character could not be transferred. The foolish virgins thought the oil could be given them from the lamps of the wise virgins. Character stood firm, and was not to be given away. The second parable suggested the conduct of life. Life was an opportunity. The whole point was, what were we doing in life, not how much have we of it. The man who said he had no opportunities of doing great things, who said, "If only I had five talents, what should I not accomplish? but what do you expect of me with my poor one talent?" was essentially a conceited man. He was immeasurably conceited. How did he know that if things had been otherwise arranged for him he would have accomplished such wonders? Was it the men with many talents who had done the greatest deeds? No, for great opportunities bred great timidity. Look at what the men with one talent did—look at John Howard, with his sole talent of capacity for love. And was it not a proverbial saying that it was the men who had come to London with half-a-crown in their pocket who had carved out for themselves name and fame? Yes, it was the one-talented men who did heroic things, who were the true heroes.

A LESSON IN CHURCH HISTORY.

THE discussion of the Jesuits Estates Bill has been the occasion of teaching the people of this Dominion a very much needed lesson in Church history. In spite of themselves they have had forced on their attention those facts which we for years past have been insisting upon, but which being irreconcilable with sectarian theories, our nonconformist brethren have obstinately ignored. Even the *Globe*, which not only publishes the legal opinions that are based upon those historic facts given below, but boldly avows itself convinced thereby, still speaks of the Church of England as being "Roman Catholic" prior to the Reformation—the old leaven not being worked out.

The Law Journal for Feb. last in an article upon the constitutionality of the Jesuit Act affirms that,

"The Imperial Parliament has from the earliest days made it a criminal offence for subjects of the Crown to procure judgments or determinations from the See of Rome or from any foreign powers or Potentates out of the Realm. In the 25th, 26th and 38th years of Edward III., and the 13th and 16th years of Richard II., this prohibitory legislation against the Pope's jurisdiction in England commenced."

This is not consistent surely with the Church of England at that period being Roman Catholic? It is indeed a demonstration that 200 years before the Reformation, the English Catholics were protesters against Popery.

Coming within the Reformation period, as popularly understood, we find legislation in England thus spoken of by the Law Journal:

"The statute, 24 Henry VIII., c. 12, prohibits any foreign inhibitions, appeals, sentences, judgments, or any other process, etc., from the See of Rome or any other foreign courts or potentates, and prescribes penalties against persons within the realm, or within any of the King's dominions, attempting to procure any such from the See of Rome, or from any foreign court or potentate.

Another statute of the next year (c. 21), prohibits the King, his heirs and successors, Kings of the realm, and all subjects of the realm, or of the dominions of the Crown, from suing for licenses, dispensations, compositions, faculties, grants, rescripts, delegations, or any other instruments in writing from the Bishop of Rome, "called the Pope," or from any person or persons having or pretending to have any authority by the same."

In the same Journal for March we read:

The pope in early days asserted a civil jurisdiction as an appellate sovereign over the English Government. To prevent this, various statutes were passed. The 16 Richard II., c. 5 (still in force), after reciting that "cognisance of cases belongeth only to the King's Court, in the old right of his Crown," but that divers processes hath been made by the Bishop of Rome, whereby the regality of the Crown was submitted to the Pope, thereupon prohibited all persons from pursuing in the Court of

Rome, or elsewhere, any processes, or instruments, or other things whatever, which touch the King or his realm, or which so sue in any other than the King's Courts, "in derogation of the regality of our Lord the King.

Another statute (still in force) recites the vigorous protest of Parliament that "the Crown of England which hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God and none other, in all things touching the regality of the same Crown, should be submitted to the Pope, and the laws and statutes of the realm defeated by him, and voided at his will, in perpetual destruction of the sovereignty of our lord the King, his Crown, his regality and all his realm.

Another statute (26 Henry VIII., c. 21) has an important bearing on this Quebec Act, for it expressly prohibits the Sovereign from procuring licenses, delegations, etc., or any instrument in writing, from the Bishop of Rome, "called the Pope:" and being binding on the Sovereign, is also binding on her representatives and Ministers.

These statutes, says Lord Coke, are declaratory of the ancient or common law of the realm (*Coke's Inst.* 340), and they declare that every encouragement or acknowledgment of the Papal, or a foreign power, within the realm, is a diminution of the regal authority of the Crown, and is an offence (4 *Bl. Com.* 110.) By the several statutes, 24 Henry VIII., c. 12, and 25 Henry VIII., c. 19 and 21, to appeal to Rome for any of the King's courts, which (though illegal before), had been connived at; to sue to Rome for any license or dispensation, or to obey any process from thence, were made liable to the pains of *præmunire*, though the penalties of *præmunire* are now obsolete.

We again affirm that legislation by Englishmen who were to a man members of the Catholic Church of England, which made the acknowledgment of Papal power a penal offence, cannot be reconciled with the theory that the Church of England in those days was Roman Catholic.

How far the making the Pope a party to the Jesuit Bill, giving him a legal status in Canada as Pope, that is, by an Act of a Canadian Legislature, acknowledging his authority as a quasi sovereign, is a violation of those old laws which are yet in force, and in force in Canada, is a question for constitutional lawyers to decide. But that the Jesuit Bill is an open violation of the spirit and intention of the legislation of England prior to the Reformation, is beyond question. Sure are we that if the men of King Edward's time, or King Richard's were living to-day, they would quickly pass such laws as would render it a very dangerous thing to establish a foreign society like the Jesuits amongst them!

The protestantism of to-day is a poor, limp, back-boneless creature compared to the protestantism of the old Catholic, pre-Reformation Church of England. Our ancestors backed up their protests with swords, our contemporaries merely support theirs with—talk.

BIBLE AND PRAYER BOOK.

THE general reverence for Holy Scripture is a thing to be very thankful for, but it often degenerates into superstition. There are those who prize of 'the Bible and the Bible only,' much as if they believed that the Authorised English Version had come straight from Heaven, like the Hebrew Decalogue, before, or at any rate at the very beginning of, the Christian Religion, and that every person was intended to find out the truths as well as the precepts of Christianity from it and from it only.

Now it is of the highest importance that such persons, should have it impressed upon them, that they would derive much more benefit than they do from the study of the Bible, if they would read it by the light of the *Prayer-book*. The fact is that they are in the habit of putting the Scriptures to a use for which they were never intended. Just as those persons are utterly baffled, who approach such accounts as the famous First Chapter of Genesis with a view to getting information on natural science, so do those well-meaning students fail, who think to form, each for himself, a system of theological dogmas, merely by searching within the four corners of the Bible. We had a conspicuous instance of this a few weeks ago, when, in our correspondence columns, a puzzled writer stated that he could not find infant baptism ordered in the Bible. There are several important things besides this, as other correspondents have pointed out, which a person would not discover from the Bible, merely by his own unassisted search. How, for instance, would he gather, and rightly formulate, the great doctrine of the Trinity from the Bible only? To be sure, with the Authorised Version, he might go some way towards doing so by the help of 1 St. John 5-7; but the whole of this verse, except the first seven words, is acknowledged to be interpolated, as well as the beginning of the following verse, so that this passage, as correctly given in the Revised Version, would not give the least help towards learning the doctrine of the Trinity in Unity. Nay, the Authorised Version here affords an instance of the Bible being illustrated by Church teaching; for the interpolated words are clearly from some ancient Church formulary, and agree with the teaching of the *Quicumque vult*, which is found, not in the Bible, but in the *Prayer-book*.

The undoubted historical fact that the Church was in very active operation, and spreading into many lands, for some twenty long years before a single word of the New Testament was written, is a fact which is far too much lost sight of, and of which people should be reminded constantly, from the pulpit and elsewhere. For the corollaries which spring from the fact are of the utmost consequence, viz. (1) That the doctrines of the Church are antecedent to the New Testament, and were originally taught, not from the Bible, but from the sacred deposit of the truth which was given to the Church, *once for all*, when it was founded or inaugurated, on the Day of

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Pentecost; and (2) that no Christian writings could have been accepted by the early Church as divinely inspired, which did not thoroughly harmonise with the doctrines which they the Church had already received.

Now, it is the Prayer Book which represents the teaching of the Primitive Church, and therefore the New Testament should be read in the light of the Prayer Book. This is in accordance with the ancient dogma, "The Church teaches, Scripture confirms." Just as we never begin to instruct young children from the Bible only, but generally from some simple form of Catechism, thus really using the Prayer-book as a help to the Bible, so shall we always find the greatest assistance in the study of Holy Scripture, if we as it were take the Prayer Book with us. When we come to doctrines of any difficulty, we should first ask, What is the teaching of the Church on this subject? This question will be answered by a careful reference to the Prayer-Book. Then we should examine whether the Scripture confirms what the Church thus teaches. By so comparing the Bible and Prayer-book, we shall acquire a stronger and more reasonable grasp of that which they both teach, each in its own proper way; but if we study only the latter and written form of God's revelation to man, without the aid of that vast unwritten body of Divine Truth which was in the first instance given to the Church, and which the Prayer Book so faithfully reproduces, then it will be no wonder if, like the many Nonconformists who accept the Church's teaching as to the Canon of Scripture, but reject it as to its presentment of primitive Christianity, we acquire only a stunted and inadequate conception of that great Truth, to the knowledge of which God willeth that all men should come.—A. M. W. in *Church Bells*.

COMFORT.

A CERTAIN writer has said that there is no more beautiful word in the language than the word "comfort." Certainly there is none which carries with it more meanings, or one which it is harder to define. Rest from weariness, freedom from pain, security from danger, all these are comprised in the word "comfort." But these are, after all, but negative, and there is a positive side. The word often means consolation. "As one whom his mother comforteth, so will I comfort you," is God's promise to his people. (Isa. lxvi. 13). Think of a little child waking in the dark, from some dream of terror. The darkness is all around him, with its possibilities of danger. Who knows what it may hide in those dark corners, behind those dimly seen, waving curtains? He can feel no one near him. To his excited fancy it seems as if he were alone in the universe, and he cries out in fear and anguish. But in a moment a tender arm is laid over him, a warm kiss reassures him, a well-known voice speaks his name, and he sinks to sleep again, sure that no evil thing can harm him, because his mother is there to be his defense.

So it often is with the Christian. He walks in the midst of trouble. Darkness is around and within. His purposes are broken off, his plans even for his Master's service are frustrated, and, what seems to make his trouble worst of all, he is hampered by indifference, if not by open hostility on the part of fellow-Christians and fellow churchmembers. He says to himself, with David, "It is not an enemy that hath done me this dishonor; but it was to even thou, my companion, my guide, and mine own familiar friend." He feels almost as if His Lord Himself had forgotten him, and he is ready to sit down in despair.

But by and by a ray of light falls athwart the darkness. It is the hour for his regular devotion, and he will not neglect it. His heart feels cold and dead, if not absolutely rebellious, but at least he can obey, and he takes up his Bible or his prayer-book, opens perhaps to the thirty-seventh Psalm, or some other like it.

He reads precious promises of help and protection, and deliverance from trouble, such as these, "Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass. He shall make thy righteousness as clear as the light and thy just dealing as the noon-day." (Ps. xxxvii. 5.) He is made to see that he is but tasting the edge, as it were, of that cup which his Master drained to the dregs for him. He feels that God has not forsaken him, and he is by and by able to say, "In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul." The assurance comes to him that the Lord will use all to His own glory and the good of His servant, and he is content to tarry the Lord's leisure.

Or take another case. The Christian is made aware that he has fallen into sin. He has spoken unadvisedly with his lips perhaps, and fears that his words may do great harm. He has given way to unjust or excessive anger, or he has been led into some worldly compliance which he now sees to have been wrong. Or, worse still, he has suddenly awakened to the fact that he has for a long time been declining in godliness, that he has been living for the world and not for his Master. He has gone out of the way into By-path meadow, and the road, which at first seemed to run close to the highway, has turned aside till he has come at least within sight of the dwelling of Giant Despair. Satan is not slow to take advantage of his fall. He tells the sinner that it is plain to be seen that he never was a true disciple. Could one who had really tasted of the grace of God so dishonor his profession? Or if he were once a child of God, is it not as plain as day that he is so no longer? Has he not come too far out of the way ever to find his path back? Will he be received even if he should return? Is this the return he has made to God for all his benefits, and can such black ingratitude ever be forgiven? Such suggestions as these drive the sinner almost to desperation. Almost, but not quite. His very agony and distress teach him how precious was that Lord from whom he has turned away, and he will not give him up without a struggle at least.

But he is not left to struggle alone. God has not forgotten His child, though that child may for a time have forgotten Him. He may leave him, or seem to leave him, to suffer for a time the penalty of his sins; for as many as the Lord loves, He rebukes and chastises. But let the sinner once accept the punishment of his iniquity (Lev. xxvi. 41); let him acknowledge that he is justly punished for his offenses, as says the collect for the day, and light begins to dawn on the night of despair. He, too, opens his Bible, and he reads such words as these, "Though your sins be as scarlet, they shall be as white as snow." (Isa. i. 18.) "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) "Him that cometh unto Me, I will in no wise cast out." (St. John vi. 37.) And so he casts himself at the feet of his crucified Lord, humbly bewailing his sinfulness, and asking pardon for the sake of that very love that he has outraged and grieved. Humbly he believes his prayer is accepted, trusting in God's unchanging promise, though he has for the present no evidence in his own feelings that his sins are pardoned. By and by the light grows clearer. He hears within a sweet voice, sweeter than any music of earth, whisper such precious words as these, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 25.) Then the Son of righteousness riseth on His soul with healing in His wings, and it is day. (Ps. xxxii. St. John xvii.)—*From A Lent in Earnest*.

THE JESUIT ESTATES BILL.

ALTHOUGH it is probable that Parliament will have passed upon the Jesuit Bill before this appears, that will not settle the question. The agitation has lighted a candle that no party extinguisher will be able to put out. From a very able digest of the legal leanings of this question by Mr. Edward Armour in the *Week*, we quote the following summary:

"The grave objections to the measure have already been indicated, and may be shortly stated thus:—The Government recognizing the property as belonging to Her Majesty and forming part of the Crown Lands of the Province, have asked, received and acted upon the permission of a foreigner to deal with them; and further they have placed at the disposal of the same foreigner \$400,000 of the public moneys, or in other words, while the expenditure of public funds should be directed by those constitutional methods which every faithful Government is bound to observe, the Legislature has abdicated its functions in favour of the Pope, and has unconstitutionally committed to His Holiness the disposition and distribution of nearly half a million in the Province.

With respect to the first point, the seeking of foreign 'permission,' authority, direction, or call it what you will, to deal with Crown lands, is an act which amounts almost, if not altogether, to an abnegation of the sovereignty of Her Majesty.

It is a surrender of governmental powers to the direction of a foreigner, and so, indirectly,

an acknowledgment of his sovereignty. This is especially remarkable in the case of a Colonial Legislature, as it derives its authority, not from the power given to it by the people (who in this case are probably in complete harmony with the Legislature), but from the Act of the Imperial Parliament. If any doubt should exist as to the effect of subjecting the property or subjects of Her Majesty to foreign control, it may easily be dispelled by a reference to the judgment of Vice-Chancellor Proudfoot in *International Bridge Company v. Canada Southern R. R. Company*, reported in 28th Grant at page 114, where his Lordship characterizes any attempt to subject Canadian interests to foreign legislation as unconstitutional. The question arose as to the significance of concurrent Acts of the Parliament of Canada, and the Legislature of New York, or the Congress of the United States, incorporating Bridge Companies to Bridge the Niagara River. His Lordship says: "Each country has assented to the corporation created by it uniting with the corporation created by the other, and bringing into the union the rights and liabilities conferred or imposed upon it, and certainly Canada has not introduced the provisions of any Act of Congress passed subsequent to the union applying to the united company. Were the Canadian Parliament to endeavour to do so—to say that Canadian subjects and Canadian corporations are to be subject to legislation that might be passed by Congress, it would, I apprehend, be unconstitutional; it would be authorizing a foreign power to legislate for its subjects, an abdication of sovereignty inconsistent with its relation to the Empire of which it forms a part." In like terms may we characterize the action of the Legislature in deferring to a foreign authority in disposing of Crown lands.

Much more objectionable is the placing of public funds at foreign disposal. The fact that the money is to be expended in the Province does not weaken, but rather strengthens, the objection; for it introduces the element of a foreign sovereignty into the Province. The Provincial Legislature might well retain its legislative and governmental powers while parting with money in favour of a foreign power. Such instances as the voting of public funds to foreign charitable or humane objects at once suggest themselves. But the invitation to control the public purse of the Province to one who claims sovereign power in all parts of the world, and whose faithful children would gladly see the actual return of the temporal power, is objectionable in the extreme. The Legislature subordinates itself to the foreign authority, becomes its trustee, its mere minister, promising obedience to all commands respecting the distribution of so much of the Provincial funds. No more objectionable action could be taken by any trustees of governing power, whether constitutional or not; but it is surprising if any doubt does exist as to the unconstitutional action of the Legislature in this respect.

We may here endeavour to dispel the vulgar impression that that the inhabitants of Quebec have peculiar constitutional rights depending upon treaty with France. They have none. Canada was ceded to Great Britain "in the most ample manner and form, without restriction." The King agreed, however, "to grant the liberty of the Catholic religion to the inhabitants of Canada," and to give orders "that his new Roman Catholic subjects may profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permit." It would be strange indeed if Great Britain having achieved the conquest of Canada, should immediately place herself under a continuing obligation to France

as to the mode of government of the inhabitants. On the contrary, His Majesty allows freedom of worship and profession of religion, insisting at the same time upon the supremacy of the laws of Great Britain. If any special privileges exist in favour of certain bodies or classes of the inhabitants of Quebec, they depend upon laws passed by themselves under the ample powers of self-government which the Parliament of Great Britain has given them, and not upon the obligation of Great Britain to render an account to France for her method of government in Quebec.

The policy of Great Britain, and of most of her colonies, has been to prevent the property of the nation from falling into mortmain. Every colonial Legislature may frame its own policy, and if it sees fit to depart from what has for centuries been considered a wise principle of government, it is at liberty to do so. In this aspect it cannot be charged as unconstitutional that the public property should be directed into an unproductive and unremunerative channel. It is a matter of policy only. But it is a distinct and overt act of infidelity to British constitutional usage and government to subject Crown property and public funds to the disposition and control of a foreign power.

BOOK NOTICES.

SERMONS BY THE REV. DR. FARRAR. Published by Thos. Whittaker, New York. This volume forms part of the Contemporary Pulpit Library. It contains eighteen of Arohdeacon Farrar's discourses. This divine's style is too well known to need comment, and his faults as a theologian too transparent to need warning. The sermons are well selected, bear a wide diversity of subjects, and are enclosed in a binding that is very neat, making a cheap volume.

THE PSALM MISERERE MEI DEUS. By Savonarola, translated by the Rev. F. O. Cowper, B.D. The Young Churchman Co., Milwaukee. The translator's preface states that this is the first work of Savonarola done into English. The reflections on Psalm li. were written in prison by the famous monk and reformer. No trace of Romanism appears in these expository comments. Indeed there is a remarkable evangelical flavour in many of the passages, and a modernness which will surprise many readers. We cannot imagine a Roman Catholic to-day saying with the great Dominican Monk, "For what is thy salvation but Jesus thy Son? This is the true God and eternal life." One of these chapters would serve admirably for a Lenten reading.

THE INDIANS, WHENCE CAME THEY? THEIR MANNERS AND THEIR CUSTOMS. By John McLean, M. A., Ph. D. Published by William Briggs, Toronto. This work is by one who has spent many years amongst the Red Men as a missionary, it is a very interesting volume, contains a number of illustrations, and doubtless will meet with a large sale.

A LENT IN EARNEST By Lucy Ellen Guernsey. Thomas Whittaker, New York. We have selected one of the chapters from this work for a Lenten reading for this week's issue. The authoress seems to have had those in her thoughts when writing, "who are by infirmity or other reasons, shut out from the services of the Church, at this season." We commend the work as a useful one for seasonable reading, privately, or in Lent services, as we presume the prohibition of women preachers, can hardly apply to their written reflections, when worthy, being read as exhortations.

THE "Reference Handbook of the Medical Science," speaking of kidney disease, says: "Often symptoms on the part of other organs, palpitation, dyspepsia, difficult breathing, headaches, or weak vision first impel the patient to seek advice." The symptoms mislead both the physician and the patient. The only safe method of treatment is a faithful use of Warner's Safe Cure. It not only secures healthy action of the kidneys, but cures the symptoms of disease.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The Lord Bishop on Sunday morning ordained Messrs Taylor and Raven as deacons in Trinity Church. The Rev. Dr. Henderson, principal of the Diocesan College, preached from John xxiv. 49,—"Tarry ye in Jerusalem until ye be endued with power from on high,"—pointedly describing the qualifications for the ministry of the Church.

At the monthly clerical meeting, the tidings were announced of the death of the second eldest daughter of the Rev. F. H. Clayton; and the Bishop was requested by the clergy, to convey to him their sympathy for the bereaved family in their great sorrow and trial;—and in his closing prayer, his Lordship remembered the mourners, and also the newly ordained Deacons.

Diocesan Sunday School Association.—"The Teacher's Preparation" was discussed by Rev. G. A. Smith: he said that two elements were necessary in teaching, viz., truth and personality; these were compared to the organic and inorganic in nature,—to that with life, and that without life. Truth *e.g.*, might be lying lifeless within the covers of a book, but it required the living power of the personal agent to inspire that truth with life. As an illustration, Ezekiel's vision of the valley of dry bones was quoted, with the various stages of rehabilitating: "shaking, coming together bone to his bone, and the sinews, and the flesh, and the skin, and after that the living power of the breath came into them, and they lived and stood up upon their feet an exceeding great army." Another simile used for Truth was the lens, through which the ray of light had to pass from the one side so as to pierce through and illumine the darkness on the other. Yet another figure to illustrate what the teacher should undergo to qualify him for his work—was the very practical figure of the distilling vat—for just as every ingredient; that was contained in the liquor there being distilled, would operate in the result of the distilling process, so surely would there be a result from all the materials gathered together in the brain for the work of teaching; although, probably, in writing an essay, no identical idea might be reproduced yet the essay might be regarded as the outcome of the preparation.

To teach others, you must live the life you would have others live, be yourself what you would have others be, and always recognise the power behind the personality, "for Paul may plant and Apollos water, but it is God who giveth the increase." Miss Mudge read a beautiful paper on "the week-day work of the Sunday School Teacher, and the Bishop gave some wise and earnest words of counsel, to be zealous, and in all things to honour the power and the presence of the Holy Spirit of God.

ONTARIO.

WALEs.—The new Church St. David's, was opened for divine service on Wednesday, the 27th February. There was a large concourse of people present, both morning and evening. The sermon in the morning was preached by the Rev. Canon Pettit, during a very able and appropriate discourse he congratulated all concerned in the erection of the church saying, "that it was an ornament to the place, a praise to the worthy Incumbent, the Rev. Gower Poole, and a credit to the people. In the evening the Rev. Arthur Jarvis, from whose well designed plans this edifice was erected, preached an extempore sermon which was listened to with great attention. He reminded them why the place was called Wales. On account of the Prince of Wales getting off the train here on his way to embark in a boat at Dickenson's Landing, (about twenty three years ago), to run the Long Sault Rapids, and he thought perhaps if the Prince were aware of the Church newly built in the village, and that the place was named after him that he might be graciously inclined to bestow upon them a chime of bells. The rev. gentleman also put clearly before the people the different parts of a Church, and why they were so designated and so constructed—beginning at the entrance and passing to the Altar. The Nave being so-called from the latin word Navis, a ship. The front portion of the Church was therefore like the prow of a vessel, the people sat with their backs to the same, and their faces towards the choir—as the rowers did in ancient vessels—and they were expected

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each one to do their duty faithfully to help on the progress of the Church, as the rowers were expected to help on their ships in early days." Miss Jessie Maud Poole sang two solos from Elijahs Oratorio during the services, in the morning "O rest in the Lord," in the evening, "Woe unto them." The offertories amounted to over fifty-five dollars. The services were conducted by the Incumbent, assisted by the Rev. Canon Pettit, the Rev. Arthur Jarvis, the Rev. Montague Poole, and the Rev. David Jenkyns. The clergy were all hospitably entertained by Mr. Wert, of Wales.

TORONTO.

St. Alban's Cathedral.—Mr. Geo Mercer delivered a lecture last Tuesday evening, recounting the incidents of his journey to England last summer, and his impressions of the conditions of the Church in the Mother Land. The lecture was illustrated and highly appreciated.

St. Matthias.—The young people of this church completed the formation of their Young People's Association Tuesday evening. The following were elected officers: Rev. R. Harrison, M.A., Rev. C. B. Darling, B.A., Rev. F. G. Plummer, honorary presidents; John DeGruchy, president; E. Sampson, vice-president; Chas. Phillips, secretary; Miss Lennox, associate secretary; Miss McCleary, treasurer.

St. Stephen's.—The regular fortnightly meeting of the Church of England Temperance Society filled the school house on Monday evening. An excellent programme of songs and recitations was presented, in which Mrs. Harbige, Miss Graham, the Messrs. Thicke and Mr. Sutton took part, after which an entertaining and instructive lecture, "A Holiday Trip to London, and What I Saw There," illustrated with the aid of maps and views, was delivered by Mr. G. Mercer.

A new Parish.—The Bishop has signified his intention to create a new parish to be known as St. Mary Magdalene, and has appointed the Rev. Charles B. Darling, B.A., Oxon, as the Rector-elect. Mr. Darling for some time has been in charge of a mission in this district and met with most encouraging success. He has issued an appeal for help in purchasing an additional piece of land required for the Church, which needs enlargement and such additions as will fit it to be a parish edifice. We commend this appeal earnestly to all Churchmen, as the new parish really needs outside help, and the devotion already shown by the parishioners, who are not rich in this world's goods, should evoke general sympathy. The parish will have Bathurst street on the east, Crawford on the west, College on the south, and Bloor on its northern boundary. Contributions may be sent to Mr. Darling, 481 Manning Avenue.

NEWMARKET.—The Rev. J. Farncomb, of Lakefield, has been appointed to the Rectory of Newmarket.

COBourg.—The Rev. J. H. McCallum is taking temporary duty at St. Peter's until Rev. Mr. Spragge takes up his residence in town.

NIAGARA.

HAMILTON.—Bishop Hamilton Sunday morning held an ordination service in Christ Church Cathedral, and ordained as priest Rev. L. I. Smith, of St. Thomas' church, Toronto.

MOUNT FOREST.—Just before Lent, a very successful concert was given in our Town Hall, of which the Mount Forest Representative gives the following account:

"St. Paul's Church Concert in the Town Hall, on Tuesday evening, was in every way a success. The attendance was large as may be judged from the receipts at the door which amounted to about \$75. The singing of the Misses Strong was, of course, the great feature of the programme, both receiving the ovation they deserved. The choruses by the choir were well sung, while the next best on the programme was the appearance of the little Misses Grieve, of Fergus, in songs and club swinging. The two children appear to be about the same age, 10 years, and can entertain an audience much better than people of a more pretentious age. Certainly they give promise of a successful future as beautiful and successful performers. The other members on the programme were songs by Mr. McFadyen, Miss Lewis and Mr. Newman; readings by Miss Stevenson and Messrs. Agart and Osborne, and piano selections by Miss Kate Strong and Katie McFadyen, all of whom were well received. Mr. Hagarty was chairman, a position he

filled successfully. The stage decorations were very fine and drew forth admiring remarks from all.

St. CATHARINES.—*St. Barnabas Church.*—Daily services are held during Lent according to the printed list. Subjects of the weekday sermons: Monday, Tuesday and Thursday, Lenten thoughts and helps. Wednesday and Friday, the sufferings of Jesus. Saturday afternoon, a short instruction on the church—God's Garden. Sunday sermons—in the morning, the Gospel creed; in the evening, Ritualism.

HURON.

WARWICK.—Rev. Rural Dean Hyland exchanged work with the Rev. G. W. Wye, of Watford, on the 24th, in order that Mr. Wye might preach missionary sermons.

WYOMING.—On Quinquagesima, the Rev. G. W. Wye, of Watford, preached missionary sermons at St. John's, Wyoming, and parts adjacent, to large congregations. Mr. Wye is a fluent extemporaneous speaker, and his earnest sermons on Quinquagesima, will not soon be forgotten by the people of this parish.

BRANTFORD.—The congregation of St. Jude's held a highly successful entertainment last week in the School House, which was prettily decorated for the occasion with flags, bunting, mottoes, etc. There was a very large audience in attendance, in fact standing room was in order shortly after the hour of commencement.

The Rev. Jas. L. Strong occupied the chair, and His Lordship Bishop Baldwin also graced the occasion by his presence. Rev. Rural Dean Mackenzie, too, was on the platform, together with Rev. Mr. Caswall, B.D., of Kenyengeh, and Rev. J. C. Farthing, B.A., of Woodstock.

The chairman mentioned the fact that when he first came to the parish, Rev. Mr. Mackenzie had told him St. Jude's was a perfect bee-hive. He had found it so. He had worked in four parishes since his ordination, but never one where he was surrounded with such earnest and willing workers. He believed in the voluntary system of giving. Sometimes they did not know hardly whence the money was to come from to meet the calls.

Not the least noteworthy feature of the meeting was the reading of letters from former rectors, containing words of cheer and congratulation viz., Rev. Canon Salter, Rev. Mr. Davis, Sarnia, and Rev. W. A. Young, Goderich.

The chief event of the evening was the address by the Bishop, which was at once humorous, didactical and impressive. In the course of his remarks he paid a glowing tribute to the zeal of the rector of St. Jude's and his congregation in having so arranged matters as to remove the debt from the church and secure its consecration. The result was all the more pleasing to him as he understood the church was conducted on altogether a voluntary subscription plan, entertainments and such like means of raising money having been discontinued. His Lordship said as long as he filled the episcopacy he intended to do everything in his power to put a stop to the church helping to teach her young people to patronise the drama and the gaming table, by herself indulging in operettas and raffias. He referred to the church collector, and said that in Montreal, he knew the Sheriff and the Bailiff were not more feared than the collector, who came round with his lists for \$100, \$50 down to the dismal depths of \$5. They called it voluntary subscription, but it was a horse pistol style of voluntary giving. A man knew he would have to give or else be held up to contempt. The speaker referred to the fact that one of the most pleasant experiences he brought back with him from England was the remembrance that the majority of the large hospitals and public institutions were run on the voluntary basis there. Men slipped as much as a thousand pounds sometimes in the boxes of these institutions, and ran away so they should not be observed, and as though they had committed a felony.

The Bishop referred to the fact that a church must give liberally to missions if ever it hoped to prosper, and concluded a powerful address amidst prolonged applause.

Rev. Rural Dean Mackenzie made a neat and happy speech, and Rev. Mr. Farthing paid a glowing tribute to St. Jude's and its congregation, and more especially its worthy rector.

During the evening an excellent musical programme was rendered.

During an intermission bountiful refreshments were handed round, and the Bishop also mingled with the people and was introduced to all present by the Rector.

Altogether the entertainment throughout was of a most delightful character—one worthy of St. Jude's

past record in every respect, and a fitting wind up to the notable consecration ceremonies.

LONDON.—The annual meeting of the Woman's Auxiliary of the Diocese of Huron, was held here on Wednesday, March 13th. A meeting of the Board of Management was held at Bishopstowe, on Tuesday afternoon, March 12th, the following branches were then represented by their presidents or substitutes: Ailea Craig, Aylmer, Beachville, Brantford, (Grace Church), Brantford, (St. Jude's), Chatham, Chilton, Durham, Forest, Glanworth, Ingersoll, Lucan, Owen Sound, St. Thomas, St. Mary's, Sarnia, Stratford, (St. James), Stratford, (Home Memorial), Strathroy, Tyroonville, Woodstock, (Old St. Paul's), Woodstock, (New St. Paul's), London, —St. Paul's Cathedral, Cronyn Memorial Church, St. John the Evangelist, St. James, London South, St. George's, London West. On Wednesday Morning Divine Service was held in the Cathedral at 10 o'clock. His Lordship the Bishop of the Diocese preached a most earnest and impressive sermon from Ex. xxv. 8, "Let them make me a sanctuary; that I may dwell among them." The sacrament of the Lord's supper was administered to about two hundred and twenty members of the W. A. M. A. and others. The public meeting was held in Victoria Hall on Wednesday afternoon and was largely attended. After the singing of a hymn, the 40th chapter of Isaiah was read, and the prayer written by the Bishop for the use of his Auxiliary was offered up. The President, Mrs. Baldwin, then gave a most excellent address. The reports of the Secretary and Treasurer showed a great increase of interest—manifested in a practical shape in the cause of missions; the report of the latter showing that \$1,193 had been received by her during the past year, against \$845 last year, while the value of the boxes sent by the different branches to various missions in the North West and elsewhere, had increased from \$1,182 to \$2,558. There was also an increase in the number of delegates in attendance at the meeting, over those present last year. In addition to those branches represented at the board meeting on Tuesday were, Delaware, St. James, Biddulph, Burford, Christ Church, London, and All Saints, London. Three admirable papers were read by delegates, viz., "Duty is ours, results are God's," "In earthen vessels," and our "Home" Missions. An excellent report of the committee on literature was also given. The Rev. McQueen Baldwin, missionary designate to Japan, made a most earnest address. In the evening a general public missionary meeting under the auspices of the W. A. M. A. was held in the same hall. The Lord Bishop of the diocese in the chair. Able speeches were made by the Rev. R. K. R. Rector of Ingersoll, the Rev. R. G. Fowell, Principal of Huron College and London South. The Rev. G. C. Mackenzie, Rector of Grace Church, Brantford was also to have spoken, but was unable to be present owing to illness in his parish. A largely attended drawing room meeting was held on Thursday morning at Bishopstowe, when the Bishop spoke some stirring words of sympathy and counsel to the members of the Auxiliary. A meeting of the Board of Management was held in the afternoon when much important business was transacted.

FOREIGN.

The historic chair in which the Archbishops of Canterbury are enthroned at the Metropolitan Cathedral is known as St. Augustine's Chair, but the chair in which the primate sat at Lambeth on the hearing of the Bishop of Lincoln's case is almost as ancient, for it belonged to the Abbot of Reulver, who was consecrated Archbishop of Canterbury A. D. 689.

The net gain of new churches in the United States during the year 1888 was 6434; the increase in the number of ministers was 4505, while the increase in church members was 774 861. The average gain for each day of the year was 17 churches, 12 ministers, and 2120 members.

The Bishop of Montana, acting for the Bishop of Massachusetts, recently admitted to the diaconate the Rev. George E. Allen, formerly a Congregationalist minister, and confirmed the Rev. Frederick W. Bailey, lately a Universalist minister and an intending candidate for orders.

It is well known in the diocese of Durham (says *Truth*) that Bishop Lightfoot has always made it a rule to spend his Episcopal income (£7 000 a year) on Church and educational work, and not a shilling has gone into his own pocket. The Bishop is now building, entirely at his own expense, a large church in a poor and densely-populated part of Sunderland. His

recovery is earnestly hoped for by all classes and sects.

Twelve years ago the Modoc Indians were uncivilized heathens. Now they are a community of industrious farmers, with half their number professing Christians. It cost the United States Government \$1,848,000 to care for 2200 Dakota Indians seven years, while they were savages. After they were Christianized it cost, for seven years, \$120,000, a saving of \$1,728,000.

The Rector of Christ Church, Macon, Ga., has presented Mr. Owen P. Fitzsimmons, Jr., to Bishop Beckwith for confirmation. Mr. Fitzsimmons has been a learned and popular Presbyterian minister. Having been educated in Scotland and Germany, and with extraordinary natural ability, resting on an earnest spiritual life, the Church doubtless will receive a blessing from his labors. He is now a candidate for holy orders.

The Rev. E. P. Gould, formerly professor of New Testament Exegesis, in the Newton (Baptist) Theological College, and considered one of the foremost Biblical scholars in America, has been recently confirmed by Bishop Clarke and has applied to be received as a candidate for Holy Orders in the Diocese of Massachusetts.

The Rev. Mr. Coombs, formerly of the Methodist Church, has become a candidate for Holy Orders under Bishop Littlejohn.

The Rev. Mr. Spurr, a Methodist minister, at Valley City, Dakota, was received into the Church and confirmed by Bishop Walker, at Fargo, on the fourth Sunday in Advent.

Generous Givers.—A gentleman who has lately been led to give up his business and to offer himself for the Lord's work in the Foreign field at his own charges in connection with the English Church Missionary Society, and has not been able to go at once, has handed in a check for \$500 toward the expense of another laborer until he can go himself. Another friend of that society has placed in the hands of the central secretary \$625, to be expended on the mission stations in South India visited by him last winter. Another gives \$2,500 to be spent in India, in counteracting the pernicious English Literature now being circulated there. A poor woman of the island of Guernsey has recently made a contribution to the society of \$805, her savings for many years, and the late Dennis Crofton, of Dublin, bequeathed \$45,000 to endow a mission under the society.

The electric light, as a church illuminant, has lately made rapid progress in London, and meets with general favor. Two of the most fashionable churches in Kensington and Mayfair have had it in use for some weeks past, and it is now being introduced, into the Church of St. Martin's-in-the-Fields, Charing Cross. The Vicar-General on the date fixed held a court on behalf of the Archbishop of Canterbury, in his room at the Royal Courts of Justice, for the purpose of transacting preliminary business prior to the sitting of the full court next month.

Sir John Hassard, the registrar, having formally opened the court, Mr. Edgar F. Jenkins, proctor for the Bishop of Lincoln, said: "In this case I have to apply, on behalf of the Bishop of Lincoln, for permission to bring in the extended protest, the time for doing which was fixed by his grace the Archbishop of Canterbury for to-day. At the sitting of the court on Tuesday last I applied on behalf of the Bishop of Lincoln, and put in a protest in relation to jurisdiction, and now, in obedience to the order of the Archbishop, bring in the extended protest, which, with your permission, I will read:

Before his grace the Lord Archbishop of Canterbury. The offices of his grace the Lord Archbishop of Canterbury. Promoted by Earnest de Lacy Read, William Brown, Felix Thomas Wilson, and John Marshall v. the Rt. Rev. Edward Lord Bishop of Lincoln, the 19th day of February, in the year of our Lord 1889. On which day, Brooks and Jenkins, referring to their appearance under protest for the Rt. Rev. Edward Lord Bishop of Lincoln, in extension of such their protest, alleged that the said Lord Bishop of Lincoln is ready to pay all due reverence and obedience to his grace the Lord Archbishop of Canterbury, and to submit himself to his metropolitan jurisdiction, so far and in such form and manner as is allowed and required by his oath made in that behalf and by the laws, canons, and constitutions ecclesiastical of this Church and Realm and of the Province of Canterbury. But they said there was no jurisdiction to cite, and that the said Lord Bishop of Lincoln ought not to be cited, to appear and answer in these proceedings for the reasons following: 1. The said citation does not cite the said Lord Bishop of Lincoln

to appear in any court or in any proceedings whereof the said laws, canons, and constitutions take cognizance. 2. By the said laws, canons, and constitutions the said Lord Bishop of Lincoln is not bound and ought not to appear, before or be tried by the said Lord Archbishop of Canterbury sitting alone, or to appear before or be tried by the vicar-general of the said Lord Archbishop of Canterbury; and the fact that the said Lord Archbishop of Canterbury proposes to sit with assessors does not confer a jurisdiction which he would not otherwise have. 3. By the said laws, canons, and constitutions, the said Lord Bishop of Lincoln, as a bishop of the province of Canterbury, ought not to be tried for the offences, if any, with which he is charged in these proceedings save by the said Lord Archbishop of Canterbury together with the other bishops of the said province, his comprovincials assembled either in convocation of the said province or otherwise. 4. The charges set forth in the citation are not such charges as by the said laws, canons, and constitutions, the said Lord Bishop of Lincoln is bound, or ought to answer, or to be tried before or by any court of ecclesiastical jurisdiction. Wherefore they prayed that this their protest might be sustained, and that the proceedings herein might be dismissed, and that otherwise right and justice might be done. (Signed) George H. Brooks, Edgar F. Jenkins, Walter G. F. Phillimore, F. H. Jeune, A. B. Kempe.

"I would venture to put in also a minute, in which we bring in the extended protest, a copy of which has been given to Mr. Wainwright, the proctor for the promoters, and in doing so ask that the court may be adjourned in order that Mr. Wainwright may bring in his answer. I would suggest that the adjournment should be to this day week."

Mr. Wainwright (proctor for the promoters).—"I have only just seen this protest, but I have no objection whatever to bring in any answer that I may have to bring in by this day week. It may turn out that this ought to have been done by petition, and if so, the question will have to be discussed. I can say nothing further at present than that I have not had time to consider the matter, and that I shall be ready to give my answer this day week." The court was thereupon adjourned.

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 grant to them a Godly mind, sound judgment, and virtuous conversation. Let such of the faithful attend as are rivetted to the things of this life. For if we are bidden to ask these things for the uninitiated: think in what things we ought to be occupied, who ask these things for others. For the conversation ought to keep pace with the Gospel. Whence surely also the order of the prayer shifts from the doctrines of the Gospel to the conversation: for to the words, 'that he would unveil to them the Gospel of Righteousness;' it hath added, 'that He would give unto them a Godly mind.' And what is this 'Godly?' That God may dwell in it. For He saith, 'I will dwell in them, and walk in them;' for when the mind is become righteous, when it hath put off its sins, it becometh God's dwelling. But when God indwelleth, nothing of man will be left. And thus doth the mind become Godly, speaking every word from Him, even as in truth an house of God dwelling in it. Surely then, the filthy in speech hath not a godly mind, nor he who delighteth in jesting and laughter. Sound judgment. And what can it be to have 'a sound judgment?' To enjoy the healthiness that pertaineth to the soul: for he that is held down by wicked lust, and is dazzled with present things, never can be sound, that is, healthy. But as one who is diseased lusteth even after things which are unfit for him, so also doth he. 'And a virtuous conversation.' for the doctrines need also conversation answerable. Attend to this, ye who come to baptism at the close of life, for we indeed pray that after baptism ye may have also conversation, but thou art seeking and doing thy utmost to depart without any 'conversation.' For, what though thou be justified: yet is it of faith only. But we pray that thou shouldst have as well the confidence that cometh of good works.

Continually to think those things which be His, to mind those things which be His, to practice those things which be His: for we ask not to have sound judgment and virtuous conversation for one day only, or for two or three, but through the whole tenor and period of our life; and as the foundation of all good things; 'to mind those things which be His.' For the great

majority 'seek their own, not the things which are Jesus Christ's.' How then might this be? (For besides prayer, need is that we contribute also our own endeavours). If we are occupied in His law day and night. Whence he goeth on to ask this also, 'to be occupied in His law;' and he said above 'Continually,' so here 'day and night.' Wherefore I even blush for those who scarce once in the year are seen in church. For what excuse can they have, who are bidden not simply 'day and night' commune with the law, but 'to be occupied in,' that is, to be for ever holding converse with it, and yet scarce do so for the smallest fraction of their lives?

To remember His Commandments, to keep His judgments. Seest thou what an excellent chain is here? and how each link hangs by the next compacted with more strength and beauty than any chain of gold? For, having asked for a godly mind, he telleth whereby this may be produced. Whereby? By continually practising it. And how might this be brought about? By constantly giving heed to the law. And how might men be persuaded to do this? If they should keep His Commandments; yea rather from giving heed to the law cometh also the keeping His Commandments; as likewise from minding the things which be His, and from having a godly mind, cometh the practising the things which be His. For each of the things mentioned jointly procureth and is procured by the next, linking it and being linked by it.

Let us beseech for them yet more earnestly. For because, that by length of speaking the soul useth to grow drowsy, he again arouseth it up, for he purposeth to ask again certain great and lofty things. Wherefore he saith, 'Let us beseech for them yet more earnestly.' And what is this?

That He would deliver them from every evil and inordinate thing. Here we ask for them that they may not enter into temptation, but be delivered from every snare, a deliverance as well bodily and spiritual. Wherefore he goeth on to say, 'from every devilish sin, and from every besetment of the adversary, meaning temptations and sins. For sin doth easily beset, taking its stand on every side, before, behind, and so casting us down. For, after telling us what ought to be done by us, namely, to be occupied in His law, to remember His Commandments, to keep His judgments, he assures us next that not even is this enough, except Himself stand by and succour. For, 'except the Lord build the house, their labour is but lost that build it;' and especially in the case of those who are yet exposed to the devil, and under his dominion. And ye that are initiated know this well. For call to mind, for instance, those words wherein ye renounced his usurped rule, and bent the knee, and deserted to the King, and uttered those awful words whereby we are taught in nothing whatever to obey him. But he calleth him adversary and devil (accuser), because he both accuseth God to man and us to God, and us again one to another. For at one time he accused Job to God, saying, 'Doth Job serve the Lord for nought?' at another time God to Job, 'Fire came down from heaven.' And again, God to Adam, when he said that their eyes would be opened. And to many men at this day, saying, that God taketh no care for the visible order of things, but hath delegated your affairs to demons. And to many of the Jews he accused Christ, calling him a deceiver and a sorcerer. But perchance someone wisheth to hear in what manner he worketh. When he findeth not a godly mind, findeth not a sound understanding, then, as into a soul left empty, he leads his revel thither; when one remembereth not the Commandments of God, nor keepeth His judgments, then he taketh him captive, and departeth. Had Adam, for instance, remembered the Commandments which said, 'of every tree thou mayest eat; had he kept the judgment which said, 'In the day in which ye eat thereof, then shall ye surely die;' it had not fared with him as it did.

Yours, JOHN GARRY. Port Perry, Feb 11th, 1889. (To be Continued).

A PROTEST.

SIR,—May I through your columns protest against the practice of publishers sending a book by post which if you do not keep you have to pay postage back again. I am mulcted in common with doubtless other clergymen and laymen by Messrs. Bradley & Garretson of Brantford. I received a book I don't want, and never asked for, with the intimation that I may consider myself favoured by having it for a dollar, and if I don't keep it I am to return by post. If publishers want to advertise let them do it at their own cost and trouble, and not descend to the dodge sending a book cheap to clergyman that they may advertise and sell as under agents and get a few dollars on the sly, but on the whole to the advantage of publishers who publish a book at \$2.50 and with a show of philanthropy offer it at less than half the price, leaving us to conjecture that if it can be sold at a profit at \$

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SYNO

Sir,—I would of the Ontario. next meeting 3 years instead or by each Arc deavour might years, and wo to attend. Pr presentation t would be take would be notie A meeting h could accomm would certain the Church. in towns, exce that after all t whole—and w some idea of dull. Meeting general Chur ings at Synod towns would h hospitality. produce it fro and this very gatherings. be the result. towns where have yet to le tality is less t town I live in such occasion At any rate I take the mat The genera hanced by an pleasant plac

Sir,—Kind friends who l the "DOMIN sioners and l ing contributi church for th Mrs. Ropee Rowe and fa Young, Chur Galt, \$20; A Waterdown, "K. F. S." Street, Mont \$5. Y

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the profits at \$2 50 are rather more than a flea bite to those mainly concerned. At any rate if Messrs. B. & G. continue to send their books out on these terms, let them enclose stamps, for the return postage the profits on their sales apparently enabling them to bear the loss of postage better than such persons as

Your humble servant,
W. Y. DAYKIN,
Incumbent of Pembroke.

SYNOD ONCE IN TWO YEARS.

SIR,—I would venture to suggest to some member of the Ontario Synod that a motion be made at its next meeting to hold the General Synod once in two years instead of annually. A visitation by the Bishop or by each Archdeacon in some town in each Archdeaconry might take the place of Synod on alternate years, and would probably draw more Lay delegates to attend. Proposals might be made and debated for presentation to the next Synod. Greater interest would be taken in the smaller area, and the debates would be noticed and reported by the local press. A meeting held thus in turns in the towns which could accommodate an influx of clergy and laymen, would certainly command attention and popularise the Church. Churchmen who are often in a minority in towns, except Kingston or Ottawa, would realize that after all that they are parts of a much larger whole—and would be encouraged—it would also give some idea of Church life where we are apt to grow dull. Meetings held in the evenings for subjects of general Church interest might be held as on the evenings at Synod, and speakers invited. In none of the towns would there, I believe, be any difficulty about hospitality. A request for hospitality made would produce it from families unconnected with the Church, and this very fact would go far to recommend such gatherings. A more kindly feeling would certainly be the result. Such has been the case in English towns where the Church congress has met, and I have yet to learn that in this respect Canadian hospitality is less than English. I am certain the small town I live in would be no exception, but that on such occasion the supply would exceed the demand. At any rate I wish some members of Synod would take the matter up.

The general pleasure of such a visit might be enhanced by an excursion by rail or steamer to some pleasant place.

A PRIEST OF ONTARIO.

NEPIGON MISSION.

SIR,—Kindly allow me space to thank our good friends who have so kindly responded to my appeal in the "DOMINION CHURCHMAN" of Feb 28th, and with sincere and hearty thanks to acknowledge the following contributions towards the building of our little church for the poor Indians:

Mrs. Roper, Caledonia, \$5; "Edith," \$1; Basil R. Rowe and family, \$9; Henry Young, Esq., and Miss Young, Church Street, Toronto, \$5; "A Friend," in Galt, \$20; Aaron Robinson, Ridley, \$2; "Discipulus," Waterdown, \$1; E. Hickson, Esq., Toronto, \$5; "K. F. S.," Hamilton, \$1; Miss Abbott, 27 Victoria Street, Montreal, \$5; "A Friend," in Clarenceville, \$5.

Yours truly and thankfully,
ROBT. RENISON,
Red Rock P.O., Nepigon, C. P. R.

SKETCH OF LESSON.

4th SUNDAY IN LENT. MARCH 31st, 1889.

The Paralytic Healed.

Passage to be read.—St. Mark ii. 1-13.

Our blessed Lord, after preaching up and down in Galilee, now returned to "His own city," Capernaum (St. Mark ix. 1). One house there always open to Him. (St. Mark i. 29). Probably it was here our Lord was staying when our lesson opens. The news of His arrival soon spreads. The cry from mouth to mouth is, "Jesus is at home again." Crowds of people to be seen flocking to the house. In the parallel passage in St. Luke, ch. v. 17, we read that many learned men from different parts had come to find out for themselves the truth of the reports that had got abroad of His sayings and doings. They are sitting by—watching Him. How intently all listen as "He preached the word unto them." Here come four men, carrying a poor helpless paralytic, miserable in mind and body, feeling his sinfulness. He had heard that Jesus is sent to "heal the broken-hearted." Perhaps He will have a word of comfort for him. True, he needs a temporal blessing badly enough, but he thinks more of the spiritual one. But how to approach Jesus? None willing to give way. Shall they carry him home again, or wait patiently? An idea strikes the four bearers. They carry their poor friend up the outside stairs, upon the flat roof; (Jesus sitting probably near the window in the upper room); so they either roll

back the covering or remove some of the tiles, and then lower the sick man by the four corners of the mat on which he was lying just in front of Jesus. Note how much in earnest they were. (Compare Eccles. ix. 10; Ps. cxix. 2; Deut. iv. 29; Isaiah lv. 6, 7; Jer. xxix. 13). Is Jesus offended at the interruption? No! nothing but pity! He knows what the man really wants; healing for soul as well as body. (St. John ii. 26). "Son, be of good cheer," (St. Matt. ix. 2), "thy sins are forgiven thee." The richest gift first. But look at the dark, scowling faces of the scribes, (v. 7). "Blasphemy." (Anything spoken against God or His honor, is blasphemy). If Jesus had not been God, they would have been right. To Him only it belongeth to forgive sins. But Jesus is "very God of very God."

(1) Thus we see Christ forgiving sin.
2. But why did Jesus forgive this man? When does God forgive any one? See the message pronounced by the ambassadors of Christ in the Absolution, "He pardoneth and absolveth all them that truly repent." Jesus knew he was humbly penitent. God alone knows the heart, (1 Chron. xxviii. 9; 2 Chron. vi. 30; Jer. xvii. 10; 1 Sam. xvi. 7; Pa. exxxix. 28; Prov. xviii. 8). Therefore Jesus was God. Jesus knew also the faith of His friends, and more than that, He could read the dark thoughts of the scribes, (v. 8). Penitence, faith, murmurs.

(2) Thus we see Christ searching the heart.
3. The thought in the heart of the scribes was: "It is very easy for this man to claim a power which no one can disprove. He says He can forgive sins. It is impossible to prove that He cannot." Jesus will give a proof there can be no mistake about, (vv. 10, 11). With a word He restores the sick body, as with a word He had restored the sick soul: "Arise!" The man obeys at once, (v. 12); and the crowd, which had been a bar to his being carried into Christ's presence, now makes way for him as he passes out, "glorifying God," (St. Luke v. 25). No wonder is it that, after a moment's silent awe, they break forth in praise to God.

4. Thus we see Christ healing the body.
Seeing that Christ can read our hearts just as easily as He did this poor man's, how important it is that we, in seeking temporal blessings from Christ, should pray Him to "cleanse the thoughts of our hearts," for if we "desire earnestly the greater gift," (1 Cor. xii. 31), we have His promise that we shall not seek in vain, (St. Matt. vi. 33; Rom. viii. 32), and; receiving what we need, let us, like the poor paralytic, "glorify God." (Ps. ciii. 1, 2, 3).

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

FASTING.

Fasting, in modern times and among those who pride themselves on the name of Protestant, is a discredited exercise of godly living. The very meaning of the word is changed to justify Protestant disloyalty to the precepts of Holy Scripture, while maintaining an external reverence for Holy Scripture itself. Fasting, in the Holy Scripture, means abstention from food and drink. In these modern times, when we wish to excuse ourselves from a difficult Christian exercise, we say that "to fast means to abstain from sin." To abstain from sin is certainly better than to abstain from food; but it is the folly of easy self-deceit to say or think that to abstain from sin is to fast, either in the honest Saxon, or in the Scriptural sense of the word.

When Moses fasted, when Elijah and David fasted, when the Ninevites fasted, when our Lord and His Apostles fasted, they abstained, doubtless, from sin also, but their fasting was abstinence from food. To excuse ourselves from the duty of honest fasting, as a religious exercise, by explaining away the meaning of the Scriptural term, or by railing at "formal fasting," is to do violence to Holy Scripture, and to discredit the life of the

holy men of old and even of our Blessed Lord Himself.

If it be asked what use can there be in fasting, the ready answer can be given at once: If patriarchs, and prophets, and apostles, and saintly men in all ages, fasted and profited by fasting, what right have Christians of very moderate attainments, in this easy age, to ask: What good can fasting do? The example of their Lord and His saints ought to be enough for Christians without going beyond. But if we be inquired of further: What good can fasting do? we reply: Self-restraint as to any appetite whatever imparts strength of will to him who exercises it. The self-indulgent man or woman can never be a strong, faithful, Christian. The man or woman who has trained himself or herself to say no, in the matter of any lawful appetite, receives by the act strength to say no, to impulses of unlawful appetite. Even physical strength and manly courage can be forwarded by self-restraint in eating and drinking. "He who striveth for the mastery is temperate in all things." The Christian who has not yet trained himself to fast has not yet learned the first elements of religious self-restraint. Fasting is a means, not an end. It is not holiness in itself, but a means by which a holy self-restraint can be obtained.

If it cannot be engaged in quietly, cheerfully, without moroseness, without boasting, or talking about it, it had better be let alone. But when engaged in far beyond the point of felt self-restraint, it is, when accompanied with a cheerful religious spirit, productive of high Christian character.—From The (Omaha) Parish Register.

EGYPTIAN TEMPLES.

Neither the boldest imagination nor the most exact study can enable us to form an adequate conception of an Egyptian temple in its perfect state. The vast space it occupies; its lofty gateways; the long avenues of sphinxes; the glittering obelisks and the lifelike expression of the monstrous statues, form a combination of most imposing architectural grandeur. The æsthetic qualities of these structures cannot be briefly summed up. As we ponder them we shall be willing to acknowledge, for we shall discover, the exceptional constructive power of the ancient architects; we shall see how closely they followed nature, and at times drew upon foreign art, though always preserving their own principle of form. We shall also observe how fancy and "feeling" are displayed in their temple decorations. Besides, there is always one grand imaginative vein running through all their work—which expresses the principal idea of their faith—imperishability.—Scribner's Magazine.

A HOLY LIFE.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless. We may extol the name of Jesus from the pulpit in words of eloquence and elegance and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident in the darkest hour, and he wields an influence for good which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the sermon of a holy life; and, indeed, without it all other preaching is useless and vain.

FREDERICK T. ROBERTS, M.D., Physician to the Royal College of Surgeons, University of London, Eng., says "Loss of appetite, loss of eyesight, dyspeptic symptoms, irregularities of the bowels, are some of the symptoms of advanced kidney disease. Warner's Safe Cure cures these troubles, because it removes the cause, and putting the kidneys in a healthy condition, enables them to expel the poisonous or waste matter from the system. This is why Warner's Safe Cure cures so many symptoms that are called diseases."

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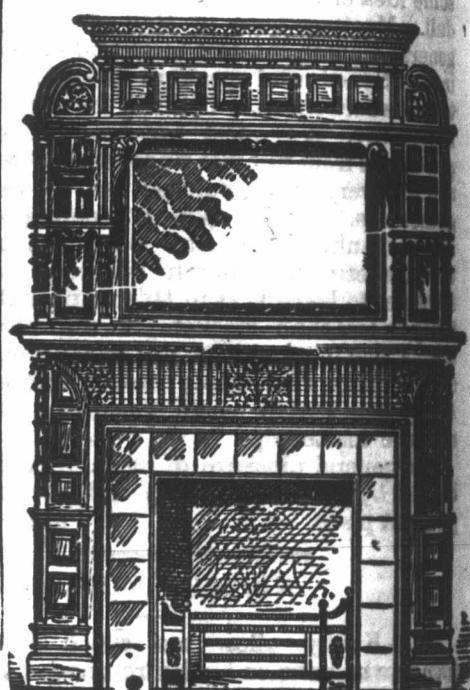
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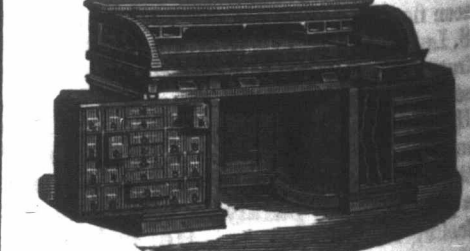


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PROF

The following tions on system from a pamphlet titled, "Conscience of Money;" giving is manifest New Testament 'chose to spare apart for sacred much must I give to some general cations.

"To such as statements and ing force will be the tithes. It form and meth vice of religion

"Tithe-paying Abraham paid Moses was bor did all the pat the first menti ment—The t is; and it was directed that t

"A word of subject: (1) incomes and l no part of our such, it remain blessing will cases—where consecrated. thousands of ly inadequate all. Where t family claims one-fourth, or and Christian disproportions example is siple:

"A friend life on £180 a income rose in wife argued to give one-tenth give on a high set aside. Wh one-sixth was the Lord with fulfilled. Hi £800 to £1,0 devoted to ch

"Systema and blessed i regard it in t in eternity, a being simply charge, but a enjoy."

On a thro into his pres who, like the life his own. The smith w gether; and expecting a rant, "Yes, longer." Th when he tho worth much king gave longer."

And so th few links, b day the king self, "Surel the king said been making majesty this the smith, v

PROPORTIONATE GIVING.

The following thoughtful and judicious observations on systematic and proportionate giving, are from a pamphlet lately published in London entitled, "Conscience and System in the Stewardship of Money;" "The principle of proportionate giving is manifestly inculcated in both the Old and New Testaments. It is not a question of what we 'chose to spare,' but what God requires us to set apart for sacred objects. To the question, 'How much must I give?' the reply must be, 'According to some general rule, qualified as to special applications.'

"To such as are content to be guided by the statements and analogies of Scripture, preponderating force will be found to attach to the principle of the tithe. It is, for one thing, the most ancient form and method of consecrating income to the service of religion.

"Tithe-paying was not simply a Mosaic law. Abraham paid tithes hundreds of years before Moses was born; so did Jacob; so, presumably, did all the patriarchs. In giving the Law to Moses the first mention of the tithe is the simple statement—'The tithe is the Lord's.' Not shall be, but is; and it was twenty years after this before God directed that the Levites should be supported from it.

"A word of qualification on both sides of this subject: (1) Cases exist where men have small incomes and large or sickly families. Whilst it is no part of our aim to press the principle against such, it remains true that some advantage and blessing will follow—even in such exceptional cases—where some definite portion of income is consecrated. (2) On the other hand, there are thousands of cases where one-tenth would be utterly inadequate as an offering to the Great Giver of all. Where there is an ample income, and the family claims are very small, one-eighth, one-sixth, one-fourth, or even one-half, given to benevolent and Christian objects, would not in such cases be disproportionate giving. The following inspiring example is given as illustrative of this principle:

"A friend of the writer's commenced married life on £180 a year. He then gave one-tenth. His income rose in two years to £220, when he and his wife argued thus: 'If when we had £180 we could give one-tenth, and live on £162, we ought now to give on a higher scale;' so an eighth of £220 was set aside. When the income rose to a higher figure one-sixth was given; and now, having 'honored the Lord with his substance,' the promise has been fulfilled. His present income is, probably, from £800 to £1,000 per annum, and one-quarter is now devoted to charitable and religious objects.

"Systematic giving will be easy in its operation, and blessed in its results, in proportion as we can regard it in the light which will be thrown upon it in eternity, and can carry into it the sense of not being simply a duty which we are bound to discharge, but a privilege which it is our happy lot to enjoy."

A PARABLE.

On a throne sat a tyrant, who, one day, called into his presence a hard-working man, a smith, who, like the rest of his subjects, dared not call his life his own. "Make me a chain," said the king. The smith went away, and put link and link together; and after a time brought it to the king, expecting a reward. "Is that all?" asked the tyrant, "Yes." "Take it back, then, and make it longer." The smith did so, and toiled and toiled; when he thought to himself it is very long, and worth much, he again brought it to the palace. The king gave him nothing, but said, "Make it longer."

And so the smith grew old, adding every day a few links, but never receiving any pay. But one day the king sent for him, and the man said to himself, "Surely now I shall be paid for this." Then, the king said, "And so this is the chain you have been making all this while?" "May it please your majesty this is the chain." Then, scowling upon the smith, with a look of wrath, the tyrant called

his armed men, and commanded them to take him, and bind the chain about him. They wrapped him round and round with his own handiwork, until he was bound so fast that he could not stir. "Now take him, and cast him into yonder fiery furnace!" With that, they cast the poor wretch into the furnace of fire; and that was the wages he got.

All can see that the tyrant is the Devil, whose cruelty does not appear at first, for he has around him what seem to be riches, and his service promises a sweet reward. But though you may slave at the chain for many years, the wages you expect he never gives, but keeps saying, "Make it longer." You are profane, perhaps; and every oath is a link. Or you break the Sunday, or indulge in acts of passion, or you grow proud and selfish. "More links," says your master. "Hard work," you say to yourself, "a long chain, and no pay yet." And then at last life is done, and the chain is finished; and for wages you hear the fearful command, "Take him and wrap his chain about him, and cast him into the furnace of fire!" Here is something to think of.

REBUKE.

The world is old and the world is cold,
And never a day is fair I said,
Out of the heavens the sunlight rolled,
The green leaves rustled above my head,
And the sea was a sea of gold.

The world is cruel, I said again,
Her voice is harsh to my shrinking ear,
And the nights are dreary and full of pain,
Out of the darkness sweet and clear,
There rippled a tender strain.

Rippled the song of a bird asleep,
That sang in a dream in a budding wood;
Of shining fields where the reapers reap,
Of a wee brown mate and a nestling brood,
And the grass where the berries peep.

The world is false, though the world be fair,
And never a heart is pure I said,
And lo! the clinging of white arms bare,
The innocent gold of my baby's head,
And the lip of a childish prayer.
—Overland Monthly.

DOCTORING IN THE DARK.

No sensible surgeon will attempt the performance of an operation involving human life in a room secluded from the proper amount of light. A practitioner will not attempt the diagnosis of a complicated disease unless he can see the sufferer and make an examination upon which to base his opinion relative to the treatment necessary to bring about restoration of health.

Notwithstanding the impropriety of such action there seems to be a great deal of doctoring done in the dark.

It needs no illustrations to demonstrate that gross ignorance has caused many fatal mistakes in treatment of diseases by those who profess to be learned in the art of healing.

In many diseases several organs are more or less implicated, and what seems a primary ailment may be one quite remote. For instance, a severe headache may have its origin in a disturbed stomach. On the other hand, sickness at the stomach may be caused by a blow on the head. The seat of typhoid fever is in the upper part of the bowels, but most of its worst symptoms are often in the brain.

Symptoms of disease as well as diseases themselves are oftentimes followers or concomitants of some unsuspected organic disease, and this is peculiarly true of lung, liver, brain and heart diseases in general, for it is now known that they are the result of kidney disease, which shows its presence in some such indirect manner.

Several years ago a gentleman became convinced of the truth of this, and through his efforts the world has been warned of kidney disease, and as a result of continued effort a specific known as Warner's Safe Cure was discovered, the general use of which has shown it to be of inestimable benefit in all cases where kidney treatment is desirable or necessary.

When consumption is threatened see to it that the condition of the kidneys is immediately inquired into, and if they are found diseased, cure them by an immediate use of Warner's Safe Cure, and the symptoms of lung decay will rapidly disappear.

There are too many instances already recorded of the terrible results produced by a lack of knowledge concerning the cause of disease, and human life is of too much importance to be foolishly sacrificed to bigotry or ignorance.

LENT'S OPPORTUNITIES.

1. To sow generously in your heart the Word of God that as the result of this spiritual Spring-time, these may appear later on a rich harvest of devotion, of good deeds, of holy living.

2. To put your soul on trial, to examine vigorously its motives and doings, to judge it by God's Standard of right, and to ascertain your actual progress heavenward.

3. To retire from the world and its vanities that you may commune more closely with God and learn how best to resist the every-day temptations that constantly beset your path.

4. To say, in penitence, with the Prodigal Son, "I have sinned," and returning home, feel the joy of forgiveness in your loving Father's embrace.

5. To enjoy the spiritual refreshment, which souls weary of sin and seeking God, find in Lenten prayers and fasting and meditation.

HINTS TO HOUSEKEEPERS.

Do not insist upon washing your child's face and hands before he goes out to play this cold weather. It is well to remember that wetting the skin just before exposure to the air will chap and roughen it, sometimes making it very sore.

A BREAD poultice made with strong vinegar is recommended as a cure for a corn. Apply on going to bed.

Dry buckwheat flour, applied repeatedly, is said to remove grease spots, and obstinate ones, from carpets and woollen or silk goods.

Be always careful to cover tea, coffee, and any spices, and see that the covers are close. Half the strength of these articles is often wasted by exposure to the air, and consequently the waste is greater in using them.

Also keep the cork in the molasses jug. Flies, ants, and various insects do not add to the flavor or appearance of molasses.

CHILDREN sometimes suffer much from earache in cold weather. Try this: Make a small flannel bag, fill with dried hops, wring the bag out of hot vinegar, and lay over the part affected, tying on with a strip of cloth or flannel. If kept hot, it will speedily effect a cure. For children who are subject to earache, it is well to have a flannel night-cap, and see that they always wear a close-fitting cap for outdoors in cold weather, not a wide hat with much trimming and feathers, leaving the ears uncovered. Earache is very distressing, and much of it can be avoided by a few simple precautions.

In hanging pictures, it is a good notion to let the cord pass through both rings, tying the ends together in the middle. This makes it a very simple matter to adjust a picture, without climbing a ladder to do it, saving much time and trouble. The picture can be hung from two hooks, if wished. This is frequently done, to bring the lines of the cord into harmony with those of the walls of the room.

Do not wrap steel knives and forks in woollen cloths. Wrap them in good strong paper and fasten up tightly. Steel is injured by lying in wool.

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A LOFTY INSPIRATION.

In a recent volume of sermons Dr. Whiton refers to a colored woman "who bequeathed to the Yale Theological Seminary the savings of a life spent at the washtub, to be a fund for the education of men of her own race to preach the Gospel of Christ." On the spirit which animated the bequest he well remarks: "Here we have found, on one of the humblest levels of the modern world, a life of the commonest drudgery filled with dignity and power by the same divine object that inspired St. Paul's life of tribulation with thanksgiving. The laundress, and the Apostle are both full of the same inspiration."

From the writings of H. M. the Queen's Physician in Scotland, T. Granger Stewart, M. D., F. R. S. E., on kidney disease, the following statement was taken: "Dropsy in the form of anasarca is almost constantly present in the early stage and during exacerbations of the inflammatory form." Consequently the attention should be turned to the restoration of the kidneys to a healthy condition on the first appearance of any puffing or swelling about the eye-lids, ankles, or any part of the body. It is not difficult to make a selection of the remedy, for Warner's Safe Cure has long been before the public and given universal satisfaction.

I AM ALIVE FOREVERMORE.

What the present relations of our Lord may be to other worlds; to the vast universe that spreads around us through the infinitude of space, we know not, nor can conjecture; but we do know that his relation to us is as intimate and incessant as if no other object existed to occupy his thoughts. In his highest glory we are all personally interested; for it is the representative and champion of our race that is thus glorified. In the passage of Rev. 11 to 16 the very majesty of his celestial state, far from forming a ground of separation, seems made the ground of consolation and confidence to his poor disciples when St. John sank in lifeless terror before the apparition of his glorified Master, the divine visitant did not abridge the splendors of his presence, but gave the disciple strength to endure them; to allay the apostle's fears he did not speak of past humiliation, but of present glory. He did not diminish, but asserted the full magnificence of his claims, and fixed them as the basis of a high and holy trust. "Fear not; I am the first and the last." It is the perpetual lesson of Scripture that we should fix our hearts in entire dependence on Christ Jesus. "Without me ye can do nothing" is the warning of Christ to his followers in every age as well as the apostolic. He suspends us on himself for our whole spiritual existence; he will have us trace every emotion of faith, hope and love to his bounty. We know the force of ordinary human attachments, how self seems annihilated, the being merged and lost in the being of another; but what an attachment this is where not only the object is given us, but the feelings that are to meet and embrace that object. It is the effects by that wondrous indwelling with which he has promised to purify our nature into sameness with his own; it is the Christ within the heart that seeks and covets the Christ beyond it. If he is to preserve us in this evermore he must be alive evermore. You must not look upon these affections as temporary, as though the feelings of the Christian towards the Redeemer were but elements of the present preparatory state and unnecessary in the world of glory, for we have no reason to suppose that our dependence on Christ shall ever cease. If Christ has willed, then, to find his highest happiness in making us happy and lives eternally that we may live; if such prospects as these be our covenanted inheritance—everlasting communion with the very Lord of glory, capacities of knowledge and happiness increased, and still satisfied as they increase, earthly sorrows forgotten or lost in the bliss of his immediate presence; if we are called to this, entreated by its very author, besought by Christ himself, as of old from the cross, so now from the throne, to share it, and besought upon the one condition of turning to him in simplicity and

obedient love, that is, besought to be happy hereafter on the sole condition of being, in the purest and deepest sense, happy now, what words can describe the folly and madness of those who, professing to believe this truth, will not turn this truth to account, and seek the one sole aim of reasonable man, the "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation?"

PROF. SEMMOLA of the University of Paris, in an article published in the *Gazette Medicale de Paris*, says: "Dryness of the skin, imperfect digestion and transformation of albuminoid food are present at the beginning of chronic Bright's Disease." Warner's Safe Cure removes digestive disorders. Why? Because it enables the kidneys to perform their functions in a healthy manner, when both cause and resulting symptoms disappear.

SPEAK KIND WORDS.

O! speak kind words to one and all,
As through the world you go;
Let helpful deeds beside your path
Like flowers of beauty grow.
The fragrance of a loving word
Will linger in the heart,
As sweetness haunts the flowers we prize
When summer days depart.

As we go journeying on through life,
Perhaps we may not know
The good our loving words have done
To those who come and go.
But God will know; and surely He,
In His good time and way,
The giver of each kindly word
Will royally repay.

So speak kind words to one and all,
This life is all too brief
To waste in discord or in strife,
And fill the heart with grief.
With sunshine born of loving words
Let's scatter clouds of pain,
And thus make bright the sorrowing face,
As skies are, after rain.

THE GREAT NEED.

The great need—that which would give whatever is lacking—is the power of the Spirit of God, as it was promised by Christ, as it may be had by holy living and ardent desire, and as it has influenced a few here and there. This would make all churches possessing it intensely missionary in spirit and aim; would constrain the gift of whatever wealth was required, and lead far more to offer their services than could even be accepted. This would elevate and direct the motives and aims of all who received this power from on high; would indefinitely add to the wisdom, love, and energy of mission boards; would go out to create in pagan minds a desire for something higher, better, truer than their superstitions, and awaken an eagerness to welcome the Gospel when it was offered to them. This would give power to increase a thousand-fold the converts to Christianity, and would make them individually, as zealous, as holy, and as Christ like, as were Apollos, Aquila, Priscilla, and Polycarp, and our churches as pure as those at Philippi and Philadelphia.—*Rev. Edward Storrow.*

MAKING HIS PLACE GOOD.

A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the Gospel, bequeathed to the little church where he worshipped a legacy which yields an annual income of \$250, "in order," as he said, "to make his place good when he was gone." "By it, he, being dead, yet speaketh," and will speak for years to come.

Have you, my brother, planned "to make your place good when you are gone?" Perhaps during your lifetime you have felt that all your money was needed in your business, or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have

gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss he has sustained. If you have neglected this duty, why not add a codicil to your will this very day?

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to the cause of Christ in our own land, "I cannot tell you what I have enjoyed. It is like being born into the Kingdom again."

Besides, if you give now, you will avoid possible contingencies, whereby the Lord's portion might be lost. Dr. J. G. Holland relates, that after the Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two, "Well thank God, there was some of my money placed where it could not burn;" saying which, he turned upon his heel cheerfully, and went to work at his new life. His brother in misfortune turned to his companion and said: "That man gave away last year nearly a million of dollars, and if I had been wise, I should have done the same thing."

Be your own executor, then, and give while you can.—*Rev. H. W. Pope.*

THE LOST ATLANTIS.

For many centuries there has been a tradition of a long lost island called Atlantis.

The Greek geographers located it in the Atlantic Ocean, west of the north-west part of Africa and the Pillars of Hercules. The sea-kings of Atlantis are said to have invaded Europe and Africa, and to have been defeated by the Athenians.

All the legends agree that it was a vast island, of inexhaustible resources, and inhabited by a race of superior people. For ages this island has existed only in legendary lore. But now, when the light of modern research is turned full upon the investigation, behold the lost Atlantis at our very doors.

So the bigoted medical fraternity goes groping about in the dark. If they would investigate, they would behold the lost Atlantis at their very door. They experiment and dose with their injurious drugs, and with no person or laws to hold them accountable, they continue their bigoted, unjustified practice, staring into vacancy, imagining that they see in themselves an Esculapius.

Wrapped in ancient bigotry, they denounce any new idea advanced by a layman or an opposition school as a fraud.

Why? Because humanity will not be benefited? Not at all, but because their specialism did not make the discovery.

Yet they concede that there is no remedy known to their materia medica that will cure an advanced kidney malady and the diseases rising therefrom—although many of them know from crowning proof that Warner's Safe Cure will—but unscrupulously treat symptoms and call them a disease, when in reality they know they are but symptoms.

A few of the more honest physicians admit that Warner's Safe Cure is a valuable remedy, and a great blessing to mankind, but say, in so many words, when asked why they do not prescribe it, that they cannot, according to their code.

The late eminent physician and writer, Dr. J. G. Holland, published in "Scribner's Monthly," and showed his opinion of such bigotry, and no doubt was satisfied that Atlantis might possibly be discovered in a proprietary medicine, when he wrote editorially, as follows:

"Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many of the physicians, and most of them, it would be remembered, were first discovered or used in actual medical practice. When, however, any shrewd person knowing their virtue, and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

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of skin and blo
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Solely, \$1.50;
FOR THE DRUG ANT
Send for "How I

See Pimples, Blac
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THE HE-GOAT.

A Lady named Hill lived in a beautiful house at the entrance of a town. One morning she said to her maid, "Crescenz, I am just going to church. When you go across the street to fetch water, or into the garden to pick beans, shut the house-door—I have often given you directions about this already, and have waited in hopes that you would at length obey me—else some one could easily sink into the house, and do us injury."

The lady went; Crescenz cleaned up the room; went next to the spring, and left all the doors standing open, as usual.

"There is not a person to be seen all up and down the street," said she, and laughed at the over-anxious carefulness of her mistress.

But while Crescenz was chattering with another maid at the spring, a goat ran in at the house-door sprang up the stairs, and came into the lady's room.

There hung a large looking-glass in a gilt frame, which reached nearly to the floor of the room. The goat saw himself in the glass, and, supposing that it was another there, butted and threatened him with his horns. The goat in the glass did just the same, on which the real goat suddenly charged at the imaginary one, and struck at him so violently that the looking-glass was shivered into a thousand pieces.

Just then Crescenz came in the house door, with a tub of water on her head, and heard the crash of the broken glass. She ran to the room, clasped her hands together over her head, and beat and drove the goat out of the house: but that could not put the glass together again.

When her mistress returned home, the careless maid was dismissed for her disobedience, and her wages were kept back as some compensation for the mischief done. In her new place it was no longer necessary to order her to shut the door: by this time she had learnt to attend to the saying—

"The careless, who despise advice, Must for their folly pay the price."

"THE DISEASE PROCEEDS silently amid apparent health." This is what Wm. Roberts, M. D., Physician to the Manchester Infirmary and Lunatic Hospital, Professor of Medicine in Owen's College, says in regard to Bright's Disease. Is it necessary to give any further warning? If not use Warners Safe Cure before your kidney maldy becomes too far advanced.



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BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbour's after yeast, he stops to stone the frogs. It is a curious fact about boys, that two will be a great deal slower than one. Boys have a great power of helping each other to do wrong.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand.—In the first place, he is to do all the errands, go to the store, the post office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.

R. A. GUNN, M. D., Dean and Professor of Surgery, of the United States Medical College, editor of Medical Tribune, author of "Gunn's New and Improved Hand-Book of Hygiene and Domestic Medicine," speaking with reference to Warner's Safe Cure, said over his own signature: "I prescribed it in full doses in both acute and chronic Bright's disease, with the most satisfactory results. . . . I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure." If you are gradually losing your strength, have extreme pallor of face, puffiness under the eyes, persistent swelling of the joints, abdomen and legs, unaccountable sharp pain in the heart, shortness of breath, begin taking Warner's Safe Cure without delay.

LITTLE ONES.

Little feet may find the pathway
Leading upward unto God;
Little hands may learn to scatter
Seeds of precious truth abroad.

Youthful hearts may be the temples
For the Spirit's dwelling place;
Childhood's lips declare the riches
Of God's all-abounding grace.

"Little ones," though frail and earth-born,
Heirs of blessedness may be;
For the Saviour whispers gently,
"Suffer such to come to me."

And in that eternal kingdom,
'Mid the grand triumphal throng,
Children's voices sweet may mingle
In the glorious choral song.

—"Mother," said a little boy, what made father such a great and good man?" "God's grace and try," replied the mother. "Is that all?" exclaimed the boy.

MARK'S LENT.

Mark did not love to read. So, when Lent came, and all the boys and girls were learning self-denial by doing good works, he said—"I will read, every evening when there is no church service." His mother was pleased; and she asked him to read aloud to her.

"Oh, you'll get tired of it!" said some of the boys.

"Maybe I shall: but I'm going to keep at it, just the same. That is what Lent is for!" answered Mark.

It was a pretty sight, when tea was over, to see Mark sitting by the fire, with his book or magazine, while mother put away the tea dishes, and then sat by him with her sewing.

And I think, by the time Lent is over, Mark will really love to read. And that will help him to grow up a useful and honorable man. All boys should learn to love reading; because in that way, they learn so many pleasant and useful things.

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The yellow fever scourge in the South, the Ohio floods, the fire disasters of Rochester and other cities, awakened his profoundest sympathies, and in each instance his cheek for from \$500 to \$5,000 swelled the several relief funds. Where other wealthy men give tens and hundreds, he gives hundreds and thousands.

The world has need of more such men.

An incident led him into the manufacture of medicine. Seized some twelve years ago with what the ablest physicians termed fatal kidney disease, he was miraculously restored to health by what is now known as Warner's Safe Cure. At once he resolved to make known the merits of so potent a remedy, and the consequence is that to-day he has immense laboratories and ware-houses in the United States, Canada, England, Germany, Austria, Australia and Burmah. Sales of his Safe Remedies are enormous, and their power over disease simply marvelous.

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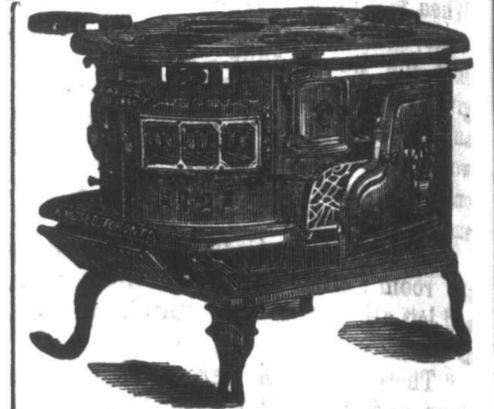
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