

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAR 21, 1889.

[No. 12.]

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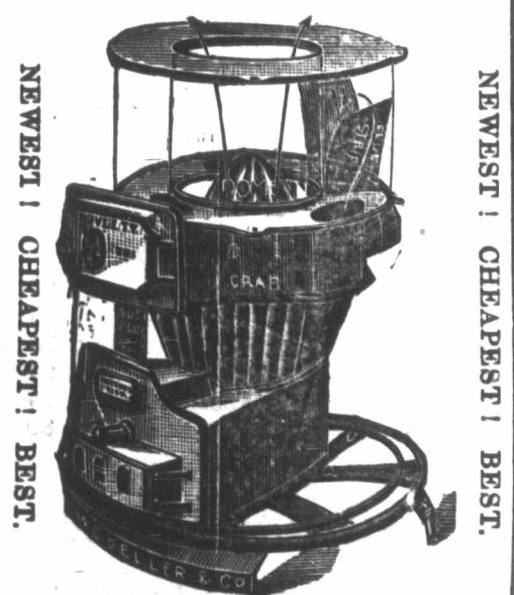
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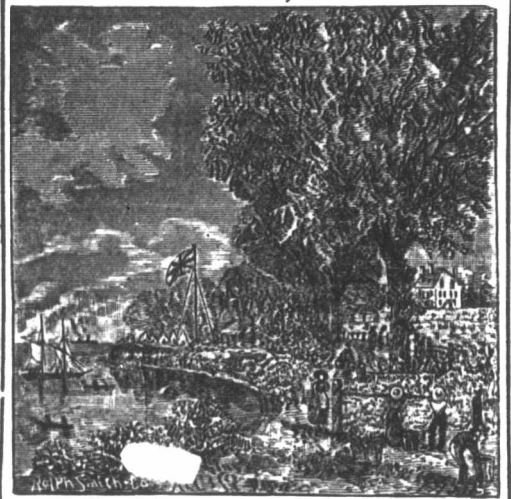
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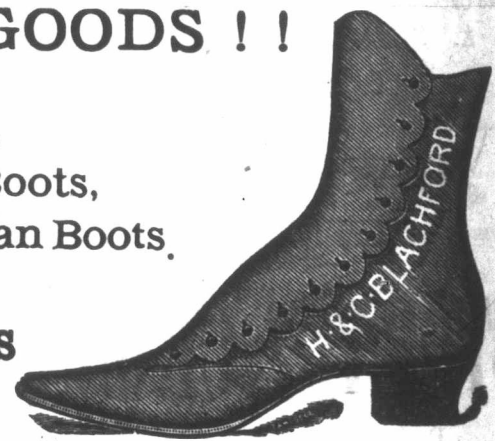
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LESSONS for SUNDAYS and HOLY DAYS.

Mar. 24th.—THIRD SUNDAY IN LENT.
Morning.—Gen. 37. Luke 1, 26 to v. 46.
Evening.—Gen. 39; or 40. 1 Cor. 14, 20.

THURSDAY, MAR. 21, 1889.

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

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

TO CORRESPONDENTS.

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

ACCIDENTS.—The word "accident" is evidently undergoing a serious transformation. Mr. Parnell said that the assassination of Lord Fred. Cavendish was "an accident." The Minister of Education for Ontario in a speech alluded to in the next page said the conquest of Canada by English arms was only "an accident." He deduced from this event being a mere accident the conclusion that the French settlers in Ontario have a right to Public Schools supported in part by English tax-payers, in which French is used as the dominant national language and English is to be treated as a foreign tongue! The Minister does not go far enough, or much too far. If the conquest of Canada is to be ignored as a great historical event, transferring to the English the possession of Canada and enthroning them as its rulers, as the Hon. Mr. Ross desires it should be ignored, then we English are utterly inexcusable in exercising any rights of sovereignty over this country and the French are justified in refusing to recognise British rule and British Law. Is that what a Minister of the Crown desires to affirm? It is a fair inference from his words that the conquest of Canada was a mere "accident." But if he shrinks from his own words, then we must ask him why he wishes the English of Ontario to support French schools, if not to ignore thereby the fact of this Province being an English one and not French? A French school is

an institution which is established in order to ignore the "accident" of the transference of Canada from French to British rule. This belittling such a great event as the victory of Wolfe, by a Canadian Minister of Education, bodes ill for Canada, it illustrates what is now only too patent, that the Romanist authorities are bent upon having our history written not on a basis of facts, but of falsehoods, written not to serve the truth, but the Papacy, and our history of the future also made to serve this end. The whole policy of the Jesuits could be well and fully expressed by saying that they are determined to bring Canada into the condition it would have been had it remained a French and a Roman Catholic colony. To speak of the transference of power to Britain from France as a mere "accident," as Mr. Ross did, is a distinct advance towards the Jesuit position, and a practical admission of their claim to bring Canada under the Papal flag.

A DISSENTER ON THE PRAYER BOOK.—Dr. Parker, the eminent nonconformist, thus delivers himself regarding the prayer book: "I do not blame the Church for the evils of the establishment, but I solemnly assert that the establishment is doing infinite harm to the true interpretation and practice of Christianity. . . . At the same time I am compelled to advance a step, and to accuse the Church itself, viewed wholly apart from the establishment, as teaching certain very deadly errors. The Book of Common Prayer is full of Popery. The High Churchman is alone consistent in interpretation of that book. The Evangelical or Low Churchman has to play tricks with words, and perform many metaphysical miracles and juggleries, in order to Protestantise his Catechism and other Church documents. To say that a babe is by baptism made an inheritor of the kingdom of heaven is a lie in fact, and is a Papal act in practice."

RITUAL NOTES BY CHURCH TIMES.—Altar lights are a survival of a time when the Holy Eucharist was usually celebrated not only in underground catacombs, but soon after midnight. The symbolical reasons for their use were invented later, when their true origin was forgotten, but they belong in this wise to the very first days of Christianity, cf., Acts xx. 7, 8, 11. It is uncertain when incense was first ceremonially used. No trace of its beginning is discoverable in the East, where it appears all along. It is specified in the 8rd of the Apostolical Canons, which are not later than the 2nd century, or the very beginning of the 3rd, but it was of later introduction in the local Roman Church, because of its association with heathen rites. Vestments also appear from the very first, in the sense that some special robe was assumed for the Holy Eucharist, but that robe was at first, almost certainly, simply the best garments of eastern teachers of Christianity, their robe of ceremony, akin to the evening dress or Court dress of modern times. It was only when the Eastern type of dress disappeared in Western Christendom that Church Vestments became a thing apart, and in all respects distinct, from secular attire.

HOW TO CURTAIL A VOLUNTARY.—In a delightful book of musical reminiscence and anecdote, "Musical Memories," by Dr. Spark, the organist of the Town Hall, Leeds, the author tells the following amusing story:

Mr. Bishop, the famous organ builder, once told me a story respecting the opening of a new organ by the elder Wesley. Wesley, as all the musical world is aware, was a great extemporaneous fugue player, and on the occasion I allude to, was requested to show off the new organ by playing a voluntary at the afternoon service, previous to the reading of the first lesson. Before going to the instrument he asked the vicar (who was an amateur organist) how long the voluntary should last.

"Oh," replied the vicar, "please yourself, Mr.

Wesley. Say five or ten minutes; but we should like to hear as much of the different stops as you can oblige us with."

When the time came, after a few preliminary chords, Wesley started a fugue subject, which he worked out in a masterly way in about a quarter of an hour; and the vicar was immediately going to commence reading the lesson when the inexhaustible organist started a second subject, and this he developed in the same abstruse, elaborate manner as the first. The congregation, as well as the clergyman, having now listened half an hour to the full organ in fugue-playing, and the vicar, believing that Mr. Wesley would work both subjects together, and thus go on perhaps for another quarter of an hour, beckoned Mr. Bishop, the builder, to come up to the reading desk, and said in an agitated tone: "Whatever must we do, Mr. Bishop, to stop Mr. Wesley? He is in one of his extemporaneous flights, and the congregation are beginning to leave."

"Oh," replied the organ-builder, "I can soon stop him, if you give me authority, and will take the consequences."

"By all means," said the distressed vicar; "stop it at any cost, or all the congregation will leave us, and we shall get no collection."

Mr. Bishop went to the organ-blower's place, which was situated a little below the organ floor, and, holding up half-a-crown, he said hurriedly: "Come and take this; I am just going."

The blower pumped the bellows full, and made for the half-crown, Bishop detaining him until the wind went out with a suck and a grunt, leaving poor Wesley high and dry in the middle of his double fugue, which, I am afraid, is unfinished to this day.

DEFINITION OF A BOARD.—A Nonconformist was scoffing at the impending trial of the Bishop of Lincoln, "What a miserable state of things to be subject to a Bench of Bishops," quoth he. "But is there no authority over you?" asked the parson. "Only a Board," said the Dissenter. "H'm! a Board. Well, what's a board but a bench without any legs to stand upon? (Noncon. nonplussed.)"

PAUPER CHURCHMAN.—A Northern clergyman, when the warming apparatus of the church had fallen into disrepair, explained the circumstances to his congregation, and having solicited donations towards the expense of repairing it, clenched his story by saying, "Those who do not give to this needful expenditure will have the satisfaction of reflecting that this long winter they will be warming themselves at somebody else's fireside." In thus explaining to his people that every one of them was under obligation to contribute in share to the cost of orderly and decent ministrations, he was reducing to a just inference the case against those who were too niggardly or too ignorant to pay according to their means for that which they were in common enjoyment of. In some instances it is pure miserliness which ties people's purse-strings, but in countless others it is want of thought, or, indeed, absolute ignorance. Now, if a pauper is to be defined as one who lives upon the proceeds of other people's labour, and does not buy his own subsistence, then a man who goes to church without assisting adequately the church expenses, and expending something for the livelihood of the clergy, must be a pauper churchgoer. This is plain speaking, but there are times when it is futile to beat about the bush. It is for the Church of England laity to devise plans whereby they can discharge these offices graciously and efficiently, and it is certainly the function of a Church newspaper to bring before its readers the shortcomings of laity as well as of clergy, and to hit a blot where it exists, whichever order be the one against whom it is marked. For ourselves, we doubt not that many of our lay brethren will abundantly thank us for thus unflinchingly laying bare a mistake and a forgetfulness.—*The Rock*.

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SLEEPING PROTESTANT WATCHMEN.

FOR some week's past there have been meetings held, and innumerable sermons preached protesting against the Jesuits. These wily persons have been for some time, and are now showing their hands plainly in the French schools that are aided by the Government of Ontario. The recent debate on this question afforded a specially timely opportunity for the action of the Protestant ministers and laymen who have spoken and preached against the Jesuits.

But these worthy persons seem troubled with a very bad form of long sight, they see clearly enough the evils of Jesuit power in Quebec, but the Jesuit at work in Ontario they do not see! They are very eloquent in denouncing Jesuitism in history but of Jesuitism pulling the political wires in their own city and Province they have nothing to say. Do these Protestants suppose that the Jesuits only work by such methods as are open for all men to watch? Are they waiting for some great national convulsion to arise when they will leave their pulpits and platforms for more practical fields of labor against the enemies of their country? Do they not know that the Jesuit is above all things subtle, plausible, and unobtrusive? Can they not see that the policy manifested in the use of the Papal catechism in our State schools is precisely the form in which Jesuits love to work? That the policy which the Minister of Education supports and defends of keeping up French isolation by the means of French schools in a British Province is exactly the line upon which Jesuits display their influence? Why then did the whole body of Protestant ministers in Ontario, those especially in Toronto, why we ask, did they keep dead silence when the Legislative Assembly was discussing the French School question? These watchdogs of Protestantism bark loud enough at the Quebec Jesuits, why do they turn tail and keep in their kennels when the enemy is at their doors?

The representations made by the Minister of Education as to Welsh schools, and his statements as to the French schools could easily have been proved to be absolutely destitute of truth. The Toronto *Telegram* last week sent special correspondents to enquire into the facts of these schools, and their agents give an emphatic point blank denial of the statements of the Hon. Mr. Ross. The plain fact is that there are a considerable number of schools aided by the Provincial Government, and largely in some cases by the taxes of protestants, in which English is not taught in anything but a nominal sense, but in which Popery undisguised is taught, and French is used as though Ontario were a French province!

By the absolute silence then of the whole of the Protestant ministers while this intensely important question was under discussion, they have lost a providential opportunity of demonstrating their independence of political influences. Had a deputation of some hundred or more Protestant ministers gone down to the

Legislative Asssmbly and firmly protested against the policy of the Government in giving the Jesuits control of so many State Schools, they would have produced a profound effect upon the country, and have demonstrated to the Jesuits that there is reality in the present agitation. The Government would have been compelled to heed their protest, and had they gone fully informed of the facts, they would have put Mr. Ross in a very disagreeable dilemma. But alas! instead of taking such action as would have roused the whole country, profoundly influenced the Legislature, and made the Jesuits feel they had a dangerous foe to meet in Ontario, those who had preached, and written, and spoken so valiantly from their pulpits, and desks, and platforms, staid quietly indoors! They were dumb, out of a craven fear lest a decided protest against the Government of Ontario carrying out the policy of the Jesuits in Ontario Schools should prove disagreeable to certain politicians for whose personal feelings and party interests they have far more regard, than for protestantism or civil duty.

CONCERNING VISITING.

BY THE REV. G. J. LOW, M.A.

A COMMON complaint against a clergyman is that "he does not visit enough." There are, we fancy, very few parish priests who have not been told so, either by the complainant or by some friendly adviser in the flock. There are few clergyman who on first taking charge of a parish, are not told that the preceding parson "did not visit enough." In fact the complaint is getting somewhat monotonous and stale; the charge is, so vague, so easy to make, so hard to repel. For what is "enough?"

In this matter, we Anglicans would do well to take a lesson from the Presbyterians. With them a thorough understanding is made between the pastor and the flock; that the former should visit every household contributing to the funds of the Church so many times, usually once a year. If he fulfils the contract no blame can be attached to him; the "aggrieved parishioner" cannot trump up this vague indictment, because every visit over and above the stipulated number is a work of supererogation; it was not "nominated in the bond," and there-fore is an act of grace and as such received.

Again, in the Presbyterian system a thorough understanding is arrived at as to the nature and business of such visits. The time of the visit is announced beforehand, the family are then expected to be gathered together—the children are catechized, reading, exhortation, prayer are engaged in—and a stated time is spent in the function.

Now all this may be very formal and business-like, but it has its advantages. The pastor and the people know just what is expected of each party. With us, on the other hand, the pastoral visit is becoming less and less a matter of "form," and more and more a mat-

ter of "ceremony." A call is made to induce some lax member to come to church. The lax member awaits this inducement to come to Church. He does not see why he should go to church until he has been complimented by a visit. By and bye, if this system goes on, the lax member will think he has quite done his duty, if he goes to church once for every visit the pastor pays him. Doubtless many a clergyman has been told, as the writer has been more than once, "Now you have come to see me I will go and hear you."

The evil of this system is beginning to tell. Households arriving in a town take their time to consider which congregation they shall honour with their patronage; and frequently that one is chosen whose pastor has been most prompt or most obsequious in his visits.

Now in healthy contrast to this state of things let us record a fact. When the Marquis of Lorne and the Princess Louise first arrived at the vice-regal residence in Ottawa, that very afternoon an orderly called at the Rectory to enquire respecting the hours of service, etc., in the parish Church. In other words, Her Royal Highness and His Excellency, reported themselves at once to the Rector of the parish as new parishioners. Canadians are fond of copying the manners and customs of the English aristocracy, here is a noble example to follow.

We do not blame the laity for this declension from a better state of things. We blame the clergy, we blame the pernicious rivalry in visiting—the pandering to the vanity—the subservience to the pride and the purse of a new arrival, which the mendicant system of Protestant Christianity, induced by its divisions and schisms, has begotten. Clergy and ministers of all kinds have lent themselves to this, and have grown into drummers and touters for their respective establishments. And it is not alone sectarian rivalries which cause this unseemly competition. Alas! too often in our own communion, in towns where more parishes than one exist, this scandal to religion—for such it is—can be seen. And the man of the world looks on and smiles. He says, "These ministers are very spiritual no doubt; but they run their churches by methods which are of the earth, earthly. They are just as keen about getting the inside track of each other as we worldly-minded merchants or mechanics."

A little book is just now being sold by thousands of copies, entitled "The World of Cant." It is very sarcastic—grossly so—against professors of all sorts of religions, churchmen and dissenters, clergy and lay alike. But it is well for the clergy to read it; it is well to see ourselves as others see us. We may learn from it to recognize one of the causes of that "Decay of Faith," we all lament so much. And it will be well indeed if, as we read these parables and denounce the chief actor therein, conscience acts the part of Nathan with its charge of Thou Art the Man! and arouses us henceforth to affect a higher standard of uprightness and honour. Of all the vices, this one of trickery and over-reaching our neigh-

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bour, under the guise of piety, incurred our Blessed Lord's severest denunciation and scorn. If there was anything He abominated it was "Cant."

Perhaps some one, feeling scandalized by such sentiments, will reply, "Are we not taught that the faithful shepherd must leave the ninety and nine in the wilderness, and go after the one which has gone astray?"

Yes, my dear brother, that's just it, that's just as it should be. The faithful shepherd ought to be able to do so. He should be at liberty to concentrate all his energies and efforts on the one that has gone astray, feeling quite confident that the ninety and nine will in the meantime remain loyally within the fold, without all this obsequious visitation. But, unfortunately, our pastoral methods have taught the flock to reverse the order of things, and the shepherd to feel thankful if one will consent to remain within the fold, while he goes ninety and nine different ways to look after the ninety and nine stray sheep, to find probably that some of them have been inveigled away by some "brother shepherd;" and, if he succeeds in bringing one or two home rejoicing, he may feel very thankful indeed, if the one he left behind has not himself gone astray, offended because he was not "visited enough." The whole thing is on a wrong basis. We are copying the ways of the world too much. Instead of being like shepherd's looking after a stray sheep, we are rather like runners at a railway station, each crying up his own particular Hotel.

Of course all this may be done for the sake of "souls." But beware my brother, beware of "Cant." See to it, before the Lord your God, that the "souls" you are looking after are not specially such as are able to put a fat envelope into the offertory.

As concerns visits to the sick or those unable to come to church, of course that is another matter. But even here the sheep of the flock have to be better instructed. They seem to imagine that the minister has some gift of second sight, or some super-human method of finding out on the instant who happens to fall sick. They should learn the first rubric in the office for the visitation of the sick; "When any person is sick, notice shall be given thereof to the minister of the parish." The following dialogue is not an imaginary one altogether:

Aggrieved Parishioner. "You never came to see me when I was sick."

Rector. "I never heard of it. When did it happen?"

A. P. "I was very ill over a month ago, for about a fortnight, and you never came near me."

R. "Did you have the Doctor?"

A. P. "Of course I did. He came every day."

R. "And how did he find out you were ill?"

A. P. "Why I sent for him, of course."

R. "Of course! And why did you not send for me?"

Well; the aggrieved parishioner thought, evidently, that the Rector might, could, would,

should, or ought to have heard of it. Now we do not remember a case where our Blessed Lord, notwithstanding His Divine Omniscience, ever went to the sick bed *except He was sent for*, and St. James (v. 14) gives us this rule, "Is any man sick among you, let him call for the elders of the Church." But our sectarian and parochial rivalries have upset this order, and we act as though it read; "Is any man sick among you? Let the elders of the rival Churches call on him, and see which can secure him."

A great howl has been raised in the papers of late, about the Encroachments of Popery. Why does it encroach? Have we Protestants not Liberty, Equality, Enlightenment, Education, Science, and everything else that is Noble, and Grand, and Progressive on our side? Ah! can we not imagine that the cultured Roman Catholic sees something dignified in his system, compared with the petti fogging tricks of our rival "Brother Shepherds?" If we would impress the world with the Truth, and Nobleness, and Dignity of Christ's Religion, all this must be changed.

TEACHING ENGLISH IN WELSH SCHOOLS.

THE Minister of Education made a speech in the Legislative Assembly on the 8th March, defending the use of French in Ontario Schools on the plea that in Wales the English language is used and taught. A huger blunder in logic, nor a worse confusion of facts could not be made! In Wales, the Welsh tongue is that of the natives, but French is not the tongue of the people of Ontario. Welsh children are required to learn English, and are made to use it in school, in order to *break up the isolation* of that people, but in Ontario French is used in order to *perpetuate the isolation* of that people. English is prescribed in Welsh schools in the interests of the country, especially as a benefit to the people of Wales. But French is used in the State supported schools of Ontario solely in the interests of Popery, contrary to the interests of the whole country, and especially adverse to the interests of the people of the Province at large, and of the French in particular.

Attached as the Welsh are to their own tongue they feel keenly that when they have to say "Dim Sassenach," to an English speaker, they are betraying an illiteracy that is a very heavy burthen. We have heard all classes of Welshmen express their unbounded approval of the schools teaching and using English—especially artisans who at one time were most grievously hampered by inability to take work in England, or the Colonies. By being taught English their market is enormously enlarged, and all the opportunities of life widened and increased. The example of Wales teaches the exact opposite of the lesson Mr. Ross sought to enforce, for, we repeat, *the Welsh schools are agents for breaking up racial isolation, whereas Mr. Ross' French schools are agents for keeping up racial isolation.*

It is highly anomalous for a Liberal states-

man to defend a system which confines one section of the people to a restricted area within its borders. This is not done for their good, nor the good of Canada, but solely to keep these people under the control of the Papacy. The very fact that a Romanist catechism was found to be in use in these Ontario State schools, was a demonstration that they were really a part and parcel of the Papal machinery. It is highly inconsistent for one who desires to see the solidarity of Canada developed, to defend a system of education which is not only an injustice to one race in Canada, by practically debarring them from free intercourse with their neighbours, but which by this isolation prevents the growth of national life. It is indeed a public scandal that the funds of the Province of Ontario should be spent in obedience to the dictates of the Papacy, spent in placing fetters upon the intelligence and the mental and social freedom of the young, spent in raising, or strengthening those barriers that the interests of Romanism require to be placed between one race and another, spent by a Canadian Government in perpetuating those racial distinctions, and racial disabilities, and racial antipathies, that are utterly opposed to the progress of Canada, spent for purposes diametrically antagonistic to those liberal principles professed by the Government which thus lends itself to do the dirty work of an Italian priest. A Minister of Education should not be thus the tool of the great Minister of Ignorance, who by his Jesuit emissaries is palpably a greater power in Ontario than the people of Ontario! Strange and marvellous indeed is this phase of democracy, that a Province boasting its extended franchise, boasting its unrivalled schools, is yet as absolutely controlled in those matters that affect his interests by the Pope of Rome as the most despotically governed State of Europe, where the people are nothing, and the sovereign is a mere puppet of the Jesuits. It looks very much as though our Public Schools made good readers and good writers, but not good citizens. *This the Jesuits have found out.* They have learnt that Ontario protestantism is a mere drum—noisy but hollow. Ontario is being made a happy hunting ground for these conspirators against popular rights and popular progress. They have now and will have the assistance of political leaders who profess to be the champions of those liberties they betray, and the assistance also of men who hate Popery in the abstract, but who in the concrete cheerfully use it as a stepping-stone to power for themselves or their party.

AN EVANGELICAL TO EVANGELICALS.

AMONG the numerous utterances of the evangelical press on the present crisis caused by the prosecution of the Bishop of Lincoln, the following extract is most suggestive:

Already the need of comprehensiveness is making itself felt. A movement in this direction is the pressing need of the present crisis.

Let it be delayed too long, and the result cannot fail to be disastrous to Evangelical interests. Men attached to Evangelical principles will remain attached to them, no doubt, however the future may shape itself; but they will either become, especially the younger and more liberal among them, absorbed in that great middle body in the Church which, without a name, is rapidly embracing the more moderate members of all schools of thought, or else be isolated units with no cohesion or readiness for united action. Thus the Evangelical body, weak to-day, will be infinitely weaker ten years hence, to the incalculable loss of the Church of England, at a time when, perhaps more even than at the present, she will need its voice and influence in her counsels.

The Islington Clerical Meeting of 1889, despite the number of clergy who attended it, was not without its warning note; the absence of the younger brethren was conspicuous, the absence of certain well-known faces was suggestive.

The writer warns his brethren of this party, that on a policy of charity and comprehension is their chance of life. If this be pursued he says; So shall a loyal but comprehensive Evangelical Churchmanship, as distinguished from narrow Evangelical partisanship, avowed by an influential, united, and active body, prove the blessing it is capable of proving to the Church of England in her hour of anxiety and danger, and compensate to some extent for the mischief done through the Church Association by indeed a small and diminishing minority, but for which the Evangelical body as a whole has been held responsible.

The *Church Review* thus comments on the above:

This writer is somewhat pessimistic, even if his conclusions be true. Such an absence of faith as he shows never won an individual or a party anything. We should regret to see the total eclipse of the Evangelical party. It has a historical position in the Church of England, and it insists on one aspect of many-sided Truth which it is needful to keep before the minds of English Church-people. An Evangelical freed from the bitterness of cant, is a man to be looked up to with respect, even by those who disagree with him. Holy and devout, though a trifle narrow-minded and ignorant, he is bravely loyal to our Lord Jesus Christ and to the spiritual side of religion. The Church of England can no more spare him than it can afford the loss of the Broad Churchman, with his intellectual power and his sympathy with humanity, nor than it can find no room for the Catholic with his loyalty to the faith once delivered to the saints, his devotion to the poor, and his clinging to Church order and discipline. Bounds there must be, but comprehensiveness within those bounds shows the true Catholic. We shall, if God so will, in a few years be the dominant party in the Church of England, and we trust that our rulers will never then forget the past and make it impossible for Evangelicals to remain within the Church's fold. Meanwhile let a truce be made; let there be no more prosecutions for

ceremonial, but let matters shape themselves. *The English people will never sanction a slavish imitation of Rome, nor the clergy desire it.* For our own part we would not alter one letter of the Prayer Book, since all can agree to use it as it is. On this common ground let us stand together, united at least in our devotion to God the Blessed Trinity, and respecting the *bona fides* of each other. Greater unity than this we cannot expect to see, less than this we must try to prevent.

A LENTEN SERMON.

"Intense." This is one of the words which has been adopted by a modern sect of fashion, a fashion which delights in making men look effeminate and women masculine, which puts mere mawkish sentiment in the place of noble deeds, mistakes a rhapsody of words for great realities, and has learned the art of taking the meaning out of grandest words. But while the word has been taken and spoiled by some, I would ask you to remember what a depth of meaning there is in this word Intensity. Would you know what it means? Then look at Jesus and you will learn.

You will see, first of all, in Him an intensity of Purpose. Those fixed eyes, that set mouth, those firm steps, that grave face, they tell us of a Man Who has a great purpose, Who has set before himself a great aim, Who means by the help of God to accomplish it? Do you ask what that purpose is? It is the will of God, it is His Father's business which He had set before Him from the first. And because His aim is so high, His purpose so simple and grand, therefore it is that the life of Jesus is not like ours a zigzag crooked path, but a straight, onward, undeviating path.

But in His intensity we see also the intensity of Humility. The consciousness of a great aim in life, the recognition of a great purpose, sometimes, because of our innate weakness, makes us conceited; it gives a man self-consciousness, and so spoils his aim. But as we look into the face of Jesus Christ, so sorrowful and sad, as we look onward to the object on which His eyes are fixed, as we listen to the words wherein He explains what all this means, we learn what intensity of Purpose needs to control and guide it aright. We begin to understand that His intensity is one of Humility also. "Behold we go up to Jerusalem; and the Son of Man shall be delivered unto the chief Priests, and unto the Scribes, and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him." Thus He explained it to His disciples, and we know now what they did not understand at the time, that the intensity of Jesus is one that stooped, that bowed itself, aye, that it is an intensity which was "obedient even to the death upon the cross."

But there is more than this; look again into His eyes and you will see what it is. Something more is wanted, something that shall join together the intensity of Purpose with the intensity of Humility. What is it that will make a man's life straight as the flight of an arrow, and yet at the same time lowliness? Nothing, I think, but the intensity of Love. So we look at Jesus and we see it there: that face so sad, yet so gentle; those eyes so fixed, yet full of tears; that mouth so set, yet so tender, tell us that the intensity of Love is in the heart of Jesus. He presses forward, obedience to the will of His Father His one aim, and He does it not from mere necessity, nor from a sense of duty only, but from the intensity of Love by which He is knit unto His Father. As He journeys nearer and nearer to the cross that stands before Him in the distance, and bounds the horizon of His earthly life, that which draws Him onward is intensity of Love for the souls of men.

So we begin to learn, very feebly I know, but still we begin to learn something of what the intensity of Jesus means. And this intensity of Jesus, remember is for us. For us, because all this intensity was expended on our behalf. He goes up to Jerusalem before us as our sacrifice. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." For us, because this intensity may be ours. He goes up to Jerusalem before us as our example. "Christ also suffered for us, leaving us an example that ye should follow His steps." And hence you and I may go forward on the path God hath marked out for us, in some of this intensity of Purpose, of Humility, of Love, which marked the life of Jesus.

This intensity may be ours, for He was Perfect Man as well as perfect God. His intensity was human intensity, made up of human purpose, human humility, human love. This intensity may be ours, for we see something of this intensity in the lives of

others. Other men have attracted us or shamed us as we have looked upon their intensity and compared it with our lack of it.

God knows we need to be taught this; as a nation there is very little of this intensity to be found among us; there is intensity about money-making and money-spending, an intensity that is all centered on self; but, alas, there is so little intensity for what is holy and pure, and true and noble, that has God for its aim and purpose.

My brethren, if this nation of ours is to be saved from this spirit of indifference which is ruining it, the responsibility rests upon us, for we are the units which make up the nation. This work must begin in each heart; in you and in me must spring up this flame of intensity of Purpose, of Humility, and of Love. Where shall we find it? Does our life at home, in business, in pleasure, tell of the intensity which has God's will for its purpose? Our attendance at church, or Holy Communion, the posture of our body in worship, do these speak of the intensity of a humility that shrinks from no self-abasement? Does our almsgiving, our work, our conversation, bear witness to the intensity of a love which yearns for the salvation of others?

And yet, believe me, there is no living a Christ-like life without intensity. How do I know? Because Jesus told men so; because again and again He impressed upon those who came to Him how without this intensity they could not be His disciples. "The Kingdom of Heaven suffereth violence, and the violent take it by force," He cries. "Lord," one asked in curiosity, "are there few that be saved?" "Never you mind," He says, "whether there be many or few, it is for you to agonize, to wrestle, to strive to enter in at the strait gate."

How do I know? Does not common sense tell us so? What business in life would prosper if we were to give it the same amount of care, attention, and thought that we give to the concerns of the soul? Nay, we should soon fail, soon be bankrupts.

How do I know? Do not the lives of other men tell us so? Is it not a fact that you feel a man's religion is no sham by the intensity of his life? He may make mistakes in many respects, you may smile at things he does and says, but you know he is in earnest because you see his intensity for yourself.

My brethren, am I not speaking to some who would like to have some of this intensity in religion? You are not satisfied with yourselves, are you? There come times when you allow the thought of the things of God to enter into your minds, and you grow discontented with yourselves, and you go back to your daily work or daily pleasure and try to drown these uncomfortable thoughts. Oh! if there be any soul here to-day who is thus dissatisfied with itself, remember that not only this intensity may be yours, but that helps by which you may attain to it are yours also.

This Lenten Season of the Church's year means simply this—it is a call, a help given to us in order that we may first desire and then reach after an intensity of spirit. It sets before us the Cross of Jesus, it leads us on with the suffering Lord to Good Friday, to the day when we shall kneel at the very foot of the Cross itself. Say! is it not meant to teach us intensity of Purpose, as we realize God's Purpose for us, His great desire that all men should be saved, the great fact that the arms of Jesus are stretched out to embrace in them the whole world, and that in proportion as we realize this, we may learn something of the intensity of God's Purpose in our hearts and lives? What does it mean but a lesson of Humility, that gazing upon the sufferings of Jesus in His temptation, in His agony, in His death, we may learn something of the intensity of Humility, as we see upon the Cross Jesus, Who died for our sins? And then the intensity of Love! For as we gaze upon the sufferings, and as we look upon the Cross of Jesus, we see written in shining letters, "God is Love;" and only from the intensity of God's Love for us can we ever learn a like intensity of Love.

This, too, must be the intensity of those who would partake of the Sacrament of dying Love to their souls' profit. Theirs must be an intensity of Humility. "Ye that do truly and earnestly repent you of your sins." Theirs must be intensity of Love, "and are in love and charity with your neighbours." Theirs, too, must be intensity of Purpose, "and intend to lead a new life, following the commandments of God, and walking from henceforth in His Holy way."

And this is the secret of all almsgiving and work and prayer for others. They can only profit souls as they spring from this threefold intensity.

Oh, dear people, I would to God that the intensity of Jesus which we see in this picture this morning—in His eyes looking right on—in His face so grave and sad—in His mouth so firm and yet so tender—in His steps pressing onwards—would light up in our cold indifferent hearts a little spark of a like intensity, and that that spark, kindled by God's spirit, kept alive by the means of grace afforded to us in this season which is coming, might burn up more and more

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brightly until it became a very flame of intensity consuming our life—one great sacrifice offered upon the altar of God's Love, whose smoke ascendeth ever, acceptable to the great God Who made us. So should we in the power of this intensity be ready to follow Jesus as He goes up to Jerusalem, sharing His sufferings, willing even to be crucified with Him, shrinking from no self-denial, from no self-mortification, from no self-abasement to which Lent may call us, it only thus we may learn to prove the intensity of our discipleship by the test Jesus Himself has given us: "If any man will be My disciple, let him deny himself, and take up his cross daily, and follow Me."—*The Rev. C. J. Ridgeway in Literary Churchman.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC

Female Orphan Asylum.—The annual meeting of this useful Church Institution was held at the Asylum, Grand Allee, on Tuesday, March 5th. The following clergymen were present, viz., the Very Rev. the Dean in the chair, Rev. Canon Richardson, Revs. L. W. Williams, M.A., A. J. Balfour, M.A., H. J. Petry, B.A., E. I. Rexford, H. J. E. Hatch, as well as a number of visitors. The opening prayers were read by the Rev. Mr. Petry, after which the Dean gave a very interesting address to the children. The Secretary and Treasurer's report were read and adopted. The following is the Secretary's report, viz., we celebrate to-day, the 60th anniversary of the establishment of the Female Orphan Asylum, and gratefully offer our thanks and praises to Almighty God, for His bountiful mercy and goodness in blessing and prospering our work.

We are glad to say, that with one exception, the children have been in relatively good health this year, and we trust that progress has been made in their training for the duties of life.

Two of our girls have been placed out—and one infant has been taken charge of by us, and placed out to nurse, until she is of an age to be taken into the asylum, making a total of 18 children now under our care.

Since our last anniversary changes have had to be made in the Matron's and Teacher's department. We have been fortunate enough to secure for both positions, persons who have brought the highest testimonials from clergymen of our own city, and we have every reason to hope that under their management, the true welfare of the children will be promoted.

Without going into further details, we may say that we consider the affairs of the institution to be now in a satisfactory state.

A pleasing incident of the summer, was a visit from the Lady Stanley of Preston, who expressed herself pleased with what she saw. Before leaving, she kindly offered the girls a prize, for plain needlework, and at her request the work was sent to her, for inspection; she expressed pleasure at its neatness, and sent ten (10) books to be given as prizes, to those whose names she had marked.

Our best thanks are tendered to Drs. Sewall, Moutzambert, and Ievers for their kind attention and services; to Mr. Veasey for his valuable assistance in financial matters, to Messrs. F. Wurtele and Erskine Scott for auditing the books; to Mr. Foote for his kindness in sending the *Morning Chronicle* daily, and also to all those other kind friends, who from time to time, and more especially at the Christmas season, have been so generous in their gifts to the orphan children.

As an impression has got abroad that the marriage of the Lord Bishop of Ontario took place in an unconsecrated building in Paris, France, and to set the reports right which have appeared in the daily papers throughout the Dominion, it is well to publish the following letter from the Rector of St. Matthew's Church, Quebec, and son of the Lord Bishop of Quebec, who officiated, and which appeared in the *Chronicle*, Quebec.

Editor Morning Chronicle:

DEAR SIR: In your issue of this day I have just read an extract from a London paper, *Truth*, with reference to the marriage of the Lord Bishop of Ontario and Miss Ada Leigh, in Paris. I think this extract is likely to mislead some of your readers, for it gives one the impression that the marriage was not solemnized in any consecrated church, but only in the "ball-room of the British Embassy."

From a letter received yesterday from my father,

the Bishop of Quebec, who officiated at the wedding, it would seem that although it was necessary that some part of the ceremony should take place at the Embassy, in order to conform with the civil regulations, the marriage service proper, according to the order of the Church of England, took place in a consecrated church. It seems as though *Truth* does not always contain the whole truth.

LENNOX W. WILLIAMS.

Quebec, March 12th, 1889.

St. Matthew's—On the 1st Sunday in Lent at the 4 p.m. service, five choristers were admitted in the surpliced choir of this church by the Rector. A special form of admission customary on such occasions was used, and the Rector gave a very interesting and instructive address on surpliced choirs.

Obituary.—This Diocese has lost one of its oldest clergy by the death on Sunday, March 10th, of the Rev. W. S. Vial, for many years chaplain of the Quebec Lunatic Asylum. The deceased clergyman was born in London, England. Ordained Deacon by Bishop Mountain in 1859 and Priest in 1860. He was first appointed missionary at Inverness, P.Q., and afterwards to Lake Beauport and Montmorency Falls and chaplain to Quebec Asylum. About a year ago he was placed on the retired list on account of continued ill-health. He leaves a widow and several sons and daughters, one being the wife of the Rev. J. Sweet, Newcastle, N.B. The interment took place from St. Matthew's Church on the Tuesday following.

MONTREAL.

GRACE CHURCH.—At an adjourned meeting of the Vestry of this Church, held last week, Rev. J. Kerr, of Denham, Que., was unanimously elected successor to Rev. Canon Belcher, deceased. Rev. Mr. Kerr came highly recommended by Mr. Joseph Hickson, Mr. J. S. Hall, and Dr. England. There were about twenty applications, but voting was confined to those in the diocese.

KNOWLTON.—The Rev. J. J. Scully, late rector, having been appointed by the bishop to spend two years in England on behalf of the diocesan missions, leaves town this afternoon for New York on his way across. Mr. Scully's headquarters will be in London, and he will be occupied largely in raising funds for the Sabrevois Mission.

Grace Church.—About twenty applications for the rectory of this church were read at a meeting of the vestry 11th inst., being from Quebec, Ontario, Nova Scotia, New York, Bermuda, and the North-West. Only those from this diocese, seven in number, were considered, and the Rev. J. Kerr, of Dunham, was chosen by a large majority, the vote being then made unanimous. Mr. McWood was chairman, and Mr. Vaux secretary of the meeting, which was most harmonious.

Church mission services have recently been established in the parishes of Grace Church and St. Jude. The former is being carried on by St. George's Y.M.C.A. and at present St. Jude's mission is in charge of Rev. Mr. Everett.

ONTARIO.

OTTAWA.—It may be interesting to churchmen throughout the Dominion, especially at this time, as so much has been written and said about this momentous case, viz., the action pending in England in connection with the trial of one of our most saintly Bishops; to learn that not a few of our priests in Canada have had the backbone to come out in defence of this good man; in Saint Alban's Church, on the first Sunday in Lent, the Rector, the Rev. Rural Dean J. J. Bogart, in answer to a protest handed him by a member of his congregation against his action in asking their prayers for the Bishop of Lincoln "in his present trial," delivered at some length in his morning sermon, his reason for so doing, taking for his text a portion of the Epistle for the Sunday, viz., the 8th verse of the 6th Chapter of the 2nd Epistle of St. Paul to the Corinthians. The Rector quoted at some length the opinions of many differing with the Bishop in doctrinal points, showing the blameless character of the man, the Church Association have chosen for this trial, and voicing his praises therewith, also pointing out the unseemly pretensions of his opponents, nay, more, their inconsistency, and also questioned the authority of the present proceedings against the Bishop, giving as his opinion that the law under which they are taking the present action emanated during the Pope's regime in the realm of England, which if true, must be galling to the Evangelists, but of course we all know to what they will not stoop to

gain a party point or bring discredit on the Church, for which they claim such loving and tender care. As a whole, I think I am justified in saying that St. Alban's, as a congregation, are with their Rector on this subject. Mr. Bogart in concluding his address, gave notice that he intended to continue asking the prayers of the congregation for the Bishop, and particularly on the 12th March, the day of the trial, did he wish the Bishop to be remembered in their prayers. Mr. Bogart reminded the congregation that out of the ten charges brought against the Bishop of Lincoln, with but two exceptions, they were all carried out in the ritual of his own Church; the two being, the use of Altar Lights and of the Cross at the Benediction, but these be ably defended.

The Woman's Guild of St. Alban's are working energetically this winter in raising a fund for the renovation of the interior of the Church, which is sadly in need of repair. It is expected that both exterior and interior will receive a thorough renovation this coming summer.

NEW EDINBURGH.—The Rev. H. T. Bourne, of the Piegan Indian Mission, Diocese of Calgary, delivered addresses at St. Bartholomews on Sunday, 10th inst., in the interest of his mission. The reverend gentleman is making an appeal to all the friends of missions throughout the Dominion for funds to build a home, church and school for the Indians on the Piegan reservation near Fort Macleod. It may be remembered that these Indians through the efforts of the missionaries, remained loyal to the Dominion during the late rebellion.

DESERONTO.—A lady of our town who, passing the Salvation Army on her way to Sunday school last Sunday, seeing the extraordinary ridiculous manner the actors were performing, looked in wonder and exclaimed, Is this the low church party of the Methodist denomination, and is what they call the Low Church party in our church similar to this? Sorry to say it is; the party do not wish to see our church service exalted.

The Rural Dean and Mr. Tremayne attended a funeral at Shannonville on Tuesday.

The tenders for the erection of a high school at a cost of \$12 000 will be asked for at once for our town. The ladies' entertainment on Tuesday evening last was a great success, over three hundred in attendance; in every way it was highly creditable and a financial success.

The writer attended the Indian church last Sunday and was pleased to hear the hearty service. The rector should feel pleased at being the instrument for bringing back so many who had been driven to desert.

The Rev Mr. Forneri and Terson gave us a friendly call this week, also Rev. A. L. Geen.

Rural Dean Staunton, assisted by the Rev. M. Tremayne and A. L. Geen, conducted services in St. Mark's last Sunday evening to a crowded house. Services were announced for each day of the week.

Missionary Meetings.—Meetings on behalf of the Diocesan Missions of the Diocese of Ontario, was held Monday evening at St. Luke's Church, Ballycane, and on Tuesday evening, last week, at St. Paul's Church, Escott, both in the parish of Lansdowne Front, of which the Rev. Stearne Tighe, B.A., is rector. The deputation consisted of the Rev. Dyson Hague, M.A., and Judge McDonald of Brockville. The Rev. R. N. Jones, B.A., rector of the parish of Lansdowne Rear, spoke at the meeting at Ballycane. The Rev. Mr. Tighe presided at both meetings.

TORONTO.

Church of the Redeemer.—Rev. Prof. Clarke gave a interesting lecture at the above church on Thursday evening of last week on "Robert Elsmere." The lecture was given under the auspices of the Young Peoples' Association, and attracted a very large audience. Prof. Clarke was listened to with marked attention as he traced the history of the remarkable man and his struggles with conscience on matters religious. While not condemning the work, the lecturer did not think it one which could be safely put in the hands of people not strong in religious faith.

St. Anne's.—A pleasing incident occurred a few evenings ago at the residence of Rev. Professor Symones. A deputation from the St. Anne's Bible class assembled for the purpose of presenting him with a gold headed cane. Mr. Kennedy acted as spokesman, expressed the great regret felt by the members of the class when they found that his duties at Trinity College would separate him from them. Professor Symones replied that when he resigned the appointment at St. Anne's he would still have liked to con-

duct the Bible class as usual, but he found that his many duties would not allow him doing so.

A Disgraceful Circular.—On Sunday night, the 10th March, men were stationed at the doors of several of the Churches in Toronto, who distributed a fly-sheet signed "Churchman," which Mr. Winton, who expresses his sympathy with the party who issued this circular describes as "mean and insulting," as well as "untruthful." The writer of it says his "friend, Mr. Baldwin, of Thamesville, states that there are 800 Jesuits amongst the clergy of the Church of England." This young gentleman, if he did say so, as was reported, would do well to make his assertions less offensively reckless of truth. As the nephew of the Bishop of Huron, and the son of a most honorable father, he should bear in mind the obligation to respect such connections, if nothing else is cared for, which, if he made this foul statement, seems to be the case. *Mr. Baldwin does not know one Jesuit amongst our clergy either by name or repute, but if he does, he is now bound to reveal it, and to state his authority for asserting that such person is one of the basest of mankind.* We are glad to see in the *Globe* of the 13th March, a vigorous and manly letter from Mr. Allan M. Dymond, an able and energetic young barrister of Toronto, who devotes much of his time to fulfilling the duties of a lay-reader, condemning this circular in very severe terms. Mr. Dymond says, "The fearful and wonderful nature of this curious fulmination is only surpassed by the impudence of the writer," whom he recommends to return to school and learn a little history. He goes on to demand that Mr. Baldwin "either disclaim the statement attributed to him, or admit that it is wholly untrue and foundationless." Mr. Dymond concludes his letter as follows:

The distributors of the circulars are well aware that the Easter vestry meetings take place in a few weeks' time, and the evident intention of the move is to create distrust and discontent among the congregations of the Church of England in this city, in order that they may be prepared to take some more aggressive measures when the vestry meetings arrive. The attempt will fail, as similar attempts have failed, and result in only exciting a healthy spirit of enquiry among Churchmen and others, who cannot fail to experience a sense of intense disgust at this iniquitous attempt to turn the anti-Jesuit movement into an anti-High Church movement, and thus make capital for a rapidly-decreasing party in the Church of England, who have more than once displayed, as in this instance, a bigotry that is only exceeded by their incorrigible ignorance.

The proceedings of these men and the wild ravings in which they indulge remind us very much of Lowell's estimate of very similar behaviour—

One half of it's ignorance, and t'other half rum.

I trust the gentleman whose courage stopped short of the use of his own signature will have the manliness to apologise to his fellow-Churchmen for the insult he has been guilty of. The author of the circulars is known, and his abettors are known. Party tactics have dropped pretty deeply into the mire when such scandalous tricks have to be resorted to! Mr. Baldwin, of Thamesville, must respond to these appeals by giving either a frank denial, a clear and full explanation, or ample justification of the words attributed to him. And we would inform him that mere generalities will be no answer, but will only aggravate the trouble that his party friends have brought upon him.

Upper Canada College and the Rev. Canon Stennett, M.A.—At a meeting called for the purpose by Principal Dickson, on Tuesday, the 5th inst., the following resolution, proposed by Mr. Wedd, First Classical-Master, and seconded by Mr. Sparling, First Mathematical Master, was unanimously adopted. The Principal and Masters, having heard with deep regret of the death of the Rev. Canon Stennett, M.A., for many years a Classical Master, and for some years Principal of Upper Canada College, desire to record on their minutes their esteem for the deceased. Mr. Stennett was himself an old Upper Canada College boy; and his distinguished career within these walls was followed by one still more distinguished at the University. Both as a Master and Principal Mr. Stennett's regime was characterized by a strict but judicious discipline, combined with kindness of heart and gentleness of manner; and old pupils, who were under him, will constantly tell how much they appreciated these high qualities, and the accuracy and elegance of his varied and extensive scholarship. Those who knew him best can testify, how loyal and how grateful he was to the institution, which had so well instructed his earlier years. And indeed the Rev. Walter Stennett was in himself a proof of the wisdom of the founders of this College in providing, from the very first, for a duly proportioned admixture of literary and scientific studies; for while his logical and closely reasoned arguments showed the ma-

thematical bent of his mind, the melodious flow of his pure and refined English, failed never to excite the admiration of all who had the privilege of listening to him as a lecturer. But he now rests from his labours; and it only remains for the Principal and Masters to conclude by offering to his widow and family heartfelt condolence under their sad bereavement.

COBourg.—Rev. A. W. Spragge, M.A., who has been in charge of the parish of Newmarket, has been appointed to the Rectory of Cobourg, rendered vacant by the death of the late Rev. Canon Stennett.

BRIGHTON.—The Rev. C. E. Sills has begun well in his new parish, creating a very favourable impression. The services of the Church are well attended and hearty. A marked improvement in the singing is noticeable, as due to the pastor's oversight of the choir. On Sunday the 10th ult., the Oddfellow's paraded to the Church, and listened to a most excellent discourse from Mr. Sills. As it was unusually able and greatly admired, your correspondent subjoins a short synopsis of it. The text was from (Isa. xl. 6, 7, 8), "The voice said, cry, and he said, what shall I cry? All flesh is grass, &c." The preacher said, I deem it a privilege to address men whose ritual and principles are so strongly tinged with the sentiments of Christian philosophy. You seem to be deeply impressed with the fact that we are a dying race, and that something is necessary to be done to repair this sad condition of existence. You have made a brave attempt to ward off the evil day, by banding together for mutual help and protection, taking for your watchwords those of the Christian profession, itself faith, hope and charity. And I am glad to find that you as a Society, have learned the secret of life, which if faithfully applied, would go a long way towards ameliorating its condition, even though "all flesh is grass." Charity is the middle link in the chain of your Society, it holds the other two in the strength of unity. And I rejoice that you have discovered a nobler motive of personal ambition, a sensual indulgence, and recognize it as our obligation to lead a life of virtue, and self-sacrifice on behalf of others. Herein your Society imitates the greatest of all benevolent Societies, the Church of Christ, which seemed to realize the highest idea of its corporate, when "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need." I desire to seize this opportunity of impressing upon you the inner spiritual lesson derived from your own ritual, containing as it does the truth that "all flesh is grass." The good things of this life may be in a measure secured to you by your earthly organization, but what earthly Society can promise a man anything beyond, do you say "our principals are good, and if a man lives up to them, that ought to make him fit for heaven," yes, "if a man lives up to them," but who does? Who can? You have the machinery for producing a life fit for heaven, but the power to set in motion, the good principles of your Society must come from above, from the grace of our Lord Jesus Christ. And he has left in his Church the means to apply his grace or power. His initiation is Baptism, and his higher degrees are those holy mysteries through which he supplies the motive power for a better life—a life which withereth not like the grass, nor fadeth as the flower, but standeth forever like the word of God and which promises it.

St. Patrick's Day.—It would be well for our Churches to observe St. Patrick's day as it affords an opportunity of teaching our people a lesson in history which would be of great service. Occurring on Sunday, a service was held for the Irish Protestant Benevolent Society in St. James' Church, Toronto, at which a sermon was preached by Bishop Sullivan who in eloquent terms sketched the history of the Jesuits and denounced their principles. It is worthy of note that Dr. Wild, Congregationalist, preached on St. Patrick, and declared his conviction that this saint could not have been a Roman Catholic, but was indeed a member of the old Catholic Church of Britain—a position which is nearer to historic fact than even Irish Protestants seem aware of.

FOREIGN.

The Rev. W. L. Rainsford is unwell from overwork, and has been ordered to take two months' rest by his physician.

A meeting has been held in London at the residence of a prominent layman for the purpose of obtaining support for a fund of £10,000, asked for by the Church Association, presumably to meet the expenses of their Lincoln suit.

"One of the five prosecutors of the Bishop of Lincoln is a man well known to the travelling public as an active and obliging fish hawk and salesman at Grimsby. The 'aggrieved' fish-monger is, as might be expected, a great deal chaffed by his fisher friends about his special knowledge of copes and chasubles."

The president and council of the English Church Union intimate that up to date there is a still continued increase in the number of their members, and that the proceedings against the Bishop of Lincoln "ought to have the effect of adding at least 5,000 more members." The recent increase of members is principally in the countries of Sussex, Middlesex, Somerset, and York. Up to January 31, the sum of 11,087l. 18s. 3d. had been received on account of the "special defence fund," and the sum of 4,606l. 2s. 6d. on account of the "deprived clergy and sustentation fund."

The consecration of the vicar of Leeds (the Rev. Canon Jayne), as Bishop of Chester, took place in York Minster, on Sunday, Feb. 24th, St. Matthias' Day. The sermon was preached by the Rev. A. G. Edwards, M.A., vicar of Carmarthen, Bishop-designate of St. Asaph, who is well-known for his defence of the Church of Wales. The Archbishop of York was the consecrator, assisted by the Bishop of Oxford and other prelates.

IRELAND.—A meeting of the Archbishops and Bishops of the Church of Ireland was held on February 19 at the house of the representative body, Dublin. There was present: The Lord Primate, the Archbishop of Dublin, the Bishops of Meath, Limerick, Derry, Cashel, Cork, Ossory, Kilmore, Clogher and Down. The following resolutions were passed:

1. "That in reply to the memorials presented to us by the Reformed Episcopal Churches of Spain and Portugal, a message be sent to the following effect: 'That we, the Archbishops and Bishops of the Church of Ireland, continue to watch with unabated interest the efforts in which memorialists are engaged, and cordially appreciate their desire for that further episcopal organization without which their work of Church reform must remain incomplete. But, while willing to aid them so far as we legitimately can in securing the object which they have in view, we cannot shut our eyes to the wide difference of opinion which exists among the members of the Anglican Communion generally, and even among ourselves, concerning many questions, some of principle, to which the prayer of memorialists has given rise; and more particularly, as to how far a compliance by the Irish Episcopate with that prayer would be in accord with the resolutions of the Lambeth Conference, to which body this matter was formally submitted at our instance. Nor can we ignore the doubts entertained by some as to whether the consecration by us of a bishop for a foreign church, and the use for such a purpose of a service from that prescribed in our own ordinal, are within our competence. Under these circumstances we are compelled, in the interests of unity and peace throughout our own Church and the Anglican Communion at large, to inform memorialists that we cannot see our way to comply with their prayer. But, while so saying, we would express our hope that they may before long, succeed in obtaining the aid for which they seek from some source where the difficulties which embarrass us do not exist; and sincerely do we trust that they may secure thereby even a larger measure of sympathy and support than in the event of our compliance, they might have reason to expect.'

2. "The Archbishop of Dublin having intimated to us his intention of shortly visiting Spain and Portugal, we hereby request him to convey to memorialists the message contained in the foregoing resolution."

The following is the conclusion of an article in the London *Spectator* on the vacancy of the Welsh bishopric lately filled by Mr. Edwards' appointment. We quote it because it applies well to places and conditions nearer home; and as a protest against the mischievous delusion so carefully fostered by a clique of so-called Evangelicals, that the more the church is de-catholicised and dissenterised the more successful will she be:—There is another point to be noticed, on which the *Spectator* may be supposed to speak with some degree of impartiality. We have always been of opinion that all the three parties into which the Church of England is divided should be represented in the Episcopate, and represented by their best men. But we have never held it essential to pick out for a diocese in which a majority of the clergy belong to any one party, a bishop of the same way of thinking. On the contrary, we believe that a bishop of one school and clergy of another are alike gainers by being brought into contact. Each learns to see that there is more good in the other than they thought, and that some at least of the differences between

them lose much side comes to of selection is to Wales. It suppose that in proportion churches. If beyond the others are not painfully appu there is neces

The new I Edwards, will being only for ward" school native diocesi Vicar of Llan Bangor, whoe be remember Welsh Church new Bishop v the new Bish side over ad preacher at I

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Sir,—Som there is an e Resurrection Hutchins. expensive, I have been pr son, Toronto will bring by readings—ar hymns and c choir. The taken up the ed in the few services are of Rowsell a service with: am so well p aid of your v attention of interesting a principles.

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Sir,—I no from St. Ch public pray prayer whic mers, which connected f Chrysoptom Antiquities, by Bingham in which it BK. viii. c. ere form, t The trans "The law cation for t saith, 'Let' he doth no the faithful mers are as Body of Ch Mysteries, l flock. But more for ou saith, 'Ear as aliens di strangers di the appoint yet they ha aid who ha without the sacred prec away, whil Therefore l they may b no longer s us pray,' al also to thos

them lose much of their apparent magnitude as each side comes to know the other better. This principle of selection is especially important in its application to Wales. There can be no greater mistake than to suppose that an established church becomes popular in proportion as it resembles the non-established churches. If there is no real difference between them beyond the fact that one is established while the others are not, the caprice of the selection becomes painfully apparent; and wherever there is a caprice, there is necessarily irritation and ill-will.

The new Bishop of St. Asaph, Mr. Alfred George Edwards, will be the youngest bishop on the bench, being only forty years of age. He belongs to the "forward" school in Church policy. St. Asaph is his native diocese, his father having been the well-known Vicar of Llangollen. His brother the late Dean of Bangor, whose melancholy death a few years ago will be remembered, was one of the foremost men in the Welsh Church. At Llandoverly and Carmarthen the new Bishop was the friend and neighbor of Dr. Jayne, the new Bishop of Chester, and the two will now preside over adjoining dioceses. Mr. Edwards was the preacher at Dr. Jayne's consecration in York Minster.

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.

MUSIC FOR EASTER.

Sir.—Some of the clergy will be glad to know that there is an excellent service of song illustrating the Resurrection of Christ arranged by the Rev. O. L. Hutchins. The music, unfortunately, is somewhat expensive, but the words of the hymns and carols have been printed separately by Rowsell and Hutchison, Toronto. One dollar enclosed to their address will bring by return post a copy of the music with the readings—and a sufficient number of the fourteen hymns and carols for any ordinary Sunday school choir. The music is good and tuneful, and so readily taken up that the whole service might easily be learned in the few weeks between this and Easter. These services are growing in popularity, and this new issue of Rowsell and Hutchison's will bring a good Easter service within reach of all. I have tried it and am so well pleased with the result, that I crave the aid of your widely extended journal in directing the attention of the clergy to this excellent means of interesting and instructing the children in Christian principles. R. S.

HOW ST. CHRYSOSTOM PREACHED ON A CHURCH PRAYER.

Sir.—I now proceed to give the promised example from St. Chrysostom of the homiletical use of the public prayers. Hom. ii. on 2 Corinthians. The prayer which he discourses of is one for the Catechumens, which he treats of clause by clause. In its full connected form it may be seen in Greek in Field's Chrysostom, or it may be seen translated in Bingham's Antiquities, BK. xiv. c. v., with several observations by Bingham, who also gives a translation of the form in which it is found in the Apostolical Constitutions, BK. viii. c. v. The latter, he thinks, was the Antiochene form, the other the Constantinopolitan.

The translation here presented is the Oxford one. "The law stirreth up the faithful to make supplication for the unbaptized. For when the Deacon saith, 'Let us pray earnestly for the Catechumens,' he doth no other than excite the whole multitude of the faithful to pray for them; although the Catechumens are as yet aliens. For they are not yet of the Body of Christ, they have not yet partaken of the Mysteries, but are still divided from the Spiritual flock. But if we ought to intercede for these, much more for our own members. And even therefore, he saith, 'Earnestly let us pray,' that thou shouldst not as strangers disregard them. For as yet they have not the appointed prayer, which Christ brought in; as yet they have not confidence, but have need of others' aid who have been entrusted with the mysteries. For without the King's court they stand, far from the sacred precincts. Therefore they are even driven away, whilst those awful prayers are being offered. Therefore he exhorteth thee to pray for them that they may become members of thee, that they may be no longer strangers and aliens. For the words 'Let us pray,' are not addressed to the priests alone, but also to those that make up the people: for when he

saith, 'Let us stand in order: let us pray,' he exhorteth all to the prayer. Then beginning the prayer he saith, 'That the all-pitying and merciful God would listen to their prayers.' For that thou mayest not say, 'What shall we pray? they aliens, not yet united to the body. Whereby can I constrain the regard of God? Whence can I prevail with Him to impart unto them mercy and forgiveness? That thou mayest not be perplexed with such questions as these, see how he disentangleth thy perplexity, saying, 'that the all-pitying and merciful God.' Heardest thou? 'All-pitying God.' Be perplexed no more. For the All-pitying pitieth all, both sinners and friends. Say not then, 'How shall I approach Him for them?' Himself will listen to their prayers. And the Catechumens' prayer, what can it be but that they may not remain Catechumens? Next, he suggesteth also the manner of the prayer. And what is this? That he would open the ears of their hearts; for they are as yet shut and stopped up. 'Ears,' he saith, not those which be outward, but those of the understanding, 'so as to hear the things which eye hath not seen, nor ear heard, neither have entered into the heart of man.' For they have not heard the untold mysteries; but they stand somewhere at a distance and far off from them; and even if they should hear of them, they know not what is said; for those mysteries need much understanding, not hearing only: and the inward ears as yet they have not: wherefore he also next inviteth for them a Prophet's gift, for the Prophets spoke on this wise; 'God giveth me the tongue of instruction, that I should know how to speak a word in season; for He openeth my mouth; He gave to me betimes in the morning: He granted me a hearing ear.' For as the Prophets heard otherwise and more than the many, so also do the faithful than the Catechumens. Hereby the Catechuman also is taught not to learn or hear these things of men, (for He saith, Call no man master upon the earth), but from above, from heaven, 'For they shall all be taught of God.' Wherefore he says,

And instil them with the word of truth; so that it may be instilled from within; for as yet; they know not the word of truth as they ought to know.

That He would sow His fear in them. But this is not enough; for some fell by the wayside, and some upon the rock. But we ask not thus; but as on rich soil the plough passeth the furrows, so we pray it may be here also, that having the fallow ground of their minds tilled deep, they may receive what is dropped upon them, and accurately retain everything they have heard. Whence he adds

And confirm His faith in their minds; that is, that it may not lie on the surface, but strike its root deep downwards.

That He would unveil to them the Gospel of Righteousness. He showeth that the veil is twofold, partly that the eyes of their understanding were shut, partly that the Gospel was hid from them. Whence he said a little above, 'that He would open the ears of their hearts,' and here, that He would unveil unto them the Gospel of Righteousness; that is, both that He would render them wise and apt for receiving seed, and that He would teach them and drop the seed into them; for though they should be apt, yet, if God reveal not, this profiteth nothing; and if God should unveil, but they receive not, there resulteth like unprofitableness. Therefore we ask for both: that He would both open their hearts and unveil the Gospel. For neither, if kingly ornaments lie underneath a veil, will it profit at all that the eyes be looking; nor yet that they be laid bare, if the eyes be not waking. But both will be granted, if first they themselves desire it. But what then is 'the Gospel of Righteousness?' That which maketh righteous. By these words he leadeth them to the desire of Baptism, shewing that the Gospel is for the working not only of the remission of sins, but also of righteousness.

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

FREDERICK T. ROBERTS, M.D., Professor of Clinical Medicine at University College Hospital, London, England, says: "Bright's disease has no symptoms of its own and may long exist without the knowledge of the patient or practitioner, and no pain will be felt in the kidneys or their vicinity." Ordinary common kidney diseases, many times unrecognized as such, will become chronic and terminate in Bright's (organic) disease of the kidneys, unless taken in hand. Warner's Safe Cure is the only recognised specific that has ever been discovered for this disease. The late Dr. Dio Lewis said, over his own signature: "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure."

SKETCH OF LESSON.

3rd SUNDAY IN LENT. MARCH 24TH, 1889.

A Widow's Sod of Nain.

Passage to be read.—St. Luke vii. 11-16.

How sad a thing a funeral is; sickness first—every one doing all possible, but sick person gradually growing worse—then the last good-bye, the funeral, the burial, the weeping friends, the grave. Is it all not very sad, especially when one of our own friends or relatives dies? Sad enough when one of a large family dies; but how much sadder when one of only two, as in our lesson.

I. The Widow and her Son separated.—A poor woman without her husband and with only this one son. Most probably he was very good to her. Now he is dead, and the funeral moves through the city with weeping and crying—not quietly as with us. (St. Matt. ix. 23; Jeremiah vi. 26.) Soon she will bury him, never to see him again.

II. The Widow and her Son re-united.—But see! as they go out of the gate, another company coming up hill towards the city. They look tired, having walked about 25 miles over mountains since morning. Very weary, so weary as not to notice an ordinary funeral. Nor would they, except that One (Jesus) does. He notices the funeral, He knows how sad she is. Very gently He speaks to her, and says "Weep not." Then the crowd stops, the bearers stand still, and while the people gaze wonderingly, Jesus speaks to the corpse that cannot hear. Though dead, it does hear. Jesus is loving enough to think of the poor widow and her dead son; and he is powerful enough to bring back the breath to the nostrils, the soul to the body. The dead man speaks; and he and his mother return home, happy to be once more together.

III. The Effect.—The people wonder greatly. A great prophet indeed is come, more loving than Elisha or Elijah—for He had done this kindness without being asked; more powerful that they—for they raised dead indeed, but with much prayer and effort. (1 Kings xvii. 19-22; 2 Kings iv. 32-35). Jesus raised the man by a word. The disciples, too, learned more about their Master. They learned (1) how thoughtful and loving He is, how He feels for all suffering, (2) how Almighty is His power.

PREVENTION of disease is both rational and scientific. If one knows the causes of most diseases, and can remove that cause, the diseases must disappear. Prof. Wm. H. Thompson, of the University of the City of New York, says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption." The majority per cent. of all diseases are caused by unsuspected kidney poisoned blood. The late Dr. Dio Lewis, in speaking of Warner's Safe Cure, said over his signature; "If I found myself the victim of a serious kidney trouble, I would use Warner's Safe Cure."

WHY SHOULD I KEEP LENT?

BY THE REV. CANON MILLER, D.D.

The season of Lent is but too little a reality, even among our churchgoers. The number of those who enter into the design and spirit of this solemn season is small, to say nothing of those who neglect it altogether.

Reader! do you understand this design and spirit? Do you use Lent as a season intended for some special spiritual duties? Duties which tend to self-discipline, to the strengthening of your soul's life, and to a closer walk with God?

On Ash Wednesday, the first day of Lent, the Church of England, following the practice of the Ancient Church, strikes the first note of preparation for her most solemn fast—Good Friday; and for her most glorious festival—Easter Day. She bids us prepare for their observance by special meditation, self examination, self-discipline, and prayer.

1. Meditation.—By this we mean fixed, quiet, earnest thought. Thought about Whom and about What? About your God and Saviour—about your soul, its state and its prospects; about your sins—about the sufferings of Christ—about your privileges and the use you are making of them—about your hope after death—about the day of judgment—about eternity—about heaven—about hell.

Never did men need to be urged more than in these days to the duty of meditation. Never was there greater need that the call of God should be sounded in our ears—"Consider your ways!"

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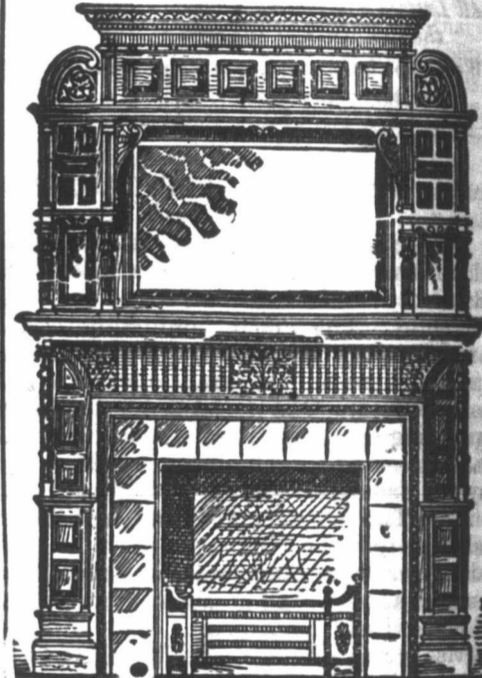
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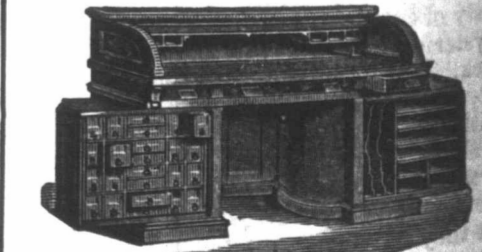
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We live in days of busy action, of much excitement and restlessness. There is restless activity in money-getting and in pleasure-seeking. There are more books written than ever before in the world's history. There is much—although often not deep—reading. And, we are thankful to say, much more church-going than there was a few years ago. There is a tendency, even in our religion, to live too much upon sensation. But is there much calm, steady, deep, religious thought? We fear not. We think about our business—about our families—about our pleasures—about our amusements. But, although many of us pray, and read our Bible, and go to Church, and are Communicants, do we think often and deeply about our souls? Do we meditate? Let this be one use of this year's Lent.

2. Self-examination.—We should read our hearts as well as our Bibles. Heart-reading is hard reading. Our hearts must be read closely, if they are to be read truly. They are deceitful. And sin is deceitful; deceitful in its rise and workings, no less than in its issue. This duty of self-examination is specially laid upon us before coming to the Holy Communion. But it is not for that season only. Of what use is Bible-reading, of what use sermon-hearing, if what is read and heard be not applied to ourselves? Too many go to their Bibles for comfort only. We should read them as giving us not only God's message of mercy in Christ, but also the standard by which we are to live and rule our words and doings.

First the Ten Commandments. And these not in their letter only, but in their spirit. This our Divine Master teaches us in His Sermon on the Mount. Self-examination must be not of the outward life only, but of the inward life—what passes in the heart—of our motives, desires, tempers. God sets "our secret sins in the light of" His "countenance."

Our Bibles give us, too, the examples of holy men. Above all, we have the perfect life of our Lord Jesus Christ—His zeal for God, His love for man, His humility, patience, meekness.

"Christ pleased not Himself." He lived to do His Father's work—do we? "He went about doing good." What good are we doing?

A wide field for very solemn Lenten work opens before us. Sins more directly against God; sins against man; besetting sins; open sins; secret sins; negligences; ignorances; sins of body; sins of mind; sins of heart; sins in holy things; sins in common things. What am I as a son or a daughter? as a husband or wife? as a father or mother? What as a brother or sister? What as master or mistress? What as a servant?

Oh! this work of self-examination is hard work. David called on God to help him in it. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." "Let us" then—in Lent especially—"search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto the God in the Heavens."

And, as each and every sin is detected, let it be brought to the true confessional—the mercy-seat; to the true purgatory—the Cross.

3. Self-humiliation.—This will surely follow on honest, thorough, self-examination. Great stress is laid on it in the Bible. We mark it in the examples of God's holiest servants. God dwells "with him that is of a humble and contrite spirit;" "The sacrifices of God are a broken spirit;" "Blessed are the poor in spirit." Abraham, Jacob, Job, David, Isaiah, Daniel, St. Peter, St. Paul, are chief instances. There can be no true repentance without it; no just sense of God's greatness and our own littleness. The very Angels, who have not sinned are humble.

It is to be feared that, in the religion of many, now a-days, far to little is thought of repentance, confession, and self-abasement. True, we are not saved by them. The pardon of our sins, our justification before God, our title to heaven, these are through the Son, Jesus Christ, only. But the deeper the work of the Spirit of God, the deeper our conviction of sin; and the deeper our conviction of sin, the deeper our self-abasement.

The Cross itself should humble us in the dust,

while yet it brings us salvation, and peace, and joy. For at the Cross we learn most truly what sin is, and what it cost to save us from its penalty and power. If Job learned from God's greatness and glory in His works, to say, "Behold, I am vile!" "I abhor myself, and repent in dust and ashes!" we surely should learn to say so from the shame and sufferings of our crucified Saviour. For these were for our sins. The Church, therefore, fitly puts into our mouths, in her Ash-Wednesday Service, words of lowliest confession, and embodies in it that best manual for penitents, the fifty-first psalm.

4. Self-discipline.—God gives us freely the grace of His Holy Spirit in Christ Jesus. He works in us both to will and to do; but we are not, therefore, to suppose that we have neither responsibility nor work. We are to work with God's good Spirit in resisting sin, in doing battle with the Devil, and in growing in grace. God's help is not to be an opiate, but a stimulant.

The language of the Bible is, "fight"—"run"—"strive"—"purify yourselves"—"perfect holiness." "Keep thy heart," says Solomon, "with all diligence." "I keep under my body," says St. Paul, "and bring it into subjection;" St. Paul knew that that the body is a good servant, but a very bad master. If we give way to habits of idleness, as lee-a-beds and loungers—if we indulge in gluttony, excess of drink, or uncleanness—we are not keeping our bodies in subjection. Surely, if so holy a man as St. Paul felt it needful, we ought not to think ourselves above it. No man trusted more to the grace of God than did St. Paul, yet he crucified, and call on us to crucify "the flesh, with all its affections and lusts."

And this is the great object of Fasting.

Many Christian persons have a prejudice against this. They think it contrary to the spirit of the gospel of Christ. But surely he who said "When ye pray" (taking it for granted that they would pray)—said also "When ye fast" (taking it for granted that they would fast as well as pray). The first mission of the Church was undertaken by command of the Holy Ghost, "as they ministered to the Lord, and fasted." "This kind goeth not forth but by prayer and fasting," is true of more than one sin.

Our Collect for the first Sunday in Lent puts fasting in its Spiritual light. "Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness." There is no merit in fasting. There is no use in fasting, for its own sake. Nor are we to fast in the spirit of the Pharisee, boasting before God and to be seen of men. It is a means to a high and holy end.

Not every one can practise it by total abstinence from food. And certainly it is not to be practised, either during Lent or at any other time, to the injury of our health. We may, with Daniel, abstain from "pleasant bread," that is, we may be content with plainer, simpler food. We are not to unfit ourselves for the services of God's house, or for our daily work; but it is a fitting and scriptural accompaniment to solemn self-humiliation before God, and to a season of special confession and penitential prayer. It is a means of self-mastery over our will and appetites, and passions, of keeping the lower part of our nature in check, and thus it is a help to our higher nature and our spiritual life.

5. Prayer.—Prayer is the Christian's vital breath," not in Lent only, but always and everywhere. But in Lent it is well to make more time for it. To this end we may abstain from amusements, from party-giving or going to parties, and confine ourselves, as far as possible, to social intercourse, such reading, and such employment of our time and thoughts as are suitable for a season of special meditation, self-examination, self-humiliation, and self-discipline.

In these prayers confession of sin should have a chief place. But your prayers should not be for yourself only. With holy Daniel you may confess your country's and your Church's sins. One of the Church's Ember seasons falls in Lent. It is a time when we should pray to "the Shepherd and Bishop," the ascended Head of the Church, for

the bishops on earth and for their chaplains, that they be discerning, wise, and faithful under the solemnity of making "choice of fit persons to serve in the sacred ministry of" the "Church;" that we may have for the Church's pressing needs, both at home and abroad, a supply of men called of God, taught of God, blessed of God.

Reader! Begin and go through Lent, as striving to use it humbly, diligently, holily; not only as a preparation for Good Friday and Easter, but as a means of strengthening and deepening your soul's life.

Doomed to die, and oh, so young.
Is there nothing that can save
This poor, hopeless sufferer
From the dark and cruel grave?
Comes an answer: "Yes, there is:
'Favourite Prescription' try;
It has saved the lives of thousands
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The next year he reached port long in advance of any competitor, to the great delight and profit of his employers, and the chagrin of Mr. Astor.

Not long after they chanced to meet, and Mr. Astor inquired:

"By the way, Captain, how much did that chronometer cost you?"

"Six hundred dollars," then, with a quizzical glance, he asked:

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New fangled notions are sometimes very valuable, and it costs too much to foolishly reject them.

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LENT! WHAT IS IT? SHALL WE
KEEP IT?

The season of Lent is one which is very precious to Christians. The great struggle of our Master for us is then so evidently set before us.

The Church of Christ on earth has a mission to proclaim the whole counsel of God. She may not teach one or two truths, however important they may be, and leave others out.

It is for this reason that in the Christian year, the Church has set before her children, in order, the work of Christ for man's salvation,

We have been led to the cradle of Bethlehem to rejoice in a Saviour's birth; we have been taught in the guiding star that he came for all people, for the Gentile as well as the Jew; and now the thought of sin is pressed upon us: He came because we are sinners, and the Church asks us to go apart with Him into the wilderness, and see him wrestling there against sin for us. Surely it is good for us to be there!

But do you say, *Why should we keep Lent?* we ought to think of our sins all the year round. True! no doubt we ought, and the more you do, the more you will feel the value of Lent.

The merchant keeps his accounts all the year round, but he balances up at the end of the year; and if we follow the example in spiritual things which they set us in worldly things, we shall have a better knowledge of our sins, and go more earnestly to the Cross, and it is through the Cross alone that we can have true Easter Joy.

Shall we keep it? Our own sinful hearts say no! The world laughs at the idea and says no! and many a half-hearted would-be-Christian holds back and gives an uncertain answer. They have no doubt about keeping Christmas; no doubt about keeping Easter; but Lent is a different thing. They would share in the Joy but not in the Cross. Surely the true Christian will answer yes! we will follow Jesus in His Temptation and in His Passion, that we may follow Him in His Victory and in His Glory.

But *How shall we keep it?* Look to our Blessed Lord in the wilderness, and try by His help to bear something of the toil of that conflict with Him. Give some time for special *Self-Examination*. Find out whether you are making any real Christian progress, and pray more than you have ever done before, for His grace to keep and strengthen you.

Learn to practice Self-Denial. The Church has left her Children free to make their own special rules; because, what is Self-Denial to one, may be Luxury to another. Only bear in mind that the object of all Self-Denial is "To keep under the body and bring it into subjection," lest the flesh should get the mastery over the spirit.

This should be the struggle of the Christian Life, and in that struggle Lent will be a welcome help. The Christian who thinks of his own pleasure and his own comfort before his Master, can never follow Him of whom St. Paul says—"Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

T. GRANGER STEWART, M. D., F. R. S. E., Ordinary Physician to H. M., the Queen in Scotland, Professor of Practice of Physic in the University of Edinburgh, writes: "Hypertrophy of the heart is almost always present in cases of advanced cirrhotic disease, and also in the advanced stages of the inflammatory affection. One may trace in patients the gradual development of this hypertrophy advancing *pari passu* (together) with the progress of the renal (kidney) affection." In a large number of these cases the kidney disease is entirely overlooked and the trouble ascribed to heart disease as a cause, when in reality the kidney disease is the cause and the heart trouble the effect. This error is made easy on account of the kidney disease having no local manifestations in the majority of cases. The kidney disease can be cured by the timely use of Warner's Safe Cure and the consequences avoided.

ELOQUENT LIVES.

If any of my readers desire to know the real worth of the African missionary, let them read the lives of Mrs. Hinderer at Ibadan, and Mrs. Wakefield at Ribe, and of many other noble men and women, of whom this self-seeking world was not worthy, who left comforts at home to labor among the Africans; who, in spite of overpowering maladies, have been, like Hannington, unwilling to leave the country of their choice, and determined to return in spite of the warning voice of their doctor, or who, like him, have died as good confessors, counting not their lives worthy, but to fill up what remains of the sufferings of Christ. Such lives, in their simple eloquence, cannot fail to chasten the proud heart, to drive out selfish egotism, and to sustain the sinking spirit; they leave a ray of tender light behind them, showing that the age of chivalry and of self-abnegation has not entirely passed away; that the nineteenth century, in spite of its worldliness and infidelity, is still able to supply crusaders to fight the battles of our Master.—Robert N. Cust, LL.D.

HONESTY AND INTELLIGENCE.

It pays to be honest, you say.

Granted.

Yet how many are dishonest through ignorance, expediency, or intentionally. One can be dishonest and yet say nothing.

A clerk who lets a customer buy a damaged piece of goods, a witness who holds back the truth which would clear a prisoner, a medical practitioner who takes his patient's money when he knows he is doing him no good,—all are culpably dishonest.

It is generally known that doctors bind themselves by codes, resolutions and oaths not to use any advertised medicines. Now, there is a medicine on the market which, for the past ten years, has accomplished a marvelous amount of good in the cure of Kidney and Liver diseases, and diseases arising from the derangement of these great organs,—we refer to Warner's Safe Cure. So widespread are the merits of this medicine that the majority of the doctors of this country know from actual evidence that it will cure Advanced Kidney Disease, which is but another name for Bright's Disease.

The medical profession admit that there is no cure for this terrible malady, yet there are physicians dishonest enough to procure Warner's Safe Cure, put the same into plain, four-ounce vials, and charge their patients \$2 00 per vial, when a sixteen-ounce bottle of the remedy, in its original package, can be bought at any drug store in the world for \$1 25.

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he will boldly stand up at the next local medical meeting and denounce Warner's Safe Cure as a patent medicine, and one which he cannot and will not use.

The people are waking up to the truth that the medical profession is far from honest, and that it does not possess a monopoly of wisdom in the curing of disease, doctoring the many symptoms of kidney disease, instead of striking at the seat of the disease—the kidneys themselves,—allowing patients to die rather than use a remedy known to be a specific, simply because it has been advertised, and when patients are dead from Advanced Kidney Disease, still practicing deception by giving the cause of death in their certificate as pneumonia, dropsy, heart disease, or some other accompanying effect of Bright's Disease.

THE PARISH AND THE COMMUNICANT.

The opportunities for good in every parish are unnumbered. If every communicant in the parish were an earnest Church worker, who can calculate the result? If every communicant were a helper, a sympathizer, in every means employed to build up the Kingdom of Christ in our midst, and to pull down the kingdom of Satan, who could hinder or impede the Christian influence of the parish placed here to represent the truth

and the work of God? If every communicant were a fellow-worker with the Rector in the service of Christ, who can estimate the "fruits of their labor?" Alas! how the neglected opportunities by the many in the parish produce weakness, worldliness, dissatisfaction and failure in its life.

This Lenten Season comes to arouse every dormant member of the Church to a realization of the splendid work the parish can do, if only it can secure the consecrated energies of all God's people.

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," referring to Warner's Safe Cure, said: "I find that in Bright's disease it seems to act as a solvent of albumen; to soothe and heal inflamed membranes, and wash out epithelial debris which blocks up the tubuli uriniferi (urine bearing tubes); and to prevent the destructive metamorphosis of tissue. . . . I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure."

There is a girl I love to think of. She is the girl who helps mother. In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers, is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the spring sewing, with the weeks mending, with a cheerful conversation and congenial companionship that some girls do not think worth wasting on "only mother."

And when there comes a day when she must bend over the body of her mother, hands folded, disquiet merged in rest, the girl who helped mother will find a benediction of peace upon her head and in her heart.

THE MILLIONAIRE'S SECRET.

"The secret of success," said the prince of American millionaires, "is very simple. Keep out of debt, keep your head cool and your bowels open." Thus in twelve words of wisdom was summed up the policy which turned a poor boy into a hundred-millionaire. Success often hinges upon as small a matter as the state of the bowels. So, you see that Dr. Pierce's Pleasant Purgative Pellets are not only the royal road to health, but to wealth and happiness as well.

The use of Easter eggs is general among all the people of the different Christian communities. It appears to have been a symbolic tradition of the Christian Church, which has been explained in different ways. Some see in it a remembrance of of red egg which, according to Aelius Lampidius a hen belonging to the parents of Alexander Seberus laid on the day of his birth. Others trace it to the martyrdom which was inflicted upon Christians by the *ova ignita*. Among pagans, the egg had a mystic sense, relating to the organ of beings and on the whole world; and it is perhaps the case that this tradition was preserved, along with many others, in the new religion. The most probable interpretation, however, is that the Christian adepts saw in the egg, in view of the phenomenon of its hatching, a symbol of the resurrection of Christ; and hence the custom of carrying eggs to the temple on Easter-day to be blessed by the priest, which were afterward distributed to the family and friends. But it may be that there is in this nothing more than a joyful manifestation on the occasion of having again eggs of which the laity had been deprived during the whole Lent.

When you feel your strength is failing,

In some strange, mysterious way;

When your cheek is slowly paling,

And, "Poor thing," the neighbors say,

As they look at you in pity,

To the nearest drug store send,

At the earliest chance, and get a

Bottle of the Sick Man's Friend.

You will get what you want by asking for Dr. Pierce's Golden Medical Discovery. This medicine tones up and invigorates the weakened system by purifying the blood and restoring lost vigor.

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THE LITTLE SOLDIERS.

"I will be captain," said Eustace. "and May shall beat the drum. You stand in the middle, Tommy, and Ethel on the other side, to the right—quick! Step! March!"

The militia had just been in camp at Hollowtown meadows, and papa, who was colonel, had taken the children to see them at their evolutions. The little ones had enjoyed it immensely walking through the camp, and watching the men cooking their breakfasts in front of the rows of clean, white tents, in the brilliant sunshine. How happy they all looked!

Then papa had put the whole four, Eustace, Tommy, Ethel and May into the large Concord wagon, and the coachman had driven them to the edge of the parade-ground.

The band played a lively tune, and the men marched past with fixed bayonets. Their brilliant uniforms, the glitter of the sun upon their bayonets, the plumes and swords of the officers had transported the children with delight. They were particularly pleased with the way old Jeffery, papa's horse, on which he rode as colonel, swished his long tail and bounced about over the grass when the soldiers fired the blank cartridges. The smoke rolled in such volumes over the field that it seemed almost like a real battle.

"Let us play soldiers," proposed Eustace when they got home, and were tired of talking about all they had seen.

No sooner said than done. A hockey stick, papa's walking stick, and a piece of old lathe, sharpened like a sword, for the captain, made very good arms, and May beat the drum in time famously, as they marched and countermarched, and "marked time" in the pasture near the house for a good hour.

They went into the pasture so as not to disturb mamma, who had been long an invalid. She could not hear the noise they made, but she told nurse to wheel her easy chair to the drawing-room window, and there she watched the children without their knowing it.

After tea that evening she called them all into her room. They came in very quietly, Eustace first, then Tommy, who, though younger, was taller than Eustace; Ethel and May sat down together on the lounge. They liked coming into mamma's room in the evening, because she always had some story to tell them, or some pleasant talk for them.

"And so you've been playing soldiers Eustace, have you?" she said gently.

"Yes, mamma," they all answered in chorus. "Oh! it is such fun!"

"I'd like to be a soldier," added Tommy, "and when I am a man I intend to be one."

"Why do you like it, Tommy?" asked mamma.

"Oh! it's so grand to wear that fine uniform, and to fire off the guns, and then the band is just splendid."

"But, Tommy, do you know why the guns are fired off?"

"To kill bad men," interrupted little Ethel.

"Yes, to kill our enemies," added Eustace, "the enemies of our country."

"Yes," said mamma, gravely, "it is quite right to fight for our country, but war is a sad thing; so many men are killed, so many children are left without fathers, and so many women without husbands."

The children were silent. They hadn't looked at soldiering in that way.

"I'd like to be a soldier without any battles, or fighting," said the drummer May.

"But a soldier is made for the purpose of fighting, May, and it's no use wearing a beautiful coat and a sword, unless you fight."

"I'd like the fighting, too," remarked Eustace, enthusiastically.

"Well, I hope none of my boys will ever be called upon to fight for their country," went on mamma, "and if they do, I hope they will fight bravely. Even children can be brave, you know. Did I tell you about the little French drummer boy of Napoleon's army?"

"No, mamma," a chorus answered. The children knew now that a story was coming.

"Well, when Napoleon's army," began mamma, "was crossing the high mountains that separate France from Italy, large pieces of rock and ice used, every now and then, to tumble from the mountains on to the soldiers, who were winding along a narrow road that overlooked a steep precipice. Horses and riders and infantry were more than once struck by the falling fragments and dashed to pieces on the rocks below. In front of one regiment was a drummer boy who was beating his tattoo keeping time for the great army that was following. He was quite a little chap, and he felt very proud of his fine dress and his drum, and held his head up like one of the soldiers. Everybody in the regiment loved him."

"Suddenly there was a fall of rock. It struck the little man and knocked him right over the ledge. The regiment stood still. There was a cry of grief. Suddenly they looked and saw that by a wonderful chance he was not hurt, but was standing on a piece of rock, many, many yards below the road, and where no one could reach him or help him. As silence fell upon the soldiers, they heard him suddenly strike his drum, and all the while they passed the little fellow kept up the regular marching tattoo, until that part of the army had gone by, although he knew he could never rejoin them. He did his duty to the last, and was a braver soldier than if he had killed a hundred men."

Ethel was trying to keep down her tears, and even Eustace betrayed a strange twitching in his face.

Mamma did not notice them, however, but went on:

"The great thing in a soldier's life

THE CONCISE Imperial Dictionary.

As an instance of what the critical press say of this Book, take the following dictum of the Academy, (London, Eng.):—

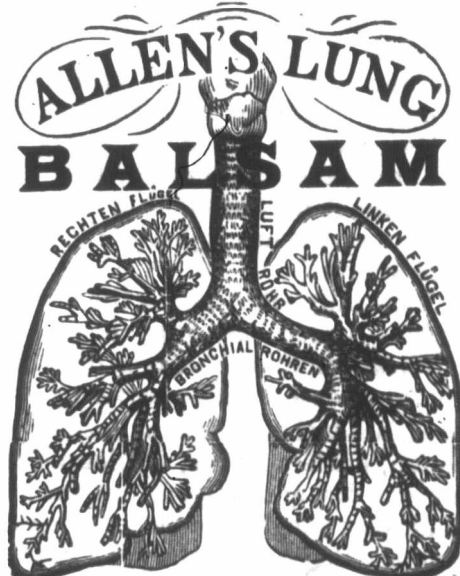
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(This Engraving represents the Lungs in a healthy state.)

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster

is duty. Duty means what one ought to do. That is what the little drummer did."

"Couldn't they let down a ladder and get him up?" asked Ethel despairingly.

"No," said mamma, "no ladder would be long enough, even if they had a ladder and had time to stop on their journey to help him."

"I'd like to have done my duty like the drummer," remarked Tommy, thoughtfully.

"Why, Tommy," answered mamma, "you have now lots of chance of being just as brave as he was, and when you get older, you will have many more."

"But I am not a soldier," cried Tommy.

"Yes, my dearest child," said mamma, "we are all soldiers. You were made a soldier at your baptism, a soldier of Christ."

"But those kind of soldiers don't fight," said May.

"Yes they do," replied mamma; "don't you all sometimes find it hard to tell the truth, and to do your lessons?"

The children were silent.

"A boy or girl who tells the truth, does a braver thing than firing off a gun to kill some one."

Mamma then kissed the children and they went quietly to their studies, and Ethel actually went to bed without bothering nurse to let her stay up longer.

WARNER'S Safe Cure removes defective vision or sight. Why? Because it gets rid of the poisonous kidney acid circulating in the blood. Impaired vision is caused by advanced kidney disease, another name for Bright's disease, which "has no symptom of its own." Warner's Safe Cure removes the cause, when moral vision returns.

THE MOST EXCELLENT SAUCES.

A Prince was overtaken in his walk by a shower, and sought shelter in the nearest cottage.

The children happened to be sitting at table, with a great dish full of oatmeal porridge placed before them. They were all eating it with a right good appetite, and looked, moreover, as fresh and ruddy as roses.

"How is it possible," said the prince to the mother, "that they can eat such coarse food with such evident pleasure, and look so healthy and blooming withal?"

The mother answered, "It is on account of three kinds of sauces which I put on the food. First, I let the children earn their dinner by work; secondly, I give them nothing to eat out of meal-time, that they may bring an appetite with them to table; thirdly, I bring them up in the habit of contentment, as I keep them altogether ignorant of dainties and sweetmeats."

"Seek far and wide, no better sauce you'll find than hunger, work, and a contented mind."

THE SOUP.

"The soup is not good enough—I can't eat it," said little Gertrude at dinner, and laid her spoon down.

"Well, then," said her mother, "I will get you some better at supper."

Her mother then went into the garden and dug up some potatoes,

which Gertrude had so pick up and put into sacks till sunset.

After they had both returned to the house, her mother at length brought out the soup. Gertrude tasted it, and said, "This is certainly a different kind of soup; it tastes better." So she ate the whole plateful.

But her mother smiled and said, "It is the very same soup which you left to-day at noon; but now it tastes better, because you have well earned your supper by hard work."

"A dinner, earn'd by honest labour, Will never want a pleasant flavour."

THE VALUE OF LONGEVITY.

Dr. Felix L. Oswald, in writing of the value of longevity, says:

"Can there be a doubt that Burns and Keats foresaw the issue of their struggle against bigotry, or that Cervantes, in the gloom of his misery could read the signs of the dawn presaging a sunburst of posthumous fame?"

"Spinoza and Schiller died at the threshold of their goal; Pascal, Harvey, Macauley, Buckle and Bichat left their unimitable works half finished; Raphael, Mozart and Byron died at the verge of a summit which perhaps no other foot shall ever approach.

"The price of longevity would redeem the mortgage of our earthly paradise"—and it can be prolonged and should be, with care and the use of proper medicine at the right time.

Owing to the stress, the worry, and the annoyance of every day life, there is no doubt but that tens of thousands of men and women yearly fill premature graves.

Especially after middle life should a careful watch be kept over one's physical condition. The symptoms of kidney disease, such as becoming easily tired, headache, neuralgia, feeble heart action, fickle appetite, a splendid feeling one day and all-gone one the next, persistent cough, trouble in urinating, etc., should be diligently looked into and at once stopped through a faithful use of Warner's Safe Cure, which has cured tens of thousands of such troubles and will cure yours.

Experiencing no pain in the region of the kidneys is no evidence that they are not diseased, as those great purifying organs have very few nerves of sensation, and oftentimes the kidneys are positively rotting and being passed away through the urine before the victim is aware he is suffering from advanced kidney disease, which is only another name for Bright's Disease.

ABOUT BUOYS.

Doubtless many people have noticed on entering a harbor, the different colored buoys that sometimes mark the entrance, and have wondered just what they meant. Of course as sailors traverse the whole world, some uniform system has to be adopted—one that will mean the same thing everywhere. And so, in any harbour in the world, where the channel is marked with buoys, you will find that those on your right as you pass in are painted red, and those on your left black. If you should see one painted in red and black horizontal bands, the ship should run as close to it as possible, because that indicates the centre of a narrow channel. Buoys with red and black vertical stripes always mark

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the ends of spits and the outer and inner ends of extensive reefs, where there is a channel on each side. When red and black checkers are painted on a buoy, it marks either a rock in the open sea or an obstruction in the harbor, of small extent, with a channel all around. If there are two such obstructions, and a channel between them, the buoy on the right of you will have red and white checkers, and the one on your left will have black and white checkers. When a wreck obstructs the channel a green buoy will be placed on the sea side of the wreck with the word "wreck" plainly painted on it in white letters, provided there is a clear channel all around it; otherwise, an even number will be painted in white above the word "wreck," when the buoy is on the right side of the channel, and an odd number if the buoy is on the left.

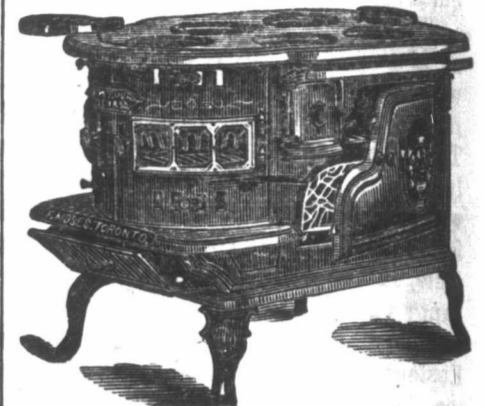
DR. WM. ROBERTS, Professor of Medicine in the Owen's College, Manchester, Eng. in writing of Bright's disease, says: "The blood becomes speedily deteriorated by the unnatural drain through the kidneys. It becomes more watery and poorer in albumen, while urea, uric acid and the extractives are unduly accumulated in it." Warner's Safe Cure will restore the kidneys to a healthy condition and purify the blood.

A FEEBLE FAILURE.—Many persons become feeble and fail in health from disease of the blood, liver, kidneys and stomach when prompt use of Burdock Blood Bitters, the grand purifying and regulating tonic, would quickly regulate every bodily function and restore to perfect health.

IMPORTANT TO WORKINGMEN.—Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful corks, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use.

WIFE OF EASE.—Miss Lizzie Ratcliffe, writing from Falkirk, Ont., says: "I had such a cough I could not sleep and was fast going into consumption; I tried everything I could hear of without relief, but when I got Hagyard's Pectoral Balsam I soon got ease. It was the best medicine I ever tried." Lizzie Ratcliffe, Falkirk, Ont.

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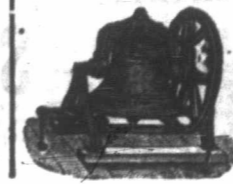
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