

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

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[No. 10

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## LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 11. FIFTH SUNDAY IN LENT

Morning Exodus iii.; Mark x. to 30.

Evening Exodus v., or vi. to 14.; 1 Corinthians iv. to 18.

THURSDAY, MARCH 8, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

WHAT THE DIVINE WORD SAYS ABOUT SCHISM.—It would save a great amount of trouble and conduce much to the settlement of several vexed questions, if Christian men would come to some understanding in regard to the authority of Scripture. It is a mere delusion to suppose that any such agreement exists amongst those who make the very loudest professions of belief in the inspiration of the Bible. The truth is that there is a standard outside the Word of God to judge its authority, and that standard is the sentiment of each sect or its traditions. The subject is too large for this page, but we would ask whether it is not a notorious fact that the command of God, "MARK THOSE WHO CAUSE DIVISIONS AMONG YOU AND AVOID THEM," is not treated as having no obligatory authority whatever? Pray, who repealed this plain command?

A DANIEL COME TO JUDGMENT.—The so called "Bishop" Cridge, of British Columbia, has been conspiring with a few malcontents to break up the bond of peace in another diocese besides the one he has already so much disturbed. To justify his sin he has been telling the people that "schism" means dividing a Church inside it, and that "schism" ends when there is a permanent break ing away of one part from the other! The so called "Bishop" is as weak in philology as he is in theology and common sense. Taking Mr. Cridge on his own ground, he has committed "schism" by dividing the Church inside, as he puts it, for how could he and his adherents have split the Church if they had been outside? The flock was cut in two by Mr. Cridge, and the division, says he, was no division because now the separatists are united! Again, Mr. Cridge and his sect are strong upholders of the Invisible Church notion; this sect is manifestly a division inside this Invisible Church, therefore it is a schismatical body.—Q. E. D.

CHICKENS COMING HOME TO ROOST.—In a report of the mission work of Presbyterian students, the Queen's College Journal says:—"There is one feature, in the reports of men from the West, to the Society which of late years has been painfully apparent, and that is the antagonistic feeling displayed to our college by the eldership and laity in many places. We have, during the past five or six years, continually heard such accounts as these:—'The people looked with suspicion on us when they heard that we came from Queen's.' Another tells us, 'that the Session threatened to lock the door on our student when they heard from whence he came.' Another; 'Can any good thing come out of

Queen's.' Another: 'They moderate frae Queen's.' Now, the question naturally arises, from what influence springs these mutterings? Can you or any of you readers inform us? It was always the opinion of the Society, that we were a united Church in feeling as well as work: have we been mistaken? We ask, whence this undercurrent of feeling? and what is it? Is it jealousy? groundless prejudice? or what? We ought to know, so that whatever is wrong should be rectified. There is no doubt that such a feeling exists: that it is widespread and carefully fostered, and we should like to know who does it."

A REPLY TO QUEEN'S.—To which we respectfully answer that those who mix with and help division breeders must expect to catch their malady. Queen's went out of its way to strengthen the hands of those who are creating these groundless prejudices, exciting these senseless suspicions, stirring up this wicked party antagonism in the Church of England, and it is God's way of teaching such meddlers to bring them into the same troubles at home, which they have fomented abroad.

THE BLACK GOWN UNDER SUSPICION.—The surplice, from almost immemorable time has had the reputation with our friends without, of being a rag of popery, and has been obliged to endure the reproach unpitied and alone. But at last it is given, and in unexpected quarters, a companion in misery. A Presbyterian minister in St. Louis ventured recently to officiate in a black silk gown, which is thought to have originated in Geneva. Quite a commotion was made in his congregation, and if we trust to the secular press, it has been thought to indicate a leaning to popery. Had it been a scarlet robe we might have seen some show of reason in the accusation, but we should have thought a black gown might have escaped all reproach. The sextons of some of our churches, who appear in solemn black, should take notice of the danger, and beware of an excess of that kind of ritual.

Perhaps the black gown is the thin edge of a wedge? We advise its wearers to avoid suspicion and cease tampering with so suspicious a garb.

HOW TO MAKE POPULAR PREACHERS.—The formula for making a popular preacher involves these ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases; a little extra allowance of heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the properties should be blended about as we have indicated. Does the Inquiring Theologue remonstrate that all this seems to have little to do with preaching the Gospel, enlightening the blind and helping the needy? We admit that it is open to that objection. But we have only undertaken to give a recipe for a popular preacher, and if we have omitted to include such matters as those just mentioned, it is because they have little to do with the art of popular preaching.—Boston Journal.

WORTH NOTING.—The Bishop of Tuam, in Ireland, in an address to his Synod, says, speaking of the iniquity of disendowment, which he calls legalized robbery and sacrilege, "Not a thing belonging to our Church had ever been in possession of the Church of Rome, not a glebe-house, not a glebe land, not a tithe; nothing, in fact, had ever been possessed by any other Church than our own." This is a fact to be remembered.

AN AWEWARD CONCESSION.—To concede that the English Church was founded at the Reformation is to concede that the Church of Rome was robbed of enormous properties; and this granted, the ground is clear for taking Church property and giving it to whomsoever the State determines upon. The historic continuity of the English Church in there-

fore a very serious question. Happily there is no dispute nowadays about this amongst intelligent people.

THE LATE BISHOP OF ABERDEEN.—Although there was an element in the late Dr. Cheyne's teaching we deplore, still he was a "man of God," faithful as his light shined. During his long incumbency of St. Andrew's, Aberdeen, which he resigned in 1880, he was highly esteemed by his own congregation both as a preacher and friend of the sick, afflicted, and distressed. Through his energies the large and flourishing day-schools were established. During the last twenty years of his episcopate he has won the affection of his diocese by his liberal and genial course of administration. As a preacher, he was marked by a clear presentation of evangelical truth in singularly dignified and harmonious diction, under which ran a vein of genuine pathos, derived from a varied experience of those ills to which all flesh is heir. In Synod, he was always able to state an independent view of the multifarious questions, practical or speculative, that naturally arise in all religious bodies from time to time; and, while allowing to his own presbyters great latitude of opinion, he personally held fast by the time-honoured watchwords of Scottish Episcopacy, "Evangelical Truth and Apostolic Order." But, perhaps, his greatest charm was felt in the domestic circles of his many friends. There, the Bishop, father, and friend united to make him an ever-welcome visitor, no matter whether in the houses of Episcopalians or Presbyterians. Through much suffering he had learned the sacred secret of sympathy, and many who read this hurried "In Memoriam" notice will say—

He was rich where I was poor,  
And he supplied my want the more  
As his unlikeness fitted mine.

THE SET OF THE DRIFT.—The American Church has been growing in vigour of every kind, precisely as the mere negative and Protestant element has dwindled and become subordinated to the Catholic and positive one; contrariwise, the Roman Church in the States is being steadily modified by the atmosphere of America, and is drifting ever further from the Italian and French types, and nearer to the Anglican, on the other hand the Protestant sects are losing their distinctiveness, are being modified from without, and are being ground to powder by the Evangelical Alliance and the Young Men's Christian Association, each of which is a witness against the necessary existence of any of the sects of which they are composed. All of them, when not drifting to infidelity, are drawing towards the Church. What then is the problem before Churchmen? Just to find out the simplest terms on which any vital union is possible, and to make these simplest terms the organic law of the Church.

The Official Year Book of the Church of England says—It is estimated that one million pounds sterling was spent in nine years preceding 1881 upon church building and restoration in the diocese of Manchester; £660,000 in the diocese of Lincoln; £607,718, in the diocese of Ripon; £473,596 in the diocese of Winchester, and so on. Besides this there was contributed to the augmentation and endowment of benefices in the Church of England during the five years preceding November, 1881, by private benefactions, £724,117 18s. 4d., besides a capital sum of £163,808 10s. 3d., from the Ecclesiastical Commissioners. The largest amount of private benefactions was in the diocese of Manchester, Lincoln, Ripon, and York. Strange to say, the wealthy diocese of London, and its neighbour of South London, misnamed Rochester, are amongst the smaller contributors through the Commissioners, who claim to have increased the incomes of 4,700 benefices in the forty years, preceding October 31st, 1880, from augmentation and endowment to the extent of £765,500 per annum, representing the income which would be derived from a capital sum of £23,000,000.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

#### POPERY AT THE POLLS.

THE election of members to constitute a House of Assembly for Ontario, took place on the 27th ult. The decision of the voters has not satisfied either political party, the majority for the side which has been so long in power being dangerously small. The electorate seem to have said, "How happy should I be with either were t'other dear charmer away."

While we should deplore the diversion of the minds of our people from better, and their energies from more fruitful exertions, we cannot close our eyes to this disturbing fact, that the Papal Church exercises very great power in Ontario, power wholly political, and therefore illegitimate, wholly apart from such honourable spiritual influences as alone should be the forces of a Church. This arises simply because we Churchmen and the sects around us are without secular ambitions or aims and therefore without political organization.

Throughout Ontario the Romanist clergy and laity were under the direct command of Archbishop LYNCH as to their conduct in the late election. Our information comes from the highest possible authority, from a Roman Catholic layman whose education and better instincts compelled him to resent Dr. LYNCH's dictation. We learn from him that the Palace, Toronto, was turned from the home of those who serve at the Altar, into the headquarters of those who serve at the polls. Dr. LYNCH's letters and Dr. LYNCH's circulars were seen and were read, and were quoted, and were alluded to on the platforms in every constituency where what is called the "Catholic vote" is a factor worth securing.

Not only Dr. LYNCH but Bishop DUHAMEL thus sought to control the electorate. A daily paper says: "Bishop DUHAMEL commanded the reform candidate to retire from the contest, but Mr. O'KEEFE refused to do so and held out to the last. The result was that the Bishop turned the Irish and French Catholic vote against him." That word "commanded" is significant, is well put, for to the mass of the voter the wish of a priest, much more that of a bishop, is a command, so accustomed are Romanists to put their brains into custody. The Bishop, it says, "turned the Irish and French vote," just as though the Irish and French voters were dumb cattle.

Now, it is surely manifest enough that Dr. LYNCH would not go to all this trouble and incur all the odium which he must know will be brought upon his episcopate and person, simply out of respect to his political chieftain. Especially is it so manifest when we remember that the chieftain is a Presbyterian, a prominent Evangelical Alliance supporter, and a champion rider of the Protestant horse when the circus is anti-Romanist. No! No! Dr. LYNCH is not so large hearted, not so "Catholic" as to forget his Popery in love for a radical ultra Protestant political leader! What then was the motive for this Archbishop's zeal, why those urgent circulars, why turn a Bishop's Palace into a wire-pulling centre of political zealots, why exchange his Mass book for a voters' list, why use his crozier not to hook in the sinner from ways of naughtiness, but to drag voters up to the polling booth? The answer is that the Government Dr. LYNCH worked so hard to retain in power is a Government controlled by a Romanist,

who regards as nought any interest which is not Papal, and who bends the whole force of authority in Ontario to serve the interests of the Roman Church. The Honourable CHRISTOPHER FRASER represents Dr. LYNCH in the Government, and Mr. FRASER controls that Government by virtue of the votes controlled by Dr. LYNCH at election times. Thus as a matter of fact, Dr. LYNCH is the chief political power in Ontario. See how contemptuously the Rectory Lands Bill was treated by Mr. FRASER; see how the text books of our schools were interfered with by Dr. LYNCH, not the separate schools, which he has a perfect right to control, but schools where non-Romanist children are educated. See, as we have seen, how unscrupulously the agents of Dr. LYNCH strain the law, and where not closely watched, break it in grasping the taxes of the people to support their schools, taking the taxes even of families whose children are not educated at separate schools. See, too, how they withdraw from taxation large acres of valuable land nominally for religious purposes, but which are held for speculation from year to year to the grievous injury of others who desire to build up near to such spaces, and whose property is reduced in value by the Papal speculator's land policy, a policy they could not maintain if they were fairly taxed like others.

The whole power of the Roman Church is brought to bear to give Romanists these exclusive and unjust civil privileges and immunities at the expense of non-Romanists. The zeal of Dr. LYNCH, all his private appeals to his priests, all his dictatorial circulars to laymen, all the intriguing and scheming which has been going on for some time past to drive "the Catholic vote" all one way, are nothing less than an elaborate conspiracy against the rights and liberties of anti-Romanists. A high minded member of the Church of Rome said to us a few days ago: "The upshot of all this interfering of Dr. LYNCH will be the formation of a Protestant Electoral Defence League, and I for one should not be sorry to see it organized."

We submit to our fellow-Churchmen the above, not to excite political feeling either for or against any party, but simply to inform them as to the fact and circumstances and active workings of an ecclesiastical conspiracy organized in the Province to obtain control of Ontario for furthering the interests of the Church of Rome. It is for Churchmen to say what is their duty in the presence of the most astute, unrelenting, powerful and unscrupulous foe the Church of England has to contend against, civilly as well as religiously.

#### THE WHITAKER MEMORIAL.

THE friends and supporters of Trinity College should not forget that a prominent feature in the present endowment scheme, is the establishment of some suitable memorial to the late Provost. All ex-students of Trinity will, we feel sure, take a warm interest in this project.

The saintly life, scholarly attainments, and gentle nature of the first Provost must be fresh in the memory of all who came into contact with him, while his long and faithful services in connection with the University, claim some permanent recognition at the hands of the alumni. The endowment of a professorship or fellowships would seem a suitable form in which to embody feelings of admiration and respect, and at the same time, would supply a felt want in the University and in the Church at large. The Canadian Church thus far has no literature of her own, and comparatively few men who are eminent in the fields of theology or science. The graduates of her religious University are plunged at once either into arduous clerical work or the routine and drudgery of a professional life. There is no time given them for systematic study or the careful maturing of ideas implanted during their college course. The clergy have no time for

the pursuit of their chosen lines of thought, and the laity are debarred from entering fields of literary or scientific research by the pressing demands of a business career.

To meet this defect it is proposed to establish three or more fellowships yielding an income of five or six hundred dollars a year each. These would be conferred upon the best men—those who show the highest and gave the richest promise—in their respective years. Thus they would be enabled to remain at the University for some specified time, assisting the professors in their several departments, and perfecting themselves in their various fields of study. In this way we should soon have alumni of our own University who were competent to fill the professional chairs when vacancies occurred; the Canadian Church would have a literature of her own, and men would be forthcoming who were thoroughly capable of dealing with the subtle questions of the day, both in the scientific and the religious world.

To attain such ends as these is the wish of the Corporation of Trinity College. Nothing would be more pleasing to the late Provost, were he with us now. Hence no more fitting monument could be erected to his memory than either a well-endowed professorship, or one or more fellowships bearing his name, and open for competition to the graduates of the University.

There can be no better evidence of the esteem in which Provost Whitaker was held, and of the enthusiasm which he engendered in the students on behalf of the College and the Church, than the speech of the Dean of Montreal at the Convocation in November last. "First of all," he said, "I cannot help referring to the absence of one whom all in the institution had learned to love. I allude to the lamented Provost. There are many graduates here who were under his kindly care, representing a shades of thought. However any of us may have differed from him in opinion, we all truly loved him. There is not a student who was with him who can not recall some act of kindness or some valuable advice which was a help on the rough road of life. Now that he has passed away I may add my testimony to his real and intrinsic worth." After referring to the busy activities of the present day, he went on to say:—"Around us there is everywhere a tremendous struggle to acquire knowledge, and from all quarters is heard the cry, 'Learn, learn, learn.' What shall we learn? The river main many a change before it reaches the infinite main; and we too must learn many a great thought before we know even what we desire to know. But I prize every institution such as this because it is a CHURCH OF ENGLAND INSTITUTION which stands forward in defence of the truth. When we are asked, 'Who are to be the teachers of the day?' I say that the Church of England has a primary right to sit in the chair of the teacher, and to teach her pupils the infinite wisdom which is from above. If I look upon the pages of history, rich with the spoils of time, I can see in that all departments of human attainment the members of the Church of England have led the van. I will not refer merely to the department of science, because you are all well acquainted with the fact of how many noble sons have done their part and urged the world to its material bourne. But I speak here, in the deepest and truest sense, of the right of the Church of England to be the teacher of the young, and to sow in their hearts the seed of eternal life. If we look back upon the troubled past, we will ask: 'Who was it that first gave the Saxon Bible to the people in a language to be understood by the people? Who was it that gathered up the magnificent truths that we have there before us, and which were once hidden in the deep Hebrew or unknown Greek, at least to the masses, and gave them in that rythmical Saxon, that sublime version, which has relieved the sorrows of mankind, and made thousands fight the good fight of faith, and at last fall asleep in the arms of the Blessed Saviour with the battle fought and the victory gained?' Far be it from me to detract from the merits of any others who may not have belonged to our communion, but I do say that the Church which has rendered the Bible into English, that

Church which has people is the Church feasible right to and the empire decided: "Let us wish the prospect through my lot away, yet I will other considerations enervate the power love." These words response in man feelings of the g soon these feelings vest and to the will find expression Rev. Mr. Starr to the Whitaker pendence as to bodying it in the ships in connection

THE situation ary; but Republic and avow something of government This may be the French Republic proved itself to Church but of of M. Paul F Ultramontanist phase of religion ances could effect professed by could bring about and indignation Not content with men most affected of infidel rule all the religious plea that the country and With the mass his shoulders: This has mo of the govern emblem, ever or motto, and than in Canada which the go youth of the

One of his of fourteen M at various course of stu whose metho disciplinary instructions of of the Bishop tain extent. future eccle receiving the Tridentine rule; in re teaching and end and aim of free thought engorge, with lief, with a evils, which of French i mation tha desire. M. even efend the old re the-e of U tions of R he said that

Church which has given that noble heritage to our people is the Church which has the prime, indefeasible right to be the teacher of the whole nation and the empire at large." In conclusion, he added: "Let me say how deeply and earnestly I wish the prosperity of this noble institution; and though my lot has been cast in a city many miles away, yet I will say that neither distance, nor any other consideration will kill the love or in any way enervate the power that will be given to my first love."

These words of Dean Baldwin will find a hearty response in many a breast. He but expressed the feelings of the graduates at large. We hope that soon these feelings of attachment to the late Provost and to the University which he loved so well, will find expression in more than words. The Rev. Mr. Starr will be glad to receive contributions to the Whitaker Memorial, and invites correspondence as to the propriety and feasibility of embodying it in the form of a professorship or fellowships in connection with the University.

THE SITUATION IN FRANCE.

THE situation in France is decidedly reactionary; but the reaction is certainly against the Republic and towards good. We unhesitatingly avow something more than a preference for a form of government which does not ignore religion. This may be the case under the new regime. The French Republic under M. Grevy, however, has proved itself the enemy not merely of the Roman Church but of any and every Church. The policy of M. Paul Bert has been to supplant not only Ultramontanism and Clericalism, but also every phase of religious thought. All that petty annoyances could effect, all that open insults to the faith professed by the majority of the French people could bring about, has been essayed to the disgust and indignation of the better part of the nation. Not content with the first step taken by the statesmen most affected by M. Gambetta—the *coryphaeus* of infidel rule in France—the expulsion of nearly all the religious teachers from the schools, on the plea that they were rendering disloyal to their country and their rulers the rising generation. With the mantle of his predecessors has fallen on his shoulders a double portion of their godless spirit. This has moved him to tear down from the walls of the government schools and *lycees* every religious emblem, every holy picture, even every pious text or motto, and to render even more utterly godless than in Canada and the United States the training which the government styles the education of the youth of the nation.

One of his most recent proposals is the creation of fourteen Metropolitan Ecclesiastical Seminaries at various centres throughout the country, whose course of studies shall be prescribed by the State, whose methods shall be under State control, whose disciplinary and doctrinal arrangements and instructions only shall come under the jurisdiction of the Bishops—and there virtually only to a certain extent. The object is normally to prevent the future ecclesiastical teachers of the nation from receiving that thorough course of Roman or rather Tridentine training, which has hitherto been the rule; in reality to subject them to a process of teaching and the influence of professors, whose sole end and aim will be to train them up in the school of free thought, and thus prepare them greedily to engorge, without restraint, their license and unbelief, with all their accompanying and disastrous evils, which have ever formed the distinctive brand of French infidelity. This is hardly the consummation that even the most ultra-Protestant could desire. M. Hyacinthe Loyson (Pere Hyacinthe) even offends M. Bert, ostensibly in the interests of the old religion and Catholicism as opposed to those of Ultramontanism and the modern accretions of Rome. In a recent eulogy on Gambetta he said that the ex-dictator

Found himself face to face with the spirit of reaction, and one of the forms of the reaction was clericalism. *Le clericalisme, c'est l'ennemi*, as he said. Gentlemen, on my soul and conscience I cannot reproach him for that word. Clericalism is the enemy, and an enemy all the more dangerous from the fact that religion constitutes the great want of France. France has need of religion and morals. You cannot separate them without falling into fanaticism. It is a pity, however, that Gambetta did not distinguish between clericalism and religion: there are so many evangelical and patriotic clergy among the priesthood of France. But clericalism is the great obstacle to religion because it seeks to carry the dogma of infallible authority, not only in the ecclesiastical moral of prayer and sacrifice, but into those of the family and the State, and into the very researches of science. There will be no stable progress nor virile education until clericalism is vanquished."

Unfortunately with Frenchmen, as at present constituted, progress means license, and the vanquishing of clericalism the banishment of even the outward semblance of that religion, which M. Loyson confesses "constitutes the great want of France." For him, therefore, to uphold the godless system of M. Paul Bert is to play with edged tools. In the general upheaval of the foundation of society, which would inevitably accompany another Voltairean regime. M. Loyson would find as little respect paid to his as yet crude and immature ranting of a Church, as to those of the Roman Communion. The exact result of the present reaction against the Republic it is impossible to foresee. The Army is not altogether with M. Grevy and his following. Should it throw in its lot with the Bishops and Clergy, the combined forces would make but very short work of the Gambettists and others who are now doing their best to heathenize France. And then —

IRELAND.

STEP by step the state of Ireland is being revealed, making that common knowledge which was hidden, but understood by those familiar with the country. A clue has been found to a discovery of the inner circle of Fenianism, in the persons of those who under its direction were engaged in the murder division of the Fenian organisation. The story of Robert Farrell, as narrated in the Dublin Police-court, on the 20th ult. as to the part assigned to him in attempts at assassination, bears on its face truthfulness. This kind of testimony requires corroboration which may be found, as has been the case with that of Robt Farrell. Evidence has been presented which throws a terrible light on the murder of Lord Frederick Cavendish and Mr. Burke in the Phoenix Park, Dublin. Once the spells of secrecy and fear are broken, such evidence is usually abundant. It is the necessity of organisations for murder that the hand that strikes should not know who directs the blow. This kind of secrecy is requisite for success. The trial and conviction of some conspirators and assassins will not break up the organisation, but it may check it in action by showing that its agents can sometimes be discovered and punished. Secret societies and murder are of old standing in Ireland, and after the Church had been disestablished and an altered system of tenure introduced, they do not seem to have abated. Each change has been heralded by magnificent promises, and followed by failure. The one rule of the authority of law, which the statesmen of England endeavoured to establish, and their degenerate revilers fear to practise, has been abandoned, and, as a consequence, there is social disorganisation and murder.

His Holiness the Pope has issued a letter on the state of Ireland, addressed to Cardinal McCabe, and bearing specially on criminal societies. These Leo XIII. unreservedly condemns, and asks that the Cardinal and the Roman Catholic Hierarchy of Ireland will continue to keep the Roman Catholic

population separated from such organisations. Example is more powerful than precept, and while Archbishop Croke and some others continue to patronise and encourage the Irish Nationalists, and among these Mr. Davitt, the assailant of private property in land, it will be difficult to persuade the ignorant Irish peasantry, told that by force they are deprived of their rights, that to assassinate Irish State officials and landlords is a serious crime. Irishmen must be taken as they are, and not by any ideal standard. Leo XIII. refers specially to the Roman Catholic clergy and their influence, and writes: "For the proper exercise of this salutary influence of the sacred ministry—especially when there is a question of popular meetings, in which public affairs are very warmly discussed, and dissensions arise—we deem it a wise plan if, adhering to the decrees you have made regarding the junior clergy, you would give leave to attend such meetings only to those ecclesiastics in whose wisdom you have special confidence, whose mature age and experience have rendered them conspicuous for prudence, wisdom, and weight," &c. This is as relates to public meetings. Those who know Ireland are aware that in the cabins on the hill-sides and the remote valleys seditious newspapers are read, the peasants going miles across the country for the purpose. Even in districts where only Irish is spoken sedition is propagated through the Press. It is among the Irish population, thus situated, that secret societies recruit their numbers, and a way against landlords and the Government is maintained. The Roman Catholic priest is often only the son of a small farmer or peasant who has become a priest, and who is therefore often indisposed to repress the aspirations and desires of a strongly political peasantry with whom he is closely allied. The Maynooth priests are not remarkable for dignity of character or for obedience to their Bishops, adversely to the political convictions of their flocks. The Pope's letter, however well intended, is not likely to produce much effect, one way or other, in Ireland. The Roman Catholic Hierarchy are compromised by the conduct of some of their members as agitators, and the patrons of agitation. If they have the power to put down what the Pope calls "evil societies" in Ireland, then these societies exist, at least tacitly, by their consent. If they have the will to put down these societies, then they exist in defiance of hierarchical authority. Altogether, it will be found safer to trust to law and the exercise of civil authority than to the influence of the Roman Catholic priesthood for the establishment of order in Ireland.—*Church Times*.

LENTEN THOUGHTS.

QUALITIES OF TRUE DEVOTION TO GOD. THE SPIRIT OF PRAYER.

WE now come to the detail of those qualities which characterize devotion to God. Nobody is ignorant that devotion is supernatural: under which aspect let us regard it; supernatural in its motives, in its means, in its end; supernatural in that it is impossible for man to conceive the idea of it by his own intelligence, to embrace it by his own will, or to put it in practice by his own strength; supernatural in that it favors nothing in our corrupt nature, but combats it, and proposes to reform it. We can only be drawn to devotion by the influence of grace, which enlightens the mind, solicits the will, and fortifies the spirit; and we can only be sustained to make progress therein, and attain to perfection, by the help of grace. As, with

the exception of certain prevent and sacramental graces which ever assist the soul, God grants others only through the medium of prayer, it follows, that the first thing that inspires devotion is an attraction for prayer; or, rather, it is itself that spirit of grace and prayer which God has promised by his prophet to pour out upon his people.

It is a spirit of prayer; that is, a disposition, an habitual tendency, of the soul to rise up towards God, and to unite itself with Him, adoring His supreme majesty, thanking Him for His mercies, asking pardon of its sins, and imploring Him to vouchsafe the spiritual help necessary to its weakness. It is a spirit of grace, because this disposition and this tendency are the effects of grace. I say an habitual tendency, which subsists always in the depth of the will, which holds it always turned towards God, and which, according to the occasion and the need, is manifested by distinct and formal acts, proffered by the lips or the heart. These acts cannot be constant: but the interior affection, which produces and animates them, can and ought to be; and this is that habitual elevation of soul which is inculcated in the precept of Christ, that "men ought always to pray and not to faint." If you have this spirit of prayer, O Christian soul! you have true devotion; but you do not possess it if you are led to prayer only by duty and necessity, and not by love and desire. You do not possess it if this exercise is painful to you; if it costs you a great effort; if you are careless, lukewarm, willingly distracted, or subject to *ennui*; if you count the moments; if you shorten them more than you ought; in brief, if you pay God as a bad debtor pays his debt. In this way, from habit, from routine, from human respect, because the rule or the state of life demands it, one may make many prayers without having the spirit of prayer; and nothing is more common.

#### OCCASIONAL PAPERS.

BY A COUNTRY PARSON.

#### THE EASTWARD POSITION.

EVERY now and then the smouldering embers of this dying controversy burst into fierce but fitful flames, and we have from the "old guard" of the Puritan remnant a solemn reaffirmation of the un-Protestant and Romanizing tendency of this practice. I say dying, because the custom has now been so widely adopted in all branches and divisions of the Anglican Church and by those who are avowedly moderate and "safe" men, that it has long ceased to be one of the distinctive marks of Ritualism and has come to be regarded as a very mild expression of "churchly" tendencies, on a par with the use of the surplice in the pulpit, the singing of the responses to the Commandments, and other decent practices, which in their day have passed through the fiery ordeal of fierce denunciation and stupid misinterpretation, but which are now all but universal. And so indications seem to point to the probability that in the very near future the eastward position will become an open question, and a mere matter of taste, to be left to the discretion of the officiating clergyman be he High or Low.

The precise teaching of the Church on this point will, I believe, always be involved in obscurity. It is quite probable that the rubric in the Prayer Book was made purposely vague so as to leave a certain latitude for tender Romanists and scrupulous Puritans. It exhibits strong marks of being a compromise, and it was evidently designed to prevent that idolatrous reverence for the centre of the Altar which is the distinguishing feature of the Roman Mass. The rubric of the first Prayer Book commenced "When the Priest humbly standing before the midst of the Altar," etc., and the aim of the second rubric seems to have been to make any position legal so long as it was north of the old

centre position, and thus to remove any superstitious reverence for any particular part of the Holy Table, which seems a natural result when the act of Consecration is always performed at one set place. The rubric before the Prayer of Consecration, "When the Priest standing before the Holy Table," etc., seems to take for granted that the priest has adopted the eastward position from the commencement of the service. Otherwise would we not have had a direction something to this effect—"Now shall the Priest stand before the Table, and having ordered the bread and wine, return to his former position at the north side," etc. However, without pressing the point, it is safe to conclude that, as far as the strict letter of the law is concerned, no one can pretend to speak with any degree of certainty, and that practically this is one of those open questions about which all are at liberty to form their own opinion. And this view of the question is in keeping with the breadth and comprehensiveness which is the glory of the English Church, and one of the chiefest marks of her Catholicity.

As to the decency and fitness of the position on its own merits there can be but one opinion. The old side position is awkward, clumsy and inconvenient; the eastward position is graceful, becoming and convenient, and in keeping with the whole plan of the Communion Office, which, though not a bloody sacrifice, is the shadow or picture of one, and designed, by its scenic and ceremonial features, to keep ever fresh in our minds the memory of the Great Atonement.

Let any clergyman who doubts this, and who is not bigoted in the matter, adopt the eastward position for a few Sundays and he will experience the truth of my assertion as to its convenience and comeliness.

Let us hope, however, that we are entering upon a better state of affairs in regard to these matters, and that before long this old Puritan prejudice will no longer be a factor in Church controversies and that we may learn to agree to differ about the position of the celebrant as being nothing more than a matter of taste to be determined, not by any imaginary doctrinal signification it may be tortured into possessing, but simply by common sense. Thus, I believe, we shall best carry out the spirit of the rubrics and of the whole English Church, which, in matters not essential, is the very soul of moderate and reasonable liberty.

#### THE TROUBLED SECTS.

THE *Church Times* has a long and thoughtful article upon the breaking away of the leading sectarian leaders in the States from the Creeds which differentiate their respective bodies from the Church Catholic. Being too lengthy for our columns we give the following interesting section:—

This American movement against Creeds is reproducing itself in a very marked manner amongst the sects at home. As is well known, there is a wide distinction between the Lutheran and the Calvinist theory. Luther, who in many other respects resembled Henry VIII., had no great repugnance to the old doctrines, and only brought forward as much reform as would suffice to justify him in breaking away from the authority of the Church. Hence, as Lord Macaulay long since pointed out, his theory of justification by faith was really a system of indulgences which underbid Tetzel. The Church compelled every one to confess his sins at least once a year, and make some sort of satisfaction for them; and it is a commonplace to say that the effect of the routine which the Canons on Confession introduced was hurtful to morality. But Luther substituted a mere act of faith to be performed just when the sinner liked. This new plan of making every man his own confessor was enormously popular, and the results have been just what might have been expected of it. At starting that godly potentate, Philip of Hesse, extorted from the Lutheran fathers a licence to commit bigamy, on the plea that he could not be content with a single wife. During the three ages of its subsequent history, Lutheranism has been curiously barren of saintliness; and the countries over which it has held sway have ceased to be Christian in more than name. We have seen a curious revival of the system under Mr. Booth, who may not unfairly be described as a vulgar Luther, at it is impossible not to view without apprehension the inevitable results that must speedily follow his teaching.

The system of Calvin, though it might at the first blush be thought more likely to lead to antinomianism of a very bad type, has proved a little less injurious in fact. The really pious Calvinist necessarily regards himself as a member of a sublime aristocracy, and if, like other aristocrats, he is often intolerably hard and arrogant, he feels himself bound by the maxim "*Noblesse oblige*." Nobody, for instance, would ever have thought of crediting Calvin with bacchanal ditties in praise of "Women, Wine, and Song." At the same time, his theology has grown quite out of favour even amongst Scotsmen, to whom its sharp, logical completeness, and its thoroughly business-like character, once made it very congenial. It is begun to be felt that Calvin has blundered like a tradesman who, because he could not get in a number of accounts that he knew were outstanding against him, chose to assume that they did not exist, and arranged his affairs on that hypothesis. Calvin has built up his system out of one class of Scripture texts, and has disregarded or explained away another class equally important. Anyhow, his authority is coming to nought amongst his disciples as completely as the views and wishes of the Wesleys have been set aside by their professing followers. The other day a conference of the London Presbytery was held to consider the relationship of its office-bearers to the Westminster Confession. One or two ministers, no doubt, were found to stand up for that famous standard, but the almost unanimous feeling was that it had become a dead-weight upon the sect; and that is repelled intelligent men not only from the ministry, but from the eldership. A motion of Dr. Oswald Dykes, which seemed to be well received, was that they should retain the Confession as a "great historical document of their Church's theological development;" and that they should frame for popular use "some short, easy, modern creed which their congregations could join in reciting during public worship." This notable device is as if when a congregation had got hopelessly flat, the organist should keep indicating the original key for the purpose of showing how far it has wandered away from the right pitch.

But it is not the Presbyterians alone that are thus perplexed. The bulk of the Baptists and Independents are pledged by the trust-deeds of their chapels to a theology similar to that of the Westminster Confession, and their congregations like it just as little as the modern Scotch Calvinists. In fact, it is said that there are many hundreds of cases in which the Miles Platting trouble would be reproduced to-morrow if only a comparatively few persons were mischievous enough to challenge the preacher's doctrine, and the preacher had fortitude to resist the "Dead Hand." This, we need not say, is a state of things which is altogether in favour of the Church. With those who have any real religious instincts, positive faith will always be acceptable than vague inconsecutive musings about religionism. We have heard a great deal about the spread of Roman Catholicism in England, and the reason for it must be sought in the advantages which its well-compact battalions have as against the disorganised hordes of Protestantism. That the country is not by this half-won to the Pope, is due to the fact that the Church of England has also brought into the field an army as well-appointed, but without the impedimenta of papal arrogance and mediæval or contemporaneous superstition. Hence it is notwithstanding the apparently boundless resources which are at the command of Cardinal Manning, the Romanizing movement is absolutely at a standstill, and has even receded from the point which it had reached some thirty years ago.

#### TRADITION IN THE CHURCH.

The function of tradition, then, is to ascertain the belief of the first ages of Christianity, and to transmit it unimpaired to succeeding generations. And thus the fault of the Church of Rome is not what it is commonly thought to be, and as is seemingly warranted by the language of the Council of Trent, that of unduly exaggerating the place of tradition by raising it to an equality with Holy Scripture; but contrariwise that of setting it aside at any time in favour of the current and fashionable ecclesiastical opinion of the day. The question of the withdrawal of the chalices from the laity is a crucial example of this fact. Scripture and tradition are here at one, and directly opposed to the decree of the Council of Constance, itself resting on an innovation scarcely two centuries older, which is thus as truly anti-traditional as it is anti-Scriptural. Amongst the usages which are, or at any rate have been, universal in Christendom without resting on the express language of Scripture, may be named infant baptism, episcopacy, and Sunday observance; while it is only the superior numbers of those who now reject the first and second of these which prevents their being regarded as being as eccentric and wrongheaded as the Seventh Day Baptists, who alone of Western Christians continue to keep the Sabbath.

In fact, the incident and must be universal once reaches the number even if the founder a fresh type of convert accept new chain of tradition believe themselves from the Bible and fidelity of a large body which they unconsciously is particularly exercised communion at stress on the doctrinal fiction. That the shape in the New Testament it is matter of history they assume among prominent example till the sixteenth religious conscience Their modern will find them in the cause originally of under the influence tradition. And that which Christendom is as least as large follows the tradition a third that of Wesley, yet others than the Roman Church traditional apparatus in the Creed of P Catholic to accept traditional traditions; the whole mass of the whole growing constitutions, the all the decrees of faith, practice sensitive catalogue reason of its enormity all but a few individuals and constantly favour of any opinion with the "living ecclesiastical and comprehensive Tradizione, son

Such being the practical question be at one in belief with the prior follow. Hence it be as new as the Greek Testament satisfactory than century—"That where, always, a

It has been objected that, granted, it is impossible such entire universe to any tenet or a greater part of it we limit the worst the foundation of the long conflict attests the non-Christendom; so interpretation is discredit it.

Its real force ing it with what law jurisdiction Book, which in another code it does not rest for tant, but on long ions. In order of common law that it should be merely local as gavelkind, w (2) It must be as early as the been recognised pleaded in their fact workable raise cavilling ment of all the existence of gain the perfect unity property); and same qualities prevalence; co Juction or bro synods, and against such c

In fact, the incidence and influence of tradition are and must be universal in every religious system which once reaches the number of two adherents; because, even if the founder of a new sect have really invented a fresh type of creed, which is seldom the case, his first convert accepts it on his authority, and begins a new chain of tradition; while those persons who believe themselves to draw their belief at first hand from the Bible are all but invariably under the influence of a large body of traditional interpretation, which they unconsciously read into the text. This is particularly exemplified by nearly every Evangelical communion at the present day which lays much stress on the doctrines of the Atonement and of Justification. That these doctrines are contained in some shape in the New Testament is unquestionable, but it is matter of historical fact that the particular forms they assume amongst the Salvation Army—to take a prominent example of the moment—were unknown till the sixteenth century, and made no part of the religious consciousness of ancient Christendom. Their modern adherents say, and say truly, that they find them in the Bible; but they find them, not because originally or really there, but as read into it under the influence of a powerful, though very late tradition. And that of the separate bodies into which Christendom is the number of such traditions is as least as large as divided. One group of societies follows the tradition of Luther, another that of Calvin, a third that of Zwingli or Farel, a fourth that of Wesley, yet others those of Swedenborg or Irving. And the Roman Church has in appearance the most bulky traditional apparatus of any, because the paragraph in the Creed of Pius IV., which binds the Roman Catholic to acceptance of "the Apostolical and ecclesiastical traditions . . . of the same Church," covers the whole mass of Acts and Canons of the Councils, the whole growing series of Papal Bulls, briefs, and constitutions, the enactments of the Canon Law, and all the decrees of the Roman Congregations on points of faith, practice, and morals—a tolerably comprehensive catalogue, but utterly elusive, not merely by reason of its enormous bulk, making it inaccessible to all but a few industrious scholars, but because it can be and constantly is set aside, as observed above, in favour of any opinion or practice which finds favour with the "living voice of the Church," that is, the ecclesiastical authorities for the time being; as was comprehensively expressed by Pius IX. in his phrase: "Tradizione, son Io."

Such being the state of the case, it is clear that the practical question for every Christian who desires to be at one in belief and in all important points of practice with the primitive Church, is what tradition shall he follow. He cannot escape some tradition, even if it be as new as the just revived Eusebian text of the Greek Testament. And after all, no canon is more satisfactory than that of Vincent of Lérins in the fifth century—"That which has been handed down everywhere, always, and by all."

It has been objected with much plausibility against this maxim that, even if its theoretical adequacy be granted, it is impossible of application, because no such entire universality of agreement in fact attaches to any tenet or usage amongst Christians. But the greater part of the current variations disappear when we limit the word "always" to the period between the foundation of Christianity and the first enunciation of the maxim itself; which is of course what Vincent intended. Nor can we suppose him to have been ignorant of so broad a fact in Church history as the long conflict with Arianism, for example, which attests the non-universality of Trinitarian doctrine in Christendom; so that a metaphysical exactness of interpretation is not to be put on his canon in order to discredit it.

Its real force and character will appear by comparing it with what is its almost exact analogue in English jurisprudence. Side by side with the Statute Book, which may be termed the legal Bible, there is another code known as the "Common Law," which does not rest for its sanction on any statutes now extant, but on long usage recognised by judicial decisions. In order that any claim to come under the head of common law may be established, it is necessary that it should fulfil these conditions: (1) It must not be merely local custom or usage, such, for example, as gavelkind, which is confined to the county of Kent; (2) It must be legally "immemorial," that is, at least as early as the reign of Richard I.; (3) It must have been recognised in all Courts of the realm when pleaded in them. Any one can see that this is a perfectly workable principle, though it would be easy to raise cavilling objections to the ideally perfect fulfilment of all the conditions (as, for instance the very existence of gavelkind in Kent is incompatible with the perfect universality of any other mode of dividing property); and a little thought will show that the same qualities of wide dispersiveness as against local prevalence; continuity of tenure as against late introduction or broken prescription; and acceptance in the synods and dioceses of Christendom generally as against such challenge and resistance as image-wor-

ship, say, or the tenet of the Immaculate Conception encountered when first formulated, may be seen to hold good of no inconsiderable body of Christian tenets and usages. Such a historical tradition as this serves as the best safeguard of the Faith; and its own securest shrine is the liturgical literature of any Church, so long as it is free from later accretions; so true is it that "Lex grandis est lex credendi."

Richard F. LITTLEDALE.

EXTRACTS FROM A SERMON.

PREACHED BY REV. C. H. MOCKRIDGE, D.D., IN ST. GEORGE'S CHURCH, TORONTO, AND CHRIST CHURCH CATHEDRAL, HAMILTON, ON BEHALF OF THE SISTERSHIP OF ST. JOHN THE DIVINE, TORONTO.

The Rev. Dr. Mockridge selected as his text "She hath done what she could."—St. Mark xiv. 8. The reverend preacher defended the course he was pursuing in addressing one sex, by alluding to the custom of sermons being delivered to special classes. He then proceeded warmly to eulogize the work of women in the Church, and showed how the lot of woman had been raised and sanctified by Christianity. From this he proceeded to argue that the sphere of woman in the home and Church was different from man's, arising from the respective powers and capacities and tastes of the sexes being so differentiated as to render them complementary to each other, and equally valuable in the work of Christ.

Coming now to his subject, Dr. Mockridge said as follows: "Christian women, we must depend upon you to a great extent for carrying on the work of Christ. There are duties connected with it that you are by nature adapted for. Teaching in Sunday-school is one of these, caring for the sick and unfortunate women is another, nursing the sick and helping the working classes when they are in trouble, is another; ministering to those that we are always praying for—those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity, is another. If we pray, let us work."

How then shall women set about doing that for which they are so well fitted? In the first place there must be the inner consecration to God. There must be the desire to work, because it is working for Christ. What a priceless thing it is to have the heart, the wish, the desire to do good. There are people who do good under the lash of duty. They see that certain things ought to be done, that it is reasonable that they should be done, and they goad themselves on to the doing of them. But have you to goad the young woman on to attend places of public amusement? Have you to urge her to buy extravagant dress, and to adorn herself with costly attire? No, the desire is there. The first thing wanted then, is the life given to God. That should be the true adornment of woman—"Whose adorning," says St. Paul, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit; which is, in the sight of God, of great price."

You notice this—the more a woman cares for God, the less she cares for dress and outward show; the more nearly she approaches to what her Lord would have her to be, the more retiring and womanly she becomes, for it is not womanly to be perpetually seeking excitement and public admiration.

Of course there are women closely tied by domestic duties. All right. That is their place. The true mother is one that watches her children the closest. She sleeps only when they sleep; she rejoices only when they rejoice. From them small duties will be expected. All that Christ wishes to say of any woman is, "She hath done what she could." But there are women who have a great deal of money and time at their disposal. Give such the inner consecration to God, and oh! what they could do for Him!

But in connection with what you can do for God, all thinking Churchmen must see that we are making a great mistake in not systematizing woman's work. We want some consecrated order of women to do work. I do not see why a consecrated order of women should be any more dangerous than a consecrated order of men. Yet I belong to a consecrated order of men, and all Christian ministers belong to the same. They are set apart to do God's work. We know them by their work; we know them by their very dress. It is a good thing that they are known in this way. Their constant appearance in public, in itself reminds men of their work. Why should it not be so with women? We have women who are poets, and authors and artists. They can take their place side by side with men in the very highest walks of life, why should they not have their consecrated order to do Christ's work as men do it, not out of their sphere, but in their sphere, men doing what men are qualified to do, and women doing what women are qualified to do?

We are, indeed, making a mistake that we have, in this country, no such order as this. People who live in their own comfortable, perhaps, luxurious homes, who never go down amongst the distressed and the poor, may belittle such a work as this; but those who know what it is to see the distress which every now and then comes upon the working classes and the poor, must feel how valuable it would be. Not long ago a man came to bury his oldest boy; soon after he came with the same request for his second boy. Last Sunday a woman came to tell me that the poor fellow's wife had died of a broken heart, and that there was no one to help him in any way in the house, except the neighbours. She said, "We will help him (she was a Roman Catholic) if you will let us, and our sisters will take the children—six of them—to their own homes ready for the purpose, and bring them up with every watchful care." In the face of this I felt so utterly helpless that I was much impressed by it. And, of course, similar events are occurring all the time.

If there are thousands of women idle in our churches to day, it is because the Church will not give them proper systematic work to do. To be plain, we want an order something like the Sisters of Charity in the Church of Rome. Whatever the particular appointments or details may be, we want some such order. All denominations are beginning to feel the want of some such organization. We may have our Young Women's Associations and Ladies' Aid Societies, but they stand in the relation to women consecrated to a life work (with nothing to do but that) as laymen do to clergymen, or as volunteers to regulars.

To show the need that is felt of this, let me quote the words of an eminent Methodist minister, of the United States. Speaking of the Sisters of Charity, he says: "Claiming to be intensely loyal to Protestantism, we stand in this presence of Protestants and say that this vast association of unmarried ladies, uniformed (the better to protect them from insult, and introduce them in their official character) has performed a long continued and eminently self-sacrificing work that should win the encomiums of every candid admirer of womanly heroism. For three centuries, in every land over which bends heaven's arch, they have coveted the repulsive labor of nursing the sick in hospitals, regardless of their faith, rank, nationality, poverty or disease. Eternity alone will develop what these consecrated persons have accomplished in the alleviation of human distress."

These are brave, true words; and, considering the source from which they come, striking and suggestive. Our good old Church in the motherland has been speaking and acting on the sentiments contained in them for many years. It is a movement which we hope soon to have established in our own country. We need some such consecrated order of women, and the movement to establish a sisterhood with this end in view, will receive, so far as it goes, my hearty cooperation and support.

\* From a sermon preached by S. V. Leech, D.D., in the M.E. Church, before the Women's Christian Association in Frederick City, Md.

BOOK NOTICES.

CATALOGUES BY THOS. BAKER, 20 GOSWELL ROAD LONDON, E.C. ENGLAND.—The catalogue contains as good a representative collection of English and Foreign theology as it is well possible to get together. The contents consist of between 1,100 and 1,200 articles, comprising a collection of Biblical, Patristic, Mediæval and Reformation Literature, Old-Anglican Puritan and Non-conformist Theology of every description by authors of the Greek, Roman, English and various other Churches from the Apostolic times to the present day. Books ranging from the raw productions of the early printers, Aldus, Plantin, Froben, Stephanus, Day and others, down to the latest modern publications. It is a valuable book of reference to all interested in the great department of literature of which it treats.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

SHERBROOKE.—St. Peter's Church.—It is gratifying to learn that the Rev. J. Buxton Smith, assistant minister at Christ Church, Ottawa, has accepted the nomination of the Bishop to the rectorship of St. Peter's Church in this city. He will enter upon his duties at Easter next. The congregation of St. Peter's Church is a large and wealthy one, and ever

forward in good works. It is hoped that before long a new church will be erected, as the old one is too small for the largely increased congregation. Quite recently a noble hall for social, vestry and other meetings in connection with church work, has been erected. To the energetic work of the ladies of St. Peter's Church Guild is due this useful addition to the property of the Church in Sherbrooke.

**QUEBEC.—St. Matthew's Church.**—The rector, the Rev. Charles Hamilton, has announced that arrangements have been made to have the church open from morning until evening every day, that members of the congregation may enter at any time for prayer or meditation. It is greatly to be wished that the good example of the rector of St. Matthew's could be followed in all our city churches, for it cannot but be admitted that opening a church for a few hours on Sunday and one or two hours during the week, is very little. Many a good Churchman would be thankful if he could enter his church any spare half hour during the day, for quiet thought and prayer.

**DIOCESAN MISSIONARY MEETINGS.**—For some time past mission meetings have been suffered to fall into abeyance, but we are thankful to say they have been revived. Recently the incumbents of the parishes of Bury, Cookshire and Marleton visited together the several churches and out-stations of the parishes mentioned, and delivered addresses upon the missionary work of the Church, with the object of arousing interest in this very important part of the great work now being carried on by the Church of England. The Rev. Principal Lobley, of Bishop's College, Lennoxville delivered an eloquent address at Robinson, and Bury, and at Cookshire the Rev. Professor Roe spoke. Though the attendance at the several meetings was not as large as was expected, yet much hope is felt that in time a deep interest will be exhibited in the work now being carried on for the evangelization of the heathen. The collections taken up at the several meetings were given to the Diocese of Algoma.

**QUEBEC.—Trinity Church.**—On Tuesday evening, Feb. 20th, the National School Hall, on E-planad-Hill, was crowded to its utmost capacity, the occasion being an entertainment given by the children attending Trinity Church Sunday School. The programme consisted of vocal and instrumental music, recitations, dialogues &c., besides a very amusing reading by the rector of the church, the Rev. Robert Ker. Every item was carried out successfully, to the great credit of the youthful performers, and at ten o'clock the audience dispersed, highly pleased with the evenings entertainment.

**SANDHILL.—St. Luke's Church.**—On Thursday last, a most successful Missionary Meeting was held in this church, the building being filled with an attentive audience. Dr. Roe, Professor of Divinity in Bishop's College, who has charge of this Mission, a chairman introduced the Rev. James Hepburn, incumbent of Magog, who delivered a deeply interesting, and carefully prepared account of mission work in Japan. Addresses were also given by the Rev. A. H. Judge, of Cookshire, and the Rev. Dr. Roe; the former on the work of Church Missions on the Gold Coast, the latter on the unique work being carried on in Madagascar. Quite recently a beautiful bell has been purchased by the congregation of the church and hung in the belfry. It is about four hundred pounds in weight, and we believe of American manufacture. Eight years ago Sandhill and the neighbourhood was a stronghold of Universalism, now we have there a beautiful and elegantly furnished church with a seating capacity of 150, and an earnest and devoted congregation receiving the ministrations of the Church of England.

#### MONTREAL.

**MONTREAL.—St. Martin's.**—During Lent a Litany service is held every Friday at 5 p.m.

**Emigrant Chaplaincy.**—The S. P. C. K. has made a handsome grant for an emigrant chaplain to be stationed at point Levis, who duty it will be to see to the religious comforts of strangers arriving from Great Britain and Ireland during the season of navigation. We understand that the appointment was offered to the Rev. T. W. Fyles, rector of Cowansville, but whether he will accept it is not yet known. Should he decide to go, he will carry with him the affectionate good wishes of all his brethren of the diocese of Montreal.

**St. Jude's.**—Since the return of the Rector of this parish from England there are abundant signs of new life and activity amongst his people. To his numerous other engagements, Mr. Dixon has recently added a confirmation class. This makes the fourth confirmation class organised in the city within the past few weeks.

**St. John the Evangelist.**—Rev. Mr. Duvernet, form-

ely a student of the P. E. D. School in Toronto, and now assistant minister at the Church of St. James the Apostle in this city, preached an eloquent sermon recently in the Church of St. John the Evangelist. The service at this church is as beautiful as ever, and is attended by very large congregations. Compared with some of our churches the worship at St. John's is the very magnificence of decency and order; yet there is nothing of "high and dry" about it; it is all genuine, and certainly gives one the impression that in an earnest evangelical ritualism there are great aids to devotion.

**KNOWLTON.**—It is stated that overtures are being made to the Rector of this parish with a view to his appointment to another and larger sphere of duty in the diocese of Toronto. Mr. Thycke's removal from this diocese would be a real loss to us.

**NORTH SHEFFORD.**—The Incumbent of this mission has been offered a larger and better parish in one of the dioceses "down by the sea." Should he decide to accept the call it will be a matter of great grief to his present parishioners.

**DUNHAM.**—At the Wednesday evening service in All Saints Church, last week, Rural Dean Mussen, M.A., rector of Farnham, preached an excellent sermon. Rev. Mr. Fyles of Cowansville is announced next Wednesday evening.

**PORTAGE DU FORT.**—It is announced that the Incumbent of this mission has received an offer from a parish in a neighbouring diocese, which he will likely accept. This will render vacant one of the most thriving missions in the diocese of Montreal.

**SABREVOIS.**—An effort is being made to repair the parsonage at this place and the Incumbent has issued circulars asking for aid for that purpose. We trust his appeal will be successful. Although the schools have been removed to Montreal (where they are doing marvellously well) there is still need that a clergyman of our Church should reside in the parish of Sabrevois and maintain the services in the parish church as they have been maintained in the past. The surrounding country is intensely Roman Catholic, and French Canadian, addition reasons why this mission should be supported.

#### ONTARIO.

**OTTAWA.—Christ Church Lay Association.**—The fortnightly meeting of this association was held on 22nd ult., in the lecture room. The Rev. Mr. Buxton Smith held the attention of the members by an able explanatory discourse on the collects and litany. Dr. Wicksteed proceeded to open the debate on the subject of "Church finance." He said that all within the Church of England belonged to a society whose obligation it was to teach its members to do their duty to God and their neighbours, and to watch that they did so. It had also the mission given to it to christianize the world. The machinery employed was the priesthood. Cries were heard that there were not enough clergy, and that the clergy were inadequately provided for. The modes adopted for raising the necessary funds were pew rents and offertory. The evils arising from the pew system were many: (1) It deprives the poor of a place in God's House; (2) it rents the house in parcels to the highest bidder; (3) it is "a respecter of persons;" and (4) it renders the pastoral relation unstable. It was now the speaker's duty to prove that the system of tithes was divinely appointed, and is still finding upon us as the chief reliance for the adequate support of the Christian ministry. God enacted the tithe system, (see Levit. xxvii. 30. Numbers xviii. 24.) first, to secure the homage of man, and, second, to vindicate His own sovereignty. God's attribute of love ought to be also honoured. This we can do with our substance in free will offering the tithe fulfills the law; the free will offering expresses love. St. Paul's rules for replenishing the treasury are to be found embodied in 1 Cor., xvi. 1-2. They are (1) each man should give (2) on the first day of the week (3) according to his prosperity, and (4) publicly. St. Paul also furnishes in this epistle conclusive proofs that the tithe system was re-enacted under the Gospel dispensation by Christ Himself. It was the view of the primitive Church that the tithe was of perpetual obligation. In the apostolical constitutions we have these words: "Let him (the bishop) use those tenths and first-fruits which are given according to the command of God as a man of God," etc. The tithe system is still in force; for (1) it was instituted for good of men in all ages; (2) it is an act of religious homage; (3) system has universally prevailed; (4) same reasons now exist; (5) it has never been abrogated. There are peculiar motives to Christian liberality; (1) The example of Christ in his gift to us, (2) gratitude for our redemption, (3) the salvation of all mankind, and (4) the fact that through

the Christian priesthood Christ Himself receives our offerings. The speaker then disposed of the objections usually urged, viz.: 1. Difficulty of enforcing the system. 2. That it originally supported Church and State. 3. That indebtedness to man excuses. 4. That it begets unequally. 5. That clergy would be made too rich. He concluded by pointing out how the tithe system was now practicable; that circumstances have changed, but principles have not, while necessities have greatly increased. Mr. Keeley followed, and touched upon the history and working of the system in England. Mr. Morgan deprecated the system as being oppressive on the poor. Rev. Mr. Garrett gave some interesting facts within his experience as to the renting of sitings. The discussion was postponed, and the meeting adjourned.

**RAWDON, 12TH CON.**—On Thursday, Feb. 22nd, a new church was opened for divine service in this place. The clergymen present were, the Rev. C. M. Harris, B.A., missionary in charge, whose headquarters are at Marmor; the Rev. W. Burke, B.A., rector of St. Thomas' Belleville, the Rev. Thos. Golden, M.A., of Stirling; and the Rev. R. S. Forneri, of Belleville. The weather proved favourable and a large concourse assembled from the country around. The principal service at half past ten o'clock was celebrated with the Holy Communion. The Rev. Mr. Burke was preacher and celebrant, his discourse, audible and practical one, was based upon the words of King David, 1 Chron. xxix. 1. "The praise is not for man but for God." In the afternoon a second service was held at which, after a few remarks from the others, the Rev. Thos. Golden delivered a telling address upon the Apostolic origin of the English Church. The Incumbent stated that it was but four years ago since he began a weekly service in the neighbouring school house with a very small muster of Churchmen, but the numbers grew and then a church was talked of, and when the subscription list at last went round there was so liberal a spirit evinced that the church was almost free from debt, completed as it was. He announced that it should henceforth go by the name of St. Mark's. The church is of red brick with porch, chancel and vestry. The interior walls are plastered, the wood-work stained and varnished. The margins of the windows are of coloured glass. A bright and cheerful air pervades the sacred edifice. At both services it was densely packed with worshippers who gave vent to their earnestness and pleasure in hearty responses and singing. The communicants were also numerous. Between the two services the congregation adjourned for dinner to an adjacent hall, where the ladies had provided a superabundance of good cheer. The church is a monument of what a few can accomplish when they are united, earnest and liberal, and have a pastor who knows how to call forth and direct their energies. The proceeds of the offertory and of the dinner amounted to the sum of \$110 which will probably more than cover the church debt.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending March 1st, 1888.

**MISSION FUND.—January Collection.**—Trinity College School, Port Hope, \$15.80; Grace Church, Markham, \$3.16; St. Peter's, Toronto, \$125.48; St. James' Cathedral, Toronto, \$583.80; St. John's, Lakefield, \$11.88. **July Collection.**—Streetsville, \$4.35; Churchville, 50 cents. **Thanksgiving Collection.**—Streetsville, \$5.35; Clairville, \$1.78. **Missionary Meeting.**—Grace Church, Markham, \$5.80; Ida McLean Mission Box, \$1.05. **Parochial Collections.**—Christ Church, Etobicoke, \$7.60; Beaverton, \$25.75; Point Mara, \$7.75.

**SHINGWAK HUME.**—Contents of Mission boxes—St. Paul's Sunday-school, Beaverton, \$1.37; Point Mara, \$1.22; Port Bolster, 51 cents.

**PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.**—C. J. Bloomfield, \$4.00; Church of the Ascension, Toronto, \$19.75; St. Peter's, Cobourg, \$20.98; Trinity Church, Barrie, \$16.80; Port Perry, Church of the Ascension Sunday-school, \$1.00; St. Stephen's, Vaughan, \$4.10; Clairville, \$1.83; St. George's, Etobicoke, \$3.90.

**WIDOW AND ORPHAN FUND.—October Collection.**—St. James' Cathedral, Toronto, additional, \$12.60; Streetsville, \$3.68; Churchville, \$1.06.

**TRINITY COLLEGE.**—Since the beginning of Lent devotional meetings, which consist of prayer, praise, and the exposition of a portion of Scripture, have been held in Rev. Prof. Schneider's room. They have been well attended, and a good deal of interest has been taken in them. The Rev. Prof. Boys preached an excellent sermon to the students in the College chapel on St. Matthias' day on the subject of "Rationalism." The divinity students hold a meeting once a fortnight, at which an address is given on some subject bearing on practical ministerial work by the Provost or one of

the Professors. Rev. Prof. Boys These meetings students. At a bers a book with a synopsis of to

**ST. JAMES' MI** was held at the Bishop, who pr and gave some of the working tions for Mis. One congregati previous year gifts, and the had paid \$1.00 \$1,000 to Algor city, \$350 to \$300 to the C. Jress was by t felicitously sh apparently no and in lead ev ally most dev the enter form much earnest sation of Euro the call of St. of that Apost which the me pressed on th them of thos their needs c such misery. The address warning agat living Church Rev. F. Camp speaking by which he ma Mrs. Swetti have again t meeting; the courtesy to able stranger a larger meet

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the Professors. At the meeting on Monday evening Rev. Prof. Boys delivered an address on "Preaching." These meetings are always well attended by the art students. At each the Provost gives one of the members a book which he is required to study, and prepare a synopsis of to be read at the following meeting.

ST. JAMES' MISSION MEETING.—The annual meeting was held at the school-house on the 28th ult. The Bishop, who presided explained at length the details, and gave some practical and encouraging examples of the working of his scheme for systematic collections for Missions, Diocesan, Home and Foreign. One congregation raised \$1.00 last year in advance of previous years, others had largely increased their gifts, and the result already was that the Diocese had paid \$1,000 to the Algoma Endowment Fund, \$1,000 to Algoma Missions, \$350 to the S. P. G. Society, \$350 to the Church Mission Association, and \$300 to the Central African Mission. The next address was by the Rev. W. Clark, of St. George's, who felicitously showed that all these details although apparently non-spiritual were essentially necessary, and in fact evidences of active religious life, as he is usually most devout and systematic, punctual, in the outer forms of devotion. Mr. Clark showed with much earnestness and graphic force how the evangelization of Europe, hence of this Dominion, arose from the call of St. Paul to Macedonia, to the large views of that Apostle as to the missionary sphere, views which the modern Church ought to share. He impressed on the audience the urgency of the call to them of those who were too ignorant to articulate their needs of the Gospel, their very dimness amid such misery being the loneliest of all cries for help. The address was closed by a vivid exposure of and warning against the delusion that a Christian or a living Church can be indifferent to missions. The Rev. F. Campbell, of the Huron Diocese, closed the speaking by a most earnest appeal, in the course of which he made a graceful allusion to the Bishop and Mrs. Sweetman, as well to Canon Dumoulin. We have again to regret the absence of laymen at this meeting; the loss was theirs and the reproach also, as courtesy to the Bishop, their pastor, and the very able strangers invited to speak, ought to have brought a larger meeting.

NIAGARA.

HAMILTON.—Lenten services are frequent each week in all the city parishes. The Bishop of Niagara preached on the third Sunday in Lent in All Saints Church, Hamilton, and in the Church of the Holy Trinity, Barton. His Lordship's sermons were the second and third of an excellent series against infidel theories of the day.

ST. THOMAS' CHURCH LITERARY SOCIETY.—This society held its eighteenth meeting on Monday evening, Feb. 26th. There was a large turnout of members to hear Mr. Furlong give a paper on "how man became a idolater?" The paper showed great research, and embraced from the earliest period of man's history down to the present time, and was full of matter most interesting to all who had the pleasure of hearing it. At the conclusion a hearty vote of thanks was passed to Mr. Furlong. After various matters had been discussed, and several members received, the meeting adjourned. The programme for Monday, 5th inst., embraced a paper from the Rev. O. J. Booth, of St. Catharines, on "Woman?" which was received in the early part of the year from the same elegant writer with such marked approbation, that, by special request, it was again delivered.

ST. LUKE'S MISSION.—The Rev. W. Massey is expected after Easter to take charge of this interesting work in this parish.

ST. CATHARINES.—St. George's Church.—The Rev. F. E. Howitt is engaged as second assistant, especially during the Rector's indisposition; whose recovery we earnestly hope to announce shortly.

BURLINGTON.—Mr. C. E. Ratcliffe, B.C.L., of Trinity College, Toronto, is a lay-assistant in St. John's parish, the Rev. W. Belt, M.A., rector.

HURON.

LONDON.—St. Paul's Church.—Rev. H. Carmichael, Rector of Christ Church, Hamilton, preached at this church at matins and evensong on the 25th ult. The severity of the weather was such that the congregation was not as large as it would otherwise have been. At evensong the church was crowded. He preached an excellent sermon from the words of St. Paul, Phil. iv. 4-7. He graphically delineated the faith of the Christian as a religion of joy. A quiet and even faith in God, which would be equally steadfast in prosper-

ity and adversity, constitutes genuine happiness such as the Apostle spoke of when he exhorted those to whom he wrote, to "Rejoice in the Lord always." In many a heart rich in that charity that thinketh no evil, and the joy of a Holy Communion, did the preachers words meet a glad response. The collections at morning and evening services were special gifts to the choir boys. The choir comprises about fifty voices, male and female. They are all voluntary, but the boys receive twice a year presents from the congregation.

CHRISTIANITY AND CIVILIZATION.—In the report of the Department of Indian Affairs we have independent testimony to the fact that the highest civilization is to be obtained as the fruits of Christian missions. The report states: "The Moravian band in the township of Oxford had very good crops this year. The roads in this reserve are kept in a very creditable condition. The Indians during the past year erected an Episcopal church. All the work on it was done by Indians, and in a very workmanlike manner. The Indian bands are improving in every respect, there being but few cases of real destitution, and the funds of the Government are always generously voted for such cases. In almost every Indian settlement a Temperance Society has been established." Grace Church is that one for which Rev. R. F. Dixon pleaded so earnestly in the DOMINION CHURCHMAN. In all the reserves where the Church has established her missions, the result is favourable. The Indians on the Sarnia reserve graded a road from the township of Moore, on the south side of the reserve, to the town of Sarnia, and made a good ditch along the road. On the reserves at Kettle Point and Riviere Aux Tables there are some well cultivated farms and good orchards. On Walpole Island matters are even better than on the Sarnia reserve. This testimony to the blessings to the country from missions is not the testimony of the missionaries themselves, but from the public documents of the Dominion. Much as has been accomplished by the Church, the great work has yet to be done—"Go ye in all nations."

CONTRIBUTIONS TO DIOCESAN FUNDS, 1882.—Chapter House, \$272.40; St. Paul's, \$1,235.96; Memorial, \$612.91; Christ Church, \$121.50; St. James', \$171.76; St. George's, \$118.48; St. Matthew's, \$24.15; Hellmuth Ladies' College, \$63.45; Dufferin College \$14.27—total, \$2,628.72. This sum does not include the many contributions to other than diocesan purposes. Besides special collections the weekly offerings have increased, in some cases very much. In connection with St. Matthew's, a new Church, there has been considerable outlay. In St. George's they have enlarged the church at an expense of \$300, and it is supported almost entirely by working people.

ALGOMA.

ILFRACOMBE.—The first ordination by the second Bishop of Algoma is a matter of history, Mr. Sweet having been advanced to the priesthood on the first Sunday in Lent. Christ Church, where it took place, is a log building, standing on the summit of a high hill, commanding extensive and most picturesque scenery. At the foot of the hill, some three-quarters of a mile distant, is a lake about three miles long by about half a mile in width, so that the residents around it arrive in summer by canoes and in winter on snow-shoes, while some from a distance come in waggon or sleighs. Half way down the hill is seen the little shanty where, four years ago, the services were held by the reader, Mr. Harston. The parsonage, also a log building, with frame study and wood shed attached, is only forty yards or so from the church, so that, pending the erection of a vestry, the Bishop and clergy robed in the house and issued forth at the second ringing of the bell, whose sound, unfrequent in the woods of Muskoka, is all the more cherished by many a hearty Churchman. Here one, accustomed to address crowds in the thronging centres of civilization, had come to preach the gospel and ordain in the very backwoods. The church was filled, many coming from a distance, as notably the family of Tipper from Ravenscliff, eleven miles, who were a valuable reinforcement to the Ilfracombe choir. The ordination being on Sunday, the clergy in general were unable to attend, and the only priest present was the examining chaplain, Mr. Cole, of Bracebridge, who said prayers, presented the candidate, and assisted at the imposition of hands. His Lordship preached from Rev. iv. 4, explaining the four-and-twenty elders as representing a ministry in heaven. From this the Bishop drew very practical deductions as to the dignity of our office and the relation existing between pastor and people; but perhaps the most touching part of a very eloquent address was in allusion to our late Bishop, his zeal, his piety, and his marvellous power of patient endurance. Mr. Fauquier, the late Bishop's son and clergyman's warden

at Ilfracombe, held the prayer book for the Bishop during the interposition of hands; and never, we feel sure, will any one present who had the privilege of intimate acquaintance with the late Bishop, forget the touching tribute paid to his memory as sentence after sentence fell from the lips of his successor on the solemn occasion of his first exercise of this apostolic office.

MISSIONS.

THE TWO RELIGIONS OF JAPAN.

Japan has two religions. One called Shintoism, which is the religion of the Mikado and the ministers of state; and Buddhism, the religion of the people. No one, as yet, has been able to find out what the worship of Shinto is; but two of its principal commands are "Thou shalt honour the gods, and love thy country," and "Thou shalt revere the Mikado as thy sovereign." The worshippers of Shinto have their temples, priests, services, and prayers; and offer to their god gifts of fruit, meat, and living birds. Buddhism is the religion of the common people. They worship Buddha.

In Japan, Buddha has a great number of temples built in his honour, especially in Kioto, the city of the priests. In that town there is a temple to about every hundred people; but to understand how dreadfully sad this heathen worship is, we will take an imaginary walk through Kioto, and go and see some of the temples, and the idols which the Japanese people worship. One of the largest and oldest of the temples is called Kiomidzu, or "pure water." We enter under a high gate, and walk along a broad pathway, which leads to a covered place, under which is an idol made of red granite. Its face is very glossy, and its nose and cheeks and eyes are very indistinct. At first we wonder what makes it so, but in a minute or two we learn why it is. A mother is coming towards it, carrying a little boy in her arms. Her poor little child breathes heavily, which shows he is ill with some chest disease. The mother walks up to the idol, rubs her hand over its chest, and then rubs her baby's chest; after which she goes away, fully believing that the god will heal her child. Now a man with a sore head, comes, and in the same way first rubs the idol's head vigorously with his hand, and then his own head. He expects the idol will cure him. He forgets it is only cut out of granite, and can do nothing for him. In the temple roof a gong is hung, to which a rope is fastened, and when the rope is pulled the gong strikes, and it is supposed to wake up the god in case he has gone to sleep. This rope the poor ignorant worshippers pull, when they want to make the god listen to their prayers; others clap their hands for the same purpose. Most of the people wear rosaries of beads, by which they mark off how many prayers they have said. Those who say a great many prayers are considered very good people; but it is only the number of prayers they repeat, that they think matters. They do not consider it necessary to think about what they are saying.

On the top of a hill, not far from Kiomidzu, there is another temple called Igashi O Tani, with beautifully carved screens and gateway. The doors of this gateway are always kept shut, to hide from the common people a sacred stone, which is said to have been cried when the builder of the temple died. This, of course, is not true, but the ignorant Japanese think that it is, and worship the stone. As we go down the hill again, we see three tiny streams of water trickling along, which all fall at last into a stone basin. This is called the "cleansing water," where the worshippers come to have their sins washed away. Alas! they do not know yet that there is no need to go to any earthly stream of water to wash away their sins; and that—

"There is a fountain fill'd with blood,  
Drawn from Immanuel's vein,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

A few steps now bring us to a large temple which shelters "great Buddha." When you enter the temple, it looks as if one of the giants of old were rising from the earth, as only the head and shoulders are to be seen. What is visible of sixty-nine feet high; and if the whole body were seen, it would be two-hundred feet high! But when we come nearer, we find that there is nothing more than the head and shoulders! and that even these are only made of wood and gilt; and as we walk behind his head, and find it is quite hollow, and only made for show in front, we wonder how any people can be blind enough to call such a thing "a god," and fall down and worship, and pray to it. Close by Buddha's temple is a long building, in which twelve thousand idols are kept. They are placed on shelves, rising one above another, up to very ceiling. It looks more like a big idol shop than a temple.

And now we will finish our walk by going on to a wide verandah or balcony, which runs along the front

of the temple, and take a bird's-eye view of Kioto. It looks very pretty as it lies beneath us, with its five thousand Shinto and Buddhist temples glittering in the morning sun. We know in each of these temples are idols—"The work of men's hands." But we trust that the day may not be far distant when "the idols shall be abolished;" and the Japanese, from the least unto the greatest, shall know and believe that "the Lord, He is THE GOD."

#### HINDOO RIVER WORSHIP.

The River Ganges, in India, is to the Hindoo—the *ne plus ultra* of his religious desires. To pray upon its banks, to allow its waves to wash even the feet, to drink but a drop of its water is sufficient to heal and purify everything that is morally bad and corrupt in man. There are many legends related of its origin. One of them runs thus: A saint named Bhagiruth, wishful of leading a more holy life than he was able to do surrounded by his family, left all and gave himself up to the meditation and prayer. In answer to his prayer, the Ganges descended from Heaven; that is, the Himalaya mountain. To this some of the gods objected, saying that they had as much need of its sin-cleansing power as any earthly mortals. Brahma, to propitiate them, promised that although it descended to earth, it should also, at the same time, remain in heaven. Vishnu then came forward and gave Bhagiruth a shell which, whenever he blew it, caused the river to follow at his heels. From a certain place where he stayed, he, in a moment of aberration, carried away the brazen vessel and flowers of a saint which he was intending to use to the honour of Shiva. This saint, or Sunyasee, in his anger, swallowed the whole river; but at Bhagiruth's request he had to disgorge it again.

Another tradition from the Shasters, about the Ganges, is as follows:—

Shiva's wife, Parbatti, quarreling with him one day, touched his eye. As this is the sun, a general confusion was caused in the creation. To prevent mischief, Shiva caused a third eye to grow above the nose. His wife, perceiving her imprudence, removed the finger, but a tear remained on it, and as this tear fell to the ground the Ganges sprang out of it. Hence the water is so sacred that those who bath in it wash away every sin.

So sacred is the Ganges to the mind of the Hindoo that he would swear by the name of any god rather than that of the Gunga. Hence, to test their integrity, witnesses in courts of justice are sworn by holding a basin of Ganges water in their hands.

At certain set periods of the year it is considered highly meritorious. "The act," says the Shasters, "delivers the sinner with three millions of his ancestors from the punishment of hell; and the crimes of a thousand former births is atoned for." At such seasons, tens of thousands may be seen wending their way towards the sacred stream. The maimed, the halt, and the blind, the hale and the strong, the wealthy and the poor, the friend and the foe, all mingling together without respect of persons, for all must cease to strive and stand on their dignity when in quest of holy Gunga.

At certain sacred spots—such as Benares, the holy city of the North India, in and near which a man may be guilty of the longest and most vicious catalogue of sins, and yet be exempt from punishment hereafter, frequently over one hundred thousand men are seen assembled on the banks, or the hills which rise from the banks of the river. Especially is this the case during the time of the lunar eclipse. As soon as the adumbration touches the moon, the vast throng plunge simultaneously into the stream; and from the pressure of the water a huge wave rolls towards the opposite shore, often capizing boats filled with worshippers or spectators, and doing much harm to the agriculture districts beyond. When the eclipse is at an end, the worshippers return home, under the delusive idea of having obtained remission of sin and perfect purity; the sins which are afterwards committed run on to a new account which is to be cleared off at their next visit.

### Family Reading.

#### FOR TOTAL ABSTAINERS.

Visiting one of our large sea-port towns in the latter part of last July I was especially pleased by something that came under my notice in reference to the growth of temperance in our midst.

Passing along one of the back streets of the town on Sunday, I came to a public-house, which I observed was carefully closed; and I heard the sound of a piano within, and several

voices joining in the hymn, "Jerusalem the golden."

A little further on in another street, and the same thing occurred in one of these same houses, where it is so much more usual to hear sounds of unholy mirth and revelry, even on God's own day of rest.

It was very soothing to the ear and made my heart feel glad, as it told that calmly and quietly the temperance movement was working its way among the people of that place.

Travelling in North Cornwall this September I was agreeably surprised to find how the Blue Ribbon Army was doing much good to the true-hearted Cornish folk.

We were driving in one of the little "jingles" (as they are called), or cars, so common in that part of the country, and our charioteer was a boy of thirteen, most intelligent in all his remarks, and highly communicative. In the course of conversation he informed me that in his own family eight out of thirteen had signed the pledge, two or three were yet too young to do so, one being a baby in arms. He was very strong in his abuse of drink, and said he was sure "it did no one no good."

We went to a confectioner's shop, and there a little girl waited on us with the tiny bit of blue tacked on to her black dress. It was an opening at once for a friendly word and applauding smile.

One of our English officers was the first person I had individually observed as wearing the badge of total abstinence fastened on his coat, and it made me think of the boldness of a true Christian soldier of the cross, lifting up his royal banner on high and fearlessly showing that he was marching in the ranks of the great Captain of our salvation.

May many more be added daily to the number of those who use self-denial for the Master's sake! In the last day they will be rewarded by His own loving words of approval, "well done." (Matt. xxv. 21).

#### GLEANINGS FOR MOTHERS.

##### THE CHILD LEARNING THE BEST LESSON.

PHILIP was ill. "May I lie down with you?" he coaxed; "I won't disturb you, and I'll get up so softly when I want to go downstairs; I do feel so out of sorts to-day."

So mamma opened her white bed, wrapped him in her breakfast shawl, and tucked him in. She closed the blinds, shutting out the light and the apple bloom, and the brown eyes shut themselves and tried to sleep. Mamma lay down beside him and tried to go to sleep.

After a silence, he said, "Does God ever trouble you so you can't go to sleep?"

Mamma smiled to herself, thinking how little he knew of her hours of sleeplessness. "Yes, he has kept me awake many, many times, and I have asked Him to put me to sleep, and He has answered me and given me sweet sleep. If I were you, I would ask Him to make me patient and let me go to sleep."

The tired head turned again on the pillow; mamma heard a little whispering voice, "Please make me patient." The whispering voice kept on, but so low that she heard no more.

Would the Lord hear and give the child the rest he needed so much? Would his faith in prayer fail if the Lord did not give him the sleep he was asking for? Troubled in spirit, the mother prayed the Lord to be very tender to the child. As if He needed to be prayed to for that! She thought only of sleep, and asked again and again that he might find rest in sleep.

He lay very quiet, so quiet that she was almost sure their united prayers had been answered, when suddenly he stirred, and cried

out in a triumphant, rested voice, "I haven't been asleep, but I'm patient."

Mamma was thrilled, "oh, how she was rebuked!" The rest of patience! For the first time she learnt what it meant. Her prayer had all been for the child's physical rest, and the Lord, who understood the wants of His little child, had given it through the healing of the spirit. Humbled, rebuked, and joyful, she also found her rest; and if you find it also, you will know that Philip's prayer was answered for you.

##### UNMOTHERLY REBUKE.

"You are a very naughty girl! and I don't love you!"

I turned my head. The speaker was a fashionably-attired woman, with a pretty little daughter, who, in company with myself and a number of other people, were sitting in the waiting room of a railway station, pending the arrival of a train. The child was a rather delicate, sensitive-looking little thing, and seemed cut to the heart by her mother's words. Her lip quivered, and her eyes filled with tears, and I could see that nothing but the disgrace of crying in the presence of strangers prevented that slender frame from shaking with a tempest of sobs, common to children of her peculiar nervous temperament. Some childish fault had been committed, requiring perhaps a gentle remonstrance, but nothing the child could ever do should have elicited from a mother those cruel words, "I don't love you."

Surely the Bible teachings are all contrary to such doctrine. We are told that God, while hating our sins and bringing the dear Saviour to a strict reckoning for us, still pities and loves the sinner. "Not willing that any should be lost, but that all should come to repentance." And shall we be less merciful to our children than we expect our Father to be to us?

##### OPPORTUNITIES LOST.

We will take a peep into the pretty house opposite, where a child is playing in the front yard. The mother is within engaged upon an elaborate little garment for the child, who comes running in from her play to ask for a story. "Run away, dear, I'm too busy now."

"But I am so lonesome, mamma, and I want someone to talk to." Then, looking out of the window at the white clouds floating by, she asked, "Are they angels with white wings, mamma?"

"What are you talking about, Ada? Don't ask such foolish questions," answered the mother, as she turned the embroidery pattern on the little dress in her hands. It was not long before Ada slipped out of the room and went downstairs to Bridget, who was ever ready to tell stories, filling the child's mind with foolish superstitions. Here was an opportunity for moulding an immortal soul, yet the mother chose to "weary herself for vanity," spending the precious hours upon a garment which would soon become "old and torn, and be rejected sometime." Oh, let us stop and think, before engaging in any peice of work, "Will this pay? Might I not be better employed?" Not but that it is sometimes necessary to make and to repair garments, little and big; *but the needful stitches are often far out-numbered by the needless ones*, the ruffling, the tucking, and the yards and yards of trimming.

Were it not for "wearing oneself for vanity," there would be far more good done in the world, and more homeless children fed and clothed, more time to study the Word of God, more souls converted, more room in the heart for the Saviour and for His suffering ones. There would be fewer heartaches, less misanthropy, fewer inmates of the insane asylums, and far, far happier homes. Let us cease wearying ourselves for vanity, and henceforth redeem the time, that we may rejoice in eternity.

Children's Department.

"FLU PUT IT OFF."

Some little folks are apt to say,  
When asked their task to touch,  
"I'll put it off—at least to-day,  
It cannot matter much."

Time is always on the wing  
You cannot stop its flight;  
Then do at once your little tasks,  
You'll happier be at night.

But little duties still put off  
Will end in "Never done;"  
And "By and by is time enough"  
Has ruined many a one.

"HOW JACOB'S SILVER  
TURNED INTO GOLD"

A TRUE STORY

Do you really know, young folks, what being hungry means? I don't think many of you do, or perhaps your idea is similar to that of the unfortunate Marie Antoinette, Queen of France, who, when they told her the people were starving, said, "Then why don't they eat bread?" Well, if ever any of you come to find out by personal experience what hunger means, remember that if you trust in God He will and can give you daily bread; but listen to my story and you will see what I mean.

Jacob Jones was a very honest man; he went to Church and never spent his time in the public house. He always brought home his money to his wife on Saturday night, and she, good soul, made Jacob's cottage comfortable, and saw that the children were well clothed and fed.

But there came a day when everything went badly with Jacob Jones; "times" were shocking, work was scarce; several of the children fell ill of low fever and the doctor's bill had to be paid. Jacob was turned off by his master, not for any fault of his own, but because there were too many "hands" on the farm for winter work, so that the poor fellow found himself without a penny to buy food, and for the first time in her life, his wife had to go and pawn some of the furniture.

"I don't see what good it is a' keeping straight and being a good Christian, Jacob," said his wife one day, "when the Almighty lets us come into such a fix. I call it unfair."

"Nay, nay, Susan, 'taint that, sure; maybe it comes of our being short-sighted like, and not seeing all round the Almighty's ways; maybe the gentlefolks as 'ave got more book learning know better than we.

And, as if in answer to Jacob's faith, that very day a neighbouring farmer sent word that Jacob might have a week's work and good pay, and perhaps more after that if he proved able. I need hardly say that Jacob trudged off much delighted, but between Monday and Saturday—pay-day—there was a

great deal to go through, for Jacob never would beg of anyone.

At last Saturday evening came, and Jacob received his fourteen shillings with a radiant face.

It was a very dark night in November, and Jacob had three miles to walk before he reached home; but what was that to him, so that shillings rattled in his pocket?

Off he trudged, thinking to himself how pleased Susan would be, and that she would now see there was no unfairness in the Almighty's dealing.

He had gone about a mile when he heard voices behind him. Jacob didn't think much of that, but presently they came nearer, and before he was aware of anything, Jacob found himself seized by the collar, and several pairs of hands were laid about him. It was too dark to distinguish faces, but the burly forms of three men were visible.

"Now look here, old chap," said one voice, "you've got tin in your pockets, and we'll just trouble you to ease yourself of that burden."

"There's no use in kicking up a row," said another; "three on us can pin down a chap like you, never mind how he struggles."

"Best give us out the coin quietly," said a third, "or maybe thy old coat will suffer."

"It's a shame to set on a man like this," cried Jacob, when he found breath enough to speak, "it's cowardly and mean; besides, I must have my money; I'm a poor man, and my wage is every penny I've got."

One of the men laughed, whilst the others removed poor Jacob's hardly earned and much-needed money from his pocket. He heard the shillings rattle as one thief handed them to his companions, but Jacob determined to make one more appeal.

"I've a wife and children at 'ome, and none on us will taste a mouthful to-night if I don't bring in summut. If you have any feeling at all—"

"Come, come, don't talk of feelings, we've all feelings, only some on us finds that charity begins at home."

"Look here, my chap," said another, "we don't want to be too hard on ye. What do you say, mates, to giving him back two shillings?"

"No, no," said one.  
But the other said, "Well, two shillings ain't much; give it to him, Bill."

And Bill, who had a wife, somewhere, thrust two shillings into Jacob's hands, saying—

"Now get along with you, and be thankful for this much, but remember, no blanging of this affair about the village to-morrow."

They loosed Jacob, and he was only too glad to hurry on, leaving the ruffians standing still and concerting some other robbery among themselves.

Poor Jacob's thoughts were not to be envied as he walked on.

What would Susan say? what would the children do for food?

It seemed as if the Almighty had really forsaken him.

He had not gone very far when, oh horror! he heard some one running after him. Was it one of the thieves again! perhaps the one who had refused Bill's request.

Quick as lightening Jacob sprang over a low hedge that bordered the road, and flung himself into the ditch on the other side, just before the footsteps passed the spot.

Whoever it was, he was running on very quickly, and soon after two other persons followed, also running.

Jacob lay in the ditch a long time, and when he got out he would not again venture into the road, but took a long round home, across some fields.

It was therefore very late when he reached his cottage, and Susan, who opened the door to him, exclaimed in surprise—

"What 'ave you been doing, Jacob; here an age I've been expecting of you. No victuals nor nothing in the house; and whatever 'ave you been doing to your coat?"

Jacob thought it best to tell her the whole story at once, which set Susan off sobbing and lamenting.

"You must cheer up, Susan," said Jacob, at last; "look here, my gal, I've got the two shillings, so let's be thankful for them; it might 'a been that we had not a penny."

"Give 'em to me Jacob, and I'll go out and get some bread at the shop; there's the childer 'ave been crying for food this last hour."

Jacob put his hand into his pocket and slowly drew out the money, then started back as if he had been shot!

"Why, Susan, these be two golden sovereigns, as sure as my name's Jacob Jones. Now I understand why they ran after me again. 'Tis the Lord's doings, Susan, and he has punished the wicked."

And true enough it was, for the thieves were never heard of again, so Jacob kept the money. The farmer finding him a good, honest man, promised him regular employment, so that from that day things mended; and Jacob, in telling the story of the two gold sovereigns, always added.

"The Almighty's ways are wonderful, so it's no good thinking we folks can see all round 'em; but we can just keep on believing, and that always brings a blessing."

"THE ONLY ONE IN AMERICA.—The International Throat and Lung Institute, Toronto and Montreal, is positively the only one in America where diseases of the air passages alone are treated. Cold inhalations are used through the Spirometer, an instrument or inhaler invented by Dr. M. Souvielle, of Paris, ex-aide surgeon of the French army, with proper dietetic, hygienic and constitutional treatment suitable to each case. Thousands of cases of Catarrh, Laryngitis, Bronchitis, Asthma, Catarrhal Deafness and Consumption have been cured at this institute during the last few years. Write, enclosing stamp, for pamphlet, giving full particulars and reliable references to 175 Church street, Toronto, Ont.; 19 Philip's Square, Montreal, P. Q.

WHAT SAVED HIM.

During the hard winter of '77, when thirty thousand of unemployed workmen haunted the streets of New York, driven to beggary, or too often theft, a man rang at the door of a house in one of our largest cities, and asked for something to eat. He told a glib story of his discharge from a woollen mill, and said he had a wife starving not far away.

The mistress of the house made it a rule not to give alms that winter except after personal examination of the case of each applicant.

She entered into her kitchen and ordered a substantial meal set before the man, who ate ravenously.

He was a young honest-looking fellow, but there were heavy marks of dissipation on his face. Suddenly he dropped his knife and fork, and sat staring at the door.

"Who's that?" he cried, "Johnny! Johnny!"

The lady's little girl, a child of three, had followed her from the nursery, and stood in her white gown in the doorway, her fair curls tumbling over her face. The tramp recovered himself with a hoarse laugh.

"I beg your pardon," he said. "It's your child, of course. I—I haven't seen a child for a long time."

But his utterance choked him. In a few moments he started up again in agitation, and said:

"Madam, I am not a workman. I am Jim Floyd, and I was discharged yesterday from Moyamensing prison, where I have served out a sentence for burglary. I was a decent man once. I left my wife and my old mother up in Pottsville, and—my baby."

While he spoke his eyes were fixed on the child with a terrible hunger in them. "Little one," he said, holding out his hands with a pitiful entreaty, "shake hands with me, won't you? I wouldn't hurt a hair of your head."

The mother's heart gave a throb. The man was foully dirty, just out of prison, full, perhaps of disease.

But the baby ran forward smiling, with both hands out. Jim knelt down beside it, the tears rolling down his cheeks. "It is like Johnnie!"

"You'll go back to Johnnie and your wife and old mother?" said the lady.

He would not promise. "It's too late to make a good man of me," he said, and presently putting on his old cap went out.

Six months later the lady received an ill-spelled letter from Pottsville. "I am at work here," it said. "That night I had planned to join the boys again; but your little girl saved me. I came home instead. It wasn't too late."

Never forget that at your Druggist's you can always obtain Dr. Van Buren's Kidney Cure. It is the only known remedy that speedily relieves all Kidney Diseases, and if persisted in will effect a permanent cure.

AMUSE THE CHILDREN.

To provide for their material wants is not all sufficient. Give the children something pleasant to do or to think about, a block house to build, a puzzle to put together, paper to cut, bubbles, a stick to whittle, a picture to paint or look at, a scrap-book to arrange, a top to spin, cough to make into cakes to bake for themselves, a little broom to sweep the door-step, a wheelbarrow and a little shovel to dig sand, anything to keep them busy and happy, for a busy child is a happy child, and if you have rightly managed his employments, a good child. It is not a waste of time for parents to stop their work long enough to pet a child, to tell him a story, or play a rollicking game. When parents take time from worldly thoughts and plans to cultivate a sympathetic friendship with their children and each other, they are doing a good work, and sowing seed that will spring up and bear abundant fruit.

TIME! TIME!!—Time has been defined as "the perceived number of successive moments." Who but a methodical man ever deems it worth his while to mark the lapse of moments travelling at post haste down the highway of Time? He who would use and not abuse this time should have a correct time-piece. Go to Woltz Bros. & Co's, the leading house in the city, and see their stock of fine watches. 29 King St. East, Toronto.

MOTHERS CLOTHE YOUR BOYS.—The very low prices at which all-wool tweeds are being sold at Petley's is causing a commotion in many a quiet household. Mothers are taking advantage of the very low prices offered to get their boy's clothing for the coming season at a small outlay. This firm also cut the cloth purchased from them free of charge. This is, no doubt, an opportunity that should be taken advantage of.

Charles R. Casselman, Druggist of Chesterville, writes to the Proprietors of that Sovereign Tonic, Burdock Blood Bitters, "Your Burdock Blood Bitters give universal satisfaction. All your medicines sell well, and many of my customers will take no other."

Consumption cured by Inhalation. The following interesting letter is one among the many received by Dr. Malcolm, and needs no comment:—

MOSLEY, Sept. 1, 1880. DEAR SIR,—If it be a duty I owe to you to let you know the benefits I have received from your treatment, by the inhaling system for the relief and cure of consumption. In the month of April, 1878, I contracted a severe cold, which settled on my lungs, and in the following August I was completely prostrated, and was then informed by my family physician that my life was very much endangered, and quite useless. My breathing was very short, and I could scarcely lie down. I had a very bad cough, and expectorated large quantities. I continued in this low condition for upwards of ten months and was under the care of three of the most skilled physicians in the vicinity, who all informed me that my case was hopeless, and that I had only a short time to live. About this time I first heard of your method of treatment, and grasping it without hope, applied to you for it. To my joyful surprise I received great benefit from the very first; and now, after a lapse of two years, I have no cough; my breathing is free and easy, and my health completely restored. No one would suppose from my present appearance that I ever had consumption. I am satisfied that my lungs are as well as ever, which great blessing I ascribe to your valuable treatment. I can only add that you are at liberty to use this in any way that you see fit. I am yours very truly, MRS. REUBEN LANE.

To Dr. J. Rolph Malcolm.

A Pleasant and Effective Cough Remedy. If you will go to your nearest druggist and ask for a 25 cent bottle of Hagar's Pectoral Balsam, you will possess the best known cure for Coughs, Bronchitis, Asthma, Hoarseness and all throat and lung troubles that terminate in Consumption.

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When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Cicutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herbal-cures night sweats, raises at the stomach, and will break up a fresh cold in twenty-four hours. Address: CRADDOCK & CO., 1032 Race Street Philadelphia, naming this paper.

PRECAUTIONARY.—There have been many precautions against fire published, but let a person become accidentally burned or scalded, and few people know what to do in the absence of a doctor. The very best remedy known is Hagar's Yellow Oil, the great Household Panacea for all painful inflammatory diseases.

Great results are speedily accomplished by the leading alterative Northrop and Lyman's Vegetable Discovery and Dy-peptic Cure. Indigestion ceases, biliousness disappears, constipation gives place to regularity of the bowels in consequence of taking it. Ladies suffering from complaints peculiar to their sex experience long wished for relief from it, and impurities in the circulation no longer trouble those who have sought its aid. Give it a trial and you will not regret it.

BOOKS FOR LENT.

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MISERERE.

BY J. R. NEWELL.

When I consider what a price
Was paid that I might live;
With grateful heart and trembling voice,
Thank-offerings I would give.

But how can I, poor abject worm,
Repay the debt I owe;
Or how a fitting work perform,
My gratitude to show?

I can but yield what ne'er was mine,
I can but bow the knee,
Till angel hands the wreath shall twine
Of Immortality.
London, Ont.

CHOIR TRAINING.

The Literary Churchman (English)
has a valuable paper on Choir Training,
by Donald J. Mackay, from which we
take a few points.

- 1. It is noted that great care must be
taken to secure men and boys for a choir
who have not only good voices, but also
sufficient culture for such a calling.
Material from the low, ignorant class is a
bad element in a choir.
2. Discipline must be obtained, even
if it incurs the loss of members. That
is one of the points in which our Amer-
ican choir-masters often most signally
fail. They cannot be independent, and
feeling that the boys will leave if they
are not pleased, they hold a loose rein.
It is all wrong. Boys know, as well as
men, that discipline ought to be main-
tained.
3. If the work is to be done well,
thorough preparation must be given.
Officers and singers must make a busi-
ness of it. It is worse than nothing if
done poorly.
4. Some person should see that prac-
tice-room, cassocks, surplices, and books
are kept in order.
5. Clergy and officers should set an
example of promptness, attention, and
reverence.
6. Recitation is often worse done than
singing. Choirs should be taught to re-
cite properly the Confession, Lord's
Prayer, etc.
7. A choir should be trained to sing
without accompaniment, otherwise
they will never learn self-reliance or be
able to meet emergencies. It is well to
learn new hymns, unaccompanied, sing-
ing the time instead of the words. The
boys should have practice by them-
selves of new music, before going
through it with the men.
8. The clergy should be careful to
give two full beats to the last syllable
in every prayer, that the choir may
close it effectively, with an "Amen"
of equal duration.
10. While choirs should be carefully
warned against singing "Amen" too
soon, as they are liable to do in the
Collect for Easter Day, the clergy, on
the other hand, must not lead them
into danger by wilfully altering the
punctuation in the Prayer Book. One
other fault the clergy are guilty of
now and again, and that is, not
waiting in the Præces and Ver-
sicles for the choir to have finished
their response, before beginning a new
suffrage. In any case, though the
notes may harmonize, dignity is sacri-
ficed to this undue haste; but when, as
in some instances, the last note of
the response is only one degree from
that of the suffrage, a painful disaccord
is the inevitable result.

Do not laugh at anything that is
coarse or low. Never allow yourself
to laugh at any joke that you would
be ashamed to repeat before your father
and mother. A laugh that you cannot
share with them is a wrong laugh, and
therefore one that you should not in-
dulge in. And remember always that
loud laughter shows the empty mind.

A REMARKABLE RECORD.

THE UNUSUAL EXPERIENCE OF AN AMER-
ICAN GENTLEMAN AND ITS VALU-
ABLE RESULTS.

American Correspondence London, Eng.
Press

The origin, growth and final success
of any enterprise are causes for the
greatest public interest, whether relat-
ing to public institutions or private ven-
tures. The western continent has been
especially marked by examples of this
nature, and we are glad to record one
which is so prominent as to be of uni-
versal interest. Several years since
Mr. H. H. Warner, residing in Rochest-
er, N. Y., became aware that what he
supposed was an iron constitution, was
becoming rapidly undermined, and that
something of a mysterious nature seem-
ed to be sapping his vitals. At first the
indications were slight, consisting prin-
cipally of frequent headaches, dull
pains in various parts of the body, un-
accountable lassitude, and occa-
sional nausea; he thought
perhaps these symptoms were the
result of a cold and gave them
but little attention, but they increased
and finally became alarming. Consul-
tation with two prominent physician
revealed the fact that he was suffering
from an acute attack of kidney disease,
and to say that he was alarmed would
be only to partially express his feelings.
Under the most careful attention of the
physicians, however, he failed to im-
prove and in fact grew worse constant-
ly. His symptoms at this time were
most serious. The slight troubles which
he had first observed increased and
finally became intense. What originally
were simple pains became the greatest
agony. Occasional headaches and lack of
energy eventually resulted in the pain-
ful horrors which only such trouble-
can bring. It was at this critical time
that he heard of a tropical plant, which
was reputed to be of great value in sim-
ilar troubles. He had little faith in its
power but resolved to try it, as nothing
else seemed to in any way relieve him.
He therefore ceased taking the medicine
of the doctors, began the use of the ar-
ticle referred to and was aware in a very
short space of time that it was greatly
benefiting him. He continued its use
faithfully and as a result became per-
fectly cured, has been one of the most
active men in America ever since and
is to-day a picture of perfect health.

Mr. Warner's experience caused him
to thoroughly and most carefully in-
vestigate, and as a result he discovered
that the majority of common disease-
could be traced in their origin to dis-
orders of the kidneys or liver. This
was a revelation so startling in its nature
that as a duty to humanity, Mr. War-
ner felt impelled to make known to the
world the great means by which he had
been saved. Up to that time kidney
diseases had increased at the rate of
25 per cent. each year for the past half
century, and were still largely on
the increase. With the end in view
above described, however, Mr. Warner
began preparing and selling the remedy
referred to, since which time the de-
mand for it has been remarkable. In
all the history of the world there is no
instance on record where so great a de-
mand has been known as that at pre-
sent existing for Warner's Safe Cure for
all diseases of the kidneys, liver and
urinary organs, and for sale in every
drug store in the land. Were the call
for this remedy a fiction, one, mortality
from kidney troubles would now be as
great as ever, but statistics show that
for the past few years there has been a
marked decrease of deaths from this
class of diseases, although the tendency
toward kidney troubles is as great as
ever throughout the United States.
The theory, therefore, by which Mr.
Warner advanced has been proven the
correct one by reason of the decrease
of mortality shown by government sta-
tistics.

Not long after presenting this medi-

cine to the American public, Mr. War-
ner introduced it into England. Kid-
ney and liver difficulties, as you know,
are prevalent over there, owing largely
to the nature of the climate and influ-
ence of the atmosphere. The same re-
sults, however, which were noticeable
in America were to be found in an
equal degree in Europe. The remedy
conquered the disease.

Strange as it may seem, this great
medicine which has become so popular
in the United States has never been in-
troduced in Canada, owing to the fact
that the large amount of business com-
ing from the demand prevented an ex-
tension of the field. We learn, however,
that Messrs Warner & Co., have just
established a Canadian house at Toronto
for the purpose of supplying the demand
which has already sprung up, and our
Canadian friends are to be congratulat-
ed on this fact. The financial and social
standing of Messrs H. H. Warner & Co., in
the United States is second to that of no
house with whom we are acquainted.
The well known public spirit and liber-
ality of Mr. Warner in contributing to
the wants of the South during the yellow-
fever epidemic; endowing the celebra-
ted Warner Astronomical Observatory at
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ly \$100,000; and encouraging the ad-
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ry and meteoric discoveries, are known
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to the entire western continent.

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can say that I never felt better in my life, than
since I was cured.

H. C. WOOD,
41 Alexander street, Toronto, Ont.
From Rev. B. F. Austin, A. M., D.D., Principal
Alma Ladies' College, St. Thomas, Ont.

St. Thomas, Ont., Jan. 3, 1882.

J. HILTON WILLIAMS, M.D.
MY DEAR SIR: In September last I contracted
a severe cold, which settled upon my lungs, quite
seriously affecting the left one. I had a very bad
cough, accompanied by expectoration, indistinct
of Pulmonary Phthisis. My strength decreased
and spirits sank very low, and when I called upon
you I was in doubt whether any medical treat-
ment would avail in my case. Under your treat-
ment I have already recovered my wanted
strength and health. My strength has increased,
my cough has ceased, and in every way I feel
much benefited by your treatment.

You are at perfect liberty to use these state-
ments as you please. Very sincerely yours,
F. F. AUSTIN,
Principal Alma Ladies' College, St. Thomas, Ont.
Shelburne, Ont., Jan. 3, 1882.

Dr. M. HILTON WILLIAMS.

DEAR SIR—When I wrote to you a year ago last
April I had a running ear for over ten years, and
I was almost entirely deaf. It ran every day for
that time, and I had given up all hope of it being
curable, but after I commenced your medicine
I was cured in six weeks. The ear is from that
time to now as good as ever it was before it ever
started to run. You will please accept my warm-
est thanks for the good your medicine has done
to me. I am, your respectfully,
JOHN STINSON, Shelburne, Ont.

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their cases should visit the Institute personally
for consultation and examination; but if im-
possible to do so please write for a "List of
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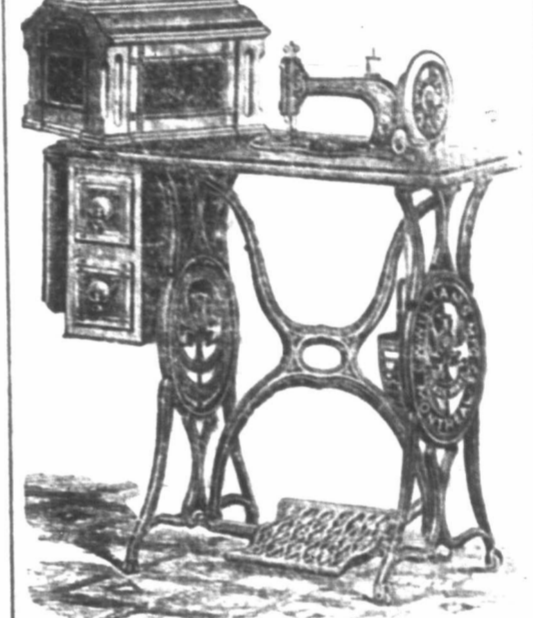
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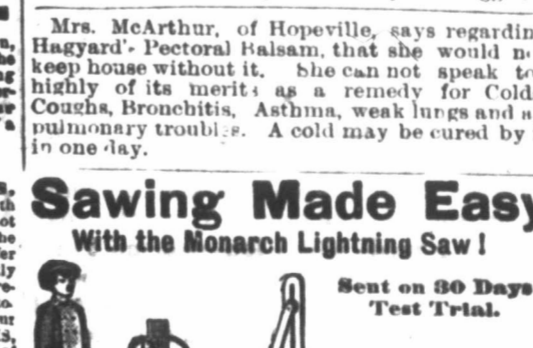
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If the mus... the picture... of Blpostage... We make... give a present... give Dobbin... know just h... time to use... If they only... worth of m... shows our c... all grocers... that our nas... A box of t... buying a bo... improves m... useless artic...

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