

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY MAY 13 1889.

[No. 20.]

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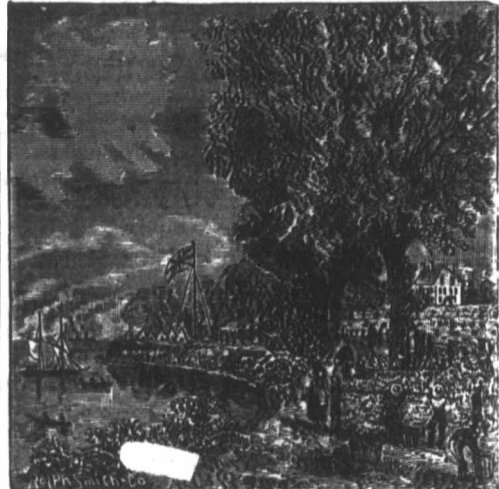
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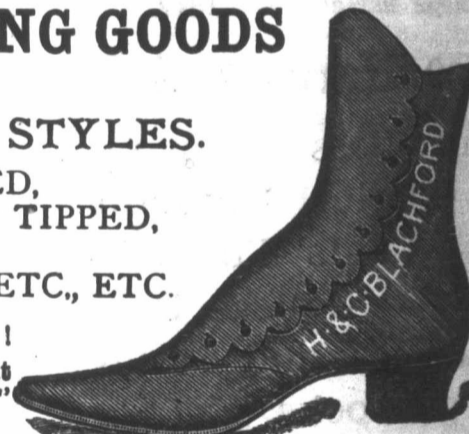
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## LESSONS for SUNDAYS and HOLY DAYS.

May 19th.—FOURTH SUNDAY AFTER EASTER.  
Morning.—Deut. 4 to v. 23. John 6, 22 to 41.  
Evening.—Deut. 4, 23 to v. 41; or 5. 2 Tim. 2.

THURSDAY, MAY 16, 1889.

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

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

ANOTHER VICTIM.—The Parnell trial has another victim, no less than the chieftain of the Home Rulers himself. When asked if he had deliberately and with intention to deceive the House of Commons declared that certain societies were extinct, he was driven by his oath to admit that the statement he had made was a lie. No wonder that this shameful and shameless declaration was hissed in the Court, and has been received in England with astonishment and disgust. Mr. Parnell has all along been held up as a modern Bayard, of stainless honour, his intimacy with some of the vilest criminals of the age has been explained as a proof of his innocency and simplicity, and his denial of certain charges made against him have been accepted as demonstration of their falsity. Mr. Parnell, now under oath, has sworn that he is capable of telling deliberate lies, to help his cause! Read by the light of his own admission his denial of the authenticity of the famous letters amounts to nothing, nay the evidence against those letters being genuine having rested wholly upon Mr. Parnell's denial; may now be regarded as cancelled. What the effect will be in the House of Commons is hard to predict. At one time a gentleman who told a lie was sent to Coventry, not because a liar is immoral, but for his cowardice. The times have changed, and we now see every day instances of deliberate untruths being uttered, and approved of, when spoken for party purposes, even by, so-called, "religious" partisans. It is not by any means a distinction of the Jesuits to regard the end as justifying the means. What Mr. Parnell did in deceiv-

ing the House of Commons, is done without a blush by party leaders who profess intense concern for those who look at spiritual truths in a different light to themselves, or worship by rites not congenial to puritan taste. Since the above was written, Mr. Parnell has sworn that when he declared that he had spoken falsely he was committing perjury. He, in a word, tried to remove the guilt of lying by swearing that he had sworn falsely, that he had told a lie! These be your gods, O! home rulers.

Exit, Charles Stewart Parnell as a man of honour!

SUBSTITUTES FOR SAINTS' DAYS.—Peter Lombard, in Church Times, writes, "I heard a comical anecdote of the Rev. Rory O'Bosh the other day. He objects to keeping Saints' Days, says it is "exciting" and "unwholesome," and when he was appointed to his present incumbency, which is in London, he abolished the observance of them which his predecessor had carried on. But there is one day which he does keep, and actually has an "octave" of services during the week that follows it. That day is—the anniversary of his appointment to the living. Isn't it curious that he cannot persuade his parishioners to understand what a blessing they are neglecting? They none of them attend his church, and he goes near to verify Sydney Smith's description of the man who "preached himself bare to the very sexton."

This reminds us of a Toronto Rector who at a clerical meeting was congratulated on his having gone up higher, by observing in his church the Feast of the Circumcision. "O! dear no," said the bewildered evangelist, "I did no such thing, I held service that day because it was New Year's Day!" At which there was a smile all round at the ascension being repudiated.

HE RICHLY DESERVED IT.—The same writer adds to the above anecdote, "I wonder if he is any relation to an incumbent whom I came across down in the country, who decorated his church wall next the pulpit by inscribing thereon a certain text of Holy Scripture, adding thereto the statement that this was the text on which he preached his first sermon in that church, as if posterity will care. It was one of three or four cases of self-praise which one observed in walking through the church. Now and then he came to grief. He did so once at a clerical meeting, so I was told, for while as usual he was preaching the narrowest Calvinism and indefectible grace, he managed directly to deny the efficacy of infant baptism. The master of a public school who was present said with a most magisterial look, "Sir, if you were under me at — I would flog you to-morrow morning before breakfast for your intolerable ignorance." He returned an angry reply, in which he introduced a Latin quotation, and made a false quantity."

We once heard Bishop Selwyn openly, in the pulpit, sharply rebuke a family who had erected a tablet in the church of a "self-praise," character, and he refused to consecrate until it was removed.

THE CHURCH DOES THE WORK:—"I know crowded streets full of pauperism, full of drunkenness, hotbeds of vice and crime, in which neither by the State nor philanthropy, nor by Socialism, nor by any religious denomination whatever except the English Church, is anything being done to relieve the bodies or elevate the souls of men. Other men and other bodies are talking and declaiming and denouncing, but silently, amid poverty and neglect and fierce attack, the Church of England is doing daily her quiet and her often unaided work." So testifies Canon Farrar, and there are thousands of parishes where the same work is being done in the same quiet way by the Church, while her clergy and visitors are being incessantly assailed by sectarian enemies both within and without her borders, who are in their element when declaiming,

and denouncing, shouting party shibboleths, while those they attack are working the works of Him who sent them.

THE SET OF THE TIDE.—The Church Review says: "All along the line we have gone forward." Practices which were once the badge of a party—such as surpliced choirs, choral services, preaching in the surplice, early celebrations of the Holy Communion, the observance of holy days and penitential seasons, decorating the Altar and church with flowers, hymns sung in procession, &c.—have now been adopted by Low Churchmen. The Catholic revival has spread its influence far and wide, and even has reached those outside the pale of the Church of England. We see Gothic chapels erected by Nonconformists; we hear of choral services and floral decorations in those chapels. Chanting the Psalms and liturgical services are not unknown where once they were scouted. We might make bold and say that the wave of the revival has even washed the shores of the Roman schism in England. Apart from the Gothic movement inspired by Mr. Pagin, which was a direct outcome of the study of ecclesiology begun by the Tractarians in Oxford and the Camden Society in Cambridge, and which has given Roman Catholics in England Gothic chapels and (to a limited extent) Gothic vestments, there has been a levelling up among Anglo-Romans. No longer are they content with dirty chapels and tawdry appointments therein; they have been forced to keep pace with the times, and those times have been widely affected by the efforts of the Catholic-minded children of the Church of England to improve the artistic taste of the people, and to provide for their spiritual and material wants. As we have had occasion repeatedly to say of late, the flowing tide is with us, and we can afford to put up with the little obstacles of fotsam and jetsam cast in our way by the receding tide of Puritanism.

A LAUDABLE CUSTOM.—The following letter signed H. G. Morse recently appeared in the London Guardian:

SIR,—I have lately met with a book, written by John Kettlewell, vicar of Coleshill, Warwickshire, entitled *An Help and Exhortation to Worthy Communicating, or a Treatise, &c.*, published in 1688. A third edition was published in 1699. In this book, after certain prayers for use at the moment of receiving the Holy Communion, is the following paragraph:—

"Whilst others are receiving we may employ ourselves in some of the foregoing devotions, or when we have enough of them, join heartily in the Prayer which is made at the Delivery of the Bread and Wine to others, or to strike in affectionately with the Psalm of Praise, which for the ease and exercise of all, but of those particularly who have already received, is wont at that time to be sung in many places."

In view of the Lincoln prosecution you may perhaps think it worth while quoting this testimony to the fact that it was customary in the reigns of Charles II., James II., and William III. to sing something after the consecration during the time the communicants were receiving. It is not too much to assume that Mr. Kettlewell's "Psalm of Praise" was sometimes represented by the well-known *Agnus Dei*, yet history does not record any prosecution for the act!

The Custom of singing hymns during Holy Communion is quite common in evangelical churches in England. The usage spoken of above is adopted at the Church of St. Thomas, Toronto. At present the Office of Holy Communion is too long to follow Morning Prayer, and too short for the chief service—as usually conducted. By the introduction of music the Office might be extended and brightened most appropriately, as the service is in its very essence a praise.



## THE ARGUMENT OF THE POCKET.

THAT the way to men's affections is through the stomach is a common saying, it is not without foundation. That one way to the brains of most men is through the pocket is undeniable. This is especially the case in Canada, where we are all only too dependent in the pocket being replenished day by day to be independent of things that affect the flow in or flow out of the auriferous tide needed for daily bread. Now the pocket argument is likely to be a very powerful factor in the Jesuit aggression problem. In the Province of Quebec, the Church of Rome has power by law to assess a farm for Church building, and to exact tithes. If a farm is mortgaged, *the Church can assess the property and its claim takes rank prior to such mortgage.* It is possible for a mortgagee to have his security absolutely made of no value by the assessments of the Church of Rome, taking so much of the farm produce as to leave not a cent for interest. We repeat that the Church takes legal rank as first mortgagee of every farm in Quebec, owned or tenanted by a Roman Catholic, and can exact any terms it chooses from the mortgagor. Apply that to Ontario, and pray where would be our Loan Societies? Where would be the income now derived from the dividends of those companies? Where would be the improvements made on our farms, if the loan companies were paralyzed as they are in Quebec? Where would be the thousands of private investments in farm mortgages? The extension of the Quebec system into Ontario, which is the policy of the Jesuit party, would produce such a financial crash as would bankrupt every loan company, ruin all those who are dependent upon them, and go far to bring every Bank in the Province into the most imminent peril. Yet this is quietly being proposed, and most assiduously being worked for without our monied men realizing what the Jesuit policy means to their pockets. We ask the capitalists, small and great, who number tens of thousands in Ontario, to consider the effect of placing the Church of Rome by law in the position of a possible first mortgagee of any farm in Ontario? In Quebec we find Churches are built that cost as much as the aggregate value of all the farms in the parish, which are mortgaged to the Church for their outside value, so that all hope of ultimate redemption is lost to the miserable owners who are "bled white," for the assessments and tithes needed to pay for and maintain these costly edifices.

## THE DUTY OF THE HOUR.

IN a recent number we ventured to say that those who spent several days and nights in talking over the union question, would have been more opportunely engaged in organizing their forces to resist the Jesuit aggression. So far as the Church was concerned these meetings were held under instructions from the Provincial Synod, held nearly three years ago. A business that was left undone for near upon three years cannot have been regarded as very

urgent or important. But the Jesuit business is urgent, and a more important question was never considered by any nation. The question is, "Shall we rule Canada, who are its people, or shall we submit to be ruled by Jesuit conspirators—who are foreigners and aliens in the widest and truest sense?" It is a case in which we must speak now, or, when the annoyances we have brought on ourselves by silence have become unbearable, literally take up arms against this sea of troubles, and by opposing, end them.

We offer no objections, we have gladly contributed to discussions of the unity question. It is one which will bear very extensive debate. Several generations are likely to engage in it before any practical result is achieved. It is well to remember that a premature step may cause another breach of unity, as the notions of some theorists, dreamers we might say, would inevitably split the Church of England into fragments. Having been led out of the Egyptian bondage of Rome, we are not going, if we know ourselves, to settle down in the wilderness of dissent, as some desire. One of the Union Committee has been good enough to scold us for differing from his opinion, after the style of the illustrious pedagogue in Penderennis. But his whipping has been as harmless as the Archbishop of Rheim's maledictions—we are "not a penny the worse" for a correspondent having lost his temper over our contumacy. We still think there is a time for all things, and that the time now is more opportune for the formation of a real, active union to resist Rome as represented by the Jesuits, than for discussing those vague theories upon which some future union, a generation or a century hence, may be based—or may not.

We stand by our contention. If the Bishops of the Church, with its representative clergy and laity, and the leading spirits of the non-conformist bodies would organize to resist the movement being made by the Church of Rome to bring Ontario under Jesuit control, *they would do the work that now needs doing.* Providence is now, at this moment, calling them to fulfil this duty, and by working together they would learn much that would be helpful in promoting a larger and more permanent union. But by ignoring the duty which is most urgent, the duty of the hour, they are wasting a great opportunity, and shaking public confidence not alone in their prescience, and their wisdom, but in their fidelity to the principles which alone justify our separation from Rome. We are bastard Catholics unless we protest and fight against Rome.

It is mere midsummer madness for to contend that there is no such Providential call as demands the instant obedience of our religious leaders. The chief Priest's and the whole Sanhedrim could not see the catastrophe once impending over the Jewish race—but because *they* were blind, the catastrophe was not averted.

Our country imperiously and justly demands that every one of her sons clerical and lay, shall be loyal to her interests, loyal not in lip

homage only but in deed and duty done, as opportunity occurs. Church unity is a beautiful idea. But in times of crisis, strong-hearted men spurn the delights of pursuing what is beautiful, for what is necessary, even to sacrifices most trying to flesh and blood. The cry of "Peace, Peace," when the enemy is plotting, and mining, and so entrenching his forces, as to endanger the citadel of our religious liberties, is worse than folly, it is the treasonable cry of cowards who have not spirit enough to guard what their father's won for them by untold cost of blood and treasure.

The American *Church Review* some years ago, sounded a warning note to the States. Over and over again our Press has predicted that the Jesuits would secure in Canada the foothold and the properties they were deprived of by the British Crown, as one result of Wolfe's victory. This Order is like a locust swarm—it moves on eating up every green thing that shows sign of national freedom in Church or State—until it is stamped out. Now family union is lovely, but what should we think of a farmer holding family gatherings to promote affectionate relations amongst his kinsfolk when the help of every man, woman, and child, was needed to prevent the utter destruction of his crops by a swarm of locusts!

We repeat there is a time for all things, and the time is now upon us for union, organic union in defence of our Province and our country against foreign emissaries that are the deadliest enemies of all we in Canada hold dear and prize in our free civil and religious life! When that strife is over and the battle won, as won it will be, around the camp fire of victory we may discuss the question of perpetuating the unity that has led to success. Organic union will then, by the light of that camp fire, emerge from the dense fog in which it is now enshrouded.

## THE SPECTATOR ON CHURCH PROSECUTIONS.

THE proposal to establish a spiritual Court for trying such cases as arise from ritual disputes meets with strong objections on the ground of impracticability and of the great length of time that must be occupied in securing the needful legislation by Convocation and in Parliament. The *Spectator* says; That "for eight long years, from 1872 to 1879, the Convocation, under full sanction of Royal Letters of Business, were revising, or attempting to revise, the rubrics," and that "the 'Ornaments Rubric,' on which all our troubles turn, was, after interminable debate, neither rewritten nor explained," only proves that the Convocation spent 'eight long years' rather foolishly."

This very ably conducted paper suggests that "a short Act of Parliament be passed enacting that no Bishop shall be prosecuted without the consent of the Archbishop. It may be objected that such a statute would only apply to new prosecutions, and so would have no effect on the prosecution of the Bishop of Lincoln. This difficulty could be got over very simply. Let the proceedings at Lambeth go

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on to their natural end, but let the Archbishop's veto apply not only to new prosecutions, but to any new stage in a prosecution already instituted. The proceedings at Lambeth would then go on to their natural end; but any appeal from the Archbishop's judgment, or any attempt to enforce the Archbishop's judgment, would at once become a subject for the statutory veto. The merit of this solution lies in the fact that it is purely temporary and provisional. "We want," says one authority, "a new Final Court." "We want," says another, "a new Ornaments Rubric." Very well! The plan we propose does not hinder the attainment of either or both these objects. It merely keeps things as they are till either or both have been attained. When they have been attained—when a court by which ritual questions may properly be decided has been created, when a plain and intelligible rubric has been framed—the need for the Archbishop's veto will be at an end, and the Act will either fall into disuse or be repealed. The Bishop of Lincoln, or some other Bishop, will then, if he disobeys the new rubric, be tried before the new court. So far, then, as our suggestion is concerned, it leaves those who desire a more permanent solution free to strive for what they want. It only puts a stop to the mischief which, if nothing is done, may easily happen before a more permanent solution can be obtained. For this reason it seems to us to have an equal claim on those who wish for a new court and those who wish for a new rubric."

We can form some dim notion of the length of time it would take to re-arrange our relations to the nonconformist bodies, which some fancy to be a very easy matter, by considering the difficulty of settling that one point—the Ornaments rubric! That rubric by the way forms one part of the union question.

THE CHRISTIAN COMMISSION AND CRITICAL AND SCIENTIFIC RESULTS.

TO my mind there is one word which may serve as a corrective of substantial and positive value to the ever varying and uncertain results of the criticism of the Old Testament, and that is the word Christ. It is undeniable that Christianity takes its name from that Christ whom the early disciples believed Jesus of Nazareth to have been. They to a man believed in Him as the Christ. This is why they believed in Him, and what they believed about Him, and this their belief is independent of the Gospel history, though of course fully confirmed by it. The name of Christian is to the believer what circumcision was to the Jew—it is the voucher for his faith; it is unalterable and indelible. If he was a Christian he believed in a Christ. What was this Christ? He was a person holding a particular office, whose coming was expected by the Jews. This expectation was national and characteristic. Their expectation had penetrated to other nations, but they did not hold it in the same way as the Jews. The

expectation of a Messiah was peculiar to the Jews; it was their national heritage. How came they to have this expectation? There is only one answer: Because for long ages their prophets and psalmists and great writers had begotten it in their national imagination. They believed their sacred writings were full of it. They had gathered and learnt it from them. But the impression produced by this literature upon the Jews was a unique impression; there is nothing to compare with it in other nations. Neither do we find in the case of the world's greatest men that there has been for ages before their birth an expectation in vogue that they would arise and fulfil a certain office. Nothing of the kind preceded the birth of Alexander, of Cæsar, of Hannibal, of Napoleon. We can see for ourselves how the expectation had grown, though not how it had arisen; what justification there was for it in the time of Christ. We may decide that the cause was inadequate to the result: that does not matter. It is undeniable that this was the cause; it is no less undeniable that the result was produced; while, as a matter of fact, the simple belief that a particular Person had arisen who realised in Himself the promises of this expectation has been the producing cause of the mightiest historical movement that the world has ever known. These are facts of a broad, patent, and far-reaching character, the significance of which, I take it, is beyond the power of the narrow cavillings and carpings of critical objection here and there to destroy. It is impossible to deny that the Christ expectation existed; it is impossible to account for it but as the effect of the sacred writings. And it is useless to affirm that individually the statements of the prophets did not and could not mean that which they were supposed to mean; for, as a matter of fact, this is how they were understood. Am I right, then, or not, in pointing to this as an indication of the presence in the sacred literature of the Jews of a foreseeing and prophetic spirit as far above the natural ability of the writers to beget or cherish as it was above the power of the disciples to order the events of their own and subsequent ages so as to appear in their combination to be the Divine fulfilment of a Divinely-ordered expectation.

It is not merely the rise of Christianity as an historic fact that we have to account for, but the fact that for ages before Christ came there was a literature in existence of which the most conspicuous feature was its uniform tone of expectation, and that so far from this expectation being the natural cause of the coming of Christ, nothing is more certain than that His actual coming was in direct contrast and contradiction to the form that the expectation had at that time assumed; and it is only by the bringing in of another element—that, namely, of spiritual illumination—that we can see how clear and minute the correspondence was, notwithstanding the actual disappointment and the apparent failure that attended its production.

A certain kind of criticism has done its best to obliterate all the Christ features of the Old

Testament—to prove that they do not exist; but here the verdict of history is conclusive. Were it not for the existence of these elements, there would have been no New Testament and no Christianity. The germ of Christianity may have been sown in error and misconception, but the vitality and permanence of the plant that sprung from it shows, at all events, the vitality of the germ, while the natural tendency of the plant is to disengage itself more and more from the error and misconception that surround it. The soil in which it grew may, indeed, have been barren and dry, but the vitality of the seed is proved by the strength and magnitude of the growth that sprung from it.—*The Rev. Stanley Leathes, D.D.*

THE CIVIL WAR OF THE CHURCH OF GOD.

WE cannot refrain from saying a few words about the painful spectacle, now presented to Christendom, of the prosecution of the Bishop of Lincoln. It is now more than fifteen centuries since the Emperor Constantine, at the council of Nicæa, told the assembled bishops, that to his mind "far worse than any war or battle, was the *civil war of the Church of God.*" The Church of England, the broadest and most liberal Church in all the world—the Church whose basis is surely wide enough to include all those who love the Lord Jesus Christ in sincerity and truth, the Church which welcomes alike within her fold the Ritualist and the Evangelical, and which holds in reverence the names of Maurice and Kingsley, of Stanley and Robertson—is at this moment divided against itself, not on essentials but on unessentials, not on points of doctrine but on disputed points of ritual and law. We are amazed that any loyal Churchmen should be found who are thus willing, for the sake of the points at issue, to destroy the peace of the Church, and to give an occasion to the enemies of the Lord to blaspheme. To those personally concerned, the points in dispute appear no doubt of the highest religious importance; but is not this a case in which the famous rebuke of Dr. Tillotson is eminently applicable, when, as Dean of St. Paul's, he said to Bishop Beveridge, "Doctor, Doctor, charity is above rubrics?" It cannot be a matter of supreme importance or one effecting the efficacy of the blessed Sacrament, whether or not the celebrant adopts the eastward position; whether or not he mixes a little water with the wine; whether or not the candles on the Holy Table be lighted. These things may be symbolical of certain truths; they may be useful in impressing those truths on the minds of worshippers; but they cannot be regarded as essential. The principal which lies beneath them may be dear to the hearts of those concerned; but it is impossible to suppose that it is a principle one hundredth part so important as the keeping of that new and eleventh commandment which is of the very essence of Christianity.

There ever have been, and we suppose there



always will be, differences of opinion and of practice in the Christian Church. At no time has one dead level of uniformity prevailed. And it is in no sense desirable that it ever should. "Unbroken unanimity," it has been said, "may be the boast of a deadening Buddhism, a withered Confucianism, a mechanical Islam; it cannot exist in a free and living Christianity." And to attempt to force upon the Church one general system of uniformity would be of all follies the most grievous. It would only succeed in finally destroying the little Christian unity that remains. And it is unity that we want, and not uniformity. "See how these Christians love one another," so was it said of the early believers. It is a remark, alas! not likely to be made by anybody now. Shall we never learn to regard this question of postures and positions, and (what Dean Stanley called) "clergyman's clothes," with that manly and robust common sense which made Martin Luther exclaim, when it was complained to him that a certain brother persisted in wearing a cassock, "Cassock!" cried Luther; "let him wear nine cassocks if they do him any good?" What the Church of England in these days specially is in need of is a little more Christian toleration and a little more sanctified common sense. Is it too late, even now, for both parties to take to heart the wise and tender words with which Richard Baxter once endeavoured to allay the passions of controversy? "While we wrangle here in the dark," he said, "we are passing to that world which will decide all our controversies, and the safest passage thither is by peaceable holiness."—*John Vaughan.*

## SAMOA.

The Berlin Conference on the Samoan dispute, following as it does so closely on the heels of the great tempest, which broke the ships of the sea about the middle of last March, has, no doubt, directed the eyes of many persons to that distant group of islands. Without referring to the matters which will come under discussion at the German capital as soon as the delegates meet, we may, perhaps, interest our readers by calling their attention to a few facts connected with that part of the great Polynesian world. The harbour of Apia, which has of late been talked so much about as being the scene of the hurricane, out of the jaws of which the *Calliope* alone escaped, to the great joy of the nation, is situated in the island of Upolu, the second largest of the group. About twelve miles from Apia is the training College of the London Missionary Society, erected, it seems, soon after the lamented death of John Williams. Nearly all the education, Christian or secular, which the Samoans possess has been imparted through this useful institution. Apia is now a considerable town, and here a kind of government has been kept up for ten years under the direction of the English, American, and German Consuls. It is the high-handed behaviour of the latter (for which he has been recalled by Bismarck) which has given rise to the Conference now about to meet.

As long ago as 1839, the Christian religion, under the guidance of Williams and others, had taken a remarkable hold of the Samoan islanders. Commodore Wilkes gives a curious account of the first introduction of Christianity, for the earliest missionaries were the captain and crew of a vessel which was wrecked on the coral reefs of Upolu. The natives seized upon the flotsam and jetsam, and made laughable uses of things they had never seen before, but they were kind to the white men, and fed them so plentifully on pig meat that it was feared there would be a famine in the article of pork. The captain, finding his occupation gone, called his men about him, and proposed that they should become missionaries. They assented, and though probably most of them had forgotten their Catechism and Collects, and had perhaps rather hazy views of religion, this shipwreck became the means of at least preparing men's hearts

for a more accurate display of Divine truth. The captain succeeded, we are told, in building several churches, and achieved much success in his novel and self-imposed duties. Then the Wesleyan and London Missionary Societies despatched agents to these distant isles, who worked together until difficulties arose, and the former abandoned this field for the Fiji group.

Undoubted good has resulted from these pious efforts. The marriage tie is respected, Sunday observance is made obligatory, spirit worship has nearly disappeared, morning and evening prayers are the rule, and the church attendance is remarkable. And Mr. Wilkes observed, too, in his visit, the marked difference between those who had adopted Christianity and those who adhered to heathenism. "The latter," he says, "have a wild look, to which their long hair tied up in a bunch behind, adds not a little. On the other hand, the Christians crop their hair short. The manners of the people in Christian and heathen villages are as different as their appearance. In the latter, the reception of strangers cannot be counted on with certainty, for they at one time welcome a visitor with cordiality, and at another time are rude and violent. The stranger's reception in Christian villages is always kind and hospitable." These, be it remembered, are the words of an American naval officer. Among other favourite pastimes, that of dancing has been entirely put a stop to in the Christian communities, as it was carried on with great indelicacy.

Of the 56,000 natives in these islands, nearly 15,000 had, at Mr. Wilkes' visit, embraced Christianity, and nearly one fourth of the whole were under tuition. Old, grey-headed men, says he, may be seen poring over the alphabet, and taught by some of the youngest of the family. At the time of the American's visit, Mr. Williams was preparing for his fatal journey to the New Hebrides, and Mr. Wilkes saw nine native missionaries selected to accompany the English teacher. The party reached Erromanga, where they found an entirely different race of men from any previously seen—men who did not understand a single word of any of the languages known to the Samoan missionaries. Four of the party landed, and while they strolled on the beach, gathering shells, the war-shout was heard, and Mr. Williams and a friend named Harris were killed before they could regain the boat.—*G. S. O. in Church Bells.*

## Home &amp; Foreign Church News.

From our own Correspondents.

## DOMINION.

## MONTREAL.

MONTREAL.—*St. James' the Apostle.*—On the second Sunday after Easter, the twenty-fifth anniversary of the Church of St. James' the Apostle was celebrated. The Rev. Canon Ellegood gave a most interesting history of the Church and of early Christian work in the city. He made some touching references to the Irish ship fever, which proved so fatal. "There are many incidents connected with the famine in Ireland in the year 1846 among her peasantry which brought out phases of character so touching, so beautiful, so truly Christian, instances of uncomplaining suffering, in self-denying love for others, as they faced with heroic fortitude the slow martyrdom which they knew awaited them. Those of you who are familiar with Point St. Charles have no doubt seen the immense boulder which marks the spot with an appropriate inscription where 6,000 of these poor people were buried in one grave. That they died in such great numbers, although every possible care was taken of them, was in consequence of their impoverished condition from lack of food before leaving home for this country. Their weakened state rendered them liable to ship fever and other diseases which proved so terribly fatal. I shall never forget my first introduction to my work in these sheds by the Rev. Dr. Fallon. The long shed which I first entered was filled with poor people suffering with ship and other kinds of fever, besides numbers who were afflicted with that most loathsome disease, black confluent smallpox. My duties required me to visit those sufferers daily for months. Seven of our clergy died from disease taken from these immigrants in the years of 1847 and 1848. They, together with the late Bishop Mountain, were a noble band. It is said that the deeds of benevolence performed by Bishop Mountain may truly be called heroic."

Referring incidentally to the origin of the church the rector said:—"In the year 1863 my attention was drawn to the neighbourhood of this church, then extensive fields. After much consideration, our kind friends Mr. and Mrs. Charles Phillips gave the site with a gift of money of \$4,000, subsequently increased

by a similar amount. The site was 140 feet front by 170 depth. To this was added by the heirs Mackay 25 feet front by the same number deep. After this the work of collecting subscriptions began with much more enthusiasm, the amounts contributed exclusive of Mr. and Mrs. Phillips varying from \$1,000 down to the smallest sums. Some of the members of my Griffintown congregation who were in very moderate circumstances gave \$100 each. They agreed to pay off the sum by instalments during a stipulated time, and I am glad to be able to state that every cent subscribed by them was paid. After this church was erected, Mrs. Phillips, with her usual generosity, added the tower in memory of a deceased brother. Later on, when our surpliced choir was formed, all the surpluses required at the time were furnished by her. Subsequently Mrs. Phillips gave up her claim of \$6,000, being money advanced by her late husband for building our organ. The crowning gift of the sweet toned chime of bells, by the same liberal donor, completes our record of her benefactions up to the present."

Canon Ellegood gave an interesting description of the opening services of the church; of the early congregations; the mission work undertaken in various parts of the city and in Cote St. Paul; and concluded with the expression of a hope that before long they would be in a position to build a "chapel of ease" to the church, where the seats would be free. Dean Carmichael preached in the evening.

*St. Jude's Church.*—In his morning sermon on the second Sunday after Easter, the rector gave a most interesting sketch of the temporal history of the parish, during his Incumbency of twelve years, the old edifice, which was formerly used, held about 200, whereas the new church has seats for 632. Dark clouds had hung over them. Debt, foreclosure, and the auctioneer's hammer had haunted them in the past, but they had at last emerged into an era of prosperity, and the rector eloquently asserted, that it gave him more heartfelt happiness to lay the foundations of vigorous church work in that neighbourhood, where it was so much needed, than ever so great a victory could afford to a conqueror!

A somewhat unique evening was enjoyed last Friday, 3rd inst., at the Academy, in connection with the "O.E.T.S." of St. Matthias, Cote St. Antoine. Electricity and magnetism were discussed and illustrated by Mr. Stanley Richmond, being for the nonce, in alliance with the "Band of Hope" and "Missions." Rev. Mr. Dart, of St. Lambert, who brought his contingent, during his address, suggested the idea of founding a missionary museum, an idea, which, will no doubt, take root in every Church College Museum Collection, everywhere, as time goes on. During an interval of the lecture, Rev. Mr. Newham showed and played on a model of the tubular chimes, about to be put up in the belfry of St. Matthias. It is none too soon to introduce magnetism and electricity into the missionary meeting, which has been stigmatised by the Dean, as the worst possible occasion for a practical subject. Mr. Richmond was assisted in the experiments by the eldest son of D. W. Ross, Esq.

COTE ST. LOUIS.—The Church of England congregation at this place, under the charge of the Rev. H. J. Evans, which has met for the last two years in the dissentient school house on Mount Royal Avenue, has suddenly been turned out of that place in consequence of the School Commissioners having taken their school to the basement of the new Methodist church. Mr. Evans last week waited upon the Mayor, who readily granted him the use of the St. Jean Baptiste market. Morning and evening service and Sunday School will be held there for the future until the pretty new church in St. Dennis street can be occupied. Mr. Evans states it could be completed in a few weeks, but he is determined to open it free from debt and he needs \$1000 yet before he can do that.

## ONTARIO.

SMITH'S FALLS.—The congregation of St. John's Church, propose improving their present place of worship by an expenditure of \$10,000.

The Bishop of Ontario has forwarded to the clergy of his diocese "Echoes from Paris," of April, which contains a full account of the work done by Miss Leigh in the capital of the French republic, her marriage to his lordship on the 20th of February, wedding presents given, and letters of congratulation from her majesty down to the humblest of her majesty's subjects.

KINGSTON.—*St. George's Cathedral.*—At the Annual Easter Vestry meeting, a resolution was carried un-

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animously approving of the enlargement of the Church, at a cost of not more than \$32,000, and asking the Finance Committee to report the ways and means for the same at an adjourned meeting of the vestry to be held on 18th May.

St. Paul's Church.—The rector of this Church is meeting with much success in his effort to establish a boy choir. He has now from 16 to 20 lads under training.

BEARBROOK.—The Rev. Morris Taylor has resigned the Incumbency of this parish, and will leave for England in about two weeks.

HUNTLEY.—The Rev. Mr. Young, of Renfrew, has been appointed to succeed the Rev. Cornelius Soudamore in the Incumbency of the parish of Huntley.

The Rev. John Greeson, who has worked so successfully for the past two years as Incumbent of Osgoode and Russell, having received a call from an important parish in the diocese of Iowa, has resigned his present charge much to the regret of his congregations.

MARMORA.—Very successful "Mission" services, conducted by the Rev. F. E. Howitt, of Stoney Creek, Diocese of Niagara, were brought to a close on Friday last. The regular attendance at the "Bible Readings" and addresses which were given in St Paul's Church, indicated a deep interest in the undertaking, and a desire for improvement in the Christian life.

WELLINGTON.—The resignation of this mission by the Rev. W. H. Smythe, which was to take effect immediately after Easter, has been withdrawn, Mr. Smythe not caring to shoulder the responsibility of deserting his post, when so much encouragement is being given him in his work. He is now holding service regularly in the Hiller Town Hall, in sight of the almost defunct parish Church, and it is said the people are nobly sustaining him in his efforts.

OTTAWA.—St. Alban's.—There was a fair attendance at the adjourned vestry meeting of St. Alban the Martyr. The rector, the Rev. J. J. Bogert, presided. Mr. W. L. Marler, the people's warden, presented the financial report, which was received and adopted. It showed that the sum of \$4,258 53 had been collected during the year, as compared with \$3,655 in the previous year, and that there was a balance in hand of \$91. The rector nominated Mr. R. Victor Sinclair as his warden, and Mr. W. Lake Marler was re-elected people's warden. The following were elected sidesmen: Messrs. Fortescue, Maynard, L. Taylor, A. Jackson, Slocombe, C. C. Chipman, and G. Taylor. Messrs. Slocombe and Jackson were elected auditors. Mr. Marler, referring to the subscriptions for church repairs, stated that the amount subscribed was \$500, but that \$200 more was needed. On the motion of Mr. Maynard, seconded by Mr. Fortescue, the rector's stipend was increased \$250 a year. It was decided if the funds permitted to increase the organist's stipend by \$100 a year. Votes of thanks to the churchwardens, sidesmen, auditors, organist and choir, concluded the meeting.

St. John's Church.—The adjourned vestry meeting was held last week, Rev. Mr. Pollard presiding. There was a large attendance, Mr. Geo. Ford was elected people's churchwarden, and H. K. Egan was appointed rector's churchwarden.

Lay delegates to the Synod—Richard Pope and Dr. Wilson.

Sidesmen (besides those appointed already)—E. L. Brittan, E. Hunt, H. Bott.

Auditors—J. R. Armstrong, E. L. Brittan, J. Joynt.

At the particular request of the meeting Rev. Mr. Mackay consented to reconsider his resignation. The meeting was harmonious throughout.

PAKENHAM AND ANTRIM.—Easter Day was never more heartily welcomed nor joyfully observed. The services were reverent, bright and joyous, as becometh the celebration of the Queen of Festivals. Loving hearts and busy hands made the parish Church gay and festive with wreaths and flowers, which together with appropriate music, helped all to realize the beauty and grandeur of the occasions. There were two celebrations of Holy Communion during the day, at which 106 partook of the Paschal Feast. St. John Church, Antrim, rejoiced in the unveiling of a magnificent stained glass memorial window, erected to the memory of Mrs. McGinley, by her youngest daughter Mrs. Robert Sparrow. The work having been executed by Spence & Sons, of Montreal. Nothing further need be said about its superiority. The Easter meetings at both Pakenham and Antrim, shewed the parish to be holding its own. The pro-

verbial liberality of the people to their minister, especially showing itself during the past year. The wardens at Pakenham are: Mr. Anderson and Mr. Dunlop, Sr. At Antrim; Mr. Ed. Serson, Mr. Thos. and Armstrong. At both meetings very earnest regrets were expressed, at the great loss the parish will receive in the removal of our esteemed brother Dr. Jas. G. Baird and family from our midst. They will carry away with them the love and esteem of the whole community—"God grant them his richest blessing," is our united prayer.

PRESCOTT.—The adjourned vestry meeting of St. John's Church, was held on the evening of the 29th ult., and well attended, the churchwardens presented their annual statements, with report of the revised system according to which the sittings are apportioned, and by which the revenue is increased as well as the space economized, thus providing for a larger number of worshippers. The election of churchwardens resulted in the choice of Messrs. H. B. White, people's warden, and T. W. Plumb, rector's warden, the latter gentleman succeeding Mr. H. Daniels, who retired after holding office for some years. Delegates to the Synod: Messrs. E. Leslie and F. Knapp. A pleasant incident of Holy Week was the presentation to the Y.W.G. by Mr. R. McCarthy, Esq., of alms plates to be, by them, an Easter offering to the Church. In mentioning the excellent attendance during the Lenten season, we omitted to remark upon the large increase of communicants. On Easter Day, 185 were present at the early celebration, 87 at the later service. A great improvement upon the previous year, when 139 formed the total number at both services, the W. A. of this parish have held their annual meetings when the secretary and treasurer presented very satisfactory reports which record a fair seasons work, the O.C.M.G. whose report was through mistake omitted, have also a good account to give of their opportunities, these useful organizations working in connection with the W. A. are likely to prove very powerful allies.

KINGSTON.—The Synod of the Diocese will meet here on June 17.

KEMPTVILLE.—The parish of Kemptville keeps up with other parishes in placing more value on the Holy season of Lent, as a means of deepening the spiritual life. The offertory on Good Friday was devoted to the Bishop Blythe Fund for the conversion of the Jews. Easter Sunday was unusually bright this year. There were four services, two celebrations of the blessed sacrament. The children's choral service at three o'clock in the afternoon was very devout and edifying. Too much praise cannot be accorded to Miss Elizabeth Tompkins, for her indefatigable attention in training the children in their Easter carols. The Rector, Mr. Emery requested the Superintendent of the Sunday School, Mr. Leslie, and the Reeve, Mr. George Keating, to say a few words to the children and parents. They kindly assented. And their remarks were highly appreciated. The special offertory, representing the savings from self-denial during Lent amounted to \$81.00. The parish of Kemptville have lost several influential families during the past year. Some having gone to reside in Toronto, others to the North West, whilst some have made their way to California, and Dakota; notwithstanding this loss, the number of the congregation increases. There is to be a flower show in the parish hall early in June. The rector has requested every child in the parish, as well as their parents and friends, to give one plant in a pot, to be sold in behalf of the debt on the Church. At least six hundred plants are expected to be given. Whilst any one that chooses will be allowed to send their plants for exhibition. The rector will be glad to receive contributions of plants from any part, for this good cause. The "Ministering Children's League" is in a flourishing condition. It has during the past year contributed sheets, and pillow slips, small dresses, and underclothing, quilted counterpanes and money, to the convalescent hospital in Ottawa. The vestry meeting assembled in St. James' Hall on Easter Monday, and after electing officers adjourned for a fortnight.

BELLEVILLE.—The annual vestry meetings were held last week in the following Churches at 8 p.m.

Christ Church.—Rev. S. Daw in the chair. After reading minutes of former meeting, the wardens read their financial statements which gave an excellent showing and reflected the great and growing work accomplished by the present rector.

The following officers were appointed: Rector's warden, Walter Alford; People's warden, G. A. Skinner; sidesmen—Messrs. Warrin, Tate, Leonard, Vanallen, McGregor, Wiggins, D. Vandewaters, W. H. Mills, Gorman, Simpson, Pole, F. Wallbridge, J. Pantar, Lee, R. Greatrix. Finance committee—Messrs. Gorman, (chairman), Carmichael, Diamond. Auditors

—Messrs. A. I. Bird and J. E. Hallowell. At the congregation meeting which immediately followed, Mr. J. H. Simpson was elected delegate to Synod. A. Delaney, vestry clerk.

St. Thomas.—St. Thomas Church vestry meeting was well attended. The meeting opened with prayer by the rector, Rev. J. W. Burke. Mr. J. P. C. Phillips read the financial statement of the Church, showing a most favorable standing. Receipts during the year were \$3,145.07, leaving a balance on hand of \$443.56. Mr. Z. Macnider read the auditor's report showing the various accounts had been carefully gone over and found correct. The rector appointed Mr. J. P. C. Phillips, banker, his warden for the ensuing year. Mr. T. W. Wragg was appointed the people's warden. Mr. Preston and Z. Macnider were appointed auditors. Messrs. Macnider, Wallbridge, Preston, L. H. Henderson, Craig and Taylor were appointed sidesmen. The rector made a few remarks in reference to getting a Curate, and intimated that if he could make satisfactory arrangements he would secure one. The churchwardens together with the rector were appointed a committee to have repairs made at once in connection with the grave yard and such other work done to the church as may be deemed necessary the expenditure not to exceed \$400. A vote of thanks was moved to the choir and officials for their efficient duties in connection with the church. Mr. Macnider was appointed lay delegate to the Synod.

St. John's Church.—The usual reports were submitted, the rector, Rev. D. F. Bogart in the chair. The receipts during the year amounted to \$882.67, and Sunday School \$40.00, alms box, \$11.11. Mr. J. F. Jones was elected rector's warden, and Mr. John Newton, people's warden, sidesmen: Alfred G. A. Robinson, John Black, Geo. Kinch, Geo. Brown; Thomas Nightingale lay delegates to Synod; auditors, Thomas Nightingale and C. McMullen.

OTTAWA.—The annual meeting of the branch of the Church Women's Auxiliary Missionary Society, was held in St. Alban's Church last week. After the missionary litany at 10.30 a.m., the Rev. W. J. Mucklestone gave a very excellent address, which was followed by a celebration of the Holy Communion. At 8 p.m. about 70 ladies and most of the city clergy met in the basement of the church, when the president, Mrs. Tilton, took the chair, and after prayer and a hymn, delivered an address congratulating the society on its growth during the four years of its existence, there being now 26 branches in the diocese. Taking the constitution as a basis, she impressed upon all the duty of united, intelligent and earnest work for the cause of missions. The recording secretary's report gave a resume of the work of the past year, and the corresponding secretary read some interesting letters from those who had been helped by the society. The treasure's report showed the amount received to be over \$800 in money and articles of clothing, etc.

The following officers were unanimously elected, President, Mrs. Tilton; vice-presidents, Mrs. Pollard; Bogert, Hanington, Owen Jones, and Mucklestone; recording secretary, Mrs. Newcombe; corresponding secretary, Miss Greene; treasurer, Miss A. B. Yielding; delegates to diocesan meeting, Mrs. Mucklestone and Miss B. Yielding.

Master Brown Wallis read the report from the Children's Church Mission Guild, showing the work done by the 75 members during the year.

Votes of thanks were given to Mrs. Pollard for her services as secretary during the last four years, and to the president for her able management of the auxiliary.

The Ven. Archdeacon Lander expressed his great pleasure at the success of the auxiliary, and wished the Easter vestry meetings were as well conducted as this annual meeting.

The children then recited a missionary piece and sang a closing hymn, after which the Archdeacon pronounced the benediction. The ladies of St. Alban's treated the visitors to a five o'clock tea and then closed a very satisfactory meeting.

In the evening a meeting was held in the school-room of St. John's Church, at which Ven. Archdeacon Lander presided, and a good attendance were present. Rev. Messrs. G. W. Taylor and T. Bailey addressed those present on the British Columbia and Madagascar missions. Mrs. Twing, of New York, honorary secretary of the Women's Auxiliary of the United States, also delivered an interesting and instructive address on the work carried on by the auxiliary in the United States, and also thanked the Ottawa Auxiliary for their kind welcome. At the conclusion votes of thanks were passed to the speakers.

TORONTO.

Death of Mrs. O'Reilly.—Our readers will be deeply pained to hear that Mrs. O'Reilly, whose good work for missions have made her name honoured through-



out Canada, passed to rest on Sunday last. The deceased was a daughter of the late Mr. Rowsell, who died recently at a very advanced age. The bereaved family has sustained a loss it is distressing to think of, they will have the sincerest condolences of the whole Church in Canada.

**WEST TORONTO JUNCTION.—St. John's Church.**—The foundation stone of this church was laid on the 11th May. The building is to be from designs of Messrs. Strickland & Symonds. The Bishop, Archdeacon, and Rural Dean were absent, but their places were filled by Presbyterian and Baptist ministers, with Principal Sheraton as chief officiant.

The Lord Bishop of Toronto will (D. V.) hold his next general ordination, on Sunday, July 14th, candidates for the diaconate or the priesthood will please give notice forthwith to the examining chaplain. They will assemble in the Synod Rooms, Wellington Street, on Wednesday, July 10th, at 10 a.m., furnished with letter testimonials and the customary *si quis* which must be read at least one month previous to the day of ordination. Copies may be had by communicating with A. J. Bronghall, M.A., Examining Chaplain.

**Rev. Dr. Gammack.**—We desire to offer a cordial welcome to an addition to our Canadian clergy list, in the Rev. James Gammack, M.A., LL.D., for many years an Incumbent in the Diocese of Brechin, and a friend of the well known Bishop Forbes, and more recently of the Diocese of Aberdeen. Dr. Gammack is a gentleman of extensive and accurate learning, and has been a copious contributor to the *Dictionaries and Christian Archaeology and Biography*, edited by Dr. W. Smith, S. Cheetham, and H. Wace. We see from the *Scottish Guardian* that his departure from Aberdeen has been much regretted. The following letter will speak for itself:

DEAR DR. GAMMACK,—I am requested by the undersigned to offer for your acceptance a parting gift of \$117, as a token of their respect for your character as a clergyman of thirty years standing in the Scottish Episcopal Church, and also as an assurance of their best wishes for your success in the New World. Your own Alma Mater, in conferring upon you the degree of LL.D., has given official recognition to your status as an author upon sacred and antiquarian subjects. It is their privilege, as your friends and fellow churchmen, to bear testimony to the private virtues and qualities of heart which have endeared you to them all. That God may bless you in your new home with opportunities of useful and congenial work, is their earnest prayer. I remain, dear Mr. Gammack, Very Sincerely yours,  
J. C. OGILVIE WILL.  
Aberdeen, April 8, 1889.

We also see that at the recent Synod of the Diocese, the Bishop, (Dr. Douglas), referred to the regret with which he and others bid farewell to the Doctor. According to the *Scottish Guardian*:

"The Bishop then proceeded, in the name of the Council and in his own, to express their thanks to Dr. Gammack for all the services he had rendered to them. They were aware that he was about to leave them, and leave the country, and he could only say that he had never found, on any single occasion, Dr. Gammack unwilling to give a helping hand whenever they were hard pressed. He had never once applied to Dr. Gammack in vain for his services when he was in any difficulty how to provide for the services in any of the churches. He was sure they most cordially bade him farewell and God-speed in the work that he was about to undertake in another part of the world. Dr. Gammack is settling in Canada for the sake of his children.

TORONTO.—Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$5 from E. C. Chadwick, Esq., of Guelph, in aid of Rev. Mr. Brick's mission at Peace River, N.W.T.

#### NLAGARA.

**MOUNT FOREST.**—The annual vestry meeting of St. Paul's Church, Mount Forest, took place on Tuesday evening, at the Rectory, where a good representation of the male members of the congregation were present. The meeting opened with prayer as usual, when the churchwardens presented their annual statement of accounts which were very gratifying to the meeting. It shows a total reduction in the liabilities of the congregation since Easter 1888 of \$800. Votes of thanks were tendered to the Rector, and all the officers of the church including the Ladies' Aid. The following officers were elected for the year: W. C. Perry and Thomas Wood, churchwardens; Messrs. J. C. Wilkes, E. C. Wood, T. G. Smith and H. Stevenson, sidesmen. The total receipts during the year

were \$2215.90. We have in working order a "Ladies' Aid" and "A Girls Friendly" besides eight Ladies who have charge of the four wards in the town, who visit the sick and dying. St. Paul's church is in a prosperous condition, and there is a grand work being done in the parish for God and His Church, and to God be the glory.

**WATERDOWN.**—On Monday evening, April 29th, a farewell reception and presentation was given to Rev. S. Bennetts, at the residence of Mrs. Davidson, "Glenmount," before leaving for the Old Country. Early in the evening the rev. gentleman was presented with the following address and a handsome travelling outfit, consisting of a valise, dressing case and railway rug. Mr. Bennetts made a suitable reply, expressing himself as sorry at leaving Waterdown and his many friends.

*Presentation to the Rev. S. Bennetts, April 29th 1889.*  
We, the members of Grace church, Waterdown, have met here this evening to express our deep regret at your intended departure from our midst. In consideration of your successful efforts in building up our congregation and Sunday school to their former flourishing state, also your Christian kindness and charity in all cases of sickness, and affliction, we consider it our duty, as well as pleasure, to express our appreciation of all your services as a Christian clergyman, and beg your acceptance of this small token of our esteem and affection. Signed on behalf of the congregation, Samuel Gallagher.

**OMAGH AND PALERMO.**—The Rev. J. H. Fletcher thankfully acknowledges the receipt of the following subscriptions in aid of the church to be built at Zimmerman.

\$10, E. M. Jarvis.  
\$5, Rev. W. E. Grahame, Wm. Joyce, Chris. Armstrong, J. A. Williams, M. Felan.  
\$2, Henry Wilson, W. A. Ferrah, S. McGiffin, S. T. Harris.  
\$1, Miss P. L. J. Baker, Mrs. Richards, Dr. J. Urquhart.

Friends who have promised subscriptions are requested to send them in as soon as convenient.

**PALMERSTON.**—The church in this parish has been entirely renovated, and the interior presents a very handsome appearance. The ceiling and walls have been frescoed in oil, and the designs are brought out well in the blending of the various colors. A beautiful new pulpit, made of white ash and cherry wood, was also added to the improvements. A hearty re-opening was held on Sunday, the 14th, when the church was filled, and through a liberal offering the entire debt was cleared off. Rev. A. D. Dawdney, of Durham, was the preacher. The Rev. G. B. Cook, the Incumbent, has resigned, and will accept the parish of Acton and Rockwood, at the wish of the Church there.

**GUELPH.**—The Lenten offering of St. George's church Sunday School amounting to \$41.11 were this season given to the furnishing of the chancel in a new church, the missionary is erecting. He writes in response,

Strabane, May 7th, 1889.

DEAR MR. ARCHDEACON,—I have received the Lenten savings of your Sunday School children. I am very glad to receive so large a help for our chancel, and am thankful to you for allowing this year's offerings to come to us. There will be enough money to buy a handsome altar frontal and four choir seats for the church. Believe me, yours very obediently,  
Ven. Archdeacon Dixon. W. R. Blachford.

#### HURON.

**MITCHELL.**—His Lordship, Bishop Baldwin, preached two sermons here on Sunday, April 28th. They were earnest and helpful presentations of the subjects of The Resurrection, and of the Day, which should break upon the world at the coming of Christ. The days offertories were for the debt upon the church, and reached nearly \$200. The Holy Table was very beautifully adorned with flowers, and the new hangings for pulpit and prayer desk, as well as the new upholstery of the chancel furniture, made by the young people of the church looked very well. This congregation has worked most harmoniously with its Rector in this his first year among them. Its offertories to Parochial Missions have increased from \$80 to \$125, its Diocesan offertories from \$80 to \$521. Two members of the congregation have given a bell and a Holy Table. To the sympathies existing between the Rector and his people the result of this success is due, as well as to the valuable aid rendered by the clergyman's wife and family.

**SUMMERHILL.**—The annual Easter vestry meeting in connection with St. Peter's church was held on Thurs-

day evening, the 25th inst. Messrs. H. Murphy and J. Wright were re-elected wardens. At the conclusion a vote of thanks was tendered the Rev. W. Craig for his kindness in coming out here at great inconvenience to himself, and also for the instructive and thoughtful sermons which he delivered. Votes of thanks were also tendered the choir, the retiring wardens, and those who keep the church clean and in good order.

**BLYTH.**—The annual Easter vestry meeting was held in Trinity church on Monday afternoon for the purpose of winding up the financial business of the past year, which was found to be very satisfactory. Messrs. T. W. Scott and D. McGill were appointed churchwardens for the ensuing year. Mr. John Bell was appointed lay delegate to Synod. Other business having been gone through the meeting adjourned to meet again on May 6th.

On Sunday morning the congregation in Trinity Church were taken by surprise when the incumbent, Rev. H. A. Thomas announced to them, although deeply regretting to have to do so, that through failing health and too large extent of parish work, he had been forced to hand his resignation into the hands of the church wardens, to take effect on the 1st of June.

**GODERICH.**—St. George's church was nicely arranged with flowers on Easter day. There was Communion at 7 a.m., and at the close of the regular morning service on Easter day.

The annual vestry meeting of the congregation was held in the school room on Monday evening, the Rector in the chair, and Mr. F. W. Johnston as vestry clerk. The wardens' statement presented showed the financial standing of the church to be most satisfactory. Mr. Thomas Weatherald by the congregation, and Mr. Chas. Seager by the Rector, were re-elected churchwardens, Messrs. R. Radcliffe, F. W. Johnston, T. B. VanEvery, James Sheppard, Geo. Porter and Dr. Ross were elected sidesmen. Messrs. F. W. Johnston and T. B. VanEvery were re-elected auditors. Mr. Jas. Sheppard, superintendent of the Sunday School, presented a favorable report of the attendance and financial standing for the past year. The officers of the church were all re-engaged at salaries the same as last year.

**BAYFIELD.**—The annual vestry meetings of the Church of England Mission were held on Monday, Tuesday and Wednesday of last week. Rev. Mr. Hodgins, incumbent, in the chair. The reports presented show the parish to be in a most prosperous condition. All current expenses cleared up and a balance on hand of about \$75. Mr. Hodgins reported that in two and a half years he had collected \$1,273 for the parsonage fund, reducing that debt to \$125, which is provided for by subscriptions. The average congregation for the year was 216, being an increase of 16 over last year which, considering the number of removals and loss of members by death, is very gratifying. The Sunday offerings and the annual subscription list also show a marked increase. The number of communicants on Easter day was 80, the largest in the history of the parish. A vote of thanks was passed to Mr. James Sheppard, of Goderich, for his kindness in presenting the parish with a cheque for \$50 towards clearing off the parsonage debt. The incumbent enters on his fifth year in this parish under the most favorable auspices.

**CLINTON.**—*Holy Week and Easter.*—This Holy Week was one of special interest in St. Paul's Church. Services were held morning and evening during the week. The church was handsomely adorned on Easter Day with natural flowers, and Rural Dean Craig's discourses, morning and evening, were the most thoughtful, powerful, and convincing he has ever delivered. At least this seemed to be the almost universal opinion of the large congregations present. The appeal of the rev. gentleman was made touching by earnestness, convincing by sound and clear argument. The choir was in excellent form, and the anthems and hymns unusually well rendered.

During Lent there has been as usual in this parish many extra week-day services. Holy Communion on every Sunday. It is gratifying to know that the number of communicants is steadily growing—the number communicating this Lent and Easter being the largest in the history of the parish. A good deal is sometimes said of the great advantages of intimacy. The present Rector nearly eight years in the parish—came into the inheritance of a practical intimacy of six Rectors in thirteen years. Comparisons are odious, but facts are against very frequent changes of Rectors. The annual vestry meeting was held on Easter Monday. There was a large attendance of the members. The meeting was opened with prayer, after which the Church Wardens presented their annual report showing the standing of the different funds, namely:—General, \$1311; Diocesan, \$158; Improve-

ment, \$38 \$112. T. Messrs. H. appointed on motion warden. The R School be pecuniary the congr and assist S. G. P. Synod. wardens, the finan to a con May 6.

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ment, \$383. The offering on Easter Day was over \$112. The accounts were ordered to be audited by Messrs. H. B. Combe and H. T. Rance. The rector appointed W. W. Farran as clergyman's warden and on motion W. Jackson was appointed people's warden.

The Rector then brought the state of the Sunday School before the meeting, urging its claims to the pecuniary support, as well as to the moral support, of the congregation. His remarks were well received and assistance promised. Messrs. John Ransford and S. G. Plummer were elected delegates to the Diocesan Synod. Votes of thanks were passed to the churchwardens, choir and organist, and after a discussion of the finances of the church, the subject was referred to a committee to report at the adjourned meeting, May 6. The meeting was closed by the blessing.

ALGOMA.

HUNTSVILLE.—At the Easter vestry of All Saints' church about 30 members of the congregation were present, the Incumbent, Rev. T. Liwyd in the chair. The report of the outgoing wardens was most satisfactory, showing a small balance in the treasury, which is the case with all the stations in the Huntsville mission, and the church, parsonage and grounds, entirely free from debt, although somewhat extensive improvements and repairs were completed during the year. The following officers were elected for the ensuing year: wardens, Messrs. M. Kinton and G. Eccleston; sidesmen, Messrs. May and Peacock; vestry clerk, Mr. G. Wilgress. Burial Board, Messrs. Francis, Down, and Burke. Auditors, Messrs. L. E. Kinton and R. W. Godolphin. Organist, Mr. R. W. Godolphin. The subject of building a new church was brought up and thoroughly discussed. It was resolved that the congregation undertake to raise \$1000 in 2 years for a stone church, on the understanding that the Bishop and Incumbent raise \$8000 to \$4000 within the same period. A Committee was also appointed to endeavor to purchase a suitable site. This mission having so long existed without a suitable Church building, it was felt that it is now high time to fill this want. Friends desiring to aid the proposed movement may forward contributions to the Rev. Thos. Liwyd who will acknowledge them in the Church papers from time to time. The Bishop of the Diocese is in hearty sympathy with the movement.

FOREIGN.

The Easter offering at Christ church, Bedford Avenue, Brooklyn, the Rev. Dr. Darlington, rector, was nearly \$6,000, and will lift the mortgage which has encumbered the parish for the last thirty years. Arrangements will soon be made for the consecration of the church.

The Rev. Canon, Sir F. A. Gore Ousley, professor of music at Oxford, died suddenly, on April 6th, at the age of 63 years. Canon Ousley has been well known as a composer of sacred music.

An analysis of the Lent ordinations yields the following particulars. There were 185 candidates in all of whom eighty-one were made deacons and fifty-four priests. Upwards of fifty-six per cent. were graduates of Oxford or Cambridge, which is above the recent average. The totals of Lent ordinations are usually small.

Dr. Selwyn, the second Bishop of Melanesia, has his headquarters at Norfolk Island, amongst the descendants of the mutineers of the Bounty. He is the inheritor of his father's missionary enterprise, and an indefatigable cruiser amongst the host of islands that have been placed under his jurisdiction.

The Baptists of Birmingham are clearly eclectic in their tastes. They will not despise an innovation because it may hint at a weak disposition to copy the Church. "One of the suburban churches of our denomination" writes a correspondent of the Baptist, "is arranging to introduce a full choral service with responses etc., in lieu of that now generally adopted by the churches in this city."

A distinguished London physician has discovered that "clergyman's sore throat" is due to the preacher lowering his head to address the congregation. Stooping the head increases friction of the air passing through the reader's throat. Barristers escape this malady through having to throw their heads back in addressing the judges.

The parish house of the Church of the Ascension, New York, the Rev. Dr. Donald, rector, is now occu-

ped. It is four stories high, and cost \$26,000. The first floor will be used by the Sunday-school, and the other stories are divided into committee and guild rooms. The Ascension sustains two missions, and during the rectorship of Dr. Donald, has raised \$180,000, or an average of about \$22,000 yearly.

A striking instance of the occasional enthusiasm of preachers occurred in a Leeds church on a recent Sunday evening. A clergyman from Birmingham occupied the pulpit of St. Andrew's, and so forcible was his action that he sent flying into the chancel, over the heads of the choristers, the glass globe which impeded the movement of his hand. In the vestry, at the close of the sermon, he tendered a very sincere apology, which the churchwardens accepted, and intimated that if he would only come again he might break more globes if he liked.

Correspondence.

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

"HAT-SMELLING."

SIR,—So did the *Church Times* some years ago sarcastically describe a quaint rite which is not yet obsolete, but which a generation since was universal in Ireland. You may still see in Ontario a respectable looking man fresh from the old sod come to church, stand bolt upright, cover his face with his hat, literally for a single second, as if praying, and sit down. Cornelius a Lapide, the learned Roman Catholic commentator of three centuries ago refers to the custom and its origin, at S. Matt. vi. 6. After noticing a sect which had lately arisen in Holland, and which, like our Plymouthists, rejected churches, and held their assemblies in private rooms; he adds, "The Calvinists also while grace is said at table cover the face with their hat, that they may pray in secret: but a hat is not the closet of which Christ here speaks; and men more orthodox, with face uncovered, pray secretly in their mind and the closet of their heart, as L said a little before out of St. Ambrose."

In the Merchant of Venice Shakespeare refers to the custom thus,

"Nay more, while grace is saying hood mine eyes Thus with my hat, and sigh, and say Amen."

On which a commentator observes: "The practice of wearing the hats at meals, and especially at ceremonial feasts, was probably derived from the age of chivalry. In the present day, at the installation banquet of the Knights of the Garter, all the Knights Companions wear their hats and plumes." But probably the origin of the custom was quite different, as men three centuries ago sat covered in the churches as well; and it is almost certain that the cold and discomfort of houses and churches, when furnaces, stoves, and hot-water pipes were unknown, was the true cause of the custom.

Certainly our church ways are a good deal more becoming now. Yours, JOHN CARRY, Port Parry, May 3rd, 1889.

UNION MEETINGS.

SIR,—Under the above heading you have an article this week which perplexes and amazes me. I can only account for it by supposing that it went to the printers hands without your ever having seen it. And if so I beg you utterly to repudiate it in your very next issue. It is a sufficient answer to it to say that the Church of England portion of the assemblage was a Joint Committee of the Provincial Synod of the Ecclesiastical Province of Canada, consisting of Bishops, Priests, and Lay Delegates duly commissioned, and "having formal authority given them to consult with similarly commissioned Committees from other religious bodies in Canada for the purpose of ascertaining whether there is any possibility of honourable union with such bodies." They were appointed for this work and this work they have fulfilled, and will give in their Report to the Provincial Synod of which they are a Committee. As to their making a Report to the Public first due consideration of various matter was requisite. It was decided, however, (as stated in the 'Mail' last week) that a Report of the meeting will soon be given to the Public, which is being drawn up by the three Secretaries of the three bodies represented. It would have been well to await this Report before commenting in a very unpleasant manner upon the proceedings of this highly important Committee meeting. Real unity implies 'mutual defence' against every

foe: and as the greater includes the less you will be able to judge when you see the Report whether any advance has been made towards 'mutual defence' against every foe, including the Roman foe you refer to. But remember that this Committee was appointed two years and eight months ago, and your imagining it should have occupied itself in considering the subject of Jesuit Endowment reminds me of the unhistorical answer given me, once by a Sunday Scholar, to the effect that 'Abraham was a Christian.'

The consideration of Romish aggression and 'mutual defence' against it "would," you say, "tend more to Christian unity than discussing theoretic views which could not possibly be realized in one generation." So then any great work which takes more than a generation to accomplish is to be regarded as secondary to other matters which can be accomplished at once. I fail to see the cogency of this argument.

Yours truly, ROBERT C. CASWALL, (A member of the Committee.)

Toronto, May 4th, 1889.

Mr. Caswall is respectfully informed that it is a breach of the etiquette of public life for a member of a Committee, not being specially instructed and authorized, to address the Press in regard to the affairs of such Committee. If Mr. C. displays at the meetings of the Union committee the same wisdom, temper, and courtesy, he has shown in the above letter, his associates have our sympathy. We are satisfied that Mr. C. has written down the weight of the Committee's judgment. Ed. D. C.

SKETCH OF LESSON.

FOURTH SUNDAY AFTER EASTER. MAY 19TH, 1889.

Morning by the Lake.

Passage to be read.—St. John xxi. 1-19.

Once more, after a long while, we are in Galilee. There, also, are the Apostles, who have gone thither in obedience to their Lord's command (S. Mark xvi. 7). They go a fishing in order to get food; but, after toiling all night, they have caught nothing. Most probably began to think of another time (See S. Luke v. 1-11). Everything very different now. Suddenly a Man calls from the shore and tells them to try again in another place. Perhaps when standing on the shore He saw the shoal. Now the net is full. All at once they recognize Him. "It is the Lord." Jesus chooses this very time to come to them, in order to shew them that He is always near them, even in their smallest acts of every day life. There were other things to be learned from this visit.

I. In what Spirit Christ's work must be done.

1. Christ's workers must love Him.

(a) The Three Questions.

"Lovest Thou me?" S. Peter asked this question because he had left his fellows to work, and had come to Jesus as if He loved Him more than other disciples did. So he was rebuked, but very lovingly. Question asked three times to remind him of the three denials of the Lord.

We see that Peter feels the rebuke, in

(b) The Three Answers.

He dare not say "more than these," and only appeals to the omniscience of his Lord to prove that he does love Him.

(c) The Three Commands.

Now that St. Peter is humble, Christ gives him his noblest work to do. The great work of bringing in shoals of men into the Church (like the great shoal of fish, and the lesser work of quietly feeding and taking care of them all even the little ones [feed my lambs] whom he used to despise (see S. Matt. xix. 13, 14).

2. Christ's workers must follow Him. (See v. 19).

They must try and be as like Him as possible. They must follow Him even to suffering. S. Peter once said he would, but he did not. Still Jesus promised them (S. John xiii. 36), and again, now (v. 18) that He will afterwards do so. S. Peter loved to have his own way, to do as he liked. In after years he was to be guided (bound as a prisoner) and his hands stretched forth (upon the cross).

II. What their work for Christ should be like.

When Jesus first called these fishermen, he told them they should be 'fishers of men' (S. Mark i. 17). Now He tells them that

(a) That this work would be often toilsome and discouraging. They found it so—so do all clergymen and teachers.

(b) That His eye would watch, His voice direct them (S. Mark xvi. 20).

(c) They must listen to His directions and follow them without question, in order to be successful. (Acts xvi. 6 10).

(d) All their true converts will be saved, just as all the fish (an exact number, 153) were brought to land.



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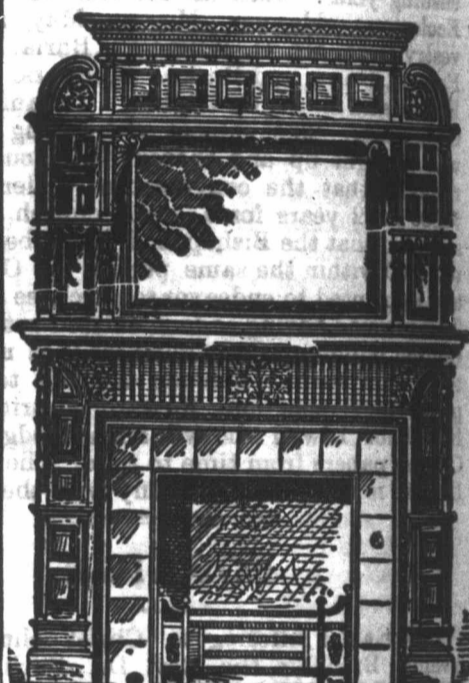
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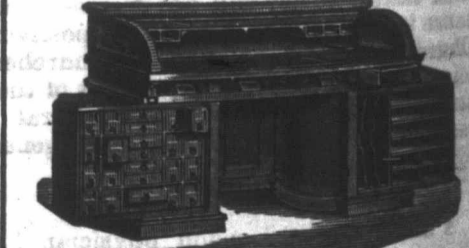
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VERY CANDID TESTIMONY.

(From the Toronto Mail)

To the Editor of the Mail: As a constant reader of your paper I will thank you to insert the following:

Having read so many valuable testimonials as to the value of Warner's Safe Cure, I think it my duty to contribute one, and I speak from actual knowledge.

In 1888 my wife took pains across the kidneys, and from there to her shoulders and to the pit of the stomach. The skin came off her finger ends and also off her lips and turned purple red. She was under a doctor's care for about three years, and took different medicines, but no relief came. I got disheartened and said one day, "Will we try some patent medicine?" She said: "Jack, let me die; I have taken medicine enough. I went down to W. Clark's drug store and procured two bottles of Safe Cure, and one of pills. I continued on until she had taken eleven bottles, when she said: "I need no more; I have no pain any where, and I feel quite myself again." My wife has never since suffered from the dreadful pains which she had before taking Warner's Safe Cure. I am sorry that in justice to the purveyors of that invaluable medicine I have not reported on it before, but nevertheless I recommend it to every human being suffering with the same affection.

Yours, etc., J. COOPER, Lightkeeper, Port Arthur.

April 22.

[The foregoing letter comes to us direct from Mr. Cooper, without the knowledge of the purveyors of the medicine, unsolicited, and may therefore be considered as conscientious testimony. We publish at the request of the writer, and it is not an advertisement.—ED. THE MAIL.]

BAMBOROUGH CASTLE AND GRACE DARLING.

On the coast of Northumberland, overlooking the Farne Islands, stands the grand old Castle of Bamborough—"King Ida's Castle," Scott calls it.

King Ida's Castle, huge and square From its tall rock looks grimly down.

Bamborough itself must have once been a town of goodly dimensions, for at one time it sent two members to Parliament, but now it is only a very insignificant village. The castle, however, still maintains something of its ancient grandeur. Here, in days long gone by, the kings of Northumbria had their abode. Two of these old kings are worthy of being remembered by us, viz., Edwin and Oswald. The story of Edwin's life forms the subject of a beautiful poem by Alexander Smith. When three years old he lost his father, and spent his early life in exile, for another usurped the throne to which he was rightful heir. But he afterwards fought for the lost throne and gained the victory. When he began his reign, Christianity was beginning to be known in the land, and Edwin became a convert to the Christian faith. Before he embraced it, however, he called a council of his nobles, that they might together examine its claims. Here is what one of these nobles had to say about the matter: "You know, O king, how, when you sit at supper in your great hall in the winter, with your commanders and ministers around you, and a good fire blazing in the midst, whilst the storms of rain and snow prevail outside, and the two doors are open at each end, sometimes it happens that a poor little sparrow flies in at one door and immediately out at the other; but for the short space during which he is in the hall, he enjoys the light and warmth. The swift flight of the sparrow from one darkness to another, but with this brief intervening space during which we see him, is like to the life of man. What the life of man was before he came upon this earth, and what it is to be afterwards, we know not. All that we know is, what we see of him during the time that he is here. If this new doctrine can tell us something of whence man comes and whither he goes, it is worth while to listen to it." Investigations showed that the

"new doctrine" did throw light on these great questions, and the result was that king and nobles together accepted it, the people as a whole following their example. After the death of Edwin, however, it appears that there was a general return for a time to the old heathenism—till Oswald ascended the throne. He, like his uncle Edwin was a Christian, and he laboured to bring his people back to the faith of Jesus Christ. It was this Oswald who was the means of bringing Aidan from Iona to preach the Gospel to the Northumbrians. Aidan could not speak the language, but the good king consented to accompany him in his journey, and act as interpreter. A strange and unwonted sight, surely, king and missionary going together up and down the land, and telling the people, the one in a foreign, the other in their own tongue, the story of Christ's love!

But Bamborough has associations not only with these heroes of the olden time, but with a notable heroine of these later days. In Bamborough churchyard is the tomb of Grace Darling, with whose brave exploit in rescuing the shipwrecked crew of the *Forfarshire* most of you are probably familiar. From the castle you can see the Longstone Rock, where Grace's home was, for her father was the keeper of the Longstone Lighthouse. We cannot think of no more heroic deed than these two, father and daughter, going forth in their little boat in the face of the howling tempest, to "seek and save the lost." The father sought to dissuade the daughter from the enterprise, but at last he yielded to her entreaties, and together they set out.

It was an awful risk they ran. It seemed impossible that their enterprise could be successful. The wind blew furiously. The sea every moment threatened to engulf them. Their boat was borne now away up on the crest of some great wave, and anon carried down into the depths. But it was managed by skilful hands, and as they toiled at the oars, they had the satisfaction of knowing that they were making headway—that they were slowly but surely nearing the goal. You can imagine with what eager eyes those clinging to the battered and broken vessel watched their approach, and their amazement when they distinguished the forms of their brave deliverers.

The wreck having been reached, and the survivors (eight in number) safely placed in the boat, the return journey commenced. It was even more perilous than the other, but all the dangers were, as before, successfully surmounted, and the shelter of the lighthouse home regained in safety. You may imagine the mother's joy when she saw her brave girl again by her side, and with what proud and loving eyes she looked upon her. It is not to be wondered at that Grace's heroic achievement became known, the whole country was stirred with enthusiastic admiration. Honours flowed in upon her from all directions. Medals were awarded her, handsome testimonials presented, and poems innumerable written in her praise; Wordsworth himself took up his pen in celebration of the lighthouse girl's rare deed of daring.

But Grace was not long spared to wear her honours. Twenty-three years of age she was when she won her crown of fame; three years later she died. And there, in that quiet "God's acre," they laid her to rest, within sight of her island home and the scene of her great exploit.

PROF. WM. R. THOMPSON, M.D., of the University of the City of New York says that more adults are carried off in this country by chronic kidney disease than by any other one malady, except consumption, and yet many people look upon a slight kidney difficulty as of little consequence. Others take Warner's Safe Cure, and remove any possible danger. When kidney disease becomes chronic, or Bright's Disease, it becomes a very serious matter.

HALF HOUR MISSIONARIES.

Calling one day at a strange house, I was met at the door by a sad-eyed old lady who proved too deaf to understand my enquiry. "Come into the parlor," she urged, "and I will get pencil and paper." I did so, and learning that the person I had called to see was out of town, I was about to

depart, when the old lady asked if I were a stranger in the city. The question seemed, under the circumstances, quite uncalled for, but remembering her infirmity I took pencil and paper and wrote that I had recently come from P—, an eastern city. "Oh!" she exclaimed, with visible brightening, "I used to live near there." Then followed questions concerning place and people, and when she discovered that we had friends in common, her delight knew no bounds.

It was impossible for some time to break away from her eager talk, and when at last I rose to depart, she clasped my hand tearfully and with eyes full of thanks, said: "I can't tell you how much I have enjoyed this visit. I know it isn't easy to talk with a deaf person, but you can go away feeling that you have been a missionary for half an hour."

Her words followed me,—a missionary for half an hour—how easily done! A brief chat with the aged or infirm—a little time spent in reading to those whose eyes are dim—a bright letter written to some lonely friend—there are many offices of this nature which cost little yet may make one worthy the name of a real home missionary.

FREDERICK T. ROBERTS, M. D., Examiner in Medicine in the Royal College of Surgeons, London, Eng., in speaking of Bright's Disease, says: "Death is usually hastened by uric acid poisoning, serous inflammation, bronchitis, pneumonia, dropsy, or by apoplexy." Warner's Safe Cure is a guarantee against fatality from these terrible maladies, because it cures the cause (diseased kidneys), and puts the kidneys in a healthy condition, enabling them to expel the poison or waste matter from the system.

HINTS TO HOUSEKEEPERS.

A FEVER patient can be made cool and comfortable by frequent sponging off with soda water.

CONSUMPTIVE night sweats may be arrested by sponging the body nightly in salt water.

ONE in a faint should be laid low on his back, then loosen his clothes and let him alone.

FEVER and restlessness in children are frequently caused by indigestion. If you find the skin of the little one hot and dry, remember, if you can, what she ate for supper. Give the child a warm bath, then give it a cup half full of warm water to drink. In a few minutes the undigested food will be thrown on the stomach and the child will soon be sleeping soundly. A dose of magnesia, about half a teaspoonful, given in the morning before breakfast will probably restore the child to its usual health, but should fever and nausea continue through the day following the attack, send for a physician, who will undoubtedly approve of what you have done, and should the symptoms develop into scarlet fever, measles, chicken pox, or any of the diseases to which children are liable, the attack will probably be of a mild nature.

NEARLY one-half the population are more or less afflicted with neuralgic pains. Instead of sending for the doctor, who will probably prescribe a plaster and a dose of medicine, we advise the sufferer to heat a flat-iron, put a double fold of flannel on the painful part then move the iron to and fro on the flannel. The pain will cease almost immediately. We have seen the most painful cases of neuralgia relieved in less than ten minutes.

SPRAINS are among the most severe accidents to which we are liable. When a joint is sprained, swelling comes on gradually. In dislocation, the swelling and loss of motion of the joint happens immediately after the accident. A sprained limb should be kept perfectly quiet. To prevent inflammation, use poultices of worm-wood, hops, or tansey.

EVERY effort on the part of the patient to repeat in detail the cause of the accident, the sensations, experience, etc., should be discouraged. Cheerful conversation upon other subjects and perfect rest, will bring about speedy recovery and strengthen

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all concerned in the belief, that it is not always necessary to send for the doctor.—*Good Housekeeping.*

**HOT-WATER CURES.**—A strip of flannel or a napkin dipped in hot water and wrung out and then applied around the neck of a child that has the croup, and then covered over with a larger and thicker towel, will usually bring relief in ten minutes. A towel folded several times, dipped in hot water, wrung out, and then applied over the seat of pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water, and kept applied to old sores, new cuts, bruises, and sprains, is a treatment now adopted in hospitals. Sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Hot water taken freely half an hour before bed-time is the best of cathartics in case of constipation. This treatment if continued for a few months, with proper attention to diet, will allievate any case of dyspepsia.—*Oracle.*

Dr. R. A. GUNN, M. D., Dean and Professor of Surgery of the United States Medical College, Editor of the "Medical Tribune," author of "Gunn's New Improved Handbook of Hygiene and Domestic Medicine," says: "Belonging as I do to a branch of the profession that believes that no School of Medicine knows all the truth regarding disease, and being independent enough to use any remedy that will help my patients without reference to the source from which it comes, I am willing to acknowledge and commend thus frankly the value of Warner's Safe Cure."

#### A THOUGHT FROM THE FATHERS.

"My burden is light."—ST. MATTHEW xi. 30.

See how you little lark is borne  
With music up to heaven,  
To bask in sunlight ere the morn  
To vales beneath is given.

That bird salvation's sign hath made  
By stretching forth his wings;  
The cross upon his back is laid,  
And lo! he soars and sings.

Take off the fardel that he bears,  
He falleth in his flight;  
The cross is in the wings he wears;  
He proves the burden light.

So Christ hath laid his cross on me;  
It wings me to the sky,  
And day by day, though sore it be,  
By that dear cross live I.

It beareth those by whom 'tis borne;  
And by its weight we rise;  
Who casts it down, he sinks forlorn;  
Who takes it up, he flies.

Easy the yoke, and light the load,  
Indeed, my spirit sings;  
To him that pants for God's abode  
His cross shall prove his wings.

—A. Cleveland Coxe, D.D., in *The Paschal.*

#### OIL YOURSELF A LITTLE.

Once upon a time there lived an old gentleman in a large house. He had servants, and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants all left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'t would be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody since."

"Then you think that I am like a creaking door?" cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge, in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault finding spirit.

AUSTIN FLINT, M. D., late professor of the principles of practice of medicine in the Bellevue Hospital Medical College, says of Bright's Disease: "Pain in the loins is rarely a prominent symptom, and is often wanting. This statement also applies to tenderness on pressure over kidneys." It is not safe, therefore, to argue that you have not kidney disease because you have no local symptoms of it. Your only sure plan is to use Warner's Safe Cure as soon as the most remote symptoms appear.

#### THE LOVE OF CHRIST.

There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer; a sad wistful look was on his face. I knelt by his side. "I want to be good," he said, "I want to belong to the Saviour; I could trust him if only I could be sure that he loves me."

His had been a hard life in the world, poor heart! How should I convince him of the fact of the love of God? I spoke to him of friends and playmates. "Is there anyone you have ever known, who, if you had to die, would be willing to die in your stead to save you?" A moment's silence, and then with a sweet smile, he looked up and said, "I believe my mother would."

In that brief pause he had looked back on life, and measured a mother's love. Perhaps there passed before his mind the vision of her toil late at night to mend his clothes, or to earn to-morrow's bread, and convinced of the reality of a mother's love, his heart told him it would be strong unto death.

"Then see what Jesus has done," and I spoke to him of the bleeding hands of the Crucified. He bowed his face in his hands, as he said, "I can love him back again, and trust him too!"

Thus was the victory of the Crucified won in that young heart. So is it ever with us all.—J. H. Lester, *Missioner of Litchfield.*

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

#### A STRANGER AT THE GATE.

In making calls at P—for the missionary work at the American Sunday School Union a certain man made the remark: "I am not in that line—my business is to make and sell flour."

When I was going away I imagined him, some time in the future, knocking at heaven's door for admission.

The angel guarding the entrance said to him: "How long did you live on earth?"

"Seventy years."

"My work was making and selling flour."

"Then you did nothing for your own spiritual welfare, or that of others?"

"I was not engaged in that line."

"Well, now, we neither make nor sell flour in heaven, and as you did nothing in that line of hea-

ven on earth, you cannot be received into heaven now. Besides, you would not be contented or happy in heaven. You would find here no congenial society or employment. Heaven is for those only who lived in the line of heaven on earth.

#### ALMSGIVING.

Almsgiving—Can you fulfil this duty, without imposing upon yourself certain restrictions, the definite surrender of certain indulgences, the money saved by which may be devoted to the relief of God's poor? I am sure, at all events, that this is the best method of securing the fulfilment of the duty, and I earnestly exhort you to adopt it. Fix upon some good object. Lay by a certain sum (the amount is immaterial, so long as the giving of it is a self-denial) every week, or every day; and at Easter bring it with you to the Church, to be laid upon the altar of God, with the devoted resolve in your hearts—"I will consecrate my gain unto the Lord; and my substance unto the Lord of the whole earth." Oh! if we all adopted this practice, the offertory would not be such a form as it is at present, people just giving in such a manner, as that, while they maintain respectability, they may not really feel the sacrifice.—*Dean Goulburn.*

#### LITTLE BY LITTLE.

Little by little the time goes by,  
Short if you sing it, long if you sigh;  
Little by little—an hour a day,  
Gone with the years that have vanished away,  
Little by little the race is run:  
Trouble and waiting and toil are done.

Little by little the skies grow clear;  
Little by little the sun comes near;  
Little by little the days smile out,  
Gladder and lighter on pain and doubt.  
Little by little the seed we sow  
Into a bountiful yield will grow.

Little by little the world grows strong,  
Fighting the battle right or wrong;  
Little by little the wrong gives way;  
Little by little the right has away;  
Little by little all longing souls  
Struggle up near the shining goals.

The British soldier is in some respects as simple and unaffected as ever. Here, says Vanity Fair, is a case in point: A gunner in the royal artillery, in one of the recent fights in Egypt, was serving a gun round which a fierce contest with the Arabs was taking place, and wielded a rammer shillelagh-fashion with such energy that he broke it. His gallantry being conspicuous, he was the next day called before his commanding officer in order that the circumstances might be inquired into, and the man, if his gallant conduct could be established, recommended for the Victoria Cross. The gunner, quite misapprehending the object of the inquiry, and unaware that he had done more than his simple duty, imagined that he was brought before a board held to examine into the circumstances under which a certain article—to wit, a rammer—the property of the war office had been destroyed. Scarcely, therefore, had the inquiry begun than he naively confessed his guilt, and appealed *ad misericordiam*. He frankly admitted that he had broken the rammer, but, pleading that he had no other weapon handy, earnestly promised that he would never do it again!

RACINE composed his verses while walking about, reciting them in a loud voice. One day, when thus working at his play of "Mithridates," in the Tuileries Gardens, a crowd of workmen gathered around him, attracted by his gestures; they took him to be a madman about to throw himself into the basin. On his return home from such walks, he would write down scene by scene, first in prose, and when he had thus written it out, he would exclaim—"My tragedy is done," considering the dressing of the acts up in verse as a very small affair.

"I think the bishop the gardener peg."

She ran spikes of above her them. "of bells re bishop. I Bachelor's up in their the day."

"Snip, as dainty basket. "Every ready for man you confident buttons w words. "paedias, around, s carpet, at the cobwe bishop h Argama: mamma-she's doir "Amy calling.

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NO FR whi the thou been mar listing, it skin, seal CUTICU SOAP, an th, exten Blood Pu every fo pimples Sold ev 3c; RES DRUG AN Send fr

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THE BISHOP'S NAPKIN.

BY ELIZABETH ABBOTT RAND.

"I think I'll gather some roses for the bishop," and Amy tiptoed to reach the garden-scissors swinging on their peg.

She ran down the mossy walk. Tall spikes of hollyhocks towered high above her head; she nodded gaily at them. "You look just like a chime of bells ready to ring a welcome to the bishop. Little Miss Rosebud and Mr. Bachelor's Button, too, are all dressed up in their Sunday best, in honour of the day."

"Snip, snap," clacked the scissors, as dainty rosebuds fell into Amy's basket.

"Everybody in the house is getting ready for the bishop, he's such a good man you see," continued Amy, talking confidentially to a row of bachelor's buttons which bent stiffly to hear her words. "Papa's dusting all his cyclopaedias, and rolling his study chairs around, so's to hide the holes in the carpet, and Charlie's brushing down the cobwebs in the barn, just as if the bishop had a hundred eyes, like that Argusman, he told us about. And mamma—I'm sure I don't know what she's doing."

"Amy, Amy!" Her mother was calling.

"I'm coming, I'm coming,"

My head is bending low,"

sang Amy as she skipped along the path.

There was a faint "whirr whirr" in the air.

"Mamma's in the pantry whipping the cream," she thought. "The bishop is very fond of whipped cream, and we're very fond of him. That's the reason we have it when he comes. He told mamma he always had scalloped oysters and preserves everywhere else he went. Poor Bishop! Scalloped oysters are the very meanest kind of birds."

Amy opened the pantry-door, and whirled the knob round and round.

"Will my little daughter please press out some napkins for me?" her tired mother smiled over the creamy froth.

"Yes'm." Amy scowled a wee bit though, as she dragged over the kitchen floor. Ironing was such hot work, and not half so much fun as cutting roses in the cool garden.

"Remember, dear," called her mother, "not to press the iron over the

napkin, unless you're first tried it on the cloth."

"Oh, hum!" sighed Amy. "I don't believe the bishop'd ever notice about the napkins, he'd be so interested in in the cream."

She banged the iron on the board. What dainty napkins they were, all covered with a delicate starry frostwork. Four of them were neatly pressed and hanging in the sunshine to air. From the window she could see the cool green garden, and the bushes of sweet blush roses, and the garden-scissors sprawling on the ground where she had thrown them.

"What a bother ironing is!" Amy sighed again as she took a hot iron from the stove and mounted the wooden stool by the board.

"This iron's cool enough. I can tell by the looks of it 'thout trying it on the old cloth." On the napkin she pressed it.

Just then a ragged figure slouched up the pathway. Amy peered out the window. The iron still rested on the napkin.

"Ho! that's a tramp. I'd better be a-watching my scissors. He may be a stealer!" She ran to the door; no tramp to be seen, but the scissors still sprawled on the ground.

Back she came to to the board, a dusky smoke rose from the napkin.

Amy snatched the iron. There underneath in the very midst of the frosty stars, was a deep, brown, three-cornered mark! She gazed sorrowfully at it. That horrible burned spot! Not all the laundrying in the world, not even Chin-Wah, the slanting-eyed Chinaman could ever wash it out. And the bishop was coming to tea!

"Guess I'll fold it as nicely as I can," she thought, "and hide it in the side-board drawer. To-morrow I'll tell mamma about it. She's too tired to-day."

At last the hot work was over, and Amy wandered among the rows of hollyhocks nibbling at a tart mamma had given her as a reward. Somehow, the tart didn't taste as delicious as usual. Amy couldn't forget the mark on the napkin. It almost seemed as if it were burned into her heart. The world would turn round and round and round, but the mark would never, never come out.

Horrible! Amy shivered in the warm sunshine. The tramp slouched round the corner of the house. Amy saw him. Quick as a flash she united the corner of her pink-bordered handkerchief, and taking a silver quarter from its hiding place she ran toward the tramp and dropped the money in his hand.

"Here, take this," she cried. "It's a penance for my sin. The old kings used to be forgiven for their wrong-doings, if they parted with their money. Our bishop said so, and he ought to know."

She skipped away, among the hollyhocks, leaving the tramp standing astonished, with his mouth wide open, and grasping the silver in his rough hands.

"Feel better now," cried Amy, chasing a pair of tiny cabbage butterflies. She didn't feel entirely happy. The quarter only blotted out a wee corner of the brown, burned iron mark.

"Everything is all ready," she murmured, glancing at the foaming cream and the cool salad. "Why no," she continued, "the bishop hasn't a napkin." She quickly opened the side-

board drawer. "Here's one. How well Amy has folded it," and she laid it at the bishop's plate.

Amy sat on the gate-post, watching for the chaise that would bring the bishop from the station. There it was now, rumbling and creaking along the road. She could even see the initials on the bishop's grey bag.

He had come at last. "Another of your delicious teas?" said the bishop.

Amy's mamma smiled over the amber coffee.

Amy was watching the bishop. What a very kind face he had, and what a curiously carved ring he wore. How daintily he lifted his little finger, as he shook the snowy folds of his napkin, and tucked it under his raised chin.

Amy was still watching him, but it seemed as if she were frozen to an icemaiden.

There in the midst of the damask star was the burned iron-print!

How did he ever get that napkin? There was some mistake. If she only had told her mother. And the good bishop was smiling. He didn't know of the burn, but the rest had noticed it. Amy had felt the blush on her mother's cheek. She didn't see it. Her eyes were drawn toward the horrible mark. It seemed to draw them with hot, hot brown bands.

"Boo-hoo-hoo!" Amy covered her face with her hands, and sobbed, and sobbed, and sobbed. In the bishop's arms, her face against the napkin, Amy cried out the story of the day, about her unwillingness to iron, and the burned napkin, and the tramp and the quarter.

The bishop didn't even smile, as Amy expected he would when she looked up at him through her tears. He spoke very gently.

"My dear, before those kings of old did penance, they confessed their sins. You will not forget that, will you Amy?" And Amy never did.—The Churchman.

TAKE THE DARK AWAY.

"Papa, please take the dark away!" My infant darling said, As from his couch at midnight hour He raised his little head.

'Twas half in fear, and yet in trust, He stretched his tiny arm To nestle by his father's side, And there feel safe from harm.

Yet sadly on his mother's heart Those pleading accents fell, And burning thoughts rushed through the brain Which words but feebly tell.

"Save thee from dark," my precious child, Oh! 'tis a world of shade, And often when 'tis bright without Sooner or later must fade.

"Save thee from dark?" my cherub child, The world is full of sin, And often when 'tis bright without The heart is dark within.

"Save thee from dark," that valley's gloom, Which thou and I must pass? Death from a form as fair as thine I cannot ward, alas!

Oh, Light of Heaven! beam gently down, And by Thy holy ray My darling's footsteps ever guide To full and perfect day.

—Harriet O. Bean.



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FOR BOYS.

A publication called "Science" tells us that in an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for a period ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularities of the heart's action, disordered stomach, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. Well, why not put that cigarette aside and let it stay aside?

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## JOHN BURROUGHS' SCHOOL-DAYS.

We had a mile and a half to go to school, part of the way across a very windy hill, and during the severe blizzards of that high altitude I used to suffer a good deal from the cold, frequently freezing my ears, and once one of my little fingers. But my feet suffered most, encased in stiff cow-hide boots, unprotected by rubbers or arctics. Often I would reach the school-house with my boots frozen as stiffly as if they were cast-iron. And the chilblains I suffered from, and the intolerable itching of my heels as they began to thaw out on the approach of spring, is not pleasant to think about.

Till the age of about twelve I went to school winter and summer; but after that time my help was needed on the farm, and I went to school only winters. Then I mastered Dayboll's arithmetic, and remember yet the "sum" on the last pages of the book, which was considered the toughest problem of all—the sum of the hare and the hound. What a wilderness the book seemed to the beginner; with what a curious interest we used to look forward into "Tare and Tret," "The Rule of Three," the "Double Rule of Three," etc., as to strange mysteries into which we should by and by be initiated.

When about fifteen I began the study of algebra and grammar, and I recall what trouble I had to get the books. My father was a fairly prosperous farmer, but did not hold very liberal ideas on the subject of education. He thought reading, writing and arithmetic enough for his boys, and it proved enough for all but me; I wanted an algebra. This was a new fangled notion that father did not approve of. He had never before heard of such a study, and refused to get the book. One Saturday, when I was going to the village on some errand, I labored with him the best I knew how—that is to say, I "coaxed" him all the morning to allow me to buy an algebra. But he sternly refused, and I started off with a heavy heart and wet eyes for the village. Mother was always on the side of her children, and had vigorously seconded my request before I started. Before I had got a quarter of a mile from the house, and while yet in sight of it, she made it so hot for father that he yielded, and shouted to me that I might get the book. But my blood was up, and I resolved not to get it till I could do so with my own money, which I was soon able to do. Sugar weather was at hand; I tapped some trees, and got some small cakes of very fine sugar in the market early. These brought me money to buy this and other books, among them my first grammar.—*John Burroughs in Wide Awake.*

## WORKING FOR GOD.

There is a great deal said in these days about working for God. All over the country young people are being gathered together into little bands, with the objects before them of doing what they can, day by day, for the good of those around them, and so working for God. All this is good, very good. But there is something that comes even before work for God, and that is, love to Him. Which would your own dear mother, or, perhaps,

your dearest friend, care for most, that you should do work for her, or that you should love her? Of course, she would choose to have you love her. And in having your love, she would have your work, too; for then you wouldn't be able to help doing little things for her all the time.

Now, God feels to each one of you with a mother's heart, and He can no more be satisfied to have your work without your love than your mother would be. No, He wants work that springs out of love. He asks for your heart. Do you think He will be satisfied if you offer Him work instead?

He asks for your heart first. Why? Because He knows this is the starting-point. We hear people say very often nowadays, "Begin to work for God, and by and by you will love Him." God never says so. Working for any one is not apt to produce love. And especially love for God is not apt to come by working for Him. People may work for Him all their lives, and yet be without any real love to Him.

Take God's way, dear young friends. Do as He asks, and give Him your hearts and He may put His love into them. Then everything else will follow. Then working for Him and trying to please Him will be the sweetest thing in your lives.

## THE DIAMOND RING.

A MERCHANT named William, who had travelled into a far country over the sea, and obtained a large fortune by industry and skill, after many years returned to his native country.

When the ship landed, he heard that his relations were just then assembled at a jovial supper in a neighbouring country-house. He immediately hastened thither, and in the joy of his heart did not even take time to put on a better coat instead of his grey cloak, which was tolerably well beaten about by the voyage. But as he came into the brilliantly-lighted room his relations testified but little pleasure at seeing him back again, since, in consequence of his shabby dress, they supposed that he had returned poor.

A young Moor, whom he had brought with him, was very indignant at the relations, and said, "These are bad people, who do not even welcome their friend with affection after so long an absence."

"Only wait," said the merchant aside to him; "they will soon change their countenances."

He then put a ring, which he carried with him, on his finger; and lo! all their countenances immediately brightened up, and each pressed towards their "own dear cousin William." One squeezed him by the hand, another embraced him, and all contended for the honour of receiving and entertaining him at their houses.

"Has the ring some hidden power to bewitch the people?" asked the Black, in amazement.

"Oh, no!" said William; "they only see by the sparkling ring, which is worth some thousand crowns, that I am rich; and riches are all in all to them."

"O you blinded men!" cried the Moor; "it is not, then, the ring, but covetousness, which has bewitched you! Can they indeed value a bit of yellow ore, and a transparent stone, at a higher rate than a man so noble as my master?"

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