

Miss Jda Moore,
Teacher of Music.

Having purchased a magnificent new Piano, is now ready to give instruction on the Piano or Organ. Her residence, Victoria House, 107 Queen Street, Lindsay, Ontario. For further particulars apply at her residence.—*M.*

HARDWARE.

William Foley.

SOUTH KENT STREET.

(1) Writing and Finishing Nails, Holes, Spades, Shovels and Forks, Holes Poles, Chorus, Chains; Sashettes, Snaffles, Rakes and Handles, Painted Dashboard and Felt Binding Paper, Paint Wire, Wires Wire and Spring Wire, Paints, White Lead, Oil and Turpentine, Paints' best Machine Oil.

Paints' best Machine Oil.

Glass, Putty, Whiting and Varnishes.

CUTLERY.

PARIS GREEN, pure, and warranted good, and cheap as any other place in town.

McDonnell's Block.

W.M. FOLEY.

The Victoria Warder
FRIDAY, AUGUST 22, 1890.

The Engleman.

There's a land that bears a well known name,
England it is but a little spot;

It is but the scroll of time,
And who shall say it is not?

of the children ones that shine and live
In come to sing, to sing;

For they bring the whole wide world can give
To their art and being.

To the day of earth, deny it who can;
The island home of an Engleman.

There's a flag that waves o'er every sea,
Another when o'er every shore;

But this is but the strongest dare,
For the tempests that tread the deck;

Have tested the palm of the brave,
And they may sink with a short torn weak;

But never fall over a slave;

For he is deathless, down is he who can;
And this is the flag of an Engleman.

There's a heart that leaps with burning glow,
The soul and the weak to a teambed for;

And others as soon for a teambed for;
It is for a soul-bound friend;

It is for a deep and honest love;

It is for faith and pride;

And virtue with the fondness of a dove;

To the light of its own beams;

The bright, rough gem, gay it who can;

And this is the heart of an Engleman.

—Ezra Cook.

The English Church Bible—What is it?

The Editor of The Warder.

DEAR SIR,—In answer to the above question, Dr. Carrington tells in his address that, which you published last week, that it includes the Apocrypha. If so, it is a good protestant, not papist. Protestants cannot receive the doctrine contained in the Apocrypha, hence you do not find it in the bibles issued by the British and Foreign Bible Society. Is this the reason that many English church clergymen are not favorable to the British Bible Society, though their land, and seldom attend their meetings? As many of your readers have costly fancy Bibles, with the Apocrypha included in them, it may be unsafe to make them good "because" and endeavor to get them to search their parson's bibles to see whether the following statements are true or not. To proceed then, the Apocrypha contains:

FIRST—FABULOUS STATEMENTS.

(1) Rest of the chapters of Esther, &c. A little fountain became a river, and there was light, and the sun, and much water. This river is Esther, whom the King married and made Queen. Also see Est. xiv. 9.

(2) The story of Bel and the Dragon is professedly a mere fiction, which contradicts the account of Daniel's being cast into the lions' den.

(3) The stories of water being converted into fire, and vice versa (2 Macc. 1. 19-22) and of the Tabernacle and Ark walking after J. remish at the prophet's command (2 Macc. II. 4).

SECOND—CONTRADICTORY STATEMENTS.

(1) The author of the book of the Wisdom of Solomon alludes to the people of Israel as being in subjection to their enemies, which was not the case during Sol. mon's reign. We read instead that he had enemies in the persons of Hadad, Berosus and Jerobeam (1 Kgs. xi. 14, 29, 35, 36), who vexed him, but we nowhere find that they subdued his people, and the emblem of the ten tribes did not take place until after the death of Solomon.

One great type of energy among the ancients is Hercules. Who has not heard of his twelve labors? And even at the present day if a person has a difficult and arduous undertaking to perform requiring great energy, perseverance and skill, we say that he has a Herculean task.

Energy directed by a master-hand is a power not to be defeated, not to be resisted.

The energy of steam drives the powerful locomotive with its freight of heavy cars. Energy hasted the stone of David's little sledge and killed the giant. Energy lent his helping hand to make Whitfield the prince of preachers. Energy aid to Columbus "Go find a new world," and he discovered America.

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The story in 1 Esdras III, IV, besides wanting every mark of the majestic and beauty of the sacred writings contradicts Ezra's account of the return of the Jews from Babylon under Cyrus.

(2) The first and second books of Macabees contradict each other, for in the former (1 Macc. VI. 4-10), Antiochus Epiphanes is said to have died in Babylon, and in the latter he is represented as having been slain by the priests of Xanæ, in Persia (2 Macc. I. 18-19), and afterwards (IX. 28) as dying a miserable death in a strange country among the mornites.

(3) In the book of Tobit, the angel that is introduced (V. 12) as representing himself as being a kinsman of Tobit is (XII. 13) identified entirely by affirming that he is Raphael, one of the holy angels. The author of this book has also added to the views of God and of His providence delineated in the old testament, tenets of Assyrian or Babylonian origin.

FOURTH—CONTRADICTORY DOCTRINES.

(1) PRAYERS FOR THE DEAD.—2 Macc. XII. 48, 44. "And when he had made a gathering throughout the company to the sum of 2000 drachms of silver, he sent it

to Jerusalem to offer a sin-offering, doing therein very well and honestly; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. This statement contradicts the whole tenor of the sacred writings, which wherever enjoin or allow prayers for the dead.

(2) The heathen notion of transmigration of souls which is equally contradictory to the bible, is asserted in Wisdom VIII. 19, 20. "For I was a witty child, and had a good spirit; yet rather being good I came into a body untaught."

(3) Justification by the works of the law (in opposition to the scriptures, which teach that we justified or accounted righteous by faith) is taught in various parts of the Apocryphal books e.g. 2 Esdras VIII. 38. "The just which have many good works laid up with them, shall out of their own deeds receive reward." Tobit XII. 8, 9. "Prayer is good with fasting and alms and righteousness. Alms doth deliver from death, and shall purge away all sins. Those that exercise alms and righteousness shall be filled with life." Eccl. III. 3. "Whoso honoreth the father maketh atonement for his sins, 30 ver. Alms maketh atonement for one's sins." Eccl. V. 17. "To forsake righteousness is a provocation."

(4) Sinless perfection. Eccl. XIII. 24. "Riches are good unto him who is not sin." But what say the scriptures, Eccl. VII. 20. "There is not a just man upon earth, that doth good and sinnot."

Ro. III. 28. "All have sinned and come short of the glory of God." 1st John I. 8. "If we say that we have no sin we deceive ourselves and the truth is not in us."

FOURTH—IMMORAL PRACTICES are mentioned in the Apocryphal book, which practices are prohibited in the scriptures.

(1) Lying e.g., all the instances cited under contradictory statements.

(2) Sodomy related in (2 Macc. XIV. 41-46) as a lawful act, and in terms of great commendation.

(3) Assassination, Judith (IX. 29) is commanded.

(4) Magical incantations are introduced in (Tobit VI. 16, 17) as given by the advice of an angel of God.

Vestry—the Apocrypha shows that it is out of place when included in the bible. God is not the author of any such books, and no protestant should own them as part of the bible. Error is always hurtful, and the sooner all christians part company with the Apocrypha as part of the Rule of Faith, the better.

Yours truly,

A. PROTESTANT.

Energy.

Written for The Warder.

Energy derived from a Greek word is a synonym of force, power, vigor, spirit, resolution, efficiency. Energetic action is manifested in the scriptures by one short, pregnant sentence. Whatever thy hand findeth to do, do it with thy might. Go into the world's busy mart, into the factory, the shop, the mill, or even into the quiet school and you will see many exhibitions of energy. Pass down the crowded thoroughfares notice the eager throng, see how energy kindles the eye, quickens the step, animates the frame of the passing scene around!

Among men there is no such thing as superfluous energy—all men need though it must be admitted that there is a good deal of mis-directed energy. It was this kind that sacrificed many lives and wasted much money in the Panama R.R. scheme having an unfinished road to attack the folly of its projectors.

Mis-directed energy sent Napoleon into Russia's wilds and caused the loss of 500,000 men.

Spassomeric energy, short lived like a meteor spark, is little use in a world where, so much, so great and so arduous is to be done.

Elemental energy of a destructive kind is displayed in the volcanic eruption, in the upheaval of solid ground and demolition of the strong structures by the earthquake, and in the devastations of Europe, caused by the tornado's wild fury.

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So today Mr. Blaine stands forth as the political scorpion of our country.

From the very beginning of his political life, some thirty years ago, when he first came in evidence the ordinary political observer might have then told you what he was driving at—viz., conte que conte, all our faults and all our vices and the steam that comes from the safety-valve of our hearts or of our friendships, but he does not represent the sober second thought of the Americans that made a Washington and a Lincoln and a Grant.

His South American "holy alliance" principle is now a crumpling in the dust, and his wonderful scheme of uniting the republics of South America and Central America with the United States, to combine and protect one another against the eccentric monarchies of Europe, is—use to say that all Mr. Blaine is or can ever expect to be.

The opinion of Americans or of our country that there were a King George III. It is his does represent, to a certain extent, all our faults and all our vices and the steam that comes from the safety-valve of our hearts or of our friendships, but he does not represent the sober second thought of the Americans that made a Washington and a Lincoln and a Grant.

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To Be a Good Teacher.

Good health is particularly necessary for the teacher, as the labour of the school soon drew so constantly and heavily on the womb, heart, and nervous forces. Teachers need to be continually on their guard against anything which can interfere with their physical well-being. This precaution has also a moral significance.

Of course, the more liberal and thorough the education, the better is the foundation on which the teacher's work is based; but there have been many great scholars who have proved very poor teachers, for the possession of knowledge by no means implies the ability to impart it. It is safe to assume that natural talent in this direction is the best possible test of the "good teacher." In addition to what is naturally included in a liberal education, a knowledge of the comparatively modern science of psychology is indispensable, familiarly with the laws which control the development of mind, the material upon which the teacher exclusively works.

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