

history, and other sins gathered from the Old Testament, continues the same thought as follows: "Let us set before our eyes the good apostles. There was Peter, who by reason of unrighteous jealousy endured not one or two but many labours, and thus having borne his testimony went to his appointed place of glory. By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance."

(To be continued).

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

FRELINGBURG.—The founder's festival of the Bishop Stewart Memorial Church, was appropriately referred to on Sunday last, but the usual social gathering has been deferred and will be duly announced later.

#### MONTREAL.

MONTREAL.—The services prescribed by the Lord Bishop of Montreal, for deliverance from the scourge of smallpox, were used at morning and evening worship in the Church of England.

#### ONTARIO.

BELLEVILLE.—Mr. J. W. Darnet, ex-mayor, of Belleville, is bringing criminal proceedings against Rev. E. W. Sibbald, rector of Christ Church, and the vestry of that church, on account of statements against him contained in a circular issued by the vestry.

It will be remembered that the same person brought an action against a former incumbent, who classed him with those "factious, peevish and perverse persons spoken of in the Prayer Book, who are satisfied with nothing that is not done by themselves."

BROCKVILLE.—The first annual missionary meeting of St. Paul's Church in connection with the diocesan mission, was held at the court house last evening. The Rev. Dyson Hague, M. A. presided, and the principal speakers were the members of the deputation, the Rev. Henry Pollard, of Ottawa, and the Rev. Mr. Harvey, of Stafford, in the county of Renfrew. The Rev. Mr. Low, also spoke, and some remarks were made by Rev. Mr. Hague and Judge McDonald. There were devotional services before the addresses, and portions of a hymn were sung at intervals. A collection was taken up.

#### TORONTO.

NORWAY.—St. John's Church.—This church was draped in black on the 7th February, and references made in the services to the death of the Rev. W. S. Darling, who resided in this parish for some years. Before leaving, Mr. Darling regularly assisted both in the church and mission room at York. The last sermon he preached in the latter place, was published in the DOMINION CHURCHMAN, from the text "What is the chaff to the wheat." The deceased will be much missed at Norway, where he was universally beloved by our people, and respected by all the parishioners.

St. James' Church.—It is stated that the Bible class held in connection with St. James' Church for some time past, under the care of Mr. Dixon, the layman who has been carrying on services disapproved of by the rector, is now in charge of Canon Dumoulin, who very wisely regards it desirable to watch more closely after the teaching of his flock, after such signs of irregularity have been manifested.

Discrimination needed.—A writer in Varsity, Mr. Stephenson, justly enough condemns the multiplication of theological colleges. He brings against all these institutions the railing accusation that, "it is not education but instruction imparted at these colleges." Now that is precisely what we have said over and over again in regard to the institution of

which Mr. Stephenson has, no doubt, very precise knowledge, because the students there are his fellow students. But of Trinity College he has no knowledge whatever, and we beg to repeat that the vital distinction between our two colleges is this, that one does not educate, it only instructs in party views, its very aim is avowed to be to train men as partisans. Whereas Trinity University educates, it has no "party" to defend or help, hence its freedom to carry on the true work of a College, which is not instruction, but education. We must ask Varsity to give this explanation a place in its columns.

The License Question.—At the last meeting of the Toronto clergy, the Bishop in the chair, a resolution moved by the Rev. John Langtry, was carried unanimously, recommending that no licenses be renewed in the city for places used for mere drinking purposes. The necessity of lessening the number of saloons is only too manifest. But until there is an honest enforcement of existing laws against illicit sale of liquor, and a much more rational way of dealing with the crime of drunkenness, we have doubts as to there being any marked reform by lessening the number of licensed drink shops. There are numbers of private houses now used for drinking purposes. Houses where as much whiskey is consumed as in an average saloon. These places are on the increase. There are parlours behind even good stores where liquor can be had after the saloons are closed. How are these places to be suppressed? Young men are organized into clubs to provide drinking places, how are these clubs to be controlled? The whole subject bristles with practical difficulties. In our youthful days a young man was afraid to be seen entering a public house or wine bars, it was disreputable. To day the leading bankers, merchants, lawyers, doctors, and their clerks, think no more of drinking in a saloon than they do of going into a business office. The combination of restaurant and saloon has lowered the tone of these classes, and done our young men untold mischief.

Trinity College.—On Saturday, the 5th February, the Rev. George Haslam, M. A., lecturer on Science, gave the third lecture of the Trinity College series. The lecturer investigated the different views held in regard to the question of animal intelligence, some believing animals to be mere machines, others admitting the existence of intelligence. That animals are something more than machines was inferred from their contrivances and displays of skill. This subject has been popularized by men like Huxley, Darwin, Milne, Edwards, Romanes, and others, but as yet it is imperfectly understood. Observation and patient study, said the lecturer, are the chief requisites in examining the subject, the first providing evidence, the second weighing it. To properly estimate the intelligence of animals they must be seen under special circumstances. Men do not display great intelligence in ordinary life, no more do the lower animals. Only at critical moments when great demands are made may we expect to find a display of great intelligence. The analogy existing between the higher and lower animals is a fertile source of information on this subject; but inferences from analogy must be made with caution. There is variety among the lower animals as there is among men, so that the higher characteristics of brute life are not found equally well developed in each individual creature; hence isolation and subjection to special tests are necessary. A constant check must be kept on the imagination lest it lead astray—as it often has done—an unwary inquirer into this subject of animal intelligence. The surest ground on which to base conclusions is found in the habits and actions of animals, but even actions are not uniform. Under different physical conditions animals will act differently; savagely for instance under punishment, friskily and agreeably under sensations of pleasure. As the face is an index of the thoughts and feelings of men, so outward appearances and motions of body indicate the feelings and inclinations of an animal. "The question of the genesis and development of intelligence," continued the lecturer, "is one of great complexity, and requires much careful working out. I believe it to be impossible upon the evolution hypothesis as held by such thinkers as 'Haeckel' and 'Semper,' to account for many phenomena that cannot be overlooked. Whilst regarding Mr. Darwin's theory as a splendid generalization; whilst recognizing in it a very possible process or method of working, I can do no more than this. I cannot accept that or any other theory without assuming the existence of a personal energizing mind, which is constantly revealing itself in all the processes of nature." Many stories were told illustrative of the various phases of animal intelligence touched upon by the lecturer.

The fourth lecture of the series was given on Saturday, 18th inst., by the Rev. Professor Clark; subject, "The Poet Cowper."

Fighting a Shadow.—One of the vainest works of man is battling with foes which do not exist, save in

his own imagination. A most amusing instance of this waste of energy, happily there is no waste of anything else, is seen in a contemporary of last week, who fights with great desperation, attacking a sentence which was never uttered in regard to the authority of the Gospels. As our excitable contemporary has now shot his little bolt at a shadow, we ask him to give attention to the substance which appears in another part of this issue, and when reading it he would do well to remember that it comes from one authority as a scholar, and not from a mere sciolist who writes to please a few patrons.

UNIVERSITY OF TRINITY COLLEGE.—The regular February meeting of this council was held on the 10th February, the Bishop of Toronto in the chair. The Bishops of Algoma and Niagara were present, also the Chancellor (Hon G. W. Allan), Provost Body, the Dean, Professors Boys and Clark, Ven. Archdeacon Dixon, Rev. J. Langtry, Rev. J. D. Cayley, Messrs. Ince, Worrell, and C. L. Ferguson. The Bishop of Toronto read a letter received from the Archbishop of Canterbury announcing the appointment by the Archbishop and the Bishops of Truro and Lincoln, of the Rev. John Charles Roper, B.A., assistant chaplain of Brasenose College, Oxford, to be Professor of divinity in Trinity College. Whereupon the following resolution was unanimously adopted:—"That the best thanks of this corporation be and are hereby tendered to his Grace the Archbishop of Canterbury and the Lord Bishops of Truro and Lincoln, for the active interest they have so kindly shown in the prosperity of this university, by undertaking and so promptly discharging the trust committed to them of selecting a successor for the vacant Kible professorship of divinity in Trinity College." A communication was read from the Rev. Canon Chalmers, rector of St. Paul's, Geelong, Victoria, Australia, on behalf of the bishop and diocese of Melbourne, requesting the corporation to sanction the holding of examinations for degrees in divinity in Australia. It was resolved, "That the corporation consents to the holding of examinations for degrees in divinity in Australia, subject to the receipt of proper guarantees (to be approved of by the Curriculum Committee) for the due conduct of such examinations."

TRINITY COLLEGE.—A Generous Gift.—At the recent meeting of Trinity College council, it was announced that Mr. C. L. Ferguson had intimated his intention to offer a prize of \$50 in law books to be awarded to the first man in the first examination in law in 1886. A hearty vote of thanks was passed to that gentleman for his generous offer, and the registrar was authorized to announce the same in this year's calendar.

The Church Womans' Mission Aid Society having already sent out over \$1,800 worth of clothing to the poor missions in Toronto and Algoma dioceses this winter, find they have come to the end of their resources; and yet there are others who need assistance. The Society therefore beg that all Church of England people interested in the welfare of their poorer brethren, will kindly send donations of cast-off clothing, &c., to the rooms of the Society, No. 1 Elm St. Parcels may be left at Rogers, store corner of Yonge and Elm Sts. Money to buy clothing and groceries will also be thankfully received by the secretary C. W. M. A., 37 Bleeker St. Toronto.

#### NIAGARA.

The farewell reception given to the Rev. W. Hay Aitken, at Orange, New Jersey, on the 29th ult., reminds us that the great missionary has for the time at least finished his work in America.

It is known to but few that Mr. Aitken, during his visit to America, not only spent two days in Canada, but during that time took part in a mission within the bounds of the diocese of Niagara.

On Saturday, 19th December, the Rev. James Stephens, who had been associated with Mr. Aitken in conducting the mission at St. George's Church, New York, arrived at Niagara Falls, Canada side, direct from New York, after the close of the mission there. On the Rev. Canon Houston, rector of Christ Church, entering his vestry on the morning of the Sunday before Christmas, he found Mr. Stephens there. Having made himself known, and being asked to preach, he willingly consented to do so, and in the simplest language preached a very touching and impressive sermon on the text "God is love." After morning prayer, having learned that the Sunday school met in the afternoon, he asked leave to address the Sunday school children, which was gladly granted. As Mr. Stephens department of mission work is to speak to children, he was at home in the Sunday school and kept up the interest of the children from the youngest to the oldest, whilst he impressed important truths upon their minds by relating very appropriate and interesting