

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

TORONTO CANADA, THURSDAY, DEC. 24, 1885.

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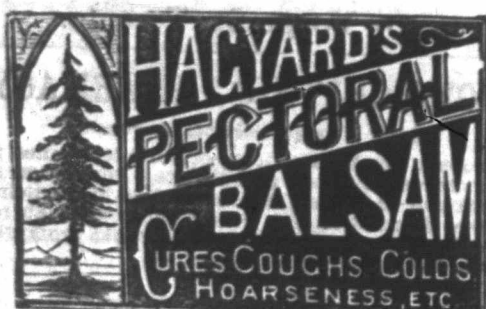
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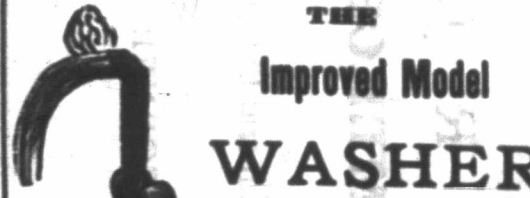
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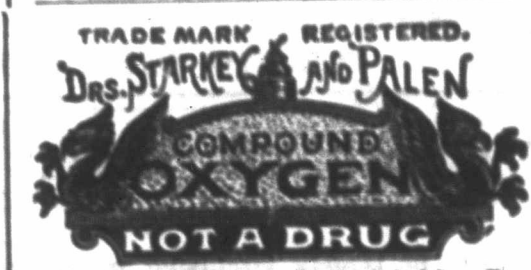
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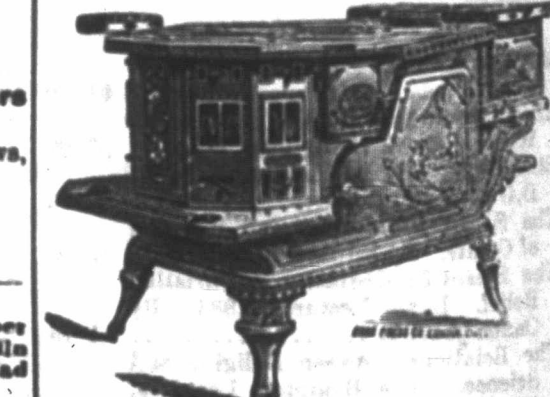
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- Dec. 27th—1st SUNDAY AFTER CHRISTMAS.  
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THURSDAY, DEC. 24, 1886.

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

### TO SUBSCRIBERS

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1886, AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to the end of 1886. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription, one or more from his friends or neighbors; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a MERRY CHRISTMAS, AND A HAPPY AND PROSPEROUS NEW YEAR.

**SYMPATHY NOT ALMS GIVING.**—In an earnest article in the *National Review*, reprinted like others of especial interest in Alden's Library Magazine, Lord Brabazon addresses men of wealth as to their duties to those less favorably placed in society. The appeal is especially appropriate to this season. In these days we are too apt to lose sight of the fact of a social gulf existing between rich and poor. We are prone to rest contented with there being in theory equality in all classes, and to fancy that such equality cancels Christian duty. That equality, how-

ever, only embitters social distinctions, it does not remove them. Lord Brabazon writes as follows, his words form a good Christmas homily.

"I do not much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage), as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the poor man (what I know to be the case) that he is not forgotten by you; that you are alive to his sorrows, that you sympathize with him in his troubles, that you respect him for his honest struggles against penury and want, that you admire him for his patience; that you willingly acknowledge that moral worth is superior to all social distinction; that you recognize wealth as a talent which has been given you from above, and that your greatest pleasure in life is to use it for the good of your less favoured brethren. If wealth descended oftener into the streets, there would be less animosity between capital and labor. Sympathy would soon produce love, and self-sacrifice reverence. Let the rich man take for his motto, 'Not alms but a friend'—a friend who should use his wealth and his education, not to pauperize, but to elevate and encourage, to dissipate prejudice, to soften hatreds, and to bridge the yawning chasms of society; for is it not true that separation begets ignorance, and ignorance hatred?"

Let the poor man and the rich, the working man and the man of leisure, join hands in the works of general utility and philanthropy, and there will be an end to class hatred. "One touch of nature makes the whole world kin." The poor man will not begrudge the wealth which he sees is being used to good purpose; he will recognize, without anger, the advantages which education, wealth, leisure, and social advantages have given to his fellow workers of the upper classes, and, respecting the unselfishness which prompts the latter to devote their advantages to the benefit of mankind in general, will freely accord the honor which he might have been tempted to withhold from the possession of mere wealth or social position unsustained by personal merit. I appeal, then, to the wealthy, and the socially distinguished, to throw themselves into all movements of a non-political character, which are calculated to insure the happiness of the people, and by this I mean not happiness only which is the outcome of physical content, but that also which results from a good conscience and a well-regulated life."

**BIRDS OF A FEATHER FLOCK TOGETHER.**—We ask the attention of some of our friends, who think that the attempt made in Toronto to set aside parochial interests, does not indicate disloyalty to the Church, to the following editorial passage, from a daily paper.

"The Established Church in England is doomed, and that it will be speedily wiped out there is every indication. The campaign just closing has witnessed the unseemingly scene of ministers, who are supported by government by the will of the people, striving their utmost to frustrate popular demands by active opposition to the candidates who had pledged themselves to support disestablishment. The complexion of the new house gives promises that these agitators in their own behalf, from the Archdeacon of Canterbury down to the county curate, will soon be deprived of the annuity which an indulgent people has long paid without question, and that they will soon be forced to consider how they can make the Church self-sustaining."

The journal the above is taken from, is the organ at this time of the Treasurer of Wycliffe College, and the chief agent in the movement against parochial order. We seldom find so absolutely false a tissue of blunders as the above displays. Nor such a spirit of malice towards the Church of England. There is not enough truth in the whole passage to be spread over the point of a needle. Yet a professing Churchman, a member

a member of Synod, a prominent office bearer in a so-called Church College, regards it advisable to be publicly connected with a newspaper which exults in the prospect of the Church being "speedily wiped out!" Men are known by their company and one who has intimate associations, one who is publicly identified with a newspaper which so shamelessly maligns the Church, is, to say the least, dead to all the honorable obligations of Church membership. Yet men are asking why does the Church make so little progress? Certainly the Church in Canada "is doomed," the Church here is in danger of being "wiped out," if her prominent laymen, her delegates to Synod, the office bearers of her Colleges, deem it consistent with Christian duty to be publicly in sympathy with, and publicly identified with a paper which is so malignantly opposed to the Church as to vilify its clergy, as to falsify its history, as to prophesy its speedy destruction in such a spirit as animates the passage quoted from the organ of the Churchman who leads the anti-parish party in Toronto.

**CHRIST THE DELIVERER—NOT THE POLICEMAN.**—The following appeared in the *Globe* of the 4th Dec., signed R. H. This letter reads like the deliverances we were accustomed to hear many years ago from Wesleyan ministers and other Christians who had not put the policeman above Christ, as the great deliverer from evil, as is the fashion of this day.

"Sir,—In your editorial of yesterday, headed 'Cure for Drunkenness,' you stated that a correspondent, 'A. B.' says he had for some time past been afflicted with an irresistible desire for strong drink, and asks if there is any remedy. I would just like to tell A. B. and others who may be in a similar position, that there is a remedy, a sure remedy, that I never knew to fail, and as one who has suffered to some extent from the same disease, and it has cured me. If necessary, I could produce many others who are ready to witness that they were saved from the drunkard's grave by the same power. This cure is to accept the Lord Jesus Christ as your Saviour, and if you only let Him, He will deliver you, and make you a new creature, with new desires, new alms, and hatred of those things which ruin men for time and for eternity. He has saved thousands of poor drunkards. Let no one despair, for He says still, 'Him that cometh to me I will in no wise cast out.'" That sounds more like the Gospel than do the penal clauses of the Scott Act!

**ELOQUENT LISTENING.**—There is such a thing as eloquent listening, qualities in the hearer that impart interest and power to the words to which he listens. The really eloquent listener is the devout listener—one who has come up to church as to the house of God, to meet God there, to sit at His feet, to learn of Him, with a heart anxious to know His will that he may do it. As a mere entertainment or pastime for Sunday, the best of preaching must be poor enough. But, as the ministration of truth to immortal souls, as a channel through which God approaches His people to make known His will and grace, to enlighten, to cheer, to inspire them, the poorest sermon, consider this as a literary production, contains much to interest and profit a devout hearer. When people rush from their late beds, or their studied toilets, or their newspapers, to the house of God, without a moment's preparation of serious thought, or reading of the Word, or prayer, what wonder that they find the services tedious and the sermon dull? The deaf might as well go hear Beethoven's symphonies, or the blind to witness the glories of a sunset with the expectation of appreciating these things, as for such to go to hear a sermon with a reasonable expectation of finding it eloquent, profitable or interesting.

There is a good deal of religion in this world that is like a life preserver—only put on at the moment of immediate danger, and then half the time put on hind side before.

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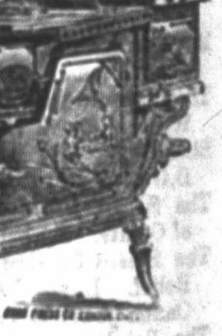
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## CLAIMS OF RUPERT'S LAND.

THE claims of this Diocese on the liberality of the Church in the Eastern Provinces, far exceed those of all the other Western Dioceses put together, inasmuch as for one settler who takes up land in the latter, half a dozen at least go to Manitoba. The late rebellion will have the effect for a long time of hindering emigration to Saskatchewan, while no agriculturist is likely to settle in Algoma who has the means to carry him to the fertile prairies of Rupert's Land. For years to come, therefore, the latter Province will be the great field for English speaking settlers. Yet, notwithstanding its imperative claims for aid in establishing the Missions of the Church, its requests have been generally treated with a contemptuous coldness and indifference that must be most galling to the noble-hearted and self-sacrificing Bishop who rules over it. Thus, for instance, the whole amount received from Canada for Mission work in his Diocese for the year closing 30th Sept. 1885, amounted to the sum of \$445,661. In his last charge, Bishop Machray explains the needs of his Diocese most clearly and forcibly. He says:

"(a) There is a tract commencing at the frontier near Wakopa, running north 30 miles and west 70 miles, in which there is one clergyman. This tract is situated in eight municipalities, has seventy townships, 32 Protestant schools and 29 post offices.

(b) There is a second tract consisting of the settled country north of the Manitoba and Northwestern Railway from Westbourne to Shoal Lake. This tract is situated in seven municipalities, has 40 townships, 32 Protestant schools and 14 post offices. There is no resident clergyman. Some of the townships adjacent to the railway are visited by missionaries stationed on the line.

(c) There is a third tract, occupying the very centre of Manitoba, lying between lines through the Portage and Brandon on the east and west, and between the Manitoba and Northwestern Railway and the Pembina Mountain branch of the C. P. R. on the west and south. This tract in which there are one resident missionary is situated in twelve municipalities, has 156 townships, 76 Protestant school districts and 36 post offices. I exclude the townships on the lines of railway which receive the visiting of missionaries stationed at places on the lines.

These are all very large and very important farming districts, having no doubt at present a sparse population; as is the case unfortunately throughout Manitoba. Churchmen are scattered everywhere throughout there, probably forming at least one-fourth of the population all new settlers struggling for a livelihood. They can not, without help, maintain missionaries, and we have already undertaken more than the funds at our disposal can well meet. There are no doubt in the other Northwestern districts individual places of larger population and greater importance, but I think it is a question if there is not in one or two of those districts a larger area of settlement needing the services of missionaries than almost in the

whole of any one of the other Northwestern Dioceses. Need I suggest the urgency of the supply of missionaries to these districts for the future interests of the Church as well as the present wants of our people? Though this Diocese has now settlements over nearly the whole face of Manitoba, every one of them needing aid, yet we are simply looked upon in Canada, and in fact in England, too, as in very much the same position of need as the other Dioceses which as yet have only settlements at special points. Very different has been the view of the position of the Northwest taken by the other religious bodies, and consequently very different has been their policy; and we know that their action was not taken indolently or blindly, but after a full and intelligent survey of the whole country for themselves. It is very instructive to review the statistics of the Presbyterian missions. In the year ending March 31st, 1885, the Presbyterian Church of Canada gave in one form or another to the Northwest, \$42,512. How was this divided? The Diocese of Rupert's Land received \$28,755. The rest of the Northwest \$13,757. In the current year their Home Mission Committee has apportioned to the Northwest \$25,370. How is this divided? This Diocese gets about \$17,000, the rest of the Northwest \$8,000. The Presbyterian body of Canada gives practically, whether we look at gifts of all kinds or only at the mission grant, twice as much to Manitoba, or at any rate to the Diocese of Rupert's Land alone, as to all the Northwest Territories combined. The above large sums do not, however, exhaust the rich liberality of the Presbyterian body to their missions; \$150 more will be added in every case when a new congregation, by raising \$550, becomes entitled to call a minister, and the student societies of their colleges defrayed last year the expenses of ten of their number while in charge of ten of their mission fields in this country during the summer. This would cost from \$1,800 to \$1,900.

Turn from this view of our case. We have received from this year's funds of the Canadian Church \$455 less than the contributions to our funds in the past year from our own small cathedral parish. Some think that we receive so little from Canada because we belong to a separate provincial system, and no doubt, as the Canadian Church finds it has so little to divide, that fact, as things are, leads to the Diocese of Algoma receiving so large a share."

This quotation needs no comment of ours to add to its price. We shall merely add that the Ven. Archdeacon Pinkham, of Winnipeg, is now seeking aid in Canada for the urgent needs of his Diocese, in response to the representations made by the Bishop of Niagara at the meeting of the F. & D. Mission Board held in Kingston. It is to be hoped that the disgrace resting upon us may be erased by the liberality which will be evinced in responding to his claims.

—God does not want our praises; but the disposition to praise Him is essential to our happiness, and therefore required.

## CHRIST OUR PROPHET.

OUR minds are led, at this season, to dwell upon the advent of our Lord Jesus Christ, in thankful commemoration of His first coming, and in joyful anticipation of His return to bring complete redemption unto His people. To day we consider Him as THE PROPHET of the Church.

God said to Moses: "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." It is, above all things, important for us to know Christ now as a real Prophet or Teacher, to instruct our souls. Christ is fitted for this prophetic office from having been in the bosom of the Father, and as His Son, He knows His will. He was present when the world was made, and all things ordered. Thus we read, "When He appointed the foundations of the earth, then I was by Him, as one brought up with Him." He knew His Father better than angels could know Him.

His word is commended to us because it comes from heaven. There He had seen what He made known. As Chief of the Prophets He said, "We speak that we do know and testify that we have seen." Prophets saw their visions whilst on earth. Christ had seen His in heaven. "They saw them in streams, Christ in their fountain." As Christ possessed all the graces of the Spirit without measure when He entered upon His office, He was thoroughly fitted to speak the words of God. This qualification was specially foretold of Him. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." His Divine nature supported His human nature in carrying on His work. Out of His fulness of the Spirit He communicated to His people in streams. He was also fitted for the office by His eloquence. Grace was in His lips. As He was the Word of God, so was He also the wisdom of God. He, above all others, "knew how to speak a word in season to him that is weary." His words could either break the rocky heart like a hammer, or soften it like the gentle dew. Moreover, His words are all true as He is the very truth itself. His first teaching or prophecy was when He was on earth. When He saw the people as sheep without a shepherd, "He began to teach them many things." The fruits of His exaltation shewed Him to be the greatest of all prophets. All power was put into His hands, the keys of death and hell, and gifts for the propagation of His doctrine by His followers. "Thou hast received gifts for men." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." When He appeared before God with His blood, the marvellous gifts of the Spirit were opened, and ability was imparted to the disciples, to teach and preach the true doctrine. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Heaven was the only place in which to exercise His office fully. Earth was fit for an earthly prophet, but it was not fit for a prophet who

was not only to speak the word, but to give power to apprehend it;—a prophet who was to shine into the hearts of all His own people throughout the world, any more than it was fit for the sun to be placed on the earth, to send its light and warmth over the world. Though He was on earth in the days of His humiliation, it was but to accomplish our redemption, and to lay the foundation of those truths which, as our greatest Prophet, He would cause to be spread over the world. In thus teaching His Father's counsels, He had to be on earth amongst his enemies, which, indeed, was the scene of His controversy; and though His prophetic office extends far beyond His own people, none but His own profit by it. The light shines in darkness, and the darkness comprehends it not. He is the Prophet of prophets. God, in times past, spake by the prophets, but He "hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things." Grace and truth came by Him. Let it be our part to harken to Him and receive Him and obey Him. Christ speaks to us now in His word. His precepts are scattered up and down in the Gospels. He did not come to destroy the moral law, but to expand or fill it out. Who teacheth like Him! God give us grace to harken to our Prophet, that we may know the saving power of our Priest, and be enabled ever to glorify our King!—  
*Churchman.*

VACANT PARISHES.

DURING the *interim* of a pastorate, is it not a time for much careful and prayerful consideration, especially on the part of the parishioners? If the choosing of a fit and proper minister be with them, whom shall *they* call to preside over them in the parish? or, if one is to be appointed and *sent* to them by the Bishop, will he be duly guided in making his selection in their behalf? It is then a time for much anxious care and fervent prayer. The responsibility of choosing a clergyman as rector of a parish is a very serious matter indeed, more so than many people are apt to imagine. It is not because there is any difficulty in discerning his literary attainments, his pulpit powers to please the general taste, or even in estimating his personal piety, but it is because there is so often a difficulty in being able sufficiently to judge his adaptability to meet the peculiar circumstances or chief wants of some city or country parish. All are not alike. Given—a man's many excellent abilities, and yet lacking in parish work, in sick bed visits, in patient dealings with all sorts and conditions of men, and will not such a man often be found more *ornamental than useful*, a minister more in name than in reality to men's souls hungering and thirsting after righteousness?

We are speaking of vacant parishes, or how to fill them. Where the choice and appointment rests with the Bishop and the vestry of a parish, it is very unseemly that outsiders, clerical or lay of other parishes, should seem anxious to have a sort of care of all the churches upon their own shoulders, and so as

opportunity offers, exercise themselves in favor of some friend, by seeking votes of vestry members for him, just as in election times for Parliament, or for county or township councils. The choice of a clergyman for a parish is a totally different thing; at least, it should be of a totally different spirit. A Board of Railway, or Bank Directors, know well upon what lines they should proceed in making any of their appointments where fitness is as necessary as honesty itself. Who then is best qualified to make appointments to parishes? Unhesitatingly we say, the Bishop, aided by the parish in vestry represented, whose minds should not *first* be pledged for any candidate, without full and fair consultation and advice with the Bishop. It is a time for much consideration and prayer that a wise judgment may be given by them. It is sad, very sad, whenever it is otherwise. The unhappy results of a blinded choice, of an unfair, because severe, pressure upon the Bishop, have been in our day, too often witnessed. Rather let us seek to sustain his hands, to give him advice or opinion when asked, to pray more earnestly for the peace and prosperity of the Church in our land. They are not the best workers in their own parishes, usually; not the most faithful to first principles, not the most loyal to the interests of the Church, who seek to do otherwise.

A WORD IN SEASON—TO OUR LAITY.

(NUMBER I.)

IT appears to be a common expression that the duty of the laity in respect of the clergy begins and ends with hearing their message when they come, or with eagerly voting at a vestry meeting to secure the popular man as the next incumbent, or with providing for his support, with treating the clergy kindly, and if they become superannuated, or die in poverty, charitably remembering their families. In the affluent centres of population and refinement, perhaps more than this is done, in both material maintenance and social courtesy.

But back from these centres much less is done, many a *rural* and *village* parsonage is the scene of a daily and uncomplaining martyrdom, which would show splendidly in all its details of torture beside the story of Ignatius and Polycarp; education and sensibility and taste furnishing only a more exquisite and tender material for the cruelty to scorch with keener agony. There are probably, in almost every parish, country and town, some faithful supplicants at the mercy seat, men and women who do not forget to stay up, with private entreaties, the arms of the Priests and Shepherds that serve them, and watch for them. Ask yourself, Christian reader, if you are among these faithful few; and whether you are willing to bring that power of prayer—of which it has been said that it is the mightiest of all powers because it moves the Arm which moves the Universe—to bear on the teachers and comforters who feed the flock. Weak and deplorable must that pastor's work be who has no heavenly reinforcements in the closets of his people!

BOOK NOTICES.

THE BIBLE AN OUT GROWTH OF THEOCRATIC LIFE, by Rev. D. W. Simon, (T. & T. Clark, 1886.) We can hardly number the treatises that are now appearing, in quick succession, on the subject of the sacred scriptures, the text, the genuineness, the authenticity, the credulity, the divine authority. There may be different opinions as to the degree of reverence now felt towards the Scriptures; there can be no difference of opinion as to the amount of attention now being directed towards them.

In the present useful little volume, Mr. Simon does not attempt specially any of those topics which we have enumerated above, although his treatment of the subject is clearly connected with several of them. His book may be regarded as the first sketch of an "Apology," is perhaps, with more precision, as setting forth that he regards as the essential character of the Bible. First of all he gives a sketch of that he calls the "traditional point of view," and then he sets forth his own, or the historical point of view.

Broadly stated the difference between the two methods is this, that the one view represents the Bible as having itself a Divine revelation, whilst, according to the other, it is the record of a Divine revelation which was made in the process of the history of the chosen people. In this respect there is no perceptible difference between the general view of Mr. Simon and that of Dr. Bruce. There is this difference, however, between Mr. Simon's discussion of the subject and that of other writers who approximate to his point of view, that he deals hardly at all or very slightly with individual books, and more fully with the general progress of Hebrew history, and with the element of which it is composed.

In this history he finds two great factors, the human and the divine, and to the examination of these two factors the greater portion of the volume is devoted. Among the human factors he finds some, and these the chief, which are native, and some which are foreign. He then illustrates, "the part taken in the natural life," first, by the human, and by the Divine factor. In pursuance of the same line of thought, he next considers the mission of the Jewish nation as witnesses for Jehovah. This brings him to the essential subject of his book, the character of the Hebrew literature and the relation of the Scriptures to subsequent ages, and finally shows that the discernment of the divine character of the Bible is dependent upon the moral state of the reader.

Although we do not think that Mr. Simon's point of view is quite so original as he seems to think it is, yet we do not know of any other book which works out the idea in quite the same way; and although there may not be much in his book that will be new to professed theologians who study the recent literature on this great subject, we are quite sure that to many readers, both lay and clerical, the book will give fresh views as to the significance of the Scriptures, as a Divine teacher to guide, and we quite believe that it will be found readable and interesting by many who would find the ordinary works on authenticity and inspiration uninteresting when unreadable.

THOUGHTS ON CHRISTIAN SANCTITY. By Rev. H. C. G. Moule. "Thoughts on Union with Christ," same author (Saley, 1885). These are two little books by a distinguished evangelical clergyman, who is Principal of Ridley Hall, Cambridge. They deserve a hearty welcome, and they will certainly be useful and edifying to any one who will read them with a moderate degree of attention and consideration. But they deserve much more than this. The contents of both books are deep and rich in devotional thought, expressed in language pure and clear and warm and fragrant with the incense of loving worship. Mr. Moule has the right point of view in both books. Instead of beginning in the "commercial" method of some of the earlier of the "evangelical" school, or rather, perhaps, of the second generation of that school, he grasps the truth of the believers union with Christ, and standing in Him, and from this germinal thought he develops the various aspects of the soul's relations to its Lord. Although the Notes on Christian

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Sanctity were the first published, we should advise the reading of the treatise on Union with Christ first. We have only one small criticism to offer. We find no fault with Mr. Moule's expressions on the subject of the sacraments which are most reverent. But we think a further consideration of his own fundamental conception of the Christian's position, will convince him that he has not given its due place to Holy Baptism in relation to the mystical Body of Christ. Something on this subject could easily be supplied in a new edition of the book. It will be a happy day for Canada, when the evangelicals of this country shall breathe the spirit that pervades these admirable little books.

ACTS OF THE APOSTLES, (chap. xiii. to end). (T. & T. Clark, 1885). We have already drawn attention to this popular commentary on the Acts. It is now completed by the publication of the second part. The whole can be had for three shilling, (75 cents). This new part opens with a very full and careful introduction, treating of questions which could not easily be dealt with in the notes, and more particularly on the questions that arose at the Council of Jerusalem and the relations subsisting between the Apostles. As regards the rites, they are a admirable example of careful compression. In a few words we have the substance of long notes in other commentaries. We do not know of any commentary of the size which is nearly so good for the use of readers of the English Bible.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

UPPER OTTAWA.—The Rev. Forster Bliss gratefully acknowledges the following contributions to mission work on the Upper Ottawa, and desires to express his hearty appreciation of the very kind and encouraging letters, which accompany remittances per the post in response to the statement of the mission work recently published. The value of the offertory is greatly enhanced when so cheerfully and kindly made:—Smith Falls, \$29.50; Belleville, \$46.00; Toronto, St. Luke's offertory, \$24.03; Toronto, general, \$185.00; Kingston, Cathedral offertory, \$25.62; Kingston, general, \$25.25; Kemptville, \$51.01; Brockville, \$82.00. Per post, Robert Hamilton, Esq., Quebec, \$20.00; Mr. Christopher Robinson, Toronto, \$5.00; Miss Rice, Kingston, \$4.00; Mr. Tidy, \$1.00.

#### TORONTO.

BEAVERTON.—The incumbent of St. Paul's, desires to acknowledge the receipt of a box gifts for Christmas distribution, and to thank Mrs. Doctor O'Reilly and the ladies of the C. W. M. S., for the same.

PORT HOPE.—Trinity College School.—Notes on Michaelmas Term.—The school closed for the Christmas holidays on Wednesday, the 23rd, some of the boys leaving by the evening train the day before. The number attending the term has been 128, which is very satisfactory indeed. Towards the end of October, the Bishop of Tennessee and his son, W. Quintard of New York, paid a brief visit to their friends, the Head master and Mrs. Bethune. On Sunday, the 25th, the Bishop celebrated the Holy Communion in the School Chapel at the 7.30 a.m. service, and in the afternoon preached to the boys a very impressive and highly instructive sermon. On Monday, November the 9th, the Rev. W. E. Coober, M.A., who has been for thirteen years an assistant master in the school, received the degree of Bachelor of Divinity, at a special convocation at the University of Trinity College, Toronto. Mr. Cooper was examined for his degree in the Old Testament group of subjects, which includes the Hebrew Scriptures and the Greek Septuagint Version, and passed his examination most creditably. On the 15th of November, the school had the gratification of a visit from Major-General Sir F. Middleton, who came to see his son, one of the pupils. The boys received the hero of the North-West with the utmost enthusiasm, and cheered the General again and again most heartily. At his request the

head master gave the school a half holiday on the following Monday afternoon. The health of the school during the long term has been excellent and all the boys have been vaccinated.

St. George's.—We are glad to see that the authorities of this church have seen their way to decorate the chancel. The roof is done in old gold in two shades, which has had the effect of bringing out very clearly the Gothic device. The plaster draper work is of dark red with the crosses gilded, whilst that outside chancel about the north and south doorways is of dark blue relieved by the crosses being tinted a yellow. The work was done by Mr. Hovenden and the designs made by Mr. Chadwick and Mr. Windeyer the architect. As a sample of moderately inexpensive church decoration, it is perhaps, the best in the city and in hope it will not to long ere the whole of the nave is not treated in a somewhat similar manner.

DIocese of Toronto.—Rural Deanery of East York.—Plan of Missionary meetings in this Deanery as arranged at a meeting of the Rurideconal Chapter, held at Uxbridge on Wednesday Oct. 7th, 1885, and approved by the Bishop.

Eastern Division—Deputation, Rev. W. C. Bradshaw. Jan. 10th, 1886, Sunday, St. George's Church, Oshawa, mission service, morning; 10th, Sunday, All Saints Church, Whitby, mission service, evening; 11th, Monday, St. George's Church, Pickering, mission meeting, 7.30 p.m.; 12th, Tuesday, St. John's Church, Port Whitby, mission meeting, 7.30 p.m.; 13th, Wednesday, St. Thomas' Church, Brooklin, mission meeting, 7.30 p.m.; 14th, Thursday, St. Paul's Church, Columbus, mission meeting, 7.30 p.m.; 15th, Friday, Church of Ascension, Port Perry, mission meeting, 7.30 p.m.

Western Division—Deputation, Rev. W. F. Swallow. Jan. 11th, Monday, Christ Church, Scarborough, mission meeting, 7.30; 12th, Tuesday, St. Jude's Church, Scarborough, mission meeting, 7.30 p.m.; 13th, Wednesday, St. Paul's Church, Scarborough, mission meeting, 7.30 p.m.; 14th, Thursday, St. Phillip's Church, Unionville, mission meeting, 7.30 p.m.; 15th, Friday, Grace Church, Markham, mission meeting, 7.30 p.m.; 17th, Sunday, St. Paul's Church, Uxbridge, mission meeting, morning; 17th, Sunday, St. James' Church, West Brock, mission service, evening; 18th, Monday, St. Paul's Church, Uxbridge, mission meeting, 7.30 p.m.; 19th, Tuesday, St. Mary's Church, Sunderland, mission meeting, 7.30 p.m.; 20th, Wednesday, All Saints Church, Cannington, mission meeting, 7.30 p.m.; 21st, Thursday, St. Paul's Church, Beaverton, mission meeting, 7.30 p.m. John Fletcher, Rural Dean.

Death of Mr. Robert Baldwin.—A very wide circle of friends has been saddened by the death of Mr. Robert Baldwin. The deceased was a son of the Hon. R. Baldwin, one of the most honoured names in Canadian history. Mr. Baldwin in early life had that yearning for the sea, which seems in the blood of his race. He spent some years in sea faring life until health failing he settled in Toronto. He filled the office of secretary to the Bible Society for over ten years. Mr. Baldwin spent much time, energy and money in wastefully promoting religious enterprises which commend themselves to those who have no love for the Church of England, but who simply esteem her equally with all the sects whose existence is a menace to the Church, and a protest against her teaching, and against whom, as sects, the Church by her history and principles solemnly protests.

The deceased was blessed with a gentle, loving spirit. With his lax views on church matters, we might be pained, as his faithful lay brethren were, deeply, but towards Robert Baldwin as a man, no thoughts could arise save those of respect, nor feelings, save those of affection. We must bear charitably in mind the surroundings of such a man, before we can comprehend why he was so wide in his sympathies towards those of all kinds of diverse doctrines, and polity, and ritual, who were not Churchmen, while was so unkindly narrow towards his brethren in the Church who felt and feel that party zeal and sectarianism are not according to the teaching of Christ. We must remember that the deceased being a member of St. James' Church, was never taught the principles of the Church, and in other spheres, his good nature caused him to fall a victim to professional party agitators who find party enterprises a profitable field to cultivate at the cost of the Church. It is not possible to reflect upon the life of such an one without seeing how wounded in the house of its friends is the Church of England, when so much richness of influence and such force of conviction were diverted almost wholly apart from the needs, the claims, the life, the duties of the Church to which he was nominally attached. The Church may indeed feel hurt and pained, when she sees her sons in mistaken zeal so

busy helping to build up all manner of associations which set her authority at naught, which treat her with ill-disguised contempt, and which breed divisions, strifes and rivalries, among her children. To speak of such undutifulness to the Mother Church as "catholicity" is to make an utter mockery of language.

Our friend and brother is now in the blest home of the church, wherein sounds not the voice of sect nor party but where the unity of the Catholic Church is visibly manifested by the presence of her Divine Head. The family have our earnest sympathy. Husbands, and fathers, and brothers, so tenders or so true, of so sweet a spirit as his we mourn for are rare. Their memories are indeed precious!

#### HURON.

GALT.—Trinity Church is now being, as it were, reconstructed under the charge of Mr. Windeyer, architect. The old roof has been taken off and replaced by an ornate open timber one. A front porch has been added, the windows have been taken out and replaced by new ones of a decorated character. The unsightly interior galleries have been taken away and consigned to oblivion. The pewing is to be entirely new and in keeping with the rest of the work. The glazing is to be of handsome stained glass, leaded lights, and is being provided by Mr. Lyon, of Toronto. The chancel roof and chancel arch are also being remodelled, so as to be in keeping with the new additions, the chancel has been enlarged some ten feet in depth. Whilst speaking of this church, we may congratulate Mr. Hincks, the rector on the liberality displayed by Mr. Wilks, a wealthy resident for a few months in the year at Galt, in having authorized Mr. Windeyer to build a handsome tower of stone in connection with the church. The contract for the tower is let and will be carried out in the spring of next year.

SEAFORTH.—St. Thomas Church.—The addition and improvements to the chapel recently purchased for the purposes of a Sunday school-room are approaching completion and will be ready at Christmas. The improvements will cost about \$500, (exclusive of the cost of the main building) and will consist of a church, with secretary's room and library on one side, and entrance lobby on the other. Back of the chancel are folding doors, leading into a large room, to be used for social meetings, vestries, infant classroom, etc. It is claimed that the school-room will be as handsome and well equipped as any other in the diocese outside the cities. At any rate, it is felt that the acquisition and completion of the building at this time, is a step in the right direction, and will inaugurate a new era of prosperity. The cottage, (for the sexton) with the lot upon which the school-room partly stands, was purchased in the time of the Rev. Jeffrey Hill, for Sunday school purposes, thus affording an apt illustration of the Scripture, "One soweth and another reapeth." Mr. F. Holmsted has donated \$200 to the enterprise, Mr. Geo. Case \$50, and others smaller sums. The choir of St. Thomas Church has greatly improved of late in point of numbers and excellence of the music, under the able direction of Mrs. A. H. Ireland of the Bank House.

PORT DOVER.—The annual diocesan missionary meeting was held in St. Paul's Church on Monday evening, the 14th inst. Prayers were read by the incumbent, Rev. Mr. Newell; after which he gave a short address, emphasizing the fact that Christians during the first three centuries conscientiously gave a tenth of their income to the Church. He then introduced the Rev. John Gemley, Rural Dean of Norfolk, who had kindly consented to be present. Mr. Gemley's abilities are too well known to need any comment. His descriptions of missionary zeal, and his eulogies of the Church's present activity, made a deep impression upon the congregation. Seldom has been heard a more eloquent address, more replete with facts, and couched in more thrilling words. The offering was very liberal. Mr. Gemley will, if possible, be present at all the missionary meetings in his deanery.

ST. THOMAS.—The Lord Bishop preached in St. John's Church, on the second Sunday of Advent. Of the two churches in St. Thomas, Trinity is first in regard to numbers and wealth, as well as being the old Church. It has had in succession evangelical ministers, men of note in the diocese. It has, however, had the evil of contending parties within the church, and of many members ambitious of ruling. To this may be traced the frequent change of clergymen. St. John's Church has a small congregation, chiefly composed of working people, and the minister, Rev. S. L. Smith, has also charge of Christ Church, in Glanworth, in Westminster, some miles from St.

Thomas. Could the Bishop see his way to place a resident clergyman in the united churches of Glanworth, Lambeth, and Byron, there can be little doubt that many members might be gathered into the fold. Glanworth Church has an endowment of a twelve acre globe, and the two other churches have a performance in their sacred edifices.

ANGLO ISRAEL.—Mr. Hinde is here in the Forest City lecturing on the Holy Land, Egypt, and the Lost Tribes of Israel. The lectures and writers contending for the identity of the English nation with the Ten Tribes of Israel, have led not a few to embrace the doctrine. The last of a series of lectures by Mr. Hinde was delivered in Christ Church on Friday evening. The subject was "the Pyramids, the counterpart of the Bible in stone." There was a large audience and they listened with rapt attention to his remarks and reasoning. He showed that the different measurements and the architectural designs of the Pyramids were in accord with Bible history. At the close of the lecture, the rector, Rev. Canon Smith, tendered Mr. Hinde the thanks of those who attended the lecture, for his able address. In his previous lecture Mr. Hinde argued that the sovereign of Great Britain was the lineal representative and heir of the Kings of Judah, and that the Britons are the Lost Tribes.

LONDON SOUTH.—In St. James' schoolhouse, London South, a very interesting lecture was delivered by Rev. Jeffrey Hill, of Christ Church, Chatham. The subject chosen was "What I saw down South." In it he depicted incidents that came under his own observation during a trip to the Southern States after the civil war. It was embellished with illustrations and was enjoyed by all present. At the close a cordial vote of thanks was tendered to the lecturer. Mr. Hill is highly appreciated as a lecturer, and many were induced to attend the lecture notwithstanding the inclemency of the weather.

EXECUTIVE COMMITTEE OF THE SYNOD.—The Executive Committee of the Synod met at the Chapter House Dec. 11, p.m. His Lordship the Bishop presided, and after prayer and the roll call, the minutes of the previous meeting were read and confirmed.

The report of the Finance committee on Synod expenses was read and confirmed; and the report of the committee on Synod printing was read and adopted.

The report of the missions committee was read, recommending the re-adjusting of several missions and the re-assessment of many others. The parishes to be re-arranged and to consist of Walford, Brooke, and the 4th line churches. Warwick to consist of Wis-Beach, Arkona, and Warwick. Kerwood to be joined to Adelaide, and Napier to be added to Alvinston and Johnstone's settlement. In the Beresford mission it was recommended that Princeton be added thereto instead of Mount Pleasant.

The committee on Patronage reported progress and asked leave to sit again. Granted.

The Indian Mission committee's report was read and adopted.

The case of the London rectory surplus and the claims of the churches in the townships thereto was laid before the committee by the Chancellor, and it was agreed to have it printed and placed in the hands of the committee at the next meeting.

At the evening session, the action of the Rev. T. O'Connell was referred to, and the chancellor instructed to defend the suit.

The case of the Rev. E. R. Stinson was brought forward and evoked a long discussion. The judgment of the court in favour of the Synod was read, as also a letter written by the late J. M. Cameron, refuting the statement that the commuted clergy could have appropriated the capital to their own use. On motion it was resolved that the judgment read be filed as final.

The case of the late M. Dillon occupied the attention of the Committee up to midnight, when it was resolved that the committee regrets that it cannot see its way to place the name of Mrs. Dillon on the Widows and Orphans' Fund.

Friday, A.M.—The Executive Committee of the Synod met again to complete their business.

Wright vs. Huron.—The chancellor reported that the Supreme Court had decided the case in favour of the Synod, and asked for further instructions as to costs. A long and animated discussion followed, in which the case was viewed from the beginning, when it was said that the Synod had never as yet been plaintiff in any law suit, but always defendant of trusts reposed in them. A resolution was finally passed that the committee did not think it necessary to interfere with the duty of the solicitor in the collection of costs.

St. Thomas.—The Vestry of Trinity Church, St. Thomas, asked leave to sell a lot in rear of the par-

sonage. Referred to the Chancellor to consider and advise.

Listowel.—The Vestry asked leave to raise the sum of \$600 upon security of the church property. Granted, subject to approval of the solicitor.

Woodstock.—An offer for the purchase of a small lot was accepted.

Dawn.—An offer to purchase 100 acres of land was referred to a special committee with power.

See House.—The See Treasurer was directed to issue a circular in reference to the assessments in this behalf.

The committee adjourned at 1 p.m., the Bishop pronouncing the benediction.

LONDON WEST.—St. George's Church Guild have abated none of their zeal in the church work, and now, in this, the season of organization for the winter campaign, their recommencement is, we are glad to say, very successful. On last Friday evening there was held under the auspices of the Guild a very delightful concert in the St. George's Church School house, and the good folks of the church and their friends patronized it as it merited. The large hall was crowded so that every foot of space was occupied. The scene of tableaux was especially deserving of mention. The chair was taken by Mr. W. W. Fitzgerald, reeve of the village, and in opening the meeting he expressed the thanks of the choir of St. George's Church, for whose benefit the concert was given, for the very large assembly of their friends. The programme was a very interesting one and was well carried out. We have the pleasure of learning that the Church of St. George's is prospering and new members are being added to the church.

DELAWARE.—The parish of Christ Church, Delaware, will it is expected become self-supporting after this year.

PARIS.—The members of St. James' Church, Paris, are to hold a meeting on Monday evening to appoint a committee to meet with his lordship, the Bishop, regarding the appointment of a successor to the Rev. J. Strong, removed to St. Jude's Church, Brantford.

ST. THOMAS.—The friends of Rev. T. L. Smith, of St. John's Church, St. Thomas, have presented him with an address and a purse of \$340.

RIDGETOWN.—The congregation of St. George's, Ridgetown, has been advised by the Bishop to change the name of the church to the Church of the Advent, that it may be distinguished from others in the diocese bearing that popular name, St. George's. There are not fewer than fourteen churches in Huron Diocese of that name.

ALGOMA.

The Rev. W. Crompton acknowledges with heartfelt gratitude, the receipt of a box well and judiciously filled with articles for Christmas trees and general distribution, by C. W. A. S., Toronto; also a pair of handsome two light chandeliers for his new stone church at Aspidin, from Mrs. Wood, Bleeker St., per Mrs. O'Reilly, Hon. Sec., of C. W. A. S., Toronto.

GORE BAY.—An eight days' mission has been held in Gore Bay, the Rev. Wm. Beer, of St. Joseph Island, being the preacher, assisted by the Rev. P. T. Rowe, of Sault Ste. Marie, and the Rev. W. Macaulay Tooke, the missionary in charge. The mission though conducted in a very quiet and unassuming way, created considerable interest, and the attendance rose from sixteen the first night to over seventy before the close. The after meetings were of especial interest, when the subjects dealt with by the preacher were freely discussed, and questions bearing upon difficulties which any one had found either in the Word of God or in their personal religion were fully answered. The lending library in connection with All Saints, Gore Bay, is now in operation with some ninety volumes to begin with. A box of books, kindly intended for this library, by Mr. Wm. Rainsford of Fort Erie, was got ready too late for shipment this fall, but will be forwarded in the spring.

UFFINGTON.—The Rev. J. Greeson acknowledges with sincere gratitude the receipt of a large box of useful and warm clothing for Christmas boxes in his mission, from St. Peter's Church, Toronto, per Mr. Boddy.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

PROFESSOR JAMES CLARK MAXWELL.

Sir,—If I understand Dr. Wilson's address correctly, "Anglicanus" has done him some injustice in saying that the president "applauded Mr. (not Sir) J. Clark Maxwell, for the fact of his having been a Presbyterian"; though it is possible enough that he had not been such, the president might have overlooked his scientific claims. But the great scientist's Presbyterianism was after all, of a very dubious sort. As a Scottish laird and religious man he took an active part in promoting the religion of his native parish, acting, when at home, as Elder; but partly owing to his Episcopalian mother, partly to his being placed as a boy under Dean Ramsay, and partly to his own just appreciation of the better way, he acted like a good Churchman when in England. In the parish of St. Mary's the Lees, Cambridge, he was a hearty promoter and a liberal supporter of all church work. In his last sickness, he welcomed Dr. Guillemerd "as the parish priest come to assist and minister to him, and spoke of our relations with a grave, simple cheerfulness." The Dr. says, "I used to go to him nearly every day to read and pray with him. He preferred the prayers of the Church and asked for them, and by the wonderful power of his memory knew them all by heart. . . . He knew all our best writers in sacred poetry thoroughly: Milton, Keble, Newman, Wesley, George Herbert—the latter his chief favourite; and he repeated to me the morning after an unusually bad night, the five stanzas of "Aaron" without a mistake. . . . Four days before he was removed from us he received the holy communion at my hands, with holy, reverent, fervid devotion, and said what strength it gave him. The last time the Dr. visited him, as he rose from his knees, Maxwell said: "My dear friend, you have been a true under-shepherd to me; read me, before you go, the beautiful prayer out of the burial service, suffer me not at my hour. . . . He was a constant regular attendant at church, and seldom if ever, failed to join our monthly late celebration of the holy communion, and he was a generous contributor to all our parish charitable institutions."

I think the English Church has no small rights in the fame of so great a man and so good a Christian.

Yours,  
JOHN CARRY.

CONSISTENCY THE CURE FOR PESSIMISM.

"Without consistency there is no moral strength."

OWEN.  
SIR.—From holders of the most influential offices in the Church, as well as from the posse of correspondents to the public newspapers, we are accustomed to hear at epidemic intervals, a wail as to the declining influence, &c., of the Church. We have lately had this disease very badly, but I am glad to say are now convalescing.

It is a trite if not profound truth that where smoke is there is fire. When we are told in synods, in newspapers, in meetings, in all places where the maximisers and the minimisers of the world do congregate that the Church has lost, is losing, or will lose her influence upon the masses, we naturally look for some grounds for such a fear. "Without consistency there is no moral strength." Is there any inconsistency at the bottom of the loss? of moral strength. Let us see. The priest, at the most solemn hour of his life, declares, "I will give my faithful diligence to always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same &c. &c., and will teach the people committed to my care and charge with all diligence to keep and observe the same." Let us see if there be any want of that consistency, of promise and practice, the absence of which is the loss of moral strength.

1. This Church declares by the lip of her minister each time he performs a baptism, that she hath received from Christ the doctrine of baptismal regeneration, i.e., that in baptism of water and the Spirit, "this infant or person is regenerate and born again." One of this Church's bishop, writes a book, and diligently circulates it, in which he denies in toto the doctrine which this Church has received and which he has stated with his own lips many hundreds of times.

2. This Church, which each minister promises solemnly to obey, orders him publicly if possible, any how privately, to offer the churches morning and evening prayer daily. If when he was ordained, he

had no intention of doing this, he should not have promised. If he has promised, he should keep his word.

3. This Church orders her minister to recite the Athanasian Creed, on certain days. He should have read the Church's directions before he was ordained, so he need not have offered himself if it were his intention to promise one thing and perform another.

4. This Church orders that holy baptism (except where necessity forbids) should be celebrated in the churches. Why does the minister, on whose conscience lies the obligation of his ordination, ignore this Church's order. If he is afraid to do his duty, he should have counted the cost before he took an obligation.

5. The same applies to "catechising of the children." To the solemnization of marriage elsewhere than in the churches and by other authority than bans or the license of the bishop.

6. Is the minister afraid to use office for the visitation of the sick—afraid of whom? He should have counted the costs before he presented himself for ordination and made such solemn promises. Let every minister of this Church lay his daily practice and his ordination vow side by side. Perhaps we shall then touch the source of the epidemic which from time to time produces that very loathsome disease known as fouling "one's own nest." Consistency without which there is no moral strength." Do the Roman Catholics suffer from this epidemic? Do the Protestant sects suffer from this epidemic? I never read the evidence thereof. Perhaps they are at least "consistent."

Nov. 28, 1885.

W.

#### COMMUNION WINE.

SIR,—Many thanks for your full reply to my query, and for the extensive information given on the subject. Was it the fermented or unfermented juice of the grape that was used by our Lord at the institution of the Eucharist. The information should, I suppose, settle the matter, if there was not some other of an entirely different character. My attention was first drawn to this subject by an article in a respectable London religious journal. A correspondent of the paper had attended a celebration of the Jewish Passover in that city, he inquired what was the liquor that was being freely used, and was informed it was the unfermented juice of the grape, and further that this was the article generally used by the Jewish people at this feast, and that they were as careful to exclude fermented liquor as leavened bread, the person presiding, moreover, volunteered the statement, that he had often wondered that Christians should use intoxicating liquor at their communion, as he considered it very improbable that Jesus being a Jew, would use such a thing. I had this information forcibly corroborated in an interview with the Rabbi of the Jewish congregation in this city, the Rev. H. Phillips, he said he had never known, what you say can alone be called "wine" used at the Passover, the unfermented juice of the grape was used and nothing else. It seems, sir, there are to this, as there are to most questions, two sides, and it seems to me that no damage will come to the Church of Christ if His disciples are permitted to use that which they conscientiously prefer. It is quite possible the term "wine" should not be applied to the unfermented juice of the grape.

INQUIRER.

INQUIRER has just as much authority for thinking our Lord used unfermented wine at the Eucharist as he would have for saying the room was lighted by the electric light. There was no such liquid known in those days as a beverage used at feasts of ceremony or social life. "His respectable London journal," and its nameless correspondent, cannot be heard in this case with respect, in the teeth of the testimony we quoted given by Dr. Moore, editor of the *Presbyterian Review*. That scholar appealed to every Rabbi of note in Europe and the States, and to illustrious Hebrew scholars, and their replies were unanimous coming from cities all over Europe and the States, to this effect that not one of them had ever heard or read of an unfermented liquor being at any time used at the Paschal Feast! On the contrary Jewish law and custom is imperative that there must be wine used, and wine is not wine unless fermented. The use of a syrupy concoction which would produce vomiting if used as a beverage, in the place of wine at the Eucharist, is flatly opposed to our Lord's example, to the Apostle's practice, to all historic testimony, and to social decency. It has not a leg to stand upon except modern wilfulness and the eccentricity of men who esteem their pet theory as superior in claims and in authority to God's own example, to God's own Word, to the invariable usage of God's Church since Christ blessed Wine, and gave Wine to His disciples. There are, as "Inquirer" says, two sides to this question, one is God's side, the other is man's side. We prefer the former in spite of the handful of fanatical cranks who invented the unfermented wine theory in the teeth of the Bible, all ancient literature, all history, all expert testimony and common sense.

Ed. D. C.

#### MR. CROMPTON'S VALUABLE WORK RECOGNIZED BY THE S.P.G.

SIR,—As you thought it right to publish my appeal to S. P. G. because of the serious principle involved, may I ask you to be so good as to publish the reply from the secretary which I have just received? He says: "Your appeal has been laid before the standing committee, who, however, feel that they cannot entertain it. The grant to Algoma is a block grant to be administered by the Bishop and diocesan committee, subject only to the Society's by-laws and regulations, none of which are infringed by the action of the diocesan treasurer."

They none the less regret that you should suffer pecuniarily by taking your well earned holiday, and I am to beg your acceptance of £19, 14s., 6d., for which I enclose a bill on our treasurer. This represents the amount to which you were entitled as remuneration for the valuable work you did in England as the Society's representative, but which your generosity declined when Mr. Kemp offered it to you."

I would also wish gratefully to state that a lady at "Como" sent me \$5, accompanied by a most sympathetic letter, and sufficient "Banner of Faith Almanacs," for 1886 to give a copy to each communicant's family. The above generous gifts reduce my claim against Algoma to \$66.99.

"A working man" sends me \$1 to do as I think best with, and I send it to you with the address of a settler, as I think a copy of the *DOMINION CHURCHMAN* going regularly to that house will indeed be a good thing for the Church, as well as show my own gratitude not only for what you have been ever ready to do for myself, but also for the diocese of Algoma when others left it out in the cold.

I am, &c.,

Aspdin, P.O.,  
Muskoka, Canada,  
December 15th, 1885.

WILLIAM CROMPTON.

#### A MISSIONARY'S TRIAL.

SIR,—I have read the Rev. Mr. Crompton's letter in your paper, also the Bishop of Algoma's reply. I am astonished that the Bishop would think of treating an old and hard working missionary so ungenerously as to keep back his paltry salary on account of him taking a holiday so well deserved, after so many years of faithful service to the Church in Algoma. The Bishop says the Dominion Government gave him a free passage to England and back, and the S. P. G. Society paid his expenses when in England. If the Dominion Government recognized Mr. Crompton's faithful services, also the S. P. G. Society, I say then, it is a great discredit to the Church in Algoma, that Mr. Crompton should be treated so unkindly by the Bishop of that diocese. I have hitherto tried to do all I could for Algoma in a quiet way, but if that is the Bishop of Algoma's manner of treating his faithful and hard working clergy, I shall not give any further assistance to that diocese. I would ask the Bishop did he not get his expenses paid by the S. P. G. Society when in England? and did he not also get his salary for the time he was absent from his diocese? I would like to ask him if he is not drawing his salary during the winter when he is spending his time in the city of Toronto, and leaving his poor clergy back in the woods to do their work? In conclusion Mr. Editor, I appreciate your manliness in exposing such grave injustice, and I feel proud that the Church in this Dominion has got so able and independent a journal that is not afraid to speak the truth and espouse the cause of those so unjustly treated.

Yours, &c.,

J. P. WALTHAM.

#### PLAIN FACTS FROM MR. CROMPTON.

SIR,—As "justice to oneself" is to be the order of the day, you will perhaps permit me to tell you and my friends, the public, that I sent you a copy of my appeal to S. P. G. not for publication. I do not mean to enter into any controversy with my Bishop, my forte, if I have one, lies in "work," and not disputations of no profit. But I cannot sit down quietly under any implication of trying to mislead those who have supported me for ten years. I have my Bishop's letter in which he told me that "he could not pay my salary during absence" but giving no reasons whatever for so unusual a step, and my reply was prompt that "I did not look for pay when no work was done, and that I should be doing more for Algoma in England than here in my mission, over and above what I should do for S. P. G." The message I sent to the Treasurer of our diocese I had been told was necessary, and the terms were almost dictated to me as to the dates mentioned, and which the Bishop has emphasized. Having no official intimation from the Treasurer that he was going to take active steps to carry out the Bishop's injustice to me, I could not be expected to say more than I did. So soon as I re-

ceived the Treasurer's cheque, then I promptly protested. What business was it of his that I should act towards a man who ought only to be Treasurer, as if he were one of the managers of the diocese? The words which the Bishop puts into italics mean from my point of view, not a consent to the Bishop's illegal actions, but notice from myself to the Treasurer that, owing to this action, my salary was due at a certain time. It was then left to the Bishop and myself to settle matters in our own way.

That I suffered no pecuniary loss during absence, was not owing to our Bishop's endeavours. I do not like placing before the public what I am now compelled to do in self-defence. It will scarcely be credited that, instead of giving the usual letter commendatory, which is invariably given to every clergyman of decent standing who means to travel abroad, our Bishop wrote my permission on a half a sheet of note paper, in which he descended to the childishness now adopted by a certain party, and styled me "a presbyter," and put an addendum to this permission which would be a disgrace to any honest man. I refused to take such a document with me, as I had no desire to show it as the production of a bishop of my church. I was going to England with no sort of recommendation whatever, and should have done so too, but on my way a very strong letter from a leading clergyman of Canada, to the Bishops and Clergy of England, and another equally strong letter from D. Spry, Esq., to my brother "Masons" caught me before I set sail. Though not absolutely necessary, I found both useful, for it could not be but that even one's best friends would wonder how I, of all other men from Algoma, could be allowed to go as if I had disgraced myself. But this was not all. One of the first letters I received in England was from the Sec. of S. P. G., in which he told me "the Bishop of Algoma had written to them, marking his letter 'confidential' in which he had said 'he!!' could not allow me to appeal for them." The authorities thought this such an extraordinary step, they wrote to enquire. I did not see this confidential letter but the substance was given me in writing. More than this even. The Bishop wrote "confidential" letters to my own friends, telling them "that I had now everything thing I needed and that there were other men, etc., etc.," evidently meaning my friends to imply, that my assurance to the contrary notwithstanding, I was coming to beg from them, and, if I did so, I should be acting under false pretences. I can say as "James de la Plante, Esq.," said years ago in *Punch*, "Phansy my Pielinks." However, although, very hard to bear, I could afford to laugh at such pitiful treatment. Thank the good God, I had not had a staid character for over forty years for nothing and before the Bishop of Algoma had thus attempted to insinuate that character away he ought to have remembered what I have done here in the backwoods, who they were who had helped me, and that their help came the readier, because I could give good references in nearly every part of England. The Dominion Government did not give me my passage as an emigration agent, nor did I act in any such capacity. The letter of which I sent you a copy from the Sec. of the S. P. G. will tell how far that Society paid me. Up to time of my last calling upon them my travelling expenses amounted to over £20, but I would only receive £10 because other friends paid the rest. The S. P. G., having requested me now to receive £19, 14s., 6d., is sufficient commentary of the Bishop's action.

I scarcely know how to characterize the latter portion of the Bishop's letter, for I had clearly explained to him that, (a) In taking Priest's Orders I had given up all worldly occupation. (b) The farm is not mine, but belongs to my two sons and has belonged to them for years, as the Township assessment roll will testify. (c) I never trained any one on the farm, all I and my wife have done, is that we gave the safe guards of a clergyman's home whilst young gentlemen were testing how far they would relish "bush" life. I particularly explained to the Bishop that whatever profits accrued over and above cost of "board etc.," (which amounted to the "handsome premium" (?) of \$288 per annum), were spent in building the house I now live in. So far from my having anything to do with the farm, the Bishop can have whatever amount of proof he requires to tell him that I have not been in the stables for nearly two years. If the Bishop really believes what his words imply, that I am acting as farmer here, all I can say is he is grossly neglecting his duty in permitting me to do so. I had an idea that the Bishop could not possibly show his want of knowledge of real bush life more than he did when he laid such lines upon me, as I knew were unworkable and thus compelled me to cease travelling, but his allusion to "grass" brings his want of knowledge out far more. Had he known anything of the "life" he would know that every blade of grass in summer is valuable for "hay" in winter. Fast as Muskoka is progressing, as it is thank God, we have not much pasturage as yet and some of his parsons to whom he is not paying a fair salary, could tell him that "hay"



at \$12 per ton in the barn makes "grass" valuable. But what shall I say, not as the Parent, but as their clergyman, to two poor boys who from love of their Church almost as much as from love to their Father, give liberally of their substance, and feed their parson's horse oats for nothing, that their own Bishop should sneer at their "excellent farm," and make their kind and loving treatment an excuse for dealing out gross injustice to their Priest and Father?

I think the less the Bishop of Algoma says about "those who contribute of their poverty" to his Diocese the better. He has effectually shut the mouths of all his clergy so that they are not permitted to ask for help because "the people at the front are tired of Algoma." I only wish he could see the letters I have received from all parts of the Dominion as to that statement. Then he did his tiny best to prevent my getting any help from England, although I had offered to turn the channel from myself to the diocese. He has effectually shut down my personal friends, and the extent of this may be guessed when I state that one lady alone in fifteen months sent over £30 to our W. and O. Fund, entirely through my pen. Not one cent of this is credited to me although I have the lady's letters to prove it. Without the least exaggeration I now explicitly state that the Bishop of Algoma deprived his diocese of over £500, I refused offertories on every hand, from High and Low Church. I gave an address at a certain parish church. In that parish I was nursed over sixty years ago, my father owned valuable property there, and many years we had the pew belonging to the "hall." My foster brothers and sisters were present and many too who remember the time, just thirty-one years ago, when I played the organ for six months for nothing, to keep the place for a poor man who had had an accident. One lady was so annoyed here that as I came out of church, she took a valuable locket set with a large pearl, off her neck, saying, "Here, you shall have something whether you will or no," and my wife has that locket now.

Before I left Muskoka, I wrote my friends and told them "I was not coming on a begging tour," and I consistently carried out my programme. My expenses were met of course, but money gifts I would not take from any one except for one declared object, started by some good friends, viz., the purchase of "dissolving views." These are both good and valuable, the "duty" alone being £6 sterling. One gentleman gave me a large topaz, and another had it set in eighteen carat old gold as a ring. This I wore in England, and gave to one of my sons as soon as I came home. I had also some valuable books presented to myself, and over 200 vols. for my Settler's Library, per Mrs. Norris, wife of my friend Archdeacon Norris, who has known me many years. Lastly, having sent him word in February, that I meant to be (D.V.) at my son's at the end of April. I landed there on the 28th, and on the 30th I had a note from my dear friend and Bishop, Dr. Fraser, asking me to go. I went on Friday, May 1st, and if it were only for this one visit I do not regret my journey to England. His Lordship gave me from 2.30 p.m. to 5 p.m., an unheard of time for so busy a man. We had, of course, some conversation as to missionary matters, but soon he said, "I know all Crompton," and then went on talking about "the boys" and their farm. He knew them all as choristers, especially the one that died. When I described Johnnie's death, the Bishop completely broke down, for he and the lad had often walked home together. The dear Bishop has gone now and so cannot be referred to, suffice it then for me to say he voluntarily offered himself as my reference whilst in England, (this can be known in the registry of the Archbishop of Canterbury,) and gave me a large photo of himself with his sign manual and the date of the gift thereon, and this is now to be seen in my drawing room.

I do not know why and wherefore, but there seems to be a determination to "put me down" and ignore the work I have done. The sneering allusions to the place of worship, God has allowed me to plant around, and which were never meant to be permanent are unworthy of any man, but they are better than no places at all, and far preferable to sharing school-rooms with sectarians. The last place mentioned by the Bishop in your issue of Dec. 3rd, as being under the supervision of Rev. Mr. Magnan is a case in point, one out of many. The site for that church, five acres was given to me, as a token of gratitude from a man whom God had enabled me to snatch as it were from the fire, more than twenty years ago in England, the first \$200 came through my labours at my desk, and in addition I have sent them a surplice, stole, altar linen, frontal and vessels, of over the value of \$70. Yet you will not find one allusion to me. Had I been one of "the party" and given \$25 or \$50 it would have been blazoned abroad pretty well.

This notoriety has been forced upon me, and is making me fret night and day. I care not for the money of itself, but I do care for injustice and wrong treatment, and I confess it is most painful to me to be receiving letters from my old friends—I

have now three on my desk which have come within this fortnight asking for help. I do feel it very hard, too, for my clerical friends to be writing me and asking also for help, and to have to tell them that their own Bishop is the one who, of all others is hindering the good work—keeping out church furniture—clothes—money, help in any shape—Why? I am yours, etc.,

Aspdin, P. O.,  
Muskoka, Canada,  
Dec. 18th, 1885.  
WILLIAM CROMPTON.

### Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lesson on the Miracles and Parables of our Lord" and other writers.

DECEMBER 27th, 1885.

VOL. V. Sunday after Christmas. No. 5

#### BIBLE LESSON.

"The First Miraculous Draught of Fishes."  
St. Luke v. 1, 11.

Our Lord had now entered His ministry in Galilee. The centurion and the nobleman of the two previous lessons lived at Capernaum, which lay on the north-west shore of the Sea of Galilee, called also the Sea of Tiberias, and Sea of Chinnerith, and in the present lesson the Lake of Gennesaret. It is a beautiful fresh water lake thirteen miles long by seven miles wide, different from other lakes in that it is six hundred and fifty feet below the ocean level. The Jordan runs through it and thence into the Dead Sea. It is now a desolate forsaken locality, with only a few fishing boats on it, but in our Lord's time it was the centre of a large population, with numerous cities on its shores, and fleets of fishing boats on its waters; Herod had a grand palace in Tiberias, a city on one of its coasts. Our Lord was already well known in the neighborhood when the incident recorded above took place.

(1). *Fishing on the Lake of Galilee.* One day as Jesus was walking on the lake shore a crowd of people followed Him, gradually hemming Him in, so anxious were they to see and hear Him. He approaches four men already well known to Him, employed at their trade, washing and mending their fishing nets, after a long night's unsuccessful work, these were Andrew and Peter sons of Jonas, and James and John sons of Zebedee. Jesus enters Peter's boat and asks him to row out a few yards into the lake, while He speaks to the multitude lining the shore, verse 8. He selected this as being the best place to convey the lessons He intended to teach. At the conclusion of His address He bids Peter to steer into deep waters and there let down the nets. This seemed a strange order to Peter who, as an experienced fisherman knew that night was the best time, but did he hesitate? No, he knew the value of a "word" from Christ, and at once obeyed, verse 5. Down goes the net; an instant's lull, and suddenly a heavy strain, verse 6, which their skilled hands could tell was on the point of bursting their net. This was no ordinary catch. They knew at once it was a miracle. The power that gave, however could also keep. They called their partners, the sons of Zebedee, who bringing their boat alongside helped to fill the boats almost to the verge of sinking under the weight of fish. How astonished the fishermen must have been? But Peter overwhelmed by a deep sense of his unworthiness falls at Jesus feet, verse 8. Does he really wish Jesus to "depart"? No, but this is just the feeling of the best of God's servants when brought near an all holy God, compare Exod. xx. 18; Judges xiii. 22; Job xlii. 5, 6; Isaiah vi. 5. See Jesus' answer, verse 10, "Fear not." How comforting! He will have a grand work to do henceforth. What is their decision? verse 11. "They forsook all and followed Him."

(2). *Fishing for Men.* Let us now see what is meant to teach us. The ship may be taken as a type of the Church of God, its work ever since it was launched has been to catch men; this is its work to day. But to win souls it must be well manned, its crew must work hard and obey orders, its Captain in the Lord Jesus Christ expects and requires that all who ship with Him shall do their duty faithfully. We see to-day who the first fishermen were in the Gospel ship, He did not select them from any Scribes or Pharisees, but He chose a few poor men who when called gladly forsook all to become "fishers of men." Even since the Church's work has gone on, its bishops and pastors have led the way, the fishermen are still at work. But are only the clergy to work? Ah, this is what so many think, and are quite contented to take no part in the fishing, but see Rev. xxii. 17. All must work, each in his appointed way; we can all help with their nets. God likes earnest self-denying work, St. Matt.

x. 38, 39. But is not the ship getting old and worn out? No. "The Church of Jesus constant will remain," see St. Matt. xvi. 18; St. Matt. xxviii. 19, 20. And just as the Galilean fishermen were successful when Jesus was with them, so now, all our work is of no avail without His blessing, see Psalm cxvii. 1; St. John xv. 5; 1 Cor. iii. 6. We must not be impatient or disappointed because we cannot do all the good we wish. "In due season we shall reap if we faint not," Gal. vi. 9.

Let us note they were called, so are we, are any hesitating because not fit, and feel their own unworthiness, think of Peter's "Depart from me for I am a sinful man, O Lord," and the Lord's answer, "Fear not." See what God says about the humble in heart, Isaiah lvii. 15; Isaiah lxvi. 2. Let us then learn these lessons, (1) To follow Christ. (2) To work for Him. See collect for St. Andrew's Day.

JANUARY 3rd, 1886.

VOL. V. 2nd Sunday after Christmas. No. 6

#### BIBLE LESSON.

"The Stilling of the Tempest."—St. Mark iv. 35, 41.

What is it we all desire most after a hard day's work? Is it not rest and quiet? The passage selected for our lesson to-day shows clearly the human as well as the Divine side of our Lord's nature. He had come to the close of an eventful day; after a night spent in prayer, He had had crowds round Him all day. He had been teaching them by parables, and afterwards explaining their meaning to the disciples. He finds Himself in the evening completely exhausted with fatigue. The crowds are still thronging round, St. Matt. viii. 18. He determines to cross the Sea of Galilee to the quiet and lonely country on the "other side."

(1). *The Storm Raging.* The evening looked calm and fine, it was only six or seven miles across the lake, they expected a pleasant sail, and so after sending away the multitudes, His disciples, without waiting for Him to have any refreshment, embarked with Him on the little vessel which was in attendance on Him, "just as He was." Jesus lies down on the boat cushion in the stern, and worn out by His labours is soon wrapped in the deep sleep of the weary. For a time everything goes well, but suddenly a fierce squall strikes the boat, everything is in confusion. Peter and the other experienced fishermen, no doubt, helped the sailors to take in sail, thinking they could easily weather this storm, as they had often done others, but their seamanship was of no avail now, the boat begins to ship heavy seas, let but a few more such waves wash them over, and they will sink. But where is Jesus? there in the stern He lay, with the wind howling through the rigging, and the spray wetting Him through, yet He calmly slept; nothing can disturb that peaceful sleep. Was there really any danger? We remember once when Jonah in a similar storm slept too. But how different the two sleepers! Then the ship was in danger because Jonah was on board; now the ship was safe, because Jesus was on board.

(2). *The Storm Stilled.* With despairing cries the disciples aroused Jesus. Can we not picture the scene? "in perplexity for the roaring of the sea, and the billows, men fainting for fear," St. Luke xxi. 26, (Rev. Ver.) and compare also Psalm cvii. 25, 29, they exclaimed "Lord save us we perish," St. Matt. viii. 25. Was Jesus alarmed when He opened His eyes on the wild scene? No. Without a tremor, raising Himself on His elbow, He says to them "Why are ye fearful, O ye of little faith?" then raising up He stands for a moment, amid the shrieking of the wind, gazing at the foaming waves, now His voice is heard by all on board, saying, "Peace be still," St. Matt. iv. 39, and instantly the wind dropped and "The angry deep

Sank like a little child to sleep."

How astonished they all were, in fear and trembling they exclaimed "What manner of man is this?" Ah, He was more than man, He was God, see Psalm lxxv. 7; Psalm lxxxix. 9; Psalm xcii. 4. Let us note two faults in their faith, (a) not enough of it, "little faith," they showed this by being "fearful," (b) not ready for use, "where is your faith?" When put to the test it was found wanting. The storm on the Sea of Galilee teaches us something. Our life is a voyage; we shall meet storms, i.e., troubles and difficulties, things to tempt us to give up, and let the waves overwhelm us, 2 Tim. iii. 12. Christ has told us, so St. John xvi. 4, 38, but we must meet these storms with faith, Psalm lxii. 8, never let Christ have to say "where is your faith?" And let us remember that the Christian is not promised freedom from storms; but He will give us peace in them, Isaiah xxvi. 3. And we cannot be in any trouble but He will hear us if we call upon Him, Psalm l. 15. Again, the ship represents the Church. It has been in many a storm, Acts viii. 1, but as the ship on the lake was safe because Jesus was on board, so the Church is safe because Jesus is



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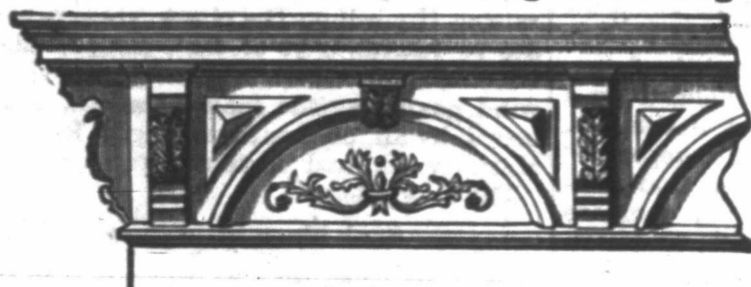
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"in the midst of her," Psalm xvi. 6. He never lets go the helm. St. Matt. xvi. 28, and let us remember that being Man, He can feel for us; being God, He can strengthen us, save us, and bring us unto the desired heaven. Let us pray that "we may so pass the waves of this troublesome world, that we finally come to the land of everlasting life." (Baptism service.)

### Christmas Reading.

#### A PRISON CHRISTMAS STORY.

Continued from our last issue.

##### CHAPTER II.—POINTING THE WAY.

It may seem incredible that in a Christian country such an incident should ever have taken place, as the desertion of the young girl by the keeper of the van in which her childhood had been passed; yet we can assure our readers that it is no fiction. These events happened, precisely as they are here related, to a poor child, literally without name or friends, who afterwards drifted into the prison we have designated as U—and the state of complete ignorance of all religion, which we have described in Kitty, is no less strictly true. It is to be feared that there are indeed many such cases, even in this favoured land.

The lady visitor at the gaol devoted herself with great earnestness to the girl's instruction during the weeks which followed their first conversation, and she found the process much less tedious and difficult than she had anticipated. Kitty proved to be singularly intelligent, and her intense susceptibility to kindness soon led her to attach herself to her teacher with the most enthusiastic affection.

It was the simple truth, as she had told it, that no one had ever been a friend to her before, except the good farmer, whose kindness had led to such unfortunate results; and soon the lady's visits became periods of such delight to her that they enabled her, lawless and wayward as she was, to bear all the intervening hours of gloom and silence with exemplary patience.

The discipline of the gaol also acted with a thoroughly salutary effect on her impetuous nature, and it was a very meek and docile Kitty who used at last to welcome the lady with outstretched hands and sparkling eyes when she entered her cell.

By the time that the Christmas Day, once so longed for, was drawing near, the young prisoner had not only learned how great a sin her theft had really been, and how just was her punishment, but she had also acquired a thorough knowledge, intellectually, of the fundamental truths of the Christian faith, and had shown much deep feeling when the Divine Lord's sorrowful life and death were detailed to her. The girl had never known what it was to pray, either in private or in public worship, before she came to the prison, and although she had there duly learned to address reverent words to her Maker night and morning, simply because her teacher told her it was right to do so, yet her friend saw very clearly that she was as far as ever removed from understanding what is meant by that full outpouring of the heart before the God of all compassion, which alone deserves the name of prayer.

One morning, when the lady entered Kitty's cell, she saw that she had been weeping bitterly, and though she wiped her eyes on seeing her welcome visitor, they retained a wistful, yearning expression, which showed that some grief lay heavy on her mind. A few kind words soon led her to tell all her trouble to her sympathetic hearer.

"Oh, lady! I have felt all the morning as if my heart would break, for when we went to prayers the chaplain gave out that next Tuesday would be Christmas Day, and you know that's the very day that was to have been my grand, beautiful holiday—the only one I was ever promised in all my life. Oh! to think of the happiness it would have been! Me going in Mr. Dean's own pony trap to his fine home, and sleeping there two nights, and running about with his girls to see all his sheep and poultry and his garden. He told me I should, and we was to have games, and oh! such a dinner, and presents. He said there would be some for me as

well as the others, and I should be as free as a bird, with nobody to scold me or drive me about, and no work to do! Oh! to think of it! and now I'm here to spend the day all by myself, locked up in gaol, and I'll never, never have that beautiful Christmas as long as I live."

And poor Kitty burst into tears again almost as forlorn as on the first day when she had flung herself on the ground in her rebellious despair.

Then a strange inspiration, like a light from heaven, seemed all in a moment to flash on the mind of her visitor, bringing a strong conviction that this simple, childish trouble might become the very crisis of the poor girl's spiritual history, and with a brief lifting up in supplication that it might be so, she suddenly took Kitty's two hands within her own, and drew her round so that she could meet the intense gaze of the earnest eyes fixed upon her.

"Kitty," she said, "listen to me, for I have words to say to you that may influence your whole life, not only in this world, but in that which is to come for ever and ever. You are in despair because, instead of the pleasant holiday you were to have had, you expect that your Christmas Day will be only very sad, and dark, and lonely. Now I tell you that there is a means whereby, if you will, you may make it the most joyful, happy, and blessed of days to yourself; more lovely and sweet than any you have ever dreamt of before. Kitty, have you not often told me you never had a friend in all the days you have lived?"

"None but yourself, dear lady," said the girl, timidly, for there was that in her visitors look and manner which awed her, she knew not why.

"I am a poor weak mortal, like yourself, my child, and my friendship can be little worth; but if you will—oh! Kitty, if you will—that Christmas Day may bring to you a Friend Who has all power in heaven and earth; Who will take you up into the arms of His mercy and fill you with the rapture of His everlasting love; Who will crown your life with joy and gladness, and bring you at the last into His own glorious home, where the pure light never fails, and the flowers never fade, where pain and sorrow cannot enter, and all is sweetest joy and peace for evermore. Kitty, that Friend will come, if you choose on Christmas Day, into this very cell; He will come to you, and call you by your name as His own child; He will wipe away all your tears, and tell you to rest now and always in His deathless tenderness and care, and then you will never be lonely any more, nor sorrowful, nor desolate, for He Himself will be your endless bliss, and your exceeding great reward."

"But, oh! lady, lady! how could I get such a friend?" said the girl, her eyes opened wide with surprise and eager longing.

"What did I tell you was the meaning of Christmas Day?"

"The birthday of the Lord Jesus Christ; the day when He came down out of heaven into this world."

"Yes, you are right; but, Kitty, He has never yet come to you to be your own very Friend, and Lord, and Life. It is He, and none other, who will make you His own beloved, happy child this coming Christmas, if only you yourself are ready to receive Him. He may be new-born in your soul that day, even as He was in this world eighteen hundred years ago, and if once He comes to you thus, your own Divine eternal Friend, He will never leave you nor forsake you in life or in death, or throughout the endless ages of existence that await us all beyond the grave."

"But, oh! dear lady, how can I make Him come?—how?—how? tell me!" exclaimed the girl, clasping her hands and breathing quickly in her anxiety.

"Dear child," said the lady softly, "do you not remember that He said, 'Whoever you shall ask in My name I will do it—ask and you shall receive?' If you ask Him with all your heart and soul to come to you, you may be very sure that He will not refuse."

"Do you mean that I am to pray to Him?" she said eagerly.

"Yes, only not as you have prayed hitherto, with cold unmeaning words, you must pour out your whole heart before Him hour after hour, till you

know that He has heard and answered. Let no other thought be in your mind but that one heart-wrung supplication—at your work—in your cell—in chapel—wherever you are—still send out from your soul that strong, beseeching cry, 'Oh! my Saviour, come to me, I beseech Thee, come to me—come, oh come, Lord Jesus.' Even when you sleep, let your heart be awake to that longing. I shall not enter your cell during these three days. I will leave you alone with God, for vain in such an effort is the help of man."

She rose as she spoke, and giving the girl's hand a silent pressure, left her without another word.

##### CHAPTER III.—THE PRAYER ANSWERED.

It was with no small anxiety that the lady visitor of U—gaol passed within its gloomy precincts at an early hour on the long-expected Christmas morning. It was an occasion when she felt bound to see the whole of the prisoners, in order that she might try, by at least a few kind words, to lighten their heavy sadness on that memorable day, which should have been so bright; but her thoughts as she went from one cell to another were all with Kitty, and she almost trembled in the suspense of knowing how it fared with her, when at last that especial door was unlocked for her entrance, and she went forward quickly into the presence of the young prisoner. One glance at the radiant face, serene and bright with an ineffable peace it had never known before, and the eloquent eyes swimming in happy tears, was enough to tell her that her faith and hope for this dear child had rested on a sure foundation.

"On, Thou that hearest prayer to Thee shall all flesh come," she murmured, as the young girl, flinging herself down before her, clasped her knees with eager arms, and poured forth all the enraptured joy of her heart, into which of a very truth the Day Star had dawned that blissful morning. Not many words were needed to tell her sympathetic listener how day and night for that intervening time she had besieged the gate of heaven with entreaties that even to her might come on Christmas morn the Light of the World, to be her own Divine Friend for evermore. In response to her heartfelt prayers, the young prisoner, the friendless orphan child, had found in the Lord of Heaven and earth Him Whom her soul loved, and never more would she let Him go in time or in eternity.

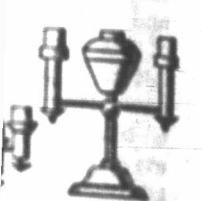
From that day Kitty was an altered being;—gentle, bright and happy, she responded to every influence which could elevate her nature and inform her mind. The prison chaplain took almost as great an interest in her as the lady visitor, and between them she received regular instruction in reading and writing, and in everything which could fit her to be a useful and intelligent member of society. She improved so much in every way under their guidance that when the time came for her release from prison, she found, to her infinite delight, that the lady had decided to take her into her own service, and that under her tender care a happier home was provided for her than she had ever so much as dreamt of in all her sad young life before.

And there were even greater joys yet in store for her. It came to pass, that on Mid-summer-day, Kitty was actually allowed to enjoy the holiday visit to Mr. Dean's farm, which she had so painfully forfeited, and that not one day only, but for several weeks. Kitty's whole history had been fully explained to the kind farmer by the lady, who had been so much pleased with his family and his pretty home when she went for the purpose to the farm, that she had arranged to take lodgings for the summer months, and thus Kitty found herself established as an inmate of the beautiful country home she had so longed to see.

Strangely happy she was during those summer weeks, and they proved to be but the prelude to a deeper and more permanent happiness which was to be hers in connection with that house. During the pleasant intercourse of that summer holiday, the farmer's son came to the conclusion that Kitty was the most charming and lovable girl he had ever known; and it was no matter of surprise to any one that he did think so, for the wonderful spiritual change that had been wrought in her had enhanced her natural beauty by a sweetness of expression

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and a gentleness of demeanour which were singularly attractive. Every word and action showed, too, that she had indeed become a new creature, and was in heart and soul a pure, devoted child of God. Therefore, despite her antecedents, the farmer gave his full consent to the marriage, for he was himself an earnestly religious man, and he cared nothing for the obscure birth and poverty of one who was so manifestly an inheritor of the Kingdom of heaven.

Thus, then, we take leave of Kitty, happy and blessed as a loved and loving wife in her own peaceful home.

F. M. F. Skene, in the Quiver.

#### HOME AND COUNTRY.

The defence of the house lies at the bottom of all patriotism. Centuries ago, in the old Latin land, went up the cry, "*Pro aris et focis*," "For our altars and our fires," and it is the same sentiment that lay deep in the hearts of the soldiers of the Revolution and the Civil War. And unless those homes are abodes of love and peace and virtue, not mere show places for costly furniture, not mere tenements to furnish a bed and meals, will men fight long for them? Will they care for the society that breeds them? No. I tell you that all the prosperity, all the happiness, all the cohesion of the State runs back and back, until it centres in the home, comes together there through a thousand different channels. If this glorious land of ours comes to grief, it will be said that it was through the cowardice of its sons, the dishonesty of its public men, the immorality of its social life. Those have been the ostensible ruining causes of States. But the real cause will be the godless and the frivolous women, who have given up the home for the street, or the matinee, or the public meeting, or the circulating library, or what is more specious, but is often quite as demoralizing to homes, the benevolent or the religious meeting. Talk about our happiness or our comfort depending upon thrift, or a certain sort of suffrage, or whether this or that political issue comes to the front: the great political question above all others is, that this land shall be studded all over with homes, no matter how small, no matter how humble, but centres of family life, where above all other law, the law of the Gospel of Jesus Christ shall have sway. And these homes cannot be made in hotels or boarding-houses, where so many American women seem to delight to be, just that they may avoid trouble, and be relieved of care.—*The Rev. Clinton Locke, D. D.*

#### HE DID NOT THINK.

Down in the fireroom of a big steamer that was lying recently at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room; one was for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years and had always proved himself efficient and reliable, was the only person left in charge of the fire and engine rooms. After the order was given to attend to the work necessary for the engine pump, he removed the cap from the fire pump. In a moment he discovered his error, but the force of water was so great that he could not replace the cap on the pump. Without a word he ran to the deck, jumped ashore, and took the cars for his home in another State. The water soon filled the hold of the vessel, and in spite of every effort the steamer sank. Thousands of dollars of damage was done to the engine and furniture of the cabin and state rooms, and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners, and great inconvenience to the public.

What do you suppose was the man's answer to the questions as to the cause of the accident? "I did not think."

You see, he had not learned, when a little boy, to give his whole attention to the work in hand.

"Whatsoever thy hand findeth to do, do with all thy might." And to do with all the power of which a man or woman is capable, it is necessary to learn to give full attention when a child, whether it be work or play; if it is worth doing at all, it is worthy the whole attention. Never make "I did not think" an excuse for a stupid action. It is the part of wisdom to think.

#### MY ROCK AND REFUGE.

God! Thou art my rock of strength,  
And my home is in Thine arms,  
Thou wilt send me help at length,  
And I feel no wild alarms.  
Sin nor Death can pierce the shield  
Thy defence has o'er me thrown,  
Up to Thee myself I yield,  
And my sorrows are Thine own.

Thou my shelter from the blast,  
Thou my strong defence art ever:  
Though my sorrows thicken fast,  
Yet I know Thou leav'st me—never:  
When my foe puts forth his might,  
And would tread me in the dust,  
To this rock I take my flight,  
And I conquer him through trust.

Christians, cast on Him your load,  
To your tower of refuge fly;  
Know He is the living God,  
Ever to His creatures nigh,  
Seek His ever open door  
In your hours of utmost need:  
All your hearts before him pour,  
He will send you help with speed.  
—A. H. Francke, 1653-1727.

#### ADVENT HOMILY.

There is not one to be found amongst us that is not obviously in want of counsel, and help, and protection. This triple wretchedness is indeed common to the whole human race; and how long soever we abide in this region of the shadow of death, in the weakness of the flesh, in this place of temptation, it is with this triple malady, if we consider attentively, that we are miserably oppressed. For we are both easily seduced, weak in working and frail in resisting. If we aim at discerning between good and bad, we are deceived; if we try to do good, we fail; if we attempt to resist evil, we are cast down and overcome.

Necessary, therefore, was the Advent of the Saviour; necessary to men, so prepossessed the Presence of Christ. And would that He may so come, as by the exceeding greatness of His merit, to enlighten our darkness, dwelling in us by faith, and abiding with us to help our weakness, and standing up for us, to protect and defend our frailty. For if He be in us what, for the rest, can we not perform in Him that strengtheneth us? If He be for us, who shall be against us?

He is a faithful counsellor, Who can neither deceive, nor be deceived in anything. He is a strong helper Who cannot tire. He is a powerful patron Who shall both bruise Satan himself under our feet shortly, and break in pieces all his snares. In truth, He is the very wisdom of God ever ready to instruct the ignorant; the very Power of God, to Whom it is easy to refresh the falling and save those that are in danger. This so strong Helper let us invoke in every work. To this so faithful Defender let us commit our souls in every struggle. For this very purpose came He into the world, that He might dwell amongst you, with men, for men; and both enlighten our darkness, lighten our labours, and ward off dangers.—*S. Bernard.*

Mothers, be encouraged to "pray without ceasing" for your children. Be faithful to the little ones; you hold the key of their hearts now. If you once lose it, you would give the world to win it back; use your opportunities before they pass. Show your children an example worthy to be followed. Let them be taught from their childhood how God has loved the world and given His Son to die for sinners. Let this most blessed truth be set before them in such ways as they can best understand, with the unceasing prayer, that by the grace of the Holy Spirit it may be the seed of a new and divine life in their souls.

#### THE CHURCH.

England's Church has always been  
Entwined round Parliament and Queen,  
Like ivy round the British oak,  
Its leaves have always formed a cloak,  
And with their everlasting green,  
To blemishes have formed a screen.  
Although its stems are twined around  
It gets its nurture from the ground.  
The State does nothing but uphold  
The Church which wraps it in its fold.  
She gets the sap which forms her food,  
Not from the State, but from her God.  
Then, stand to arms, ye Churchmen brave,  
Your Church from pilfering robbers save.  
Hear not the Tempter, who would say  
The robbers will not come to-day.  
Whene'er they catch you off your guard  
Will be their time to draw the sword.  
Then petty quarrels put aside,  
And fight for England's Church, her pride;  
For if, indeed, your Church be gone,  
Then look you Britons to your throne.  
No country can in safety be  
Who robs God and His sanctuary.  
To arms! then, Churchmen, do your best;  
Do it, and God will do the rest.

GEO. B. BARDSLEY.

#### VANDERBILT'S CHARITIES.

Vanderbilt's will bequeaths \$200,000 to the Vanderbilt University, and the following specified sums to the societies and incorporated bodies named:

To the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, \$100,000, for domestic purposes.

To St. Luke's Hospital, incorporated in the year 1850, \$100,000.

To the Young Men's Christian Association of the city of New York, \$100,000.

To the General Theological Seminary of the Protestant Episcopal Church in the city of New York, \$50,000.

To the New York Bible and Common Prayer Book Society, whereof the Bishop is president, \$50,000.

To the Home for Incurables, incorporated in 1845, \$50,000.

To the Protestant Episcopal Church Missionary Society for Seamen in the city and port of New York, \$50,000.

To the New York Christian Home for intemperate Men, \$50,000.

To the New York Protestant Episcopal Mission Society of the City of New York, \$100,000.

To the Metropolitan Museum of Art, \$100,000.

To the American Museum of Natural History in the city of New York, \$50,000.

To the Moravian Church in New Drop lane, Staten Island, organized under the name of the "United Brethren's Church," \$100,000.

#### THE LAST OF THE FAMILY.

Maggie was twenty and two years old,  
Her heart was cheerful, and brave, and strong;  
She'd bright brown eyes that sweet stories told,  
And voice as gay as a pleasant song:  
Yet Maggie was left in the world alone,  
With six dear names on a churchyard stone

She often told me about her dead,  
With chastened voice, but unclouded brow,  
As though from some holy book she read,  
Whose writer had grown more holy now:  
Yet her laugh rang out in our girlish mirth,  
As if there was not a grave on earth.

We parted last on a summer night,  
Under a sky like a golden sea,  
And as she gazed on the glorious sight,  
She softly said, "What must Heaven be!"  
I think that the angels heard the sigh,  
For her morning brightened beyond the sky.

She'd worn her cross as it were a crown,  
And lo! a crown did the cross become:  
For none to leave in our little town,  
Was none to miss in the Heavenly Home—  
A perfect household before the Throne,  
And seven names on the churchyard stone.

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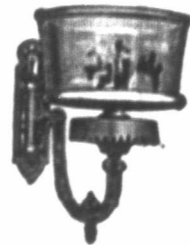
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I know a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand the errand never gets done in season, because he puts off starting from one moment to another; and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near nine o'clock.

If letters are given him to post they never get in in time for the mail; and if he is to go away by the boat or train the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back; he waits to join the game until it is too late; and generally comes up a little behind hand for everything from Monday morning until Saturday night, and then begins the week by being too late for Church and Sunday school. Peter is quite conscious of his own fault, and means to reform some time, but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.—*Little Sower.*



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**NOTICE TO CONTRACTORS.**

Sealed tenders addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of the part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit level between Thorold and Ramey's Bend, near Humberston.

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Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached to the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more, according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 9th December, 1885.

**THINK.**

Thought engenders thought. Place one idea upon paper, another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there that has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts—giving them utterance only—you will never know of what you are capable. At first your ideas may come out in lumps, homely and shapeless, but no matter, time and perseverance will arrange and polish them. Learn to think, and you will learn to write; the more you think, the better you will express your ideas.

—The people of Ontario should, one and all, visit the stores of Petley & Petley, King St. East, opposite the Market, Toronto, as this well-known firm are offering some remarkable bargains in best quality Axminster, Aubusson, Wilton, Brussels, and Tapestry Carpets, during their great winter sale now going on. Persons living at a distance of one to two hundred miles can save their railway fare and expenses on a purchase of Fifty dollars. We would say to our readers, and we speak from experience, if you want high class Carpets at moderate prices, go to Petley's.

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