

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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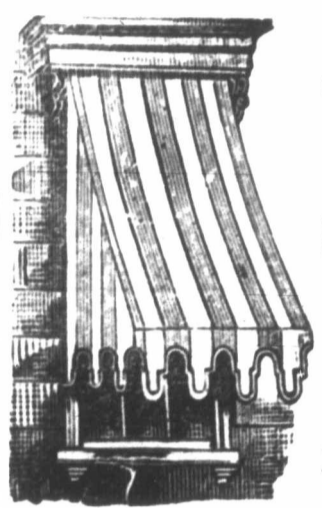
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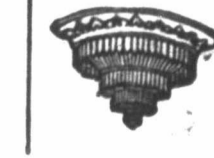
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THURSDAY, APRIL 30, 1885.

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

MOST EXCELLENT COUNSEL.—The chief organ of the extreme wing in England gives in a recent article some very excellent reasons for the extraordinary success which has attended the effort to raise the standard of ritual in our churches. Among these is, that so entirely was the very idea of Worship obscured by the notion that a Church was a preaching room, that both the buildings in which the people assembled and the services provided therein were sordid, bare, repulsive, and irreverent in a great number of cases, and cold and dry where these graver faults were not manifested. When the new (as it seemed) doctrine was proclaimed that men should go to church to give rather than to get, to make a thank-offering rather than to proffer requests for more bounties, or than to hear something to advantage them, a revolution became imminent, and coinciding as it did in point of time with a great development of wealth and taste applied to the refinement and adornment of secular life, public and private, it was inevitable that religion should be included in its turn among the matters influenced. There came a reaction from the sordidness of which we have spoken, and like all reactions it went too far ahead sometimes. But the way to have checked that was for the Evangelical school to have at once done all it could to abolish the ground of complaint, by bringing up the services in its churches to such a level of brightness and reverence as would prevent unfavorable contrasts being drawn. What actually happened was just the reverse, and sordidness was virtually alleged as a trade-mark of true piety. Things have changed now, it is true, but the opportunity was early lost. The Evangelicals committed a capital error in

forcing a polemical issue to the front, for they not merely insisted that the style of ceremonial which they disliked must necessarily symbolise doctrines which they repudiated, but also that the style they themselves preferred, and which alone they would suffer to exist, must be interpreted as the public and formal repudiation of those doctrines by the whole Church of England. Hence, they put themselves in the wrong at the outset. What they should have done was not to preach and lecture controversially, in language which was usually violent and often profane, against the tenets they disliked, but to have put the positive side of their own teaching on the subject more prominently forward.

THE GREATER POWER OF POSITIVE TEACHING.—There can be two opinions as to the soundness of the views the same organ expresses, touching the power of positive teaching, and the weakness of mere protesting. If the Evangelicals could have said, come to our churches, and you will find bright, hearty, reverent services, without vestments and the like, but with all the adjuncts scrupulously refined, cleanly, and orderly; while you will hear in hymns, and sermons, and the like, all due prominence and reverence given to the Holy Communion and other Church ordinances, with entire absence of doubtful and overstrained teaching, it is certain that they might have held their own, and possible that they might have made many proselytes. We are fully aware that there is such a thing as extreme Ritualism (though to say what is extreme is not so easy), but it will continue till something better takes its place everywhere. The present exaggerated position it holds in the concerns of the Church is merely temporary, and would have abated long ago, had it not been for the wild hostility which did but advertise and popularise it. If the Evangelicals wish to abate it now, the first thing for them to do is to compete with Ritualists on their own ground. Let them begin to read (the party has not yet, since it began to exist, produced a theologian of even the third order), and not be content with preaching sermons of a stamp which has long ceased to be effective or even intelligible. Let them send scholarly, eloquent, candid-minded preachers into their pulpits, let them make war everywhere on meanness and irreverence in public worship, let them dwell on the positive rather than on the negative side of their system, let them show themselves as interested in the welfare of the whole English Church as in the prosperity of their own section within it, let them rival and surpass the Ritualists in the care of the poor, in the manifold activities, in the devotional zeal, which have honourably marked that school, and they will win back for themselves much of the influence they have been flinging away with both hands, and once more become a powerful and respected factor in the Church of England. But if they will do nothing more than preach tamely and ineffectively those distorted half truths which Gen. Booth's officers put in far more telling fashion, they will surely and swiftly lose all that yet remains to them."

LOOK WELL AFTER THE LADS.—In speaking on behalf of the Oxford Home established for mission work in one of the slums of London, the Rev. Knox Little spoke sympathetically of a class whose manners are perhaps more offensive, more disheartening than any with whom the Christian teachers comes into contact. We have had some rough experiences among the rowdy boys of a great city. All forms of rebellion and propriety have we had to contend with, some of them too ludicrous to be seriously regarded. But we can testify that we never saw more ingratitude or real unkindness in these wild lads than we have met amongst the more refined. Indeed we have met many more of a tender, gentle regard for those who are labouring for their good among the roughest of the rough, than we ever experienced among the well to do

youths of good family, whose indifference and self-conceit are so often an utter abomination to teachers. Canon Little says:—"The fact was that when one began to work for the people it was found to be precious dry and hard work, with no great sensationalism or great exaltation of sentiment in it; but it had its reward in the end. Work of this kind began in the most painful twilight, but it grew till the breaking of the dawn. They would find a great support in love of the lads. The little, rude, rough villains, sharper than you in a great many things, and not at all inclined to take you at your own high valuation, but only as the facts would bear you out, if you only endured them for a week, how they made you laugh, and burst with fun, and it was at least well worth while to learn to understand that pure fun is a gift of God. He knew an instance of a clergyman who worked among the lads of one of our great towns, and thought them most troublesome and vexations, and that he made no impression upon them at all. On an occasion when there was a foundation-stone laying and a general 'bust up' in the parish, a little ragged girl, after the ceremony was over, came up to the carriage in which his wife was sitting with the 'swell,' and threw into her lap a brown paper parcel, saying—'There, mum, that's for you.' On opening the parcel, the clergyman's wife found a beautiful bouquet of flowers. It was a present from the street lads of the place, who, wishing to shew their gratitude to the clergyman, had chosen and arranged every flower by themselves, and sent the bouquet by the little ragged girl as an offering to his wife."

LOVE NOT ARGUMENT THE SUPREME POWER OVER SOULS.—The eloquent Canon continuing his address said: "The men amongst whom this Oxford House was working in quiet, common-sense, and serious ways would not misunderstand their meaning if they aimed straight, and if their purposes were pure. Certainly if the workers went down to try conclusion in argument, to air their opinions, to patronize, and to show how kind and generous they were in thus bending down from their high social positions, they would never find the way to the hearts of the people. But if they sat by people's firesides, if they made them their friends, because they were their own flesh and blood, if the met them hand to hand and heart to heart, then indeed they would find the great reward which came to those who try to act purely and sincerely, and they would find that every Englishman had a heart and conscience, if only it could be got at. Only the other day it happened to him to be brought face to face with a man whom he had not seen for some seven years. Seven years before, he with others with whom he was working had tried to influence this man, who did not pay much attention to them. Only four months ago he was called to his death-bed. He was an atheist, having been brought up by Mr. Bradlaugh in all the doctrines of Northampton. He had remembered the arguments with which he (the speaker) and his friends had assailed him, and which he had despised, but he had remembered their work, which he had not despised. And when he came to die the poor fellow said: 'I think there must be something in Christianity after all, because you gentlemen were always kind to us, and never lost your tempers, though sometimes greatly provoked.' Before he died he passed out of the atheistical folly, and owned his Creator and Saviour. He believed that that man was brought to God, not by arguments, but by simple human kindness. It was by trying to feel that men are men, and by sympathising with all their trials and difficulties, that their hearts could be reached. He wish this Oxford House Godspeed, and that it would be blessed in its work. What he had said was summed in those words of his old friend, Charles Kingsley:—

Do noble things, not dream them, all day long,
And so make life, death, and that vast for-ever
One grand, sweet song.

COTTAGE HOME FOR THE AGED.

SOME time ago, we drew the attention of the benevolent to the need of a home for the aged. We pointed out briefly the exceptional claim of those within the shadow of declining life upon all of us for the light of sympathy to brighten the gathering gloom. For those in advanced years, too oft the ordinary comforts of life are no more, years have taken, as they swept by, one and another of their natural props and home bonds, leaving desolation of hearth, and home and heart, as the heritage of a life of unceasing toil, sacrifice and privation. If to others we do as we would that our fellow mortals should do to us, surely our indigent brother or sister who has run out life's weary course well nigh to the goal, a life spent in long years of labour and anxiety which have wasted the vital strength needful for self help, has a divine claim upon our tenderest compassion. We shall find in its practical manifestation that "Blessed are the merciful," for sympathy so unselfish has in it both the promise and fruition of a heavenly reward.

The work we commended has been taken up with all the energy of womanly devotion to high purposes, and a Cottage Home for the aged has been opened. We have pleasure in giving all prominence to the following appeal, which has reached us privately, as we regard this effort as peculiarly worthy of the help of all Christians. More especially do we appeal to those who are "in years," enjoying all the comforts and luxuries of this life, who, out of their abundance, could not but feel delight at ministering to the sad necessities of their fellow travellers who are weary, and wanting shelter and care and food. Our correspondent says: "We have to make up \$100 by the 1st of May, and about \$16, interest on the principal of the purchase money of the Cottage Home, towards which any help will be very gratefully received. Our whole indebtedness is \$450, to be paid within five years from 1st May, 1884. The Home has been occupied since July last year, and is now full, having three inmates, whose ages are 75, 77 and 80 years. They are able to cook, scrub, and do everything for themselves at present. We shall have to provide a nurse and doctor when necessary. All they are asked to pay is \$1 a year, to give us a landlord's power. If they wish to give anything more in a voluntary way, we accept it with thanks. We provide fuel and food. Although they have not as yet needed clothing, that also will have to be provided. It would be a great pleasure to show any one the Home and explain our work and needs. The neighbours take a regular day each, once a month, on which to send provisions, which greatly help us and make a variety for the inmates. I feel sure you will be glad to know that we are getting on as well as new undertaking usually do."

It is related of the celebrated preacher, Dean Kirwan, that he once had before him in the Cathedral, Dublin, the customary vast crowd of auditors, who waited his appearance in the

pulpit where he was expected to make an appeal on behalf of the orphan children of the city, who were placed on a platform in sight of the congregation. The gifted Dean announced his text, then with consummate dramatic genius he pointed with pathetic expression and gesture to the children for whom he had to plead, and with that mute but powerful appeal he asked for contributions on their behalf. We ask as simply for sympathy and help towards the Cottage Home for the aged.

Any gifts may be sent to Mrs. Major Leigh, 153 Dundas Street, Toronto, who has devoted several years of quiet, unobtrusive, self-denying labour to this work, having raised, chiefly amongst her own friends, the considerable sum which has enabled the Home to assume practical shape. We shall esteem it a privilege to receive any donations for the Cottage Home at this office, however small, they will be most welcome. It may be justly urged that every cent given will all go to this good work, there will be no percentage lost in salaries or other charges.

The least gift of loving appreciation of this work of mercy will bring a ray of sunshine to the inmates of the cottage Home, whose last thoughts on earth and first thoughts in heaven will be of gratitude for the tender compassion which sweetened the bitter cup of desolate old age.

CHURCH AND STATE.

II

ONE would suppose that the whole question of Church and State had been so thoroughly threshed out, that there was very little more to be said. And it is certainly true that very few new arguments are now likely to be brought forward on either side. It is not, however, safe to assume that the bearing of the subject is generally understood, or that the old arguments are not capable of being presented under new lights, or that there is nothing to learn from the ever enlarging experience of the Church at home and abroad. Holding as we do that the separation of Church and State is a very serious matter, we must remind our opponents that we no more believe that the union of Church and State could be good under all circumstances than we hold with them that, under any conceivable circumstances, it is an evil, or even a sin.

We quite admit that it is impossible in many countries—in the greater number of the English colonies, for example—to establish any particular form of religious belief. Few men would propose, at this day, to establish the Reformed Church in Ireland. They may have doubts as to the propriety of its disestablishment. They may be unable to see—and certainly few can see—what good disestablishment has done to the unhappy people who inhabit Ireland, whether Roman or Reformed. Still, in a country like Ireland, we should not think of establishing anything but the dominant Church; and there are many good Protestants who think the Roman Church in Ireland would be less mischievous if it were established. The

Law and the Government would then have a stronger hold upon it than they have at present.

If, however, we leave out such cases, we may venture to maintain that, when there is no such objection to the establishment of religion, the union of Church and State is of great value to the Church and the State alike. As regards State, we find it impossible to work the theory that the Government has nothing to do with religion, but simply exists for the protection of property. If there is one man in the House of Commons who may be said to represent the separation of Church and State, it is certainly Mr. John Bright. Yet Mr. Bright's admirable speeches have frequent references to a Divine Being, to the Providence of God, to the account which we must give to Him of our actions. If the non-religious theory of Government were generally adopted, it would be only consistent for some one to rise and protest against Mr. Bright's introduction of irrelevant matter, or even to object to his employing arguments in reference to controversies which had for their end merely the protection of the person and property of the subject.

Upon the theory that would put apart the sacred and the civil, there can be no national recognition of God. Is this desirable? Is it possible? If there be one country in the world in which religion is perfectly free 'from State patronage and control' it is the United States of America. There the law never interferes with the religious bodies, unless it is invoked to give effect to some judgment of the Church Courts, or to settle some disputed question of property. And yet the Government of the United States does not ignore religion. One day in the year (the last Thursday in November, we think) is set apart as a day of thanksgiving by the whole country; and the day is solemnly observed by all the religious communities in the States; except, perhaps, the Roman Catholics—on this point we are not sure; and not only are the stores all closed as on a Sunday, but the churches are almost as well filled in the morning as on the Lord's Day, whilst the rest of the day is spent in very much the same manner as Sunday is in England. Whatever theorists may say, there is such a thing as a national conscience, and there is such a thing as a national recognition of God.

In the United States the President has his chaplain, who may be one year an Episcopalian, another a Presbyterian, another a Unitarian, and so on. We doubt whether there is one member of the English House of Commons, to say nothing of the Lords, who would regard such change as an improvement upon the present system. There is one argument which has been used before, which, however, can never be entirely overlooked: we refer to the religion of the ruling sovereign. If there is no longer a national religion, it follows as a natural consequence that the sovereign must also be free to adopt any form of religion that he or she may prefer—may, in fact, be a Roman Catholic, and no longer, of necessity, a member of the Reformed Church.

We are, of course, aware that there are theorists who are quite prepared to accept this conclusion. The Sovereign, they think, has the same right that any one else has to be a Roman Catholic. And they fancy that, were the Church disestablished, such an event could have no great importance for the country. But these people forget two things. They forget the enormous influence of the Court upon the upper classes, and through them upon all classes in the community. They also forget the ineradicable English sentiments on the subject of Romanism. If a number of men were determined to introduce republican institutions into England, they could hardly work their will more effectually than by disestablishing the Church and bringing about the conversion of the ruling monarch to the Church of Rome. Roman Catholics are not discontented while they live under the English Crown, because they receive a toleration and a liberty which they enjoy in no other country. But English Protestants would not be contented that their sovereign should be a Papist, because they would know that their liberties would be conceded only so long as the Roman Church thought it unfit to withdraw them.

For our own part we have no desire to try another form of government. We see republican institutions at work in France and in the United States. In neither of these countries is liberty so jealously guarded as in England. In neither of these countries is the Constitution so secure, even in the judgment of those by whom it is approved. In France no one can tell what party may come uppermost in the next few years; and in America a revision of the Constitution seems at no distant day inevitable.—*Church Bells.*

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

WHILE some clergymen, as we have already shewn, fail from a lack of professional consistency and a contempt for the lesser clerical proprieties, a large number, falling into the opposite error, do so from a morbidly exaggerated horror of being unclerical, and sinning by word, deed or even look, against the thousand-and-one unwritten minor canons of clerical deportment, as laid down by that most arbitrary, if sometimes inconsistent, authority—public opinion. And, probably, of all men the Anglican clergy are most liable to fall into this error, because, somehow or other, from time immemorial the Church in Canada has been tacitly enthroned in public estimation as the great exponent of respectability and social orthodoxy, and her clergy are expected to deport themselves as the hereditary setters forth of propriety and decorum in all matters ecclesiastical and non-ecclesiastical. Thus a great many of our men feel laid upon them, as a solemn obligation, the bounden necessity of religiously living up to the popular standard, thereby becoming the bond slaves of what we may call, for want of a better name, ultra-professionalism. Professionalism is like etiquette—a good servant but a bad master. A

slavish, mechanical, unreasoning reverence for etiquette never made anything but a social failure of a man or woman. Etiquette is like ritual, a means to an end and nothing more, something to be duly made use of and kept in its proper place, and at the same time indispensable. So, likewise, is professionalism. No man can get along without it, and yet it can become as a millstone about his neck, dragging him down to the deepest depths of failure, or, at least, anchoring him to the dead level of a more than doubtful mediocrity. This also applies to other professions. There are hundreds of doctors and lawyers and teachers of good, and sometimes more than average, abilities who, either from a morbid submissiveness of temperament, a distorted reverence for precedent, a mania for exactness, a horror of shiftlessness, and an enormously exaggerated love of order and system, become bound hand and foot to conventional methods of doing everything, and sink down to a position of little better than drudges, performing their duties, it is true, with a certain faithfulness and regularity—the stolid unreasoning faithfulness of the pack horse.

The danger of becoming enslaved to professionalism is, as we have shewn, one to which the clergy of the Anglican Church are specially liable, and from other reasons than those already indicated. Routine enters so largely into the discharge of our duties, that any man with a natural predisposition to method and precision is in danger of having this one faculty abnormally developed at the expense of his power and usefulness in other respects. Perhaps of all men we are most rigidly hedged in by well defined lines of procedure, and probably in no profession is it easier to fall into a mechanical way of doing things than in the ministry of the Church of England. Then, again, we are in our constitution and theology so intensely conservative, so instinctively suspicious of the shadow of a shade of change, so steadily hostile to the faintest whisper of innovation, that a thorough paced churchman, lay or clerical, who has been mothered in the Church, can scarcely escape a greater or a lesser degree of blind attachment to what is and has been. Taking it altogether, this is probably one of our very strongest points in this restless, discontented, morbidly experimental age and country, but like all good strong points it is susceptible of abuse and distortion, and is often in individual cases a source of weakness to us.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

FRELEIGHTSBURG.—The annual Easter vestry meeting took place in the Bishop Stewart Memorial Hall on Monday at 10 o'clock, when the following appointments were made: Wardens, Lieut. Z. W. Whitman and Mr. Wm. Hagen; delegates to Synod, Mr. H. M. Whitman and Col. A. Westover; sidesmen, Messrs. John Kraws, George H. Reynolds, Joel Baker and Peter Young; building committee, Mr. H. N. Hunter and Col. A. Westover.

MONTREAL.—Cathedral troubles.—On Saturday evening notarial protest was served upon the Rev. Mr. Norton, rector of Christ Church Cathedral, and Mr. A. M. Crombie, protesting against the election of Mr. A. M. Crombie as people's warden. The protest alleges, that among the votes given in favor of the said Mr. Crombie were the votes of the following persons, members of the choir of said church, namely: Mr. H. C. Baker, Mr. A. C. Wurtele, Mr. F. H. Killick, Mr. H. Grant, Mr. W. F. Burnside, Mr. J. Burnside, Mr. George Verry, Mr. Philip Withers, Mr. J. G. Beders. That these persons were not legally qualified to be members of the vestry of the said church, or entitled to votes at the said meeting, and that therefore Mr. Shelton had the majority of votes. Legal proceedings will follow the protest.

St. Jude's Church.—The anniversary sermon in connection with St. Jude's Church was preached yesterday morning by the Rev. J. H. Dixon, rector, from Psalm lxxxvii. 2nd and 3rd verses. Reference was made to the financial position of the church. The sum of \$2,400 of its indebtedness had been paid off, and \$500 had been spent in necessary repairs. The number of pewholders had increased, and they stood in an unexpectedly good position, all things considered. The association, the choir, the Band of Hope and the Ladies' Aid were thanked for the services they had rendered throughout the year. The report for the year contains a complete list of all moneys paid in during the past year which, including a sum received from England, amounted to \$3,263.

CATHEDRAL TROUBLES.—A Star reporter interviewed Mr. S. E. Dawson, an old member of the congregation of Christ Church Cathedral, with reference to the dispute now unfortunately troubling the Church.

Q.—The opponents of the rector have protested the choir votes?

A.—Yes, on utterly futile grounds, grounds which would disfranchise the most of themselves, and which never was thought of before. Such trivial cavils will never be brought into the bright light of a court of justice. They are adapted only for vestry meetings.

Q.—But they charge Mr. Norton with being a Ritualist.

A.—That is the method in the English Church of ruining a clergyman. In the Church of Rome they call a man a Protestant when they wish to ruin him. Every church has its own particular form of raising the cry of "mad dog." It is started by two or three people, and all the unthinking crowd join in. Mr. Norton had written publicly upon the very subject before he was selected for Christ Church by his present opponents.

Q.—Had they ever seen his books?

A.—I cannot say, but it makes no matter. It was their business to have read them. To use an American phrase, they were then "running the Church." If they selected a "full blown ritualist" they are demonstrated to be blind leaders of the blind." If they had read the books they have no reason to complain—if they had not read the books they were negligent in fulfilling their duty. The books were published when they selected him. I have a better opinion of them than that. The method of their enquiries was such that he could not have been selected if he had been a ritualist, and in fact he is not. That is one of the "fibs" which do duty for facts in vestry meetings, as in other popular assemblies.

Q.—Those choir votes seem to be a sore point. Did the choir ever vote before?

A.—Certainly. In November, 1878, they claimed their franchise and paid for their seats, ten of them; and Mr. Shelton, who was People's Warden, assigned them the same seats assigned to the present choir. Again, some of them were present at the Easter vestry of 1879 and voted without challenge. Naturally they claim their rights at any period of excitement the same as other people.

Q.—There must be many in the church who are not moved by such party cries.

A.—Of course; most of the people who support the rector do so because they think he has not had a fair chance. He was taken from a quiet English town and induced to come here, and a disturbance was raised before he had time to understand the country. They think it is unfair, inhospitable and un-English.

Christ Church Cathedral.—At the adjourned Vestry Meeting, held on the 20th inst., a resolution was carried by 71 to 69, to "leave the arrangement of the Service in the hands of the Rector, in accordance with the law of the Church and the custom of the Cathedral."

ONTARIO.

NAPANEE.—Easter Services.—The Easter services in the Church of St. Mary Magdalene were well attended

The church was handsomely decorated for the occasion, the floral display being especially beautiful. The Archdeacon preached eloquent discourses appropriate to the occasion.

FORTES FORTUNA JUVAT.—Messrs. J. R. Logan, the gold medalist, and H. H. Hawley, the silver medalist, at Trinity College medical examinations, Toronto, were the two students who voluntarily went to Hungerford and did such good service during the smallpox epidemic there last fall.

THE CLERGY AND THE SCOTT ACT.—On motion on the third reading Mr. Bourbeau moved his amendment, authorizing the resident priest or ordained clergyman to grant certificates for medical purposes under the act in the parish in which the person to whom the certificate is granted resides, and where no medical man resides or can conveniently be found. The amendment was adopted in committee; yeas, 65, nays 41.

TWENTY.—The regular Easter Vestry was held in St. James' Church on Easter Monday. The attendance was not as large as usual. Church Wardens, Messrs. Joseph Rath and Robert Robinson; William Wray, Vestry Clerk, George Elliott and Chas. Rath, Sidesmen. The Vestry adjourned till the 14th to receive the Auditors' report. This parish is in a prosperous condition.

KINGSTON.—The Mayor has received a letter from the Rev. Henry Wilson, now in New York, in which was enclosed a \$10 bill for the fund to be raised to assist the families of volunteers. The doctor has not forgotten his old flock.

OTTAWA.—The Board of Management of the Domestic and Foreign Missionary Society met in the school-room of St. John's Church, on Wednesday the 15th of April, 1885. There were present the Lord Bishop of Ontario in the chair, the Lord Bishops of Toronto, Huron and Algoma, the Rev. Charles Hamilton, Bishop-elect of Niagara, the Venerable Archdeacon Jones, Rev. J. D. Cayley, Rev. E. P. Crawford, Rev. Dr. Mockridge; the Hon. J. B. Plumb, Judge Hemming, Messrs. Thomas White, M.P., E. Raynes Reed, James Reynolds and R. T. Walkem.

The Rev. Dr. Mockridge, who had been acting as secretary under the appointment of the most Rev. the Metropolitan of Canada, read a brief statement of the position of affairs consequent upon the sudden departure of the late secretary from the country.

It was moved by Mr. R. T. Walkem, seconded by the Bishop of Huron, that the Rev. C. H. Mockridge, D.D., be appointed general secretary. Carried.

The secretary stated that though he had made every effort to obtain possession of the books, papers and documents belonging to the Society and Board of Management, which were in the possession of the late secretary, he was unable to discover the smallest trace of them; but, that by means of newspaper reports, his own recollection and hints that some of the members of the board were able to give him, he had made the following brief summary of the minutes of the last meeting:—

The board met in Toronto on Wednesday, Nov. 19th, 1884, the Lord Bishop of Toronto in the chair. There were present the Lord Bishops of Niagara, Toronto, Algoma and Huron, the Venerable Archdeacon Dixon, Revs. Canons Du Moulin, Norman and Innes, the Rev. J. D. Cayley, Rev. Dr. Mockridge, Rev. F. W. Campbell, Messrs. J. J. Mason, A. H. Campbell, Thos. White, M.P., Leo. H. Davidson, Henry McLaren, E. Baynes Reed, R. T. Walkem and James Reynolds. The appeal for Epiphany season was read by the Bishop of Huron and adopted. It was agreed that a fixed sum for Algoma should be the first tax on the funds. The secretary was instructed to write to the Bishops of Algoma and the North-West to procure information that might be useful to the board. The next meeting was appointed to be held in Ottawa on April 15th, 1885, the Bishop of Ontario and Mr. White, M.P., being appointed to prepare the Ascension-tide appeal.

It was moved by Mr. Reynolds seconded by the Ven. Archdeacon Jones, that the statement now read by the Rev. Dr. Mockridge, be inserted in the minute book as a record of what took place at the last meeting of this board, so far as has been ascertained. Carried.

It was moved by the Bishop of Huron, seconded by the Ven. Archdeacon Jones, that this board desires to express to the widow and family of the late Bishop of Niagara its earnest Christian sympathy in their late heavy bereavement, and trusts that they may be abundantly sustained by all the abiding consolations which are theirs in Christ Jesus.

It was moved by Mr. Thos White, M.P., seconded

by the Bishop of Algoma, that this Board of Management of the Domestic and Foreign Missionary Society, have learned with great regret of the death of their late colleague, Rev. F. W. Kirkpatrick, whose zeal in missionary work made him one of the most valuable members of the board, and desires to convey to his family the expression of their earnest sympathy in their sad bereavement, and their earnest prayer that God in whose service the life of the deceased was spent, may sustain them in their sorrow, that the secretary be requested to convey a copy of this resolution to Mrs. Kirkpatrick. Carried.

The secretary announced that the late Bishop of Niagara had appointed the Hon. J. B. Plumb a member of the board, vice Mr. J. J. Mason who, having become treasurer, was a member *ex officio*; and that the Bishop of Ontario had appointed the Rev. E. P. Crawford a member of the board, vice the late lamented Rev. F. W. Kirkpatrick; and that the Bishop of Huron had appointed Rev. J. Gemley, vice Rev. F. W. Campbell, left the country.

The secretary read an approximate statement of the returns from the various dioceses to the Epiphany-tide appeal for foreign missions, the following being the result, the dioceses being placed in the order of the amounts contributed:—Montreal, \$1,107.13; Toronto, \$782.84; Huron, \$679.29; Quebec, \$666.25; Ontario, \$410.64; Nova Scotia, \$367.60; Niagara, \$350.18; Algoma, \$26.32; Fredericton, —; Total, \$4,330.25.

It was moved by Rev. Charles Hamilton and seconded by Hon. J. B. Plumb, that this board respectfully and earnestly request the Bishops to lay before their synods at their approaching sessions a statement in reference,

(1) To the action of the Provincial Synod in creating the Domestic and Foreign Missionary Society of the Church of England in Canada and its Board of Management, consisting of all the Bishops and of clergymen and laymen nominated by each Diocesan Synod.

(2) The aim of the Provincial Synod in making the society co-extensive with the Church of England in Canada, so that every individual might feel that, as a member of the Church, he was a member of this society and bound to promote by his prayers, his personal efforts and his offerings, the missionary work of the Church both in the domestic and foreign field.

(3) The method adopted by the Board of Management in issuing annually at Epiphany, a circular bearing upon foreign missions and at Ascension-tide, a circular bearing upon domestic missions, and in asking for an annual offering from each member of the Church for each of these important objects.

(4) The duty of every clergyman to read the circular letters at the times appointed and to support them by sermons, addresses or personal efforts, and to afford their congregations, however feeble in point of members or wealth, the opportunity of making their offering and having it forwarded promptly through the diocesan treasurer to the treasurer of the Board of Management.

(5) The importance of prompt action on the part of the clergy with reference to the circulating the appeals both at Epiphany and Ascension-tide in order that they may not conflict with appeals for diocesan or parochial purposes, and that the accounts of the treasurer which are closed annually on June 30th, may contain a full return from all the dioceses and every congregation for each year.

(6) The responsibility assumed by any clergyman who undertakes to exercise his own discretion as to the best time for presenting these appeals, instead of acting at the seasons adopted, after a careful consideration of all the circumstances, by the Board of Management, on which all the dioceses are represented.

(7) The advantage which will be found to attend the appropriation and division of the offerings, whether for foreign or domestic missions, by the Board of Management, who have the whole field in each case, with all the latest information distinctly and fully before them, and who are accordingly in a better position to judge of the needs of each than the individual who may appropriate his offering, simply from feeling or preference, and not from careful comparison of all the various circumstances which can not be known to him.

(8) The determination of the Board of Management in every case to apply the offerings of each congregation and of every individual as they may direct, although they would urge on all the advantage of entrusting the division and appropriation of their offering to the board, who are in a position to know thoroughly and weigh accurately the comparative needs and claims of all the domestic and foreign missions. Carried.

It was moved by Mr. Walkem seconded by Hon. J. B. Plumb, that a committee consisting of Rev. E. P. Crawford, Mr. T. White, M.P. and Mr. E. B. Reed, be appointed to draw up a statistical report of work done by the Church of England in Canada and present it at the September meeting. Carried.

In the absence of the treasurer, the secretary read this report, which on motion, duly carried, was received.

It was moved by Mr. Walkem, seconded by the Rev. E. P. Crawford, that a sum of \$1,082.38 unappropriated balance for foreign missions now in the treasurer's hands, be divided equally between the S. P. G. and C. M. S. Carried.

It was moved by Mr. Walkem, seconded by Archdeacon Jones, that the sum of \$661.79 unappropriated balance for domestic missions, now in the hands of the treasurer, two-thirds be given to Algoma and \$100 to Moosonee to be applied to the erection of a church at Fort Churchill. Carried.

It being six o'clock the meeting adjourned.

(To be continued.)

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TORONTO.

The Church Womans' Mission Aid Society are anxious to obtain orders for making surplices, stoles and altar linen. Surplices from \$6.50 up. Address, Mrs. W. T. O'Reilly, Sec-Treasurer C. W. M. A. 97 Bleeker Street, Toronto.

PORT PERRY.—Church of the Ascension.—The Lenten services here were exceptionally well attended, the interest extending to families never before reached by the holy season. However, before Palm Sunday, the Rev. Dr. Carry was prostrated by a very severe attack of bronchitis, from which at the present date, second Sunday after Easter, he is but very slowly recovering. The parish was particularly fortunate in having at this day of need a resident, Mr. C. J. Agar, an experienced and zealous lay-reader, who very kindly and with great acceptance took the daily services of Holy Week, including three on Good Friday. The presence of a priest was secured for Easter Day, when there were bright services and full congregations, with a larger number of communicants than during the present incumbency. There was a great abundance of tasteful floral decoration, both flowers and labour being the spontaneous offerings of many willing hearts.

SHANTY BAY.—The services at St. Thomas' Church, on Easter Day, were well attended and were of a bright and hearty character. The ancient parish church, which in its interior arrangements is somewhat sombre in appearance, was made to look exceedingly pretty with the Easter floral decorations. A reredos which had been set up during the preceding week excited many admiring remarks. During the last few years many improvements have been made in this church so that now few county churches are so well favored. In fact in many respects this is a model parish. The churchly sentiment is of a livelier tone than generally prevails elsewhere, so that although we are but few in numbers, the zeal and enthusiasm of the real church members carry them on to many good and loving works. Their kindness to their clergyman has always been constant and unceasing. This was evinced on Easter Day, when the wife of the present incumbent was made the recipient of a purse containing \$20. The widow of a former rector must retain many kindly recollections of this place, for although it is many years now since she resided here she has never ceased to show a practical interest in our welfare. A late contribution of hers materially assisted us in securing a stone font which had long been desired by the people. It is scarcely necessary to say that the gift was appreciated.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars, Sherbourne Street, acknowledges with many thanks the following contributions:—Col. Moffatt, \$5; R. H. Tomlinson, Esq., \$1; S. Platt, Esq., \$5; Fidelis et constans, \$1; Mrs. Tucker, Walkerton, \$2; Miss Howard, \$2; Faith and Work Society, Mitchell, \$5; Mrs. Gowan, Barrie, \$5; Miss Anderson, Barrie, \$4; H. O'Brien, Esq., \$4; Rev. H. H. Hamilton, Manchester, N. S., \$4; Rev. J. Forsythe, Liverpool, N. S., \$4.85; Dr. Mackelcan, Hamilton, \$2; Rev. A. Sanson, \$5; Rev. Vincent Clementi, Peterboro, \$5; Mrs. Northrop, \$5; Dr. J. Geo. Hodgins, \$2; Miss Howard, collecting box, \$3.10; Mrs. Henry Gooderham, \$5; Mrs. Marriott, \$1; Mrs. Reid, \$1; Mr. and Miss Jopling, \$3; Mrs. Lyman, \$3; Miss Gordon, Whitby, \$1; Miss Grundy, Ottawa, 25c.; Rev. Prof. Jones, \$1; Rev. Provost Body, \$4; Thos. Hodgins, Esq., \$2; Mrs. Allenby, Galt, two months subscription, \$2; Friends, by Mrs. Allenby, two months subscriptions, \$3; Mrs. Gowan, Barrie, second donation, \$10; Mr. W. W. Forrest, Winnipeg, \$2.10; Mr. W. A. Hamilton, Collingwood, \$2; A Friend, per *Evangelical Churchman*, \$4; Anonymous Friend, per do. \$15. Contributions thankfully received by Johnstone Vicars, Secretary.

RE OPENING.—*Church of Ascension*.—This building after being in the hands of decorators for a length of time, was re-opened on the 19th inst. Canon Dumoulin preached the morning, and the Bishop of Huron the evening sermon. The church is improved by the work done, which has cost about \$1,000, for it is cleaner. But the art of church decoration has not been illustrated by this lavish expenditure, for the work is not ecclesiastical art of any kind, much less Christian art. A distinguished clergyman said of it, "It seems a deliberate effort to avoid conveying the idea of the building being devoted to the worship of Jesus Christ, for there is not a symbol of His Name or Passion, or, indeed, anything to inspire thoughts of His existence or history!" Egyptian, Moorish, Assyrian, and modern colouring and devices mingle in a certain chromatic harmony no doubt, and the general effect being that the interior is not a church. We understand that the designer's wish to give a visible consecration of his work to Christ was sternly overruled. The dislike of Christian art symbols is a sign of gross materiality of mind. It is a plain demonstration that the spiritual faculty is still undeveloped, by which those whose inner eye has been opened, sees in loved emblems and symbols reminders of Him who is altogether lovely, Who is in His own Word constantly spoken of in the language of poetical symbols and figures, addressed to that spiritual, refined and divinely touched imagination. This noble faculty is wholly materialised and gross in those who prefer their eyes to rest on a secular design in God's house, to witnessing art expressions telling of Him who stirs the human emotion by the language of symbolism, which is His own creation for man's help and delight.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The annual public meeting of the C. E. T. S. was held on the 21st inst. The president, the Bishop of Toronto, presided. He was supported on the platform by a considerable body of his clergy and lay promoters of the society's work. The Bishop in his opening address said: The diocesan year was not yet terminated, and consequently the latest statistics of the society could not be presented. At the last synod meeting it was reported that their was fifty-two branches of the society in operation in forty-eight parishes or missions of the diocese, with a total membership of 5,615, of whom no less than 4,445 were abstaining members, and 1,170, temperate members. There was also reported twenty-four Bands of Hope with an aggregate membership of 2,629, one of the most promising features of temperance work. Everyone was perfectly agreed that intemperance was immorality; that it was injurious to the individual; a desperate evil; a canker in the body politic; but only in recent years had it been realized to be a positive sin, and therefore the Church should deal with it. He believed it was for this very reason, being part of the work Christ had committed to his people, that they must attribute the unprecedented success which had attended the temperance movement throughout the empire. At the present time in the old country there were no less than 550,000 members of the C. E. T. S. Several letters had been received from gentlemen expressing regret at being unable to be present and wishing success to the gathering. Among them being Rev. J. F. Sweeney, Rev. H. D. Powers, and Rev. H. M. Parsons. While the absence of these gentlemen were regretted he was pleased to announce that they had some ministers of other denominations present. It was a matter of infinite thankfulness that in the question of temperance all Christians could meet on the same platform. In temperance work no doctrinal question was at issue, Church government was not involved in it. It affected all equally and alike, and they could work shoulder to shoulder in the great battle they were fighting. As a result of the interchange of fraternal visits to the annual gatherings of the different religious bodies last year, he was pleased to receive recently a copy of the temperance text book for use in schools, and that he thought was sufficient encouragement for them to unite in killing this traffic, and promote the interests of true religion.

The Rev. D. J. Macdonnell, of the Scotch Kirk, then delivered one of his bright, wise, clever speeches, full of sound common sense and plain speaking. Mr. Macdonnell deprecated extremes, of which he said a good thing, "There is a delightful simplicity in extremes." Mr. Macdonnell is evidently, no believer in making men love temperance by stern legislation. He was followed by Dean Carmichael, who spoke with characteristic eloquence on the duty of abstaining for the sake of the weak, and urging upon each person present to become like himself a total abstainer.

Professor Foster, M.P., addressed himself to the legal aspect of the question, with which he had much to do in Parliament. He did not quarrel with those who took the moderate pledge, or with the abstinence pledge, and put no effort in it; the cause they all had at heart was not helped forward by angry recrimination or disputes. There was only one route by which

they could be led out of the Egypt of doubts; it was a royal road of results. As the results appeared so one of the methods behind then was stamped as the best plan to be employed. Let them take moderation or abstinence, abstinence plus moral suasion, abstinence plus moral suasion plus legal restriction, and they would soon see which system produced the readiest results. In the meantime they could all work together on common ground.

The meeting was a great success in attendance and enthusiasm.

CHURCH WOMAN'S MISSION AID SOCIETY.—The annual meeting of this society was held on Tuesday, April 21st, in the Synod office. The Bishop of Toronto presided. There were present the Bishop of Algoma and a large number of clergy and lady friends. The Rev. John Pearson read the report for last year. The receipts amounted to \$461.90, and the expenditure \$427.36, leaving a balance of \$34.54. The value of boxes sent out was \$1,285.95, the total operation of the society reaching \$1,747.85, an advance of \$144.66 over the previous year. The board was much encouraged, and acknowledged the increasing interest being taken in the society. The city branches was keeping up both the work and the number of the workers. Forty boxes of articles, articles valued at \$1,285.95 were sent away, \$188 more than in previous years. Something also had been done towards providing churches with proper furnishings. Appeals were made from distant places, but so far they had only been able to respond to two. An annual service for the members of the society was decided upon. The financial statement showed that a balance of \$34.54 remained on hand.

Adoption of the report.—The Bishop of Toronto expressed the pleasure with which he heard the report read, but would like to have heard a larger number of city churches taking part. He pointed out that the society was intended to be diocesan and not confined to the city of Toronto.

Very cordial testimony was borne by several clergy as to the great value and help of the Society in mission work. The Bishop of Algoma in his address was especially earnest in thanking the ladies for assistance in furnishing the churches in Algoma, and in urging Church people to give liberal support to this admirable society of whose good works the DOMINION CHURCHMAN constantly bears record.

THE GLOBE ON DEAN CARMICHAEL.—The *Globe* devotes a short editorial to the praise of the eloquent speech of Dean Carmichael at the temperance gathering. The praise is well merited. It goes so far as to strongly covet the Dean for Toronto. Perhaps the *Globe* is not aware that the Dean would have been in all probability Dean of St. James, if he had been less gifted with an independent mind, and a spirit less nobly above the control of party managers. This independence is a sore trial to them, hence their determination to have some clergyman whom they can control and humiliate by training them to bear the party yoke in their student life.

ST. GEORGE'S SOCIETY SERVICE.—The annual service of this most valuable benevolent society was held in St. James' Church on the 19th April. The Rev. Professor Clark, M.A., Trinity College, preached, being the second occasion on which he has been invited to this duty. The discourse was an eloquent exposition of the text "Blessed are the merciful," and a most forcible practical appeal for the exercise of this quality towards the sorrowing and suffering. The preacher ably defended the practice of benevolence towards the poor from the charge of being socially injurious as tending to lower the independence of recipients, and called for generous gifts to the society. The collection was \$160, a very large sum in excess of the usual amount. We trust to be able to give a synopsis of Professor Clark's discourse at a later date.

MIDLAND.—*Parish Meeting*.—We have been favoured with the following report, sent us from an occasional correspondent who was present at the meeting.

The Rural Dean came here to-day, having been sent by the Bishop to procure guarantees from the mission about to be formed. But instead of confining himself to his legitimate business, he showed that his chief object was in the interest of his own clique. He told the meeting to nominate the person he wanted to be appointed. He gave them to understand he received only \$600, and so it was not necessary for the future incumbent to receive any more here. Then he asked the meeting to name the sum they would guarantee for this congregation. (A long pause). No one of his kind would risk doing so. The others waited to see whether the Rural Dean would not "show his hand." He did at last. One person asked

him to appoint Mr. Armstrong, and another seconded the motion. As the sense of the meeting was evidently against taking this step, knowing it was a vote of non-confidence against the Bishop, the Rural Dean would not put it to the vote, but declared the motion carried. Objection was taken to this irregular proceeding, but Mr. Stewart, the Rural Dean, still refused to put it to the vote. Afterwards he implied that he would represent to the Bishop that the people wanted no one but a party delegate. It was finally decided that some of the loyal members of the congregation should endeavour to procure the execution of the necessary documents, with the understanding that Mr. Stewart should have nothing more to do with the matter, he being untrustworthy. The meeting then closed without any religious act. The truth is the great majority of the people are in favour of the Bishop exercising his authority in the matter, and think they have been played with too long.

The sad fact is that there is an organized attack being made on every position in the Toronto diocese by the "clique" which Mr. Rainsford denounced. The Bishop no doubt has had his eyes widely opened to the fact that those who are grasping at every vacant position, regard his authority with utter contempt, and are being helped in their contumacy by certain dignitaries, whose respect for their own office ought to make them less ready to countenance those who set the claim of the episcopate as a ruling power at naught.

NIAGARA.

ORANGEVILLE.—In this parish a large class is being prepared for confirmation, which will likely take place about the end of June next. The church building was freed from debt about a year ago by a few members of the congregation; but a small sum still remains due upon the organ,—a very fine instrument, built by Messrs. Warren & Son, of Toronto, this sum they expect to pay off early in June, and have their church consecrated when the Bishop visits the parish for confirmation. This will probably be the first church consecrated by the new Bishop of Niagara.

HURON.

The following is a verbatim copy of a correspondence from Southerland's Corners to the *Bothwell Times*, April 2, 1885, and, no doubt, will be of some interest to many of your readers. "The band, (i.e., Halleluiah band, from Alvinston,) at Thetland had a very singular experience last Thursday evening. It appears the members of the band have been advocating that by 'going forward' to a certain part of the house and 'making a full surrender,' you would at once receive the blessing. One man to prove the efficacy of this, went forward. After kneeling before 'the altar' for sometime he rose to his feet and said, 'gentlemen, I have come up here as you instructed me, and have made a full surrender, and I don't feel any change. Now what are you going to do about it?' 'We're not,' said the minister, 'going to do anything about it. There must be something you're keeping back.' But he insisted that he made a full surrender already, and if he did not receive the blessing promised he would have to pronounce the religion 'you Methodists talk about, all nonsense,' and continued, 'why I don't feel any different than when sitting down in those other seats.' The minister, still hopeful, and by way of encouragement, quoted the trying experience of a poor Indian, who was in a similar dilemma a few years ago. 'I don't care how an Indian gets religion. I want to know how a white man gets religion.' After this kind of talk had been going on for some time the meeting closed, leaving the poor man in question to work out his own salvation."

The Rev. J. Jacobs, of the Sarnia Reserve Mission, preached morning and evening on Sunday, March 22nd, in Brampton, and gave an account of his mission work at the close of his discourses, which greatly interested the people. The Rev. C. C. Johnson, incumbent, kindly introduced the missionary by a few appropriate remarks. The sum of \$62.00 was kindly contributed by the Brampton congregation in aid of the building fund of the new St. John's Church. The natives of the mission beg to express their most grateful thanks to the incumbent and people for their kindly aid. The sum of \$20.00 is kindly acknowledged by the Rev. J. Jacobs, from friends in Orangeville in behalf of his new mission church, (Rev. Alexander Henderson, incumbent.) Grateful thanks are respectfully tendered.

KETTLE POINT.—The mission work at this place

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CHRISTIANITY vicars, Sher- thanks the \$5; R. H. ; Fidelis et ; Miss How- ll, \$5; Mrs. rrie, \$4; H. Manchester, N. S., \$4.85; Sanson, \$5; Mrs. North- Howard, col- m, \$5; Mrs. Miss Jopling, Whitby, \$1; Jones, \$1; sq. \$2; Mrs. 12; Friends, as, \$3; Mrs. Mr. W. W. Milton, Col- Churchman, ontributions Secretary.

continues to be of a very encouraging character. Since the opening of the new church, the congregation has more than doubled, and when the Stoney Point Indians attend, the church is crowded. Last Sunday (Easter) the church was more than full. The missionary pastor, the Rev. J. Jacobs, is greatly commended for having erected such a handsome and commodious church in this most interesting mission. Bishop Baldwin in a recent visit remarked, that it was the prettiest of the Indian churches that he had visited, and greatly complimented the pastor for his energy and faithfulness. In 1868 services were held in a small log house. At that time the mission was in its infancy. Since then a teacher's house was built, a school chapel, which answered both for the use of the day-school and for church services was subsequently built, until it became necessary to erect the present St. John's Church, which is truly an ornament to the mission, and in which the natives take a great pride. Cottage Lenten services were held from house to house during Lent and were largely attended. God is graciously prospering this mission to the good of souls, strengthening and refreshing His servants, and bringing wanderers home to His fold. Mr. Silas Wanbong, the Sarnia Reserve lay reader, after visiting Kettle Point mission, says, "I came home rejoicing, after seeing the people flock to the church at all services, appearing so devout and earnest." Mr. Carscaden, lay reader, is also rendering a good work in this mission. He is faithful and earnest, and much liked by the natives. After hearing of the present North-West troubles, how much better it is to support generously and freely the Indian missions in our charge. The Gospel and the church are a stronger weapon to conquer and to make peace, than thousands of rifles and thousands of soldiers.

LONDON.—Resolution passed at the meeting of the Ladies' Aid Association, on Tuesday 7th April, 1886. "That the members of the Chapter House Ladies' Aid Association wish to record their deep grief on hearing the sad intelligence of the death, yesterday, of Mrs. F. W. Kerr, who, ever since her coming amongst them has worked cordially and heartily with them, in carrying out the work of the association, and as a district visitor in the parish. They desire to express to her husband, parents and relatives, their sincere sympathy in the irreparable loss they have sustained, and they pray the Heavenly Father, who has thus early called their dear one to her 'perfect rest,' to sustain and comfort them in this their hour of sorrow and bereavement. The members of the association offer the accompanying as a parting token of their warm affection and high esteem."

WINGHAM.—The Easter vestry meeting of St. Paul's Church, was held on Easter Monday. There was a large representation of the members present and the utmost harmony prevailed. The financial report submitted by the churchwarden was remarkably encouraging and deservedly elicited the hearty and unanimous approval of the vestry. The report showed that there had been a marked increase in the Sunday offerings and that the income from all sources was considerably in excess of all expenditures. Rev. R. McCosh, rector, and churchwardens were warmly thanked by the vestry for their able and zealous efforts in behalf of the church. Crowell Wilson, Esq., and Wm. Johnstone, Esq., were re-elected churchwardens. Over \$2,200 has been raised towards building a parsonage and the work will be commenced immediately.

Mission Services.—A mission of nearly three weeks' duration was conducted by Rev. R. McCosh in St. Paul's Church. The services were eminently successful and largely attended. The gospel message was presented earnestly and clearly and attracted the deepest attention of the large congregations. Many were brought into conscious communion with Christ and are now rejoicing in God's pardon and peace. We have great reason to thank God for the blessings He bestowed upon the work.

LONDON.—At the vestry meeting of St. Paul's Church, the rector and churchwardens were authorized to offer the committee of the Synod, as a site for the Seehouse, a portion of St. Paul's Church plot, of the dimension shown on an accompanying plan; a deed of the same to be made to the Synod, to be held by them in trust for the sole purpose of the Bishop's residence. The committee, it is said, are in favour of building the Seehouse on a portion of the grounds of the Huron College. At the adjourned vestry meeting, Monday April 20, great satisfaction was expressed at the reduction of the debt, and probability of its early extinction. The rector submitted the following statement of his parochial work in the past year:—Visits paid, 107; funerals, 43; sermons, including those at

the jail on Sunday afternoons, and at the asylum 147; week services, 67.

Memorial Church.—At the adjourned vestry meeting, Mr. B. Cronyn presented the report of the churchwardens; he stated that although so much had been laid out in building and improving the church property, the amount raised for the general purposes of the church shows an increase of over \$100. The account for building was \$18,860.55. The envelope collections for the year amounted to \$1,601; ordinary collections, \$1,065; these items, with endowment from St. Paul's Rectory fund and other small items, made a total of receipts \$4,146.10. The disbursements amounted to \$3,609.50. The receipts from all resources for the improvement fund were \$12,448. The collection by envelopes shows a falling off of about \$200 this year.

Chapter House.—The adjourned vestry meeting was held on Monday April 20. Colonel Shanley was elected chairman. The audited report shows receipts, including a balance from last year of nearly \$600, amounted \$2,392.23. The disbursement \$2,269.98. The pew rents outstanding owing to the early date on which Easter fell this year amounts to \$269.

St. George's Church.—At the adjourned vestry meeting the audited report was read and congrmed. The expenditure for the past year amounted to \$1,293.33, leaving a balance of \$30.21 in the treasurer's hands. The guild have done excellent work in connection with the church. The receipts from their indefatigable labours during the year amounted to \$400, a good amount in a small mission church as St. George's.

The 7th Fusiliers of London on their way to the seat of rebellion in the North-West, had a parade to the Church of the Holy Trinity, Winnipeg, the second Sunday after Easter at matins. The rector, Rev. Mr. Fortin addressed the troops. He animadverted upon the management of Indian affairs. He condemned severely the conduct of the leaders of the rebellion in inciting the Indians to rapine and pillage, and said but for their action many Canadian homes would not now be desolated and mourning for the loss of relatives and friends.

Church Guilds.—Of our city churches, three have had, for assistance in parish work organized Church Guilds. One object, not the principal one, was the raising funds for the churches with which they were connected. In the Memorial they succeeded well in their undertaking, but we have not the particulars. In St. Paul's Church they handed over to the churchwardens \$1,000. The receipts of St. George's Guild were \$400.

ALGOMA.

HUNTSVILLE.—The vestry of All Saints met on Easter Monday and was well attended. The Rev. Thos. Lloyd (appointed to the charge in September last) presided. The retiring wardens presented their financial statement, which, owing to the station having no clergyman the previous Easter, covered two years. The total income from all sources was \$837.22. The expenditure was \$837.61. The deficit of 39c. was made up on the spot. The report of the wardens showed that the settlement of the Rev. Mr. Lloyd had rallied the members, and given tone to the church's life, and that every department of the church was healthy and vigorous. The report eulogised the helpful co-operation of the Church Women's Committee. Since its institution in September last, they had assisted in clearing off all old debts and provided new furniture for the chancel (when a church is built) solidly and ecclesiastically constructed in oak and ash, and fully paid for. Also paid for a new platform and carpet for the mission room. The bell committee reported the total cost of the bell and tower as \$250, on which there was an indebtedness of \$90. H. S. May was re-appointed clergyman's, and I. W. Eccleston unanimously re-elected people's warden; Mr. Kinton was appointed vestry clerk, and G. Hunt Sunday-school superintendent. It was unanimously voted that the envelope system should be adopted in place of the annual subscription list.

PORT SYDNEY.—The Rev. R. W. Plante acknowledges the following contributions towards the "Parsonage Building Fund." "A reader Church Bells," Liverpool, Eng., £1; "St. Mark's Guild for Home and Foreign Mission," per Arthur Paxon, Esq., Surbiton, Eng., £5; Miss Hamilton, London, Ont., \$7.25.

RUPERTS LAND.

WINNIPEG.—At the annual vestry meeting of Christ Church, the rector Rev. E. S. W. Pentreath read his annual report, which showed that there had been during the year closing, fifty five baptisms, twenty-nine marriages, twenty-five burials, 176 Sunday, and 114 week day services, eighteen persons confirmed, eight churchings, seventy-six celebrations of holy communion. The churchwardens' report was adopted and ordered to be printed and the audited accounts were passed. The relief fund showed that \$141.45 was distributed by the committee during the year. The financial position of the church, considering the depression of the times, is most satisfactory. Votes of thanks were passed to the retiring churchwardens, to the organist Mr. Jowett, and the choir and others who assisted in the work of the church and Sunday-school. Regrets were expressed at the departure of Mr. and Mrs. A. Barber, long leading workers in the church, whose energy and liberality will be missed by all. The elections to office resulted as follows:—Wardens, H. A. Henderson and H. S. Crotty, with twelve vestrymen and four sidesmen. Delegates to Synod, Henderson, Crotty and James Cameron.

At Holy Trinity the rector nominated G. B. Spencer his warden, and the people elected Thomas Gilroy; Messrs. Spencer, Whitcher and Carruthers were elected delegates to Synod. A resolution of condolence on the death of commissioner Walsh was passed and ordered to be forwarded to his widow and family. This church is bravely weathering the storm of "hard times" now beating on this city.

WINNIPEG.—Notwithstanding the reaction after the boom, the Church is steadily advancing, while great efforts are being successfully made towards the liquidation of the heavy debts with which the sacred buildings are encumbered. The reports of the various Vestry Meetings, are on the whole very satisfactory, considering the heavy burdens resting on the Churches.

The Eagle Lectern presented by the children of Christ church Sunday school to the church has arrived and placed in position. It is made of old, well seasoned oak. The shaft is a very substantial one, and the eagle is represented as gripping a rock, with wings partly extended. It is remarkably well carved. The lectern cost \$100 exclusive of freight charges, and was designed and made by Messrs. Holbrook & Mollington, Architectural Sculptors, 91 Adelaide street, Toronto. This specimen of the firm's work will command universal admiration, and it is the only one of the kind in the Northwest. The vestry of the church last evening examined the lectern and were very much pleased with it, passing a hearty vote of thanks to the children for their gift. The money has all been raised through the school except a donation of \$10 from Mrs. A. H. Whitcher, and one pound from the Vicar of Stratford on-Avon.

MANITOU.—Parish of St. John Baptist.—There are four stations in this parish. Manitou, Musselboro, Pembina Crossing, and Darlingford. During Lent, services were held in one or other of these places every Sunday, and at Manitou on Tuesday evenings. Four on Easter Day,—41 communicants in all. The Manitouans are about to erect a Church and Rectory, to cost \$1,400. They need help. The ladies are working nobly. Subscriptions will be received by Dr. H. H. Black, and J. T. Bailey, Wardens.

SELKIRK.—The Rev. Mr. Martin is giving his people a series of lectures on the Lord's Prayer. Would it not be well if the clergy generally would enlighten their flocks as to the history, rationale, and meaning of the Prayer Book, and its several parts? There is much need of instruction here. At a concert in aid of the church funds, lately given in the Mapleton School House, the attendance was very large, and the whole affair satisfactory.

PORTAGE LA PRAIRIE.—At the Easter Vestry meeting of St. Mary's Church, G. H. Webster and John Garrick were appointed Churchwardens. The other officers were not appointed. A deputation was appointed to wait on the Bishop and ask leave to sell certain lands held in trust for the Church, in order to free the congregation from their liabilities, and relieve the endorers of the bonds for money borrowed for the erection of the church edifices. Receipts for the year, \$1,288; balance on hand, \$55.70. Adjourned to the 18th inst.

Mr. Davis, son of Judge Davis, London, Ont., a student of St. John's College, Winnipeg, assisted Rev. Mr. Fortin, on Sunday last.

FORT McLEOD.—The church has been removed from the old Town to the new; and Canon McKay is working hard to have it finished, and a congregation organized. A concert in aid of the building fund was to have come off on the 7th April; but whether that champion of Liberty, Mons. Louis Riel, has seen fit to interfere, is not as yet known here. Dr. DeVeber, and Messrs. Pocklington and Haultain, were the committee.

McLeod—barring the Redskins—is an Eden. The Gazette says: Revs. Canon McKay, J. McLean, and W. P. McKenzie, have been busy during the past week, moving the Methodist church to the new town. Shoulder to shoulder the reverend gentlemen worked; emblematic of the concord and unanimity which exists among the various sects in this country, in the greater work of religion. "Unanimity;" then, wherefore division?

Later.—Church concert indefinitely postponed. Cause: the "war." On Easter Day the first service was held in the New Church. Seventy-five present. Mrs. Perry presided at the Organ. The Choir has been organized by Dr. DeVeber. The Rev. H. T. Bourne, Missionary to the Blood Indians, assisted Canon McKay.

SASKATCHEWAN.

PRINCE ALBERT.—The town of Prince Albert may be designated as about four miles long by a mile wide along the south side of the North Saskatchewan. The town is situated on a plateau considerably above high water mark in the river, and is bounded on the south by a narrow and shallow ravine, beyond which rises another bench or bluff to the level of the surrounding prairie. These facts will show the difficulty of maintaining a defence against the foe. Prince Albert is an English speaking settlement principally, although one portion, the most western, has a large number of French half-breed settlers. There are at this point mission establishments of the Church of England, Roman Catholic and Presbyterian churches. The Emmanuel college, which is under the direction of the Bishop of Saskatchewan, is located here. This is the site of the Episcopal See of the Saskatchewan.

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 W. S. Smith's work on Genesis and other writers

MAY 10th, 1885.

VOL. IV. Rogation Sunday. No. 24

BIBLE LESSON.

"The Seal of the Covenant."—Genesis xvii. 1, 10.

We spoke in last lesson of a solemn renewal of God's promise to Abram, and how his faith, though it did not preclude desires and longings, and questionings, was thoroughly sincere, and as such accepted by God. And now we come to an important epoch in the Patriarch's life. Twenty-four years had elapsed since his arrival in Canaan. He is now ninety-nine years old, and in the renewal of God's promise let us mark the new stage in God's revelation.

In our lesson to-day the word Covenant is repeated many times. We shall remember, of course, that the word means an agreement or engagement between two parties. In verse 1, God speaks to Abram again about this engagement into which He has entered with His faithful servant, and says, "I am the Almighty God." This name is frequently employed when the peace of God is displayed; so here, God would encourage Abram to believe that the promised child should be a son of Sarah. (Rom. iv. 20, 21.)

(1) The Promise of the Covenant. This promise was first given to Abram when called to leave his native land. It was repeated at Sichem, ch. xii. 7, also xiii. 14, 15. Again in last lesson on the solemn establishment of the covenant by sacrifice; and to-day yet another renewal in clearer terms. Let us note the fulness of the promise, verses 5, 15, 16. The names of Abram and Sarai were changed to Abraham and Sarah, to indicate the extent of the promise. Abram means "Mighty Father," but Abraham means "Father of a great multitude." Sarai probably means "My Princess," but Sarah means "Princess," verse 16. "She shall become nations, kings of people shall be from her." This was the first intimation that Sarah was to have a son, and from him and his children many kings and famous men were to come, and at last, who? greatest of all? St. Matt. i. 1. Let us notice too the extent of the promise, verse 7, generation after generation, to stretch on and on into

the future ages, Rom. iv. 16, 17, "To be a God unto thee, etc." This was God's part of the covenant; but it implied an obligation of obedience, love and gratitude on their part.

(2) The Obligation of the Covenant. The Divine promise is connected with human duty. God tells Abram to walk before him and to "be perfect," verse 1. What does this mean? To live as in God's presence, in the faith which He has marked out, praying to Him for guidance seeking to know His will, and trying always to serve Him, compare Phil. iii. 12; 2 Pet. i. 5, 8. What attitude did Abram take while God talked to him? verse 3, "Abram fell on his face," the proper one for a sinner who feels how empty, feeble and unprofitable he is, and how great and holy the Almighty God is. And does not this teach us that we should not treat it as a matter of indifference how we approach God in prayer, but that we should do so, "meekly kneeling upon our knees." God also says that Abraham's seed after him should "keep this covenant," verse 9. Notice how God requires a perfect obedience, the surrender of our will to His will, within more nor less than what He has commanded. So too note the promise made at baptism on behalf of each child, that he "will obediently keep God's holy will and commandments." Do we say this is hard to do? It is. Impossible in our own strength. St. Paul tells us in Rom. ix. 31, 32, why Israel failed; but if we prayerfully and in simple faith "fight manfully under his banner," we shall come off "more than conquerors through Him that loveth us," Rom. viii. 37.

(3) The Sign of the Covenant. We saw in last lesson how God solemnly ratified the covenant by sacrifice, now He gives them a sign to mark them for His own. The sign of God's covenant with Abram was circumcision?

Baptism is the seal of the Christian covenant. In that sacrament a covenant is entered into between God and us, observe the two parts. God makes us "members of Christ, etc." Our obligations are, Repentance, Faith, Obedience. "They did promise and vow three things in My name, etc." At our baptism a sign was made on our forehead "in token, etc.," "Christ's faithful soldier and servant." We too were pledged to "walk before God." Let us then try and be like Him, our dear Saviour and Master.

Christ is kind and gentle, Christ is pure and true; And His little children Must be holy too.

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.

REPLY TO ANSWERS REQUIRED.

SIR.—Among the questions asked by your correspondent in DOMINION CHURCHMAN of April 16th, number three, is one which is of so much importance and such general interest that it ought for the benefit and satisfaction of all your readers, to be well and satisfactorily answered, more especially as some of us are continually called upon to admit such members to the communion of the Church. I hope, therefore, that some one fully competent to do so will furnish the answer required.

In the article entitled "Education for the ministry," I find some arguments so admirably practical that they seem entitled to more than a passing notice. One of the closing paragraphs of this writer, sums up or rather sets forth the requirements of the minister of Christ in a manner that all will subscribe to, viz: "that no man, however talented or otherwise gifted he may be, can hope for success in the most holy calling, without first placing himself under the pupilage of the Spirit of God." But aside from this the non-essential qualification of a classical education in order to prepare for the sacred duties of the clergyman is well argued. No doubt our Church of England has suffered loss from this very cause. Hundreds of good men who might have been instrumental in strengthening and enlarging the Church's borders, have had to remain unemployed or to keep their light hidden owing to the inexorable demands of the Church for a higher education than they had received or were able to acquire.

This exacting of every candidate, for the holy office, such a measure of classical knowledge, i.e., knowledge of the ancient classics, might well be abated, or at least superceded by qualifications more practical and better calculated for the promotion of the great work proposed.

The demand for the dead languages on the part of the student of theology, is about as useless, to my mind, as the requirement as it now stands of so much arithmetic, or mathematics, from every scholar in our common schools, whether male or female. Now, I

contend that there is a great defect here in our common school system and one that needs correcting. For in the first place, the female is not as capable, generally speaking, of mastering the hard reasoning required in our mathematical text books, and in the next place, the girl of to-day, who is to be the woman of the next generation, does not require so much of this sort of instruction as the boy who is to be the man of the future. In every way considered, then, there cannot be needed for the coming woman, the same discipline of mind, the same mathematical training, that is required for the man that is to be. I have here stated my own views of this not unimportant matter, in the hope that it may meet the eye of some one of like sentiments, who will have opportunity of presenting the subject for the consideration and discussion which it merits.

CLERIC.

THE CURSE OF GOD.

SIR.—As regards croakers I agree with what Charles Kingsley puts into the mouth of Captain Hawkins when the news of the Spanish Armada disturbed the celebrated game of bowls on Plymouth Hoe. We have gained many a battle since then, and our defeats do not indicate any deterioration of race either, mental or physical. Never, I believe was a nation more reluctant to appeal to the sword, and never has that appeal been made from such high motives as of recent years, yet disaster seems to accumulate as years roll on. Has Riel's rebellion got nothing to do with Majuba Hill, which was followed by the independence of the Boers? While we have a glorious revival of religion does it not seem as if the Lord of hosts is no longer with our arms, or rather that He is confounding the devices of our statesmen? Is there not a cause?

I send you a copy of an essay on the divine right of Tithes, by Rev. Charles Leslie published in 1699, and reprinted in Toronto, Canada, in 1884. I particularly commend to your notice section xi. on "Tithes dedicated by particular vows in England."

If Seldon and Spelman are trustworthy authorities, the tenth part of land and of increase were set apart and consecrated to God's service by the Saxon kings, with the consent of "bishops, earls and great men." These grants were renewed and confirmed by King Ethelwulf, A.D. 855, who on his knees in St. Peter's Church, Winchester, signed a charter and placed it on the great altar; it was then read in every parish church in the kingdom. This charta was renewed and confirmed by almost every king and parliament down to Henry VIII, and it is still part of Magna Charta.

Henry VIII could not rob God without his parliament. The bribe he offered was "he would free the nation forever from taxes and subsidies, would maintain forty earls, sixty barons, 800 knights, and 40,000 soldiers at the expense of the crown, and thus the nation through its representatives in parliament sold the church to the king. If the Word of God by Malachi iii. 10 is true "robbers of God" are "cursed with a curse," and we might expect some consequences from such a cause.

And did not the curse fall on the king, on the nobles, and on the nation? We are only concerned in the latter. There is the curse of pauperism, the bitter cry of outcast London and the great cities. The first poor law was passed in the reign of Elizabeth, before that the Church cared for the poor. There is the curse of spiritual destitution; had the Church retained her property she could have supported her clergy. There is the curse of schism; had the clergy been increased in proportion to that of the population we should have had no divisions. There is the curse of ignorance, for had the property of the monasteries been applied to education the English would have grown up a "wise and understanding people," and above all there is the curse of covetousness, the people left off paying the tithe and generation after generation were spiritually nurtured on the residue after the bulk of the Church property had been sold to the king. This curse of covetousness seems the special inheritance of the colonial churches, the Canadian above all. For instance the mission board last year peremptorily demanded \$50,000 and got \$12,000.

But to take a broad view of the whole question, suppose King Henry VIII and his parliament had renewed that charta, and the revival of the tithe had been part of the Reformation, surely long ere this the heathen would have been converted to Christ, "Return unto Me, and I will return to you saith the Lord of Hosts," was the cry of Malachi, and Malachi cried in vain, what was the fate of Israel? Augustine took up the cry and failed, what was the fate of Hippo? Leslie took up the cry and failed, many others have failed, and now the society of the treasury of God has taken it up, shall we fail also? Surely if we have faith even as a grain of mustard seed we shall obey God's command "Prove me herewith." Yours, etc., C. A. B. Pocock, Deacon.

Hon. Treas.-Secretary, Brockville, Ont., Good Friday 1885.

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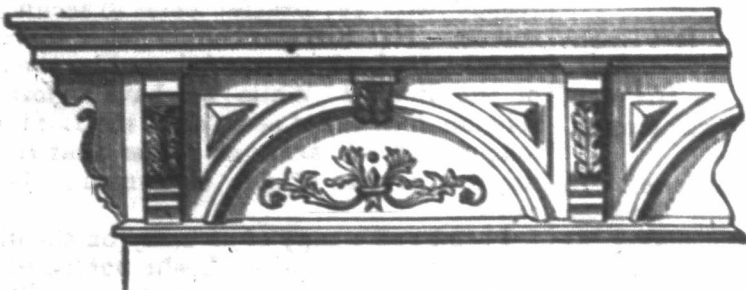
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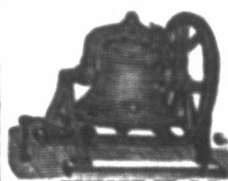
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Family Reading.

WORSHIPPING GOD ACCORDING TO CONSCIENCE.

"Well, Thomas," observed Mr. Wilson to his friend, Thomas Rollstone, when accidentally meeting him one morning; "Well, Thomas, I am sorry to hear that you have left the church, and have joined the new sect which has lately sprung up among us.

Mr. Rollstone.—Why yes, James, to speak the plain truth, I have left the church and have joined the body you mentioned. But I don't see why you should be sorry at that.

Mr. Wilson.—I am sorry, because you have left the church and have become guilty of schism.

Mr. R.—Schism, James! Surely every man has a right to worship God according to the dictates of his conscience.

Mr. W.—That all depends, Thomas, whether his conscience be a right or a wrong conscience.

Mr. R.—But how can a man's conscience be wrong?

Mr. W.—If a man pretended that it was against his conscience to pay his debts, would you say that he acted rightly?

Mr. R.—No; of course not.

Mr. W.—Why not? He says he is acting according to conscience.

Mr. R.—Because he is breaking a common law of honesty, which he certainly has no right to do.

Mr. W.—Then you think that his conscience is bound by certain laws, and if it teach him to act contrary to those laws, then it is a wrong conscience?

Mr. R.—That's it, James.

Mr. W.—Very well, I quite agree with you. But let us apply this principle in the matter of a man's religion. You say 'every man has a right to worship God according to the dictates of his conscience.'

Mr. R.—I do, James, and maintain it.

Mr. W.—Don't be too sure, Thomas. A heathen worships God according to the dictates of his conscience, so does a Mahometan, so does a Jew, and of course since they possess this right, their religion (as far as they are concerned), must also be right. Why, then, do we try to convert them?

Mr. R.—Oh, but I don't mean that. Of course I meant Christians have this right and no one else.

Mr. W.—But since a heathen, Jew, or Mahometan has a conscience as well as a Christian, who gave you the power or liberty to make this distinction?

Mr. R.—But you don't think they are right, do you, James?

Mr. W.—Ah, that is another question. But let us look at your rule with this limit, that it must be applied to Christians.

Mr. R.—I think, then, you will find it right.

Mr. W.—Very well, we shall see. Now some Christians (for so I suppose you would call them) deny the sacraments, some the Divinity of our Lord, and some worship God (as they say) in images and saints. Should you think it right to try and convert any of these?

Mr. R.—Why yes, James, because they are in error.

Mr. W.—But they all worship God according to their conscience, and surely you have no right to interfere with them.

Mr. R.—I see, James. When I said every man had a right to worship God according to the dictates of his conscience, it must be taken with certain limits.

Mr. W.—Ah! Now, Thomas, you are speaking sensibly.

Mr. R.—But how are those limits to be defined?

Mr. W.—Let us try and see if we can find out. What do you understand by conscience?

Mr. R.—A something within us which approves when we do right, and rebukes when we do wrong.

Mr. W.—But we must first know what is right or wrong before conscience can approve of the one, or reprove us for the other. Must we not?

Mr. R.—Well, I suppose so.

Mr. W.—For example: if a man were to commit a theft, would not conscience reprove him for doing

wrong? I am speaking, of course, of conscience generally, not of a hardened conscience.

Mr. R.—Yes, I should think so.

Mr. W.—Why?

Mr. R.—Because the Bible tells us we are not to steal, and in the case you mention the man would be stealing.

Mr. W.—Then, before his conscience could reprove him for stealing, he must first know whether stealing be contrary to the law of God or not.

Mr. R.—Yes, that seems certain.

Mr. W.—So that you see conscience implies a knowledge of the Divine law or rule, and of a man's own action.

Mr. R.—You mean that when a man does wrong, his conscience reprove him for doing wrong, because it is based upon the Divine law which forbids him doing wrong.

Mr. W.—You have just hit it, Thomas. And so again, before a man can worship God according to his conscience, he must first ascertain what the law of God is with regard to the worship of God.

Mr. R.—Yes, James, I see now.

Mr. W.—And if a man's conscience tell him to worship God contrary to that law, he has no right to follow his conscience.

Mr. R.—No, I am bound to confess so.

Mr. W.—So that your principle that a man has a right to worship God according to the dictates of his conscience, is not altogether right.

Mr. R.—I see it cannot be defended.

Mr. W.—If a Jew had said that he claimed this privilege of worshipping God according to conscience, and had refused to worship in the temple, the one place appointed, would his worship have been acceptable?

Mr. R.—I should say not.

Mr. W.—So you see, a man must worship God (i.e. to be acceptable or right worship) in the manner and place, how and where God has made known to us in the Holy Scriptures, and not according, as he thinks, to the dictates of his conscience.

Mr. R.—I see, James, very well what you mean.

Mr. W.—Well, then, it remains for you to consider whether, by worshipping in places and manner different to the Church, you are worshipping God, according to His Divine laws. With this consideration I shall leave you, trusting that God may guide you into all truth. I. G.

A CHEERFUL GIVER.

Little Agnes clasps tight in her warm rosy fingers
A penny—'Look, muvver, it's kite all my own!'
While a look of affection so lovingly lingers
On 'the very best money that ever was known.'

But what are you doing, my dear little maiden,
With so solemn a look and important a gait,
Oh, the money-box, is it, with which you are laden?
'Yes, muvver, I 'spect that I'd better not wait.'

'I'm afraid if I go out and take my new penny,
I'd have to go into that shop for some sweets,
So—there—what a chink! now I haven't got any!
It's gone to the child'en that hasn't no treats.'

'Oh, muvver! I wonder if God heard the chinking!
Do you think p'r'aps He did? And will He be glad
And say, "little Agnes down there has been thinking—
When she is kite happy, of people that's sad?"

"WEATHERBOUND."

The inconveniences to which an indifferent Churchman is subjected are fearful. How is he to get his money's worth of church-going when the elements are so against him? Children are often thermometers of the home feeling. A little boy said, a few Sundays ago, "Ma says I need not go to Sunday School any more till next summer, it is so cold." Last summer it was the same excuse substituting "too hot." Is he a feeble boy? No; he buffets the snow with his sled, and the cold on his skates, and is never deterred by the weather; in summer it is never too hot to play ball, or too rainy to go fishing. The parents of such boys are worse off than they, for there is not only a little cloud, a little snow, a little mud, a little cold, or a little heat always in the way, but there is the weekly

headache, the late breakfast, the "nothing to wear." It is time that such things were called by their right names, as downright laziness, or miserable sham or hypocrisy! There is not a day in the year when people cannot attend church if they will. They go on all days to business, and on all nights to parties and places of amusement. This miserable habit of neglecting Church is a shame and a disgrace. To "profess and call themselves Christians," and then treat the solemn worship of Almighty God as they would scorn to treat a secular appointment, is not a hopeful piety. When one's religious duty is put on such a low basis, how can he expect to get any inspiration from it? Does he believe what he professes? Are Jesus Christ and the gospel and the sacraments and salvation and eternal life realities? Then why place them down below your worldly plans and pleasures? Why degrade them by making them subject to your whims and conveniences? Is there no such thing as duty? Can you neglect in this way and expect your religion to come to your aid in a time of trial and misfortune? Can you invoke it in your last sickness and die in its comforts? If people so degrade their religion, by putting it in an inferior place, do they consider that it, in that case, degrades them? In other words it is to every one what he makes of it.—Living Church.

THE SEED OF LOVE.

The farmer planted a seed,—
A little dry, black seed;
And off he went to other work—
For the farmer was never known to shirk—
And cared for what he had need.

The night came with its dew,—
The cool and silent dew;
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day,—
One glowing summer day,—
His children showed him a perfect flower:
It had burst in bloom that very hour,—
How I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last. —Selected.

WHAT A CENT GROWS TO.

A cent seems of little value, but if it is only doubled a few times, it grows to a marvellous sum. A young lady in Portland caught her father in a very rash promise, by a knowledge of this fact on her part.

She modestly proposed that if her father would give her only one cent on one day, and double the amount on each successive day for just one month, she would pledge herself never to ask of him another cent of money as long as she lived. Pater-familias, not stopping to run over the figures in his head, and not supposing it would amount to a large sum, was glad to accept the offer at once, thinking it also a favorable opportunity to include a possible marriage dowry in the future. On the twenty-fifth day he became greatly alarmed, lest if he complied with his own acceptance he might be obliged to be "declared a bankrupt on his own petition."

But on the thirtieth day the young girl demanded only the pretty little sum, \$5,368,709.12! The astonished merchant was only too happy to cancel the claim by advancing a handsome cash payment for his folly in allowing himself to give a bond—for his word he considered as good as his bond—without noticing the consideration therein expressed, and by promising to return to the old custom of advancing smaller sums daily until otherwise ordered.

Let some of our young readers who have a taste for mathematics just "figure up," and see what the old gentleman would have been obliged to pay over to his bright daughter upon the thirtieth day, had he fulfilled his promise.

April 30, 1886
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"JESUS HIMSELF DREW NEAR."—St. LUKE.

Be near me, Jesu, in the night,
When sleep hath closed my weary eyes;
Be near me with the morning light
When duty bids me rise.

Be very near each waking hour;
What it may bring I may not know;
I need Thy watchful eye—Thy power,
To shield me from the foe.

Be near me when the voice of sin
Calls at the door in luring tone;
Hush thou the traitor voice within,
And be my guest alone.

Be near me when my heart is glad,
When not a cloud obscures the sun;
And help me when my soul is sad
To say "Thy will be done."

Be near me when my step is frail,
And when the sand of life is run;
Be near me in that awful vale,
And when my rest is won.

Be with me where my spirit waits,
Expectant, for that fuller bliss,
When Thou at last shall open the gates
To brighter lands than this.

Be near me when the trumpet blast,
Calls me before Thy judgment seat;
And give me, Lord, a place at last
Where I may kiss Thy feet.

J. MAY

EFFECTS OF THE REFORMATION.

The Reformation convulsed all society; in encouraged the civil power to seize on large portions of the Church's revenues, but it made no essential change in the establishment of the Church. Probably, in popular estimation, the Church of England is often believed to have been established then. It is thought that there were then two Churches, one Roman Catholic and the other Protestant; and the State determined to disestablish the one and to establish the other. But history gives no countenance to this. It is theory, but not fact. The Church changed none of its machinery, scarcely any of its personnel. A few Bishops, who would not conform to the impending changes, were deposed, as had been the case with the Saxon Bishops at the time of the Norman Conquest. A certain number of the Clergy resigned their livings; but the great body of them remained where they were. The laity for the most part were the old laity of the old times. The Church machinery continued unaltered, appeals were restrained to England and forbidden to go to Rome, otherwise the Church Courts remained just as they were before. There was no legislation deposing one body and setting up another. Reformers, whether lay or clerical, never dreamed that they were creating a new Church, but simply professed to be purifying and strengthening the Church that then was. The fundamental doctrines remained as from the first. The creeds of the Church were unchanged; the orders of the ministry were unchanged; the Sacraments were divested of what was esteemed to be superstitious, but they were not abolished nor even mutilated—nay, the greatest of the Sacraments was rescued from mutilation and restored to its primitive integrity. The Church was still, as in Saxon days, the spiritual life of the State, though its entire unity with the State had received some shock, first from the Norman Conquest in the eleventh century, and then from the Reformation in the sixteenth. In Saxon times Church and State, were simply and organically one. In Norman and post-Reformation days we may, perhaps, rather speak of them as united, like two nations in one kingdom, rather than as one single people.—*Bishop of Winchester.*

FUN AND WISDOM.

Why is a washerwoman like a navigator? Because she spreads her sheets, crosses the line, and goes from pole to pole.
"What is a lake?" asked the teacher. A bright little Irish boy raised his hand. "Well, Mickey,

what is it?" "Sure, it's a hole in the kittle, mun."

"My son, why is it that you are always behind-hand with your studies?" "Because, if I were not behindhand with them, I could not pursue them."

A three-year old noticing at the dinner table, that her grandfather had shaved-off his full beard, worn many years, exclaimed, "Grandpa, whose head have you got on?"

At a college examination a professor asked: "Does my question embarrass you?" "Not at all, sir," replied the student. "Not at all. It is quite clear. It is the answer that bothers me."

THE SOLDIER'S WIFE AND CHILD.

The tattoo sounds; the lights are gone;
The camp around in slumber lies;
The night with solemn pace moves on;
The shadows thicken o'er the skies;
But sleep my weary eyes has flown,
And sad, uneasy thoughts arise.
I think of thee, oh, dearest one!
Whose love mine early life hath blest;
Of thee and him—our baby son—
Who slumbers on thy gentle breast.

God of the tender, frail and lone
Oh, guard that little sleeper's rest!
And hover gently, hover near
To her whose watchful eyes are wet—
The mother, wife—the doubly dear.
In whose young heart have freshly met
Two streams of love, so deep and clear,
And cheer her dropping spirit yet!
And as she kneels before Thy throne,
Oh, teach her, Ruler of the skies!

That while by Thy behest alone
Earth's mightiest powers fall or rise;
No tear is wept to Thee unknown,
Nor hair is lost, nor sparrow dies:
That Thou canst stay the ruthless hand
Of dark disease, and soothe the pain;
That only by Thy stern command
The battle's lost the soldier slain;
That from the distant sea or land
Thou bring'st the wanderer home again.

And when upon her pillow lone,
Her tear-wet cheek is sadly pressed,
May happier visions beam upon
The brightening currents of her breast
Nor frowning look, nor angry tone
Disturb the Sabbath of her rest!
Whatever fate those forms may throw,
Loved with a passion almost wild,
By day, by night—in joy or woe—
By fears oppressed or hopes beguiled;
From every danger, every foe,
O God! protect my wife and child!

BRIGHTENING ALL IT CAN.

The day had been dark and gloomy when suddenly, toward night, the clouds broke, and the sun's bright rays streamed through, shedding a flood of golden light upon the country. A sweet voice at the window called out, in joyful tones, "Look! O look! papa, the sun is brightening all it can!"

"Brightening all it can? so it is," answered papa; "and you can be like the sun if you choose."

"How, papa? tell me how."
"By looking happy and smiling on us all day, and never letting any tearful rain into the blue of those eyes; only be happy and good, that's all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, she replied, laughingly, "Why don't you see, papa, I'm the sun? I'm brightening all I can."

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day—brightening all they can. Try it children.

A man of humor can hew more golden chips from a sunbeam, than he who swings the dull and prosaic acts of life.

THE ICEBERG.

Neath Arctic sky, the iceberg high
Floats through the polar sea,
And pushed along, by currents strong,
Diminishes in slow degree.

But while it keeps its mighty steep,
It ever to the northward goes;
While by its past, the current fast,
As ever to the southward flows.

Then why doth seem against the stream,
The towering icy mass to move?—
Its onward motion through the ocean,
A force invisible doth prove.

The peak so bright in Arctic light,
Is but a fraction of the whole,
Seven parts below the surface go,
And there the stronger currents roll.

So should our life 'mid earthly strife,
Be chiefly thus invisible,
While 'gainst the tide of mortal pride,
An unseen Power doth us impel.

Durham, Ont.,
18th March, 1885.

S. R. ASSUR.

PUBLIC SCHOOLS.

The following little story, which is quite true, illustrates the need of religious instruction in our public schools from which for some years past moral and religious training has been almost excluded.

THE TEN COMMANDMENTS.—A gentleman who was well known for his liberality was besieged by many children who were selling tickets for a Sunday School fair. A dozen filed into his office at once. He could not be expected to buy of all, yet he hesitated to refuse any without good cause. Said he, "I will buy tickets of all who can say the Ten Commandments." Of the twelve not one could make the required recitation, and all belonged to the same Sunday School, and the same class. Another energetic saleswoman made her appearance.

"How many Commandments should you say there were?" he asked.

"Sixteen."

"You place the figure rather high; but let's hear what you know."

"Well," she said, slowly, "I don't know but four."

"Say the four for me, then."

A moment's pause.
"I don't believe I know but two."

"We will hear the two, then if you please."

"I've forgotten them," said the vendor of tickets; a member of the same Sunday-school, and the same class before mentioned.

"Well, then, I guess I can't deal with you;" and she was dismissed.

As many as fifty applied at that time, yet none could say the Commandments, except one little girl, of whom tickets were bought.

WISE SAYINGS.

There is less devotion to principle than to appetite. The adversities of many furnish success for the few.

Silent genius is heard quicker than loud ignorance.

Man's genius need woman's encouragement to develop it.

When soul and stomach both hunger, feed the latter before endeavoring to satisfy the appetite of the former.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

HOW THE QUEEN WRITES

A few days ago I saw a long letter written by the Queen, two or three months back. I should like to have made a copy of it, for the homely, motherly words would have gone straight to the hearts of all who read it. The theme was Her Majesty's last great sorrow, and it brought the "unaccustomed brine" to my eyes as I glanced at the composition. The Queen does not now write in that fine running hand, which characterizes so many of the royal autographs, but has adopted a much rounder style. This letter was evidently written in a great hurry; still, there was no blot or erasure. What most struck me was the extent to which the Queen unbends when she is writing to a subject about one so dear to her as her lost son. Her Majesty writes almost as affectionately to the children of those whom she has known intimately as to the members of her own family. —Life.

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MARRIAGES.

GUELPH.—At St. George's Church, on April 15, by the Rev. C. M. Harris, brother-in-law of the groom, assisted by the Reverend Archdeacon of Guelph, the Rev. E. A. Irving, and the Rev. T. Georghagan, the Rev. F. E. Howitt to Maggie L., only daughter of the late John Mickle, Esq.

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WEST MONO MISSION.

VOL. II.

MONTHLY PAPER—APRIL, 1884.

No. 4.

Rev. G. B. MORLEY, Missionary in Charge.

Peace be to this house, and to all that dwell in it.

OFFICERS OF THE CHURCHES.

Herald Angel—Churchwardens, Hugh Bracken, William Jackson. Sidesmen, J. Henderson, Jos. Duke. Organist, Mrs. Morley. S. S. Superintendent, The Missionary.

St. Alban's—Churchwardens, Wm. Jackson, W. Little. Sidesmen, Jas. Doney, W. H. Robinson. Delegate to Synod, W. J. Pigott. S. S. Superintendent, James Doney.

St. Matthew's—Churchwardens, W. S. Thompson, T. B. Lewis. Sidesmen, James McKelvey, Isaac Conn. S. S. Superintendent, Wm. Laverty. Delegate to Synod, F. C. Stewart.

St. George's—Churchwardens, Thos. Allen, J. A. Skelton. Sidesmen, John Hicks, Geo. McBrien. Delegate to Synod, Jas. Woodland. S. S. Superintendent, David Still. Organist, Miss Head.

St. Luke's—Churchwardens, Geo. Moffitt, John Anderson. Sidesmen, Wm. J. Buchanan, T. H. Moffitt. S. S. Superintendent, the Missionary.

Rubric from Prayer Book:—"When any person is sick, notice shall be given thereof to the minister of the parish."

The Annual Easter Vestry meeting was held in each of the Churches of the Mission. The reports of the Churchwardens were of an encouraging nature, although this has been an hard year for the farming community. The subscriptions to the Stipend has in some instances been larger than last year, and in

no one case has the subscription list suffered. This is most encouraging.

The following Pic-nics were arranged for, May 23rd, laying foundation stone of the New Church in connection with St. Matthew's congregation. This will be an interesting service, and will be conducted on strictly Church order and discipline, further particulars will be published in the local Press. The Member for Cardwell, Mr. Thos. White Esq., has been asked to perform the ceremony of laying the stone.

June 24th, Pic-nic in connection with the Sunday School of the Herald Angel. July 1st, Pic-nic in aid Building Fund St. Luke's Church.

The names of the Wardens, re-elected at the Easter Vestry Meetings will be seen in another column.

At the Vestry Meeting held in connection with the Herald Angel, a vote of thanks was tendered to Mr. Jackson Henderson for acting as bell-ringer during the past year.

The Annual Subscription to the Monthly Paper is now due, a small envelope is enclosed with this paper, with the name of the subscriber thereon. The Missionary would feel deeply grateful if each one would place his or her subscription therein, and place the same on the collection plate at the regular service on Sunday, May 10th or 17th, besides their regular offering. The amount is very small indeed for each, but when all put together amounts to over \$30. Please don't forget.

The Congregation of St. Alban's seems to take special pride in keeping their beautiful little Church scrupulously clean, no greater respect can be shown to the Great Head of the Church, than by taking special care of His Sanctuary, and making it a place where His children would love to dwell. The Church is God's House, He calls it "My House" St. Mark xi, 17, it is clear therefore if we honor His House we honor Him, see St. Matth w xxv, 31, to the end. The promise is therefore "them that honor Me, I will honor" 1 Samuel ii. 30.

All the seats in all the Churches in this Mission are free, and everybody is made hearty welcome, but as the Churchwardens are depending solely on voluntary contributions for to meet all the necessary expenses connected therewith, it is expected that all who occupy the seats will give as God hath blessed them, for we must remember that our service is not complete without an offering. "They shall not appear before the Lord empty." "Every man shall give as he is able."

BAPTISM.

On March 25th, Maria Ruth, daughter of Isaac and Margaret Nicholson.

BURIALS.

On April 3rd, Ina Skelton, daughter of Mr. John Skelton, of East Mono, aged nine years.

On April 8th, Jane Graham, aged sixty-five years.

The Missionary desires to thank the following for their kind gifts during the past month: Mrs. Duke, Mrs. Robert Jackson, Jr., Mrs. Jenkins, Mr. and Mrs. Robert Jackson, Sr., and Mr. W. S. Pigott.

Vice-Admiral D. Robertson Macdonald, 41 Lansdowne Road, Kingston Park, London W., has kindly consented to act as a "Receiver" in England for aid for this Mission. We hope by the aid of the good Church folk of England to be enabled to place this Mission on a good solid basis.

TOO MUCH TALK.

Children often need to be cautioned to talk less. A parrot sunning itself on a perch outside the open cage spied a strange dog and called out: "Sic him! Sic him!"

Up went the quadruped's ears and tail, his eyes searching for something to charge upon, and the parrot being the only living thing in sight, he went for the bird.

There was a tussle in which feathers and hair were loosened; then the parrot yelled: "Get out, you! Get out!"

And the dog was glad to go with all his might. The parrot, after looking all over his rumpled plumage, reproved himself thus: "Polly, you talk too much."

Watchman.

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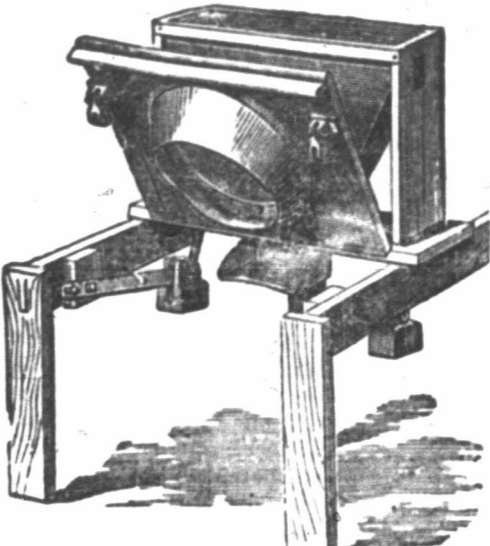
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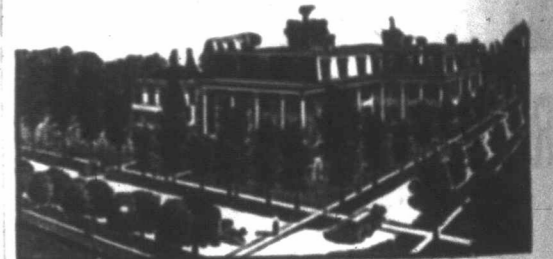
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