

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, AUG., 13, 1885.

[No. 38.]

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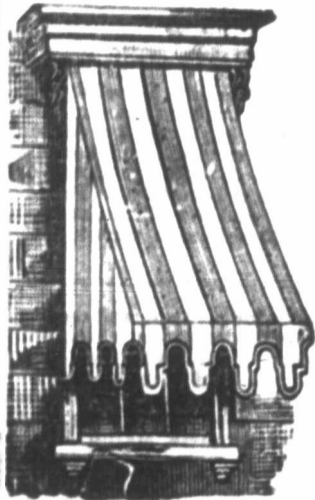
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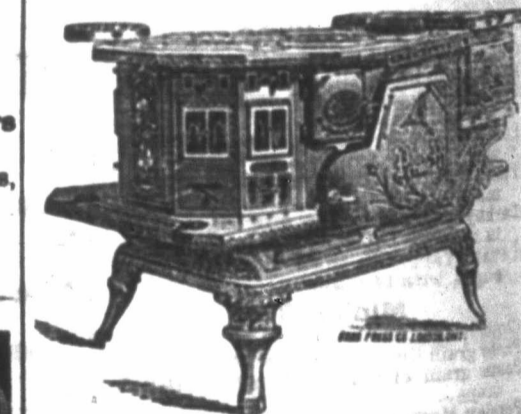
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THURSDAY, AUG. 13, 1885.

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

"CLEAR GLASS" FOR PUBLIC-HOUSES.—The justices and magistrates of the Newington division of Surrey, England, have enacted that in cases of applications for new licenses, or for renewals, it shall be a condition of granting such license that the outer doors and windows of the bar and public rooms be glazed with clear glass so that the view from the street into the bar and public rooms be unobstructed. The object of this regulation, is to bring the public rooms of public-houses under more public observation, and thus to promote decent and orderly conduct among the frequenters of those places, to discourage immoderate drinking, to facilitate police supervision, and to secure a better enforcement of the law without unreasonable interference with the legitimate trade of the persons licensed. It is therefore to be hoped that soon "clear glass" may take the place of the gaudily painted boards in the gin-shop window, and of the stuffy red curtains in the lower class of public-houses. One plausible objection is, that the working folk have a right to privacy when they are drinking, as they have such poor homes. But the reason they have poor homes is because they drink in public-houses. Now that general attention has been called to the subject, it is to be hoped that the "clear glass" rule will soon be everywhere enforced. Publicans who wish to show that they have nothing to be ashamed of in the way in which they conduct their business, would do well to pull down their barricades of secrecy, and we may surely appeal to the great brewers and distillers who own so many public houses, and whose name appear on them in such conspicuous places, that they will apply the clear-glass rule to the licensed premises, and so anticipate the benevolent action of the magistrates. Some of these brewers and distillers take prominent part in religious and philanthropic

movements; they say that they provide for the lawful use of alcohol, and are not responsible for its abuses. Let them prove the sincerity of their words by adopting this "clear-glass" rule for their houses which, even fifty years ago, was affirmed to be one means for the discouragement of drunkenness.

Although the above has more direct reference in England, we should be glad to see such a rule in Canada. What is desired, is to suppress the evils of drinking, and publicity is a great help in all such work.

CANON LIDDON'S CONSECRATION SERMON.—As some of our readers, says *Church Bells*, may have heard with interest, or even with anxiety, Dr. Liddon's recent sermon discussed, it may be useful, with the text of the sermon before us, to point out what he has actually said, and what he evidently means.

In the first place, it is not true that the preacher unchurched all the foreign communions which have not episcopal orders. This was the inference drawn by the *Record* from the first report of the sermon. We maintain that such an inference was no more justified by the earlier form of the sermon than by the latter. In the first utterance Dr. Liddon had spoken of the "greatest divines" of the English Church having insisted upon the Episcopate as necessary not merely to the *bene esse*, but to the *esse* of the Church, or, as he put it otherwise, "organically necessary to the structure of the visible Body of Christ." In the copy of the sermon revised by himself and printed, it is "some English divines" who are spoken of. The change was, perhaps, a prudent one—just the change which a man would make when he submitted to the colder criticism of readers words which had conveyed his own impressions to those who listened to them from the pulpit. As regards the point upon which he was insisting, the change makes no difference whatsoever.

It may, of course, be urged that, if you regard the episcopate as necessary to the *esse* of the Church, you must unchurch every community which has no bishops. But this is a mere inference. The preacher might reply that he has no call to give any opinion on such a subject. He is not the judge as to the responsibilities of those who either rejected Episcopacy, or were under the practical necessity of organizing a Church without bishops. He is not able to decide how much they may have lost by this deprivation. He certainly would not deny that all baptized persons belong to the Church, to the "visible Body of Christ;" nor would he deny that such as use those Christian ordinances which they believe to be divine do receive that blessing which they seek in them. Beyond this he does not pretend to go, and how could he go further, since further we have no guidance?

THE POSITION OF THE CHURCH OF ENGLAND.—Continuing from the above paragraph, the writer says:

"But what Canon Liddon insisted upon was this—that Episcopacy was not merely one of several possible methods of Church government, nor even the best of these methods, and that one in which the wise choice of the Church had been most conspicuously manifested. If it were no more than this, he contends, we should not be justified in maintaining it, and so keeping ourselves apart from those other reformed Churches with which we have so much in common. Such isolation can be justified only upon the principle that the Episcopate is of Divine institution. If it is—if we can trace back this form of Church government to the Apostles—if we are thus satisfied that it represents the Divine plan for the government of the Church, then we have no right to change it or to give it up, whatever advantages may seem to result from its surrender.

Now, this is exactly the position of the Church of England. She declares in her ordinal that these three orders have existed from the time of

the Apostles; she refuses to allow any one not Episcopally ordained to minister at her altars. It is nothing to the purpose to show that at a certain period during the throes of the Reformation, Presbyterian divines were allowed to minister, or even to hold benefices, in the English Church. We know now what is the deliberate judgment of the Church. She requires all her ministers to be episcopally ordained. And she is quite right and quite consistent in making this demand if episcopacy is of Divine institution; otherwise she is not."

HIGH EPISCOPALIANS ARE ALONE CONSISTENT.—This is, as in above passage, in substance, the contention of Canon Liddon. And those who ignore the real force of his contention and try the *argumentum ad invidiam* by pointing out not the essence of that which he contends for, but inferences which they are disposed to draw from his principles, are, in truth, dealing unfairly with the preacher. Let us put it in another way. Those who do not regard episcopacy as of Divine institution must condemn the action of the Church of England in insisting upon it as a necessary part of the institution of the Church, or—which is the same thing—in refusing to allow men not episcopally ordained to minister. It is somewhat difficult to understand how they can maintain their connexion with such a Church. Surely it is a very serious responsibility to assist in keeping up a barrier to the reunion of Christendom, or, at least, of the reformed Churches, which they must believe to be of human and not of divine origination.

We may think 'high Episcopals' in error, superstitious, or the like, but we must at least admit that they are consistent. It is very difficult to know what to think of those who support a system which they feel constrained to condemn. Doubtless they have some way of explaining it which satisfies themselves, and we should be sorry to hint that they are otherwise than conscientious. Two things only we can say with some measure of confidence: first, that we do not understand their position; and, secondly, that they are not quite the people who have a right to question the consistency of others."

THE INFALLIBLE GUIDE SOPHISM.—The following from the *Church Times* pricks the infallibility bubble in a very neat way. In answer to a correspondent it says:

"Even assuming the trustworthiness of what your Roman friend tells you about the advantage of having an infallible guide, there is just this leak in the argument. You are told that the use of an infallible Pope is to prevent the fallible flock from going wrong on matters of faith and morals, where their private judgment is all but certain to lead them astray. Very good, but the Pope's own infallibility is itself a matter of faith, and the only warrant you have for its truth is your own private opinion that it is true. Why should you be better able to decide that tenet than any other? You cannot take it on the Pope's own word, for the very matter in question is whether he is right in claiming the power; you cannot take it on your confessor's word, for he is himself fallible; you cannot take it on the word of the Vatican Council, for (without enquiring whether the doctrine was enacted by the Council at all, which able canonists deny) the very terms of the decree imply that the Council was fallible too; so it comes to your private opinion, and if that decides for infallibility, it must contradict the whole Church up to 1870."

CONGRATULATIONS.—We beg to congratulate the Hon. Thomas White, M.P., upon his elevation to the dignity of Minister of the Crown. In this case "Palmas qui meruit ferat," is fulfilled. The new Minister of the Interior was sworn in at Toronto on the 5th inst, and went down to Ottawa the same day to commence work.

THE EVANGELICAL PARTY AND  
THE S. P. G.

IN the whole Evangelical party, no name stands in honour more highly than that of Bickersteth, nor amongst those who have ever borne that name, no one ever deserved honour more than Dr. Bickersteth, Bishop of Exeter. The bitterest antagonism has been shown in Canada to the S. P. G., by some few members of the Evangelical party who have arrogated to themselves positions of prominence in connection with the press, with a College and with party agitators, more especially in the Toronto diocese. That the more sober minded of that party may be informed of the standing of the S. P. G. with the Evangelicals of the old country, and that they may learn how entirely inexcusable is the bitterness of the opposition to this Society shown by their organ and leaders in Canada, we quote the following from a most eloquent address on Missions delivered recently at Plymouth by the Right Rev. Dr. Bickersteth, Bishop of Exeter. The meeting was called in the interests of the "Society for the Propagation of the Gospel in Foreign parts."

The Bishop said, "I love missionary work from the core of my heart. My father was secretary of a missionary society from 1815 to 1830, I drank in love for missionary work with my mother's milk, so I regard it the greatest privilege to aid missionary enterprise. If only all Christian hearts were filled with the earnest love of this cause, the good work would never cease until spread from shore to shore. I feel increasingly the more I study missionary work, the greatness and urgency of its claims upon Christian liberality. I am a constant attendant on the committee of the Church Missionary Society when in London, and I also take a very warm interest in the Propagation of the Gospel Society, for which I have been in the habit of taking up collections in my Church every year. They must see that God had trained our land from century to century. Coming to recent times there was the Evangelical revival, then the end of the last century saw the great missionary zeal which sprang from that, and then followed the great Church revival, the *renaissance* or re-birth of Church order. Taking those three great revivals,—the evangelical revival, the missionary revival, and the Church revival,—and saw also how *this life had interpenetrated every part of their Church*, they could not help feeling that the whole world lay open to the mission efforts of England. In India, especially at Delhi, the Propagation of the Gospel Society had done a noble work under Mr. Wilson. As I passed in India from place to place, had I been asked which was the work of the Society for Propagation of the Gospel, and which the work of the Church Missionary Society, I could not have told them one from the other. Our Missionaries all work together shoulder to shoulder. When they thought of the great work the S. P. G. was doing in our colonies, he was sure they would thank God from the bottom of their hearts. I wish to mention, that

some time ago, just before the S. P. G. sermons were going to be preached in my Church at Hampstead, a paper was circulated among my congregation, stating that this was a party society, I asked the congregation to show by the collection their disbelief in this statement, and the response was an offertory of £70, the usual amount being about £15!"

It is not needful for us to do more than ask those who allow their charitable judgment to be constantly disturbed by reading the violent party paper, which, with almost sublime audacity, arrogates to itself the title of evangelical, to consider which authority is the more worthy of credence, a virulent knot of fanatics who keep up a party disturbance in the Toronto diocese by means of their semi-Church paper, their so-called College and a dissenting mission Hall, or the gifted and Rev. Dr. Bickersteth, the Evangelical Bishop of Exeter?

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

I WOULDN'T give a rush for a man without some kind of hobby. The man without a hobby and the man without an enemy always seem to me to occupy about the same position of uselessness and insignificance. All successful men are specialists and hobbyists. No man with an ounce of individuality or self-respect can exist without a hobby. All men worthy of the name aspire to rule in some kingdom however humble, and to know or be able to do something which everybody else doesn't know or cannot do. Very pitiable and quite contemptible is the man without a hobby, and so rarely to be met with that we may here and now drop him without more ado, and apply ourselves to the consideration of that overwhelming majority of people, to which class I hope every reader of this article belongs, who aspire to the dignity of keeping and riding with some degree of success a hobby.

Now, hobby riders may be divided into two classes, those who are content to jog peacefully along the king's highway, giving and taking their own fair share of precedence, and unaggressively holding the even tenor of their way, and those who starting out with the desire to carry everything before them without the budging of an inch or the swerving of a hair's breadth, become hopelessly entangled in the counter flowing stream of humanity, and are either borne back and beyond their original starting place, or else are prevented from doing anything more than very doubtfully, laboriously and painfully holding their own.

To this latter described class belongs a very large number of unsuccessful clergymen, injudicious hobbyists, who, not unlaudably desirous of impressing their own individuality upon their congregations, and bringing them into the same mind with themselves, proceed to do it in such a fatally, offensive, and ill advised manner, as to bring down upon themselves a perfect avalanche of ill will and opposition, or at least to arouse a feeling of sullen suspicion and passive hostility among their flock, which, if it does not bear them down and

away, and bury them in the hopeless grave of irrevocable failure, yet most effectually bars the way to anything like progress or success.

Who is he among either clergy or laity who has not had abounding proof of the truth of this? Who is he of either class who cannot sit down and reckon up instances without number of men respectable in ability, generally loveable in temperament and disposition, and tirelessly zealous. Who have been irretrievably wrecked upon the rock of some fatally obtrusive hobby, or at best been able only to keep absolute failure at arm's length. Speaking from my own experience, the very best and ablest men fail from this cause, men of one idea, men of great concentrative power, men of individuality, perseverance and moral courage, but first escaping by the skin of their teeth that transcendent degree of ability that would enable them to bear down all opposition, compel the admiration and allegiance of mankind, and attain success by sheer "main strength and awkwardness."

Now, as I have shewn, the possession of a hobby of some kind and the desire to ride it, is an essential element in all true manhood. And so the difference between men as to their success or failure, lies not in the possession or absence of hobbies as in the manner they aspire to ride them. All successful men being hobbyists, it therefore follows that judicious hobby riding is success, and injudicious hobby riding is failure.

The grand mistake that a large number of clergymen make in this respect, is in springing their hobbies upon their people before they have won their love and confidence. A priest takes charge of a parish, and while he is yet upon his trial, while he is yet an object of the closest scrutiny not to say of mild suspicion, while his every peculiarity is keenly canvassed, and he himself mentally, physically, and spiritually the subject of microscopical examination, and while his people erewhile suspend their judgment of him at this most critical juncture, when a feather may incline the wavering scale pro or con, and while he is laying the foundation of a favourable or unfavourable public opinion that will follow him to the sweet or bitter end of his parterate, just at this turning point of his career he adopts some very pronounced course of action, makes some very radical changes, identifies himself perchance with some party in the congregation, generally advertises his intention of doing things in his own way, gives expression to certain very strong opinions upon certain very delicate and moot points, and in a word, "takes a stand."

And what is the result? He makes enemies, and arouses a spirit of distrust and opposition that he cannot live down in a dozen years of faithful service, he becomes identified in the minds of his people with certain principles which very probably he doesn't hold, the object of a suspicion that never goes to sleep, and is regarded as a rash unauthorized innovator upon whose shoulders may lawfully be laid every misfortune and reverse, both great and small. And so he becomes a failure, not because he possesses a hobby, but because he

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rides it at the wrong place and time and in the wrong way.

### NOTES ON THE SPIRITUAL LIFE.

No 7.

#### COMMUNION WITH GOD.

THE essential nature of the life of grace is, that it is a godly life—a life lived to God, in His presence, with recognition of His authority, government, intervention. "We look," says St. Paul, "not at the things which are seen; but at the things which are not seen." Of Moses it is said that "he endured as seeing Him who is invisible." This is the secret of faith and of hope and of love. This is the secret of true life, the beholding of God. "Show us the Father, and it sufficeth us." Those who live most as in the very presence of God, live the most godly lives. He who evermore repeats within his heart, "Thou, God, seest me," will feel deeply, continuously his responsibility to God, and will think and speak and act, as one that must give account, nay, that is continually giving account. To be like Christ we must keep Christ ever before us, we must contemplate His excellencies, we must imitate His life, we must listen to His voice, we must speak to Him as to our Divine Friend.

This is communion with God. In one sense it is the whole of religion. Whether we define religion to be a sense of dependance upon God, or a sense of obligation, or (which is best) as comprehending this double sense and experience, we shall feel that it has its sphere in the communion of the spirit of man with God. Whether on the other hand, we regard the acting of the religious life as an imitation of Christ, or a striving after perfection, or a keeping of the heart in the love of God, or a doing of one's duty to God and to man,—and these are only different ways of contemplating the same thing—we must see that the strength and sustentation of that life are found in communion with God. He is the strength of our heart. His light clears up the path of duty. The fire of His love kindles the affections of the heart. The energy of His manifested righteousness and holiness imparts strength to the will. To say of a man that God "is not in all his thoughts," is to describe one who is utterly destitute of religion. To say of another that his heart is filled with thoughts of God, is to describe one who is a man after God's own heart.

If then we desire to be godly Christians,—to live the life of Christ, the life of the Spirit, the life of faith, the life which is ever advancing towards perfection, we must live in God and hold continual communion with Him.

Every religious man believes this, knows this. It is plainly declared in the Bible. It commends itself to common sense and to sanctified intelligence, it is enforced by experience. This then is clear, the way to grow in grace—the way to leave behind us the sins and frailties which have hurt and hindered us—the way to become a saint is to hold close and intimate and continuous communion with God.

But it must be with the God who is revealed

in Christ. This, which seems so obvious, is by no means a thing which does not need to be insisted upon. These are men who have the name of God continually upon their lips—yes, and, in a certain sense, the thought of God continually in their minds, who yet do not seem to be persuaded by Christian sentiments and principles. We hear this every day. People who are constantly engaged in Christian work are said to be sometimes hard and uncharitable; sometimes deceitful, sometimes habitually dishonest. What is the explanation of this seeming contradiction? It does not appear to be explained by making allowance for human infirmity, the power of a sudden temptation and the like. These things will account for occasional lapses, they do not touch the fact of habitual principles. And it is said that there are many eminently religious people who are habitually untruthful, or dishonest, or self-righteous, as the case may be.

It is quite clear that the God with whom these people have communion, is not the God who is revealed in Jesus Christ, or else that they take only partial views of Him who is thus revealed. We become like the Being whom we worship. We are known by our associates. If we are not like Christ, it is because we do not have constant fellowship with Christ. If we are not godlike, it is because we are worshipping not the only living and true God, but an idol of our own making.

Let us consider this a little more in detail. Here is a Christian man so called, and a man who seems to be in earnest, nay, who really is in earnest, and yet who neither does justice, nor loves mercy, nor walks humbly with his God. How is this? The man is very resolute to be a religious man, and is universally acknowledged to be so. He neglects no religious duty, he is ready for all kinds of religious work, he is liberal in his gifts of money for Christian work. What is the matter?

Something is the matter. If a man is really lacking in humility, he cannot be much in the presence and communion of the meek and lowly Jesus. If a man is unmerciful in thought or word or deed, he cannot habitually sit at the feet of Him who uttered the "Beatitudes." If a man lacks the fundamental virtue of justice, he can have little knowledge of the Son of the righteous God.

How comes this about? It is not so difficult to explain after all. When we begin to think of religion and of God, we bring with us the shine of our old nature, and we unconsciously darken the glory of the manifestation of God in Christ. We blot out a perfection here or we darken an excellence there. We make for the object of our worship a mutilated God, and this we bow down and adore; and then we become more and more like—not the true God, but that notion of God which we have formed, partly from the Bible, partly from our own prejudices,—all the while unconscious that we have thus been mingling light and darkness.

That we are here giving a correct representation of much human religious experience there can be no doubt. If, therefore, our communion with God is to be elevating, purifying, strength-

ening, it must be communion with the God who is revealed in Christ, and therefore our first business must be to *know Him*.

### THE CLERGY TRUST FUND.

WHEREAS there is a fund under the management of the Synods of the various dioceses in the Province of Ontario, which is derived from the monies contributed by the clergy, who commuted their incomes under the Act secularizing the clergy reserves. And whereas the suit of Wright vs the Synod of the Diocese of Huron, was commenced for the purpose of testing the power of the Synod in dealing with the said fund. And whereas the said suit was decided in the Plaintiff's favour in the Court of Chancery for Ontario, and has been reversed by the Court of Appeal for Ontario, and upon an appeal to the Supreme Court of Canada, a judgment has been given in the Defendant's favour, two Judges of the Supreme Court delivering judgments in the Plaintiff's favour, and two Judges delivering judgments in favour of the Defendant's, and the fifth Judge being doubtful, but finally concurring in supporting the judgment of the Court of Appeal for Ontario, which does not satisfactorily determine the matter in controversy. And whereas a large number of the clergy are interested in the final determination of the matter. And whereas a number of parties having expressed a desire to contribute to a fund to assist the Plaintiff in bringing the suit before the Judicial Committee of Her Majesty's Privy Council for final determination; in order to meet the wishes of the said parties to carry out the desired object, an account has been opened with the Bank of Montreal, St. Mary's, Ontario, called "The Clergy Trust Test Fund," of which Robert Hillyard, Manager of the Bank of Montreal, in the Town of St. Mary's, Esquire, and Mr. V. Hutton of the same place, Esquire, are the Trustees; and T. D. Stanley, Esquire, of the Town of St. Mary's, the Secretary.

Contributions will be placed to the credit of the fund, of which the trustees will direct the proper application, and may be sent to the office of the "Dominion Churchman," Toronto, to the Secretary at St. Mary's, and to the Bank of Montreal, St. Mary's, receipts for which will be acknowledged as may be desired by contributors.

### HOUSE WARMING—A STEP AHEAD.

That all moderate sized houses are far more healthy and comfortable when heated by hot water is universally allowed. The temperature is kept more equal, the air is sweeter, is not so dry and parching to the lungs and furniture, is free from noxious gases and dust, and the labour and cost are no greater than with a furnace or base burner. That verdict cannot be upset, it is based upon the solid facts of experience. But hitherto hot water furnaces have had one drawback, they were hard to clean out and to stir up, and there were other little troubles which need not be named, as all forms of heating have similar ones. Some time ago, we made enquiries everywhere for a Hot Water Fur-

nace having a circular bricked fire-grate, but it was not in the market. Messrs. Gurney & Co., of Toronto, and everywhere else in Canada, whose advertisement is on our last page, have gone right ahead of all Hot Water Furnace Manufacturers by introducing a Boiler, which seems to us as near perfect as possible. It is cleaner, more economical of fuel, needs less labour, calls for less watching, and gives better results in heating than any other Hot Water apparatus yet invented. We strongly advise all persons who are building to get the Gurney Hot Water arrangement. It is incomparably superior for house heating to any other plan as we can personally testify, especially where there are delicate inmates or children. We found the rest of sick children wonderfully helped by having the house warmed by hot water instead of by hot air, and the air is so "soft" and pure that the headache many, especially ladies, suffer from confinement to the house in winter, is unknown where such an arrangement as Messrs. Gurney's Hot Water boiler is in use. Where there is any tendency to chest disorders, or croup, or susceptibility to cold, the difference in comfort where hot water is used is great, and many a doctor's bill is saved and many a night's rest secured by it, as we can gratefully testify. The firm will be pleased to send all details. They will show the Furnace at their rooms, Toronto, Hamilton, Montreal and Winnipeg.

## Home & Foreign Church News

From our own Correspondents.

### DOMINION.

#### NOVA SCOTIA.

**OBITUARY.**—The late Rev. G. W. Hodgson.—The death of this estimable and saintly clergyman has been keenly felt, not only by his intimate friends, but by the whole diocese. The deceased was eminently distinguished from early life for the firmness of his convictions and the severe consistency of his character. He was appointed rector to the Church of St. Peter's, Charlottetown, in 1869 and acted also as Bishop's chaplain. The career of such men is always marked by some sharp opposition and usually by their triumph. Such was the experience of the deceased priest, his views and practices were constantly opposed at one time, but over all his enemies and opponents he gained the victory of faith and charity. The scene at the funeral was a striking testimony to the loving reverence in which he had been held by all the people of his charge, many even of the ministers of other religious bodies joining in the burial procession. The Venerable Archdeacon Giplin furnishes the following touching farewell to his congregation dictated by the dying pastor. The bereaved have our sincere sympathy. The path of the just is a charming light; they who mourn following in the footsteps of their beloved will have light and consolation:

*My Dear People:*

God calls me away, and the time has come when, for a period at least, we must be separated. He only knows how deeply I have borne you in my heart—how I longed for your welfare in time and in eternity. During sixteen years I have worked among you. I hoped I might be spared yet longer in the Church of Christ on earth; but He has willed it otherwise. I humbly say: "Thy will be done." I am conscious of my imperfections and shortcomings; and oh! my people, I do entreat you to pray for me—so soon to stand before my God, that he will forgive me my sins. One thing I long to say to you: I want to thank you for all your kindness and goodness to me. My last words are these: Do not be cast down if difficulties present themselves. Be of good courage; God is with His Church, and will be even to the end. If trials come upon you, be patient. Be diligent in prayer and in the use of all the means of grace. Love the Lord Jesus, and love one another for His sake. And when I am gone from you, pray for my soul, that it may rest in peace and be made perfect against "that day."

Yours very affectionately in Christ,  
GEORGE W. HODGSON.

### ONTARIO.

**CORNWALL.**—Mr. Charles Poole died on the 17th July, 1885. He had endeared himself to all who met him, by his jovial disposition and unfeeling, uncomplaining good nature. He was a resident of Cornwall for nearly half a century, and enjoying to the full the confidence of its citizens, he could never be induced to take part in public or political life: but hardly an office of public trust exists in the municipality to which he has not at some time been appointed.

Mr. Poole was born in Ashton, on Mersey, England, on the 20th day of April, 1806. Of his father we know only that he lived the quiet life of a country gentleman, but his grandfather had been, in his day, a physician of some eminence. Young Poole was educated at the King Edward the VI Grammar School at Maulesfield. He chose the profession of law, and, as his parchments inform us, in the 9th year of the reign of His Majesty King George IV. became Attorney at law Solicitor and Master Extra in Chancery, Westminster. He also held a cornets commission in a regiment of yeomen cavalry. He married at an early age, but was soon called upon to part from his wife who died young, leaving one son and one daughter. Mr. Poole married the present Mrs. Poole and with her came to Canada and made his home in Cornwall.

There survive him: his widow; Mr. Edward Poole, Barrister; a daughter now resident in New York State; Mr. Harry Poole, of the Postal Service, Ottawa; and his youngest daughter Mary, now residing in Almonte; all of whom, except the first, are married and settled, and none of whom were able to reach Cornwall in time to receive a last farewell from their aged father. There are also two children of the first marriage, one living in Australia, the other in England. He was genial, kind, accurate and scrupulously honest and upright.

As a Freemason, Mr. Poole was beloved and respected by all his brethren. The funeral, which took place on Sunday, was attended by an immense number of friends from the town and surrounding villages.

**CARLETON PLACE.**—On Saturday, August 1st, the last dollar of the debt on St. James' Church, Carleton Place, was paid, placing the fine church in a position to be consecrated. After evening prayer on Sunday, the rector made this happy announcement, and asked the congregation to join in thanking Almighty God by singing the doxology. This was done with a will, all feeling encouraged at the completion of a really great work for a village the size of this. The church cost originally a little over \$6,000, but could not be built now for much less than 10,000. Though by no means architecturally perfect, this church is now one of the most commodious and substantial in the diocese. The Bishop has promised to consecrate the church and burial ground early in the autumn.

**PERTH.**—The Church of St. James', Perth, has been further beautified by the gift of a very handsome and elaborate altar frontal from Mrs. Peter Maclaren. It was designed by Mr. Frank Darling, of Toronto, who also designed the chancel decorations, and executed most successfully by the ladies of "the Church Embroidery Guild," Toronto. The design is very elaborate, being a conventionalized pomegranate, the coloring of which is superb, and at the same time exquisitely rich. The superfrontal is of rich crimson velvet, with an elaborate and effective pomegranate design highly conventionalized in gold silk and different shades of green, enriched by Japanese gold passing and spangles. The frontal has a handsome floriated cross in the centre, the ends of which reproduce the same design as the superfrontal with the sacred monogram in the centre in gold passing surrounded by a framework of heavy gold twist in basket stitch on a ground of crimson velvet. The side panels are filled with ornamental designs of the same character in all the ecclesiastical colours outlined with gold passing. Four orphreys of similar design are at the ends and each side of the ornaments. The whole is the handsomest piece of ecclesiastical needle work ever produced in Canada, and reflects the highest credit on the skill and taste of the ladies of the guilds, the work being of the most difficult character.

**ALMONTE.**—Mr. Lionel B. Stephenson, eldest son of Rev. F. L. Stephenson, B. A., has been very successful at Toronto University matriculation examinations. He came within one place of gaining the Classical scholarship, and is also credited with honours in English, History, and Geography, French and German. He received his classical training at Almonte High School, and Upper Canada College.

### TORONTO.

The Church Woman's Mission Aid Society, are prepared to receive applications through the secretary, Mrs. O'Reilly, 37 Bleeker St., Toronto, for assistance needed by country parishes next winter, either for clothing and Xmas trees. Applications received after the 10 of November cannot be entertained. Orders for snuffboxes, etc., solicited.

**PARKDALE.**—The annual Sunday School picnic, took place on Tuesday, 28th inst., at Riverside Park, (Humber), the children with the majority of their teachers, met at 10.30 a.m., at the school-house, and with the very little ones in wagons, set out in procession to the Exhibition wharf, where they went on board the good ship "Mazeppa," which conveyed them to the Humber wharf. Here the procession was again formed and with the good old flag of England at the head of both boys and girls, proceeded to the park. Here a most enjoyable day was spent in races and games, to say nothing of the most essential part of a picnic, viz.: the discussion of the viands provided by the ladies of the congregation. In addition to the usual racing and jumping, a most exciting chase was made after Riel, who was impersonated by Private Lambert, (No. 6 Co., 12th York Rangers), one of the North-West contingent. The Pseudo-Riel was captured by George Kelly, who thus won the prize, a large red ensign on a pole. At 6 p.m., a move was again made from the Park, and at 6.30 p.m., all were once more on board the Mazeppa on the return journey. And by 7.30 p.m., all were safe and sound at home. Among those present at the picnic we were glad to see the Rev. Canon Tremayne, rector of Etobicoke. All agreed that the day was a most enjoyable one, and were deeply grateful to Almighty God that nothing occurred to mar the happiness which was felt by all. "For His merciful kindness is great towards us. And the truth of the Lord endureth forever. Praise ye the Lord."

**YORK MILLS.**—A meeting of the Rural Deanery of West York, was held here in the charmingly situated Church and parsonage, on July 15th and 16th, the clergy present being Rev. Rural Dean Osler, Messrs. Bell, Thompson, Ford, Mussen, Bates and Shortt. Evenson was said in St. John's Church, after which addresses were given upon the Holy Eucharist in its three aspects. 1st. As a "memorial before God," by Rev. O. P. Ford; 2nd. As a "Memorial before men," by the Rev. W. W. Bates; and 3rd. As a "Spiritual Feast," by the Rev. G. H. Shortt. Next morning at 8 o'clock, at the celebration of the Holy Communion, an address was given by the Rev. C. E. Thompson. There were present a goodly number of the parishioners of York Mills. The meeting began in the rectory at about 10.30. When the principal part of the proceedings was over, which included the reading and discussion of the 1st chapter of 1 Tim. I., a number of motions were passed and good resolutions made with regard to the future. Let us hope, that after having had a meeting so pleasant and so profitable, the clergy of the deanery will try to make the assembling of themselves together of a less intermittent character than it has been for some years past.

### NIAGARA.

**CHIPPAWA.**—The Rector in England—The Rev. E. J. Fessenden, M.A., has been most kindly received in the old land and much honoured. At the annual meeting in London of the S. P. G., presided over by the Archbishop of Canterbury, the rector of Chippawa spoke in regard to the work of the missions in Canada. He is invited to preach in Temple Church during this month. At a very large meeting at Plymouth, on the 30 June, presided over by Dr. Bickersteth, Bishop of Exeter, the Plymouth Morning News, of July 31st says, "the Rev. E. J. Fessenden, of Canada, spoke of the great work done by the S. P. G. there and its enormous progress. He spoke with much eloquence and pathos of the greatness and privileges of the English people, and contrasted with the loneliness of the Colonist when far away from the consolation of religion." Mr. Fessenden seconded a motion proposed by Admiral Phillimore. It is very pleasant to see so warm a recognition by the S. P. G. authorities and the English press of one of our faithful and able clergy.

We note that Dr. Bickersteth, a leading Evangelical, said in his speech that "he always had had collections for the S. P. G. in his church every year." Such a fact is no news to those who know the Evangelicals of England, but as a totally different spirit prevails amongst a section of those who bear this title in Canada, and who claim to be the exponents and leaders of Dr. Bickersteth's school, we commend his example to them as more worthy of their party name than the bigotry and narrow mindedness which some show in regard to the S. P. G.

HURON.

AMHERSTBURG.—The Rev. A. T. Falls, rector of Christ Church, with Revs. Paradis and Earle, ministers of the frontier town of Amherstburg, are contending against the promoters of Sunday baseball excursions on Sunday to Bois Blanc Island. The laws against the violation of the Decloque are not strict in the "Land of the Free," as they are in Canada, and Sunday is in too many places merely a day of amusement. There is no American law forbidding games on this Holy day, and the captain of a steamer has been running Sunday excursions to the island. The clergymen have submitted the case to the Canadian Minister of Customs.

BAYFIELD.—Rev. G. B. Taylor, who has been some time incumbent of the Bayfield mission, and is leaving Huron diocese for a tour to the home country, was robbed on an Erie train on Thursday morning at four o'clock, between Buffalo and Morrowsburg of a gold watch and \$185 in cash.

DELHI.—Rev. P. B. De Lom, missionary of Huron Diocese, is at present holding mission service at St. Alban's Church, Delhi.

SUNDAY SCHOOL PICNICS.—The teachers and scholars of St. George's Sunday School, London, W., had their annual gipsy-party on Wednesday, July 22, in Mr. Platt's grove. The day was, as usual, a very fine one; the little ones enjoyed it thoroughly. Among the ladies who were largely instrumental in promoting the pleasures of the day, Mrs. Newman, Misses Gower, Kingsmill, Meredith, Landor, Gibson, Wallace and Minton.

Memorial Sunday School held their pic-nic at Port Stanley. About 400 persons availed themselves of the opportunity of spending a very pleasant day at our watering place.

Chapter House Sunday School had a very pleasant gipsy-party in the Queen's Park. Mr. Imlach, the S. S., superintendent, is indefatigable in keeping up the school.

STRATHROY.—Some time ago Rev. Canon Hill, who for the past seven years has been rector of St. John's Church here, tendered his resignation, which took effect on Sunday last. The officers, teachers and scholars of the Sabbath School took advantage of the occasion, and at the close of the lesson last Sunday afternoon, Rev. Mr. Hill was called to the chancel, and the superintendent, Mr. J. S. Small, read the following address, and Mr. A. E. Kinker, presented Mr. Hill with a silver communion service, and Mr. R. Richardson Mrs. Hill with a set of pickle castors:—

REVEREND AND DEAR SIR.—The officers, teachers and scholars of the Sunday School of the Church of St. John the Evangelist, cannot permit the occasion of your removing from this parish to pass without testifying their regret at your having determined to sever the present connection. Since your arrival amongst them, (now more than seven years ago), they have witnessed the interest you have unvaryingly manifested in their spiritual welfare. The teachers' Bible class is especially indebted to you for unremitting attention, and the Bible class in the school has indeed been favored in receiving instructions at your hands whenever possible.

The officers, teachers and scholars would also respectfully express their admiration of the fact that in your teaching you unceasingly put forward that "name that is above every name," and feel that the Sunday School that next receives your attention is indeed fortunate.

They beg your acceptance of the accompanying communion service, and hope that it will from time to time serve to remind you of many friends in this Sabbath School, who, as fellow-workers and scholars, have learned to appreciate your worth. Nor can they permit the present opportunity to pass without expressing the loss that the school will sustain in the removal of Mrs. Hill. Ever at her post, she is indeed an example worthy of imitation. Her cheerful and kind manner are well calculated to refresh the spirit of any Sabbath School worker who may feel dispirited in a field of labour that has its own disappointments. She has proved herself a valuable helpmate, but while bearing testimony to the fact they are well aware that no commendation of theirs can enhance the appreciation you deservedly entertain of her many good qualities. They beg her acceptance of the accompanying pickle castors, and hope they will remind her of the esteem in which she is held by the school.

Her counsel and assistance will be missed, but they are not without cherishing the hope that on a future occasion they will have the pleasure of a visit from yourself and her.

In conclusion, they wish you both every success in the field of Sabbath School labour, where truly the work is great but the labourers are few, and fervently pray that though now bidding you both farewell, all will one day meet in that bright and happy place where partings are unknown.

Signed in behalf of the school.

J. S. SMALL, Supt.  
A. E. KINDER, Secy.

Strathroy, July 26th, 1885.

Mr. Hill, was completely taken by surprise, but made a very feeling reply, thanking the school on behalf of himself and Mrs. Hill for their beautiful and useful presents. He referred in feeling terms to the many happy hours he had spent with them in the Sunday School.

The communion service was enclosed in a fine black case, satin lined, and consisting of four pieces, viz.:—Patén, flagon, chalice and caquet, the latter bearing the inscription, "Presented to Rev. Canon Hill, M.A., by the officers, teachers and scholars of the Sabbath School of St. John the Evangelist, Strathroy, July 26th, 1885." Mrs. Hill's presents consisted of a fine pair of wine colored cut glass pickle castors, silver mounted. Mrs. Hill was also the recipient from the Sunday School class, of a silver spoon holder, gold lined.

In the evening the church was crowded to hear Rev. Mr. Hill deliver his farewell sermon. The text chosen was the last verse of the New Testament, "The grace of our Lord Jesus Christ be with you all, Amen;" from which the reverend gentleman preached an able, eloquent and feeling discourse.

The following letter of thanks for services as President of the Strathroy Branch Bible Society, for the past five years, has been presented to Mr. Hill:—

Strathroy, July 25th, 1885.

Rev. A. C. Hill,

REV. AND DEAR SIR.—In accordance with a resolution passed by the committee of the Strathroy Branch Bible Society, the undersigned, on behalf of said committee, hereby convey to you an expression of their high appreciation of your services as president of the society for nearly five years. We ask you to accept the thanks of the society for the interest you have taken in its welfare; and while regretting that your removal to St. Thomas will sever your connection with the cause here, we cordially wish you success in your new sphere of labor, not doubting that the Bible cause will in the future, as in the past, receive your cordial support and active aid and sympathy.

On behalf of the committee, W. H. Murray, Treas.,  
H. McColl, Secy.

In the removal of Mr. Hill, St. John's Church, Strathroy, loses an able, earnest, efficient pastor, and it will be a difficult matter to fill his place. Since his arrival amongst us he has ever shown a willingness to take part in every good and laudable work, and his departure is a matter of general regret, and the best wishes of the congregation and the citizens in general go with him and Mrs. Hill to their new field of labor at St. Thomas.

PORT STANLEY.—The lawn party given by the ladies of Christ Church, was even more successful than the garden party of a month since. The programme on the present occasion was very attractive, and drew together a large concourse of people. Many of whom were from London and St. Thomas, neighbouring cities. The brass band of St. Thomas, and may-pole dance, added much to the interest of the entertainment and elicited many approving remarks. A great profusion of fruit and flowers, and an abundance of ice-cream, gave evidence of the pains taken by the ladies to make the party a success. It is hoped that much good may result from these gatherings, besides the chief object contemplated. The gross receipts were \$50.00 on the occasion.

ZORRA.—Christ Church, Huntingford, has for a few weeks past been undergoing repairs and formally re-opened for divine service, on Sunday last 2nd inst. Services were held and eloquent sermons were preached by the Venerable Dr. Sandys, Archdeacon of Huron. The Church was crowded on both occasions. The building has been replastered and painted internally, the pews remodelled, the windows retained, the old organ gallery taken away, a platform raised for the use of the choir, on a level with the chancel, and a new entrance made into the Church. In fact the Church inside looks like a new building, and the ladies of Huntingford Guild, to whose untiring exertions the improvements are due as far as finances are concerned, must feel proud to know and encouraged to see the results of their unceasing energy. In

addition to the improvements mentioned above, we must not omit to mention the handsome new chandelier that hangs from the centre of the ceiling and which adds very much to the adornment of the Church.

A garden party was held at the residence of Mr. Adam Marshall, on Wednesday evening, 29th ult., which was in every way a complete success. The grounds were gaily illuminated, and music and singing enlivened the occasion. The committee of management exerted themselves to the utmost to make it a pleasant evening for all, and the results must have been very gratifying to them as \$22.00 net were added to the improvement fund of the church.

ALGOMA.

ST. JOSEPH'S ISLAND.—The Rev. H. Beer desires to acknowledge the receipt of a box of clothing from Mrs. Tilton, Ottawa. This clothing will prove a comfort to some of the poor of his mission.

SAULT STE. MARIE.—Prize giving at the Indian Homes.—On July 23rd, the Bishop of Algoma, (chairman); the Rev. E. T. Wilson, principal; the Rev. J. F. Sweeney, rector of St. Philip's Church, Toronto; Professor Schneider, Trinity College, Toronto; the Rev. Mr. French and others attended the annual prize giving at Shingwauk Home. The boys and girls of the Wawanosh Home, assembled in the schoolroom of the former institution, dressed in their peculiar uniform. After the proceedings commenced with the singing of the hymn "There is a happy land," and prayer, the Bishop called upon the principal to give some account of the homes and of the examinations just held.

Mr. Wilson alluded in touching terms to the past history: the first Indian home was opened at Garden River, in September, 1874. It was opened on a Monday, and the following Sunday the whole building was burnt to the ground. Friends in England, however, immediately brought aid, funds were collected and the present building erected. Mr. Wilson next explained the system of marking. Every child, whether he had advanced far in his studies, or had just begun the elements, had a fair chance of obtaining a first prize. Every boy or girl who obtained 100 marks for each of the years that he had been at the home, was called a "victor," and obtained a first prize, e.g., a boy who had been five years at the home would have to obtain 500 marks in order to reach the standing of a victor. Every child who obtained 80 marks for each of the years that he had been at the home, was ranked as an "aspirant," and received a smaller prize, while those who obtained less than 60 marks, received the unenviable title of "lags." He concluded by reading out the prize list, a copy of which is appended below. The Bishop said it was a matter to be much deplored that many questioned the use of these homes, considering that the Indian was not worthy of the civilizing influences brought to bear on him. The white man had distinct duties and obligations towards the Indian, and the function of these homes was not merely to impart to the children some knowledge of English, arithmetic, geography etc., but also to deal with their souls, and to lead them to the knowledge and love of the Saviour. The Bishop then related an amusing incident of his travels in England. One day when addressing a Sunday School, he repeated the Lord's prayer in Ojibway, and offered to sing a hymn in the same tongue. The words he had in print before him, and could not, therefore, make any mistake about them, but when he got to the end of the second line, he completely forgot the tune, and had to make up a tune of his own for the rest of the verse, happily he was not found out, and a lady present even expressed her regret that he had not sung the whole hymn.

Professor Schneider, of Trinity College, said the attainments of the boys were very creditable, and would compare favourably with those of white boys.

The Rev. J. F. Sweeney regretted that his state of health did not allow him to make a speech. He would give a prize next year to the boy who had made most progress in the knowledge of English. This announcement when repeated by Mr. Wilson in Ojibway, was received with great enthusiasm. The Bishop then handed the prizes to the victors and aspirants.

Professor Schneider promised to send a book from England to the boy who had the best knowledge of Scripture; the Bishop offered an English prize for the girls; Mrs. Sullivan promised a divinity prize; Mrs. Freer, of Winnipeg, a prize for tidiness and order, and Mrs. A. H. Campbell a prize for plain sewing. The scholars, at the suggestion of the Bishop, gave three cheers for Princess Beatrice who had been married that day.

PRIZE LIST.—1st. Division.—Victors.—1. David Osahgee Waubegesis; 2. John A. Maggrah.

*Aspirants*—1. Esther Shingwauk, Jackson Kabgaugh, equal; 8. Joseph Chibena; 4. Tommy Jackson; 5. David Minominee.

*2nd. Division.—Victors*—1. McKenzie Naudee; 2. J. Negaunegeshik; 8. Abram Isaac.

*Aspirants*—1. Joe Sampson, Eliza Soney, equal; 3. David Rodd; 4. Albert Sahgig; 5. Aleck Penashoes; 6. Tommy Johnson; 7. Joseph Soney; 8. Ned Beesaw; 9. Donald McLeod; 10. Susanna White.

*3rd. Division.—Victors*—1. A. Beesaw; 2. Wesley Jackson; 3. James Henry.

*Aspirants*—1. Smart Altiman; 2. Edward William; 3. Flossie Wilson; 4. J. Sampson; 5. Edward Penashoes; 6. Julia Kabagah; 7. Pete Stone; 8. Sophie Baker.

*Special Prizes.—Captain of the School*—David Minominee.

*Apprentices*—Isaac Altiman, Harry Nahwuguagerhik.

## 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.

### WRIGHT VS. HURON.

SIR,—I enclose my cheque for \$20.00. The case which is now engaging the attention of earnest churchmen in Huron, and it is to be hoped of those beyond our diocesan limits, is one which deals with the standing the Church shall take in transacting her mundane business. Shall her morality be of a lower tone than that of honorable men in their business transactions with each other? And yet in reading the 2nd number, on "The Commutation Fund," in your last issue, the transactions which took place at the Synod meetings of 1875 and 1876, sound most unlike what one would expect to hear at such assemblies. It reads like the weak and unsuspecting being led into a trap of which they did not estimate the consequences. It is true that the law upholds the Synod, but the general feeling is, that the ends of Equity have been defeated, by the decisions of the Supreme Court. It is a case in which a great moral injury has been done to the Church, as well as to the hard working clergymen of Huron, and I trust that all who feel this, will not be slack in giving their best efforts to assist in bringing this matter before the Final Court of Appeal. The cost will be considerable, but cost what it may, the honor and integrity of the Church should be upheld at all hazards.

Yours truly,  
EQUITY.

July 31st, 1885.

### RETREATS AND QUIET DAYS.

SIR,—It is impossible for any one to have been for more than forty years, connected as I have been with a diocese such as this, without being deeply interested in all that concerns its welfare, even though no longer in a position to take an active part in its proceedings. To be laid aside from work and all its excitements—to have time and leisure forced upon one for introspection and retrospection, however trying to some temperaments, is not without its compensating benefits. When to this is added the opportunity of sitting solitary and unknown, under the teaching of such masters of spiritual life as Canon Carter, Knox, Little, V. V. S. Coles, Hutchins, Body, Firrse, Bodington, and above all, perhaps, Dr. King, the newly appointed Bishop of Lincoln. Such a searching light is cast over all the ignorances and errors, the sins and shortcomings of the past as to lead to deep personal humiliation and repentance before God. But it has a further effect than this. No thoughtful person can fail to recognize the wonderful effect on the Church at large, which has resulted from the deep inward spiritual dealings of such teachers, with the true life of the soul. They and the multitude of kindred spirits have brought the power of their own fervent hearts to bear—(to a great extent)—on their brethren of the clergy through the means of "Retreats and Quiet days," and this again has borne fruit in the organizing and earnest carrying out of parochial and other missions. The appreciable good that has often followed these efforts, not only in the great centres of population, in many an obscure rural parish, affords ground, not only for surprise, but for gratitude to God and shame and humiliation for oneself that such means of spiritual benefit for one's own soul and the souls of one's flock should not in the past have been earlier and more freely used. The statements made by the Bishop of this diocese at the Synod were undoubtedly depressing. Some have regarded them as unduly pessimistic, but of that I am not in a posi-

tion to judge. One thing, however, may be asserted, which is this, that judging by oneself and one's own experience, the pulse of spiritual life amongst us does not beat with the strength and fulness which it ought to do, and which may be observed in many instances in the Mother Church.

In down right hard outward work, many of our clergy, especially among the younger men, will bear favourable and honourable comparison with any others, but the very best of them will be more than ready to say that what is most wanted is the cultivation of a real spiritual earnestness. The proof of this may be found in the fact that during the session of the Provincial Synod before the last, a very remarkable meeting of more than fifty clergymen of all ages, belonging to all schools of thought and from every diocese in the Ecclesiastical Province, were unanimous in requesting the Bishops to sanction a series of clerical retreats which it was proposed to hold in various centres within the Ecclesiastical Province. The sanction of the Bishops was freely given, but the difficulty of obtaining a suitable clergyman to conduct them, prevented the carrying out of the plan.

Now it would appear as the result of the past experience and observation that, while the diocesan plans and organization are well devised, the great remedy for existing evils would be to inject into them a spirit of greater vitality.

To attain this end, it surely would be wise to adopt those means, which have as a simple matter of fact produced such admirable results at home, viz.: Retreats and Quiet days of earnest devotion, carried on under the direction of some one of deep spiritual wisdom, earnestness and experience. "Retreats," said Mr. Knox Little, "have revolutionized the character of the English clergy." Their influence was extended far beyond those who habitually attend them, for they being aroused to unwonted earnestness, the happy infection spread to others. First, then, those who believe that the Church of England is a true and living part of the mystical Body of Christ, should set forth distinctly and kindly her claims to be so considered simply because they sincerely hold such teachings to be a part of the everlasting Gospel. It is difficult to see how any real enthusiasm can be awakened on behalf of any mere human sect set up by man's device, but when we are taught humbly to love Christ who is the Head, then we must necessarily love the Church which Holy Scripture tells us is His body.

Since, however, this is a very unpopular opinion, there are two difficulties in setting it forth which should not be forgotten, one arising from those who reject it, and the other from ourselves.

The first class, who believe in an invisible church alone, are usually much irritated by such a doctrine and all that it involves, and refuse as a rule even to listen to the arguments by which it is supported. As regards ourselves, since the view seems an exclusive and superior one, we should be on our guard against the danger of setting it forward in an arrogant or intolerant spirit.

Now it would be the most effective safe guard against these difficulties if the bishops of our various dioceses would encourage frequent devotional meetings of their clergy. If amid the work and distraction of their own lives, (which few appreciate), they felt themselves unequal to assume personally the lead and conduct of such meetings, they could find men who would come to their aid, and who, when the work of one diocese was finished, could pass on to another, coming from close communion with God in these days of retirement and with that vivid sense of shortcoming and infirmity which must ever spring from earnest self-examination, there would be little danger of yielding to our unchastened spirits in setting forth this or any other impalpable opinion.

The keen sense of the all-importance of cultivating the deep inward spiritual life of the soul and the conviction that the Church and her sacraments are the divinely appointed means to this end, (an outcome which would be the result of these Quiet days), would tend to produce such a spirit of fervency and sincerity as would soften opposition, if the minds of the opponents remained unconvinced.

Who does not recognize the fact that the real cause of our want of earnestness and energy and self-devotion to our work, and all the shortcomings, infirmities, inconsistencies and falls, which mar our lives, is the want of closer communion with God. Our time of danger is when we allow the bustle and cares and worries of outward things to separate us from Him, and so to occupy our minds as to by-turn our devotions into mere outward and mechanical forms.

When by such instrumentalities as these which have been so effective in the Mother Church, the good spirit of God was by His blessed and brooding influences awakened the clergy to renewed earnestness of heart, it would surely be well to extend such holy influences to their congregation, by the aid of those missions, both in cities and towns, and also in rural villages, which have been fraught with good. Such missions, are not, of course unknown here, but they

have not been to any great extent used generally or systematically. Most Churchmen are aware that they are regarded by many persons in England of the soberest judgments as such an excellent means of arousing people to the importance of spiritual things that the Bishop of Durham has appointed the well-known Mr. Body to be "Canon missionary for that great diocese."

If our bishops therefore could see their way to aid their clergy to deepen and intensify the spiritual life in their own souls by means, for example of those devotional seasons known by the name of Retreats, one great step would be gained toward arousing the Church to that vitality which would enable her to throw off many of the evils which are complained of. If next having thus prepared the way, they could appoint a "Canon missionary" either for permanent or occasional service, who should organize and help to carry out a well considered system of parochial missions, there seems much reason to hope that the very happiest results would flow from such measures.

There can be no doubt that the younger clergy especially would gratefully accept such help and assistance to their own personal spiritual necessities. None can feel so acutely as they do, the danger of falling into a mere professional routine. Men engaged in secular employments, can perhaps, hardly estimate the greatness of that danger, or the urgent need of constant watchfulness against it. Although none are more acute in discovering by a sort of instinct when it has been yielded to.

Such, as the result of much humbling retrospection and somewhat extended opportunities of observation, is the remedy which suggests itself, at all events to our mind for many of the evils of which our Bishop complains.

W. STEWART DARLING.

"Glen Stewart,"

Norway, August, 1885.

### THE DIVIDED JUDGMENT.

SIR,—Very cheerfully do I forward you the small sum of \$10 payable to Mr. Wright's order in the matter of Wright vs. Huron.

You can send it to him, or to the treasurer of the association. The DOMINION CHURCHMAN in opening its columns to this important question is doing that which must command for it the respect and gratitude of all thoughtful people of whatever school. It is, I believe, the boast of the diocese of Huron that in her whole system of teaching and preaching she is thoroughly evangelical. So am I, I trust. But I can scarcely avoid, much as I would, the painful conclusion that a great deal of what is termed "Evangelical" is utterly undeserving the name.

I contend that a religion to be really evangelical must be the Gospel, the whole Gospel, and nothing but the Gospel. The Gospel as prescribed by Jesus Christ, and expounded by His holy apostles.

I may be wrong, and if so I am open to correction, but it appears to me that a great deal so-called evangelical religion is of a very selfish character. It falls far short of Christ's standard, the truth the whole truth, and nothing but the truth, and I would have some of our evangelical friends ponder well this great fact, viz.: that preaching is evangelical just in proportion as it inculcates and awakens disinterested and unbounded charity, and that men are Christians just so far and no further, than they delight in doing unto others as they would be done by. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

I am informed on very good authority, that in the event of Mr. Wright ultimately gaining his suit, there will not be wanting many who will immediately claim for themselves an interest therein. Nay, more, I have myself heard some clergymen express themselves to this effect.

But do they consider that Mr. Wright has all along been left to do battle entirely at his own cost and effort. Has the determination on their part, to be personally benefitted, been supported by a determination equally strong to bring about their much desired desideratum?

Surely, no one, and least of all a clergyman of the grand old historic Church of England, having a shadow of respect for his high and holy calling, and character of gentleman, will allow a single individual to bear alone the onus and expense consequent upon that which he himself is equally concerned.

For the honour of our Church, if not for his own reputation, I trust not.

The sympathy for Mr. Wright is, I perceive, gradually extending, and laymen are beginning to see the matter in its true light and relation to the Church.

As a writer has already remarked, the prospect as regards Church matters in the diocese of Huron is unsatisfactory, a general want of confidence is apparent nearly everywhere, which seriously affects the work of the church in her every department, particu-



lary in the diminished offerings of our people is this evidence to be found.

What is wanted is the principle underlying the somewhat crude though truthful expression of an old Irishman, a loyal son of the Church, who I met a few days ago, "shure sur," said he, "judgment according to the owld dispinsation is maybe clare enough, but shure is'nt it judgment according to the new dispinsation that we ought to be a looking afther."

I believe, sir, that a large response will be made to the appeal in Mr. Wright's behalf, which means that justice may be done to others.

God's moral processes usually take time, Christ's work goes on slowly but surely, and to my mind, the greatest of all moral forces is the example of one who will do right rather than secure a mean advantage therefor. My income is not large, but I will gladly double the amount inclosed in this if required, and I know of some who are willing to follow my example if need be. I earnestly pray that the clergy may be inspired with a little more of that moral courage which they appear so anxious to infuse into us "miserable sinners," thereby increasing, I can assure you, the respect of those who are yet willing to believe them, anxious themselves to practice what they preach to others. Yours truly,

August 3, 1885. FIDELITY. P. S.—In the year 1879, Mr. Wright published a useful little pamphlet on "Constitutional Government." I obtained a copy from him, and I saw that he would forward a copy to any address if notified by postal card to that effect.

PROCESSIONAL ORDER.

SIR.—Will you please tell me in what order a procession should be ordered, do the clergy or principal persons go first or not? And at a Sunday School festival is it the place of the clergyman to "boss" everything and everybody and leave the Teachers with nothing to do but to stand about and look on, or to be ordered here and there like waiters, or should they be allowed and encouraged to help all they can in starting games and making the affair successful by all working to one end.

A SUNDAY SCHOOL TEACHER.

The order of a procession is that the column is headed by the least important or youngest and closed by the highest dignitary present. This is an invariable rule in all civil, military or Church processions. No clergyman surely would make himself conspicuously ridiculous by marching at the head of a procession, and leaving to the young the place of honour.

At a School Festival any sensible clergyman will only be too glad to give his Teachers as much "bossing" as possible by allowing and stimulating them to initiate games for the children. On such occasions the teachers should be expected to exercise a gentle authority over their classes, as parents or elder brothers or sisters sharing in and yet directing the management of the amusements of the day in a spirit of love.

ED. D. C.

SOCIETY OF THE TREASURY OF GOD.

MOTTO.—Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

MALACHI, iii. 10.

SIR.—I send you a scheme for associating parishes for the purpose of working some reform in our methods of raising money for Church purposes. It seems generally agreed that our methods have failed, in other words they have been repudiated by God; they have neither obtained the necessary amount of money, or educated the people in that important part of worship, the honouring of God with our substance.

Last Advent this Society started with ten tithe payers, it obtained the approval of thirty-three Bishops of the American and Canadian Churches, and has now in Canada twenty clerical, and ten lay, members. It has circulated about 20,000 papers and tracts at a cost of \$154. Last June about 1,600 packets of our papers were sent to the members of fourteen diocesan Synods and Conventions, with a circular requesting our fellow churchmen to criticise our work, and advise us for our future guidance. So for the future no man who has not helped us in that way, can hold back because we have not the exact pronunciation of his shibboleth. As the Society has no expenses in salaries, rent, &c., we are able to offer the clergy suitable literature for the cost of printing and postage. We began with ten tithe payers, and we hope to commence again with ten associate parishes.

Our success so far, is just sufficient to encourage us to persevere, and no more. I believe that the chief cause why we meet with such lukewarm support is the same that paralyzes our church in every direction, viz: Our most wicked, and in some respects, most absurd divisions. One clergyman repudiates us because we send him a Presbyterian tract, another because we circulate an article from the Church Times. Some are offended at the secretaries describing themselves as Priest, and Deacon, others because I make use of strong language in my letters and mention unpleasant facts.

With respect to our present scheme. I know of one priest in the American church who having refused to serve on "mercantile principles," after waiting some time, found a country parish willing to try God's system of finance, and they have worked it for fifteen years with the greatest satisfaction. In a Presbyterian tract a pastor states that his congregation of 180 members does not contain one wealthy person, yet after two years and a half they became self-supporting, gave an average \$10.75 each to benevolent purposes, and they pay him a salary of \$2,000 a year. Why cannot we do the same?

I wish to remind the clergy that we are not the first society started in Canada for this purpose, the "Canada tithe league" met with no support and died of atrophy. It is for them to decide whether we are to be consigned to the same limbo of forgotten zeal. As the servants of Christ we offer them our services and ask their help. We can do no more. Yours, &c.

C. A. B. Pocock. Hon-Organizing Secretary, Ontario, Canada.

Brockville, August 6, 1885.

THE COMMUTATION FUND.

Letter No. 4.

SIR.—The moral aspect of this contention involves the consideration of its commencement, as to whether every reasonable effort had been made, and every means exhausted before redress was sought in a civil court. It is sufficient to say that I waited for four years, during which time Archdeacon Marsh had undertaken to bring the matter up in Synod, for the purpose of avoiding litigation, and undoing, in some measure, the wrong which had been done. He gave notice with the expectation of bringing it up, but owing to the unjust treatment he received and subsequent litigation involved thereby, he did not get it before the Synod until 1880, his effort failed, and I gave instructions to a solicitor to proceed, but not without making further effort. Previously to serving the Synod with a writ, the solicitor wrote three times to Mr. E. B. Reed in his official capacity as secretary-treasurer of the Synod, presenting my claim and asking for a settlement. The last two letters were registered, the first of which was officially acknowledged by the secretary-treasurer, and reads thus: "The matter shall be laid before the proper authorities at the earliest opportunity, and their reply forwarded to you." The second registered letter was not acknowledged, but having been registered it was traced to Mr. Reed. The minutes, both of the standing committee and the Synod, do not show that any of these letters were laid before either body. At the meeting of the standing committee held June 20th, 1881, the following resolution was passed, the secretary-treasurer being present: "A vote of censure was unanimously passed on the conduct of the Rev. Joel T. Wright, in filing a bill in chancery against the Synod without first having brought the matter in question before the properly constituted tribunals of the Church. Which motion was added to the report of standing committee." (Minutes of standing committee for June, 1881, page 143). Mr. William Grey seconded this motion, and I some time afterwards asked him how he came to do so, for it was at variance with fact. I showed him the reply of the secretary-treasurer as given above, which he at once acknowledged, and assured me that he had not heard of any such communication, or he would not have taken the part he did. At the Synod held on Wednesday, June 22nd, 1881, the annual report which contained the resolution was adopted. The minute reads: "On motion the rules of order were suspended, when it was moved by Mr. E. B. Reed, seconded by Mr. William Grey, that the annual report of the standing committee be adopted." Carried. (Synod Journal, 1881, pages 31 and 57). This resolution was absolutely without foundation in fact, and the following minute appears in the Synod Journal of 1884, page 55. Moved by Mr. Chancellor Cronyn: "That the resolution contained in the annual report of 1881, having reference to Rev. J. T. Wright, be and is hereby removed." Carried. I think every fair and candid mind must admit, that no effort is wanting on my part to avoid an appeal to the civil court, and that I cannot be justly held morally responsible for any

injury which has resulted, or may yet result to the diocese from the litigation. The secretary-treasurer may escape from such a serious position, by taking refuge in a culpable dereliction of duty. For this purpose I submit to him three questions, which I hope he will be able to answer satisfactorily. 1. Did Bishop Hellmuth know that he had received the three letters referred to above, or any one of them? 2. Did any official of the Synod know thereof? 3. Did Bishop Hellmuth or any official of the Synod advise or connive at the withholding of them from the standing committee and the Synod?

The Parsonage, J. T. WRIGHT. St. Mary's, July 28th, 1885.

(To be continued).

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.

AUGUST 23th, 1885.

VOL. IV. 12th Sunday after Trinity. No. 89

BIBLE LESSON.

"Peniel or The Blessing." Genesis xxxii. 1, 2, 24, 32.

We now arrive at what may be called the great turning point in Jacob's life. God has been shaping him, by the twenty years discipline, he has to undergo, for better things. The first verse of our lesson tells us, "Jacob went on his way." Great changes had taken place since he had made the same journey many years before. Then a lonely traveller; now a rich man, a great chieftain. The God of his father had been with him, and blessed him. He has a vision of angels. It was God's host, sent by Him for Jacob's protection. In the vision at Bethel the angels of God appear as messengers, ascending and descending; here they are an army of defence, compare Psalm xxxiv. 7; 2 Kings vi. 17; Psalm xci. 11. He calls the place "Mahanaim" which means "two camps," for Jacob in his journey was threatened by two great dangers, one from Laban behind him, the other from his brother Esau before him. He determines to send a friendly message to Esau, verse 45. Alarming news reaches him, Esau is coming to meet him with a band of four hundred men. Is it for peace or war? Notice Jacob's prayer, verses 9 to 12. It is humble, thankful, confiding. He has exposed himself to this danger at God's command, he therefore trusts that God will bring him safe through it, Psalm lv. 16. And notice his precautions, verses 16 to 20. It is not presumption that makes him second his prayer with the use of prudent means. God expects this of us. In the evening Jacob sends all his party over the brook Sabbak, verse 23. And when night comes he is alone. We cannot doubt that he betook himself to earnest prayer. The Lord Jesus used to retire to a solitary place for prayer, St. Matt. xiv. 23, and often spent whole nights in communion His with Heavenly Father. Notice who appears to Jacob.

(1). Jacob's Strange Opponent, verse 24. Jacob found himself assailed by a stranger, and struggled to overcome him. They wrestle together until dawn. Who was this mysterious being? An appearance of God Himself, the Lord Jesus, the Word of the Father. Jacob, however, recognized Him not, he saw an adversary, and so resisted Him with his full strength. The immediate purpose of the vision was to give Jacob faith and courage in his alarm.

Jacob's Earnest Perseverance. All night the struggle continued, and neither prevailed. It was the Divine Being's will then to seem to be overcome, that Jacob might take courage and believe that as he had prevailed with God, he need not fear the struggle with man. The man touched Jacob's thigh and put it out of joint; this was to show the mysterious power of his antagonist, and to prove to him the reality of the vision, such was the purpose in St. Luke i. 20; Ezek. xxiv. 27; Acts ix. 9. Now said the man, "Let me go for the day breaketh." "I will not let thee go except thou bless me," was the answer. So God desires that we should be earnest and persevering in prayer. Let us remember the Syrophenecian woman who would not be turned away empty. God meant to bless Jacob, but first he must feel his own helplessness, and the need of clinging to God. So God sometimes seems to withhold an answer to our prayers, but it is that we may pray more earnestly for the blessing He means to give.

3. Jacob's Permitted Victory. Jacob has prevailed, not because of any strength in himself, but by cleaving



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to God, compare 2 Cor. xii. 10; Hoshea xii. 4. Thy name shall be called Israel, for as a prince hast thou power with God, and how much more wilt thou prevail with men. After the wrestling was over, Jacob asked for the name of the mysterious stranger, verse 29, but none was given, and so the patriarch calls the name of the place "Peniel," i.e., "the fancy of God." Does God ever meet us, yes, may we then like Jacob, strive for a blessing. Let us cling to God. Be it ours to say, "I will not let thee go except thou bless me."

E'en while I plead, the gloomy shadows vanish;  
The clouds uplift, the day begins to break;  
O weary heart! the joyous morning cometh;  
Thy God hath blessed thee for thy Saviour's sake;  
My quiet chamber hath become a Bethel;  
The spot whereon I kneel is holy ground;  
For 'mid the darkness and the spirits' conflict,  
A very present help in God I've found.

### Family Reading.

#### COMMUNION.

What is communion? Communion is simply sharing. To have communion, therefore, we must have something to share; and to have communion with a holy God, we must have something which we can share with Him. We cannot share nothing, and He will not share with us in the unclean. Our attainments, therefore, cannot yield communion, nor our works, for the best have sin in them. But, thank God, there is a perfect offering, the offering of our blessed Lord; and if we would have communion with God, the only way is to share that offering.

And this, at once, gives us the key to the cause of our general and acknowledged lack of communion. Of intercourse we have enough, perhaps too much. Of communion how very little. The reason is, so little of Christ's Offering is apprehended that, when believers meet, they have scarce anything of him to share. And the same is true of our approaches to God, for there may be intercourse with God without communion. How often when we approach God do we speak to Him only about our feelings, our experiences, our sins, our trials! All this is right; we cannot be without these, and we are right to tell them to our Father. But after all, this of itself is not communion, nor will speaking of these things ever yield it to us. Let us come before God to be filled with Christ, to be taken up with Him, His life, His ways, His sweetness. Let the confession of our failure and nothingness in ourselves be made the plea that we may be filled with Him; and our intercourse will soon be changed to communion, for in Him we shall have something we can share. May the Lord lead us more into His presence, there to be taught what we possess in Jesus!

#### THE BITE SIDE DOWN.

A stage coach stopped at grandpa's door. It brought Allan and Nellie.

"How strong and rosy they will grow here!" said their mother. Allan was a stout boy, but something was always the matter with Nell.

"Can it be green peas, now?" thought her mother, when they had been a week at grandpa's, and Nellie was paler every day.

Rows of nice little trees stood like armed soldiers in grandpa's garden. Once in a while they fired a hard but tempting bullet. Allan was never hit. Of course not—the boy that minded mother.

And nobody saw aly little Nell pick up anything under the trees. She looked guilty one morning though, when Dinah, the nurse-girl, came out to the porch door.

"I didn't touch that pear," said Nellie, pointing to the one that lay at her feet. Dinah picked it up. There were the marks of the little teeth, and one bite had been taken by somebody.

"Now, miss," said Dinah, "you must take that pear, and show it to your mamma!"

"Must I?" said brown-eyed Nellie. "Then I shall hold it the bite side down."

"No matter which way you try to hold it," said wise Dinah, looking like a minister with a white tie and apron: when one has been doing wrong, 'the bite side' always comes up."—Our Little Ones,

#### FOR FATHERS.

One morning, a short time since, a distinguished professional gentleman was in a horse car, on his way to his office in Boston. His little daughter, nine years old, was seated by his side. A newsboy soon brought in the car the morning papers, one of which the gentleman bought for himself, and, on the petition of the little girl, one for her too. The child became much interested in reading the name of the paper, the date, and then some of the advertisements. Soon her eye fell upon the word "mortgage," the meaning of which she did not know. In her anxiety to find out, she immediately turned to her father, and said, in a most winning way, "Papa, what does mortgage mean?" Now, her father was in the midst of reading an interesting article on a subject which was of great importance to him; but at the sound of the sweet little voice asking for information, he dropped his paper, withdrew his mind instantly from the deep thought of the article which had claimed his attention, and spent some little time in giving to her a clear, simple talk upon the subject of mortgage, illustrating it in a way adapted to a child's capacity. The little girl intelligently drank in all that he said, and when the question seemed to be answered satisfactorily, the gentleman took up his paper and returned to his reading. His mind was so disciplined that such an interruption could not hinder him from returning immediately to the deep thought which he had left. His nature was so well balanced, that, with all his strong desire for learning, he could not think those moments wasted which had been spent in a loving and intelligent conversation with a little child who was hungry to learn.

On their arrival in Boston, he stopped on the way to his office to point out to her the place where Benjamin Franklin was born (where the Boston Post building now stands), and promised that on his return home at night he would tell her all about him.

On reaching his office they met a lady who had promised to enjoy with the little girl a few hours visit at the Art Museum before she could take her back to her home in the afternoon. So they separated, the child going to her interesting pleasure, and the father to his professional business, in the midst of which he passed a busy, successful day. On his return home at night he was surprised to find such a general interest manifested by all the members of his family in the subject of mortgages. He immediately surmised that his little daughter had been entertaining them with the knowledge which she had gained in the morning. He was soon assured of this when his little six-year-old boy asked him if he couldn't go in the morning in the horse car with him, and have a newspaper all by himself, and have him tell him too all about mortgages!

In the meanwhile the little girl had not forgotten her father's promise that when he should return home at night he would tell her about Benjamin Franklin. So, after supper, when he was seated in his easy chair, she climbed upon one knee while the little brother took possession of the other, and they eagerly listened to the story of Benjamin Franklin as it fell from their papa's lips. They thought that they could listen all night to such a delightful story, but the father knew that when the little lids began to droop it was time to end with his customary Good night.

So the talk was ended, and the children went to bed happier and wiser for having such a father, the learning and public fame of whom they never dreamed of. They only knew that he could tell them beautiful stories on everything that they asked about. And this learned man found perfect rest for his mind, which was tired with the deep and intricate law questions of his day's work, in telling this simple story to his children; and he knew that in no other way could he so vitally unite himself to their little growing minds.

The life of Christ is first communicated to the spirit of our mind; there it is first kindled and rooted; and thence by degrees it spreads itself into the flesh; and to this the flesh is most unwilling, but at last the Spirit overcomes the flesh, and leads it forth into its own righteousness and life.

#### BISHOP WHIPPLE ON CHRISTIAN WORK IN ENGLAND.

It was my privilege to see much Christian work, and the brief record may stir your hearts to deeper earnestness for Christ and His Church. I was prepared to find great changes in the work of the Church of England. A fellow-passenger of the Wesleyan communion said to me, "You will find the old Church alive with work. Had the Church in the past exhibited the same loving earnestness, there would not have been any dissent in England. It is only a question of time when we shall all go home to our Mother." I was deeply impressed with the work of the laity. Persons of the highest social position taught in Sunday and night schools. The Christian home invariably had a family altar. Laymen often read the lessons in the Church, and were the counselors and helpers of the clergy in all good work. At Mildmay Park I found over five hundred laboring men in a night school. At Rochester I addressed, at the request of the Bishop, seven hundred Bible readers, district visitors and helpers, and the following day was present at a confirmation of five hundred persons. The Churches in the worst districts of London were crowded during the London mission. The secret was that warm-hearted men and women had gone into the highways to constrain these lost souls to come to the Gospel feast. At a missionary meeting, on a week day, in Oxford, one thousand undergraduates came to welcome some missionaries from the interior of Africa.

At both Oxford and Cambridge the proposition has been made for university men of the highest social position to go down into the slums of London, not to rebuke these poor souls, telling them "it is your own fault," but to go as Christ went, to seek and save the lost. Party spirit and party prejudices are dying out in England. The Church is learning her Master's lesson, and sisters of mercy and district visitors are doing the same work for the sinful and sorrowful. The Church is too busy to discuss shibboleths.

England has its sin and shame. It is an over-peopled land. There are nearly five millions of souls in London. Wherever men gather in crowds sin runs riot and death reaps its harvest. As the palace is builded on the avenue the attic and cellar warm with souls. The parish Church in London is never removed to follow a fashionable population. The endowments given by pious faith are the guarantee that it will forever remain the Church of the people. At no period of her history has the Church of England builded so many churches, and every Church builded must have its endowment.

There has been a great work done in temperance. The English people do not believe in prohibition. They know that sin cannot be cured by legislation. They trust to Christian sympathy, Christian work and the grace of God. Coffee houses are established beside the gin shop, houses of refreshment and places of social entertainment, supply a felt want of the people. Thousands of young men have become total abstainers for the sake of example to their poorer brothers. Not less remarkable is the White Cross movement recently begun by Miss Ellice Hopkins under the patronage of the wise Bishop of Durham. The object is to awaken in the hearts of men a chivalrous defense of womanhood; to banish from Christian society that deadly sin of impurity which will shut more souls out of the kingdom of God and of Christ than all other sins put together.

Much of this new life from our Incarnate God is due to the dying out of party strife. Christian men feel that the evils of our time cannot be cured by human eirenicon, that the kingdom of God can only come by the consecration of hearts in His work. We cannot silence gain-sayers by arguments about religion. They have and will scoff at a historical Church, and even doubt the Christ of history, but the living Christ who dwells in the hearts of His people none can gainsay or deny.

DOCTRINE and duty go together. The one is the root, but the other is the outgrowth.

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## A PARABLE.

Quoth a little brown seed, "I do not know  
Why it is I must struggle and grow:  
When the earth is so warm, and dark, and still,  
I would never leave it, had I my will.  
But something urges me still away:  
I must strive and struggle; I cannot stay;  
Though what awaits me above up there,  
I do not know, and I do not care."

But ah! when the seed to blossom grew,  
Rocked by the zephyrs and fed by the dew,  
And gently unfolded to light and sun  
Its delicate flowers, one by one—  
It softly sang to each laughing breeze,  
"Surely no blossoms were ever like these!  
This glory of sunshine is life indeed  
I could never have dreamed of, when but a seed."

And what are we, in this life of ours,  
But seeds of God's future blooming flowers?  
Shall we murmur and grieve that we do not know  
For what He would have us struggle and grow?  
Nay! we will patiently work His will  
Mid earth's mysterious gloom, until  
Beneath His sunshine, and in His land  
Our souls shall blossom—and understand!  
*[F. M. S., in Faith and Works.]*

## HINTS TO HOUSEKEEPERS.

**HOW TO KEEP WORMS OUT OF DRIED FRUITS.**—When it is stored, after drying, put between every half bushel of it a large handful of bark of sassafras, and strew a liberal supply on top.

**LABELS ON TIN.**—A paste for fastening labels on tin is thus made: Soften good glue in water, then boil it with strong vinegar and thicken the liquid during the boiling with fine wheat flour till it is a paste.

**ARTICLES made of white worsted can,** it is said by the *Practical Farmer*, be made to look almost like new by rubbing them in wheat flour, the same as if washing. If not cleansed by the first operation, repeat a second time. Shake out and hang on the line and the air will remove the flour.

**TO STOP NOSE-BLEEDING.**—Press the lip tightly to the jaw with the thumb, held firmly just under and to the right (or left) of the nostril. A branch of the facial artery may be felt in this locality, on either side; and when the circulation is arrested, the bleeding in the nose stops.

**MEAT LOAF.**—Chop fine whatever cold meat you may have, fat and lean together; add pepper, salt and a finely chopped onion, two slices of bread which have been soaked in milk, and an egg; mix well together, and bake in a form. This makes an admirable tea or breakfast dish.

**PRETTY fringe for edging bed-room lambrequins and other cretonne decorations can be made by** raveling strips of coarse gray linen, and at short intervals sewing in a strand of colored worsted. A heading is made by turning down the top of the wrong side leaving a plain piece half an inch wide, which is covered with coarse herring-bone stitch in crewel or wool.

**COURT PLASTER.**—This article, so useful, and which is so seldom found genuine, is very easily made, and the process should be known to every household.

Soak bruised isinglass in warm water for twenty-four hours, then evaporate nearly all the water by gentle heat; dissolve the residue in a little proof spirits of wine, and strain the whole through a piece of open linen. The strained mass should be a stiff jelly when cool. Now extend a piece of silk on a wooden frame, and fix it tight with tacks or pack-thread. Melt the jelly, and apply to the silk thinly and evenly with a badger hair-brush.

A second coating must be applied when the first has dried. When both are dry, cover the whole surface with coatings of balsam of Peru applied in the same way. Plaster thus made is very reliable and never breaks.

**SHOE POLISH.**—The following directions, it is said, will make a liquid polish that will not injure the leather, and will give a jet black polish to colored leather. Digest twelve parts of shellac, five parts white turpentine, two parts gum sandarac, one part lampblack with four parts spirits turpentine and ninety-six parts of alcohol.—*Scientific American.*

**SMALL SLEEPING ROOMS.**—A large sleeping-room is but little better than a small one, unless there is a supply of fresh air for it, and egress for spoiled air; and, on the other hand, a small room, where there is constant change of air, is nearly as good as a large one. The supply of air without draft is more important than the size of the room; still a large sleeping-room, well ventilated, is more desirable, and children should never be tucked away in small, unventilated rooms.

## WHATEVER IS, IS BEST.

I know, as my life grows older,  
And mine eyes have clearer sight,  
That under each rank Wrong, somewhere,  
There lies the root of Right.  
That each sorrow has its purpose—  
By the sorrowing oft unguessed,  
But as sure as the sun brings morning,  
Whatever is, is best.

I know that each sinful action,  
As sure as the night brings shade,  
Is sometime, somewhere punished,  
Tho' the hour may be long delayed.  
I know that the soul is aided  
Sometimes by the heart's unrest;  
And to grow means often to suffer—  
But whatever is, is best.

I know there are no errors  
In the great Eternal plan,  
And all things work together  
For the final good of man.  
And I know when my soul speeds onward  
In the grand, Eternal quest,  
I shall say, as I look back earthward,  
"Whatever is, is best."

## Children's Department

## THE DISCONTENTED BEE.

There was a terrible commotion in the bee-hive. The sentinels at the door-way ceased to fan their wings, that they might listen; the drones murmured with a hoarse voice; the bees ran in and out in great confusion; the work all stopped, and woe seemed to reign in this honey kingdom.

What was the matter? After a great deal of noise and clamor, it was discovered that the bees had brought a criminal before their queen, to know what should be done with her. The queen turned round slowly and majestically, as queens should do, and then inquired:

"What is the matter? Why have you brought that young bee before me?"

"Please your majesty, she won't work!"

"Won't work? A bee won't work?"

"No, your majesty; and she is not only idle, but is all the time complaining and finding fault with everybody and everything, and thus she makes the whole hive unhappy."

"Hebe, is this so? What have you to say?"

"Please, your majesty," whined poor Hebe, "I'm the most unfortunate of all your subjects.

The fact is, I'm not handsome! My face is small, and one of my eyes seems to squint; and though I'm an Italian bee, yet my dress is not rich gold, but has a dim leaden look, and my feet are large, and my arms are hairy, and my ears are too big. In short, I'm so plain that nobody ever notices me, and I have no admirers, and actually heard a gentleman say, 'How homely Hebe grows!' Those who are pretty and have admirers can afford to work, but for me, there is nothing but chagrin and grief."

"Foolish one!" cried the queen, "now hear your sentence! You will, I hope, have a long life, even nine moons long! You have already wasted four long bright days. I condemn you to rise at early dawn, to go out and wash your face

and hands in the dew that gathers in the clematis. Then you are to go from flower to flower, and bring in honey sufficient to feed ten young bees. It will take you twenty-five journeys every day, and require the honey of one hundred flowers each journey."

"Oh, dear!" cried Hebe, "to think of sucking twenty-five hundred flowers every day!"

"Yes, and you must nurse ten young bees all the time, and thus mature one every day, on an average, and you must do this during three moons. This is my sentence, and you are not to appear before me till the end of that period."

The queen turned away, and the sister bees led poor Hebe to the door of the hive, and pushed her out. At first she was bewildered and cast down; but the sun shone bright, and the birds sang, and the air was filled with her sisters coming and going, flying and singing.

So she spread her wings, and away she flew.

Away, away she went, over fences and trees, till she found a patch of white clover. Then she came down, and to her amazement found it easy to work. In a short time she had drawn from her hundred clover-heads, and then straight back to the hive. In she came, singing, and began to feed her young charge. And then off again—morning, noon, and night she was coming and going.

Her young bees loved her, and sang with her, and went on in company as fast as grown. Sometimes she bathed in the dews of the eglantine or the sweet jessamine; sometimes she swung on the raspberry blossom, sometimes mounted upon the linden, or the locust full of white flowers, and sometimes on the crest of a lofty tulip-tree, or rushed into the woods, fragrant with the honey-suckle.

But every day she grew happier. Her songs were now cheerful and loud. She laughed at her former dread of work; and what was curious, just in proportion as she worked, she grew handsome! The bands that encircled her body became wide and bright, like polished gold, and her wings shone like leaves of silver. Her eye grew bright, and lost its squint, if it really ever had any. Her feet, kept clean by the morning dew, were in beautiful proportion. In short, there was not a happier or more beautiful bee in the whole hive. Even the lazy drones bowed and hummed admiration as she passed. At the end of her sentence she stood once more before the queen, "Hebe, the beautiful!" as she was then called.

"Ah!" said the queen, "I see how it is. It is a law of God, that she who is willing to work, and to do good to others, shall be happy and grow beautiful by the process. Beauty casts her mantle on the industrious and the good."

It is they who glorify, who shall enjoy Him; they who deny themselves who shall not be denied; they who labour on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.

GOD led the Israelites to and fro, forward and backward, as in a maze, or labyrinth; yet they were all the while under the direction of the pillar of cloud. He led them about, and yet he led them by a right way. His way in bringing his people home is always the best, though it may not be the nearest.—*Matthew Henry.*

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts; but bad thoughts win their way everywhere.

**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.

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Forty cent Tapestry Carpets for thirty cents per yard.

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## WEST MONO MISSION.

VOL. II.

MONTHLY PAPER—JULY, 1885.

No. 6.

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 Pic-nic in connection with the Herald Angel and St. Luke's congregations passed off successfully. The following elegantly favoured us with short addresses: The Rev. Alexander Henderson, Rev. H. G. Moore, Rev. A. C. Watt, Rev. R. T. W. Webb, and W. R. Blachford.

Will the reader please offer up this short prayer every morning during the month of August, for the conversion of sinners and awakening of the careless:—

"Almighty God, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee, especially those in this parish, that Thou would'st vouchsafe to bestow upon them true repentance, and an earnest longing for Thy service; and through Jesus Christ our Lord." Amen.

On Sunday, July 13th, the Orangemen attended the churches of Herald Angel and St. George's, the former at 11 a.m., the latter at 2.30 p.m. They marched from their respective halls in a body and presented a fine appearance. The churches were unable to accommodate all who desired to attend service. The Missionary took his text from Exodus xviii. 20, 21.

The opening of the fine new Church for St. Matthew's congregation, will (D. V.) take place on Sunday, August 23rd. The hours of services as follows:—8 a.m., Celebration of the Holy Communion; 11 a.m., Morning Prayer—Preacher, Rev. W. Patterson, M.A.; 3 p.m., Litany—Preacher, Rev. Thomas Geoghegan; 6.30 p.m., Evening Prayer—Preacher, Rev. R. S. Radcliffe. A collection will be taken up at each service in aid of the Building Fund.—"The Lord remember all thy offerings."

In order that the congregations may join in with the services more intelligibly, a list of the special Psalms, Lessons and Hymns are here appended:—8 a.m., Hymns 483, 202;

Collect, Epistle and Gospel for the Twelfth Sunday after Trinity; 11 a.m., Processional Hymn 483; Psalms 26, 27, 84; First Lesson 1 Kings viii. to verse 62; Second Lesson, Revelations xi.; Hymns 313, 7, 316; 3 p.m., Lesson, St. Luke xix; Hymns 509, 524, 532, 284; 6.30 p.m., Psalms 76, 116, 122; First Lesson, Numbers xvi.; Second Lesson, Heb. xiii. to 22; Hymns 480, 540, 313, 316.

The Missionary desires to acknowledge the receipt of five dollars from the Rev. A. W. Sprague, B.A., with the following instructions: "To be used for your work as you think best." The writer stated that it is a portion of a small sum which was given to him to be used as he thought best, the donor not wishing to be known. Many, many thanks Mr. Sprague, and may the Lord remember the offering of the donor. This amount will be put with a similar sum given by Mr. Carter, and a Chalice and Paten bought therewith for the new Church, formerly a glass tumbler and crockery plate were used.

Miss Stevens, Miss Campbell, and Miss Dadds, have all assisted in taking Miss Head's duty as Organist during her absence.

"Health," says Sir Andrew Clark, "is that state of body in which all the functions of it go on without notice or observation, and in which existence is felt to be a pleasure, in which it is a joy to see, to hear, to touch, to live, now that is a state which cannot be benefited by alcohol in any degree, nay, it is a state which in nine times out of ten is injured by alcohol. I hope all the rising generation will be total abstainers."

A HARVEST DRINK.—Put into large pan 1 lb of fine fresh oatmeal, 6oz of white sugar, two lemons cut into small pieces, raspberry vinegar, citric acid, or any other flavouring may be used instead; mix with a little warm water, then pour a gallon of boiling water into it. Stir all together thoroughly, and use when cold.

There will be an early celebration of the Holy Communion in the Herald Angel Church on the third Sunday of every month at 8 o'clock, the usual mid-day celebration on the first Sunday in the month will still be continued. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." St. John vi, 54

The Missionary desires to thank the following for their kind gifts during the past month. Mrs. Woodland, Sr., Mrs. Robt. Jackson, Jr., Mrs. Hugh Bracken, Mrs. and Mr. Robt. Jackson, Sr., Mr. Wm. McMaster, Mrs. Jenkins, Mrs. South, Mrs. Robert Fleming, Mrs. W. S. Pigott, and Mrs. Joseph Thompson.

A special Thanksgiving Service was held in the Herald Angel Church on Sunday August 2nd, for the return of peace, and the safe arrival of the troops from the North-West. The Church was decorated with flags and banners kindly loaned for the occasion. The Service was hearty, and a sermon suitable to the occasion was preached by the Missionary, from the text "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works for us." Isaiah xxvi, 12.

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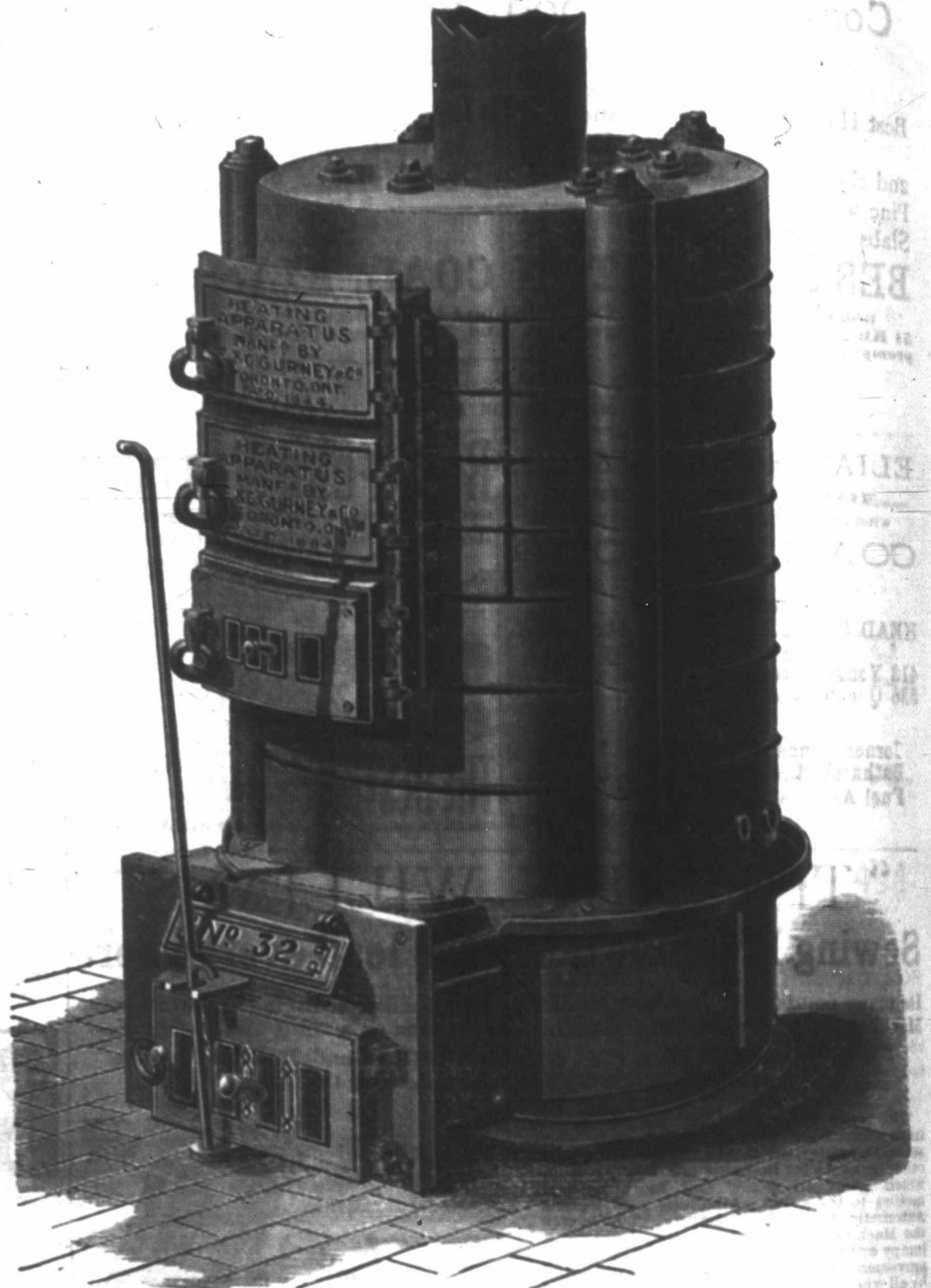
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