

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY FEB. 2, 1888.

[No. 5.]

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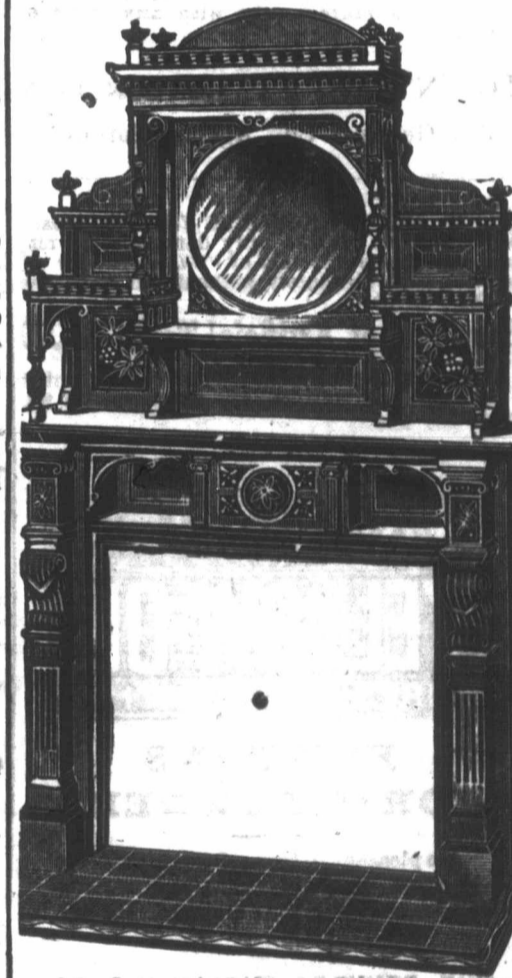
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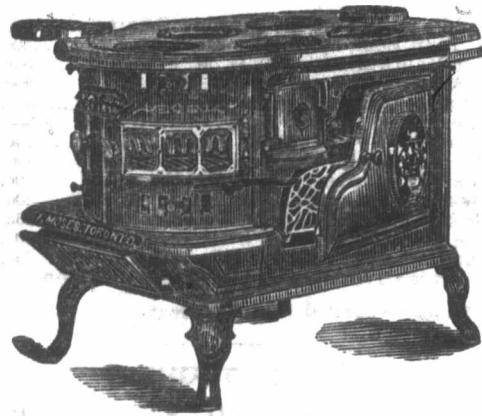
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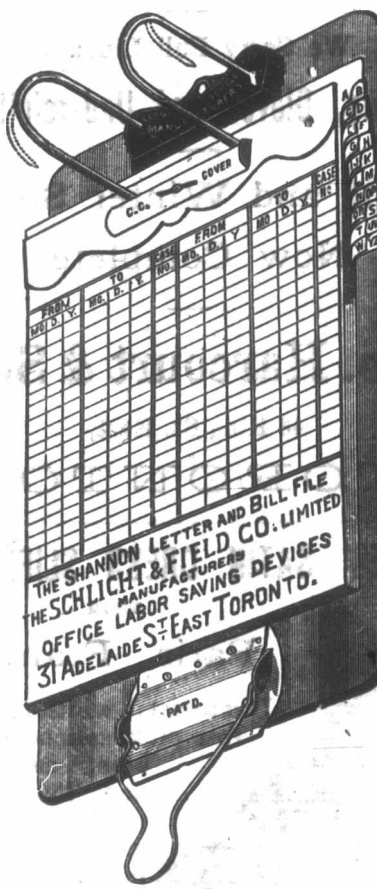
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Contents December, 1887:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Play-going in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review"; Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine"; Farjon's Novels, from "Westminster Review"; Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 3 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "**Dominion Churchman**" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Feb. 5th, QUINQUAGESIMA.
Morning.—Gen. iii. Matt. xx. 17.
Evening.—Gen. vi. or viii. Acts xxi. 17. to 37.

THURSDAY, FEB. 2, 1868.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE SPANISH ARMADA.—We trust to hear of arrangements being made to celebrate the defeat of the Spanish Armada, three centuries ago.

REFORM NEEDED.—The *Church Times* tell us of several reforms it desires to see effected:—"It is not in the least desirable to forbid social gatherings; on the contrary, it is most desirable to increase their number. As Lady Laura Ridding, in the admirable paper which she read at the ladies' meeting during the Wolverhampton Church Congress, put it—they are victorious mothers whose sons tell them that 'home is the jolliest place in the world;' but that it can never be the case unless a welcome is always found for the friends of their children. One of the greatest hindrances to this happy result—especially in these hard times—is the costliness (and it may be added, the comparative dullness) of full-dress dinner parties and balls. We are glad to say that hospitality at the ordinary family dinner or supper, and "Cinderella dances," with in expensive refreshments, are becoming every year more popular; and the movement in that direction cannot be too rapid or too widely spread. It is a great gain that drawing-room music should have so much improved, and it may be well that

drawing-room theatricals should come into vogue if pieces are chosen that are neither vicious nor stupid, nor yet vulgar. In a word, any form of social recreation, except that horror, bred of conceit out of stupidity, the recitation, might be encouraged with profit.

CHURCH SERVICES REFORM.—A further reform needed is in our services and music. Our efforts should be not to introduce or maintain things that enrage the Persecution Company, but only such as add to the point, the dignity, the significance, and the solemnity of Divine worship. Nothing, in short, should be done for which the doer cannot give a reason that on the face of it is probable and weighty.

Friend and foe alike admit that there has been no solution of continuity between the Church of St. Augustine and of Dr. Benson. There is thus no particular object in imitating either the Use of Rome or the Use of Sarum. Our own use is a great deal better than either, and is well worthy of any pains that can be taken to present it to Englishmen in a devout and impressive form.

Lastly, there is a word to be said on the subject of music. It is an enormous mistake to make church a Sunday opera, and thus to attract a horde of people who have no sense of religion, and who seek only to gratify their ears. It should never be forgotten that the Mozart style of Mass is as much a modern abuse as pews and galleries; or any oil or abomination of the Georgian era; and that whenever it has prevailed the salt of Catholic devotion seems to have lost its savour. Certainly, the Church of England has no place for it. It was the very object of the Reformation—and an admirable object it was—to make every person present take part, orally sometimes, and in spirit always, in every word that is uttered; and, therefore, leaving out of consideration the anthem, no music should be tolerated in which the whole congregation may not join."

O! THOSE PRINTERS.—The *Rock* tells us on Sunday last the Rev. Donald Fraser announced that his printer had made a curious blunder in his monthly journal. There was a sentence which should have run, "The cure of Sectarianism by a larger visible and corporate unity is the great want of the age;" but the printer had made it, "The curse of Sectarianism . . . is the great want of the age!" Perhaps even a more amusing instance of the kind occurred in our own experience last week. In the account we gave of Mr. Mackonochie's funeral, the "ceremony of censing the bier" was spoken of. The reporter had not written the words very plainly, and the compositor, being of course a good Protestant, and having no acquaintance with the vagaries of Ritualism, converted them into "cursing the beer!" Needless to say, the error was corrected before the *Rock* went to press.

A TIMELY PROTEST.—It is very humiliating to Englishmen to be told that our statesmen have so degenerated that they can no longer rule our possessions without the assistance of an old priest in Italy. In other words, it amounts to this, that the head of a religious sect has but to stir up enough of the spirit of rebellion among his devotees in this country, and our statesmen will go down on their knees and implore his help to quell the lawless spirit that is displayed. No Protestant wishes to injure the head of the Roman Church, but we have a right to protest against the feeble policy of the present day, which makes our statesmen cringe to a priest. Why cannot they leave the Pope alone, and neither persecute nor fawn upon him? So very properly protests the *Rock*, which also objects to so much notice being taken of the Pope's Jubilee in a certain quarter.

"The Pope is the head of the Roman Catholic Church in the same way that the Archbishop of Canterbury is the head of the Church of England, and that General Booth is the chief of the Salvation Army. We utterly fail to see why the Pope should

be treated in a different way from the heads of other religious sects. If Roman Catholic kings and princes like to do homage to their religious chief, we feel sure no Protestant will object to their doing so. All we ask is, that Protestants in authority shall abstain from rendering to the Pope honours that they would not render to the head of any other religious body. The *Rock* should come to Canada and he would see here ultra Protestants "down on their knees" before a Papal Archbishop asking his help in concocting a substitute for the Bible!

CHECKS UPON NATIONAL INTemperance.—In *Church Bells* for December 28rd some figures are given to show the relative intemperance of various countries. It is said that England consumes annually 2.05 gallons of alcohol for each inhabitant; Scotland, 1.80; Ireland, 1.82; France, 2.65; Belgium, 2.07; Sweden and Norway, 2.60 and 2.27 respectively. But, surely, these figures represent the consumption, not of pure alcohol, but of alcohol beverages, and have therefore no bearing on the question of national intemperance. The Frenchman, who drinks two gallons of claret, or the Norwegian who takes the same quantity of his light spruce beer, is, beyond all comparison, a soberer man than the Scotchman who consumes his gallon of whiskey. It is said that Norway was once the most drunken country in Europe, and is now the soberest, and that this change is the result of a law which is in entire harmony with public opinion. It is certain that, whoever will visit Bergen, and look carefully through the narrowest and meanest of its back streets, will fail to find either tipsy sailors or noisy 'publics.' It is not difficult to imagine what might be the result in England if no one could make a profit upon the sale of drinks which exceeded a certain low alcoholic strength.

The writer of the above article in *Church Bells* asks for information as to Norway and Sweden as to this matter. We have many from these countries in Canada; would some of them favor us with a letter relating to the drinking usages of his native country? We may remark that a friend told us that in the summer he saw 40,000 persons at a festival in an American city, that the beverage lager beer was drunk universally, no whiskey, and that he did not see any sign of intoxication in the whole gathering!

A MISSIONARY RELIGION.—"The statement made by Canon Isaac Taylor at the recent Church Congress, that Islam as a missionary religion is more successful than Christianity, having been received with surprise and indignation," says the *London Standard*, "he contributes to a contemporary some of the facts on which his generalizations were based. After making all allowance for natural increase of population, the census returns show that Mohammedanism, which has no paid missionaries, is gaining in India 600,000 converts per annum. In Hindustan Proper, among a population of 220,000,000, 841 English missionaries made last year 297 converts at a cost of £43,296 19s. 1d. In the extreme south, on the other hand, among the non-Aryan population, the numbers are very much larger, but in four cases out of five the native Christians are Roman Catholic and not Protestant. In the native home of Islam, in Arabia and its neighborhood, results were even less satisfactory. Last year 109 missionaries, at a cost of £11,000, only succeeded in making one convert, and she was a girl, described as 'easily influenced and requiring constant guidance.'" He declares that when Mohammedanism is embraced by a negro tribe, "paganism, devil worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes rare, gambling is forbidden, immodest dances, and the promiscuous intercourse of the sexes ceases."

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CHURCH THOUGHTS BY A LAYMAN.

THE TEMPERANCE MOVEMENT.

No. 2.

IN remote ages, many of the fairest regions of the earth were submerged under seas that now bathe their shores. The process of upheaval was in some cases, as in that of Scotland, so gradual that the land as it became habited by man still went on rising without those who were lifted to higher levels being conscious of the process. Our great lakes at one time washed over vast districts where now are smiling farms. The power that made the dry land appear came from subterranean movements, such as are manifested by convulsions that create terror in lands that have not yet quietened down to permanent stability. Social reforms have been akin to these material forces in lifting up whole nations to a higher moral plane. The work of Temperance reform in the old land has gone on elevating "the masses and the classes" alike, so gradually that a generation is with us who seem to know nothing of the revolution to which they owe blessings and privileges of infinite value. We have with us also a class of people who seem anxious to substitute for the resistless action of moral agencies, the material forces of penal legislation. For the powers of God's providential working they wish to put human devices. They cannot await any gradual upheaval, but would expedite it by placing the gunpowder and dynamite of law under the social fabric, so that we may all be lifted by some grand explosion. It seems to us that the old way is better. We have more faith in the grace of God, working through His Church, and in His providence, more hope in humanity than in the physical force of prohibitory penal enactments. Our position is well stated thus: "We would gladly co-operate with the Temperance Society as long as they confine their efforts to voluntary conversion, and do not attempt to insure the virtue of a part of the community by sacrificing the free agency of the whole." (London Quarterly, Oct., 1855, page 227). We propose to give, as far as our narrow limits permit, a sketch of the Temperance movement from a person's standpoint, speaking of what we know, what our eyes have seen. Such testimony is of more value than hearsay. It will enable our younger friends to realise what they owe to a moral revolution, accomplished without such scandals as have arisen from the attempt, in Canada, to sacrifice the free agency of a whole nation, because a few wickedly sacrifice their own free agency to a passion for drink.

When too young to attend Church, we well remember watching the Church Wardens, accompanied by a tipstaff, walk through the churchyard during morning service on their way to visit inns and public houses to disperse any persons found drinking in illegal hours. On one of these visits they found a company of atheists drinking and roasting a Bible on a spit, which they were "basting" like a joint of meat. In that town there were no saloons, no

beer houses, every place where drink was sold, had large accommodation for the other uses of a public house. These were graded severely after English taste. The day patrons of the Crown were the nobility and gentry, including the clergy, while at night the bar was filled by professional men, with a few of their wealthy clients or patients. The Cleaver was busy with farmers, here the better class of tradesmen took their nightly doses of brandy or gin. At the Blue Bells, a lower grade of shopkeepers kept up steady drinking after the shutters were up. At other houses the "lower orders" followed the custom of their "betters," by constant attendance night after night for social enjoyment, discussion of local and national politics, and the imbibing of an intolerable quantity of strong drink, the great mass of the men of all classes being either drunk or near upon it seven nights in each week. The nobility, gentry, and farmers on market days dined and wined, and brandied and ginned, up to a point of such hilarity, or silence, as justified the saying as "drunk as a lord." Lordly "elevation" in that sense, was emulated with as much success by the landed interest, as at a later hour it was by the mercantile and industrial. We once saw a County Magistrate too tipsy to stand, carried down a public street in a wheelbarrow, out of which he was hoisted into his carriage.

There was no place of any kind for meetings of young men. But amid all that scandalous life, many of the rising generation devoted their spare hours to home study with a persistence that, in Canada, is very little known. Men now in the highest rank as scholars, as scientific authorities, as leaders in the business world, owe their rank to the habit of home study which they cultivated under the grave difficulties, discouragements, and temptations, which beset them in a community where hard drinking was universal amongst their parents and elders. The law against drunkenness was as dead a letter as the "Snow and Ice Bye-Law" of a Canadian city. We recall the vision of men when too infirm for labour being made night watchmen. Our boyish pranks in teasing "Old Jarvey" in his "watch box," loaded down by his pondrous coat, we do not choose to tell. As in sickness we lay awake in the dark, his husky voice was heard calling out "Three o'clock, and a rainy morning," or other piece of valuable information for the sleeping citizens! But this custom was Jarvey's only chance of proving his existence and utility. How often the poor old fellows were found tipsy and asleep in their boxes, this chronicler saith not. But he has no objection to referring to less charitable historians. Let the curious turn then to the Edinburgh Review, July, 1852, page 2, for a picture of the good old days when drunkenness was too common for notice, so general as to be universally practised by the officers of the law, and involved neither penalty nor shame. The brutality practised in punishing prisoners was a sign of those drunken times. The wretches were put into a stone cell without even a chair, or bed, or any decency.—out from a glassless window they

thrust their heads and were jeered at by the passing crowd, or exchanged messages with companions. We boys looked on with indefinite horror at such scenes. The treatment of lunatics was worse. In a damp cellar, without any fire or candle, or food other than what was thrust in from the window, we have seen a maniac confined for years, known to every child in the district as "Billy, the madman," whose groans and yells made day and night hideous without touching the heart of one single christian, so saddened were the people with drink. But Canada drags these afflicted with disease of the brain before a Police Court, places them alongside filthy prostitutes and "drunks," commits them to the same gaol as the foulest offenders, and confines those afflicted people, whose only offences are bodily sickness and poverty, behind the bars of stone cells like thieves, and puts them into company with the beastly victims of lust. This is all done for economy! The wealthy province of Ontario commits this brutality to save a few dollars, and our philanthropists see the infamy and are silent. Alas! the debauchery of drink is not the only hardener of the heart, for lust of money produces the same callous indifference to human suffering,—as the treatment of lunatics in Canada painfully demonstrates.

One of our earliest memories is attendance at a village church on a Sunday afternoon, where the Messiah was performed by the local musicians, the bulk of them colliers. After service the whole congregation, women alone excepted, adjourned to public houses, parson and clerk included, where the customary criticisms were passed—so long as enough sense was left. The cultivation of music was encouraged by Earl Fitzwilliam, local owner of the mines, who long before temperance agitation days, took active steps to counteract the temptations of drink by helping village bands to carry on the study of music. But Bacchus and Apollo were sworn friends in those days, so that playing and singing in Church or concert always ended in telling out in vocal harmony, "Landlord fill the flowing bowl." Whoever has ridden on a stage coach knows that the horses drew up without a signal at every Inn on the road. The coaches were run on a liquor basis. The stations of this traffic were all drinking shops, had a stage coach line been marked as we see maps of railway routes, we should have read the names of Blue Boars, Red Bulls, Crowns, Wheatsheafs, and so on from one terminus to another. These Inn stations were run in the Coaching interest Boniface and Coachman having relations similar to those between the Niagara Falls cabmen and the showmen. After all, these customs, in spite of so much evil, had a kindly element, neighborliness was cultivated under their shadow, and life was not as now, a mad rush, with "Devil take the hindmost" as the chief motto of social life. There is also this to be said, there was a strong feeling against young drinkers. The bar room of an Inn was semi-private, the landlady usually sat there in state and it was felt to be a privilege to be a guest in this family room—it was not the place for

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youths. While home-brewed ale was served even to boys at dinner, it was deemed shameful for a young man to be seen publicly drinking. There was no such craze for nightly amusements, or excitements, as the present rising generation manifest, hence upon the young men of forty years ago the Temperance movement produced a profound impression, they stood at the fork of the road of a great moral crisis, and happily they led a generation into the paths of sobriety.

ANOTHER ROSS BIBLE.

THE announcement has been made that the celebrated and infamous Ross Bible has been formally condemned by its present promulgators, the Ontario Government, and that they have another vile mutilation of the Bible, as a substitute for God's Word, ready for issue. One crime usually leads to another; it is commonly the case that he who has spoken falsely, when withdrawing his first lie utters another. The cancellation of the original Ross Bible stamps our verdict on that wretched fraud with public approval. It now turns out that when another scandalous concoction was being meditated and arranged as a substitute for the Bible, the educational authorities were doing their best to force the book already condemned upon the Public Schools. When things like that are done outside official life they are called by the names of certain offences which involve imprisonment.

The new Ross Bible is said to be so arranged as to be free from all the objections raised against the original. The changes are twofold: 1. There are to be no passages or text left out of their proper place. 2. There will be no words inserted in lieu of the Scripture text. 3. There will be marginal references showing whence the scraps are scraped out of the Bible. This is a little better than the first effort of Mr. Ross, and seems to indicate that Archbishop Lynch has not been, as he was before, the chief editor of the book. But to say that these mechanical changes remove our objections, is ludicrous. We object to the Ross Bible from back to back, or any transformation of it. The vital offence of the Ross Bible was the slur it cast on God's Word. The new book repeats this blasphemous insult, for it also is a mutilation of the Scriptures. The *Globe* and other Fenian or Romanist sympathizers, says that there is no mutilation of the Bible, because the quotations now are accurate and complete. The plea will not stand. Suppose we have a picture made up of figures singly and in groups, the whole forming a splendid representation of some historical incident. To this picture comes some vandal with a knife and cuts out a figure here and a group there. The *Globe* looks at the figure and declares there has been no mutilation, because the cuttings are perfect figures and of complete groups! Those who know such a picture and know what it is as a whole would be shocked at such an outrage. So we to whom God's Word is *the Bible*, the one Book of books, divinely compacted into a sacred

unity, we regard Mr. Ross's carving and clipping scraps out of the Bible to be used as substitutes for the Bible in schools, as an utterly indefensible attack upon the Scriptures, as a false presentation of their contents, and as a blasphemous attempt by a man to displace the Inspired Word of God by mutilated fragments detached from the position they occupy, and which is essential to their full understanding by the reader. Either the Bible is to be used in the schools, or it is not. If fit for Scriptural teaching, if the scholars need to be familiarized with the Bible as a sacred oracle, then let the Bible be used as the Bible. But if the Bible is not fit for Scriptural teaching, if it is not well to let scholars be influenced by the use of the Bible, if the sacred associations of the Bible are not desirable as aids in moral tuition in schools, then so decide, and so deciding boldly declare that the Public Schools shall be wholly secular. That position would be honest and comprehensible. But to hold the Bible as God's Word, and yet forbid its use in the schools, to regard the Bible as a sacred unity, to honor the Bible from the Bible society stand point, and then serve out mutilated scraps of it to the schools in a substitute for the Bible is, we submit to every Christian, a gross dishonor done to the Scriptures and a disgrace to any man who aids in such a scandal. Let Mr. Ross confine his talents to official books and leave off his efforts to supplant the Word of God by his machine-made substitute.

We note that this abominable book is to be printed at the Methodist Printing Office. There was a time when the Wesleyans would have as readily printed "Tom Paine's Age of Reason" and set it afloat as print a substitute for the Scriptures. But the laborer is worthy of his hire, and Mr. Ross has to reward his friends. The Ross Bible is not the first child of sin that has come to a violent death at the hands of its father!

BOOKS RECEIVED.

THE LIFE, TEACHING AND WORKS, of the Lord Jesus Christ. Frowde, Oxford University Press. On sale by Rowsell & Hutchison, Toronto.

This is a continuous narrative of the Four Gospels, according to the Revised version. It is based upon Robinson's well-known Harmony, and contains the entire Four Gospels, except repetitions. The work is most skillfully executed, and contains notes by which the reader can harmonize the Gospels himself. The index will be found of much service, and will also be a convenience; the blank pages left for M.S. notes. This is not intended to be a substitute for the N. T., but to help in the study of the Gospels, for which use it is admirably designed.

AN EXPOSITION OF THE APOSTLES' CREED. By Rev. John Eyre Yonge, M.A. Whittaker, N.Y.; on sale by Rowsell & Hutchison, Toronto.

This is one of a most valuable series of hand books called, "Theological Educator." The author says it was designed as a popular form of Bishop Pearson's great work, but he confesses his obligations also to Hooker, Banon and Beveridge, also to the Dean of Wells' work on the Spirits in Prison, to Canon Norris, Professor Westcott, Dr. Bright, W. W. Harvey and Bishop Hefele's Councils of the Church. For so small a book it contains a marvellous amount of teaching matter, which in Sunday School work will be invaluable. We

question much whether there are not theological students and clergy to whom the contents of this small volume would be a revelation as to the depth and richness of instruction derivable from a study of the Apostles' Creed.

A MANUAL OF CHURCH HISTORY. By Rev. A. C. Jeanings, M.A., author of *Ecclesia, Anglicana*, &c. Whittaker, N.Y.; Rowsell & Hutchison, Toronto.

This is one of the "Theological Educator" series. The author modestly claims for it, that it "may serve as a stepping stone to historical studies of a more philosophical character." We trust it may. It is, however, in itself likely to be useful in giving some general knowledge of Church History to many who cannot study deeper works.

THE AMERICAN CHURCH, AND ITS NAME. By Hon. L. Bradford Prince. Baum & Geddes, N.Y. This is a reprint of an article from the *Church Review* for November and December, 1886. The author takes a decided stand as an advocate of the American Church being changed from "Protestant Episcopal" to "Holy Catholic." It is to us incomprehensible why any member of the Church prefers the former clumsy, inaccurate, tautological and indefinite appellation to the latter, which is the only truthful name for the Church of Christ. But it is so, that the confusions and inconsistencies of error have charms to some for whom the simplicity, dignity and purity of truth, have not attractions. If the Church in America is not truly designated by the phrase "Holy Catholic" Church of the United States, or America—then it should merge itself into some body to whom this title rightfully belongs. We need also in Canada some of the necessary faith and boldness for this step, and trust ere long we shall cease calling the Church here in Canada by a roundabout and utterly misleading name. We are Canadians here not Englishmen, and our Church is the Holy Catholic Church of Canada!

DUE SOUTH.

NOTES OF A WINTER TRIP.

Bronchitis and the physician's order to move have sent your correspondent from the storms and snows of Canada to the milder regions of the Land of Flowers. His departure from Montreal was with the snow; his arrival in New York was with the more disagreeable sleet and eastern gales; his stay in Philadelphia was cold and disastrous; and the physician's orders were as inexorable as those of the police to the wandering tramp, to move on due south. Past the beautiful surroundings of Baltimore, past the up-rising shaft of the Washington monument and the swelling dome of Washington's stately Capitol, he flew south-west as fast as steam could take him. Now across the sluggish Potomac, through Alexandria, once the happy home of General Washington and his friends, now the abode of dusky tribes whose fathers once were slaves; on through old Virginia, where the voice of the brakemen recalled the bloody scenes of the civil war; down by the sea to Wilmington, and in the very early morning to Charleston, where the first stroke of civil strife was given ere the war began. A few days of rest and to bask in the warm November sun, gave opportunity to see the sights of this historic old town. New chimneys on all houses were evidences of the terrible upheaval of this solid earth a few months ago. Here and there are ruins of noble buildings, here and there in broken walls, crooked gables, and fallen roofs may be seen the fierceness of our earthquakes' shock. In the cemeteries, monuments were moved only a few inches on their base; among the churches, steeples were twisted as a cyclone would twist a tree. Enough ruins were seen to make Canadians thankful that their northern homes so far have escaped such a dire disaster.

A walk on the "White Battery," as the stone wall along the bay is called, where once gathered crowds of Charleston's citizens to watch the daring blockade runners, or the fierce duels of the opposing forts and batteries in their harbour; and a trip across the bay to visit fort Sumter and fort Moultrie now dismantled, deserted and fast going to decay,

filled up the pleasant measure of one sunny southern day. It was a first experience in a southern town. The long market, the longest in the world, with its innumerable colored vendors of strange fruit, strange meats and stranger fish, each with his or her weird cry with rising inflection on the last word, the ceaseless procession of cotton laden carts, with accompanying mule and colored driver, all told us how far we were from home and how near to the tropics.

It was with some regret that we left the Charleston Hotel, when southern hospitality was dispensed at the rate of four dollars a day. But the rooms were large and handsomely furnished, the meals were good and the attendance was perfect. Here Semmes and Hobart and other heroes of the great conflict must have found a pleasant harbour of refuge.

From Charleston to Savannah the way is short but monotonous, and therefore tedious. A swamp, a pine forest, a negro's hut—this repeated every few miles gives a good idea of the desolate region near the coast. There is a greater diversity further inland of course; the land is better because higher, and the people are more prosperous as the chief product of their land is cotton, and cotton still holds a considerable place in the world's markets, even if it has lost its ancient sway. Four hours delay at Savannah gave us time to catch a glimpse of various points of interest in a city whose foundations were laid and prosperity assured by English capital and English energy when Oglethorpe was governor of this part of America. Streets unusually broad and beautifully shaded by rows of oaks on each side and in the centre, give a dignity to the city. The squares are many and well cared for. The houses still retain their ancient look of hospitable but reserved gentility, notwithstanding the reversion of fortunes their owners have met with. The churches are old and therefore quaint, while some of them may have heard the voice of John Wesley, whose labours in these regions were so painfully void of fruit. The colored gentry, as all over the South, abound, and seem prosperous. Here, for the first time, we feel the heat of a southern clime. The thermometer indicates 70 degrees in the shade on this 19th day of November, while a blizzard is raging in the North-west. The temptation to remain and explore the beauties of this place is great, but the orders are to reach Florida as soon as possible, so the train is boarded with reluctance. Again we weary ourselves behind a very slow engine and count the swamps, the pine groves, the grinning piccaninies who swarm about the lonely cabins, until night finds us thoroughly worn out but safely landed in Jacksonville, the "Commercial Metropolis" and Gate City of Florida.

MONTREAL.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

PLANTAGENET MISSION.—A sad gloom was cast over the whole community of Church of England members and others in our parish, when it became known that St. Stephen's day the beloved wife of our respected Pastor, the Rev. C. O'Dell Baylee, had passed away peacefully after a short but severe illness of a few days. The Rev. Mr. Baylee had a short time before his wife's death received the sad intelligence of his mother's death in Ireland. Mrs. Baylee was much respected by all who knew her best in the parish. Great sympathy was manifested by all Christian denominations by their attendance at the time of the deceased lady's funeral. Many were visibly affected when they beheld the Rev. Mr. Fleming standing by the side of the deceased, baptizing her new-born child.

STAFFORD.—On Wednesday, December 28th, a most enjoyable time was spent in the hall adjoining St. Patrick's church. A social tea, a concert and a Christmas tree were combined. More than two hundred presents were on the Christmas tree and they were of the most varied kind and caused great pleasure to all.

It is a thought of great satisfaction that there are more than two hundred children in the parish of Stafford belonging to the church. Our Eganville and Pembroke friends rallied round us. The Ven. Archdeacon Daykin gave an amusing and instructive account of his experience in South Africa, where he spent three years. The Rev. R. D. Mills, of Eganville, congratulated the parish on such a large gathering. Mrs. Mills presided with her great skill and ability on the organ. Miss Edith Hunter, of Pembroke, sang very sweetly, "Dream Faces." The thanks of all were heartily given to the Eganville and Pembroke friends. Messrs. George Mills and Carruth, with Misses Kitty, Maggie and Theresa Hawkins, the Misses Mary and Sophia Rath, gave very creditable performances. Mrs. Smitheman, the wife of the incumbent, sang an Indian song, dressed as a native lady.

TORONTO.

The London Society for Promoting Christianity amongst the Jews.—Canadian Branch. Rev. T. S. Ellerby, Secretary.—Subscriptions and donations—July 1st to Dec. 31st, 1887: Alberton, P. E. I., \$8; Port Dover—Miss Battersby, \$5; Niagara—Mrs. I. W. Ball, \$15; Toronto—Miss H. and C. Blachford, \$2, Rev. Prof. Boys, \$4, Hon. S. H. Blake, \$5; the late Robt. Baldwin, Esq., for bequest of £200 sterling, \$978.84; Toronto—A. H. Campbell, \$10, Mrs. Crooks, \$1; Burford—Mrs. G. E. Coverley, 25c.; Toronto—Rev. Canon Dumoulin, \$5, W. B. Evans, \$2; Lindsay—Miss Evans, \$1; Woodstock—W. H. Eakins, 50c., Mrs. A. Fletcher, \$10; Toronto—Mr. Peter Freeland, \$2; Brockville—a friend, \$7; Peterborough—a friend, \$5.25; Hamilton—Mr. Forbes, \$5; Toronto—George Finch, 45c., George E. Gillespie, \$5, Arthur W. Grasset, \$5, Rev. T. I. C. Groves, \$1, W. H. Howland, \$5; Collingwood—W. B. Hamilton, \$4; Montreal—George Hague, \$5; Toronto—H. Hutchison, \$2, S. B. Harman, \$2, F. W. Kingston, \$5, Walter Lee, \$2, Joseph Lesslie, \$3, Herbert Mortimer, \$3, Grant McDonald, \$10, I. H. McDonald, \$3, Mrs. McGaw, \$1, mission box, 20c.; Rochester, U. S.—Rev. Dr. Howard Osgoode, \$2.00; Interest on deposit, \$1.97; proceeds of lecture by secretary, \$8.15; Toronto—Francis Richardson, \$5, Rev. Alex. Sanson, \$5, the Lord Bishop of Toronto, \$5; Riviere du Loup en bas—Rev. R. C. Tamba, \$3.54. Total, \$1,144.74.

NIAGARA.

GRAND VALLEY.—St. Albans.—His lordship the bishop held a confirmation in this church last Thursday. Evensong was sung at 7 p.m. The Rev. R. T. Webb, rector, intoned the service. The special lessons were read by the Rev. C. E. S. Radcliffe, priest in charge of Arthur. After evensong the bishop inducted Mr. Harry D. Moore as lay reader in this parish. The confirmation service then followed, the preface being read by the Rev. C. S. Sneypp, curate of St. Paul's, Mount Forest. There were ten candidates. The altar was vested in a new white frontal. On Friday evening a missionary meeting was held after the litany choral. Addresses were delivered by the Rev. E. A. Bland, of St. Catherine's, and the Rev. Alfred Bonny, of Moorfield. There was a good attendance.

Freelton Missions.—Services have been held in this new mission for the past three months. Early in the past summer the mission board made a grant towards the maintenance of a clergyman in this new field of the Church, and the Rev. W. R. Blachford was sent by the bishop to begin the work. Since the 1st of October three stations have been opened, Freelton, Crief, and Morrision. At Crief there is a weekly morning service, at Freelton a weekly afternoon service, and at Morrision a fortnightly evening service. All the services have been fairly well attended, those at Morrision being the best. Considering that at Crief church services were never held, at Morrision there has been none for the past seventeen years, and at Freelton faint spasmodic efforts to keep things afloat have been made for the past twenty years, we must not hope for too great results at first. At Freelton there is a church lot, bought about twenty years ago. It is our intention to build either upon it, or upon one in a more suitable place, next summer. If the sons and daughters of the Church here will do their duty, the work we anticipated can be accomplished. The missionary would remind the people that the Church expects each of her children to do his or her part in furthering the work of Christ's Kingdom. Much will be accomplished in the short space of a year, if this be remembered. A clergyman cannot do all the work single-handed. Let the people strengthen his efforts by their willingness and readiness and things will go on harmoniously and rapidly.

In almost every parish there are certain ones who, when work is proposed, are ever ready with the

words, "I'm afraid it can't be done; it's been tried before." The first thing these persons should think of is, have I ever given my help? The same work left undone because of fear of unsuccess, we can do it we make up our mind. The offertories at these stations for the quarter, exclusive of Christmas offerings, amounted to \$15.71. Of this amount \$4.50 go for rent of hall at Morrision. The remainder has been received by the missionary towards his stipend. The Christmas offertories, which are always contributions to the clergyman, were \$1.59.

HANOVER.—On the invitation of the Rev. A. Wright and Mrs. Wright, the congregation of St. James' Church spent a very pleasant evening, on the 20th instant, at the parsonage, which was well filled. This was the first of a series of social gatherings, arranged for, to be held during this winter. A very pleasing feature of this social was a purely voluntary offering (not a collection), which was made, amounting to \$14.25, to be applied to the building fund. The building fund has recently been placed under the management of the (newly organized) "Ladies' Aid." The ladies of the society have nobly undertaken the task of liquidating the existing debt on the church.

BOWLING GREEN.—Wednesday, Jan. 18th, was the day appointed for the consecration of the Church of the Good Shepherd, which has been built here and entirely freed from debt by the unwearied labours of a faithful people aided by equally faithful and true pastors. The church is a thoroughly ecclesiastical little building, accomodating about 120 worshippers, built of red brick with white facings, the interior being finished in grey plaster blocked in imitation of stone; the windows are triple lancet filled with lead lights, and all the appointments of chancel and sanctuary are such as befit the worship of the Church according to the use of the Church of England in Canada.

Matins were said at 10 o'clock by the missionary in charge, Rev. P. T. Mignot, who was assisted by the Revs. C. G. Sneypp, of Mount Forest, H. G. Moore, of Shelburne, and W. Carroll, of West Mulmur. At 11 o'clock the bishop arrived from Farmington accompanied by the Rev. R. T. W. Webb, of Grand Valley, Revs. E. M. Bland and A. Bonny who are on missionary deputation work in this district, and Mr. H. B. Moore, lay reader, mission of Grand Valley. The consecration service was immediately proceeded with, followed by a celebration of the Holy Eucharist, when in addition to the clergy a goodly number of the congregation (who all reverently and orderly remained until the close) communicated. The bishop spoke on St. Matthew, xxxi. 13: "My house shall be called the house of prayer," and addressed a very forcible instruction to the right discriminations between the respective obligations and benefits of prayer and preaching. After service the large congregation dispersed to the various neighbouring farmhouses, receiving the cordial hospitality of all the members who were unwilling to allow any to depart without at least a bite and a sup. At 8 o'clock the church was filled again for evensong, which was sung by the Rev. H. G. Moore, and the lessons read by the Revs. C. G. Sneypp and A. Bonny, when the Rev. E. M. Bland preached an eloquent and forcible discourse on Gen. xxviii. 17: "This is the gate of heaven," pointing out that the presence of God can make the dreariest spot a church, and the lowliest life full of heavenly comfort. At 7.30 the church was once more not only filled but crowded for the missionary meeting, when, after the litany had been sung, addresses were delivered on missionary topics by the Revs. C. G. Sneypp, A. Bonny, E. M. Bland, and the lord bishop, evidently with much acceptance, the offerings being larger than at any previous service. Every congratulation is due to the energetic missionary, Rev. P. F. Mignot, for the success of these services and the regularity and order which characterized them. May much blessings ever attend the ministrations of the Word and Sacraments in the Church of the Good Shepherd, Bowling Green.

NIAGARA FALLS.—The recently opened chapel of St. Stephen's is well attended at the Sunday services. The Sunday School was commenced with an attendance of 25 children, and is steadily improving.

QUEENSTON.—Obituary.—On Saturday evening, late January 21, the solemn duty of interring the mortal remains of Herbert Hamilton, Esq., took place in the family burying ground. Mr. Hamilton died after a short illness at his residence in Toronto. He was highly esteemed by all who knew him, and was greatly beloved among his relatives. Mrs. Hamilton, senior, his mother, aged 91 years, still survives at Queenston, where she has lived for many years.

At the Ruri Decanal chapter of the clergy of Lincoln and Welland counties, held on Jan. 26th at

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Niagara Falls, a resolution of condolence was drafted, to be sent to the widow and family of the Rev. Canon Holland, B.A., rector of St. George's Church, St. Catharines, and Rural Dean for many years of the two counties.

HAMILTON.—Although there are seven congregations duly established in this city of the Church of England, numbering 4,000 people at the highest attendance, yet there is a Church population of over 10,000, showing that 6,000 people are unprovided with church accommodation. The increase of church buildings is too slow in Hamilton. We wish it were otherwise.

We are anxiously awaiting for full reports from the several missionary deputations of Niagara diocese. We hear good accounts but have no particulars.

HURON.

STRATHROY.—Church of St. John the Evangelist.—On Sunday, January 8th, the congregation of St. John's Church reassembled in their church which has been undergoing extensive alterations and improvements during the past three months, and the rector, Rev. L. DesBrisay, who designed the improvements, may be congratulated on their successful completion. The nave, transepts, and chancel are fully complete; the organ placed in its proper position in the side of the chancel, and only a few finishing touches of paint, etc. are required to present one of the neatest and most ecclesiastical buildings in this portion of the diocese. A handsome pulpit and reading desk with stall will be placed in the nave in the course of a week or two. A Young Men's Guild has been organized in connection with the church; one of its primary objects being to provide a building for the Sunday School.

Happy Recollections.—A lecture upon the subject of "Happy Recollections," under the auspices of the Young Ladies' Society of St. John's Church, was delivered in the Music Hall on the evening of Wednesday, Feb. 1st, by the Rev. Canon Curran, of St. Thomas' Church, Hamilton. Mr. Curran brings with him not only a happy subject but a happy way of handling it, and we hope to see him heartily welcomed. The Young Ladies' Society of St. John's Church is as yet only in its second year. It has already rendered good service to the "Ladies' Society," and this is its first venture in its own behalf.

GALT.—Sunday, Jan. 15th, was a red letter day in the history of this parish. A large number of persons being confirmed by his lordship the bishop in the presence of an immense congregation. There were 58 candidates, the majority being adults, and many of these were married persons, representing "all sorts and conditions of men," coming as they did from four or five different denominations. The rector had previously delivered a course of instructive lectures in the school room, which together with private interviews and personal conversation, led to this large number of persons being presented under such solemn and impressive circumstances. The bishop's address was a masterly one, replete with wholesome advice and sound doctrine. 105 partook of Holy Communion—56 of them being newly confirmed ones. The bishop also preached morning and evening, the latter service taking the place of the annual missionary meeting, and large collections were taken up at all the services in aid of Foreign and Home Missions.

In response to the request of the rector, the bishop has licensed the following gentlemen to act as lay readers, viz.: Mr. James Woods, of Galt, Mr. Robert Jell, of Preston, and Mr. Robert Waterman, of Ayr; the last named gentleman will act as lay reader and catechist and assist the rector every Sunday in Galt, and also supply one of the outlying stations, Preston and Hespeler. The Rev. J. Ridley, who has thus mapped out quite an arduous amount of work, will have under his direction a large staff of willing workers. He has now under control no less than four Sunday Schools, over forty teachers and officers, three lay readers and catechists, and with the Sunday School work, supplies from 8 to 10 separate services every Sunday. One necessary feature of the work which the rector considers necessary to success is this, that in every place where there is Sunday School or divine service, they must give to the cause of missions, missionary work being the life of the Church.

SOMBRA.—The vestry of Trinity Church tendered to the Rev. Wm. Stout the following address on the occasion of his removal to the parish of Port Rowan:

REV. AND DEAR SIR.—Finding you were about to sever the social tie which has bound us as parishioners and pastor, by a removal to Port Rowan, we desire to express our deep sorrow and sincere regret that

the necessity for such removal should exist. But whilst we deplore the loss which such a separation will involve, we rejoice to know that circumstances have conspired to place you in that position in which a matured judgment, excellency of speech, and noble qualities of mind and heart, will find a wider and more exalted sphere. Ever foremost in your efforts to promulgate and advance new ideas, and bold and fearless in your denunciation of intolerance and absolutism in any and in every form, we shall sorely miss you as a counsellor and as a wise and discreet friend. Modest and unassuming in all that pertains to an intelligent and wise behaviour in public life; charitable in your estimate of men and actions generally; regardless of the covert sneers of the enemies of good; your zeal in pursuit of right, and your utter detestation of practices ungentlemanly and mean, have secured for you a place in the hearts of your former parishioners in Sombra, which neither time nor distance can either efface or destroy. To Mrs. Stout and family our thanks are due for their untiring courtesy and hospitality, and we trust you and they may find that the new associations by which you will be shortly surrounded may be of the most congenial and happy character. Owing to your untiring zeal and indefatigable energy as well as by your kindly ministrations in time of sickness and death, the congregation, from being one of the smallest in Sombra, now compares more than favorably with any there, whilst the improvements made in the church building have, thanks to your untiring efforts, made it better suited and adapted to the worship of Almighty God.

We trust you may be spared to occupy the pulpit of this Church again; but if that privilege be denied, we hope to meet you and yours in that promised land, where partings like the present are unknown.—Thomas C. Cowan, M.D., Vestry Clerk; A. A. Meyers, Treasurer; Thomas Ruddick, Warden; W. H. Watson, Warden; W. K. Snider, Jacob Young, Sidesman; Charles Young.

Mr. Stout briefly thanked the vestry for their generous appreciation of his labors, and stated that their mutual experience as people and pastor very decidedly exemplified what could be effected by united effort, and dwelt upon the continuous harmony maintained and hearty co-operation realized in every good work, and their unvarying kindness which turned his necessarily arduous labors into a real pleasure; and he could truly say it had never been his privilege to serve a more worthy people than those of Sombra; that whilst such separations are accompanied by regrets, still it was gratifying to reflect that the present one was not the result of any want of confidence on the part of either pastor or people, but from circumstances beyond their control. He and Mrs. Stout would carry with them, and even retain, the most pleasing memories of their association with the good people of the parish, and bidding them an affectionate farewell, would commend them to the Great Head of the Church.

WARDSVILLE.—Confirmation classes have been started in this parish, taking the place of the three week day services usually held, at which a series of addresses upon the Apostles' Creed have been given. The Epiphany offertory for Foreign Missions was a very liberal one, the largest ever taken up here.

The half yearly Ruri Decanal meeting for Lambton Co. was held in Christ Church, Forest, on Tuesday last. In the forenoon Rev. H. D. Steele, of Point Edward, preached a sermon on "The Unity of the Church," and Revs. Dean Hyland and Murphy assisted in the service. The business meeting was held in the afternoon, Rev. Dean Hyland in the chair. The clergymen present were Dean Hyland, of Warwick; Dr. Armstrong, of Moore; H. D. Steele, of Point Edward; T. R. Davis, of Sarnia; J. M. Gunne, of Wyoming; C. O'Meara, of Petrolia; G. W. Wye, of Watford, and A. Morphy, of Forest. The laymen present were C. Jenkins, of Petrolia; Mr. Nesbitt, of Wyoming; Churchwardens Morphy and Kent, of Forest, and other members of the Forest congregation. The reports from the various sources were highly satisfactory, and were all received, and other matters were discussed. At the evening meeting Rev. A. Morphy occupied the chair, and addresses were given by Rev. Mr. Steele on "Women's Work in the Church," and by Dean Hyland on the "Prayer Book." On the whole the meeting was one of the most successful ever held in the deanery.

ARTWOOD.—A very successful entertainment was held at the school house of this village on Friday last, Jan. 18th, in connection with St. Alban's Sunday School. The pupils instructed by the esteemed wife of the incumbent, Mrs. Edelstein, rendered several appropriate songs, which were received with great satisfaction by the audience. She school choir of the 10th line of Elms, by their beautiful songs, helped

greatly to enhance the entertainment. An interesting essay was read by Mr. Harding, attentively listened to and much appreciated. Readings, recitations, and amusing dialogues made up the remainder of the programme. After a few words of advice by the pastor to the pupils and parents, a beautiful decorated tree was unveiled laden with prizes for the members of the Sunday School, whose beaming faces testified to their delight. The proceedings were closed by the audience singing the National anthem. The attendance was large, and the entertainment was pronounced by all a decided success. The parishioners did not neglect their clergyman at Xmas; they kindly presented him with a large load of oats for his horse, and a variety of provisions for the household.

Middlesex Deanery.—The January meeting of the Ruri Decanal Chapter of Middlesex was held in Christ Church, London, on the afternoon of Thursday, the 12th January. There were present, Rural Dean Canon Smith presiding, Revs. Canon Innes, Evans, Davis, C. W. Ball, Principal Powell, Canon Richardson, Charles Miles, G. B. Sage, S. R. Asbury, A. G. Smith, J. Hale, R. D. Freeman, Messrs. J. W. Imlac, W. Robinson, H. Harris, W. Bell, and A. M. McCormick. The reading and confirming of the minutes of the last meeting were followed by the collecting of the statistics according to the prescribed form. A most important subject was brought before the meeting—the extending of the Church's limits into places where no Church service is held, the north-east portion of the city being among the places specified. It was urged that every possible effort be made to place the services within the reach of all, and a resolution was passed that the executive committee of the synod be requested to consider the advisability of having printed the shortened form of service authorized by the Provincial Synod for free distribution at such services. The election of officers of the Sunday School Association was then proceeded with and resulted as follows: clerical president, Rev. Canon Smith; lay vice-president, Mr. J. W. Smith; secretary, Rev. Wm. Lowe; treasurer, Rev. Chas. Miles; executive committee, Revs. R. S. Asbury, L. Deboisay, and J. Hale, Messrs. F. Kains, H. Wilson, and R. Thomas. A discussion on the subject of Sunday School work, and on the best plan of conducting missionary meetings throughout the country, then ensued. It was resolved that the May meeting of the chapter be held at Delaware, and the Rev. S. Asbury and others to read papers on suitable subjects.

OWEN SOUND.—The body of dissenters known as Thomasites have had great dissensions among themselves this last year, in consequence of which many of the members have now joined other denominations, and now their chapel is offered for sale. The result of dissent!

SIMCOE.—On Christmas day the congregations of Trinity Church were unusually large—especially in the evening. The church was handsomely decorated, which had a very imposing effect. The choir, under the leadership of Mrs. Barnes, sang very nicely. The offertory to the rector was a very generous one indeed. It amounted to \$90.00. The totals, including those to other objects, were over one hundred. The rector was assisted in the evening by the Rev. Mr. Davis. A service for children was held in the afternoon, when a sermon was preached by the rector, and the children catechised on the subject, answering promptly. Mr. Gemley's text on this occasion was Matt. ii, 18. The Christmas tree on Friday evening, the 18th January, and the process of its being dismantled of its adornments, were a great success, even the interested youngsters being well pleased. The presents and prizes were presented by the rector, Rev. J. Gemley, assisted by Councillor Matthews, church warden. Trinity Church school house was crowded with a happy company of children and friends. The ladies who gave much of their time in the preparations were gratified with the result. Mr. and Mrs. Van-Amburgh, with a portion of their band, added considerably, by their excellent music, to the pleasure of the occasion. The Rev. Joel T. Wright, rector of St. James' Church, St. Mary's, preached two able and edifying sermons in Trinity Church, Simcoe, on Sunday last to large congregations. The rector, Rev. Mr. Gemley, preached the annual missionary sermons in Mr. Wright's church on the same Sunday.

ALGOMA.

ALLENSVILLE.—The church wardens of St. Michael beg to acknowledge, with sincere thanks, the receipt of a box from Mrs. Roper, of Caledon, for the Sunday School, containing useful gifts and books for the Christmas tree.

BRUCE MINES.—The decorations this Christmas in St. George's Church eclipsed all previous attempts in that direction for ecclesiastical accuracy and display. The baptismal font at the south entrance was tastily festooned around its panels, columns and steps, and crowned with a very intricate, but effective, spiral design. Between the nave windows were erected frames with appropriate monograms. On each side of the chancel, above the choir stalls, were screens bearing in white letters the words, "King of Kings," and "Lord of Lords," and above, suspended from the top of the arch, a large star, and directly under it the word "Emmanuel." On approaching the sanctuary is presented the inscription, "Holy, Holy, Holy." The altar frontal of gold and white was designed and executed for the occasion by the mission priest, the Rev. F. C. Berry, as were also the frontals for the lecture and prayer desks. On the super-altar, between the lights and the cross, were vases of flowers. There was a large congregation at matins and evensong. On Christmas eve Mr. Berry became the unexpected recipient of a very handsome Christmas box in the shape of a fur coat, well lined with dollar bills, at the hands of his parishioners and many of the C. P. R. officials.

On the 7th January the Bishop arrived here for his annual visitation of the North Bay Mission, in charge of Rev. G. Gillmor. On the previous evening he had held a bright and hearty service at Nipissing village. On the Sunday, in the church of St. Michael and All Angels, his Lordship administered the rite of confirmation at the morning service to five candidates and preached, and also addressed the Sunday School and preached at evening service. These sermons and addresses were eagerly looked forward to, and came with power and much profit to all his hearers. The congregation has enlarged this church within the last three months by the addition of a Gothic chancel and a vestry. On 9th January he travelled to Sturgeon Falls and consecrated the church of St. Mary Magdalene, all remaining debt having been, by a special effort on the part of the congregation, cleared off. The Bishop administered the rite of confirmation to eight candidates and preached. He proceeded next day, with incumbent, to Chapleau, where, on following day, in the church of St. John the Evangelist, he held evening service and preached. Charles Eaton, Esq., of St. Bees' College, Cumberland, England, is specially in charge at this portion of the mission field as lay reader. On 12th January the Bishop returned from Chapleau to South River for other missions. It is to be remarked that his Lordship travelled 500 miles on the C. P. R. just to hold two services, and, with limited time, had laid down for himself, and was carrying out work, which, physically, would test to the utmost the endurance and zeal of the strongest of his own clergy. He was most hospitably entertained by John Scarlett, Esq., of Nipissing, and J. J. Barton, Esq., station agent, C. P. R., Sturgeon Falls.

BRACEBRIDGE.—The Rev. James Boydell has great pleasure in thankfully acknowledging through Mrs. O'Reilly, secretary C. W. M. A., Toronto, from Mr. Harris, 67 Avenue Road, St. Paul's Ward, Toronto, a large box of excellent clothing, together with manifold useful and attractive gifts for Sunday School Christmas trees in the country outstations; also from Mrs. Tilley, London, a large contribution of S. School and other books, and an abundant supply of most acceptable clothing for distribution in the mission. I can only say that the clothes have been distributed to the best of my ability as every one had need, and that the heart of many a country boy and girl has been warmed, and diligence rewarded by the useful and attractive gifts on the Xmas trees.

ASPDIN.—The Rev. W. Cumpton begs to acknowledge with heartfelt gratitude, the receipt of a number of copies of "Gospeller Almanac," from a friend in England, and some "Banner of Faith Almanacs," from Como, Ontario; also £5 sterling from a generous friend in England towards broken "rig" and repairs generally, and a handsome copy of Besant's work, "The children of Gibeon," with some kind New Year's wishes from an old friend in Clifton, England.

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.

A LENTEN PASTORAL.

SIR,—Most cordially do I endorse the suggestion recently made in your columns by "a priest of Huron" that the Bishop should issue a pastoral in connection

with the Lenten season which is now rapidly approaching. There is not a parish in the diocese where this holy season is not now, thank God, in some shape and degree observed, and such a pastoral could not fail to very materially strengthen the hands of the clergy. We get plenty of pastorals bearing on matters financial, disciplinary, etc., but how refreshing one would be from our good Bishop with a direct bearing on the spiritual life. There could not be a more opportune time than the Lenten season, at this time, at least, ninety per cent. of our clergy are urging upon their people a close walk with God and the special duty of self-consecration. Such a pastoral couched in the pithy forcible but affectionate language of our good Bishop would, I feel certain, be productive of immense good, and would be welcomed by the clergy of all shades of opinion. Truly yours,

ANOTHER PRIEST OF HURON.

COTTAGERS' ALMANACK.

SIR,—Will you allow me to call the attention of the clergy to the "Cottagers' Almanack" for 1888, to be obtained at the Church Book Depository, Synod office. Some of the clergy have found the distribution of almanacks among their parishioners to fruitful in good results, that, in spite of the expense, they have imported them directly from England. Now, however, these large sheet almanacks can be obtained at the Church Depository at the low price of two dollars per 100. The Cottagers' Sheet Almanack shows at a glance all Sundays, Holy Days and Church lessons, gives the lessons for every Sunday and Holy Day, and a short text for every week-day in the year. It is, therefore, a constant witness for the Church in the family, an excellent Church educator, and a perpetual reminder of Church seasons and privileges. All which help to make it the readiest way by which a clergyman may reach every family in his parish, and influence them for good, all the year through, by a small outlay at the beginning of the year. The offerings on Sunday will not be the less either.

J. D. CAYLEY.

P. S. May I also call attention to a note at the end of the catalogue mailed to every clergyman to the effect that orders for tracts for Lent, Good Friday and Easter, should be sent in before the end of January.

THE NEPIGON MISSION.

SIR,—Having received letters from many friends, both in England and Canada, who are deeply interested in the temporal and spiritual welfare of the poor Indians, and who by gifts of clothing, medicines, teas, books, papers, have, from time to time, given substantial help both to the missionary and Indians of this place; and some of whom, indeed, have been sending us money to help to build our new mission house. I beg that you will once more allow me space to offer our most sincere and hearty thanks to all friends who have been helping us in any way to carry on the Lord's work; among whom, I must also include, as neither last nor least, those who have helped us with their prayers alone, and with their sympathetic letters, holding up our hand and cheering our hearts in hours of despondency.

First of all I must state, in explanation of my seeming negligence and carelessness in not responding sooner to letters received months ago, that the delay has been altogether unavoidable, because living as we are in such an isolated place, sixty miles from the nearest post-office, and one hundred and twenty from the nearest town, our mails must necessarily be few and far between.

We have no communication, whatever, with the outer world from the end of October to the first week in January, and from the end of March to the middle of May. In the first interval the lakes and river are only partially frozen, and no Indian, except under very pressing circumstances, would venture to travel to Red Rock at that time. In the second interval, from the end of March to the middle of May, although the lakes are sometimes safe enough, yet the ice on the Nepigon River gives away under the influence of the rapid currents beneath, so that it is sometimes all open in April, and I have known instances, in which, when food was very scarce, and to avoid almost inevitable starvation, the Indian started out with a small canoe strapped upon his toboggan, travelling over the frozen lakes till he reached the Nepigon River, and then leaving his empty toboggan on the ice near the place where he was about to embark—himself and his dogs entered the frail birch-bark canoe—thus performing half of the journey by ice and half by water. But this mode of travelling is both dangerous and uncertain, because on returning sometimes the Indian finds that the ice on the lake over which he had travelled on his way down has already commenced to thaw, there may be half a foot of water on the surface, and if, through this, the toboggan

must go, the flour, the tea and missionary's mail will be destroyed.

The foregoing statements will, I trust, be a reasonable excuse to offer to my good friends who have received no response to their letters and gifts sent them between October and New Year's day. But now that the rivers and lakes are quite safe I shall (D. V.) endeavour to answer every communication with all possible despatch.

We are now settled in the new mission house, which, although far from complete, is certainly very comfortable. Our potatoes and other vegetables will not be frozen this winter; the snow will not melt through the roof upon our heads; we can sleep comfortably every night, and we find neither ice nor frost upon our blankets in the morning. This is, indeed, a great blessing, and we do feel thankful to know kind hearts, both in England and Canada, who have provided a warm house for us this winter, and above all, I trust, we thank our Heavenly Father, also, who is the author of every good and perfect gift.

Christmas has been with us a very busy, happy time. I have never yet seen any little flock more zealous about their Church than those poor Indians are. We had a midnight service on Christmas eve when our little Church was almost full to its utmost capacity; several strange Indians from Flat Rock Portage, although Roman Catholics, came and joined heartily in the services. On Christmas day, also, the service was very hearty, the school children sang the "Te Deum" in English, and "Happy day when Jesus washed my sins away." We had eight communicants who gave ample proof that they were really sincere and wanted to be "meek partakers" of that Holy Feast, by coming to the school-house the Wednesday evening before to receive special instructions out of the Bible, Prayer Book and Catechism, before approaching the table of the Lord.

The friends of this mission will also rejoice to hear that those poor creatures, many of whom cannot afford such common articles of food as flour and pork, laid their offerings upon the Communion Table that day, amounting to fifteen dollars in money and furs. Perhaps that sum may sound small in the ears of some of your readers, but in God's sight, I am sure, it is by no means insignificant. That fifteen dollars includes the offerings of some who gave not merely a tenth, a third, or a half, but literally all that they had; one Indian who had neither tea for his family, nor sufficient twine to set his net during two months previous, kept a new dollar bill; it was his all, and gave it willingly to the Lord on that happy day. Another, a poor old woman who had nothing at all to give was so overwhelmed with grief, that after the service was over she came to Mrs. Renison and said, "Oh do give me seventy-five cents, and you can call upon me to wash or do some other work at any time;" a few days afterwards her husband killed a small beaver, the skin was worth about two dollars, he entered the Church and laid it upon the Communion Table, and then came over to the mission house and said, "Nendada, (my father) the old woman's offering was too small, you will find a beaver skin upon the Holy Table, I have given it to the Lord." I cannot close this letter without returning special thanks to the Rev. Mr. Chance, Tyroconnell rectory, Mrs. Chance, and all their kind parishioners, for a box of clothing intended for the Indians and missionary's family, also some honey, apples, a beautiful magic lantern and a lot of splendid views. The magic lantern will sometimes cheer the monotony of the long winter nights, and will, indeed, be a source of great pleasure to us all; also to Mrs. John Roper, one of our best and kindest friends, for a box of valuable medicines and a box of clothing. Far away from all doctors and all drug stores, who can estimate the value of a case of medicine in a place like this. It strengthens the missionary's hands very much, and adds force to his efforts when he can also save the poor Indians' bodily wounds and ease their pains, and pour in a little of the oil and wine. Also to the Woman's Auxiliary in connection with St. Matthew's Church, Quebec, for a bale of very valuable clothing intended for the missionary and family, per Mrs. Gibbs and Dr. Clarke, Port Arthur, to whose indefatigable efforts we are indebted for our first Christmas tree, plenty of candy, nuts, beautiful books, caps, mufflers and sash—a nice doll for May, boxes of paint and brushes for Willie and George, two nice books for Julia, with presents also for missionary and wife. Also to Miss Pigot for a small parcel of clothing intended for little Hannah Oshkapike, who has since gone to her Father in Heaven, also materials for a Christmas pudding for the Indians. To our good friend Miss Peache, London, England, (who sent £60, the very first donation toward the building of our new mission house) for some beautiful serge dresses, trimmed with red, for the Indian women, and shirts for the men. To Mrs. Ramsey for a parcel of useful articles for Mrs. Renison; to Mrs. Tippet for useful articles of clothing for the little ones; to Mrs. Richardson, Winnipeg, for \$5 to help our Christmas dinner.

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have not yet helped us nor interested themselves in our work, that the little Church at this mission is in a very dilapidated condition; the wind blows through the walls, and the snow melts through the ceiling and roof upon our heads during divine service. The large box stove, which was quite old when it arrived here, is now shattered and broken. The cinders fall through into a large tin basin placed under it to prevent the floor from burning. But I dare not despair or repine; our Heavenly Father who has hitherto supplied all our wants will, I am sure, in his own good time raise up more kind friends to build us a Church and complete the mission house, and make it what it ought to be. I wish it to be clearly understood that this is not a begging letter; I have been asked to write to the Church papers and *A. M. News* lately by friends who have expressed their disappointment at not hearing more about our work. In one letter dated Nov. 11th, the writer says: "When the *Algoma News* is sent to me, I generally look to see if there is anything about the Nepigon Indians." Another friend in a letter dated Dec. 13, says: "It is rather discouraging when one knows nothing about those for whom they are working."

There is an oriental proverb which says: "Although God is Almighty He does not bring rain out of a cloudless sky." That is to say God works through instrumentality; and so if we are to have a decent little Church in which our poor Indians can sit without shivering and shaking during divine service, and without snow melting on their heads and on the missionary's book, it must be done through human instrumentality. By those who know how precious in God's sight are the souls of those poor children of the forest, who waited thirty years in happy suspense for an English Church missionary, heedless of the almost daily solicitations of the Jesuits, who with all their celebrated craftiness were unable to lure this little flock which Jesus marked for his own.

Yes, we want to be helped and encouraged by God's own dear children, who do really know that the gospel is the "power of God unto salvation to every one that believeth." Perhaps it may interest our friends to know that, although the object of this mission is to gather in the poor scattered pagans, to teach them to build houses, make gardens, and, above all, to lead them to the saving knowledge of our Lord Jesus Christ, yet some of the Roman Catholics have come over and joined us, and are now really consistent members of our Church living in our midst, and acknowledge no Saviour but Jesus.

On Monday last, the 9th inst., another Roman Catholic from Flat Rock arrived here, and addressed me as follows: "My father I feel in my heart that it is not right to belong to a Church that tells me I ought to hate all English Church Christians and English Church missionaries. The Indians and missionary of this place do not hate me nor hate Roman Catholics, they always receive us kindly and try to do us good, although the priest does not know it I have a book that tells me I ought to love all men. Now I want to get married and join this mission, and if you will allow me to build a house and live here I shall bring my wife and nine other friends." The foregoing is a free translation but the real meaning of what he said.

And now, my dear Mr. Editor, while I thank you most heartily for your kindness in publishing my letters on former occasions, I must also beg you to find space for this, that many readers of the *DOMINION CHURCHMAN* who have proved themselves to us good and substantial friends, may know that we are not forgetful recipients but thoroughly appreciate their efforts in our behalf. The greater part of my helpers and my friends I shall never see in the flesh, but by God's help I shall hope to meet them in that "city whose builder and maker is God."

I remain your obedient servant,
ROBT. RENISON.

Post Office address, Red Rock, Lake Superior.
P. S. Yesterday (Sunday the 15th) was the coldest day we ever experienced here; some of the Indians had to leave the Church before the sermon, their hands, ears and feet were nearly frozen; I had to stop reading and invite the rest to stand around the old stove. We had evening service in our dining-room which being only 20 by 12 was quite full.
R. R.

"WHERE DO RIGHTEOUS SOULS GO IMMEDIATELY AFTER DEATH?"

SIR,—I have been reading in your columns the lecture by my friend, the Rev. W. J. Mackenzie, on the question, "Where do the souls of true Christians go to immediately after death?" I much regret its appearance where it will exert a great influence over the Christian public of Canada, and will tend to check the general reception of the doctrine which he controverts, but which is now being so generally recognized as having a close connection with many other truths which are regarded as fundamental. Let me ask the

writer just one question. Has the coming of Christ made any change as to the location to which the souls of departed saints go directly after death, or not?

I observe that the heading of the lecture is "Where do human souls go immediately after death? whereas the first sentence of the lecture is "Where do the souls of true Christians go to immediately after death?" "Human souls" is not a synonym for "true Christians." But I think that a judicious combination of the two phrases will show us that the answer of the lecturer to my questions above will be "Yes: the souls of the righteous go now to the same place to which the souls of the righteous have always gone, from the time of the death of righteous Abel." If so the verdict must be given against the whole of the teaching of this lecture, and for the following reasons:—Our Saviour says plainly, "No man hath ascended up to Heaven but He which came down from Heaven, even the Son of Man which is in Heaven," (St. John iii. 13). That is surely universal enough, then, as to one particular saint who would certainly have a place there if any departed saint of the old covenant ever went to Heaven. St. Peter teaches very plainly, "David is not ascended into the Heavens," (Acts ii. 34); and further, although Jesus Christ was always in Heaven as God, and even as God-man could say (by virtue of the Hypostatic Union) that the Son of Man was in Heaven even while He was still on earth, yet being Perfect Man it was a truth to say concerning His human nature that He was born on earth, that He dwelt on earth, that He died, that He rose again, and that He ascended forty days after His Resurrection into Heaven, for the first time as to His human nature; and this ascension was not until after He had been for three days in Hades, and then forty days on earth. For immediately after His return to the earth (after His Resurrection) He said to Mary Magdalene "Touch me not for I am not yet ascended into Heaven," (St. John xx. 17). And yet your lecturer would teach that during that three days interval He had gone to Heaven, and that the penitent robber had gone thither too, remaining there, moreover, while the Saviour returned once more to the earth to remain for forty days, whence He ascended visibly to Heaven (thus implying by outward act what He had already declared by word of mouth to Mary Magdalene that He had not up to that time ascended thither as man). If then David is not in Heaven; if our Lord Jesus Christ did not go to Heaven as man until after His Resurrection; if as He teaches, "No man hath ascended up to Heaven"; it seems that the lecturer's teaching must be erroneous, unless he holds that since our Saviour's death righteous souls go directly after death to Heaven, whereas before that none ever did so. But I do not think your lecturer would say this; so I will not consume your space by controverting that position.

But let me say emphatically that in holding the doctrine of an intermediate state we do not in any way deny the precious truth that the souls of the righteous are "with the Lord," as St. Paul confidently hoped to be directly after death. With each righteous person, as with God's people generally, each step onwards towards the Beatific vision may rightly be called being with Christ as compared with the state immediately preceding. Although, even in the Jewish Church, God tabernacled with His people in a sense in which He had never done so before, yet the motto of the Christian Church is emphatically "God with us." In a still higher sense will He be with us and we with Him, when we shall have "put off this earthly tabernacle," when we shall be as St. Paul says "unclothed"; but in a yet higher sense still when we shall have been "clothed upon with our house which is from Heaven," when death shall have been destroyed forever, and 'this mortal shall have put on immortality' at the Resurrection day, when Christ shall say, 'Inherit the kingdom prepared for you from the foundation of the world. As to the opinions of the Jews about Paradise we need not dwell much upon them; for of the two principal sects amongst them, the Sadducees denied the existence of the soul, while the Pharisees who believed in it yet held with it the strange doctrine of the transmigration of souls. Why then should we waste time in dwelling upon their speculations when Christ Jesus came, as we are expressly told, "to bring life and immortality to light through the gospel." Till he came there was only the dimmest of twilight on the whole subject of the future beyond the grave, concerning which we crave so much light; but even now, although we have had the light shining amongst us for nearly two thousand years, the light has been shining in darkness, and the darkness comprehended it not! The Christian world at large seems to be gradually opening its eyes to this light, and approaching or feeling its way, at any rate, towards a 'consensus' as to the various stages of existence after death, both for the righteous and the wicked; but it seems as if the lecture before us would cause many to take a step backward into the 'darkness' which is becoming a thing of the 'past.'

Yours truly,
ROBERT C. CASWELL.
89 Charles St., Toronto.

SKETCH OF LESSON.

SEXAGESIMA. FEB. 5TH, 1888.

Rest unto Israel.

Passage to be read.—Joshua xxi. 43-45.

How glad we all were when Louis Riel and his confederates, two years ago, were subdued, and Canada had rest again! What great rejoicings took place all over the Dominion when the volunteers returned from the North-west, and peace was assured! This will give us an idea how sweet must have been the rest which Israel now had. "The land had rest from war." (Josh. xiv. 15). The struggle, which had lasted so very long, was at an end. At length their enemies were subdued. Let us notice one or two features of this rest.

I. *The Rest of Israel.*—(1) The conflict was over. All their enemies were not quite exterminated. Even after the decisive victory at Batoche there were still some parts of the North-West to which our soldiers had to go to quell disturbance. And so here and there in Israel a few held out. But the great campaigns were over and all the Israelites rejoiced.

2. *The inheritance secured.* The country was now virtually in possession of Israel. The land which had been promised so long ago to their forefathers was now obtained. The tribes go to their own portions and all rejoice at the fulfilment of God's promise.

(3) *The Rest of Shiloh.*—You remember the tokens of God's presence with the Israelites—the Pillar of Cloud and the Pillar of Fire? The ark, you know, was kept in the Tabernacle, and it moved from place to place as Israel journeyed. Now, a resting place was found for it. A peaceful valley, *Shiloh*, the meaning of which is rest.

(4) *But the rest imperfect.*—The land, we have said, was not quite conquered. Some enemies remained, and here and there a few strongholds held out against Israel. Many a battle had yet to be fought, and these Israel often brought upon themselves. This rest of Israel, reminds us of another rest—the Christian rest.

II. *The Christian Rest.*—We have seen how Israel looked forward to rest. So does the Christian soul. God has promised to give His people rest. Notice the features of this rest.

(1) *The conflict over.*—St. Paul calls the Christian life a fight. At the last he could say, "I have fought the good fight." (2 Tim. iv. 7). A good soldier of Christ looks forward to laying down his arms when the victory will be won and all sorrow and pain are over. Think what a rest that will be, as described for us in Revelation xxi. 4.

(2) *The inheritance secured.*—Christ says He has gone to prepare a place for us (St. John xiv. 2).

(3) *The rest of worship.*—What a peaceful, pleasant day Sunday is. All cares left behind, and every earnest soul lifting up the heart to God in worship. In Heaven, it will be one long act of adoration. "His servants shall serve Him." There we shall enjoy a perpetual Sabbath.

(4) *The rest perfect.*—On earth there is nothing perfect. No one is perfectly good or perfectly happy. Heaven's rest is perfect. No dread of its coming to an end. No temptation, no sin. No enemies, no danger or fears. Nothing but peace and rest. Well may we ask Christ in the words of our hymn:—

"Only, O Lord in Thy dear love,
Fit us for perfect Rest above."

Family Reading.

HINTS TO HOUSEKEEPERS.

CORN STARCH CAKE.—One cup of sugar, one and one-fourth of a cup of butter; beat to a cream; add two eggs, one-half cupful of corn starch, two teaspoonfuls of baking powder, a half cupful of milk, one cupful of flour.

EGG SANDWICHES.—Boil fresh eggs five minutes; put them in cold water, and when quite cool peel them, and after taking a little white off each end of the egg, cut the remainder in four slices. Lay them between bread and butter.

GRAHAM MUFFINS.—One quart of Graham flour, two teaspoonfuls of baking powder, a piece of butter the size of a walnut, one egg, one teaspoonful of sugar, one-half teaspoonful of salt, milk enough to make a batter as thick as for griddle cakes.

CHICKEN STEW.—Boil a chicken until tender; remove and chop fine; have ready a deep dish; put in the pieces of chicken with the liver, in layers, with salt, pepper and butter; make a gravy with

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the liquor; pour over the chicken and cover with a suet crust.

BROILED CHICKEN.—Split the chicken open on the back and then flatten with a cleaver; lay in a dripping-pan with the inside of the chicken next the pan; bake one hour and baste occasionally; when done make a gravy with the giblets and a little butter and browned flour.

KOHL SLAUGH.—One head of cabbage minced fine to two hard-boiled eggs, two tablespoonfuls of salad oil, two teaspoonfuls of white sugar, one and one-half teaspoonfuls of salt, one teaspoonful of pepper and made mustard, one teaspoonful of vinegar; mix all together thoroughly.

COCONUT CAKE.—Take an ordinary amount of dough; one cup desiccated cocoanut; mix thoroughly; bake in three layers. Put together with frosting in which has been thoroughly mixed one tablespoonful of cocoanut. Frost the cake; sprinkle the top heavily with cocoanut.

CRANBERRY PIE.—For the pastry take one quart of flour, half pound of lard, half pound of butter, one teacup of cold water. Wash and pick over the berries. Put into a saucepan with a little water, and simmer until they become soft. Bake with a cross-bar of pastry over the top.

CURRIED CHICKEN.—Cut a chicken into pieces, season and fry in butter. Slice an onion and fry in butter, add a teacupful of stock, and tablespoonful of curry powder mixed with a little flour and rubbed smooth with a little stock; salt; boil five minutes.

ENGLISH PLUM PUDDING.—One cup of sweet milk, one cup of molasses, two cups stoned raisins or currants, three cups of sifted flour, one cup of suet, chopped fine, one teaspoonful of soda, and salt; put soda in molasses, add milk, flour, suet, and salt; steam three hours; serve hot, with sauce.

LEMON FOAM.—Beat well together the yolks of six eggs, half pound of powdered sugar, two grated lemons, half ounce of gelatine dissolved in cold water. Simmer over the fire until quite thick. Beat the whites of the eggs to a stiff froth, add them to the mixture; beat together and pour into moulds.

DELICATE INDIAN PUDDING.—One quart of milk scalded, two heaping teaspoonfuls of meal, cook twelve minutes; stir into this one tablespoonful of butter, then beat three eggs with four tablespoonfuls of sugar, one-half tablespoonful of ginger, salt to taste, mix all thoroughly, and bake one hour.

TIMELY WORDS.

More and more there is growing up a disposition among parents, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German, and drawing; but he shall learn catechism and his Bible lesson and a reverent observance of the Lord's day if he chooses and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say there may not have been folly in another and opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or harmful—without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children in ways of reverent familiarity with God's word, God's house, and day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with their spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your consistent and devout example.—Bishop H. C. Potter.

FROM VOICES OF THE STREET.

BY CYRUS THORNTON.

Nothing to give save a crust of bread,
But that was freely given;
Nothing to say but a kindly word,
Yet that was heard in heaven.

Nothing to bear but the petty load
Of daily toil and pain,
Yet that was borne with a smiling face,
And it was not borne in vain.

Nothing to do that was grand or great,
But only to work alone,
To lighten the toil of the fatherless,
And the weary widow's moan.

Nothing to leave but a worn-out frame,
And a name without a stain,
Nothing to leave but an empty place,
That nothing could fill again.

A CHRISTMAS LEGEND.

BY E. N. E.

"It is so cold, Gretchen, and the wind grows keener."

"I know, Christel; come closer and put thy head on my lap."

"Even poor Wagen is cold," murmured the child, "yet you say it is the eve of the Christ-child's birth. Was it like this at home, sister?"

"Oh no," the other answered at once, "quite different, for there it was warm with fires and our father brought in good things for us to eat; then we had the beautiful Christmas tree with its lights, and the golden peace apples which it is said the angels throw down from heaven: then our mother used to tell stories to us while our father sang."

"What stories?" asked the little one; "could you not tell them to me?"

"About the blessed Christ-child—lay thy head on my knee, and, Wagen, come nearer, thou too shalt hear about Him."

The bleak wind whistled down the street, past brightly lighted homes and crowds of hurrying people, glad with all the Christmas joy, but the light and brightness seemed far from the hungry little foreigners as they shivered in their corner, and Gretchen began her story.

"Many hundreds of years ago, Christel, some poor shepherds in the fields were keeping watch over their flocks by night, and as they sat together a fair, bright angel appeared to them, and they were afraid; but the angel bade them 'fear not,' and told them how Christ the Lord was born in Bethlehem. Then, up there in the sky, see, Christel, among the stars, they saw a multitude of angels, who sang—ah, even more sweetly than our mother sang to us—you know it, the angel-song, 'Glory to God in the highest, on earth peace, good will towards men.'"

"But he went back to heaven and left us as our mother did, and we are so cold and hungry."

"Yes, he did," Gretchen answered musingly, "but our mother used to tell a legend of the Fatherland of the way He comes again each year, and this is the story: When the eve of His birth comes round the same angels bring Him as a little babe to earth again; and here, in the cold and snow, the blessed Christ-child wanders about. Think how chill it is for Him, little one; but He goes all over the earth, and our mother used to say that no one could be so hungry, so cold, or so lonely as He. Over the bare country hills, like those where the shepherds watched, and through the city streets, He walks, till one child of all those He came to save will take Him in and give Him shelter in its heart. But so many forget about Him, just as they forget about us," the little German continued sadly. "They are so glad in their homes, or their hearts are so full of other things that there is no room for Him, for that was the way when He first came to earth; then there was no room for Him in the inn. Still He goes to each little child to see if its heart is open for Him, and think how sad He must be if they are not—sadder even than we. Only a little child can take Him in on this night, and our mother said their eyes must be clear from all earth stains and their souls as pure as when they first came from heaven; then, if they are watching earnestly, He may come."

"I hope He will not have to go back to-night," said the little one. "See, Gretchen, look at that star, if we keep our eyes upturned to it, will that not keep them clear? Then thou and I, with poor Wagen, will watch for Him."

A long silence fell upon the little group while the busy world passed by.

From a church below the hill came the clear notes of "the angel song": "Fear not, fear not, for behold, I bring you glad tidings of great joy," yet still their small, pinched faces were turned heavenwards, and the childish, homeless hearts waited for His coming.

The little one's head dropped and her heavy eyes closed, but after a time she tried to open them, as she murmured with a smile, weary and faint no longer: "There He is, Gretchen! look! the light! It is the Christ-child!"

But the sister had fallen asleep with her head on her hands, so the little one sank back with a last glad smile on earth, and she went away, past the city and over the hills, home with the Christ-child.

A LEGEND OF THE EPIPHANY.

[In the book of the travels of Marco Polo, written in the year 1298, may be found the following legend of the Epiphany.]

In Persia, in the town of Saba, may be found the large and beautiful tomb containing the bodies of the three wise men—or three kings—who went to Judea seeking the King.

Their bodies are still in the tomb, with hair and beard entire. They were called Jaspas, Melchior and Bathasar. They saw the strange star in the East, which told them that a mighty one was come on the earth.

Not being sure what this mighty one was they took with them three kinds of gifts—gold, frankincense and myrrh. If he is a god, they said, he will take the incense; if a great king, he will take the gold, and if a great physician he will take the myrrh.

When they had come to the place where the child was, the youngest king went in first, and found the child apparently of his own age; then the next in age went in, and last of all, the oldest one, and each found the young child apparently his own age, at which they marvelled greatly.

Then they went in together and found the child to be about thirteen days old.

When they offered to him their gifts, they found that the child took them all, so they said, He is the great King and Physician, and is also God.

The child gave to them a small closed box, whereupon the kings returned to their own country. When they had gone many days on their journey, they said, we will now open the box and see what the child has given us. Then they opened the box, and found it contained a stone.

On seeing this they began to wonder what this might mean. Now the signification was that their faith should be firm as a rock.

Howbeit, they did not understand the signification of the stone, so they cast it into a well.

Then straightway there came down fire from heaven, and fell into the well. When the three kings beheld the fire, they were sore amazed, and it repented them that they had cast the stone into the well, for they perceived that it had a great and holy meaning. So they took of that sacred fire and carried into their own country, and placed it in a large and beautiful church, and kept it always burning, as a sign to them of the great God and King who had appeared to them.

Many years after the death of the three kings, people of that country came in time to worship the fire itself, and not the God who sent it.

This was the origin of the Persian Fire Worshipers.

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A LADY MISSIONARY TO THE BLACK FEET.

We were glad to see Miss Brown and make her acquaintance, when she passed through Sault Ste. Marie on the 8th September last, on her way westward to the Blackfeet country. She was anxious to see our Wawanosh Home in passing, as her special mission was to try and establish a Home for Blackfeet Girls in connection with the Rev. Mr. Tim's Mission at Blackfeet Crossing. There was only a little time between her arrival by one boat and her leaving by another, but we just made time to drive to the Wawanosh and let her see the girls at school and others at their various employments,—cooking, sweeping, washing and ironing. We also made a point of letting her see our two Blackfeet boys, and we made them understand by signs that she was going to their country. Etukitsin has been learning shoe-making since he came to us, and, aided by the bootmaker, he made a nice pair of slippers for his mother, which Miss Brown took with her. Miss Brown is sent out by the Toronto Branch of the Women's Auxiliary. Since reaching her destination we received a message from her about the slippers:—"Etukitsin's mother was very much affected and shed tears over her son's shoes."

A GOOD CHARACTER.

David Wanbegeezis, an Ojibway boy from Walpole Island, and a late pupil of the Shingwauk Home, now about 19 years of age, has been more than a year and a half studying at Trinity College School, Port Hope. It has been through the kindness of St. Paul's Sunday School, London, Ont., that we have been enabled to keep him there, they having kindly contributed \$120 per annum, which has gone a long way towards meeting his expenses. We intend, next spring, to try and get him into some minor government office, if possible, and to judge from a letter just received from Dr. Bethune, the head master at Port Hope, he ought to be by that time very fairly fitted for taking such a post. In sending us his school report for the current term, Dr. Bethune says:—"You will observe that he stands at the head of his form in Latin, Algebra, and Arithmetic, and is high up in most of the subjects. In my opinion he is quite competent to do the work of an ordinary Junior Clerk in the Civil Service at Ottawa. He is painstaking and careful in his work, writes a good hand, is always cheerful and obliging, thoroughly obedient and at all times well behaved. He gets on admirably with every one here, both masters and boys. It would certainly be most fitting that he should receive an appointment in the Indian Department at Ottawa. It would not only be an excellent thing for him, for I am sure he would get on well,—but it would also be an encouragement to other Indian boys to study and improve, and make the best use of the opportunities you are able to place in the way."

INDIAN EDUCATION IN CANADA AND UNITED STATES.

In the United States there are 248,000 Indians. Of this number it is computed that about 46,800 are children of schoolable age. Fifteen years or so ago very little was being done towards educating the Indian children;—but of late years a great change for the better has taken place. Last year there were 214 Indian Schools in the States, employing 708 teachers, and having a capacity for 14,000 pupils. A large proportion of these schools were boarding schools, and the whole cost to the government during the year was \$997,000. Among the largest of these schools are the Carlisle Institute in Pennsylvania, which receives 600 pupils, taught by 40 teachers, and costing \$90,000 a year; the Haskell Institute in Kansas, with 350 pupils; the Lincoln Institution in Philadelphia, with 250 pupils; the Chilocco School in Indian Territory, for 200; and the Hampton Institute in Virginia, for 200 pupils. There are 86 Institutions, each with a capacity for upwards of 100 pupils, and a large number of smaller ones.

In Canada there are 128,700 Indians. Of this number there are probably 24,000 children of schoolable age, but of these about 16,000 only are at present within the limits of civilization. There are at present seven Institutes in operation, having a capacity for about 580 pupils, and 181 small day schools. The total annual cost to the Canadian Government for the maintenance of both day and board schools is at present about \$95,000. The seven Institutions are as follows: The Mohawk Institute (Episcopal) near Brantford, for 90 pupils, supported by the New England Company; the Mount Elgin Institute (Methodist) at Muncey Town for 60 pupils, assisted by Government; the Wikwemikong Institution on Manitoulin Island (Roman Catholic), for 110 pupils, (day and boarders), assisted by Government; the Battleford Institution (Episcopal) in Saskatchewan, for 60 pupils, wholly supported by Government; the High River Institution in Alberta (Roman Catholic), for 90 pupils, wholly supported by Government; the Qu'Appelle Institution in Assiniboia (Roman Catholic), for 90 pupils, wholly supported by Government; the Shingwauk and Wawanosh Homes (Episcopal), for 85 pupils, at Sault Ste. Marie, assisted by Government.

IS YOUR CHILD BAPTIZED?

Every clergyman is called upon frequently to baptize some child upon the sick bed, and this remark is often heard:

"I am so glad the child is baptized, for I should be very sorry to have it die unbaptized."

Very true, but is it not equally as sad to have it live unbaptized? The Kingdom of God into which the child is baptized is not only future but present. The blessings of that kingdom are for our daily use here—its training, its instruction, its work—all belong to us now as much as in the future life.

Parents should be careful that their children be baptized and live as children of God, and then they will die as His children. God cannot look with favor upon a parent who neglects the Christian nurture of a child while living and runs for a minister because death is feared. It is true that if there has been some neglect, the minister of Christ should be sent for in the hour of necessity; but they who thus put off a duty should be so sorry and so truly penitent over their fault, that they would thereafter choose the more excellent way.

NEATNESS IN DRESS AT HOME.

The importance of neat and tasteful house dressing cannot be over estimated. The matron who appears before the members of her family in a shabby, soiled wrapper and makes the excuse—if, indeed she takes the trouble to make one at all—"that it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach beyond her span of life; that husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance.

Not even the burden of care and constant employment can furnish excuse for careless personal habits, for few things are more important to the well being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well kept hands, clean faces, neatly brushed hair and orderly dress, at every meal where the family assemble.

PRECEPT VS. EXAMPLE.

Among no other class of persons should greater care be taken to "Practice what we preach" than among children. Few sooner detect a departure from this rule than they. We saw this fact amusingly illustrated by a father and his little daughter of about three years. She was accustomed to going out in the hot sun without her bonnet. Her mother had repeatedly told her she must wear her bonnet, when out of doors, but, as yet, it had proved of no avail. At this juncture, father took it up; and, after proving to his entire satisfaction that, in this particular case, at least, law without a penalty was of no use to his little girl, he told her that the next time she went out without her bonnet he would chastise her with a rod. Her memory proved treacherous in a remarkable short time, and her father again saw her out in the sun bonnetless.

He arose in great haste, and, laying aside his book, went to the nearest tree and procured a suitable rod, thinking of nothing but teaching his child to be obedient in the first place, and to wear her bonnet in the second place.

When he came in sight of her, where she was playing, her memory was suddenly refreshed by the sight of the rod in her father's hand. The next thought was how to escape the punishment that was about to fall upon her. Knowing full well that it was for coming out without her bonnet, she hastily called out: "Now, pa, you ought to be switched for coming out here in your bare head."—Sure enough, there he was standing hatless before her.

The child's pointed remark very much disturbed the father's gravity, and he was compelled to laugh, in spite of himself. Being a minister of the Gospel, and so used to following arguments to their logical conclusions, he wisely concluded her premises were correct and suspended further operations until a future occasion. Parents should be careful to follow precepts with a corresponding example.

MY TOOTHACHE is an exclamation heard every hour in the day. Toothache is the most common ailment of young and old, and in the aggregate inflicts more suffering than perhaps any other single complaint. A one minute cure is just what every person desires to possess. Nerviline—nerve pain cure—acts almost instantly in relieving the agony, and as a sample bottle affords a quantity sufficient for 100 applications, 10 cents fills the bill. Polson's Nerviline is the only positive remedy for toothache and all nerve pain. Sold by druggists and all dealers in medicine.

I AM NOT PREPARED.

How very many of the congregation gather together in God's house, do, as a matter of course, turn away from the table of the Lord so frequently spread before them! What is the reason given by those who retire? They usually say, "I am not prepared." Now I am far from proposing that any wilful or wicked soul should rashly approach the table of the Lord; but what is the meaning of the answer, "I am not prepared?" The meaning is, that some evil habit is still preferred and cherished; that the flesh is as yet the master; that Satan is still the God. The man is prepared to follow his own bent. Whatever his sin is, he is prepared to follow it; he is prepared to be unclean; he is prepared, perhaps, to be dishonest; he is prepared to be wrathful, envious, or slanderous; but he is not prepared to meet Jesus Christ. Who, then, is the God in all such cases? Surely if we desert God to obey, to serve some sin, be it what it may, that is our God, that is our worship, and to that we sacrifice ourselves.

—The *Christian Hour* gives the following bit of wisdom: "A distinguished minister just laying down the active duties of a half century of service in a single church, has given his brethren some account of the causes of his success as he understands them. And among these there is one in which it is easy to believe. He tells us he has always had a good faculty for not seeing things that it would do little good to see, and of forgetting things which were as well not remembered."

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THE BRIDGE OF DEATH.

AN ALPINE GUIDE'S SAD FATE.—DANGERS TO BE AVOIDED.

One day in August, in the summer of 1864, two Austrian noblemen were crossing the Grand Plateau in their descent of one of the loftiest mountains of Switzerland. They had crossed the Grand Crevasse in the morning by a snow-bridge which, though apparently insecure, carried them safely over. They reached it again on their return late in the afternoon. The leading guide had advanced to the middle of the bridge, when, to the consternation of his fellow travellers, he suddenly disappeared from their sight. The bridge had fallen beneath his weight; he had proceeded with too little caution, and had disappeared forever in the abyss below. They tied together ropes and let them down into the crevasse, but no hand seized them, no voice arose from the darkness.

How few of us realize the importance of trifles, or that incidents which in themselves seem wholly insignificant lead oftentimes to most momentous results. A single grain of sand holds in a vice-like grip the delicate mechanism of your most reliable time-piece.

The business man tied down to his absorbing cares, goes home at night with a throbbing brow and a lame back. This continues a day or two, he remarks to his wife that he is so overworked he thinks he had better take something to brace him up a little. He tries a tonic and for a few days feels better. He flatters himself he is well. Poor man, how little he realizes that the trifling indisposition was a voice warning him that the tired and overworked kidneys, the most important primary organs of the system, had ceased to perform their proper functions. They no longer eliminate properly the waste matter of the system, and uric acid accumulates.

That means disease. The body cannot be healthy unless it be free from this poison. If the blood channels become vitiated with it, as they must be unless it is carried out of the system, the man is liable to disappear from the walks of life almost as suddenly as the guide who went down with the insecure but suspected bridge. So many of the ordinary diseases, so called, are the direct results of action of this poison, that it is difficult to tell how one will be carried off.



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This was precisely the experience of Herman Urban of the celebrated firm of safe manufacturers, McNeale & Urban, of Cincinnati, O. He has always been a very active business man, had overcome many commercial difficulties, but about five years ago he began to run down with a sort of general debility, headache, want of spirit, and nervousness. "There seemed to be no life in my blood, no vigor in my muscles, no marrow in my bones," he says. He tried physicians in vain. Four years after this sad experience he reports that he used Warner's safe cure, at that time his prostrated condition was completely cured and had remained so to date. "I am," he remarks, "more than anxious that other business men, worn down and likely to be overcome by kidney disease, whose manifestations are so mysterious that they cannot positively identify the disease, should try the magnificent remedy that did so much good to me."

A LITTLE TALK WITH BOYS.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours.

But very often I find one thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you.

Sometimes when mother or sister comes into the room where you are sitting in the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie;" but you sit still and enjoy it yourself. Sometimes you push past your mother or your sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Perhaps you say "the governor," in speaking of your father; and when he comes in at night you forget so say, "Good evening, sir." Sometimes when your mother has been shopping and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother," but you keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up," just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play and meet a lady friend of your mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she passed in.

Such "little" things, do you say! Yes, to be sure; but it is these very little acts, these gentle acts, which make gentlemen. I think the word gentleman is a beautiful word. First, man—and that means everything

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strong and brave and noble; and then gentle. And that means full of these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud. I met one the other day, and I have been happier ever since.—Anon.

THE FOOLISH FRIENDS.

In the depth of a forest there lived two foxes. One of them said one day in the politest fox language; "Let's quarrel." "Very well," said the other; "but how shall we set about it?" They tried all sorts of ways; but it could not be done, because each one would give way. At last one fetched two stones. "There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now, I'll begin. Those stones are mine." "Very well," answered the other; "you are welcome to them." "But we shall never quarrel at this rate!" cried the other, jumping up and licking his face. "You old simpleton, don't you know it takes two to make a quarrel any day?" So they gave it up as a bad job; and never tried to play at this silly game again.

HATE EVIL.

Dr. Arnold, of Rugby, the great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp look out for boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them! Not a bit of help or comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is ought to hate him. It's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil, and fight him, boys; but be sure and use the Lord's weapons.

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THE FOUR TRUTHS.

There was once an old monk who was walking through a forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full sized tree.

Then the old monk said to his young companion :

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed but not so easily.

"And the third."

But the boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them; the Almighty hand of the Creator alone can pluck them out."

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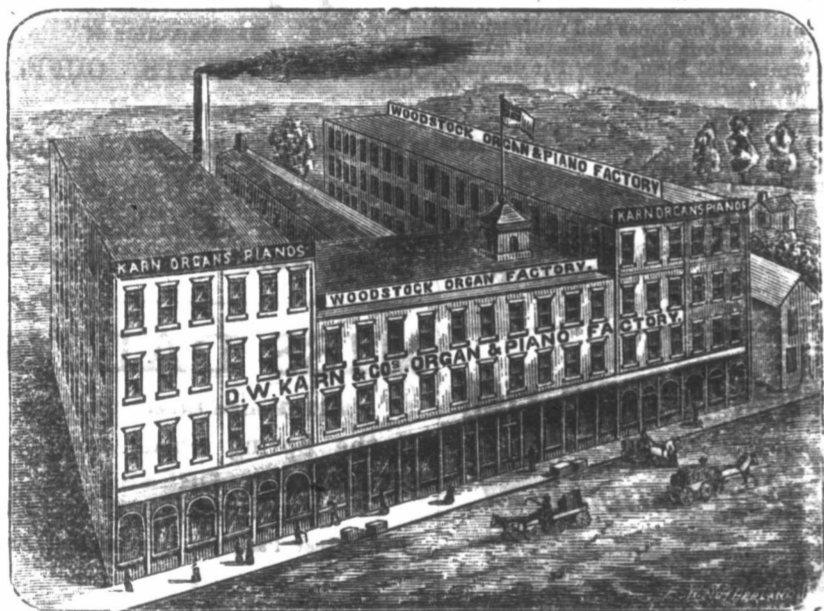
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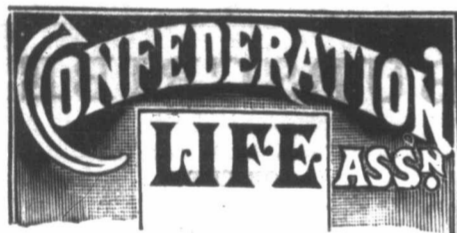
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