

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY JANUARY 1, 1885.

[No. 1.

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Evening—Isaiah vi. Revelation i.
- Dec. 29th—1st SUNDAY AFTER CHRISTMAS.
Morning—Isaiah xxxv. Revelation xvi.
Evening—Isaiah xxxviii.; or xl. Revelation xviii.
- INNOCENTS' DAY.**
Morning—Jeremiah xxxi. to 18
Evening—Baruch iv. 21 to 31.

THURSDAY, JAN. 1, 1885.

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

PAY YOUR SUBSCRIPTIONS.

In this number of the **DOMINION CHURCHMAN**, envelopes are enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1884 at the rate of \$2 per annum. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

ANOTHER WANDERER COMES HOME.—The Rev. Martin K. Schermerhorn, has published the following retraction.

Having been, during the past fifteen years, the pastor of important congregations in the Unitarian denomination, and having on various occasions preached in a large number of the Unitarian pulpits of the country, it seems to be my duty to make the following explanation to as many as I can reach of those who came, either regularly or occasionally, under the influence of my theological guidance.

1. I am convinced that the doctrine of the Trinity in Unity expresses profound relations existing in the divine nature as manifested in the hearts and consciences of mankind.

2. I am convinced that the fact of the Incarnation of the Second Person of the Trinity in Unity in Jesus Christ, is at once the key of human history, the great support of personal religion, and the foundation of social and natural life.

3. I am convinced that the Bible is the authorized exponent of the above doctrine and fact—an exponent not to be received in the bondage of the letter but in the "freedom of the spirit, with that perfect love which casteth out all fear.

4. I am convinced that the name, "Father, Son, and Holy Ghost" is the Christian name of that God in whom we live and move and have our being; and that this expresses Christian theism in the only historic sense of that term.

As to the rest, it naturally and necessarily follows, I can say even the very words of Maurice, uttered after he had been twenty years a minister of the Church of England: "I distinctly and deliberately accepted the belief which is expressed in the Nicene Creed as the only satisfaction of the infinite want which Unitarianism had awakened in me—yes, as the only vindication of the truth which Unitarianism had taught me."

In such a sense as this I find myself a Trinitarian, and yet, *even more than ever* a Unitarian. Such a Trinity, to my mind, explains and establishes the Unity—in no degree contradicts or weakens it. In the Unitarian denomination, as now constituted, there is apparently no place for the preaching of Christian theism as so defined. Therefore, very reluctantly, on account of pleasant ties, associations, and hopes, I have decided to withdraw and henceforth identify myself with those whose interpretations of Christianity more fully coincide with my own.

CHRISTMAS IN TORONTO.—A spell of extreme cold came with a heavy snow fall, in time to give a seasonable look to the city preparations for Christmas. Doubtless this had a powerful stimulating effect on the trade of the season, and through it an excellent influence upon the offertories. The churches are decorated with much taste, and the services were more than usually musical and well rendered. As a sign of the growing respect paid to this holy season, by those who in less happy times, ostentatiously treated its observance with contempt as a superstitious usage, we note that the sermon at a Wesleyan service was preached by an eloquent Baptist preacher, the Rev. Dr. Thomas. Where all did so much in honoring the day of the Incarnation, it seems invidious to select any for special praise, but we deem it an honour to all our choirs, to honour their leader in Church music. The festive musical service, at the Church of the Holy Trinity was most effective and charming, a solo by one of the boys being especially beautiful and sang with great taste.

THE LANGTRY v. DUMOULIN SUIT—The Chancellor and Vice Chancellor, Proudfoot gave judgment last week, confirming the judgment given by V. C. Ferguson, which gives the funds in dispute to the clergy, who are the plaintiffs in the suit. The counsel for St. James vestry, Mr. Howland spoke for six hours against this decision, but immediately he concluded, the Chancellor said that the Court did not wish any reply to this effort as their conviction was clear against the Vestry! The Vestry have decided to seek a compromise after spending several thousand dollars in maintaining this unrighteous litigation.

THE SET OF THE TIDE.—Those who have watched the in rush of the tide on a broken shore, must have seen again and again how the high water mark, is as it were pushed for by some odd wave or two, that seem impelled by a special force to go

in advance of the tidal body of water. We see this in great moral and religious movements. Such an instance has occurred in Scotland, and excited great indignation in certain quarters. The Rev. Dr. Muir of the Free Church of Scotland, has left that body and joined the only really visible Free Church,—the Catholic Church of Christ. Dr. Muir was in charge of a congregation near Edinburgh. He was, it is said a sort of protege of the late Dr. Begg, the great pillar of the Free Church, who had a fanatical hatred of musical instruments and decent ceremonies in Churches. Dr. Muir has naturally gone over to the high school in the Church, converts always go to extremes. Dr. Muir is not an impetuous youth, he is an aged, scholarly and devout man, whose maturity of judgment has led him to cast off the bonds of the Free Church, and take upon him a gentler and nobler yoke.

THE INFIDEL CONVENTION.—The agnostics of Canada have just held a convention. They have boasted so loudly of late of the decadence of Christianity, that we expected to see this demonstration of their strength, at least equal to that, in honour of the political leaders or the Moody meetings. In spite of much trumpeting, the gathering was not too large, for a hall used for semiclandestine prize fights, under the name of glove contests. Not one person whose name is publicly respected or even known took part. A significant incident was a quarrel between two of the leaders, one of whom regarded himself as insulted by being dubbed "Atheist" by the other. So we learn that even among atheists or agnostics their appropriate designation is offensive. We never heard however of a Christian feeling insulted by his name! Another incident of note, was the dropping by the convention of their absurd title "Free thought," a title which had only this point of fitness viz, the freedom of the agnostic from the laws of thought, that being a characteristic feature of this sect. The Convention formulated a list of demands, which they intend to press for, such as the abolition of the Sabbath, the non-recognition by the state in any form, direct or by implication of Christianity, and so on and so forth. They should be satisfied with having the State University and College agnostic, that is their hope and promise. To comply with the demands of the Convention, it would be necessary to abolish our criminal laws, marriage, and other institutions based upon religion. We would recommend the next agnostic convention to move that the decalogue be declared obsolete, why should such an ancient decree bind the men and women of this century?

GROWTH.—Growth is gladdening. He who grows in holiness grows in joy. Spiritual strength brings gladness. It is a poor, half-hearted religion—not spiritual power, but the want of it—that breeds gloom. The consciousness that a man is becoming stronger in his faith, clearer in his convictions, warmer in his love, must, from its very nature, be a glad consciousness. And the hope of greater strength yet to be attained, of loftier heights yet to be reached is more joyous still. A story is told of Thorwaldsen, the sculptor, that on one occasion, when he was adding a few finishing touches to one of his masterpieces—a statue of Christ—a friend called upon him at his studio, and found him in a very depressed and desponding mood. On inquiring the cause of this unusual and apparently untimely depression, the sculptor gave this singular answer—pointing to his work, he said, "I can see no fault in it; my genius is decaying: it is the first of my works that I have felt satisfied with."

BURDEN OF RICHES.—A burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, a burden of account at last to be given up for possessing and either improving or misimproving them.

THE NEW YEAR.

NEW Year's Day is dawning upon us, the old year with all its joys and sorrows, its sins and suffering, its heroic deeds, its manifold temptations, its months and weeks, its days and hours are gathered into one word—*Dead*. We cannot recall it any more than we can breathe the breath of life into the nostrils of a dead man, it has passed into the hands of a higher power than our own, we can do nothing but leave it to the mercy and judgment of one who holdeth the years in His keeping.

As there must be a resurrection of the dead body which we lay in the grave, and bury from our sight, so will there be a resurrection of the dead year, when the fulness of time has come, and who shall say that it is not very near, even at the very doors? Each soul knows what record has been written against it in the past year, how blurred and blotted by sin have been the pages of life's book, how our best actions when looked at by God's all-searching eye, are stamped by sin and self.

In the year of our Lord 1884, how much has gone before to judgment! Assassinations, murders lawlessness, rebellion of every kind has stalked abroad, and smitten down many a noble life; infidelity too has done its work, and God alone can see the end, but such things must rise up again in judgment upon the perpetrators—the year is dead, but the deeds thereof must be brought to light in that day when the books are opened, and the Son of God seated on the great white throne passes sentence, on those who have not repented of their sins. This is a gloomy aspect—still, it is there buried with the dead year, but not annihilated.

On the other hand we have much of joy and gladness, to look back upon in the past year. Many have striven to keep their robes unspotted by sin, and although their shields have been bruised and battered by the enemy, the robes beneath have been kept white and clean, and their record is written without stain, or blemish.

How many too have gone forth in the past year, leaving home and kindred, earthly honour and worldly joys, to plant the standard of the cross in foreign lands, to endure hardship and privation, so that they may snatch, if only a handful of souls from the grasp of the destroyer, to be gathered up into a sheaf of glory, waved before the Lord, in the day of His harvest. We know, all that has been done for His honour and glory, (be it only a cup of cold water, given in His name) small have its reward in that day, when He maketh up His jewels, and the simple pearl will take its place beside the brilliant diamond in His kingly crown, and the brilliancy of the one will not take from the clear, pure lustre of the other.

New Year's Day is dawning, and there is something bright and hopeful in the sound of these words. We cannot tell what of joy or sorrow this New Year may bring, but we all hope for happiness for ourselves and others. Let us each begin the day by dedicating ourselves afresh to God and His service, praying for a fuller measure of the Holy Spirit, to dwell in our hearts—then we need not fear anything, the New Year may bear to us on the wings of time, for whether it be tribulation or happiness, if we have His Holy Spirit, the fruits of that spirit must be "joy, peace, long-suffering, gentleness, and meekness," for He hath said it, and His words, cannot fail. Let us all press on, looking and longing for that New Year's Day which will usher in Eternity—when time shall be no more, when instead of the pealing bell ringing out

the birth of another year of time, the golden harps will be strung, and the ministrals of heaven will greet those who having been cleansed at the Fountain filled with blood, will enter the golden gates of the celestial city, in robes of purity, given to them by their Lord and their King.

H. L.

THE CHURCH, VISIBLE OR INVISIBLE.

THE spirit of sectarian exclusiveness is most certainly not a very amiable or liberal spirit, very foreign indeed to the New Testament idea of the grandness, the largeness of redeeming and forgiving mercy, and yet so common to humanity is this wretched idea of miserable selfishness, that we see it often among Christian people in some one of its many forms.

Our own branch of the Catholic Church welcomes and receives by the initiatory sacrament of regeneration, all who enter into her bosom, thus obeying her Lord; first, discipling by baptism and then teaching all necessary truth, (see Matt. xxviii. 19 v.) All so received she recognizes as children some of them erring children unfortunately, but yet children of God and inheritors of the kingdom of heaven, and in so doing she follows the New Testament, if not the pharisaical spirit of modern religionism, she has received them into the only kind of church recognized in the New Testament, viz; a visible church, to which all baptized people belong, (who are not apostates) instituted by a visible Christ, with visible ordinances, visible ministers, and a visible organization, (see 1 Cor. xii. 28., and Eph. iv. 11. And after thus receiving she addresses them always, directly or indirectly, though her authorized formularies, as St. Paul does in a passage, full of sharp rebukes, and most impressive warnings, a passage addressed to weak and erring, grossly erring, Christians "ye are the Body of Christ and members in particular." In the xii. ch., 1 Cor. we see how St. Paul treats some fallen children of the church, who had so far forgotten themselves, as to drink to excess at the table of the Lord; he tells them a man so eating and drinking would bring a judgement (not damnation) upon himself, viz.: as in 30th verse, weakness, sickness, or sleep, (death) and this in order that (see 32nd verse) they should not be condemned with the world. Such judgment are of course the working out of the natural laws of God. St. Paul did not consign these weak brothers to Hell, with that fluency so common among some modern religionists.

This religious sectarian, selfishness, unconsciously shows itself in the unscriptural idea of an invisible church, viz., "a kind of ideal company of the elect," to which all who violently defend this human tradition, must secretly believe they of course belong, or they could never speak with so much assurance to other people, blessed it may be with more humility and less presumption than themselves. The uncertainty which must possess a humble man's mind, as to his position regarding this invisible society, the making empty signs of the sacraments, and the virtual unchurching of the great mass of baptized people, makes this illiberal figment this harsh dogma, appear in its true light, as one of the most revolting conceptions ever profounded by human beings as God's truth; if the great majority of people were in intense earnest about religion (which unfortunately they are not) with this doctrine ever before them, the strong minded would be in a state of agonizing un-

certainly, for they would have no sure seal that they were of the elect few, while half of the weak minded would be lunatics and the other half frantically and insolently positive as to their elect condition. If this miserable idea were acted upon it would make it impossible to carry on any Christian work for we should not know, but, that we were working with a wretched slave of the devil, the invisible of damnation upon his brow. The evils of this miserable Donatist error, are clearly brought out by Archer Butler, he says, "it" (this invisible church idea) "cuts all the tenderest nerves of sympathy between godly men and the visible church of Christ around them. It is impossible for them to sympathize on purely scriptural grounds with a society which they have been taught to imagine is nowhere (or scarcely) recognized in scripture. It may be a valuable community, but it is not theirs. They admit it to be a useful machinery, a tolerably instrument as times go, for spiritual benefit, but they do not see in it a direct appointment of Heaven, an immediate object of divine superintendence, a society intended to engage and to foster their affections dear for its own and Christ's sake, and these being considerations that impress godly men, most deeply, the church thus loses her highest holiest, and most engaging claims. Calculation takes the place of a bright and happy enthusiasm, the spouse is regarded as a useful slave, not as amid all her misfortunes the still cherished Bride of Christ. And thus instead of the topics that Paul has given us and Isaiah and the Lord Himself, we have to descend to low calculations of economic utility—not that we dread such inquiries," etc.

But after reading catechism and baptismal office over carefully we really must in the main, agree with Mr. Spurgeon, when he says, "I am told that many (ministers) in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question, their morality. To take oath, that I sincerely assent and consent to a doctrine which I do not believe would to my conscience appear little short of perjury, if not absolute, down right perjury, but those who do so must be judged by the Lord. For me to take money for defending what I do not believe, for me take money of a church, and then, to preach against what are most evidently its doctrines, I say for me to do thus, (I shall not judge the peculiar views of other men) for me, or any other simple, honest, man to do so were an atrocity so great that if I perpetrated the deed, I should consider myself out of pale of truthfulness, honest and common morality and when worldly men hears ministers denouncing the very thing which their own Prayer-book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum." W. B.

REGULATIONS REGARDING THE READING OF THE BIBLE AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS.

Approved by His Honor the Lieutenant-Governor-in-Council on the 16th day of December, 1884.

1. Every Public and High School shall be opened with the Lord's Prayer, and close with the reading of the Scriptures and the Lord's Prayer, or the prayer sanctioned by the Department of Education.

2. The portions of Scriptures used shall be taken from selections authorized for that purpose, by the

Department of Education, and shall be read without comment or explanation.

8. Where a teacher claims to have conscientious scruples against opening and closing the school as herein provided, he shall notify the Trustees to that effect in writing.

4. No pupil shall be required to take part in the exercises above referred to against the wish of his parent or guardian, expressed in writing to the master of the school.

5. When required by the Trustees the Ten Commandments shall be repeated at least once a week.

6. The Trustees shall place a copy of the authorized Readings in each department of the Public and High Schools under their jurisdiction, within one year from the date hereof.

7. The clergy of any denomination, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house at least once a week, after the hour of closing of the school in the afternoon; and if the clergy of more than one denomination apply to give religious instruction in the same school-house the School Board or trustees shall decide on what day of the week the school-house shall be at the disposal of the clergyman of each denomination at the time above stated. But it shall be lawful for the School Board or trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school.

The Regulations prescribing the "Hours of Daily Teaching" provide that they shall not exceed 6 hours in duration, but "a less number of hours of daily teaching may be determined upon any in Public School, at the option of the trustees." Arrangements may therefore be made by the trustees for closing the ordinary school work earlier than the usual hour, on certain days, so that time may be given for Religious Instruction.

PREFACE TO SCRIPTURE READING FOR PUBLIC SCHOOLS.

This volume of Scripture Readings has been prepared under the direction of the Education Department, in order to place in the hands of every teacher in a convenient form those portions of the Bible best adapted to the capacity of Public and High School pupils. It has been carefully revised by representatives of all the leading religious denominations, and will be found to contain a course of lessons so arranged as to include the most instructive portions of both the Old and New Testaments.

In conducting the devotional exercises of the school as required by the Regulation of the Department, the teacher would do well to remember that much depends upon the spirit in which the subject is approached. Reverence, decorum and earnestness should characterize every exercise. Besides merely reading the lesson for the day, choice verses might be written on the black-board and committed to memory by the pupils. Selected passages might be repeated in concert, and thus, while carefully avoiding any attempt at giving a sectarian basis to the instruction imparted, the truths of the Bible might be impressed upon the pupils as the safest guides for life and duty.

As bearing upon this department of the teacher's work, attention is also called to the following Regulation:—"Teachers shall not confine their instruction and superintendence to the usual school studies of the pupils, but shall as far as possible, extend the same to their mental and moral training, to their personal deportment, to the practice of correct habits and good manners among them, and omit no opportunity of inculcating the principles of truth and honesty, the duties of respect to superiors, and obedience to all persons placed in authority over them."

FORMS OF PRAYER.

OPENING.—THE LORD'S PRAYER.

CLOSING.—LET US PRAY.

Most merciful God, we yield Thee our humble and hearty thanks for Thy fatherly care and preservation of us this day, and for the progress which Thou hast enabled us to make in useful learning; we pray Thee to imprint upon our minds whatever good instructions we have received, and to bless them to the advancement of our temporal and eternal welfare; and pardon, we implore Thee, all that Thou hast seen amiss in our thoughts, words, and actions. May Thy good Providence still guide and keep us during the approaching interval of rest and relaxation, so that we may be prepared to enter on the duties of the morrow with renewed vigor, both of body and mind; and preserve us we beseech Thee now and forever, both outwardly in our bodies, and inwardly in our souls, for the sake of Jesus Christ, Thy Son, our Lord. Amen.

Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy, defend us from all dangers and perils of the night, for the love of Thy only Son, our Saviour, Jesus Christ. Amen.

THE LORD'S PRAYER.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LENNOXVILLE.—*Bishop's College*.—In the terminal examination of the students in the Faculty of Arts, just concluded, the following have obtained the distinction of a First Class in the various subjects mentioned. *Third year*—none. *Second year*—Mr. R. Macdonald, Divinity; Mr. M. O. Smith, Divinity, Mathematics, Classics, Logic and Literature, French, Hebrew; Mr. H. D. Hamilton, Divinity, Classics, Logic, Literature and History, French; Mr. H. W. Welch, Divinity, Classics, Logic, Literature and History, French. *First year*—Mr. G. H. A. Murray, Divinity, Literature, Hebrew; Mr. A. Sharpe, Divinity, Classics, Hebrew; Rev. J. B. Williams, Divinity, Hebrew; Mr. E. A. Robertson, Divinity, Classics, Literature and History; Mr. W. A. Balfour, French. *Preparatory year*—Mr. H. W. Armstrong, Divinity.

Bishop College School.—The boys of this school have just gone home for the Christmas holidays. The terminal examination shows very good work done by the majority of the boys in all departments of the School. The following boys have obtained first class marks in the various subjects. *English*—6th Form, C. R. Hamilton; 5th Form, Petry; 4th Form, Fothergill, G. C. Smith; 3rd Form, Worthington, Leckie; 2nd Form, McLeod, Ward; 1st Form, H. V. Hamilton. *Mathematics*—6th Form, Campbell, C. R. Hamilton; 5th Form, H. C. Baker; 4th Form, P. Smith; 3rd Form, McLeod; 2nd Form, Ward, J. W. Y. Smith, D'Anjou; 1st Form, Frary, and H. M. Garden (equal). *Classics*.—6th Form, none; 5th Form, Campbell (in Latin only); 4th Form, Le Mesurier, Petry; 3rd Form, Leckie, P. Smith; 2nd Form, Worthington; 1st Form, T. A. Emmet. *French*—5th Form, C. R. Hamilton; 4th Form, P. Smith, Petry; 3rd Form, Gault, Hibbard, Champion, Macfarlane, Fothergill, LeMesurier; 2nd Form, D'Anjou, H. H. Fairweather, Worthington, E. G. Garden; 1st Form, Ward, Wilson. The school re-opens on the 19th January.

ONTARIO.

KINGSTON.—*Mission Board Meeting*.—The regular meeting of the Mission Board was held on 30th inst. Present: The Lord Bishop of Ontario, the Ven. Archdeacon of Ottawa, the Ven. Archdeacon of Kingston, Rev. H. Pollard, W. Lewin, R. L. Stephenson, E. H. M. Baker, Canon White, A. C. Nesbitt, F. W. Kirkpatrick, E. P. Crawford, J. J. Bogart, J. W. Burke, and

A. Spencer, Clerical Secretary; Dr. Henderson, Q.C., Samuel Keefer, K. T. Walkem, Q.C., James Shannon, H. Hartney. The Ven. Archdeacon of Ottawa was elected chairman.

Financial Statement.—The Secretary presented the financial statement of the Mission and Sustentation Funds from May 1st to November 30th, 1884. The statement was printed and handed around to the members.

Mission Fund.—The statement showed that grants to missions had been made, \$48 20, and \$11 65 received in collections. A balance is due to the bank \$46 17. Sustentation Fund, shows balance in bank for capital account \$42 70, and interest \$8 92. No suitable mission agent has yet been found. The bequest of late R. Labatt, \$25, and \$6 interest, was announced as a valid gift to the funds of Ontario diocese. Applications from various clergy were heard for grants to open missions.

The Ven. Archdeacon of Kingston, the Rev. J. W. Burke, and the Clerical Secretary, were appointed a committee to draft a special appeal to the members of the Church, in the Diocese, for aid to this board in meeting the present demands for the support of an increased staff of missionaries.

Divinity Students Fund.—The committee met at 2.30 p.m., Present: Revs. E. H. M. Baker, F. W. Kirkpatrick, A. W. Cook, and the Clerical Secretary, with Mr. James Shannon. The Rev. Rural Dean Baker was appointed chairman. The minutes were read and approved. The financial statement was read. It is as follows:

May 1st to Nov. 30th, 1884:

RECEIPTS.	
May 1	To balance brought down ... \$ 69 26
Nov 30	" Collections received..... 286 89
	" Interest debentures 84 00
	" " mortgages 127 00
	211 00
	\$567 65
INVESTED CAPITAL	
5,001 84
EXPENDITURE.	
Nov 30	By paid exhibitions.....\$100 00
	" " expenses..... 25 00
	balance 441 65
	\$567 65

A communication was read from the provost of Trinity College, Toronto, referring to the students from this diocese under his charge. The Secretary was instructed to pay the grant to Mr. J. A. Shaw for two years, he having determined to continue his theological studies at Trinity College, Dublin. Applications for grants were made by, or on behalf of Messrs. Charles O. Carson, Phillip Stone, H. H. Johnston. A grant of \$150 was made to Mr. J. G. Hooper for the current academic year. A grant of \$100 for the same period was made to Mr. Phillip Stone, provided he matriculates at Christmas. The applications of Chas. O. Carson and H. H. Johnston were laid over until next meeting.

The Widows and Orphans' Fund Committee reported receipts \$19.95, and expenditure and re-investments to same amount. An application to be placed upon the fund was read from the widow of the late Rev. Abraham Dawson, who died at Plevna in May last, in reference to which, after full consideration, it was resolved that the late Rev. A. Dawson, having neglected to comply with the requirements of the Widows and Orphans' Fund Canon, the Committee regret to find themselves unable to entertain the application of his widow to be placed as a beneficiary on the fund. The Committee then adjourned.

ADOLPHUSTOWN.—A Christmas tree entertainment given by the ladies of St. Paul's church in aid of the U. E. L. Church Building Fund was very successful and realized the sum of \$50. The display of plain and ornamental needle work was very creditable to the taste and skill of the "willing workers."

NAPANEE.—*St. Mary Magdalene*.—The quarterly vestry meeting was held on Monday evening, the Archdeacon presiding. The treasurer's statement showed the finances to be in a highly satisfactory condition. The receipts through the Sunday offertory have been sufficient to meet the current expenses since Easter, and the arrears on envelopes but small. Successful efforts have been made to pay the outstanding liabilities and meet the heavy claims for interest, insurance, &c. Towards this object the Women's Guild has contributed \$219 and the Church Union \$159. Altogether the receipts since Easter have been \$1,227. A resolution was adopted expressing satisfaction with the success of the envelope system as now worked, and recommending its more extensive adoption by the congregation. Dr. Ruttan was requested to superintend the ventilating apparatus. Mr. McGuin reported payment of another debenture from the Chamberlain bequest.

MADOC.—A special grant has been made to this mission by the Mission Board to enable Archdeacon Daykin to employ a deacon as assistant.

TORONTO.

TRINITY COLLEGE.—The following are the results of the Christmas examinations in Arts at Trinity College:—

Honour lists, Theology, I. class, Symonds, Broughall, Q. H. Classics, I. class, Cayley, Lewin, Broughall, J. S.; III. class, Cooper, Lewin. Mathematics, I. class, Wright, Mackenzie; III. class, Creighton, Matheson. Physical and Natural Science, I. class, Beaumont. Prize lists, divinity, 3rd year, Symonds; 1st year, Anderson, G. S. and Creighton, seq. Classics, 3rd year, Cayley; 2nd year, Lewin; 1st year, Broughall, J. S. Mathematics, 2nd year, Wright; 1st year, Mackenzie. Modern languages, 2nd year, Wright. Physical and Natural Science, 3rd year, Church; 2nd year, Beaumont; 1st year, Mackenzie. Passmen. Divinity, 3rd year, Symonds, Cayley, Rogers, Church, Macdonald. 2nd year, Dwight, Tremayne, Lewin, Merrit, Allan, Anderson, C. P.; Cooper, Beaumont. 1st year, Mackenzie, Creighton, Lewin, Anderson, G. S.; Matheson, Broughall, J. S.; Patton, Middleton, Holland, Johnston, Davis, Godden. Classics, 3rd year, Cayley, Church, Macdonald, Rogers. 2nd year, Lewin, Cooper, Tremayne, Anderson, C. P.; Merrit, Allan. 1st year, Broughall, J. S.; Lewin, Creighton, Middleton, Matheson, Mackenzie, Anderson, G. S.; Davis, Patton, Holland, Johnston. Mathematics, 2nd year, Wright, Cooper. 1st year, Mackenzie, Creighton, Matheson, Broughall, J. S.; Anderson, G. S.; Middleton, Lewin, Godden, Johnston, Holland, Patton, Allan. Mental Philosophy, 3rd year, Symonds, Rogers. 2nd year, Tremayne, Anderson, C. P.; Allan, Merritt. History and English Literature, 3rd year, Church, Macdonald. 2nd year, Tremayne, Allan, Cooper, Anderson, C. P.; Merritt. Modern Languages, 2nd year, Wright, Cooper, Merrit, Allan. 1st year, Lewin, Broughall, J. S.; Anderson, G. S.; Davis, Holland, Middleton, Matheson, Holland. Oriental Languages, 2nd year, Tremayne. 1st year, Anderson, G. S.; Johnston, Creighton. Physical Science, 3rd year, Church. 2nd year, Beaumont, Merrit, Tremayne, Anderson, C. P.; Cooper, Allan, Wright. 1st year, Anderson, G. S.; Creighton, Mackenzie, Davis, Matheson, Johnston, Broughall, J. S.; Godden, Lewin, Patton, Holland. Natural Science, 2nd year, Beaumont. 1st year, Mackenzie.

WHITFIELD.—The Rev. R. A. Rooney, begs to acknowledge, with many thanks, the receipt of a box of Christmas goods from the Church Womens' Mission Aid, through Mrs. O'Riley.

HONEYWOOD.—The church at this place is near its completion, being the second church erected in this mission during the present year.

DEATH OF MR. JAMES BETHUNE, Q. C.—It is with deep regret we record the death of Mr. James Bethune, the eminent barrister, who at the early age of forty-five was called to rest a few days ago. Mr. Bethune's life was sacrificed to the spirit of inhuman greed or barbarous ignorance of sanitary laws, both of which are rampant in our municipal circles. What a life to throw away in order to save the cost of a drain! The money value alone of such a necessary work would have been a fractional percentage only of the financial value of the life taken away. It is believed, it was thought by the deceased, that he caught a fatal fever while staying in an hotel when on circuit, but he might very readily indeed have been poisoned near home, for Toronto is now suffering an epidemic of fever from its wretched neglect of scientific drainage.

Mr. Bethune was a Presbyterian, his progress at the Bar has been rather steady, sure, than rapid, his position there was recognized as that of one destined for supreme eminence. Mr. Bethune as an advocate never forgot that he was a Christian gentleman. He never sullied his robes by insolence or abuse, or sneering detraction of witnesses or younger brethren, as is done by a distinguished Q. C., who is said by the Bar to put off his Christian profession and principles as he puts on his silk robe. Canada has lost one of her most promising sons by the death of James Bethune. It is to be hoped that the lesson of his death will not be lost on the country.

Church of the Holy Trinity, Y. P. A.—The last meeting of this society was recently held in the choir room, when a very instructive address was delivered by the President, A. McDougall, C. E., on certain phases of electricity and other applied uses

of science. The rest of the evening was occupied with music and readings by the members. The Hon. Sec., Mr. Rudge, announced that over sixty had joined their ranks, and the prospects were that this would be increased. The next meeting will be held on the 8th January.

WESTON.—The annual bazaar of St. Phillip's church sewing society, was held at Eagle Hall on Tuesday, Dec. 26th. It was successful, realizing in the aggregate \$255.42. The above sum, less expenses, will be applied towards improving the lot in Caledon East, belonging to St. Phillip's Church.

NIAGARA.

GUELPH.—A memorial window by Elliot & Son, of Toronto, has just been placed in the east window of St. George's church, bearing this inscription: "To the glory of God and in memory of Arthur Palmer, rector of this church from 1882 to 1875, and Archdeacon of Toronto, this window is erected, by his loving family and members of the congregation." The design of the window is very suitable for glass treatment, the lower portion being divided into five lights, the centre one containing the figure of our Saviour, being slightly higher than the other four, in which are figures of the Evangelists. All of the figures are characterized by dignity of pose, broad free treatment of the drapery and devotional expression of the heads. The figures are supported by bases richly designed, containing the appropriate emblems of the figures above them, and are surmounted by elaborate gothic canopies. The upper portion of the window is divided into rich traceried work, in which are represented sacramental and other emblems and ecclesiastical monograms. The coloring of the whole is strong, and yet so skilfully managed that the general effect is harmonious and pleasing. This example of ecclesiastical stained glass should satisfy the most exacting, that whatever may have been the experience of the past, there is now no necessity for placing commissions for this class of art work in foreign hands. The remaining windows of St. George's are exceptionally well designed for stained glass objects, and we hope soon to see other examples of Messrs. Elliott & Son's skill adorning the church.

GEORGETOWN.—Memorial services for the late Bishop of Niagara were held in St. George's Church here last Sunday. The church was draped in deep mourning. The Incumbent, the Rev. C. Graham Adams, M. A., preached in the morning from the text, 1 Cor. xv. 57, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He referred to the long years of devotion to the Church, the deep energy of soul, the kindness of disposition, the untiring zeal, and frankness of manners, which characterized his whole life. The Georgetown people and their pastor, who were deeply attached to the Bishop, felt very much the great loss they had sustained, but at the same time they rejoice to know of his great triumph in his last hours. Mrs. Fuller has our heartfelt sympathy.

HAMILTON.—THE LATE BISHOP FULLER.—The remains of the late Bishop Fuller were interred in the family vault at Burlington cemetery, on the 20th Dec. The funeral took place from Christ Church Cathedral shortly after 1 o'clock. The remains lay in state at the head of the centre aisle, and the chancel was heavily draped in black. There were a number of very handsome floral offerings from the children, relatives and friends of the deceased prelate, both in the city and the States. The burial service was read by Dr. Sullivan, Bishop of Algoma, assisted by Dr. Mockridge. Owing to the cold weather the service that is usually said at the grave was almost altogether read in the cathedral. The pall-bearers were: Archdeacon Dixon, Guelph; Rural Dean Bull, Canon Curran, Canon Reid, Grimsby; J. J. Mason, F. W. Gates, and F. Lampton and John Keefer, Thorold. There was a large representation of the clergy of the diocese of Niagara. Almost all were present, besides a number of the friends of the deceased from Toronto, including Bishop Sweatman, Rev. J. D. Cayley, Rev. W. J. Broughall, and Rev. W. Jones and Col. Geo. T. Deaision. Dr. Mockridge officiated at the grave.

The Clergy present.—The following is a complete list of the clergy present, excepting those whose names have already been mentioned: Canon Houston, Canon Worrell, Rural Dean Belt, Rural Dean Spencer, Rev. Mr. Moore, Rev. Mr. Booth, Rev. Mr. Forneret, Rev. Mr. Inglis, Rev. H. Inglis, Rev. Mr. Radcliffe, Rev. Mr. Morton, Rev. Mr. Ordiner, Rev. Mr. Gardiner, Rev. Mr. Lee, Rev. Mr. Grabame, Rev. Mr. Gehegan, Rev. Mr. Johnstone, Rev. G. B. Bull, Rev. Mr. Fen-

nel, Rev. Mr. Freeman, Rev. Mr. Clerk, Rev. Mr. Francis, Rev. Mr. Webb, Rev. Mr. Howitt, Rev. Mr. Carmichael, Rev. Mr. Des Brisay, Rev. Mr. Sutherland, Rev. Mr. Massie, Rev. Mr. Miller, Rev. Mr. James, Rev. Mr. Whitcombe, Toronto; Dr. J. G. Hodgins, Toronto. The lay delegates and wardens from Grimsby were present. Mr. James Macklin, lay delegate from Chippawa, and the lay delegates from Meriton. The Hon. Senator Plumb, of Niagara, was one of the mourners. A number of lay delegates belonging to the different city denominations were present.

HURON.

WALKERVILLE.—The Church in this border town will, I fear, be without a clergyman again for some time. Rev. Mr. Cluff, who has been incumbent, after Rev. F. Furgand, left for a position in the Church in Michigan diocese, leaves to take charge of a parish in the Eastern part of the province. The Walkerville Church has presented him with a gold-headed cane, and an address, on the eve of his departure. Walkerville is pleasantly situated on the St. Claire River, opposite Detroit, and only a short distance from Windsor. It was built by Walker & Sons, the eminent distillers of Detroit.

DUBLIN.—The Church of St. Mary, having undergone several repairs and improvements, is again open for divine worship. A new foundation of stone has been placed under the old church. A handsome chancel has been built; and the whole church, chancel and nave, has been nicely carpeted. The chancel cost \$160. The carpeting was presented to the church by Mrs. T. F. Kingsmill, of London, Ont. The town is a Roman Catholic settlement; they have a large church, the only other one in the place being St. Marys. We may well congratulate the Rector of Mitchell, Rev. B. P. DeLom, for the results of his exertions.

LONDON.—His Lordship, the Bishop of Toronto, preached in St. Paul's Church at Matins and Evensong on last Sunday, the third in Advent. The congregations were large, at Evensong very large. His visit to St. Paul's was on the special occasion for presentations to the choir boys, in whose duties and advancement his Lordship takes a deep interest. The musical service of the choir is voluntary, but the church makes them annual presentations. The Bishop, at morning service, took as his text the 2nd and 3rd verses of the fourteenth chapter of Revelations. He proved that the service of the Anglican Church was based on that of the Jewish, and in accordance with that of the early Christian Church, and with the Royal Psalmist the singing of praises unto the Most High; the shewing forth his loving kindness in the morning, and his faithfulness every night upon the psaltery, upon the harp with a solemn sound, as John the Divine in his vision heard the voice of harpers harping with their harps, and singing, as it were, a new song before the throne. At the close of each sermon, he referred in appreciative terms to the superior style of the music in St. Paul's. He spoke of the labour and zeal expended as deserving of handsome recognition by the congregation. The collections which were made for the purpose were generous. The music at each service was such as to satisfy the most fastidious, and to gain commendation from the most critical. At both services there were many from other churches expecting a rare "feast of music" from St. Paul's choir and choir-master, Mr. Tippin, and they were not disappointed. And not a few were there to hear the learned preacher of the day.

Episcopal Visitations and Confirmation Services.—The Lord Bishop of Huron has resumed his Episcopalian visitations. He had before the present tour held confirmations in the mission parish, the cure of Rev. Prof. Sage, of the Western University. He held confirmation services in the three churches of the mission, the second Sunday of Advent. In St. Ann's Church, he confirmed twenty-two candidates; at Trinity, Lambeth, fourteen, and at Hyde Park, twenty-one. On the third Sunday of Advent he held confirmation service in Trinity Church, Wallaceburg, County of Kent, Rev. H. A. Thomas, Incumbent. On the day following he visited and confirmed candidates in Christ Church, Dresden, and St. James' Church, Dawn Mills, Rev. R. Fletcher, Incumbent of this mission. On Tuesday, 16th inst., he visited Rev. Wm. Davis's mission, St. Stephen's Church, Bothwell, and St. George's, Selton, and held confirmation services. Wednesday, he visited the parish of Rev. F. R. Dixon, Grace Church, Bothwell, and St. Peter's, Moraviantown, Kent county is the scene of his visitations those four days. Thursday, Dec. 18th, his

Rev. Mr. Sutherland, Mr. James Hodgins, Messrs. Lay, Delegates from Agara, were present.

visitation and confirmation services were in Christ Church, Newbury, and St. James' Church, Wardsville, and on Friday, St. John's Church, Glencoe. These three churches are the mission of Rev. W. J. Taylor, and are in the county of Middlesex.

OBITUARY.—The older missionaries of the Huron diocese are fast disappearing from the scene of their labours. Very few now live to tell their younger brethren of the trials and labours of those who bore the glad news of a Saviour to the Red men of the forest within the present half century. The Ven. Archdeacon Nelles, one of the oldest clergymen of Huron, has, after an active useful life of almost four-score years, fallen asleep, and rests from his labours. Archdeacon Nelles was a native of Ontario, he was born in Grimsby in 1805, and was educated under the first of Ontario's Bishops, the venerable and Right Rev. Bishop Strachan, at York. He was ordained Deacon by the Bishop of Exeter in 1829, and priest in 1830. The fifty-four years of a laborious and useful life in the ministry has been devoted to the missionary work among the Six Nation Indians on the Grand River Reserve, near Brantford. In 1868, he was made Canon and Rural Dean of Brant. On the elevation of the Archdeacon to be bishop of Toronto, Canon Nelles was, by Bishop Hellmuth, made Archdeacon of Brant. The fiftieth anniversary of his ordination was selected as the most appropriate day for his appointment to the Archdeaconry. The Archdeacon's blameless life and his consistent daily walk, bore unmistakable testimony to his love for his Lord, whom he served devotedly, and whose gospel of love and peace, he had, both by precept and example, for the long ministry of sixty-five years, conveyed to the Indians of the Grand River. Many a kindly and grateful remembrance will spring up in their minds of their old friend, not merely as they assemble to pay to his remains the last token of respect, but for many long years will the remembrance of the good old Archdeacon be present to them in their families and councils.

MOHAWK.—*St. Paul's Church.*—The old church of St. Paul, in which the Archdeacon officiated so many years, is the most venerable and historical church in the Diocese of Huron. It is said to be the first church erected in Canada West, having been built by the brave and loyal Mohawk Chief, Brant, who amidst the trials that proved men's souls in the days of the great colonial revolution, was ever loyal to his king, the good king George. Within the old church yard of St. Paul's, lies the remains of the great warrior chief. The inscription on the church bell bears the date of 1786, nearly a century ago. The reredos and the silver communion plate were a gift to the Indian church from her majesty Queen Anne, whose armorial bearings are affixed to the walls of the church.

SIMCOE.—*Trinity Church.*—The annual missionary services of the parish took place on Sunday and Monday, 7th and 8th inst. The rector preached on the Sunday morning, taking for his text 1 John iv., 9. The Rev. D. J. Caswell, B. D., of Kanyageh, occupied the pulpit at the evening service, and preached a suitable, intellectual and effective sermon from the words of Malachi, i., 11. On the Monday evening a public meeting was held in the Sunday school house. Prayers were said by Rev. Mr. Gemley, who in a few words introduced Rev. G. C. Mackenzie, rector of Grace Church, Brantford. Mr. Mackenzie was very happy in the choice of a topic, viz.: the consecration of the late Bishop Seabury, the centennial of which important event has just been celebrated in the old country and in America with great enthusiasm. Dr. Seabury was the first Bishop of the Protestant Episcopal Church of the United States. He was the son of a Congregational minister, but who after became a member in the Episcopal Church. Dr. Seabury was consecrated by the laying on of the hands of three non-juring Bishops of the Scotch Episcopal Church in Scotland. Mr. Mackenzie, himself a Scotchman, though Canadian born, presented his theme with an ardent and contagious enthusiasm, carrying his audience completely with him, and impressing them deeply with the valuable facts of this revived subject of the origin of the Episcopacy of the sister church in the United States. After the singing of a hymn, the Rev. Mr. Caswell delivered his address, which dealt in detail with the work of a truly missionary character now being done by the Church of England throughout the world, but with special reference to the labor expended in the great North-West and British Columbia. Mr. Caswell illustrated his comprehensive and valuable lecture by charts of the countries noticed. These charts are the production of his own intelligence and skill; one of them furnished a very ingenious representation of the religious and moral condition of the nations of the earth. It showed very clearly the great work yet before the churches. The audiences were deeply

impressed by the lesson it taught. The congregation that attended, and the amount of offertory presented, were quite satisfactory. The services of the deputations gave great satisfaction, and must be hopeful in deepening a missionary spirit among those who heard them.

BRUSSELS.—The congregation of St. John's Church presented the Rev. A. Ryan, late Incumbent, with the following address.

Dear Friend and Pastor.—It is with feelings of deep sorrow and regret we assemble to meet you here tonight, knowing that in all human probability we may never all meet together again on earth. We recall with great pleasure many little social pleasantries, many happy and kind words of advice, and the untiring and self-denying interest you have shown in the guidance of both our spiritual and temporal welfare, during the six short years of your ministry among us. We shall miss your kind, genial face coming among us so frequently, and in parting with you and your good lady, who has always been so ready and willing an assistant in your good work here, we shall ever pray to the "God of all good," that your futures may be cast in smooth and pleasant places, and that you may both be long spared to carry on His own good and noble work. As a very slight token of our respect and esteem, we here present you with this purse of money, as expressing an earnest and hearty desire for your future welfare and happiness in this world, and with a fervent wish that you and yours may enjoy a long and useful life, and that we may at last all meet again in heaven. Bidding you farewell, hoping that the people of Florence may reap a great profit by our extreme loss, and wishing you all a safe and pleasant journey to your new home. We are, most sincerely yours, (Signed on behalf of the congregation of St. John's Church.)

MRS. JOHN CARDIFF.

MRS. THOMAS KELLY.

Mrs. Long presented the purse containing \$34.00, and also presented Mrs. Ryan with a beautiful rattan rockingchair. Mr. R. Leatherdale presented Mr. Ryan with an easychair. Mr. Ryan was deeply affected and replied in suitable terms.

BOTHWELL.—Last Wednesday, Dec. 17th, the Bishop visited this mission and confirmed nineteen candidates, nine at Bothwell, and ten at the pretty little church of St. Peter's, on the Indian Reserve, which is now, thanks to the liberality of English and Canadian churchmen, entirely free from debt. At both places the bishop delivered eloquent and affectionate addresses, which were listened to by large congregations. In the evening his lordship preached to a large congregation in Bothwell.

SIMCOE.—The late Rev. Samuel Harris, who had been for many years a resident of this place and neighborhood, was well known to the community, especially to the older inhabitants. He departed this life on Sunday, the 2nd of November, in the 85th year of his age, after a brief illness of five days. The immediate cause of death was congestion of the lungs. But our venerable friend had been for the past four years in very feeble health, and during the most of that time seldom able to leave his house. He often, however, made great efforts to reach the House of God on the Sunday, join in that worship which he so much loved, and listen to the preaching, from the lips of others, of that holy gospel which for so many years he himself had preached with earnestness and love. Mr. Harris was a native of Suffolk, England, and came to Canada in the year 1839, being then thirty-nine years of age. Forty-one years ago he entered upon the work of the Christian ministry in the Congregational Church, and was, during a portion of that ministry placed over the Congregational Church in Simcoe. It is now twenty-one years since he sought admission to the ministry of the Church of England, and, being accepted, he received Episcopal ordination at the hands of the late Bishop Cronyn, the first Bishop of the diocese of Huron. He laboured in his new sphere in the parishes of Waterford, Delhi and Lynedoch—in which he is gratefully remembered to this day. For several years past he had been compelled, owing to advancing years, to retire from the active work of the Christian ministry. But he was always willing to assist in the services of the Church he so much loved when health permitted. Mr. Harris was a sincere and earnest Christian. Exact and honorable in all his worldly transactions. He was kind to others, and was ever mindful of all the interests of his Church, to which he freely and regularly contributed. His remains were interred in St. John's Cemetery. The services were read by the Rev. John Gemley, Rector of Trinity Church, in this town—the late Rev. W. B. Evans taking part as one of the mourners with the bereaved family. Mr. Harris leaves no family, but a wife to mourn his departure. A true, loving, and

devoted wife, to whose unremitting and constant attentions it may safely be said that many months, if not years, were added to the life of her beloved husband.

ALGOMA.

On Tuesday, December 9th, the Bishop arrived at Bracebridge in a little steamer, "Lake Joseph," having just visited the Gravenhurst Mission. His lordship enjoyed good sleighing over the eighty miles he crossed. The first station visited was Baysville, a village of about 200 inhabitants, situate at the south east end of Trading Lake, or Lake of Bays, and about sixteen miles distant from Bracebridge. Service was held in the little frame church, dedicated to St. Ambrose, at 7 o'clock, the first held by any one save the lay reader, for nearly a year. There are not many church families, but amongst them are some who show a very practical interest in the improvement of their church in spite of the paucity of the services. They have collected among themselves and from outside help between \$300 and \$400 with which the building has been roofed and plastered, window frames have been put in, and the church ground fenced. There are still several needs such as Communion Plate, Font, rail for Chancel, and a Vestry, but as there is a debt of \$20 on the work already done, these needs must remain unsupplied for the present. A start was made next morning, Wednesday, Dec. 10, for Stoneleigh 8 miles, where 11 a.m. was the hour appointed for service, but the clocks of Muskoka are proverbially indifferent, so that it was close upon noon before our congregation had assembled. The little log church here is of the roughest description, the plaster in many places being conspicuous for its absence, thus providing an inexpensive system of automatic ventilation. A hearty little service was followed by a vestry meeting at which attention was called to the unfinished state of the building, about \$50 being needed to put it into a sound condition. No grant having been already made by the S. P. C. K. towards its erection, the Bishop held out the hope that an application for aid would meet with a favorable response. The various heads of families present also promised to aid their minister with oats for his horse, and potatoes. A Sunday School lately started here was spoken of as being in a flourishing condition the great need being magazines to give the children every Sunday, and a lending library for the use of the scholars. Mr. Piper, the people's warden, entertained us most hospitably, we had to hurry on to Bracebridge 8 miles distant, where at 6 p.m. the Bishop met the church workers and officers at tea in the Parsonage, (*pro tem*) and had some social intercourse with them before adjourning to the church for a devotional service, at which he gave an address especially to Workers, calling their attention to the way in which all the returned Jews aided Nehemiah in the rebuilding of the walls of Jerusalem, princes, priests, guilds, and women all being found willing to take their share. About twenty-five of the congregation, which numbered 70, remained to partake of the Lord's Supper. Next morning, Thursday, Dec. 11, we drove six miles north to Falkenburg, but all the settlers were hard at work on the railway, now in course of construction, and as a consequence the attendance at the service was miserably small. The Bishop preached from Romans i., 16. After the service the warden, Mr. Moore, stated that the church was free of debt but uninsured, this the Bishop said must be remedied at once, and he called on the families belonging to the church to unite in showing more interest in the cleanliness and general condition of the building. After a hasty dinner, kindly provided by Mrs. Moore, we drove another 10 miles to Ufford, where the Rev. R. W. Planté, of Port Sydney, met us. The hour for service being 6.30 p.m. We had ample time to rest and refresh ourselves with Mr. and Mrs. Gill's abundant hospitality. Then a mile of heavy walking brought us to St. John's Church, where a crowded congregation, numbering between fifty and sixty, assembled to see and hear the Bishop. Here the good work done in the Sunday School was very apparent, for in it the children are taught to respond and take the alternate verses in the Psalms, consequently the service was a most hearty and enjoyable one, and although there is no instrument to lead the singing, the canticles are chanted and the hymns sung admirably. The Bishop preached from the words "My Father worketh hitherto and I work." His sermon being listened to with marked attention. It was followed by a celebration of the Holy Communion, at which there were eight communicants. At the vestry meeting attention was called to the very draughty state of the church, and it was decided to put up felt paper, and over that a wooden lining. It was also definitely settled that this station should belong to Port Sydney and not to Bracebridge, for though each missionary supplies a monthly service, there can only be one hand to hold the reins. Mr. Knowles provided

his Lordship with accommodation for the night, while a small apartment, known as the prophet's Chamber, was placed by Mr. Gill at the disposal of Mrs. Stubbs and myself.

9 a.m., Friday, December 12th, saw us starting off for Bardville, picking up the Bishop en route. We had a little difficulty in keeping to the road through the bush, as it had not been broken for nearly a mile. However by noon we reached our destination, where another small congregation assembled to meet their Bishop. After the Litany his Lordship preached from Matt. xviii, 3, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." He addressed himself chiefly to the juvenile element in the congregation, which predominated. No regular vestry could be held owing to the absence of so many church members.

An 8 mile drive brought us back to Bracebridge. The next day, Saturday, Dec. 13th, the Bishop drove alone to Northwood, which station is to be henceforth part of the Gravenhurst mission. Its members are very limited, and work together for the best interests of the Church. It contrasts forcibly with many a larger and more flourishing Church.

Sunday, Dec. 14th, was quite a field day! In the morning a good congregation in St. Thomas, Bracebridge, to whom the Bishop preached a very solemn sermon, on the words, "We must all appear before the judgment seat of Christ," dwelling specially on the universality of the judgment, and the necessity that each one shall come to this tribunal, drawn from both the Divine and human points of view. At 3.30 p. m. a children's service was held in the church, at which the Bishop gave an address, showing how even children may become missionaries for God. After this we hurried off on foot to a navvies camp, about a mile from the village, and making our way into the dormitory, found an attentive congregation of 20 rough men. It was a scene worthy of a picture, that long, dimly-lighted tent, with a double row of berths on either side, on the edge of which sat the men, gazing intently at the Bishop, and drinking in every word he uttered. We left a copy of "Friendly Greeting," with each, that some reading, suitable for the day, might be within their reach. A very crowded congregation assembled at St. Thomas in the evening, the aisle being filled with seats from the schools, and men standing to the very doors. A missionary sermon, on the words, "Lord, what wilt Thou have me to do?" was preached by the Bishop, who called on every true Christian, particularly women, to go out and find some work to do for God. The collections this day, which were devoted to the Church expenses, amounted to \$20.00.

On Monday following, Dec. 15th, after a brief vestry meeting (at which the Bishop, speaking of the raising of monies for Church work, put plainly before the people that paying for a concert ticket is not giving to God, but that all true giving involves the spirit of self-sacrifice,) a missionary meeting was held in the school, which, with the help of a large map of the Algoma Diocese, proved very interesting, and it was determined that, by God's help, a missionary association should be started in Bracebridge, with one branch for domestic, and another for foreign missions. The former if possible, to support an Indian child in the Shingwaugh Home. The collection taken up at the close, amounting to \$18.00, was set apart for missionary work. This is the first attempt of the kind in the diocese, but it is hoped that others will follow the example.

The Bishop left next day for Toronto.

BRACEBRIDGE.—The Rev. Edw. S. Stubbs begs to acknowledge, with many thanks, the receipt of a large box from the C. W. M. A., Toronto, containing books for Sunday School Libraries, useful clothing, and toys for the Christmas tree in his outstations.

ALLENSVILLE.—The Churchwardens, Henry Hares, and C. T. Lawrence acknowledges, with thanks, the sum of eleven dollars, from the Rev. W. Crompton, for the purpose of helping to finish the interior of St. Michael's Church.

UNITED STATES.

NEW YORK.—Farewell Service at Zion Church.—There was an interesting service in Zion church on Wednesday, November 12th, being held, as a farewell to Mrs. E. H. Thomson, who goes to China to rejoin her husband, leaving her children, five in number, in this country for education. Mrs. Thomson is the veteran missionary of the whole mission staff. She went to China, as Miss Conover, at the same time as Miss Ball (afterwards Mrs. Auer) went to Africa in 1852. The service consisted of a celebration of the Holy Communion, conducted by the rector of the church (the Rev. Dr. Tiffany) and the Secretary for Foreign Missions, the Bishop of Pennsylvania saying

the Prayer of Consecration and making the farewell address. The Bishop referred in his address to the fact that Mrs. Thomson and Mrs. Auer both went out in 1852, from his own church, St. Andrew's, in Philadelphia. Mrs. Thomson is accompanied by Miss Mary J. Bennett, of Pittsburgh, who goes as a missionary, but not under appointment from the Missionary Society.

Summary of Statistics.—We extract the following figures from the journal of the 101st Convention.

Confirmed, 3,678; Clergy, 829; Candidates for Holy Orders, 48; Lay Readers Commissioned, 80; Families, (124 Reports) 16,147; No. of souls, (107 reports) 55,109; Baptisms: infants, (160 reports) 5,482; adults, (111 reports) 576; total, (168 reports) 6,058; Communicants, 89,625; Marriages (141 reports) 1,669; Burials, (160 reports) 2,611; Sunday schools: teachers, (149 reports) 3,070 scholars, (153 reports) 85,789; Parish schools: teachers, (10 reports) 85; scholars (9) 1,564; contributions, \$1,135,906.18.

It is gratifying to notice how the free and open Church movement is going ahead. According to the recently published report of the Free Church Association in the Diocese of Massachusetts, all the churches and chapels which have been consecrated in the Diocese during the last year are now free and open to rich and poor. These free Churches and parishes are largely in the majority. Grace Church, Newton, and Emmanuel, Boston, have not yet taken the final plunge, but still "stand shivering on the brink." They, however, have come forward so far as to throw their churches open to all comers on Sunday evenings. Christ Church, Hyde Park, in the same Diocese, Trinity Church, Bridgewater, and several more have not only been made free and open, but are likewise prosperous from a pecuniary standpoint. Open the Church and the Offertory plate is full.

ENGLAND.

The Church Association meeting just held at Birmingham, was condemned by the local secular press, and the fact was pointed out that the Bishops and clergy were daily growing in popularity, in proportion as they resisted such a narrow policy as that of the C. A.

We deeply regret to hear that the Archbishop of Dublin is no longer able to discharge his duties.

The Bishop of London has over three million persons in his diocese and 1811 clergy.

A London Clergyman has begun a series of Organ recitals in his Church performed by himself. He takes occasion to deliver a short, lively address to the audience. The Bishop of Lichfield recommends a similar course after evening service.

AN AMERICAN BISHOP IN ENGLAND.—The other day some one put to me the very natural question, "What has most impressed you in England?" My reply was, "Churches, chimney tops, crows and cabs."

Of churches there is no end. In faith, generosity and taste our English ancestors put us to shame. It is simply marvellous that in days of comparative poverty, and when the population was scant, they could have ventured in undertakings so numerous and costly. But I shall have much to say of the churches. The chimney tops are a puzzle. What is the matter with English smoke, or the English architects, that the smoke cannot get out of the chimney that the architect makes, or that the architect cannot make a chimney that the smoke can get out of? The first glance at a city discloses the most wonderful array of chimney-tops. Every fane has a whim of its own. Round topped, square topped, four-eared, two-eared, one-eared, funnel, barrel, bayonet, stiff, swivel, arrow-headed, fish-tailed, saw-toothed, the chimney proclaims a nation of vast resource. Crows, rooks, jack-daws, black birds of every sort flourish here. They are canny creatures and abhor a wilderness. Their presence proclaims the high cultivation of Britain's soil. And what would England be without cabs? They take the place of expresses and directories, are equal to all numbers, and bundles and packs, and overcome fogs and distance alike. Cambridge has opened my eyes to the peculiar character of a collegiate city. It was a very great pleasure to be in the lodge and under the hospitable care of the Master of Pembroke. It hardly seemed right to be eating and drinking with the portraits of Ridley, Rogers, Bradford and Andrewes, looking down at you from the walls. But they ate and drank at the same table in their day, and were all the better for it. There, too, the gentle Spenser studied and sang, and William Pitt made

ready for his great labors. The array of famous names in Cambridge, is overpowering, Cranmer, Latimer, Cecil, Ascham, Ben Jonson, Bentley, Milton, Bacon, George Herbert, Pearson, Waterland, Sterne, Coleridge, Cowley, Dryden, Isaac Newton, Wordsworth, and scores of others provoke young men to emulation of a noble sort. So writes the Bishop of Fond du Lac in the Living Church

The Bishop of Southwell, in an address to a Church of England Temperance meeting at Derby last week, said that he once possessed two public houses: one he had bought to pull down, and the other he turned into a free house, being strongly opposed to a brewer having uncontrolled power over any licensed victualler.

At the executive committee meeting of Truro Cathedral, it was reported that since February 11, 500L had been promised, but to complete the transept, lantern, stage, clock-tower, and other necessary works would require nearly 9,000L more, as payments had been made in excess of the estimates to the amount of 5,000L. A committee was appointed to confer with the architect, and it was decided to raise a guarantee fund, that the committee might be indemnified for borrowed money.

YORK.—Conference.—The Archbishop's address reviewed the events of the diocese during the last twenty-one years, during which period the population had increased nearly 400,000, the number of parish churches ninety-four, and 115 licensed chapels and mission-rooms. The average number of candidates for Confirmation had risen over 3,000, but as the number confirmed last year was under 8,000, and the number of children who arrived at the age of Confirmation was 25,000, there is still much to be done in this matter.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JANUARY 4TH, 1885.

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

BIBLE LESSON. "God's Day of Rest." Genesis ii. 1, 7.

The subject of our last regular lesson was, Man, the Master-work of God's creation, made in His image and likeness, a Moral and Spiritual Being. Created for a high and blessed destiny, the fulfilment of which was hindered by man's disobedience, we saw, in our special lesson for Christmas, how in Jesus Christ, whose Birth into this world we that day commemorated, Man is restored to the image of God, and his primal dignity.

Having studied the work of Creation during the six days, we come to consider the Seventh Day.

In the fourth commandment we say, "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." The argument in this commandment may be thus paraphrased, "Remember to keep holy the appointed Sabbath season, six days are appointed for ordinary work and business; but the seventh day is God's Sabbath, a memorial of His own Divine Rest from creative operations. As He in the wonderful week of creation worked for six (Divine) days, and rested on the Seventh (Divine) day, so He bids you work during six (of your) days and rest on the seventh.

(1) *God's Sabbath.*—The Seventh Day of God's creative week is spoken of as a day of *Divine Rest*. Obviously, God's rest could not be because He was tired. Isaiah xl. 28. The Hebrew verb translated "rested," from which comes the word *Sabbath*, implies cessation from work God saw that all created things were "very good," He rejoiced in His works, Ps. civ. 31., so according to a human manner of speaking, God "rested and was refreshed," Ex. xxxi. 17, and invited man to enter on his rest as a perpetual Sabbath of blessedness. We learn afterwards how the sad fact of man's sin interfered with the happiness of mankind. Man fell and lost God's Sabbath.

(2) *Man's Sabbath Day.*—Our Lord tells us in St. Mark ii. 27, "The Sabbath was made for man." The natural world has no Sabbath; it was to remind men of their Creator, and of the rest after death. God blessed and sanctified it, that men might spend it in His service. It was to be "a sign," of God's care for man, Ezek. xx. 12, 20, and a memorial of the holy rest which man should seek to attain.

Let us observe that there is no mention of the evening and the morning of the seventh day, for it was typical of the Sabbath day of eternity, which has no evening, Isaiah, lx., 20.

The change from the seventh day of the week to the first day of the week as the day of special religious observance, took place when Christians separated themselves from Jews. There was no change of principle however, rather was it invested with a new value and hope in the commemoration of the Resurrection of Jesus Christ from the dead. The old name of "Sabbath" i. e. rest, was changed into that of the "Lord's Day," Rev. i., 10.

We must not forget in these days of unrest, how necessary it is to impress upon our scholars that the Sabbath was not prescribed for a peculiar nation, but that its position in the Decalogue attaches a moral and universal value to it. How then should we spend the Lord's Day? He has given it to us for holy rest and worship, our bodies require it, our souls require it. Let us see to it that we do not turn it from these higher uses, and degrade it into a mere day of pleasure. See how the Lord would have it spent, Isaiah, lviii., 13-14. We cannot be too thankful that the good providence of God has so arranged, that throughout the Empire of which we form a part, people can, without pecuniary loss, enjoy the rest of the Lord's Day, since all are obliged to abstain from business. It is a matter of history how in the French Revolution the people thought it great waste of time to rest one day in seven, how they tried one day in ten instead, and how disastrous it proved, animals and men soon wearing out.

(8.) The perfect Sabbath in heaven.—St. Paul tells us in Heb. iv., 9, that there is still left an unfulfilled promise of rest, or keeping of Sabbath, as the rest in Canaan was the promise held out to the Israelites, so it is a future divine rest in heaven which the Christian is to share with his Lord. It is like God's own primal rest, full of satisfaction and joy, and the joy is unending.

There shall be no night to that eternal day. Rev., xxii., 3.

We shall not idle in heaven. The angels are not idle, Ps. ciii., 20, 21. 'His servants shall serve Him,' Rev. xxii., 3.

May we not picture to ourselves when reading the description in Rev. vii, 9, 17, of the Sabbath rest in heaven, the happy social intercourse with those we loved on earth; the learning more about God's wonderful works in the universe; unknown ministries of help to God's creatures in other worlds. Many joys such as these surely awaits us in that time when sin shall be no more, and sorrow and sadness shall flee away.

Let these earthly Sabbaths prove Foretaste of our joys above; While their steps Thy pilgrims bend To the rest which knows no end.

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.

SHEGUIANDAH, MANITOULIN ISLAND.

BELoved GREAT BLACK COAT.—We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church instead of mending the old one, and we wish to ask you to help us in the matter. We are willing to do all we can. We will give all the labour, and as much as we can, but we wish you to help us to buy the materials. Perhaps some kind friends of the Church of England would help us if they knew of our need. We subscribe our names:—

- Chief—A Manitowassing, James Bahpewash, Joseph Shebahgezhioc, Wilson Kagesheyagha, William Bahpewash, Anthony Kagesheyagha, Henry Muckadabin, John Gakezheoonga, and others.

The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labour of these poor Indians. It should accommodate 75 or 100. I will gladly receive contributions. 17 Wilcox street, Toronto. E. ALGOMA.

"JESUS."

SIR,—I beg to send you from Bishop Magee's last volume of sermons, another illustration of the discrimination with which the holy name is to be used. "The kingdom of the cross—the cross not of Jesus, the great moral teacher, with its lesson of merely sublime self-devotion of man for men, but the

cross of Christ, the Saviour, with its relation of the infinite love of God for man." Yours, JOHN CARRY, Port Perry.

SURPLICED CHOIRS.

SIR.—One of your correspondents after reiterating the absurd statement that "surpliced choirs, by singing and monotony most of the service, and other innovations, have, in dear old England, gradually and stealthily led many churchmen to accept the Virgin Mary, instead of Christ, and the Pope instead of Victoria as their temporal sovereign," which he explains to mean, (and it sadly needed explanation) that surpliced choirs by following the directions of the rubrics in the Prayer Book, to "say" or "sing" the greater part of the services, have by so doing been the means of making many churchmen become perverts to Rome. Any one who knows anything of church history, or of the present practice of "the whole Catholic Church of Christ," (Vid. preface to Prayer Book) is well aware that surpliced choirs, (with, I believe, one exception in the whole world,) are not used in the Roman Church, while in the English Church, and her Colonial and American daughters, they are very common. They have been used in the English Cathedrals, at least ever since the Reformation, and I do not think they were "innovations" then. If they were not used in English Churches immediately before the Reformation, their introduction then was but a return to the custom of the Church in those early and uncorrupted times, when, as the learned Recto: of Montreal has pointed out, the whole congregation wore the flowing white surplice. This beautiful and significant custom is still continued in English College Chapels, where all the Students wear the surplice, in fact, Canon xvii requires them to do so "according to the order of the Church of England." And as the choir is not the proxy of the congregation, but merely a part of the congregation appointed to lead and set the example to the rest of the worshippers, it would seem desirable, where possible, that not only the choir but the whole congregation should return to primitive custom. At least let us have the model before us. But who could bring any valid objection against any one, much less a chorister, on reaching his church, putting on a surplice and saying such a prayer as this, "Glorify me, O Lord Jesus, and keep me pure and holy that hereafter I may be numbered among those blessed ones, who, having washed their robes, and made them white in Thy most precious Blood, shall stand before Thy throne and serve Thee day and night for ever, Amen."

The same correspondent, without openly acknowledging his errors in stating that English Cathedrals and Parish Churches, by having the Church of England services performed in the Church of England's own way, as settled by our Reformers, made perverts to Rome, tacitly does admit it, and then proceeds to lay the blame on that beautiful collection of Sacred songs, "Hymns Ancient and Modern." He is horrified that the worshippers in singing a hymn, not frequently used, "address the Mother of Jesus in these words "Shall we not love thee, mother dear?" (Not "Thee" as he put it.) Why should he be exorcised over this? He admits that the Blessed Virgin is "Mother of Jesus," why then can we not love her and say that he loves her? Surely he does not think that the author of that hymn meant to say "shall we not love thee, our mother dear?" I have always understood it to mean "shall we not love thee mother of Jesus, dear" and I see nothing objectionable in that, I do not hesitate to say that I love her whom the Angel saluted as "highly favoured," and "blessed among women," and to whom the church at the council of ephesus accorded the title of Theotocos. No Churchman can use this hymn in honour of the B. V. M. as our mother, for every one knows that would be absurd, and is one of the modern notions of Rome, whereas the teaching of the Church of England most surely is that the Church is our mother. While I would not go so far as to say "Nemo protest habet re: Deum Patrem, qui not habet ecclesiam Matrem," I do as firmly believe that the church is mother as I do that God is my Father.

If your correspondent objects to any hymn being "addressed" to the blessed virgin, even in the way this one is, he must object to many common and popular hymns, which have been widely used by those who are not ashamed to call themselves Protestants, without doing them any harm, whatever our article (xxii) condemns Invocation of saints, my dictionary explains Invocation to be an "act of addressing in prayer;—the form or act of calling for the assistance, or presence of any being, particularly of some divinity." But it is in the Bible that we read of the holy angel, before St. John prostrated himself, rebuking him in the words "see thou do it not!" yet that hymn, which I have heard sung so often, beginning "Hark hark, my soul," has this "address" to the holy angels:

"Angels! sing on, your faithful watches keeping, Sing us sweet fragments of the songs above:"

No one imagines that unscriptural or Romish, because as in the case of the hymn for a festival of the B. V. M. just referred to, the angels are no more worshipped or invoked, than the mother of our Lord is.

Other instances of this kind of "address" to saints and angels might be given, but I pass on, just to draw attention for a moment to a hymn, not in "A and M," but to be found in other church hymnals, and which I have heard sung a funeral, beginning.

"Thou art gone to the grave, but we will not deplore thee." Did any one ever suppose that in making use of that hymn, they were invoking the departed? It never occurred so to me.

The fact is, it is a natural human instinct to "address" in a certain sense those who are absent, and I fail to see what harm there can be in it. If any one goes beyond this, and, disregarding scripture and common sense, worships or invokes either angel, Saint, or departed friend, he is, and can clearly be shown to be, in error.

It is asked which of the creeds or thirty-nine articles contains the doctrine that "God in Mary's womb vouchsafed to dwell." All the three creeds teach that we "believe in Jesus Christ His only Son our Lord, who was born of the Virgin Mary," and the second article teaches that "the Son took man's nature in the womb of the blessed Virgin."

Any one posted in the doctrines of our church, can answer most confidently in the negative, the question "does not such teaching beget mariolatry and lead to Rome?" I remain.

A CONSERVATIVE CHURCHMAN.

ADVENT.

At Advent the Church sets forth the Scriptural truth of the second coming of Christ to judge the world. The season, which can be traced back to the time of St. Jerome, differs altogether from the heathen festivals that were celebrated about this period of the year among the ancient Romans. It is not a time of indulgence and revelry. It is a time to read Holy Scripture,—to meditate, to pray, and to invigorate the will enfeebled by wordliness and sin. Thoughts of death and judgment—heaven and hell—are to occupy our minds, that, through spiritual discipline and vigor thus obtained, we shall deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

The Collect for the day, which is a noble product of the Anglican Reformation, gives the key-note for the solemn services of the four Sundays in Advent. Let us not merely read it, but get it by heart and in the heart, that "we may cast away the works of darkness and put upon us the armor of light now in the time of this mortal life." The popular religion, in this year of our Lord, has little to do with a consciousness of sin. Men in general are not burdened by the works of darkness that have discredited their lives. Too many are like the fools who make a mock of sin; and not a few, who do not go so far as that, ask, as if there were no blots upon their record, what have we done?

Advent comes with its startling lessons. We shall all appear, and we shall all be made manifest before the judgment-seat of Christ. Shall we remain ignorant of our true characters, and of the mind of Christ concerning us, until the doom of the last day shall have been pronounced? We must judge ourselves if we would not be judged of the Lord. And our judgment will be just if we view our conduct under the light that streams upon us from the "brightness of the coming" of the Son of God.

Men talk of "environments," and so they seek to excuse the sins they cherish. But the Church tells us, by or through the season of Advent, of opportunities to be seized, of doctrines to be reverently accepted, of duties to be zealously discharged. The Lord cometh and reckoneth with His servants. Responsibility is not to be evaded. The Divine Master will come, and every eye shall see Him. Whether He shall say to us,—"Depart,"—or "Come,"—"Come, ye blessed," depends, under the God of all grace, upon our determination to cast away the works of darkness and to put upon us the armor of light. "Behold, I come quickly to give every man according as his work shall be," "Surely, I come quickly." Amen. Even so, come, Lord Jesus.—The Church.

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WHEN HE COMES.

BY SUSAN COOLIDGE.

If I were told that I must die to-morrow—
That the next sun
Which sinks should bear me past all fear and sorrow
For any one;
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on
Doing my work, nor seek to change, nor alter
Aught that is gone,
But rise and move, and love and smile and pray
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within Thy keeping,
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flashed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."

But if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clue,
What should I do?

What could I do, O blessed Guide and Master,
Other than this?—
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step after step, feeling Thee close beside me,
Although unseen;
Through thorns, through flowers, whether the tem-
pest hide Thee,
Or heavens serene—
Assured Thy faithfulness cannot betray
Nor love decay.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripe fruition,
Or a short day's;
Thou canst not come too soon; and I can wait
If Thou come late.—*Christian at work.*

A RUSSIAN FABLE.

A neat illustration of the folly of depending on anybody's merits except one's own is thus given by the *Christian at Work*;

A peasant was one day driving some geese to a neighboring town where he hoped to sell them. He had a long stick in his hand, and to tell the truth he did not treat his flock of geese with much consideration. I do not blame him, however; he was anxious to get to the market in time to make a profit, and not only geese but men must expect to suffer if they hinder gain.

The geese, however, did not look on the matter in this light, and happening to meet a traveller walking along the road they poured forth their complaints against the peasant who was driving them.

"Where do you find geese more unhappy than we are? See how this peasant is hurrying on this way and that, and driving us just as though we were common geese. Ignorant fellow as he is, he never thinks how he is bound to honour and respect us; for we are the distinguished descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honor."

"But for what do you expect to be distinguished yourselves?" replied the traveller.

"Because our ancestors"—
"Yes, I know; I have read all about it. What I want to know is what good have you yourselves done?"

"Why, our ancestors saved Rome."

"Yes, Yes; but what have you yourselves done of the kind?"

"We? Nothing."
"Of what good are you, then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit for roasting."

PROPORTION OF THE FAITH.

The beginning of a Christian year begins with it the inquiry whether any one of the great faith concerning the faith are lost sight of. The Christian religion is historical as much as it is doctrinal. The two great creeds are almost wholly occupied with statements of historical facts. It is on those facts that men's faith may depend. It is on the right holding of those facts that a right faith depends. No one of them must be held to the exclusion of another.

Therein lies a great comfort. Facts remain. They cannot be misunderstood. Doctrines may be perverted. The language of doctrinal statements may change its meaning, and so their meaning may be changed. But no man need ever forget events or misunderstand them.

So the church has handed down through all her centuries the facts of the Saviour's birth and life and death, His resurrection and ascension, His sitting at the right hand of the Father, and the assertion of His coming again, in future time.

These great facts do not contradict each other. They fill up and round out the gospel of salvation. They are all, too, essential, and if any one loses sight of a single one of them, all his faith becomes disproportioned.

Now, very many seem to have lost sight of the great article of belief with which the Christian year opens. As certain and sure as any other article of the Christian story epitomized in the creeds is the assertion regarding the Christ that He now "sitteth on the right hand of the Father, and He shall come again with glory to judge both the quick and the dead." The language is not figurative. It is as real and as true as any language that can be uttered. It is spoken of the God-man, and is to be believed, however little one can comprehend the possibility of it. Any doctrine or idea incompatible with it is untrue. Any theory regarding God's working in the Church that is inconsistent with it is to be disturbed. Hold fast to the great fact of Christ's session in heaven and of His coming again, and spurn all contradictory theories, no matter how attractive they may be.

—N. Y. Churchman.

O'er the Distant Mountains Breaking.

(For Advent.)

BY J. S. B. MONSELL.

O'er the distant mountains breaking,
Comes the redd'ning dawn of day;
Rise, my soul, from sleep awaking,
Rise and sing, and watch and pray:
'Tis thy Saviour
On His bright returning way.

O Thou long-expected! weary,
Waits mine anxious soul for Thee:
Life is dark, and earth is dreary
Where Thy light I do not see;
O my Saviour!
When wilt Thou return to me?

Long, too long, in sin and sadness,
Far away from Thee, I pine,
When, oh, when, shall I the gladness
Of Thy Spirit feel in mine?
O my Saviour!
When shall I be wholly Thine?

Nearer is my soul's salvation,
Spent the night, the day at hand:
Keep me in my lowly station,
Watching for Thee, till I stand,
Oh my Saviour!
In Thy bright and promised land.

With my lamp well trimmed and burning,
Swift to hear, and slow to roam,
Watching for Thy glad returning
To restore me to my home,
Come, my Saviour!
O my Saviour! quickly come!

HINTS TO HOUSEKEEPERS.

The President of New Jersey Horticultural Society is credited with saying he has found that fifteen pounds of grapes per vine bring more money than thirty pounds.

Medium-sized apples will as a rule, keep longer than large, overgrown ones of the same variety, or the smaller ones, which have failed to perfect their growth because of being shaded in a thick top.

A correspondent says that the best means of removing moss and earth accumulations from an old shingle roof is to sprinkle lime freely along the comb of the roof and let the rains dissolve and carry it over the shingles.

A new England dairymaid says: "Sour your cream before churning, and have it as near 62 degrees as you can, and you will have no trouble. The first fall we had the Cooley we had one churning that would not come into butter. I found it was perfectly sweet. Since then I have been particular to have it ripe, and I have no trouble."

Prof. Cook, after trying pyrethrum without success, found kerosene an effective remedy for the squash bug. The kerosene was well mixed with five times its bulk of soap-suds, or better, with the same proportion of sour milk and driven with force on the bugs with Whitman's fountain pump. Merely sprinkling does not answer, as the heavy wings shield the insects.

Bedding plants may be started in boxes kept in the kitchen to better advantage than in a hot-bed. Boxes that have contained raisins are well adapted to the purpose. They should be nearly filled with old manure and soil that is free from foul seeds, and fastened to a window-sill where the light will reach them. After the plants have made a good growth the boxes may be taken out of doors during warm days. By that means the plants become gradually fitted for exposure.

The best writers on poultry matters give great prominence to warmth for the young of all kinds of fowls, and we know by experience that it is very important. We have often saved young chickens and turkeys that had got chilled in the grass by dew or a shower, and were apparently lifeless, by dipping them into a dish of warm water and wrapping them in flannel till they were dry. Warm water penetrates the feathers at once and warms the body while it would take a long time to warm through the cold, wet feathers by dry heat.

It is authoritatively stated that the merinos of Spain are divided into two classes, according to the manner of their keeping. One class is called the travelling or migratory, because the sheep are moved from pasture to pasture, taking advantage of the seasons, quality and quantity of foliage and of other favorable circumstances. Sheep of the other class, the stationary, are left at different stations all the year round, and are more or less pampered, so that they fall much behind the other class in the matter of health and constitutional vigor.

Flour is peculiarly sensitive to atmospheric influences; hence it should never be stored in a room with sour liquids, nor where onions or fish are kept, nor any article that taints the air of the room in which it is stored. Any smell perceptible to the sense will be absorbed in the flour. Avoid damp feeling cellars or lofts where a free circulation of air cannot be obtained. Keep in a cool, dry, airy room, and not expose to a cold temperature, nor to intense summer nor to artificial heat for any length of time above 70 to 75 deg. Fahrenheit. It should not come in contact with grain or other substances which are liable to heat. Flour should be sifted, and the particles thoroughly disintegrated and then warmed before baking. This treatment improves the color and baking properties of the dough. The sponge should be prepared for the oven as soon as the yeast has performed its mission, otherwise fermentation sets in and acidity results.

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TALKING BACK.

Contradicting is the Latin of it. Some boys and girls have a bad habit of doing this. The habit grows upon them until they become quite unconscious of it. Whatever is said to them by parent or teacher, in requirement, advice, expostulation or reproof, these boys or girls have some defence or objection to make. What they ought to do is to receive admonition in silence, or else with a thoughtfully spoken assent.

There are children who never seem to regard a direction from father or mother as binding on them if they can only think of something to say against it. And generally they can. The direction must be repeated, or they consider themselves free because they have talked back.

Boys and girls don't "talk back," it is a miserable habit. Ask your friends if you do it; for if you do, it is probable you are not aware of it. So ask to be reminded when you talk back. Then say nothing to the reminder, except "Thank you," and bite your lips in silence. Make your lips bleed rather than "talk back."

OUR BETTERS.

When James Hand came to that part of the Church Catechism where we are taught to order ourselves lowly and reverently to all "our betters," his bold comment upon the text was:

"I have no betters; I am just as good as anybody."

"Well, then, James, if you have no betters, and if you are just as good as anybody, then I have a wonderful boy in my class. I have known you for some time, but I did not know that you were such a very good and very superior boy as to stand on a level with anybody in the parish—with old Mr. Whitehead, whom everybody honors for his gentle and spotless life."

"Now, teacher, you are making fun of me, and the bigger boys laugh at me."

"But why do they laugh? Is it not because you brag and try to make yourself out bigger and better than you are? It is not modest for a little boy to talk as you do. But, James, about a year ago, you and Jack Bluff got into a fight. Now, what was that about?"

"Why he said that he was a 'better' boy than I was, and I said he wasn't."

"And then you fought hard until I came up and stopped you, just when Jack had got you down and was beginning to kick you. Now, who was the 'better' boy then?"

"Why, Jack was, I suppose, but I don't like to talk about that."

"Well, we are not going to talk about it long; but we must try to understand the Catechism."

"Was he any kinder and gentler than you?"

"No, indeed; he was a rough talker, and he hit hard."

"Have you ever quarreled with him since?"

"No, I have not. That settled it. He was a better boy than I was."

"And so, now, you order yourself respectfully to Jack Bluff, who you say, is your 'better.' It does seem to me, James, that you can help us to explain this part of the Church catechism. But, James, who was that man that came up and took Jack Bluff away the day of the fight?"

"Why, don't you know him? That was Aaron Strong; he is my 'boss.'"

"Your boss? What do you mean by that?"

"He is over me at the factory. He keeps us all in order, and tells us what we are to work at, and how we are to do it."

"And, I suppose, James, that as you are as good as anybody, you need not mind him, unless you want to."

"We have to mind him, for if we don't he turns us off, and some other boy takes our place. After that fight he would not let either Jack or me do any work or draw wages for two weeks. Mind him? I tell you he doesn't stand any nonsense from the boys."

"Well, James, that will do. I wish that you had not had that fight, and that you had not been kept out of the factory two weeks; but you have illustrated our lesson. You have your betters. Both Jack and your boss are your betters. Jack is your superior in strength; and your boss is your superior in office and power. Now do as your Catechism tells you, and order yourself lowly and reverently, that is, very respectfully, to all your betters, so you will enjoy 'peace and promotion, and not suffer punishment and shame.' But here comes our Rector. Let us ask him if he has any betters?"

"Oh, don't tell him about me."

"I am not going to do that. I don't tell all I know about my friends or my scholars."

"Mr. Bigheart, have you any betters?"

"Of course I have. It is with me, as it is with my two brothers in the army and navy. The Colonel in the army has the General over him, and the Captain in the navy has the Admiral over him, and I (the Rector of this parish) have the Bishop of the Diocese over me. Tell the boys that I have my 'betters' and they have theirs." A.

—Willie was naughty one day and his mother said she must punish him. He did not agree with her, and tried to argue the case. After the punishment began, he

sobbed out, "Mamma, I told you not to do it, and you went right on and whipped me without any invitation."

CHRISTMAS DAY.

BY NORA PERRY.

What's this hurry, what's this flurry,
All throughout the house to-day?
Everywhere a merry scurry,
Everywhere a sound of play.
Something too, 's matter, matter,
Out of doors as well as in,
For the bell goes clatter, clatter,
Every minute—such a din!

Everybody winking, blinking,
In a queer, mysterious way;
What on earth can they be thinking,
What on earth can be to pay
Bobby peeping o'er the stairway.
Burst into a little shout;
Kitty, too, is in a fair way,
Where she hides, to giggle out.

As the bell goes cling-a-ling-ing,
Every minute more and more,
And swift feet go springing, springing,
Through the hall-way to the door,
Where a glimpse of box and packet,
And a little rustle, rustle,
Makes such sight and sound and racket,
Such a jolly bustle, bustle,—
That the youngsters in their places,
Hiding slyly out of sight,
All at once show shining faces,
All at once scream with delight.

Go and ask them what's the matter,
What the fun outside and in—
What the meaning of the clatter,
What the bustle and the din.
Hear them, hear them laugh and shout
then,
All together hear them say,
"Why, what have you been about, then,
Not to know it's Christmas Day?"
—St. Nicholas.

THE NAME IN THE GARDEN.

A Scottish philosopher, the wise Beattie, formed the ingenious idea of putting in operation the proof of final causes, to inspire his young child with faith in Providence. This child was five or six years old and was beginning to read, but his father had not yet sought to speak to him of God, thinking that he was not of an age to understand such lessons. To find entrance into his mind for this great idea in a manner suitable to his age he thought of the following expedient: In a corner of a little garden, without telling any one of the circumstance, he drew with his finger on the earth the three initials of his child's name, and sowing garden cresses in the furrows, covered the seed and smoothed the earth.

"Ten days after," he tells us, "the child came running to me all amazed, and told me that his name had grown in the garden. I smiled at these words and appeared not to attach much importance to what he had said. But he insisted on taking me to see what had happened."

"Yes, said I," on coming to the place; "I see well enough that it is so; but there is nothing wonderful in this, it is a mere accident," and went away.

"But he followed me, and walking beside me, said very seriously:

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"That cannot be an accident. Some one must have prepared the seeds to produce this result."

"Perhaps these were not his very words, but this was the substance of his thought."

"You think, then," said I to him, "that what here appears as regular as the letters of your name cannot be the product of chance?" "Yes," said he firmly, "I think so."

"Well, then, look at yourself, consider your hands and fingers, your legs and feet, and all your members, and do they not seem to you regular in their appearance, and useful in their service?"

"Doubtless they do." "Can they, then, be the result of chance?"

"No," replied he, "that cannot be, some one must have made them."

"And who is that some one?" I asked him.

"He replied that he did not know."

"I then made known to him the name of the great Being who made all the world, and gave him all the instruction that could be adapted to his age. The lesson struck him profoundly, and he has never forgotten either it or the circumstance that was the occasion of it."—*Fenel's Final Causes.*

NUMBERS.

One, two,—
Who are you?
Three, four,—
Shut the door!
Four, five,—
Jack's alive!
Five, six,—
Tiles and bricks!
Six, seven,—
Stars in heaven!
Seven, eight,—
Hold your plate!
Nine, ten, twenty, thirty,—
Sips of milk, they will not hurt ee'.

PUSSY'S TEMPTATION.

"Come here, pussy! I want to teach you a lesson. You must not look up in that tree, where the little birdies live. That is a temptation. Do you know what that big word means? It means something you like, that is naughty. You like to eat poor little birdies; but it is very naughty! So come, run away from temptation! and I'll give you something to eat, in the kitchen."

"And then," said mamma to the little girl, "you must run away from temptation, too. Kitty is your temptation, when you want to play with her, and it is time to study your lessons."

"Yes, mamma; I will come, right away."

She gave pussy to Hannah, through the kitchen window, and ran to obey mamma.

ERIC AND HILDA.

"I wish I had a little sled, to ride on the snow," said Hilda. "Lots of little girls have them."

"Well, dear, if mamma can spare the money, you shall have one. But you know, it takes many pennies to buy warm clothes for the long cold winter."

"So it does, mamma, dear! And Hilda, we don't want our mamma to work too hard. Let's divide my sled between us, this winter! I will let you have as many turns on the hill, as you like."

That was not very easy for Eric. He liked to race with other boys, on the hill. But Hilda was glad; and often, that snowy winter, you might see her, seated behind her brother, on his sled, both having a merry ride. Was not Eric happier than if he had been selfish?

LAURIE'S FALL.

"There he goes! dear me? poor little boy, with a basket as big as he is himself! and trying to help mamma, too!"

Farmer White came quickly, with his rake in hand, to see if Laurie was hurt. But "Oh no!" said the brave little boy; "only scratched my arms some! I'm not going to cry for that! Don't you know I'm helping mamma! I'm too busy to stop and cry about a scratch!"

Was not Laurie a wise boy? Mamma was in a hurry for the fruit, and so he did not mind the fall, nor the quinces tumbling upon his head, if he could help her!

Wouldn't there be a great many happy mammas in the world if you all were like this boy, too busy and too brave to cry about little things that can't be helped.

ABOUT THANKSGIVING.

"I can't go to church; and I'm about sure I can't eat any turkey, or pie!" said little Joe, turning his

pale face over to the wall, so that Madge could not see the tears in his eyes.

"I'm afraid not, Joey dear. But I want to tell you something that I am going to have Thanksgiving for. You know Hal Brown?—he went after chestnuts, and fell from a tree, and hurt his back, so that perhaps he never can walk again! When I went to school, and heard about it, I thought right away, how glad I was that you had not fallen so, and that your fever is all gone, and Dr. May says you are getting well; and to-morrow I am going to give thanks to God for that!"

Joe's tears were running down his cheeks by that time; but he looked at his sister, and said: "Thank you, Madge! I will have a Thanksgiving, here, in my bed, too!"

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OUR PIC-NIC.

I want to tell you what a nice picnic we had, last summer, down by the lake. It was while cousin Delia was at our house; and she is so kind and careful that mamma was willing to have us go anywhere with her. Rufie took his dog; and we had such fun, making him beg for his dinner, and swim in the water after the sticks we threw in!

After dinner, I saw cousin Delia looking at the light-house; and when we asked her for a story, she told us a pretty one about some children who were out on a big sea, in a storm; and it was very dark, and their little boat was almost lost in the big waves. Then, all of a sudden, the light from a beautiful lighthouse shone out, and they saw just how to go, and were saved! Delia says that we are those children, and the Lighthouse is Jesus; and His love shines out to save us; only we must keep watching all the time, and never go away from it.

THE CHILD ORIGEN.—Neander says of Leonidas, the father of Origen, that "often when his son

lay asleep with his bosom bare, would he kiss that breast as a temple in which the Holy Ghost was willing to prepare Himself an habitation."

TORN CLOTHES.

"Lou, why did you climb up that wall? Didn't you know it would tear your clothes? And poor mamma takes such pains to keep you looking nice!"

"Well, you needn't scold about it! it's bad enough, anyhow!" said poor Lou, with the tears on his rosy cheeks, looking sadly at his torn clothes. "I don't see why that old robin had to go and build its nest way up there!"

"I guess she did it on purpose to get out of the way of boys! Maybe she's laughing at you now!"

But Renie was a kind sister. She ran to the house and brought out a needle and thread, and mended the great hole in Lou's pretty blue pants. While she was sewing, she asked Lou to repeat the Fifth commandment over three times. She knew if he remembered that, he would not climb fences or trees; because mamma had told him not to.

—Little things. Depend on it, little friends, it is attention to little things that makes the beauty of life. Little deeds of charity, little words of kindness, little acts of self-denial, little moments of dili-

gence—care against little sins, a grateful use of little blessings, improvement of little chances, a cultivation of little gifts—these things make men great in the sight of God. God's work is perfect as a whole because it is perfect in every part. He makes a leaf with as much care as he does a world. The soul of the little child is as dear to Him as the seraph in the Heavens. Be faithful in the least, as well as in the greatest. Anything worth doing is worth doing well. Learn to speak truth, even about the smallest things. Scatter the tiny seeds of kindness everywhere, and when your work is done, it will be precious in His sight.—*Pansy.*



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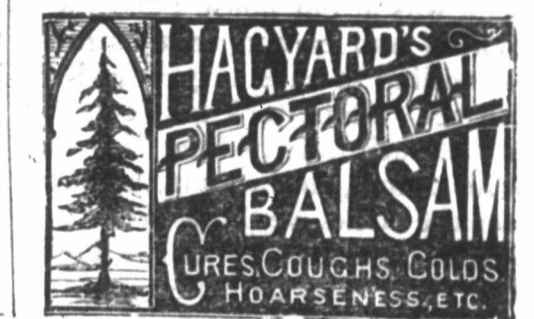
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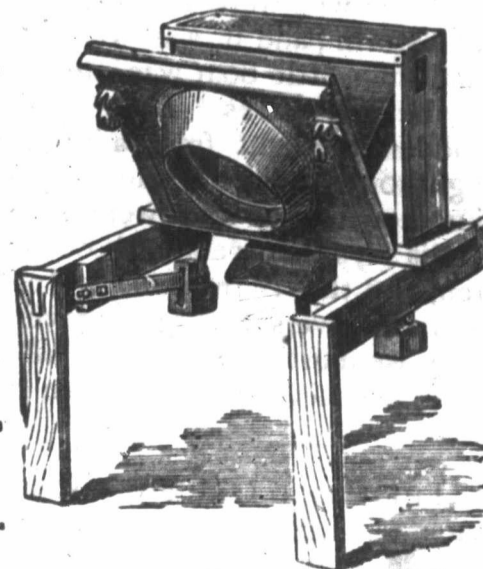
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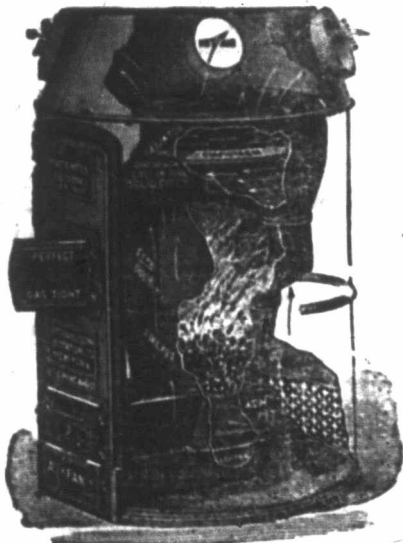
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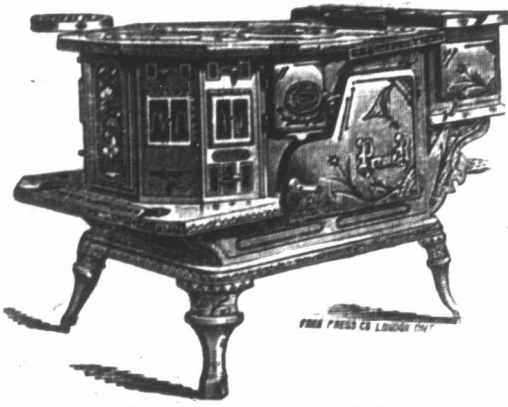
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