

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No. 7.



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THURSDAY, FEB. 12, 1885.

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

**THE POSITION OF THE EVANGELICAL PARTY.**—The article to which we paid some attention last week has excited a general discussion in the Church papers at home. The *Guardian*, London, is usually so moderate, so judicious, and free from party feeling, that we think our readers will be glad to hear what this, the leading organ of the Church, has to say on the Evangelical party and the Church question. "An able and well-written article in the *Contemporary Review* contains a rather remarkable appeal to that party in the Church which prefers to call itself Evangelical. The writer, Mr. R. E. Bartlett, deploras "the decadence of the Evangelical party," and urges its members to return to the "principles which alone can give them the right to bear" the name. He is keenly alive to the danger of out-sidedness in the Church, and points out that "moderate High Churchmen" are taking advantage of the increased life and activity of the Church to become the organizers of the fresh developments which that increase necessarily produces. This result Mr. Bartlett would avert by calling upon the Evangelical party to "rise to the height of their fathers' principles." It is not quite easy to say what he means by this. The passage from which these words are taken declares the great principle of Evangelicalism to be the "spirituality of religion," which is "the modern form of the doctrine of Justification by Faith." But the apparent aim of the whole article is to urge Evangelicals not to preach this or that

doctrine, even in so vague a form as "the spirituality of religion," but to join hands with "Evangelicals who are not Churchmen," rather than with "Churchmen who are not Evangelicals," which, in Mr. Bartlett's opinion, is the suicidal policy of modern Low Churchmen. He lays stress on the historical fact that such men as Newton, Toplady, and Scott, the precursors of the present race of Evangelicals, did not scruple to attend Dissenting services, or even to preach in Dissenting chapels. The gist of his grievance against their successors is that they "have kept their Evangelical principles in the background, and brought their Churchmanship somewhat ostentatiously to the front;" in other words, that they prefer to work with other Churchmen, rather than with Nonconformists. It is in this falling away from the example of their predecessors that the writer finds the explanation of the alleged decadence of the Low Church party."

**THE GUARDIAN THINKS THE WRITER IS NOT AN EVANGELICAL.**—Both the *Guardian* and the *Church Times* discredit the author of the article in the *Contemporary* being an Evangelical. The former says: "We do not know from any external source what Mr. Bartlett's own opinions are, but we do not imagine that Evangelicals will be deceived by this article into claiming him as one of their adherents. He writes plausibly, and in a highly conciliatory spirit. But he falls to conceal the fact that his sympathies are Latitudinarian not Evangelical, and that his appeal is in the interests of comprehension, not in those of theological truth. The paper might have been written, perhaps it has been written, by a member of the Church Reform League, who, despairing of winning High Churchmen, turns to the other extreme, and adjures the Evangelicals to make the Church the centre of the national life, by joining forces with the Nonconformists. "The appeal to the doctrine of justification and the spirituality of religion," is simply a device to secure the adhesion of old-fashioned Evangelicals, and to persuade them that they are dealing with men who wish to preserve some, at least, of the dogmas of their faith. The writer throws the whole weight of the controversy upon the one question of sacerdotalism, and omits to specify, or even hint at, any of the other questions which divide, or the truths which unite, parties and Churches. How different his ideal is from that of any Evangelical may be gathered from his hope that the Church of England "may become national by claiming to take her part in every movement for the good of the nation at large, or of any part of the nation, and by preferring the cause of truth and justice even to that of religion and piety." Mr. Bartlett is sanguine if he thinks to propitiate Evangelicals by even appearing to separate truth from religion and piety."

**THE TRUE MEANING OF EVANGELICAL CHANGES.**—We most cordially agree with the view taken by the *Guardian*, as to the real significance of the growing feeling in the Evangelical party towards closer union with the high school, it says, "But we do not wish to deny the statement on which his appeal is grounded. It may be true that the Evangelical party has lost much of its influence, and it certainly is true that it is gradually drawing closer, at least in outward appearance, to the High Church party. Some of this approximation may be only superficial, and, as Mr. Bartlett supposes, the differences may be as vital and as deep as they ever were. If this were universally the case we should deplore it. Nothing is more dangerous to the cause of truth than that differences of principle should be veiled by an apparent agreement in external and non-essential matters; the one party loses what the other does not gain. But we do not believe that all the facts can be explained in this way. We prefer to say that there is a large and increasing party among the Evangelicals,

especially among the younger members, who, having assimilated the teaching of their great predecessors, are now beginning to combine with it the truths that the Church has never quite forgotten, though they have been left too much in the hands of one party. Such a combination may not uncommonly be seen among High Churchmen also. Indeed, we question whether Simeon or Venn, to say nothing of Wesley, might not, so far as the sermon goes, find themselves more at home in a modern ritualist church than in listening to an Evangelical. The young men of both parties are recognizing the truths that others possess, and are striving to complete their own systems, not only by working with others, but by learning from them. It may be true that Evangelicals, by their history, should be more inclined to fraternise with Nonconformists than with High Churchmen, but no school is debarred from learning fresh truths by its adherence to the old, and many Evangelicals recognise that corporate action, orderly and ornate worship, and even sacramentalism, are truths just as much as the older Evangelical doctrines of justification and the like. The approximation is not a sign that Evangelicalism is effete, but that it has the strength and vitality of progress."

That Evangelicals are in Canada recognising that corporate action, orderly and ornate services, and even sacramentalism are truths just as much as "justification," is most true. The wiser and more earnestly pious Evangelicals in this Dominion are sick and weary of isolation and party strife and Shibboleth screaming. The attempt to perpetuate strife and mistrust is doomed.

**THE DANGER OF FRATERNISATION.**—The warning conveyed by the following is indeed weighty and timely. We ask all our friends to reflect upon the *Guardian's* words who seem to have an infatuation for mixing up with anybody or any society who or which is avowedly antagonistic to Church order and doctrine and Catholicity. "The particular method by which Mr. Bartlett would have the Low Church party regain their power, union with Nonconformists, has, on his own showing, been to a great extent given up. It does not seem to have occurred to him that the cause of this may be not any undue timidity on the part of Evangelicals, but simply the belief that comprehension beyond a certain point involves a loss of truth. Those who advocate the almost universal fraternisation of all manner of sects are generally found to be indifferent to dogma, or even to dislike; and many passages in this article are suggestive of the vaguest views of theological truth. But the Church which gives up faith for fraternity is on a very dangerous path. We know enough of the heretical developments of Nonconformity to beware of casting in our lot with the sects; and Evangelicals who believe that ours is a historical and a doctrinal religion will not lightly, for the sake of comprehension, overlap the bounds that give form and definiteness to their faith."

If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's that we do not find it.

The Greek church in Sitka, Alaska, is said to be the "most ornate" house of worship in America. The interior appears as one mass of gold and silver, and the walls are hung with pictures of royal and religious persons, the gift of a Russian princess, who took the temple under her special charge.

If man feared the displeasure of God as much as he does that of his fellow man, the paths of sin would need removing.

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## CHECK-MATE TO THE FIRE FIEND.

"A STITCH in time saves nine," and "for want of a shoe the horse was lost," are homely sayings, full of the wisdom of experience. No illustration of the truth they both wittily convey is so familiar as that which we learn from the terrible experience of fires. In almost every instance, fires which have wrought ruin and desolation, might have been stopped ere damage had been done beyond a fright, and a nominal amount of loss, had some ready means been at hand to extinguish them. Those who have suffered from the fire fiend's ravages, know how suddenly his blows are struck, and with what seeming cunning his work is commenced when the victim is off guard, or ill-prepared for defence. We have known the misplacement of a bucket prevent a fire being put out which did immense damage. Up to a very recent date no contrivance had been invented which was certain to be on hand, certain to be in order, certain to be effectual, certain to be available by whoever was present, when a fire broke out. That terrible defect no more exists. There is not a place of any kind, however isolated, however risky, however cut off from all ordinary means of putting out a fire, which cannot now be fully protected from risk of fire. Country churches, parsonages, school houses, all of them most especially unprotected, can now be made as safe from fire risks as the inside of a city fire-engine station. There need not even be a man around to put out a fire, nor even a woman, for a boy or a girl could as effectually extinguish a fire, in its earlier stages, as an adult. Nay, in very many cases, the contrivance we are alluding to acts by itself, it will, automatically, under many circumstances, check a fire so as to be easily got under control, or damp it out entirely. The grenades used in warfare to throw fire, have been imitated in principle to extinguish fire.

The "FIRE EXTINGUISHER GRENADE" is a glass bottle, in form and size like a carpenter's mallet. It is filled with a liquid, which, when in contact with heat, spreads into a shower or spray over a large surface, and wherever it touches no fire can live. A gas is also generated from the liquid in which nothing can burn. It literally kills the fire outright, and paralyzes its action, like that of a wild animal brought low by a rifle shot, it needs only a blow or two on the head to deal out death. These Grenades are very easily handled. A delicate woman, seeing a lamp upset, or curtains afire from a bit of blazing coal or wood, or someone's dress in flames, or a fire anywhere where it ought not to be, could throw one or more Grenades on the place, or break one near to, or over the clothes of the person in danger, and the result would be a startling extinguishment of the flames. A fire in a barn, a most difficult thing to put out, could easily be subdued by breaking two or three Grenades right in or over the burning straw, or whatever was aflame. There would be nothing to search for, like a bucket missing when sorely needed, no machinery to put in trim, no water to fetch. The Grenades can be kept even on a mantle shelf, and certainly should be kept on hand by all clergymen, churchwardens, school trustees, farmers, and merchants in country towns, and private leaseholders. They would ensure such a safety from the devastations of fire, its risk to life and limb and property, as until now was never enjoyed. We do not speak by theory, we know that a furious fire, a fire made specially difficult to put out, a great mass of burn-

ing pine soaked in coal oil, was extinguished almost in a second, by two or three Grenades being broken over the roaring flames. It will seem almost to court danger, it will certainly indicate an unwarrantable reliance upon mere good luck, to neglect so admirable a protection, when its merits are so great, its certainty of timely action so sure, and its cost so trifling. We must also add that the contents of the Grenade are not destructive to domestic materials, and in using them no risk of any kind is incurred. Samples can be seen at our office. Orders sent to us will receive prompt attention.

## THE PRESS AND THE SECULARISTS.

ONE of the many thousand subscribers to the organ of the Conservative party has written to the manager, to say that inasmuch as the *Mail* has refused to advertize the Toronto Secular Society convention, he, being disgusted at such "fifteenth century bigotry," solemnly stops his subscription to that paper. Of all forms of vain wrath the "Stop my paper" phase is perhaps the most impotent. Hardly a newspaper is issued which does not give double or quadruple value to each subscriber for his subscription. For one person to imagine it possible for him to affect the management of a journal, by giving or withdrawing one subscription, only shows how very vivid is the human fancy. As a general rule the "stop my paper" letter excites no more interest than a passing milk cart, and as a universal rule the man who stops his paper, henceforward reads it more regularly than ever before—at some other person's expense; he simply changes from an "irregular subscriber" to a "regular borrower." In this case, however, the *Mail* seizes a good opportunity to give the Secularists a drubbing, which we sympathetically reproduce as follows: "The Secular Society is a clique of men without regard for the God who created them, or the teachings of Christ, who redeemed mankind, and who advocated the free circulation of the immoral and indecent literature, imported for the special purpose of brutalizing the poor and the young. These are the people who talk of the 'bigotry' of those who champion, however imperfectly, as we do, the cause of law, decency and morality.

At the "convention" which these people held in December, the following resolutions, among others, were passed:

"We demand that the employment of chaplains in all institutions supported by public money, shall be discontinued."

"We demand that all public appropriations for educational and charitable institutions of a sectarian character, shall cease."

"We demand, especially, that the use of the Bible in the public schools, whether ostensibly as a text book, or avowedly as a book of religious worship, shall be prohibited."

"We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."

"We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty."

"We demand that in the practical administration of the Government, no privilege or advantage shall be conceded to Christianity, or any other special religion; that our entire political system shall be

founded and administered on a purely secular basis."

The *Mail*, after quoting the above schedule of Secularist demands, makes the following just and most timely comments thereon:

"The worst aspect of these people and their programme is this, that they represent the precipitated form, so to speak, of much of the agnostic thought and practice of the day. Their views are shocking, but let those who are indifferent to the truths and dogmas of Christianity beware how, by their contempt, neglect, or indifference, they give force to the current of opinion, which flows towards that inevitable gulf of horrors, into which these Secularists would plunge society. Take the particulars of that most ghastly and awful crime, called the Stillwell tragedy; apply to it the programme of the Secularist Society; and there you have the logical results of a state of things, in which 'Christian Morality' has disappeared."

There are other "logical results" of the Secularist programme, results not problematical, but actual, results visible in every day life in almost any section of society which may be scrutinized. The programme of the Secularist is being partially carried out in our State University, therein "all religious services" have been "abolished," therein "all privileges and advantages conceded to Christianity" have been taken away, therein "the system is founded and administered on a purely secular basis." Such a condition of things is no doubt "shocking," it is overwhelming evidence of "indifference to the truths and dogmas of Christianity," and no thinking person doubts that a State College, absolutely ruled on the principles of the Secularist Society, does "give force to the current of opinion which flows towards that gulf of horrors into which the Secularists would plunge Society." Let us not abuse those who openly declare their infidelity and proclaim their demands for the secularising of education, while at the same time we regard with complacency a system of State education based upon exactly the principles which these infidel Secularists demand shall control all other institutions. To denounce the "Secular Society" is well, to stamp its teachings with opprobrium is a good work, to show the public that social horrors naturally flow from secularism is a duty of the press and pulpit, but to abstain from pointing out how the very principles, and teachings and influences and social dangers of Secularism, are all involved in the position taken by our State College and University, is to shrink from plain duty, in deference to the power of these secularist institutions. We all know the lines on the dangers of familiarity with evil, "Vice, to be hated," says the poet, "needs but to be seen."

"But seen too oft, with too familiar face,  
At first we pity, and at last embrace."

That process has been gone through, in regard to our State educational work. The Christian public have fixed their eyes upon certain supposed charms of the system, and its vicious defects have been overlooked, just as the repulsiveness of vice is overlooked by those to whom it is familiar. The *New York Tribune* said, recently, "The great danger to Christianity to-day is not infidelity but indifference." Indifference, we translate undenominationalism. The paper first named says, "It would be infinitely consoling if we could believe that the Church and school houses were diminishing the number of such offences," as the Bayham murder, which arise from "the depravity of whole families." We know what the Church does, or

tries to do, but, pray, what is learnt at school houses to counteract these moral evils? Satan sees no foe in either arithmetic, grammar, geography, or even algebra, or any other part of secular learning.

#### OVER PRESSURE IN SCHOOLS.

THE question of overworking the young in schools is exciting much discussion in England and Germany. That we in Canada are committing the mistake of driving the pupils of our public and private schools at far too rapid a pace, and burthening their minds with work beyond their capacity, is well known to parents. Indeed the conviction is a growing one that not children only, but parents are being overworked by the present school system, for our children are usually taught more lessons at home than in school. The work of teaching, of real instruction, is grossly neglected at schools. There is an immense amount of examination work, of recitation of lessons, and so forth, but the only teaching the child gets is given at home by parents, or elder brothers or sisters or companions. If the schools were arranged to be places for instruction, there would be no necessity for all this rush and competition and cram. But the age seems mad after mere surface display, and a boy or girl who knows enough of a score of subjects to pass a fair examination is considered well educated, although his or her knowledge literally has all oozed out during the examination, and left the brain empty and weary with its unnatural efforts. The whole system of home tasks is vicious in principle and effect, it hurts both mind and body, it does not help on the child's education, but it does prematurely weaken the mental powers and sicken the appetite for learning which it ought to feed and develop. It is a melancholy fact in Canada that the voluntary pursuit of learning after school days is almost unknown here. In the old land it is a very marked and universal feature in the social life of all classes. A graduate of University College, a man of very wide acquaintance among young men, recently said, that he did not know one young native Canadian who was "reading," in the same earnest spirit that many of his English friends were doing in mid life and even old age. The truth is their brains have been devitalized by over pressure in early school days, hence we are getting a monotony in our life here which is unutterably wearisome to those who have enjoyed the fresh, vivacious, spontaneous, infinitely varied intellectual life of the old world. Imagine the state of mind existing even in highly educated circles here, when a Presbyterian clergyman is hauled up as though he were a malefactor for saying, "If they sing Psalms everlasting in Heaven, I don't care to go there." In the old land such a saying would be echoed by every sane Christian and be appreciated as a bit of wise humour. Verily the pressure in early life on those brains which were shocked at such a speech must have had squeezed out every drop of their common sense. This manufacturing mental forms by wholesale, like casting bullets all in one hard, narrow mould, is the evil of a public school system. Every child is passed through the one mould, and in after life we get a population whose ways of thought and expression are as alike as the step and bearing of soldiers drilled by the same serjeant. Canon Gregory, in a thoughtful paper in "The Literary Churchman," says that little is now-a-days heard

"of the old fashioned idea that the primary object of elementary schools is to train good Christians and good citizens." He very justly points out that the duller boys often display greater practical ability in life than those whose brains have been prematurely worked, and that too often success in examinations is bought "at the expense of never doing anything afterwards." The Canon remarks that in schools there are many children below the average, "children who from being ill fed, badly trained, mentally uncultivated by their surroundings, have less capacity for learning. It is upon these the present system presses heavily, and persons of practical experience know that there has long been a considerable amount of over-pressure." We are convinced that the mode adopted of teaching grammar and geography especially are radically bad. Grammar is so taught as to be absolutely useless as a help to its only practical uses, accurate reading and composition. It is as though an Architect were trained only to pull buildings to pieces and not to arrange their construction. We have tens of thousands of children in our schools who can dissect sentences according to the approved forms in a way which would baffle the skill of Gladstone, or Liddon, or Tennyson, or any great master of English. They have a string, phrases at the end of their little tongues which are bewildering and meaningless to their seniors who learnt grammar as a help towards reading with intelligence, or writing with propriety and elegance. We have tested children who are experts in the modern grammars, and found them without an elementary knowledge of grammatical composition, without even an idea of what all this sentence dissecting is intended to teach! The grammar studies of our public schools are a farce, they are a mere worry to the children's brains. We have specimens of the compositions of teachers of a high grade in public schools, persons who can pick sentences to pieces like a hawk does a chicken, but their own sentences are as devoid of good grammar as their way of teaching it is devoid of sense. One such specimen, a letter from the chief teacher in a very large school in a large city, covers a whole sheet of note paper, yet there is only one sentence in it, so far as punctuation or any other divisional signs go. So also geography, the children are crammed to suffocation with names, but what they know of geography soon after they leave school could be learnt in a few hours. The system is not intended to educate, it is only meant to cram for the purpose of being vomited out through examination papers. Over-pressure in schools, especially to girls, is a very hurtful process; it is all the more deplorable because it is as mischievous in an educational sense as it is hurtful in a physical. In the words of Canon Gregory, "I have no doubt that if the real welfare of the children is the object to be aimed at, if the development of the talents with which they are endowed, and the training them to the thorough mastering of the subjects which they are taught, so as to foster habits of thought and reflection, is the end really desired, some other system than our present one must be sought. It fails to give the abler children the best opportunity for improvement, whilst it crushes the duller ones under a load of requirement beyond what they are able to bear. It seems to me that we have been, and that we are, proceeding upon the wrong lines, and that the time has arrived when there should be a thorough sifting of the results of the system of elementary education on which we have been proceeding."

#### TO CORRESPONDENTS.

We have received a letter signed "Marion," who seems disposed to be very angry because we do not do something "concerning matters at our Cathedral," which would be of interest to members of St. James'. Marion forgot to tell us what it is she wants us to do! We are therefore in a terrible quandary, as, being most anxious to oblige a lady, we cannot move to either right or left, lest we take the wrong turn for Marion. We shall be glad for our correspondent to air her views in our columns—under the usual conditions.

#### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

QUEBEC.—The Lord Bishop of Quebec held an ordination service Sunday morning, in St. Matthew's Church, Quebec, when his son, Mr. Lennox Williams, who is an Oxford B. A., and Mr. Price, from St. Alden's college, England, were admitted to the order of deacons. The bishop, assisted by the rector, Rev. Chas. Hamilton, and Rev. Mr. Housman, rector of the cathedral. The sacred edifice was crowded. At the close of the service Rev. Mr. Hamilton, with much feeling, announced to the congregation his election as bishop of the diocese of Niagara, and his acceptance of the same.

##### ONTARIO.

NORTH FRONTENAC.—Rev. H. Fayer desires to acknowledge, with sincere thanks, the receipt through Mrs. James Agnew, Kingston, of a box of Christmas presents, the donation of the St. George's Cathedral Ladies Aid Society, at different times, of various useful articles, the donors of which are frequently unknown to him. The presents gave extreme gratification to the children who were recipients of them.

MILLBRIDGE.—Mr. Glass layreader, has been appointed to this mission under Archdeacon Dogkin.

NAPANEE.—A very successful meeting on behalf of the mission work of the diocese was held at Napanee on Sunday evening, in the church of St. Mary Magdalene. The speakers were the Rev. E. A. W. Hanington, of New Edinburgh, and Mr. R. T. Walkem, Q.C., of Kingston. When the meeting was over the Archdeacon, Dr. Bedford Jones, addressed the crowded church, and having expressed his abhorrence of the dastardly outrage in London, which, he said, had caused every loyal heart in the Empire to throb with indignation, invited the congregation to sing God Save the Queen, as an appropriate hymn on the occasion. There was an instantaneous response, and the National Anthem was sung with the utmost enthusiasm, and to the evident satisfaction of the assemblage.

KINGSTON.—St. James' congregation, at a meeting, passed a resolution for presentation of a memorial to the Bishop, requesting the appointment of either Rev. A. G. Dobbs, St. John, N. B., or Rev. J. K. McMorine, Port Arthur, to the vacant incumbency. The Bishop has been pleased to appoint the Rev. J. K. McMorine M.A.

##### TORONTO.

Grace Church.—The Rev. S. C. Thioke, who having had charge of this church the past six months, during Rev. Mr. Lewis' absence, left, on Monday last, for England, intending to remain there three years.

FROM THE COUNTER TO THE PULPIT.—We understand that Mr. John Gillespie, who for many years was engaged in the fur business in Toronto, and who was a very conspicuous figure in the once notorious Church Association, is reading in preparation for Holy Orders.

Mr. Gillespie, we trust, has changed his opinion on Baptism since his last public appearance, when he spoke of this Sacrament as being only a dedication of the child to God. If that is all, then the Baptismal ceremony is certainly a most profane office.

**THE FIRST INSTALMENT.**—Immediately the decision was given in Langtry v. Dumoulin, cheques for \$1,000 each were sent to the several rectors interested. The money soon melted away in the discharge of legal liabilities and honorary obligations incurred owing to the very inadequate incomes of several of the recipients. "Owe no man anything" is a very hard precept when the stipend is not sufficient for the needs of a family. It was hard also to fulfil the latter clause "to love one another" when a half starving clergyman saw his wife and babes in want of necessities, while another was hoarding up by scores of thousand the very money which was legally the property of the one in distress! That scandal is ended.

**DEATH OF MRS. MCCOLLUM.**—It seems a peculiar severe affliction to have a life partner removed just at the moment when there was opened up a certainty of some degree of future domestic comfort. Hardly had the Rev. Mr. McCollum heard of the pecuniary relief about being given by the distribution of his own money so long unlawfully withheld by others, than his joy was turned into lamentation by the death of his wife. Doubtless her life was shortened, as others have been, by the needs of those comforts of which they were illegally deprived, and by the daily pressure of those harassing domestic anxieties which are so peculiarly distressing to those we love, who suffer under "The vile daily drop by drop which eats the soul out like a stone with petty cares." The funeral was attended by a large body of the clergy and laymen. We sympathise deeply with our bereaved neighbor and friend, and commend him to the consolation of the Comforter of stricken souls.

**PRISONERS AID ASSOCIATION.**—The annual meeting of this association was held in Toronto on the 3rd inst. The report was satisfactory. During the past year work was found for 374 persons, furniture supplied to sixty-eight families, aid given to 678 discharged prisoners, shelter to 250, fares paid home to twenty-nine, fifty-nine supplied with tools, and the meals were 3,759. A sum of \$825 had been received back on account of loans to discharged prisoners. It is manifest from the above that a most excellent work is being carried on. Having said this, we must with extreme regret condemn as most unwise and unfair, the policy of narrowing the platform of this association so as deliberately to exclude all who are not in sympathy with a certain active clique of Churchmen, whose delight is to stand aloof from the Church as a Church, and from their brethren whose ecclesiastical views are not of the same pattern as their own. The building in which this meeting was held, was built as a rallying ground for laymen who pay no regard whatever to Church order, and who deliberately have set up a place of worship independent of clergy or parish. No faithful Churchman could recognise such a place. It is of course difficult to have two such organizations in one city. But it is worthy the very serious consideration of the Bishop, clergy and philanthropic laymen of the Church in Toronto, whether it is not their duty to organize a similar association and invite the co-operation of all who are interested in so admirable a work. In England, these associations as so organized that citizens of all schools can co-operate. We at any rate protest against the wretched sectarian narrowness of those who control the Toronto Prisoners Aid Association.

**APSLEY.**—Rev. P. Harding desires to acknowledge, with his best thanks, the receipt of a box of valuable articles—clothing, books, and nic-nacks for Christmas trees—from the Church Woman's Mission Aid, Toronto. Mr. Harding has been a beneficiary of the Society from its start, and can bear full testimony to the very liberal and kind help which the lady associates render to the poorer missions of the Church. Mr. Harding wishes particularly to express his thanks to Mrs. O'Reilly, the Secretary-Treasurer, for the very attentive and considerate part which she takes. This box was delayed more than a month through the neglect or mismanagement of Vickers' Express.

#### NIAGARA.

**DOMESTIC AND FOREIGN MISSIONS.**—The Rev. Dr. Mockridge has been appointed general Secretary to the Board of Canadian D. and F. Missions. This is

a good appointment, the Board will have the assistance of a very able, indefatigable officer, of no small administrative talent, and Dr. Mockridge will have a congenial sphere of work, in which his well-known energy, zeal, and sound judgment will have a noble sphere.

**CONSECRATION OF BISHOP HAMILTON.**—It is understood that the ceremony of consecrating the new Bishop of Niagara, will take place in his own cathedral, Hamilton, a course which ought always to be followed. We trust that the requisite steps for placing the new Bishop in his Diocese will be promptly taken.

The Bishop elect of this diocese, the Rev. Charles Hamilton, on the first Sunday of his election, announced to his congregation of St. Matthew's, Quebec, the honor that had been conferred upon him by his election as Bishop of Niagara, and his acceptance of the same. The congregation was greatly moved when the announcement was made, and many were the expressions of regret at losing the reverend gentleman from their midst.

The Montreal Gazette concludes a most graceful testimony to the Rev. Chas. Hamilton, Bishop elect, in the following language: "No better evidence of the esteem in which he is held could be afforded than his tenure for so long of the office of clerical secretary to the Provincial Synod, and of his election and re-election to the delicate position of prolocutor in that important body. Of the honor and affection that he has won from all classes of society, and from every religious denomination in the city of Quebec, where he has for so many years done duty as rector of St. Matthew's, it is needless to speak. We feel convinced that Mr. Hamilton will approve himself well as a chief pastor in the Church of Christ, that he will be fair and considerate, as well as faithful and laborious, and that, as many have rejoiced in his election, his episcopate will give equal satisfaction to all true friends of the Church, both in Canada and elsewhere."

The Hamilton Times, of the 3rd inst., says also: "From all quarters congratulations are pouring in to the clergy and laity of this diocese for the choice they have made. All who know anything of Mr. Hamilton pronounce him to be a gentleman of rare qualifications, and say that he will be found to be a fair and impartial bishop, a sound Churchman, and no party man."

The returns received by the Endowment Fund Committee from the different parishes of the diocese of Niagara, show the population of adult worshippers to be about 9,200. Many of the clergymen at the recent meeting of the Synod declared that the returns were inaccurate, inasmuch as the term "adult worshipper" was understood differently by different of the clergymen in making up the returns; some including persons of 17 years of age, others of 18 years, still others counting only those who had been confirmed, and some including only the males of their congregations. It was considered that complete returns would show a larger number than the figure given above.—Times.

#### HURON.

**CHATHAM.**—Christ Church.—The annual distribution of prizes took place on last Wednesday evening, the school house being crowded to its utmost capacity with the scholars and their friends. The Rev. Mr. Martin presided, and after devotional exercises, introduced Mr. Jarvis, the superintendent, who read the annual report, from which it appeared the average attendance was 388, being an increase of thirty-eight over 1883. Ninety-seven scholars attended fifty Sundays, and of these fifty-eight did not miss a single session, (one, Maud Vanstone, is only four years old.) Congratulatory addresses were delivered by Mr. Matthew Smith, Dr. Holmes, and Mr. Isaac Smith. Recitations by Miss Gerie Garret and H. Carter; violin solo, by Miss Kemp; two quartettes were creditably rendered by Mrs. Morton, Miss Gullett, Miss Alexander, and Mr. J. M. Yates. The children sang several hymns, accompanied by Mrs. Minty on the organ, and Dr. Rutley on the cornet. Jug breaking followed, which excited much interest and amusement among the children. After all were broken, it was found the total reached \$54, which will be applied to the building fund of the school. Much credit is due to Miss Tissiman for the success of this portion of the entertainment.

**HUNTINGFORD.**—His Lordship, the Bishop of the diocese, paid his first episcopal visit to this place on Tuesday, 27th ult., where the rector, Rev. Geo. W.

Racey, presented him with fifty-six candidates for confirmation. His Lordship's remarks to the candidates were most impressive, and were listened to with breathless attention by the very large congregation which had assembled to witness this very important and truly solemn rite.

**EAST ZORRA.**—Confirmation has not been held in Trinity Church for four years, and Wednesday, 28th ult., having been set apart for the Bishop's visit, the church was filled to its utmost capacity. Besides his Lordship and the Rev. Mr. Racey, there were the Rev. Jas. J. Hill, rector of Woodstock, and Rev. Mr. Seaborne, incumbent of Thamesford, who took an active part in the service. After his Lordship's address to the candidates, which was truly impressive, the confirmation service was gone through, and twenty-one persons were received into full membership of the Church.

**WOODSTOCK.**—For the first time in the history of the Church of England in the country of Oxford, the movements of His Lordship the Bishop attracted general attention. On Sunday last, in New St. Paul's, the attendance was large and the services attractive. His lordship on this occasion administered the rite of confirmation to a class of thirteen candidates. In the afternoon his lordship preached an eloquent and deeply impressive discourse. It was noticeable that the members of Knox Church acted upon the brotherly and truly Christian suggestion of their worthy pastor, the Rev. W. T. McMullen, and became in large numbers, delighted hearers of Bishop Baldwin. In the evening the service in the venerable old church, St. Paul's, was exceptional in more than one respect; notwithstanding that hundreds were unable to find standing room in the aisles, as his lordship remarked, the congregation was a vast concourse. After the service a class of fifty candidates was presented by the rector, Mr. Hastings, and were confirmed. His lordship was much impressed, as well with the number presented as with the personal and manner of the candidates. The old church had its attractions for the Bishop, who took occasion after the service to dwell upon the many tablets on the walls, and was much pleased at the improvements effected. From Woodstock the Bishop proceeded on Monday to Oxford Centre, and there administered confirmation to a numerous class, and to Eastwood the same evening, and on both occasions public interest was manifested. On Tuesday his lordship visited Innerkip, and held confirmation, twenty-two being presented. This closed the work in the parish occupied by the Rev. E. B. Hamilton.

**STRATHROY.**—The mission conducted in this parish by the Rev. P. B. De Lom, Rector of Trinity Church, Mitchell, which was commenced on January 18, was brought to a close this morning, (February 2.) It has been a most successful one throughout, and the evidences of good accomplished by it in the conversion of sinners, the arousing of believers to a more realizing sense of their privileges and duties as members of Christ, and the leading them to a more entire consecration of themselves to His service, have been most gratifying and encouraging, both to the Evangelist and to the Rector of the parish. During the continuance of the mission many written requests for prayer and praise were handed into the mission, and at the close of the first week of the mission, warmly worded requests were sent to him, signed by 58 persons, requesting him to continue his work for another week. Mr. De Lom is an earnest, faithful, zealous, untiring worker, and is eminently fitted for the mission work, to which he intends to devote himself exclusively after his connection with his present parish terminates next Easter. The order of mission services was as follows: Sunday, 10.30 a.m., prayer meeting, 11 a.m., Matins, ante-communion service, and celebration of Holy Communion, 2.30 p.m., children's celebration of Holy Communion, 10 p.m., men's prayer meeting; week days, 10 a.m., prayer meeting 8 p.m., Bible reading, 7.30 p.m., shortened form of Evensong, sermon, and after-meeting, and on Wednesdays and Saturdays, children's service, at 4.15 p.m. Notwithstanding the severity of the weather, these services were all well attended, and there were 108 communicants yesterday, some of whom had never been to the Lord's Table before. In fact the interest awakened by, and the attendance at, the services increased steadily as the mission went on. A pleasing incident connected with the mission was the placing of an envelope containing \$56 on the offertory plate, accompanied by a letter written and signed by the people's warden, on behalf of the congregation, expressing their appreciation of Mr. De Lom's services, and their thankfulness to Almighty God, for the benefits they had derived from them, and requesting him to accept the said sum as a slight token thereof.

ALGOMA.

ALGOMA CONFERENCE.—Thursday, January 15th.—After morning prayer at 9.30 a.m. in Christ Church, the conference met again in the Music Hall. The Bishop opened the proceedings with prayer, and then examined "Letters of Orders," and gave his "License" to those who had not received it. The subject of Sunday Schools being resumed, the Bishop emphatically laid down the dictum that the clergyman of any mission ought to have absolute control and supervision of every Sunday School in that mission. The clergyman being responsible to the Bishop, the superintendent responsible to the clergyman, and teachers receiving their instructions from the clergyman through the superintendent. Thus all would be "under authority" and more probably work as a harmonious whole, than when "every man did that which was right in his own eyes." The suggestion was made that a series of "Lesson papers" should be arranged which should receive the approval of the Bishop, and in which should be given distinctly Church teaching as to the different Church seasons, and every Sunday; and in this series to be "Lesson papers" on Church history and cognate subjects, written clearly and in simple language, so as to train up our children in such a way that they may in after life, give a reason why they belong to the Church, and why they believe her to be a true branch of the Church of Christ amongst us. These "Lessons" to be of no greater length than would fill one page of letter paper, and to be read as a lesson in Sunday School under the careful guidance of the teacher, and when the scholar can read such a lesson clearly to the satisfaction of the clergyman, a clean copy thereof to be given, which the pupil could take home and read to the family circle. There are few family circles who would not gladly sit down and hear the children read the "lesson" they had in Sunday School; and thus an effectual method would be brought to bear upon old and young which would go far to minimise that ignorance of their Church which is too common amongst her members. The idea was strongly endorsed by the whole conference, and at the suggestion of the Bishop, a committee was appointed which should take up the subject of Sunday School instruction, and, if possible, prepare a scheme of lessons on the basis proposed which could be approved by the Bishop, and by him laid before the clergy of the other part of the diocese, and, when agreed upon, to have thus one uniform system of teaching in all the Sunday Schools of Algoma.

A paper on "Clerical stipends with reference to local contributions" was read by the Rev. Mr. Knight, of Port Carling, and in the discussion upon it, every member of the conference took part. It was agreed to without dissension that "there ought to be no payments whatever from the congregations to the clergyman personally, but that all contributions for the support of the clerical staff ought to be sent directly to the treasury, and the stipends all paid therefrom." The difficulty which met the conference was "how could this be managed?" Every one bore testimony to the fact that there was a willingness on the part of the people to contribute to the support of the clergy, if not in money (which at present they have not) in kind or produce. But how can this be made available or properly directed? Giving in "kind" needs great care and supervision, or much might be given which would be of small intrinsic value. The Bishop ought not to be expected to yield his episcopal functions and "serve tables"; and no treasurer who gives gratuitously valuable time to his branch of diocesan politics, would undertake the task of managing the collecting of "kind" all over the diocese; and the "funds" are at so low an ebb that no means can be forthcoming to furnish a man whose sole occupation it would have to be. We cannot spend at the rate of nine hundred or ten hundred dollars a year in the hope merely of adding two thousand dollars to the treasury. The idea suggested was a good one, but the conference was reluctantly compelled to come to the decision that the plan must be deferred, and "we do not know what to do under the circumstances to make things better." We can only pray that the Lord of the vineyard will guide His Church to the haven where she would be.

The Bishop stated that the proposed Widows and Orphans Fund was moving slowly onward, there being some three thousand dollars in hand, but nothing which could be made available at present. There was absolutely no provision for those left behind should any of the clergy be called away by death. There was a scheme afloat by which it was proposed to insure the lives of clergymen in some cases at the expense of the diocese, but this, like all other schemes, could not be carried out, however good they might be in themselves, without the necessary means at command.

The Rev. Mr. Lloyd, of Huntsville, read a thoughtful and earnest paper on "Missionary work, its methods and requisites," in which he gave the sug-

gestion that the students from the various theological colleges should be urged to come and spend their vacations in the different missions under the superintendence of the clergy, he, himself, being prepared to welcome four good men at any time. This would be a means of giving these students the best possible insight into the work which hereafter would be required of them, and also enable them to test and prove their fitness and unfitness for the work. The discussion or rather the consenting speeches which followed (for not one differed) were warm, hearty and loving: the paper with its practical suggestions being praised on every hand.

The Bishop wound up the conference by remarking that "he had come to it with no small amount of fear and trembling, for which he now felt not a little ashamed. The proposed conference was a new thing, and an experiment in a fresh course by means of old materials, and, what was he that he should dare say, the experiment would be blessed with complete success? But he ought to have had more faith in Him who had put it into his heart to call his clergy together for this, their first conference. He should go away rejoicing that they had thus been brought together, and at his having seen the loving spirit of unanimity which appeared to move them all; divided, they could do nothing, but united, as they seemed to be, there was nothing in reason which they could not do.

His Lordship then went over the subjects which had been discussed, seriatim, and it will be long before those who listened to him will forget his sound advice and encouragement, or his words of wisdom and godly counsel. The churchly tone in which he spoke was cheering and most decided, and at the same time he emphatically stated his determination to give to every man "fair play" so long as he kept within the bounds of the book of common prayer." He urged upon his clergy to see that the Church Catechism was strictly taught in all their Sunday Schools, and, that whatever other subjects was taken up, the teaching should be clear, definite, and keeping the one sole object in view of bringing souls to Christ.

Before separating a unanimous and cordial vote of thanks was accorded to the Rev. Mr. Plante, of Port Sydney, for the admirable arrangements he had made for the accommodation and comfort of the clergy; and with this was coupled an expression of feeling for the general courtesy which had been extended to the members of the conference by the people of Port Sydney.

His Lordship's earnest and feelingly pronounced blessing brought to an end the first conference of clergy ever held in the diocese of Algoma, a conference which, from the fact of its being the first, will be for ever memorable in the annals of the diocese, and everyone as he left the room most emphatically endorsed Bishop Sullivan's words when he said "he felt it had been good to have been there."

The Rev. Alfred W. H. Chowne begs to acknowledge the gift of a new surplice from the Rev. W. Crompton.

The Rev. R. W. Plante acknowledges the following contributions towards the parsonage Building Fund: The Bishop, \$5; the clergy of the district assembled in conference, \$6; Mrs. John Roper, Caledonia, Ontario, \$5; St Peter's C. M. A., Toronto, per Mrs. Boddy, \$50. Also, for the fitting up of the church at Ufford, a cheque from the Mission Fund, through the Bishop, of \$25.

PORT SYDNEY, MUSKOKA.—On the 13th ult., the Bishop and the Rev. William Crompton arrived here, where most of the clergy of the district met his Lordship in conference the two following days. The proceedings of the conference will be found elsewhere. A vestry meeting in connection with Christ Church, Port Sydney, was held on the 14th ult., the Bishop in the chair. An important result of the meeting was the settlement of the question regarding the site for the new parsonage, which gives fresh impetus to this work. Service was held on the 16th in one of the settlers houses on the town line and holy communion administered. This was the first episcopal visit to this settlement, and was indeed a red letter day for the people of this isolated locality. After dinner a drive of nine miles and a walk of two more over rough roads brought us to the residence of Mrs. Farr, at Primel, where we enjoyed tea and a rest before service. A good congregation met the Bishop. After service a meeting was held, when permission was given the congregation to repair to the church, and they had pointed out to them the necessity of securing a suitable burying ground for the station. With the aid of a lantern, we reached Port Sydney about eleven o'clock, with no greater mishap than a frozen ear.

On the 17th, a start was made for Beatrice, in spite of the storm still raging, which station was reached

in time for church, where a most hearty service was held. After service the need of a larger building was made known to the Bishop. Although the present one has ceased to accommodate the congregation, as it should, yet no encouragement could be given as to the building of a suitable church, as the necessary funds were not on hand. The Bishop ordered that a separate "parish register" be procured for this station, in response to a request for one from the congregation. Nothing of interest occurred on the return trip, except our precipitation into a snow-bank, on one occasion the Bishop leading the way. Next day, Sunday, broke clear and cold, and proved a memorable day in the annals of the church in Port Sydney. Divine service was held at 11 a.m., and at 7 p.m., the Bishop preaching at both services. During morning service the rite of confirmation was administered, and upwards of thirty received the Sacrament of the Lord's Supper. Large congregations assembled at both services. A most striking feature of the day, was the united Sunday School service of the schools of Brunel, Beatrice, and Port Sydney. This was the first attempt at such a service, and proved successful beyond expectation. Apart from the opportunity thus given the Bishop of meeting the "little ones" of the different congregations and speaking to them specially, such gatherings tend to foster the spirit of sympathy and unity among the various schools, and so break up the too prevalent spirit of congregationalism, and supplant in its stead the true teaching of "The holy Catholic Church." Special mention deserves to be made of the splendid turnout from Beatrice to this service, which is a very practical way of showing their interest in Sunday School work. The address from the Bishop was listened to with wrapt attention throughout. An offertory was given for the Mission Fund.

On Monday morning the Bishop left for Allanville, where he was met by the Rev. Mr. Lloyd, of Huntsville.

RUPERTS LAND.

CLEARWATER.—His Lordship the Bishop of Rupert's Land, held a confirmation at this point lately, when candidates to the number of thirteen were presented by the Missionary in charge, the Rev. C. N. Jeffrey, who is vigorously working up the parish under considerable difficulties.

MANITOU.—A conference of the Clerical and Lay Delegates of the Rural Deanery of Dufferin, was held at this place on the 13th January, and was largely attended by members of both orders from all parts. Several important matters were discussed and papers read. Among the latter was one by the Rev. John May, of Winnipeg, on the best method of securing the Religious training of the young in the absence of Sunday schools, which was ordered to be printed for circulation in the district. The ladies of Manitou made ample provision for the bodily comfort of their visitors in the shape of elegant dinners, teas, &c. At the evening meeting the hall was packed; an admirable discourse being delivered by the Rev. E. S. W. Pentreath, Rector of Christ Church, Winnipeg. Altogether this was a field day for the church here, which is exhibiting fresh signs of vigour under the energetic management of the Rev. H. E. Jephson. Three new churches are needed in the mission—the present accommodation being utterly inadequate to the ever increasing congregations.

At a parlor entertainment on the 20th, given by the ladies of St. John the Baptist Church, between \$80 and \$40 were realised.

Christ Church.—The members of the two highest classes of the Sunday school, both boys and girls, met at the Rectory, on Thursday, and formed themselves into a band called the "Willing Workers," which is to meet once a week in the evening at the Rectory or elsewhere, bringing their work with them; the articles thus produced to be offered finally for sale, in order to raise the balance still required to pay for a new lectern, which will shortly be ordered, and will arrive about Easter, to cost \$75. They will also prepare for, and provide a public entertainment, to be given at the close of the Lenten season. The idea of commingling the sexes in a society of this kind may seem somewhat novel; but there can be little doubt that, with proper supervision and restraint, the results will be good. It is not separation of the sexes that is needed; but the intermingling which Nature dictates, under proper moral regulation. On the boys the effect ought to be refining and humanising at that very inhuman age between boyhood and manhood; and no harm can accrue to the manners or morals of the girls; whilst it is hoped that the meetings will be much more attractive than they would otherwise be. But the principal thing is this

these young hands are set a-working for Christ and His Church. The material results are not the main consideration. In building up the Christian character the warp of work is not less important than the woof of doctrine. This is too much overlooked. Every Christian, old or young should contribute daily something to the great work. His own soul would thus be enriched; and "the doctrine" itself break all the brighter on his intellect and heart.

*Outline Sketch of the origin and growth of the Church of the North-West.*—The first Archdeacon of Assiniboia, now "Manitoba," was the Ven. William Cochrane, already mentioned, and of Cumberland, the Ven. James Hunter; who obtained an M. A. Degree from the Archbishop of Canterbury in recognition of services rendered in translations. Under some feeling of disappointment he returned to England in 1866, where, as Vicar of—Church, Bayswater, he died in 1880.

Just before the arrival of Bishop Machray in 1866, Archdeacon Cochrane was called to his rest; and his mortal remains were committed to the tomb by the new Bishop, as one of his first acts. His immediate successor in the Archdeaconry was the Rev. John McLean, M.A.; now Bishop of Saskatchewan. He had come to this country from London, Ontario; where he was Curate of the Cathedral under the late Bishop Cronyn. He is a powerful preacher; a brilliant platform speaker; and almost without a rival as a collector of funds for church purposes. When the diocese of Saskatchewan was set apart, it devolved on Archdeacon McLean to raise the necessary endowments, which he speedily succeeded in accomplishing, and was made its first Bishop. He has made repeated visits to England, always returning laden with funds for educational and kindred purposes. I regret, however, that just at this moment I am not in a position to say anything further as to the particular uses to which they have been applied, no reliable source of information being just now at hand. I shall, therefore, reserve this matter for a future occasion.

The Rev. Abraham Cowley succeeded the Ven. Archdeacon Hunter in 1866 as Archdeacon of Cumberland, which office he still holds. He is also a Canon of the Cathedral, and entitled to residence; but he has not hitherto availed himself of the privilege. He is said to be a relative of the poet of this name, and was educated at the Church Missionary College, Islington. He has lived more than forty years in this country, and was Prolocutor of the Lower House at the meeting of the Provincial Synod last October. His son, the Rev. A. E. Cowley, is Rector of St. James' parish, Winnipeg, Mrs. Cowley being in charge of the ladies' college as successor to Miss Sinclair, who resigned in June of last year.

For some reason or other Dr. McLean did not resign the Archdeaconry of Manitoba for some years after his nomination to the Episcopate. His successor, the Rev. William Cyprian Pinkham, was appointed in 1882. He is a native of Newfoundland; but was educated at St. Augustine's College, Canterbury. Mr. Pinkham came to this country in 1868, and was priested in February, 1869, when he was appointed Rector of the parish of St. James. This he held until October, 1881. Archdeacon Pinkham's great work in this country, however, has been as an Educationist. He held the high office of chief superintendent of education (Protestant) for Manitoba from September, 1871, to October, 1883, when he resigned, in order to devote his whole time and energies to the work of the church. As Superintendent he commanded the confidence and respect of all classes and creeds, and his resignation of that office was universally regretted. Nor is it too much to say that, as a dignitary of the church, he stands equally high in the public esteem. He holds the degree of Bachelor of Divinity, conferred on him by the late Archbishop of Canterbury, in recognition of the services rendered by him to the cause of education, as well as his theological attainments. The Archdeacon is about to visit England, after an absence of sixteen years, for a six months' holiday and well-merited holiday. He will also endeavour, whilst there, to raise much needed additional funds for St. John's College. Mr. Pinkham is a Residentiary Canon of St. John's Cathedral; and his brother, the Rev. A. G. Pinkham, is Missionary at Beaconsfield, in Norquay, Manitoba.

To return. In 1864, after a laborious Episcopate of fourteen years, Bishop Anderson resigned, and returned to England. The post, thus rendered vacant, was offered to the Rev. Robert Machray, M.A. fellow of Sidney-Sussex College, Cambridge; and Vicar of Madingly. He was born at Aberdeen in 1832, and is now, consequently, fifty two years of age. Graduating at King's College, Aberdeen, in 1851, he was entered at Cambridge, and stood 34th Wrangler, scholar and prizeman, in 1855. In 1858 he was elected Dean of his College. He was also one of the University examiners; and in 1865, Ramsden preacher. Having accepted the offer of the Bishopric of Rupert's Land, he was consecrated at Lambeth on

the festival of St. John the Baptist in that year. Before leaving England he performed his first Episcopal Act in raising to the Priesthood the Rev. William Carpenter Bompas; who, on the division of the Diocese of Rupert's Land in 1873, became, and now is, the first Bishop of Athabasca. After the arrival of the Bishop, the first church "Conference" was held on the 30th May 1867. On the 24th February, 1869, a Diocesan Synod, representing the members of the church in the territory, was constituted; when the Right Rev. Prelate delivered his first charge. The total number of clergymen in the North West was then twenty four. The number at present in the same territory, with its six dioceses instead of one, is 100. The addition of five Bishops and over seventy missionaries in fifteen years, under circumstances of extraordinary difficulty, is a remarkable and encouraging fact; and speaks volumes for Dr. Machray and the noble societies that have so liberally provided the "sinews of war."

The Bishop has left his mark on this country for all time. Perhaps his greatest work, if we take into consideration both the immense difficulty of the undertaking in a new and sparsely settled country containing very few people in easy, not to say affluent, circumstances, and the vast and ever increasing range of its influences for good, has been the revival and equipment of St. John's College. It is not too much to say that this young, but vigorous and promising institution, must prove a chief fountain of light and life to the whole country in the future. Its foundations have been laid broad, deep, and solid by the splendid scholar and far-seeing prelate who guards its destinies with a more than parental solicitude; and whose monument it shall be to the coming generations. Further on will be found a complete list of the Professors, and the Cathedral staff. I may say here, however, that the two Archdeacons are Canons of the Cathedral, *ex officio*. In 1874, the Revs. G. Grisdale, B.D., and I. D. O'Meara, M.A., were appointed to canonries with college Professorships attached; and, on the 12th April, 1882, Canon Grisdale was installed as Dean of Rupert's Land; and Canon O'Meara as professor of systematic theology, in St. John's College. The Revs. S. P. Matheson, B.D., and R. Machray, B.A., received their appointments the same year; and the Rev. G. F. Coombes, M.A. in 1883. The Professorship of Exegetical Theology was founded by the C. M. S.; and that of Ecclesiastical History endowed by the present Bishop of Rupert's Land. To each of the three others the S. P. C. K. has contributed the sum of £500 sterling. The new college was finished last year; and a very fine edifice it is. What we want henceforth in this North West is, not a sister institution, *i.e.*, a rival institution, in each diocese; but good, vigorous, subsidiary church schools. With these as feeders, and there is room and demand for their establishment, St. John's College must, some day, become one of the most flourishing seminaries of learning on the Continent. The multiplication of Diocesan rivals means *phthisis* to it and to them.

#### ATHABASCA.

ATHABASCA.—The Right Rev. Dr. Young, who will shortly leave for England for a year, preached on Sunday in Christ Church, Winnipeg, giving a sketch of his immense, though sparsely peopled Diocese, and the work to be done in it. The new diocese lies between the 55th and 60th parallels. The Rocky Mountains form its western boundary, the eastern being as yet undefined. The vast expanse, with its wandering Indian tribes, who seek a precarious subsistence by the chase, and the occupants of the Hudson Bay Co's forts trading with them, its only population at present, is the Bishop's field of labour.

The great Rivers form the principal means of inter-communication. The Peace River, the third largest in Canada, ranking next to the McKenzie and St. Lawrence, flows into the former. Along this river he will travel 700 miles, and 800 along the lower Athabasca. In the midst of these vast solitudes the forts are like oases in the desert; and the delight with which the lonely wayfarer's eye alights on one of these, may be imagined. For six days the Bishop and his companion had traversed the solitary waters of the Peace, from Smoky River to Vermillion, without hearing the sound of a human voice save their own. At the forts the missionary gets the best opportunities for intercourse with the Indians. After being scattered for months in twos and threes over the plains and forests, they gather in to these centres with the results of their hunting. They are chiefly Beavers, Crees, and Chippewayans. The Beavers are an honest race; but dwindling through disease. The Crees are a quieter, intelligent race; but perhaps not so trustworthy. The Chippewayans are slow and stolid. The Church missions are at Dunvegan Smoky River, Vermillion, and Fort Chippewayan, and others, will be planted. Missionaries have labored here for some years. His Lordship looks

forward to seeing the fertile valleys of the Peace River the home of prosperous European races.

#### SASKATCHEWAN.

SASKATCHEWAN.—The Ven. Archdeacon McKay was overtaken by an early Winter last Fall in one of his extended peregrinations, and encountered much danger and hardship. Recently appointed by the C. M. S. supervisor of the different mission agencies in Cumberland district, he reached Cumberland on the 25th September. Arrived at the Pas, he arranged for the opening of a new school, &c, and then set out in a canoe with two Indians to inspect the missions as far North as Stanley. His canoe being very small, and the winds boisterous, he suffered much delay; only reaching his destination on the 18th October; and was caught by the ice at Frog Portage on his return. Here his hardships began. A heavy fall of snow on lakes and rivers only partly frozen over, the canoe and baggage had to be portaged over a rugged, wild country to Birch Portage, near the Pelican Narrows, where the canoe had to be abandoned. Here the little party was joined by certain Hudson Bay Co. crews, in a like plight, but better provisioned. One hundred and fifty miles on foot lay between them and Cumberland; every man laden to the last pound he could carry,—and not a snowshoe among them. The Archdeacon, however, was not allowed to carry any load. The tramp was through thick woods, knee deep in snow; slushy swamps; and over horrid fields of broken ice, almost impassable. Mr. Belanger, of the Hudson Bay Co. got wind of the trouble the party were in; and sent a man and a dog carriage to their relief, with provisions. The Archdeacon made light of the matter; and after a brief rest at Cumberland, started by dog train for the Pas; and will go down the river to the stations at Moose Lake, Che-ma-hawin, and Grand Rapid. Missionary labour out here is no pastime, when faithfully performed.

PRINCE ALBERT.—Emmanuel College has thirty seven students this year. Agricultural Chemistry is a specialty. Nine students are making for the degrees of B. A. or B. D. There are four Indians preparing for the ministry—three Crees, and one Blackfoot. Three of the Professors are proficient in the Cree Language.

#### UNITED STATES.

The Church Press, in speaking of the growth of the American Church in 1881, says: "The Episcopalians show a fair increase in numbers, yet alone relatively below the average. Their percentage of gain is thirty-three and one-third per cent. in twenty-five years, bringing up the total from 900,000 to 1,200,000." On these statistics we commented at the time. We showed that there was an evident mistake—if not a deliberate misrepresentation on the part of those who made up the statistics. The number of our Communicants alone (as we said two weeks ago), exclusive of those in our foreign missions, is quite 380,000. If we allow that these form only ten per cent. of the whole, the average in England, we shall find that the actual number of persons known to the Church in America is nearer 8,000,000 than 1,200,000, as the Roman statistician has it. This shows an increase of eighty-three per cent. from the 900,000 all told of twenty-five years ago. Allowing for putting the average of the Communicants at too low a figure—and we do that purposely, so as not to be accused of exaggerating our true strength—our percentage is over two and a half times as great as that set down for us by the Baltimore statisticians. Our figures stand as under: Clergy, 3,645—increase over last year, 86; Parishes, 2,842; Missions, 1,549—combined increase, 125; Candidates for Orders, 367—increase, 34; Ordinations: Deacons, 99—decrease, 47; Ordinations: Priests, 107—decrease, 25; Baptisms, 49,582—increase, 2,687; Confirmations, 30,304—increase, 4,171; Communicants, including those in our foreign missions, 381,894—increase, 17,891; Sunday-school teachers, 84,838—increase, 67; Sunday-school scholars, 318,858—increase, 806; Contributions, \$9,042,628.84—increase, \$728,437.45. During the year the Church's life has been shown in the Congress at Detroit, the Seabury Centennial, both in this country and in the Mother-land, the election of Bishops for the vacant Sees of Nebraska and Maryland, to the Missionary Jurisdictions of China and Western Africa, and to the Coadjutorship of Central Pennsylvania, three out of the five Bishops-elect having been consecrated. Many from without have been added to the Fold, some of whom have taken or are preparing to take Holy Orders in the Church. The following includes some of those who have been ministers in the denominations outside us: Dutch Reformed, 1; Roman Catho-



lic, 8; Baptist, 5; Methodist, 6; Southern Methodist, 3; Congregationalist, 2; Reformed Episcopal, 2 (one returned to the Fold which a few years ago he left, the other entered the Canadian Church); African Methodist Episcopal Zion, 1; British Wesleyan, 1; Christian, 1; Presbyterian, 1; Unitarian, 2; total, 28. Thus, like the grain of mustard-seed, the tree grows apace, affording a resting place on its branches to wandering birds of the air, and stimulating food to the hungry fowls of every kind; sheltering also under its refreshing shadow the wearied living creatures that gladly find repose and kindly shade under its spreading leaf-clad limbs.

ENGLAND.

RECEPTION OF A CONVERTED ROMAN PRIEST.—In St Andrew's church, Edinburgh, the Rev. Donald Mackay, formerly an active priest in the Romish Church, was publicly admitted by the Bishop of Edinburgh into the ministry of the Church. Mr. Mackay signed a deed of recantation in July last, and was admitted to communion in St. Andrew's church, but not permitted to act as a priest until the bishop should publicly introduce him. Since July 4th he was studying under the bishop's direction, and periodically examined by appointed examiners. On the day appointed the regular office of Ordination of Priests was used, omitting the "laying on of hands." It is more than a century since such an event has occurred in the Diocese of Edinburgh.

Eight Bishops and nearly 8000 clergymen of the Church of England are abstainers from intoxicating drinks.

LORD ASHLEY ON THE CHURCH AND THE WORKING CLASSES.—Speaking but recently from the chair at a meeting which was held in the schoolroom of St. Barnabas, Pimlico, for the purpose of establishing a branch of the Church of England Working Men's Society, Lord Ashley, eldest son of the Earl of Shaftesbury, said he was glad it could no longer be urged that the clergy were the only people interested in the Church of England. We lived in days when political power was about to be more equally divided, and working men should be the especial guardians of that grand old Church which had been for centuries the palladium of our liberties. In these days infidelity was making great strides, although some people said that there was much less of it now than there was two hundred years ago; but he was sorry to say that there was a great deal of disbelief in the truth of all revealed religion amongst the artisans, who, for better or worse, were destined to be the future directors of the opinion and welfare of the country. He was therefore glad to see working men becoming alive to the greatness and influence for good of the old Church of England. Amid the hesitation, divisions, bickerings, and strife of other Churches, it would appear as if the only form of religious belief that was gaining ground, and becoming more in harmony with different schools of thought, was the Church of England. Mr. C. Powell, general secretary of the society, Mr. Widgery, the Rev. Alfred Gurney, vicar of St. Barnabas, and other gentlemen having spoken, resolutions were adopted pledging the meeting to support the society.

The last report of the S. P. G. Society speaks of Trinity College as promising to be a great centre of University life. This it is indeed promising to become more and more. Why cannot all the Church Colleges in Canada be confederated and form one grand Church University?

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.

THE HISTORIAN PRELATE QUESTION.

SIR.—In an article on the first page of the "DOMINION CHURCHMAN" of the 15th ult, you make statements with reference to the Rev. Mr. Stone, some of which, in my opinion, are in bad taste and others positively untruthful; and as I feel satisfied that you would not knowingly be guilty of such, and thereby wound the feelings of an esteemed clergyman, you will, I am sure, concede the principle "Andi alteram partem" and give insertion to the following in your highly prized paper. You state that "as an American, the task of picturing England," in the days of Wycliffe, in black pigment, "Was perhaps not dis-

agreeable, but to Englishmen, who love their native land, it was offensive, because not true." Now as regards the truth or falsity of the coloring, of which you complain, I will say nothing, but, with reference to his nationality, I would say that the Rev. Mr. Stone was born in Oxfordshire, of English parents of some centuries standing, was baptized and confirmed in the Church of England, and never had a dissenter in his family or in any branch of it. He is a Tory of Tories, conservative to the back bone to the dear old Church of his fathers, and a warmly patriotic Englishman. He was educated in England at one of the best provincial schools, was never under any influence save that of the Church, and at twenty-one years of age went to Philadelphia. In that city he attended the Protestant Episcopal Theological Seminary for four years, and, as a distinguishing mark of favor, the faculty of that college, not being able to confer degrees, petitioned the authorities of the Cambridge Episcopal Theological School to confer upon him the degree of B. D., which they did after a searching examination.

As to the implication that he has no "brains," his Harvard degree, and his career in Canada are a sufficient reputation. He was ordained by the late Bishop of Toronto, (Dr. Bethune), and while his work in Port Hope and Toronto will stand criticism, his ministry in St. Martin's, Montreal, is certainly not altogether that of a man without "brains." Though but a young man of thirty-two years, the Church has seen fit to promote him to a position second to few in the country, and in that position he has commended himself to the loving regard of Churchmen of all sorts and conditions. Yours,

MONTREAL, JOHN A. MULOCK, CANON, &c.

January 26th. The Rev. Mr. Stone has always had kind and generous treatment from this journal. We did not say he had "no brains," nor infer it, we simply stated that as Fuseli the painter said, he mixed "brains" with his colours, so must the painter of England's life in Wycliffe's day mix in his colours something besides "lamp black." Mr. Stone, being an Englishman, cannot be angry with us for lifting up our voice in defence of the honour of his ancestors. We heard a very valued friend of Mr. Stone's, speak of him recently as "an American." We much regret if Mr. Stone's feelings were wounded by his misunderstanding the censure we passed upon his historic criticism. A perfect Parish Priest may be devoid wholly of the historic faculty. Ed. D. C.

A REPLY.

SIR.—Mr. Armstrong does not seem to appreciate the force of the simplest language. The Creeds declare; (a.) that Christ is God, (b.) that Christ was incarnate by the Holy Ghost, of the Virgin Mary, and was made man. The second article further confirms this statement by saying, "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin." This is the doctrine of the Church in all ages, and to say that the Babe in Mary's womb was not God, as well as man, is heresy, as even Mr. Armstrong will perceive, if he will set down, in black and white, a contradiction of the statement, and will tell us, at the same time, the date, approximate or exact, at which, in his view, the Godhead and the Manhood became united. This union took place, according to the doctrine of the Catholic Church, some 1884 years ago, at the moment when Christ was conceived by the Holy Ghost in the womb of the Virgin Mary. To say that this doctrine amounts to a statement that God the Son is not yet 2,000 years old, is purile. So one might, with equal justice, say that God the Father is not 6,000 years old, because it is about that time since he manifested himself to Adam.

As to the hymn beginning "Shall we not love thee," I shall be glad if Mr. Armstrong will quote one line which contains a prayer to the Virgin, or is written in praise of her. The first verse may be paraphrased thus, "Shall we not love thee, whom Christ also loved, and tell forth to Christ's glory, thy joy and honour." The second verse does not refer to the Virgin. The third states that S. Mary was Christ's mother, and the fourth that she nourished him as her son. The fifth and sixth apostrophise, not Mary, but the joy that she had in her Son, and the seventh repetition of the first.

I cannot prove the general use of Hymns, A. & M. I don't remember to have seen any statistics. I spoke from my own experience, which is both extensive and recent—more recent probably than Mr. Armstrong's. As a partial corroboration I may mention that all the parishes in the archdeaconry in which I lived agreed to use them, and that as much as 6 or 7 years ago. The district was not a small one, and it included all shades of thought, though I do not re-

member one church at which the services could be called "high," at which, that is to say, the six points were used, or even any four of them. It was a rural, not an urban archdeaconry.

Lastly, as for Mr. Armstrong's first paragraph, let him quote the sentence, or sentences, (giving them complete), which justified his statement; and as for his last, I can only say, to comfort him, under the slings and arrows of outrageous fortune, that if a man writes a letter to a paper, he must not complain if every reader of that paper feels at liberty to answer him. For my part I think the more the better. Yours obediently. W. POULETT THOMPSON.

THE MISSIONARY APPEAL.

When the board of management of the Domestic and Foreign Missionary Society of the Church of England in Canada issue an appeal, sanctioned by the whole House of Bishops, and ordered by them to be read "very deliberately and distinctly in the hearing of every congregation in their respective dioceses," it ought as a literary composition to be something like perfection. The grounds for the appeal should be clearly and distinctly stated, the arguments and reasons in favour of a hearty and liberal response, should be conclusive and convincing, and the impelling motives to action should be scriptural and unexceptionable, such as will recommend themselves at once to the ready acceptance of those who read and those who hear. But is the appeal lately issued satisfactory in these respects?

It states that "the delay of the coming of our blessed Lord, is to a very great extent, due to the supineness and indifference of His Church, that our Lord teaches us that He is awaiting a certain definite event, which His own language "renders unmistakable," and in proof of this Matt. xxiv. 14 is quoted. But with all due deference to the learned authors of the appeal, the writer judges from the voice of inspiration, that the Saviour is waiting for the fulness of time "to come before His second Advent.

The passage quoted in the appeal refers, according to the opinion of many eminent commentators to the preaching of the gospel, before the end of the Jewish Church and polity and the destruction of Jerusalem, and as a witness to, or evidence of the fact, to the scattered Jews, and also to the Gentiles, that Christ is the Messiah and saviour of the world.

But if the prediction refers (as the authors of the appeal seem to maintain) to the end of the Christian dispensation, and the preaching of the gospel is, as they state, intended only as a witness to, and not for the conversion of all nations, then the Church cannot be accused of supineness and indifference, nor can the Saviour be waiting for an event already accomplished, for what nation is there on the earth which has not as a nation heard the gospel? And the whole force of this part of the appeal is destroyed.

Again in the latter part of the appeal, its authors make mention of the speedy return of Christ, as an incitement to increased liberality and activity in the cause of missions. But how do they know this, it is true, it is written, "The coming of the Lord draweth nigh," "Behold I come quickly," yet if these and similar expressions refer at all to the second advent of Christ, it is only in a comparative sense—time compared with eternity. The Thessalonians entertained the erroneous idea of the speedy return of our Saviour, but St. Paul in his second epistle to them corrects the idea, and yet maintains the certainty of the event. It is a most precious and desirable event to every sincere Christian, and we could wish above all things that it would occur in our day, but we cannot encourage the hope that it will be soon. There are prophecies yet unfulfilled respecting the conversion of Jews and Gentiles, and the glorious extension of the Saviour's Gospel Kingdom to universal dominion, the fulfilment of which, will delay the second advent of Christ to judgment, (the only personal advent, now to be realised, mentioned in the Scriptures and in the creeds and fourth article of our Church) to the distant future. And such appeals as that under consideration should be confined to certain indisputable facts, such as the solemn realities of death, second advent of Christ, judgment, eternity and the all constraining love of the Saviour, as the impelling motive for ready and cheerful obedience, to the first command, "Go ye into all the world, and preach the gospel to every creature," or as St. Matthew records it, "Go ye therefore and teach all nations," (make disciples or Christians of all nations) baptizing them in the name of the Father and of the Son and of the Holy Ghost.

TYRCONNELL, JAMES CHANSE  
January 7th, 1885.

A REMONSTRANCE.

SIR.—It is more in sorrow than anger that I complain of the treatment my answer to W. Poulett Thompson has received at your hands. You refused

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to insert it, after it had been in your possession more than a month, until I consented to give my name for publication, although you had published the letters of three anonymous writers against me. But this is not my only ground of complaint. Where I say God, the Spirit, the Eternal, the Infinite, you have the Spirit, the Eternal, and the Infinite, beginning each with a small instead of a capital letter, which they should have as names used in opposition with God and applied to the Almighty. I do not envy the mood of the compositor who changed Infinite to infinitive, neither do I condemn him if he sin no more.

The last sentence in my reply to W.P.T. reads thus: "It seems that my ritualistic or sacerdotal friends ignore British fair play, otherwise three (not they as you have it) would not have entered the lists against one. I freely grant the right of any one who thinks proper to refute my statements, but think that I should not have to defend my position against three opponents, and W.P.T. makes four."

Allow me to repeat my unanswered challenge in your issue of Nov. 27th, 1884, hoping that one of my sacerdotal friends will grapple with it. "The question is simply this, was the liturgy designed for the minister and the choir only, or for the minister and the whole congregation? I maintain that the rubrics show it was for the minister and the people at large, and here I take my stand."

PARKHILL, THOS ARMSTRONG,  
January 24th, 1885. AN ENGLISH CHURCHMAN.

Our friend writes in so excellent a spirit that we reciprocate it in saying that more in sorrow than in anger we complain of his chiding. The delay he speaks of arose from the necessity of enforcing our rule requesting letters containing personal references to be signed by their writers. This involved the delay of private communication with our friend, and we beg to plume ourselves on having shown him most universal respect and courtesy in having taken the trouble to put his letter in shape for publication. His rebuke of the compositor is charitable and just. But writers would do well to specially underline any initials which they desire to be capital letters. As to our allowing several persons to reply to him, we can only say, that as our friend opened the attack on the battery he assaults, he can hardly complain of his fire being returned from a number of guns. Our columns are open to others, and a very just complaint against us would have been made had we suppressed letters on the topics raised by Mr. A. We thank him for his private letter, he is evidently "sound in the faith" on most vital points! ED. D. C.

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

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

FEBRUARY 15TH, 1885.

VOL. IV. Quinquagesima Sunday. No. 12.

BIBLE LESSON.

The Preacher of Righteousness,"—Genesis vi. 5, 18.

In last lesson, we saw how sin in the heart led to sin in act. Cain murders his brother Abel. We saw what Cain's punishment was; banished from 'God's presence,' an exile and a wanderer on the earth. Chapter v. speaks of a long line of the descendant's of Seth, the son born to Adam and Eve after the death of Abel. It was important that every step of this descent should be recorded, because of this godly line, the Christ, the Redeemer, should come. The birth and death of each is recorded, with his age; but of one of these, Enoch, we are told, his life was so holy and pure, that God took him to heaven without dying, verse 24, "he was not, for God took him," see also Heb. xi. 5, Jude 14. In our lesson to-day we speak of his

great grandson, Noah; the name signifies rest or comfort, chapter v. 29, given to him by his father Lamech in the hope that he was to be the Deliverer, the "seed of the woman" who was "to bruise the serpent's head." The period between the creation of Adam and the flood is generally believed to be 1,656 years; the patriarchs lived to a great age; thus Enoch, whose life on earth was less than half that of any of the others, was translated to heaven more than fifty years before the death of Seth, and Noah's father was upwards of fifty before Adam's death.

(1) *Noah's Circumstances*, verse 5 tells us what the state of the world was at this time. Morally the "thorns and thistles" of sin had grown so luxuriantly, that "the earth was filled with violence." Men thought only of pleasing themselves, there was no fear of God before their eyes. No thought of the life to come. God saw all this. His all seeing eye beheld all the doings of men (Prov. xv. 3. Ps. xiv. 2, 3. Ps. xxxiii. 13, 14.

God was deeply grieved, and determined to destroy the corrupt race of men from off the face of the earth, verses 6, 7.

We must remember that this is a human way of expressing the thoughts of God, for we could not speak of God without using words borrowed from our own nature.

This then was the state of the world when the subject of our lesson lived. Noah must have found it difficult to live a faithful life with such surroundings. See what our Lord says in St. Matt. xxiv. 37, 38.

(2) *Noah's character*.—One man was pleasing to the Lord and was accepted by Him, verse 8. Why? verse 9. We are told that Noah was righteous and stood alone in his uprightness in that wicked generation, living a blameless life, an example of godliness for all around, even when his soul was vexed by the sin that surrounded him. We are also told that, like Enoch, he walked with God, i.e., loved, trusted, and served God; the term *walked with* implies *companionship, confidence and constancy*.

The secret of Noah's holy life, was faith in God, (Heb. xi. 7.) While the rest of the world lived only for this world, busy with their plans and speculations, with no room for God, thinking only of the "present and the seen" he looked further and deeper; he recognized that "here have we no continuing city," (Heb. xiii. 14) and so he lived a faithful and patient life looking for 'the things which are not seen.' (2 Cor. iv. 18; Heb. xi. 7, 16).

(3) *Noah's Word*.—God made known to Noah what was coming upon the wicked world, verse 13, yet He would not do this without warning. A term of probation of 120 years (see verse 3), was allowed, and all this time Noah preached earnestly the necessity of repentance. This is the period of "long suffering" referred to by the Apostle (1 Pet. iii. 20). So Noah was called a 'Preacher of Righteousness,' (2 Pet. ii. 5). We are not told that any were led to repentance; but he did not only preach in words, but he also, under direction from God, showed by his actions that he was, convinced of the truth of what he proclaimed. He set about building the Ark—an immense ship—which was intended to float on the waters of the flood. He was probably laughed at, called a dreamer, an enthusiast, but still he went on preaching and building, giving a sermon in his *deeds* as well as *words*.

Let us learn from this lesson that God is not willing that any should perish (2 Pet. iii. 9) that the day of opportunity is *now*, "repent and believe the gospel." It is through the preaching of the gospel still that the Spirit of God strives with man. "The spirit and the bride say come," (Rev. xxii. 17,) and being warned ourselves; we must, both by what we say and

by what we do, proclaim God's truth to those around us (St. James i. 22). Let people see by our lives that we are Christ's servants.

The Spirit in our hearts  
Is whispering, sinner, come;  
The Bride, the Church of Christ proclaims,  
To all her children, come.

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SLEEPY CONGREGATIONS.

Sometimes clergymen unjustly blame themselves for the drowsiness that prevades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.

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The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used.—*Christian Union*.

HINTS TO HOUSEKEEPERS.

CARPETS will look brighter if coarse salt is sprinkled on them before sweeping.

FERNERIES growing under the water are among the newest ornaments for parlors.

SHELVES made of rattan, which may hang on the wall and have ribbons run in, are extremely pretty when filled with odd pieces of porcelain.

THE French method of administering castor oil to children is to pour the oil into a pan over a moderate fire, break an egg into it and stir up; when it is done, flavour with a little salt, or sugar, or currant jelly.

A PRETTY conceit is small velvet chair forming a pin cushion, and watch-holder combined. The seat is the cushion, the back the watch-rest, and the jewels, rings, and other small ornaments can be laid on the seat.

GERMAN test for watered milk consists in dipping a well-polished knitting needle into a deep vessel of milk, and then immediately withdrawing it in an upright position. If the milk is pure, a drop of the fluid will hang to the needle; but the addition of even a small portion of water will prevent the adherence of a drop.

A GOOD way to roast a spare-rib is to crack the bones in the middle, fold over and stuff with regular turkey dressing; sew it up with a stout thread, put into the dripping-pan and put in a coffee cup of water; sprinkle pepper and salt over the meat and let it cook until tender and brown. Turn it so that each side will be equally brown.

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## KEEP THE SOUL ON TOP.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own chair before the pleasant grate fire. He had in his hand two fine apples—a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you little master." Dropping his paper he said: "I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I." "Didn't you say just now, 'Thank you little master?'" The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me if I tell you, papa."

"Well you have just laughed, and why mayn't I?"

"But I mean you'll make fun of me." "No I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough, my stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master; but I know I said it myself.'"

"Bertie, what is it Miss McLaren has been teaching about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. If we give our stomachs just enough work to do they will give us pure, lively blood that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself and doesn't eat too much it seems as if it were thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what it meant."

At this papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?'"

"Oh, yes! that was it; but it means just the same. If I keep

my body under of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of men that walk the earth."—*Sacramento Record-Union.*

"DIDN'T I, DAN?"

"Jimmy, have you watered my horse this morning?"

"Yes, uncle, I watered him; didn't I Dan?" he added, turning to his younger brother.

"Of course you did," responded Dan.

The gentleman looked at the boys a moment, wondering a little at Jimmy's words; then he rode away.

This was Mr. Hartley's first visit with his nephews, and thus far he had been pleased with their bright, intelligent faces and kind behavior. Still there was something in Jimmy's appeal to his brother that impressed him unfavorably, he could hardly tell why; but the cloud of disfavor had vanished from his mind when, two hours later, he turned his horse's head homeward. Just in the bend of the road he met his nephew Jimmy, bearing a gun over his shoulder.

"Did your father give you permission to carry that gun?" he inquired.

"Yes, sir," replied Jimmy; "didn't he, Dan?"

"Of course he did," said Dan.

"And of course I believe you, Jimmy, without your brother's word for it," said Mr. Hartley.

Jimmy's face flushed, and his bright eye fell below his uncle's gaze. Mr. Hartley noticed his nephew's confusion, and rode on without further comment.

"This map of North America is finely executed; did you draw it, Jimmy?" asked Mr. Hartley that afternoon, while looking over a book of drawings.

"Yes sir," replied Jimmy, with a look of conscious pride; then turning to his brother he added, "Didn't I, Dan?"

Mr. Hartley closed the book and laid it on the table.

"Jimmy," he began, "what does this mean? To every question I have asked you to-day you have appealed to Dan to confirm your reply. Can not your own word be trusted?"

Jimmy's face turned scarlet, and he looked as if he would like to vanish from his uncle's sight.

"Not always," he murmured, looking straight down at his boots.

"My dear boy, I was afraid of this," said Mr. Hartley kindly.

"The boy who always speaks the truth has no need to seek confirmation from another. Do you mean to go through life always having to say, 'Didn't I, Dan?'"

"No, uncle; I am going to try to speak the truth so that people will believe me as well as Dan," said Jimmy, impulsively.

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Mr. Hartley spent the season with his nephews, and before he left he had the pleasure of hearing people say, "What's come over Jimmy Page? He never says lately, 'Didn't I, Dan?'" Mr. Hartley thought it was because Jimmy was gaining confidence in himself.—Do you children?—*Little Sower.*

THE new Upright Pianos of Mason & Hamlin are highly praised by good judges. They possess a refinement of of musical tone which charms the connoisseur, and all who hear it. This is owing largely to the new system of their construction. The great experience of Mason & Hamlin in their organ business, with the aid of their large corps of superior musical and mechanical experts has enabled them, after several years of expensive experiments, to produce a piano which bids fair to do more for their reputation than even their famous organs have accomplished. Their chief improvement consists in securing the strings by metallic fastenings, instead of pins held by friction, which renders it easy to put the three strings of each tone exactly in unison, and thereby produce tones of wonderful sweetness and purity. Messrs. Mason & Hamlin have made 150,000 cabinet organs. They can hardly hope to reach this number of pianos, but we doubt not their new "Uprights" will command a very large sale.—*Boston Traveller.*

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### SECOND THOUGHTS ARE BEST.

"ANYTHING is better than this!" exclaimed a Thrush who after having vainly battered about a frozen snail, which she at last gave up in despair.

"Anything is better than *this*!" chirped a Robin, in a melancholy tone, as he saw the last crumb picked up by a Sparrow before he could hop to it, and he knew his breakfast was gone.

"Anything is better than *this*!" murmured a Blackbird perched on a leafless branch, with his feathers puffed out to twice their usual size. "Why doesn't Master John come and shoot us with his gun? That sharp, short death would be easy compared with this lingering misery!"

"Poor dear creatures!" cried the black cat, who had been watching them and listening behind a snow-drift. "You are all quite right. Take my advice and bear it no longer; and, as Master John doesn't seem to be coming, let me, in a friendly way, put you out of your troubles!"

Away they all flew at the very sight of her ears above the drift, without waiting to hear her offer.

"I knew how it would be!" she cried, more provoked than surprised. "Though they are silly enough to talk nonsense, they are wise enough to know better than abide by their words.—S. S. Scholar.

### A KIND ACT.

A common-looking dog, dead in a gutter, is a repulsive object. Past such a one people were hurrying, when a diminutive boy, thinly clad and hobbling on a crutch, calls,—

"Here, Bowser!" and then taking in the situation, dropped his crutch, and kneeling by the dead dog, cried as if his heart was broken.

"O Bowser! is you dead, and can't go home with me?"

It took but a moment to change the expression on faces from one of contempt to that of pity and sympathy. The boy was but a poor waif, but he knelt by the side of his best-loved earthly friend, and he was dead. Merchants and well-dressed ladies stopped with kind words and expressions of sympathy for the little mourner.

One gentleman, appreciating the boy, called an expressman and told him to take the boy and his dead pet to his home, or some place where he could be buried, as the boy might direct, and call upon him for the pay.

The burying of a dog is not much, but the binding up the wounds in that poor boy on his crutch was an act worthy of permanent record.—*Chicago Inter-Ocean.*

TO OUR READERS.—If you suffer from headache, dizziness, back ache, biliousness or humors of the blood, try Burdock Blood Bitters. It is a guaranteed cure for all irregularities of the blood, liver and kidneys.

### THE GORILLA.

THE gorilla's home is in the densest and loneliest part of western Africa, in the deep valley, on the rugged heights or on plateaux covered with massive rocks. Although it is such a powerful animal and has large and strong teeth, it lives entirely on vegetables, fruit, seeds, nuts, and banana-leaves. It wanders about in search of these things keeping always near a running stream.

The gorilla does not spend all of its time in the trees, but rests and sleeps on the ground leaning against a log or tree. The young ones sleep in the trees for safety, and go about in groups of six or eight; their sense of hearing is so acute that it is very difficult for a hunter to get within gun-shot. The sound of a gun irritates a gorilla to such a degree, that unless it is killed, it attacks the hunter with such violence that both himself and weapons are in the greatest danger. The gorilla uses its arms, feet and teeth for protection, and a single blow from its foot, which is armed with short curved nails, is enough to fracture a man's skull.

When a gorilla is attacked it utters a short jerking, and sharp bark, like an angry dog; this is succeeded by a low growling, resembling distant thunder. The echo of these roars is so deep, and the growling so strange and threaten-

ing that the bravest hunters become awed. A well-directed ball however, will at once kill one of these animals, and it dies as easily as a man.

The female gorilla is very fond of its young, and at the approach of danger will not stop to attack the hunter, but at once runs away with the young gorillas clinging around her neck. Europeans have not the heart to kill so affectionate a mother, but the negroes do not have this scruple.

The appearance of a gorilla is peculiar. Its eyes are deeply buried beneath their arches; its jaws are large, and its great cutting teeth are always exposed to view. The neck is very short, the forehead flat, the ears small and on a line with the eyes; the nose, a mere protuberance. The chest and shoulders are extremely wide, and the immensely long muscular arms give the creature such strength that it can double up a gun-barrel like a piece of whalebone. The short legs make one of the characteristics which most distinguishes this animal from man.

The hands are enormous in proportion, massive, thick and covered with hair; the foot is like the hand of a giant.

The Africans have a superstitious fear of the gorillas, believing them to be haunted with the spirits of their dead chiefs.—FRANK. MAYNARD IN *Treasure-Trove.*

PATTY'S PLAQUE.

A Plaque is something used to paint on, and is made of paper, wood, or china. Patty Gray wanted fifty cents—oh, so badly!—to get a present for her mamma on her birthday, which was very near. Patty's older sister painted such lovely things for the art-stores. She got money for them, and why couldn't Patty? One day, when mamma and Sister Meg had gone out, Patty crept softly up-stairs to Meg's room. She tied on a big apron, and after hunting awhile, found a pretty plaque, which Meg was to paint on the next day.

"I guess Meg won't care," she said to herself. "Besides, I must earn some money." She got out the paints and brushes, and went to work. "Let's see; I guess

violets would look nice; and a few roses—Meg always paints roses." Patty put two large red spots on the plaque. Now for the violets; and five or six blue spots joined the roses.

"Course they must have leaves," and green streaks were made in plenty. But it was getting late, and Meg would soon be coming. So Patty thought she had better stop.

"I guess I'd better take it right down and get the money," she said, "then I can get the present." Off came the apron, and on went the hat. In a few moments Patty was talking with a smiling gentleman in the art store.

"As long as sister sells hers here, I'll let you have this for fifty cents," she said. "Will it do?"

Kind Mr. Blake could not say

no when she told him her name. He smiled again, and gave her a whole dollar. Only think of it! Patty was so happy she thanked him again and again. She fairly flew away to buy a pretty present for mamma. When the birthday came, and the present was given, mamma kissed her and called her dear little daughter.

But Meg wanted to shake her.—  
*May L. Caverly, in Our Little Ones.*

Who can truthfully say: "Take away my first letter, take away my second letter, take away my third letter, and I am still the same?"  
The Postman.

To rule ones anger is well, to prevent it, is better.

Do not fear to be singular, and do not aim to be odd.

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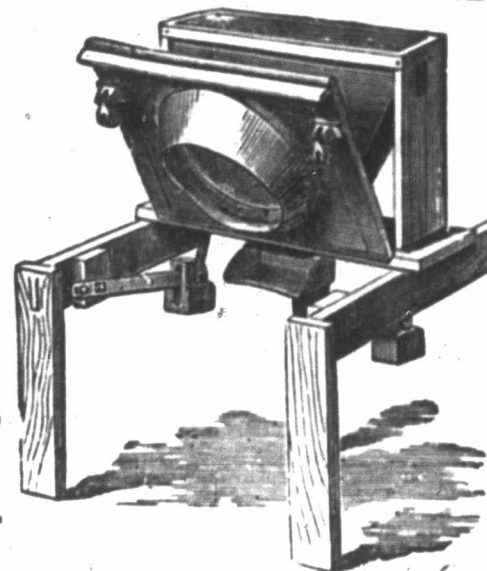
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