

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, DECEMBER 27, 1888.

[No. 52.

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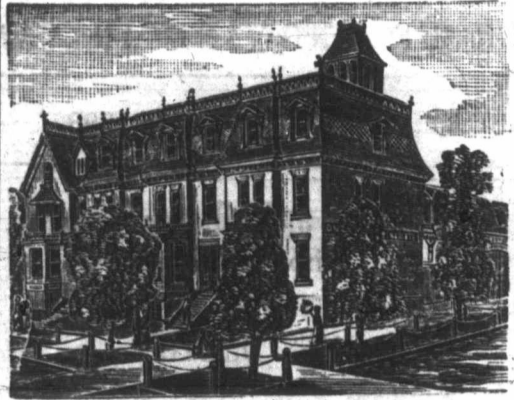
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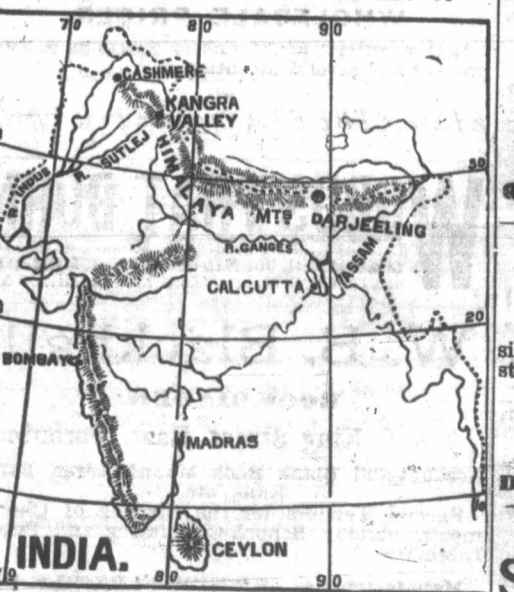
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W. SUTHERLAND TAYLOR,
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Toronto, 25th October, 1888.

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 30.—FIRST SUNDAY AFTER CHRISTMAS. Morning—Isaiah xxxiv. Revelation xx. Evening—Isaiah xxxviii., or xl. Revelation xxi. to 15.

THURSDAY, DEC. 27, 1888.

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

HISTORICAL FACTS NOT GENERALLY KNOWN.—The following extract (says the *Scottish Guardian*) is from a copy of a report, on the missionary requirements of the Diocese of Moray, Ross, and Caithness, made on May 13th, 1868, by the late Rev. Farquhar Smith, incumbent of St. John's, Arpafeelie, Inverness, to the very Rev. Dean Montgomery, as secretary to the Board of Home Missions in connection with the Scottish Episcopal Church Society:—

"I had lately an opportunity of examining the official documents of the time, and the account they give of how the people came to be driven from the Church is most interesting. And as you invite remarks calculated to create an interest in the wants of the diocese, I think it may not be inappropriate if I give a few instances of the way in which the Church here came to lose its hold on the national mind—remarking only that they refer to my own immediate neighbourhood. Generally speaking, the Episcopal Incumbents retained peaceful possession of their livings hereabouts for more than thirty or forty years after the Revolution, because the whole population adhered to them and attended their ministrations. In this very parish (Knockbain) when the first Presbyterian minister was put in, 'all sorts and conditions of men' turned out and forcibly excluded the Presbytery from the church, and when they met in a private house, the heritors and delegates from the whole parish- oners appeared and protested against the intrusion because there was only one Presbyterian in the whole parish, and he not a resident. In the parish which adjoins us, Killeaman, the first Presbyterian minister repeatedly complained 'to the powers that were,' that he was 'rabbed' in the time of service. In the parish of Avoch, after the Presbytery had inducted the man, the heritors and parishoners kept him two years without giving him either stipend or access to the church or manse, because 'they were all, and that to a man, of the Episcopal persuasion,' and after that probation he begged the Presbytery to allow him to remove to another part of the country. In the parish of Kilmorack the people were so enraged at having Presbyterianism thrust upon them that they not only excluded the Presbytery from the church, but when they were met in the manse to ordain a minister for the parish, the people surrounded the house and broke every pane of glass in it. In the parish of Unay the sheriff had to be sent for to give access to the church. In the parish of Gairloch the first Presby-

terian minister sent there was seized by the people and kept a prisoner till Sunday was past, so that he could have no opportunity of intruding into the parish church, and then conveyed away from the parish under escort with instructions not to return there again. These circumstances are historical facts (and they are fair specimens of how our people were used generally all over the counties of Inverness and Ross) not generally known, and they prove very clearly how thoroughly our Church was beloved by the Highlanders in days gone by, and ought to be a great inducement to the friends of the Church now to do all in their power to strengthen the hands of the Bishops, not only in building up what is left, but also in extending more and more the borders of our Zion."

CONFIRMATORY EVIDENCE.—The *Churchman* says: "The dictum that Dissent is the religion of well-to-do men never received a more striking illustration than from the way in which the *Freeman* Baptist organ scolds Mr. W. S. Caine, M. P., for coming down sharply on the cold respectability of suburban religion. Mr. Caine has sent to every Baptist minister in London a copy of "The Bitter Cry," and has advised the London Baptist Association to drop their plan of building a new chapel every year, and to devote the funds to battling with squalor and vice. "Drink, disease, starvation, overcrowding, whoredom, incest, and all that follows in their train will not come into the cushioned pews of our fine chapels. Christian men and women must wade breast-high into the seething mass with the light of the Gospel in their hands, if it is ever to be purified at all. . . . Let the well-to-do folk in the suburbs care for themselves a while. It matters very little if they become Wesleyans, Independents, or Churchmen instead of Baptists. It matters much that we should see the teeming millions in the grasp of hell, without a hand stretched out to save." But the *Freeman* puts Mr. Caine's earnest appeal aside, and sneers at it as undenominational, forgetting how St. Paul hits out straight against denominationalism in 1 Cor. i. The above strikingly confirms our article on the bitter cry of the outcast poor, in which we stated that Dissent was unable to hear this cry, because of the noise of its axes and hammers building handsome Chapels in fashionable suburbs. It is the heaviest of all condemnations of dissent that it cannot exist without pew rents. We ask for "chapter and verse" proving pew rents to be part of the order of the Church!

SINGULAR SIGNS OF A DYING CHURCH.—Dr. Ryle, discomfited by the gradual secession of those whom in past years he led, and distressed by seeing the young "low" ducklings he nourished, gradually toddling off into the "high" water, has been prophesying that the Church will soon be dead, unless it returns to the comatose state it was in, we suppose some thirty years ago! The Bishop of Liverpool has evidently lost his head; such melancholy forebodings are highly mischievous. One very much fears that Dr. Ryle contounds his party with the Church, and as his party is in so weak a condition, he apprehends that the Church is slowly dying. To answer such words would be folly. We should recommend Dr. Ryle's friends to watch him. Cerebral disturbance often is first indicated by utterly groundless apprehensions of coming evil. The following figures are singular signs to be exhibited by a dying Church! In the statistical table of Confirmations, giving the number confirmed in each diocese of England, Wales and Ireland, in 1882, in the *Clergyman's Almanack* for 1884 (published by the Stationers' Company), London, heads the list with 16,844 confirmees (to use a modern phrase), of whom 5678 were males and 11,166 females. The dioceses next in order are Lichfield, with 12,177 (5116 males and 7061 females); Manchester, with 11,590 (4520 males and 7070 females) and Rochester, with 10,200 (3614 males and 6586 females). The total number of candidates con-

firmed in England and Wales was 181,625, of whom 78,679 were males and 107,946 females.

THE GOOD OLD DAYS.—The Bishop of Liverpool perhaps is pining for the good old days of his youth. A perfectly truthful picture is given of a church in these times by the Rev. J. H. Buchanan in "The Isms of the Day." In the lecture on Evangelicalism, he describes in an amusing manner the arrangements with which in our youthful days some of us were familiar:—"The poor were accommodated with free seats, low and unbacked, while the 'respectable' portion of the congregation revelled in their high-backed 'box and boxes.' The Squire had a *sanctum* to himself, large, square, and cosy, red-baized, curtained and cushioned. The three-decked rostrums spoke significantly of the naval glory of England, with Captain, Mate, and Bo's'n, or Rector, Curate, and Clerk, each at his several post. The Parson's hound (for he kept a pack himself, if the squire was no sportsman) reposed at ease on the Vestry mat, or kept up a playful duet with Lady Poodle's cur in the unkempt churchyard. The royal arms emblazoned on gorgeous shields spoke of the Erastianism of the age, while the absence of the sign of Redemption on either screen or altar spoke with equal emphasis of the absence of a living faith." This, it may be said, is in substance a vigorous setting forth of past abuses, and thus of the mighty changes which have taken place in our Services. We could have added a few darker shades than appear in the above picture from our own memory, but the picture is quite dark enough of the past to make the brightness of to-day shine out with vivid clearness.

DISTINGUISHED CHURCHMEN.—Infidel lecturers and correspondents in some papers are constantly asserting that Christianity is being abandoned by the intellectual giants of the age. It is well to keep up a record of distinguished men of science and letters who died in the faith—Churchmen in life and death. One of the great men of this century has just passed away. Some of us who, for our sins, we suppose, have waded through currency literature until we began to lose our feet, know how marvellously forcible, how clear was the mind of him who has just passed away. We Canadians knew him not, but we owe him a debt we can never repay. Lord Overstone, better known as Mr. Jones Loyd died at his house in Carlton-gardens, aged eighty-seven. He was educated at Eton and at Trinity College, Cambridge. He would never accept office, although he was on in intimate relations with the heads of the finance departments in successive Ministries, and especially with his friend Sir Charles Wood, now Lord Halifax. The *Times* says it is an old story that the profoundest wisdom and the most solid services are the soonest forgotten, and would not be surprising if a generation had arisen that knew not Lord Overstone; yet it would be difficult to name any man with a more established claim to his country's gratitude. The special services which the noble lord rendered the country was in overthrowing the currency quacks of fifty years ago. He had a great dislike to all purely theological and controversial discussions, and having in early life thought deeply and persuaded himself of the truth of Christian doctrines he never afterwards allowed himself to be influenced by the destructive theories of the day.

A QUESTION IN RE CALVIN AND LUTHER.—A correspondent of the *Church Review* writes:—"One of your correspondents last week referred to Luther's strong teaching in favour of confession (after a reformed fashion) to pastors. The following from Bishop Bayly's "Practice of Piety" is interesting enough to be worth verifying. It shows Luther and Calvin in exact agreement:—"Judicicus Calvin," he begins, "teaches this point of doctrine most plainly; 'although,' saith he, 'we ought to comfort and confirm one another in the confidence of God's mercy, yet we see that the ministers are appointed as witnesses and sureties, to ascertain our

consciences of the remission of sins, insomuch as they are said to remit sins and to loose souls. Let every faithful man, therefore, remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered to him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins to his pastor; and that he desire his private endeavour for the application of some comfort to his soul, whose office it is (both publicly and privately) to administer evangelical consolation to God's people.—Calvin, Instit., lib. III., cap. iv. sec. 12. Beza highly commendeth this practice (Vol. I., fol. 66); and Luther saith that 'he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church' (Luther, tom. VI., fol. 109, and seq; Bayly's 'Practice of Piety,' sec. 40)."

TO SUBSCRIBERS.

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1883 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1884. At this period a number are past due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a HAPPY AND PROSPEROUS NEW YEAR.

THE TORONTO UNIVERSITY QUESTION.

THE discussion of this great question still goes on in the secular papers. So far, the exceedingly able addresses delivered by Principal Grant have been left, in an argumentative sense, absolutely untouched. Several writers have figuratively danced around the principal of Queen's, but so far their weapons have been devoted to beating the circumambient air of their own suppositions. We give below some new evidence of the utmost weight, indeed, to our thinking, this testimony disposes of the claims of University College, for it amounts to a confession by the authorities of that institution, that Trinity, Queen's, and Victoria are equally entitled with them to share in the public property and funds, now claimed by them as a monopoly. The letter is from Mr. R. W. Shannon, of Kingston, who says:—

Let us turn from this edifying spectacle to the consideration of a little bit of history; it may prove interesting to the gentleman who recently plumed himself upon the ease with which he "captured" Dr. Grant. In an address delivered over twenty years ago before a committee of the Legislative Assembly of Upper Canada, Dr. Wilson, now President of the University College, Toronto, said:—"Again let me say for myself and my colleagues in University College, we have no desire to monopolise the endowments of the Provincial College. Let the just and proper costs of maintaining the College in a state of efficiency be properly ascertained with some adequate regard to future requirements, and whatever may be the legitimate object on which to expend the surplus funds, the college can advance no claim to them. The statement made to you with regard to the cost of our college, represent it as nearly double what it actually is. But as for

the surplus, it is for this Legislature to determine what shall be done with it. I should be delighted to see an adequate specific endowment set apart for us in such a way that, if we exceed the appropriation, we should make up the difference out of our own salaries; and also with the proviso that if we are able to retrench, we should have liberty to expend the balance in improving the efficiency of our institution."

From the above quotation we learn (1) that not only the esteemed professor, but "his colleagues" entertained the views above enunciated; (2) that they eagerly disavowed any claim to "monopolise the endowments of the Provincial University"; (3) that they wished for a "specific" endowment estimated with a due regard to "future requirements"; in other words, they assert no right to demand future supplies upon every possible occasion of want; (4) that the funds of the college were overflowing to such an extent that recourse was had to the expedient of representing the cost of its maintenance at double the actual amount, in order that as large a portion as possible might appear to be used.

We have one more witness, however, to testify before the tribunal of public opinion upon this matter; this time the Senate of the University of Toronto. In answer to questions put by the "commissioners appointed to enquire into the expenditure of the funds of the University of Toronto," the senate of that institution forwarded the following reply, among others, on the 29th of March, 1882:

"The senate would suggest that whatever funds the Legislature may see fit to set apart in aid of the colleges affiliated by the University Act, exclusive of University College, should be divided into three equal parts, two of those to be divided equally amongst such colleges, the other to be distributed in proportion to the beneficial results effected by such colleges."

These official statements, as we have already said, are conclusive evidence against the equity, and are strong evidence against the legality and honesty of the monopoly claim of University College. That claim must be resisted not only by all who have any regard for the cause of Christian education, but all who love right dealing with public money.

DR. WILSON'S REMOVAL.

WE cannot enter into any detailed discussion as to the merits of the misunderstanding between the Rev. Dr. Wilson and the Dean of the Cathedral, Kingston. We regret deeply, for the sake of Dr. Wilson personally, as well as for the Church at Kingston and at large, that it has been found necessary for the display of discipline by which so zealous a labourer for souls has been removed. We must say this, however, in the interest of those who are tempted into erratic courses, that a more Quixotic fancy never entered a clergyman's head than the notion that there is some peculiar way of doing ministerial work, in the seeking out for the lost and erring, which is not known or not recognized in the Catholic Church. That is a delusion of the worst kind. If it were true it would nullify the divine call and mission of the Church. If the official position he occupied did not give such freedom, Dr. Wilson might have found a far wider sphere for his evangelistic powers within the Church than either he or any man ever did or ever could fully occupy. With every kind feeling towards him, we would submit that until he had gone to the outmost verge of such a sphere and found his energies blocked, he had no excuse for going outside the lines of the Church. That is a sound general principle, which applies to all those who are neglecting work the Church gives them to do, in doing work the sects sets them to do, or to the

doing of which they are drawn by the example or driven by the insolent reproaches of outsiders.

The evangelistic resources and energies of the Church in Canada are not so overwhelmingly rich as to enable us to part with men like Dr. Wilson without a deep sense of loss. With rest, with reflection, moved by sound counsel, and, we trust, touched to the heart by the affectionate feeling manifested towards him by his brethren, we earnestly trust that Dr. Wilson will see it to be his duty, as he cannot but know it to be his very high privilege, to return to the sacred work of ministering in Christ's Church. To this office he is called by gifts as well as by a divine commission; to this let him be faithful, and he will have his reward.

CRIPPLED LOGIC.

IN a very extraordinary letter, defending University College from the charge of being Godless, Principal Sheraton, of Wycliffe Hall, makes the following remarks: "Perhaps the denominational colleges found their distinctive claims to religion upon the exaction of religious tests. Such tests have proved utterly fallacious. They have not secured the ancient Universities of England from advanced rationalism, nor protected them from anti-Christian mediævalism." Mr. Sheraton is head of a college which is denominational in a stricter and much narrower sense than any other college in Canada, indeed we doubt if there is a narrower one in the world. Nominally of the Church of England, it avows itself to be exclusively of the Evangelical section, and of the Evangelical section it is only in accord with the private clique, who are led and ruled by Mr. Sheraton's master. Fancy a man living in such a contracted little inner circle as that, within a denomination, inside a denomination, and in the inside of that third interior ring, talking about the denomination colleges, as though he were in a sublimer sphere. Mr. Sheraton's letter would be very ludicrous if it were not too absurd to be that. Talking of tests and their uselessness, what does Mr. Sheraton think of his College insisting upon all its students being required to swear by his little clique's shibboleth? As to the morality question, we ourselves heard a Professor of Wycliffe Hall state that the morals of the Toronto University were heathenish, and he called the building by a name we dare not use!

Mr. Sheraton argues that University College is not Godless because there is a Y. M. C. A. among the students. Is this marvellous simplicity or audacity? We suppose the Empire of China is not heathen because there are missionaries therein? The analogy is strictly fair. The friends of University College will act wisely by not raising the morality question. Persons may argue as they like about the advantages of young divinity students mixing with a large body of undisciplined young men, who hold all sorts of religious views, and all sorts also of most irreligious ones. They may contend that for young men it is best to have loose or ungodly companions, who are running a career of profanity and vice. Christian minded people, however, will stand by the old Book which bids all of us to give the ungodly a wide berth. Mr. Sheraton says that divinity students should mingle with and make companions of blasphemers, sceptics, revilers of God's law and God's Church; they do well to associate with men of unclean lives and unclean tongues, their speech, their manners, their ideas, will be of benefit to young men who are seeking to lead a pure life! The Divine Spirit

speaks not thus to young men. But when party interests have to be advocated the Spirit of God must stand aside.

THE BIBLE IN SCHOOLS; OR SECULAR AND CHRISTIAN EDUCATION.

[COMMUNICATED.]

IN nothing is the change which has passed over society more marked than in the character, aims and objects of education. Time was when to purify the heart, and humanize the affections, to elevate the understanding, and dignify the manners, to impress love towards God, and good will towards men, were considered true and worthy aims in all who had the care of the young, and were essential characteristics in all educational enterprises. The varieties of modern thought, and especially the religious tendencies of the present age, exhibit extraordinary mental vigor and activity. The closer study of the human constitution, physical and psychological, the victories achieved by modern science, inspiring an idea that every difficulty in nature may, ere long, be mastered by the progress of invention and discovery, if not fatal to the highest intellectual development, is unquestionably inimical to the cultivation of the affections and the purification of the heart. In the United States the system of secular education, which, while it trains the mind for the business of life, leaves the heart altogether uncultivated and unsanctified, has been adopted, not as best calculated to meet the demands of a true civilization, but as the only system possible in view of the many and sad divisions of the Christian world.

Sir Archibald Allison, in one of his masterly essays, speaks as follows of the ruinous consequences of a secular education:—"The utmost efforts have for a quarter of a century been made in the various countries to extend the blessings of education to the labouring classes, but not only has no diminution, in consequence, been perceptible in the amount of crime, and the turbulence of mankind, but the effect has been just the reverse; they have both signally and alarmingly increased. Education has been made a matter of State policy in Prussia, and every child is, by compulsion of government, sent to school, and yet serious crime is about fourteen times as prevalent, in proportion to the population, in Prussia as it is in France, where about two-thirds of the whole inhabitants can neither read nor write. In France itself it appears that the amount of crime in all the 83 departments is, with one single exception, in proportion to the amount of instruction received. The criminal returns of Great Britain and Ireland for the last twenty years demonstrate that the educated criminals are to the uneducated as 2 to 1. In Scotland the educated criminals are about four times the uneducated, and what is more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of the educated ones is yearly increasing.

These facts, to all persons capable of yielding assent to evidence in opposition of prejudice, completely settles the question. Experience has now abundantly verified the melancholy truth so often enforced in Scripture—so constantly forgotten by mankind—that intellectual cultivation has no effect in arresting the sources of evil in the human heart."

The same decided testimony is borne by thoughtful observers in the United States. Governor Clifford, of Massachusetts, in a letter written some

years ago to a friend uses the following remarkable language:—

"I have a general impression, derived from a long familiarity with the prosecution of crime, both as District Attorney and Attorney General, that the merely intellectual education of our schools in the absence of that moral culture and discipline, which, in my judgement, ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime; indeed, without this sanctifying element I am by no means certain that the mere cultivation of the intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister, through its agency, to his sensual and corrupt desires. I can safely say as a general inference drawn from my own somewhat extensive observation of crime and criminals, that as flagrant cases and as depraved characters have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and in some instances of the higher institutions of learning as could be found by the most diligent investigation among the convicts of Norfolk Island or of Botany Bay.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

GENERAL BOARD OF MISSIONS.—We intend to publish, in our next issue, the by-laws adopted by the Board of Management at its meeting in Montreal on 28th ult. The meeting occupied three days, and was in every way full of encouragement with reference to the future missionary work of the Church of Canada. The board is to meet three times a year, in March, September and November. The September meeting is always to be held at Montreal. The accounts are to be closed on 30th June each year, and the Treasurer was instructed to furnish to each Bishop a supplementary statement of receipts of expenditures up to the 30th of April of each year, to be submitted to the several Diocesan Synods. A great amount of labour was imposed upon the general society. The board expressed its unanimous opinion that this work required the whole time of the secretary, but it was decided for the present to accept such services as the general secretary could render without salary, and without requiring his whole time. The secretary was authorized to visit any diocese in the ecclesiastical Province where his services might be required to further the object of the general board of missions. Two appeals are to be issued every year by the board, to be followed by offerings—at Epiphany, for Foreign Missions; on the Sunday after Ascension, for Domestic Missions. Independent of these appeals, the board signalized its first general meeting by issuing a general declaration or manifesto, which, with the sanction of the Bishops, has been read in the churches of this Province. On Sunday next the special Epiphany appeal will be made in all our churches for Foreign Missions. The proceedings of the board were closed by a missionary meeting on Friday evening, Nov. 30th. The speakers were Bishops of Ontario and Huron, Rev. W. F. Campbell, general secretary, and Mr. A. H. Campbell, of this city. The delegates from Toronto diocese were, Rev. J. D. Cayley and Canon Dumoulin, and Hon. G. W. Allan and Mr. A. H. Campbell. The next meeting will be at Kingston.

ONTARIO.

SEASONABLE GIFT.—The members of St. Paul's Church, Fredericksburg, have presented their pastor, Rev. R. S. Forneri, with a handsome and valuable fur coat.

MABERLY MISSION.—Bright and hearty services at all the stations in this mission, at which divine service was held, ushered in the new ecclesiastical year. The Rev. Wm. Wright, parish priest of Newboro', kindly changing for the Sunday with the missionary-in-charge. The offertory came to \$3.86.

At evensong at St. Stephen's Church, Bathurst, Miss Butler, of Perth, kindly presided at the organ, which tended greatly to make the service what it was, a most enjoyable one. The subject of "Missions" was ably handled by Rev. Mr. Wright, who made many friends during his short sojourn among us. The Rev. C. E. S. Radcliffe acknowledges with many thanks the following subscriptions for month ending November:—Mr. Jas. Hicks, Perth, \$10; Mr. Robt. Hughes, on account, \$10; a lady friend, \$5; the Rev. R. S. Radcliffe, Penetanguishene, \$5; Mr. Wm. Hughes, S. Sherbrooke, on account, \$5; Mr. John Hughes, do., \$5; Mr. Charles Strong, \$5; Mr. H. J. Strong, \$5; Mr. Robt. Hughes, Bathurst, \$3.00; Mrs. H. C. Gwyn, Dundas, \$2; Mrs. John Hughes, \$2; Miss Strong, \$1; Rev. R. T. W. Webb, Luther, \$1; Mr. E. Niblett, Dunnville, \$1; Mr. Stewart, Perth, \$1; Mr. Thos. Hicks, \$1; Mr. Hart, Perth, \$1.—*Laus Deo.*

HILLIER AND WELLINGTON.—On Sunday, the 25th ult., the Rev. Reginald H. Starr preached in all three churches of this parish in behalf of the Trinity College Supplemental Endowment Fund. Though the amount collected by him was small, only \$45, owing to the difficulties in which the parish has been plunged for so long, and to the existence of a heavy debt on the parish church, his visit had a very good effect, and may produce more fruit yet. On the second Sunday in Advent the Bishop of Ontario held two Confirmations in the parish, 11 a.m. in Christ Church, Hillier, at 7 p.m. in St. Andrew's, Wellington. In all twenty-seven candidates were confirmed, thirteen males and fourteen females. The Bishop's addresses were listened to with great interest by congregations who crowded the churches to the door. At the parish church there were fifty-nine communicants. The collection at the two churches amounted to \$12, \$7.20 of which was sent to the clerical secretary as the amount required from the parish towards the rent of the episcopal residence. The debt on the Wellington church, \$88.00, will, it is hoped, be paid off by Christmas, and then the debt on the Hillier church, \$700, will be attacked. The "Canadian Missionary" is about to be localized here as a parish magazine, commencing with January.

TORONTO.

BARRIE.—Saturday the 9th being the 77th anniversary of the Rev. Canon Morgan's birthday, the ladies, members of the congregation of Trinity Church, assembled on the evening of that day at the Parsonage, and presented the rev. gentleman with a handsome fur great coat, cap and gloves, and a buffalo robe, and his estimable wife with a handsome jacket, and both with a golden bouquet containing \$25. The presents were accompanied by the following address, which was read by Mrs. Lally: The Rev. E. Morgan, Rector, Trinity Church, Barrie. Rev. and Dear Sir,—This being the eve of the anniversary of your birthday, and the winter, with its usual accompaniment of frost and snow, now fast approaching, has suggested to us, the ladies of your congregation in Barrie, the propriety of asking your kind acceptance of a fur coat, cap, mitts, a buffalo robe, and "golden bouquet," as a slight token of our great regard and friendship for you as a neighbor, the deep respect and affection we ever entertain for you as our pastor and Spiritual guide, and our hearty appreciation of your valuable services for a long period of years. We also beg Mrs. Morgan's acceptance of a warm coat for the winter. Trusting that you will be pleased to receive this mark of our affection and esteem in the same spirit in which it is tendered, and with earnest prayer to our Heavenly Father that He will be pleased to spare you and your amiable partner for many years to come, we remain, rev. and dear sir, ever yours faithfully. Signed on behalf of the ladies of the congregation of Trinity Church, Barrie, Helen Ardagh, Amie Lally, Amy Laura Bird, Sarah Creswicke, Emma Burton, Emma Way. The Rev. Canon Morgan made the following reply: To the Ladies of the Congregation of Trinity Church, Barrie, My Dear Friends,—I accept most gratefully, and with the same spirit of affection with which it is offered, the handsome and valuable present you have just made me. I do not, however, need such an evidence of your regard and affection; a residence of more than twenty-eight years among you has afforded me many opportunities of realizing this; similar instances to the present of your liberality I cannot forget, when I was the assistant minister of this parish. Your estimate of my services are far beyond their desert; I have often thought that I might do more. I cannot join fully in your wish and prayer that my life may be prolonged for many years. At my time of life, closing to-morrow my 77th year, and with lameness added thereto, I cannot hope to be as active as in days gone by. "The spirit is willing, but the flesh (literally) is weak." I shall, however, with help from Him who alone can give strength, continue to labor in His services, "which is perfect freedom," until He shall

see fit to call me to rest. In putting on the nice warm coat, a part of your kind gift the thought will constantly arise in my mind, have I "put on the Lord Jesus Christ": am I "clothed with His righteousness as with a garment?" The coat, whilst it will keep my body warm, will cover a heart warmed with love to all mankind, springing from His Spirit Who is Love, and especially for those among whom He has cast my lot to labor. I thank you for your kind remembrance of my dear wife, and your kind care for her in your present to her of a nice warm coat. She will, like myself, continue to use the strength which the Lord gives in promoting the great work which brought His Blessed Son from Heaven to make us happy. I will, however, allow her to speak for herself. I can only add to what I have said, my earnest prayer that the affectionate feeling which years have caused to wax warmer, will continue to grow until it be consummated in the realms above. I am, my dear friends and parishioners, most affectionately yours, Edward Morgan, Rector of Barrie.

DEER PARK.—*Christ Church*.—A branch of the Church of England Temperance Society was organized in this parish on Tuesday, the 11th inst. Thirty-five persons enrolled themselves as members of the Society. A very telling address was made on the occasion by Rev. S. McCarroll, of Grace Church, while Mr. Mercer, the Secretary of the Diocesan Branch, added some useful and suggestive remarks.

PERRYTOWN MISSION.—A choir was formed at Clarke Station about a year ago, and the voluntary services of a lady organist accepted. Never before had this station an organist and properly consulted choir. On Tuesday 11th some forty members of the congregation assembled in the Good Templars Hall, Orno, four miles north of Newcastle. A handsome purse containing over \$21 was presented to the organist. The average attendance of the congregation has increased within the last three years, from a dozen to fifty.

MISSIONARY MEETINGS AND SERMONS.—January 27, 1884, Stayner, Creemore, &c.; 28, Collingwood; 29, Batteau; 30, Singhampton and Duntroon; 31, Everett; February 1, Rosemont; 3, (Sunday), Cookestown, &c.; 4, Alliston and West Essa; 5, Joy and Thornton; 6, Innisfill and Churchhill; 7 and 8, Bondhead, &c.; 10, to 24, the City of Toronto; 24, (Sunday), Mono Mills; 25, 26 and 27, W. Mono; 28, West Mulmur, &c.; 29, Weston; March 1, Carleton; 2, (Sunday), Etobico, &c.; 3, York Mills; 4, Thornhill; 5, Aurora; 6, Newmarket; 7, Keswick and Georgina; 9, (Sunday), Woodbridge, &c.; 10, Loydton; 11, Bolton; 12, Sandhill; 13, Tullamore and Castlemore; 14, Streetsville; 16th, (Sunday), Port Credit, &c.

C. W. M. A. TORONTO.—At the board meeting of the Church Women's Mission Aid, held Dec. 11th the Secretary's report of work was as follows: "Since April we have sent out 29 boxes of presents, 21 to Algoma, 7 to Toronto, and 1 to Rupert's Land. We have also supplied several churches with surplices, altar linen, books and other church furniture and given \$20 to the W. and O. Fund of Algoma. The total value of these gifts amounts to \$847.67 and all are not yet supplied. We have received many donations both from individuals and parishes, also from our "20 minutes branch"; which will be acknowledged after Christmas. The need for our work does not decrease; the applications this year having been more numerous than ever. The number of Xmas trees supplied this season has been 23, representing 1,436 children; last year it was 15 trees and 800 children. We do not think our boxes have been so well assorted or so valuable as usual because we have not received things in time to choose from, but have been obliged to send just what we had on hand. People do not yet seem to understand that we have, to send our boxes long before Christmas really comes, in order that they may be received in time at their often distant destinations. Several Christmas tree boxes were sent in September." The Treasurers report was as follows: "Our expenses this year have been very great owing to our being obliged to move twice and buy furniture. We have also had to buy more material than usual owing to the donations for Christmas trees being so late in coming in. We are still in debt somewhat over \$100, to pay which we have only \$82.97 in hand. There are also about \$40 due us for work, so we are still solvent; but we have our rent to pay, and after Christmas more material to buy. You see by this an effort is necessary to increase our subscriptions and obtain gifts of materials. I hope the ladies will not relax their efforts when Christmas is over, but will begin at once to prepare for next Christmas, by which forethought we should be saved much trouble and expense." Signed, E. O'Reilly, Sec. Treas., C. W. M. A. Our readers need not be told of the very excellent work being done by the C. W. M. A., as almost every copy of this paper

contains grateful acknowledgements of its gifts. We earnestly commend the C. W. M. A. to the liberal support of those ladies especially who being unable to work personally can give or plead with others to give freely for so good a cause.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS, DISTRICT ASSOCIATION, DIOCESE OF TORONTO.—The Rev. Johnstone Vicars begs to acknowledge with many thanks the receipt of the following contributions: Messrs. H. & C. Blachford, \$2; Anonymous, \$1; Col. Moffatt, 2nd subscription, \$5; Miss L. Howard, \$2; Hon. Edward Blake, \$5; J. H. McDonald, Esq., \$3; R. H. Tomlinson, Esq., \$1; Rev. A. H. Baldwin, \$5; Ven. Archdeacon Boddy, \$2; Rev. Canon DuMoulin, \$5; H. O'Brien, Esq., \$2; Kivas Tuily, Esq., \$2; J. K. Kerr, Esq., \$5; Rev. Professor Jones, \$2; James Roaf, Esq., \$3; Mrs. Vicars, \$1; G. J. Hodgins, Esq., \$1; Thos. Hodgins, Esq., \$1; Mrs. Lash, \$1; Mrs. Edmund Baldwin, \$10; Rev. R. W. E. Greene, \$2; Mrs. Rose-dale, \$1; Mrs. Lyman, \$5; Geo. E. Gillespie, Esq., \$5; Hon. G. W. Allen, \$2; John Massey, Esq., \$1; Mrs. Macpherson, \$5; Rev. A. Lawson, \$5; E. M. Welstead, Esq., England, \$2; Mrs. and Mr. Heward, \$5. For a Christmas offering, 50 cents; Another Christmas offering, 50 cents.

NIAGARA.

The following appeal has been issued, dated Dec. 8, by the Committee on the Episcopate Endowment, to the clergy and members of their congregation for a balance of \$22,000 to complete the fund required:—Dear Brethren,—Our Right Reverend Father, the Bishop of this Diocese, feeling the weakness of advancing years, and a doubt arising in his mind as to his being physically capable of performing all his Episcopal functions in a manner satisfactory to himself, convened a meeting held at Bishophurst, 2nd October, 1888, at which the following gentlemen were present: Ven. Archdeacon McMurray, Dixon; Rev. Canons Osler, Read, Worrell, Curran, Caswall; Rev. Rural Deans Bull, Belt, Spencer; Dr. Ridley and Messrs. W. Y. Pettit, Alex. Bruce, George Elliott, Hy. McLaren, V. E. Fuller, and J. J. Mason, when the following resolution was adopted: "That in view of the expressed desire of the Bishop for the appointment of a Coadjutor Bishop, and inasmuch as such a Coadjutor Bishop cannot be appointed until a sufficient Endowment Fund be raised, it is the opinion of this meeting that the present Endowment Fund should be raised to the sum of \$50,000.00 if possible; that for this purpose the endowment Committee be recommended to consult with and seek the assistance of local committees in each parish, consulting with his Lordship as to the appointment of such committees."

This resolution was subsequently referred to the Episcopal Endowment Committee of the Synod, and by them it was unanimously agreed to send out the following, as a circular asking the clergymen to read the same to their different congregations, and further to comply with the suggestions and questions contained therein. When the House of Bishops gave its consent, to form the Diocese of Niagara, one of the conditions was, that the sum of \$40,000 should be raised and invested for the maintenance of the Bishop. This sum was nearly all subscribed; what was further required of the amount, certain gentlemen signed a bond by which they pledged themselves to pay the necessary interest, till the full sum was paid in. This arrangement was accepted by the House of Bishops, and the Diocese of Niagara was set apart and the present Bishop consecrated. Owing to various causes, such as failures in business, and inability to pay on the part of many of the original subscribers to the Endowment Fund, the amount actually invested at the present time, is only \$25,000, which yields an interest of \$1,275. This sum the Bishop is willing to have appropriated towards the stipend of a coadjutor if appointed. The amount is far too small, to secure the services of any Clergyman worthy of the office. The Endowment Committee would urgently appeal to every church member to carefully consider the position of the Diocese in respect to this important matter—for, whether it may be advisable or not, to elect a coadjutor Bishop—the question of providing a sufficient income for a Bishop of our Diocese, will sooner or later, be forced upon us. At the present low rate of interest, the total sum invested should be \$50,000. Towards this, as stated above, we have now \$25,000, and there are besides, subscriptions which may be considered good, to the amount of \$3,000. This leaves a balance to be made up, of \$22,000. Great as this amount appears, your committee are of the opinion, that by a united and vigorous effort, on the part of every church worshipper throughout the Diocese, it can be raised. The plan proposed, is not to ask for large subscriptions, which could only be had from the more wealthy of our brethren, but for a small sum from each individual, which in the aggregate, will make up the entire fund.

To this end, the Clergymen are asked to send in to the Secretary of the Diocese, on, or before January 15th, 1884, a correct list of all the adult habitual church goers, in their respective parishes; also the names of such gentlemen and ladies, as will act on committees, to carry out the above plan. The Endowment Committee will as soon as they obtain the necessary information, issue another circular, stating the exact sum each person should give, and how it should be given. Trusting, dear brethren, you will for the state of our Church and the welfare of the Diocese, render us all the assistance you can to further the proposed scheme. We are, Rev. and Dear Brethren, yours faithfully, George Elliot, Chairman; W. B. Curran, F. E. Kilvert, Hy. McLaren, Committee on Episcopal Endowment.

STEWARTON.—On Sunday, Dec. 16th, the new church in this place was opened for Divine Service. It had been intended to have the first service the consecration service; but on account of the Lord Bishop of the Diocese being unable to undertake Diocesan work this winter at any distance from the See City owing to the feeble state of his health, the consecration is for the present postponed. The Church is not, strictly speaking, a new one, although new as an English Church. It was built by the Canada Methodists about six years since, at the cost of \$1400, when they had a flourishing congregation; but they did not raise the money at the time, and most of this amount remained as a debt upon the Church. The congregation has since dwindled away, so that now they have but four paying members. These persons were unable to bear the burden of the debt alone, and as the Conference wished to reduce the number of stations worked by their Georgetown minister it was resolved to cancel his Stewarton appointment. So the Church was offered to the Church of England congregation for \$450, with the organ and all the fittings, driving shed and lot. The offer was accepted, since the old church, built 25 years ago, was becoming ruinous, and would have cost \$250 to put it in decent order. The latter has now been sold for \$200, to be taken down and removed. The parishioners have made up the balance required by subscriptions among themselves. They have also spent several days in having "Bees" for fencing in the Church, adding the old driving shed to the new one, levelling the ground, and effecting a number of improvements. The internal alterations have been effected in a most praiseworthy manner by the new building firm of Aldous & Co., lately established in Georgetown, who have made an elegant pulpit and lectern, which we can strongly recommend any building committee to come and see before giving out their contracts. They have also made a convenient vestry on the north side of the chancel; an arrangement not required by the former occupants of the Church. Sunday, the 16th, was a bright and beautiful day, although the very sharp frost made the roads fearfully rough. But the Church was filled throughout for the morning service, the Ven. Archdeacon Dixon, the Rev. Dr. O'Meara of Port Hope, and the Rev. Canon Caswall, of Georgetown assisting in the service which consisted of Matins and Holy Communion. By request of the Bishop, Archdeacon Dixon officiated as his representative, and was the preacher in the morning, taking for his text Ps. cxxii. 1, "I was glad when they said unto me we will go into the house of the Lord." Before introducing the subject the Archdeacon took the opportunity to mention that the Bishop's health had happily been improving considerably during the past week or two, so that he had been able last Sunday to assist in the celebration of the Holy Communion at the Cathedral. Expecting that the Methodists who had hitherto worshipped in this Church would probably be present on this occasion (as indeed was the case) the preacher took the opportunity to dwell upon the differences in the mode of worship which henceforth would obtain in this sacred edifice, pointing out the practical benefits of a pre-composed Liturgy. The sermon was listened to throughout with the greatest attention. The clergy and several of the laity who had come from a distance were hospitably entertained at lunch after the service by Colonel Murray, the lay delegate of the parish; and at 3 o'clock afternoon service was held consisting of Litany, Lesson, and Sermon by Rev. Dr. O'Meara; his text being, St. Luke xix. 41, 42, "When He was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes"; in which he pointed out the great danger of neglecting spiritual privileges, and urged the parishioners to make the opening of their beautiful House of Prayer the occasion of new resolutions for more zealous use of the means of grace. The venerable Doctor, now in his 70th year, spoke all the more earnestly, and at times with great emotion, owing to the fact that he was for seven years in charge of Stewarton, with Georgetown and Norval.

He left the mission about 17 years since. The Church which is seated for 100 had to accommodate fully twice that number both at this 3 o'clock service and at that at 7 p.m., when Dr. O'Meara was again the preacher. Benches and chairs had to be brought in to accommodate the multitude, many however had to stand throughout, and a number were not able even to get into the church at all. The responding was good, and the singing most enthusiastic and hearty throughout. The hymns to be used had been printed on leaflets for the occasion, and the tunes chosen were well known ones, (to some of which the walls had no doubt often re-echoed before), so that not only all could join, but assuredly all did join with great fervour. The offering for the day amounted to \$61.28, a very satisfactory amount when it is considered that Stewarton has only a population of 200. An old gentleman mentioned to one of the clergy after the service that at the time the old church was opened 25 years since it was one of only three English Churches in the county of Halton, while on the present occasion Stewarton Church is one of fifteen, while of these fifteen four were formerly Methodist places of worship. May these enthusiastic church builders have as speedy and complete a conversion as the churches they have built.

HAMILTON.—St. Luke's Church.—This church was reopened on Sunday Dec. 16. The interior has been painted and greatly improved.

St. Thomas' Church.—A full choral service was held in St. Thomas' church, in this city, on Friday last, the day of the festival at St. Thomas. Rev. G. McKenzie, of Brantford, preached, and Rev. R. G. Sutherland intoned the service. The Freemasons of this city will attend St. Thomas' church on St. John's day, Dec. 30. The sermon will be preached by R. W. Bro. Rev. Evans Davis, of London, Past Grand Chaplain of the Grand Lodge of Canada. Rector, Rev. Canon Curran preached in St. Catharines Dec. 16. Rev. O. F. Booth, of that place, who has recently received a call to Grace church, Detroit, occupied the pulpit of St. Thomas' church, morning and evening, in exchange.

OAKVILLE.—The new Church of St. Jude, Oakville, was opened on Sunday. Sermons were preached in the morning by the Rev. Dr. Mookridge, Hamilton, in the afternoon by Rev. Canon Tremayne, and in the evening by the Rev. John Langtry, Toronto. The collection amounted to \$678. This beautiful church was erected at a cost of \$10,000 from a design of Mr. Wyndeat, Toronto.

SALTFLEET, &c.—On December 18, the united congregations of Binbrook, Saltfleet and Barton East, were duly represented at the Tapletown parsonage and a happy evening spent. Miss Smith, daughter of the Rev. Thomas Smith, Missionary in charge, was the recipient of a very kind address with a purse of over \$30 for her faithful and valuable services as organist. In addition to this testimonial, Mr. Smith, who is also very highly esteemed, received a fine supply of farm and garden produce.

As the annual appeal in aid of our various missionary fields will very shortly be made in the several parishes of this Diocese, it is hoped that a greatly increased attention will be given and so secure a goodly response from our people in the coming year. The North West, Algoma, and many rural rectors of this Diocese present before us such urgent appeals for men and money that we must not, yea, presume not to treat them coldly. Never before in our Canadian history has missionary work been so developed as it is now, and never has duty been so incumbent as it is now that we should rise and strive to do mightily for the Lord and His people. Alas, if we as a Church, are selfish and neglectful of the missionary cause in this land, we shall be deemed slothful and wicked, and unworthy of Divine grace.

ANCASTER.—The Rev. W. R. Clark, of Ancaster, was agreeably surprised upon his return home, a few days ago, to find that some members of this congregation at Copetown had called at the rectory and left a quantity of oats, potatoes, butter, eggs, meat, etc. Such acts as these brighten a clergyman's life and encourage him not a little in his great work. We are happy to add that such thoughtfulness is frequent in the Diocese of Niagara.

HURON.

WOODSTOCK.—The annual report of the Sunday-school of New St. Paul's was read during service by the rector, Rev. J. J. Hill, on the first Sunday of Advent. The Sunday-school year closed on Nov. 1888. During the year they laboured under adverse circumstances—want of suitable accommodation—

the library old and worn out, and no school maps to aid the teachers in their work. Notwithstanding these disadvantages, the good work prospered. To the great interest manifested by the teachers, and their personal influence is the satisfactory progress of the school attributed by the pastor. The average attendance numbered one hundred scholars, about forty of these forming a primary class under the care of two teachers. The other scholars are divided into classes under the care of thirteen teachers, who cannot be too highly commended for the unremitting services in the cause of their Lord. The lessons taught in the school are the International Series, published in Toronto, combining with the Scripture reading lessons on the Church Catechism, on the Collects, and also on the various seasons of the Church year. A collection is taken up every Sunday for general purposes. On the first Sunday of the month the collection is taken up for missionary purposes. There is now to the credit of this general fund the sum of \$28, and to the credit of the missionary fund the sum of \$27; they have sent to the funds of the Children's Hospital, Toronto, \$15, making \$42 contributed to the missionary cause during the past year, and it is proposed to aid in foreign fields of work—the Zenana mission to the women of India, and in the home field, the diocese of Algoma. We must heartily congratulate the rector, Mr. Hill, on the prosperity of his Sunday-school. We need to know somewhat of the working of all our Sunday-schools. We should feel a fraternal interest in the labours of other Church schools than the one with which we are immediately connected. Such an association as that now proposed would tend to put away from us that selfish congregational spirit so contrary to the very first principles of our Catholic religion.

WATFORD.—A lecture and tea meeting was held in the Town-hall of this village, by the ladies of the English Church. It was literally packed with friends. After tea the Rev. P. E. Hyland took the chair, and the exercises of the evening were begun with appropriate music by the choir of St. Mary's Church. The Rev. E. J. Robinson, of Exeter, then gave a very instructive and interesting lecture on "The Great Pyramid," which was heard with pleasure by an appreciative audience. The choir again discoursed sweet music, and then followed an address by the Rev. J. M. Gunn, of Brooks, which pleased the audience very much. The Rev. C. J. A. Batstone, of Alvington, also gave an address, which was very appropriate to the occasion, and was listened to with rapt attention. The following evening the Sunday-school children enjoyed tea, and had also a Christmas tree, with gifts hung on it for all the children. This entertainment, like that of the preceding evening, was very successful in every respect. The lecture tea of Thursday brought \$70, and the children's festival \$17. Thus \$87 was taken on the two evenings, and we hope good was gained in other ways by the two meetings.

THE NEW BISHOP.—On the second Sunday of Advent the Bishop of Huron, who had arrived in the diocese on the previous Friday, occupied the pulpit of Trinity Chapter House at matins. The hall was thronged to its utmost capacity. The number present has been estimated at six hundred—a very large number for the limited space. After the opening service the record of appointment was read by Mr. E. B. Read, Secretary-treasurer of the Diocesan Synod, and his lordship preached a very impressive sermon on Isaiah xlix. 5: "And he said, is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." "The two advents of our Lord," the preacher said, "are the two centres around which all revelation revolves. They are the grand centre for the attention of all ages." The topic of his discourse was not so much Christ's second coming, as to call the attention of his hearers to some facts of the first, having a bearing upon the second, holding as he does that Gentiles were to have the right to be taken up in the light and taken out from the darkness to the peace and joy of Christ. He graphically depicted the state of mankind, Jewish and Pagan, at the time of the first Advent and the opposition with which Christ had to contend. He compared the condition of society then and to-day. In conclusion, he said: "As this is the first time I have addressed you, I may say that I hope to know among you only the love of Jesus Christ. I came not to seek yours, but you. I came to preach One in whom I have found a Friend, and who will heal your sorrows and give you peace. I know no principle in the ministry but Christ, and anything that deviates from Him is against Him."

LONDON.—The Bishop in St. Paul's—At evensong on the second Sunday of Advent, his Lordship the

Bishop preached his first sermon in St. Paul's. His text was taken from St. Matthew xxiv. 35: "And there shall appear the sign of the Son of Man in heaven." His sermon was, The Son of Man, the deliverer of all mankind, the embodiment of suffering humanity, the Son of Man—that Man who is the world's hope, the Saviour; the Son of Man—a title bringing with it a feeling of deep sympathy, One at whose feet mankind could roll their burden, and He would give them rest and peace; the Son of Man—the Representative of the human race. There never was a perfect man before, without sin and without wrong. It was as the Son of Man that Jesus died to wash away the sins of the world. His death was the propitiation for the sins of the whole world. As the Son of Man, He was the personification of charity, and the type of the second coming. As the Son of Man He will come again to judge the world. The large church was crowded to the doors, and many were forced to go away unable to gain an entrance. The number present was estimated at 2,000.

BRUSSELL.—On Tuesday, 11th Dec. there was a monster tea meeting in connection with St. John's Church, Brussels. Rev. T. O'Connell addressed the meeting. The Town-hall, in which the meeting was held, was crowded. The result was very satisfactory; \$100 were added to the fund for the liquidation of the indebtedness of the Church. Rev. F. Ryan is, we are happy to learn, very successful in his labours in St. John's, Brussels, and St. George's, Watton.

THE STANDING COMMITTEE of the Diocesan Synod is to meet on Thursday afternoon, at 2.30 p.m. The meeting will be preceded by a Church service.

WINDSOR.—Rev. W. H. Ramsay, rector of St. George's Church, has been offered the rectorship of a new church at Winnipeg, and declined the offer.

RECEPTION TO THE BISHOP.—A public reception was tendered to Dr. Baldwin by members of the Church and other citizens on Monday afternoon in the Western University. The library lecture room and dining hall were thrown into one. The Bishop and Mrs. Baldwin occupied positions on the platform. A bountiful table of refreshments was prepared by the ladies, and the afternoon was spent very pleasantly in social intercourse.

MOORETOWN.—On the 16th inst., the 20th anniversary of the opening and consecration of Trinity Church was duly commemorated, a special sermon being preached by the incumbent, the Rev. Dr. Armstrong, who considered the time important, inasmuch as for the first time in their history as a Church and congregation they were out of debt and thus relieved of a weight which under any circumstance is difficult to carry; but he congratulated the congregation still more upon the fact that they were not only out of debt, but there was a nice round sum in the treasury to the credit of the ladies, which he might say they propose expending in renovating, altering and painting the church. In every other respect also the parish is prosperous and peaceful, and it is hoped that by the time the church has attained its majority of twenty-one years of age, it will be one of the prettiest country churches in the diocese. There are three Sunday-schools connected with this congregation, all conducted on strict Church principles.

CHATHAM.—The Bishop of Huron held Confirmation service in Christ Church, Chatham, on Tuesday evening, the 11th inst., when a class of forty-seven candidates was presented by the incumbent, the Rev. N. H. Martin. There was a very large congregation. The Bishop preached an impressive sermon. He also addressed the candidates on the solemn vows now renewed by themselves in their consecration to Christ. The Very Rev. Dean Boomer accompanied the Bishop, and he and Rev. Mr. Sandys took part in the service. At the close of the service a reception was given in the schoolroom to the Bishop and Mrs. Baldwin and a large number of the congregation uniting with their Bishop on his first visit to Chatham.

GRANTON.—On the third Sunday of Advent the new church in this place was opened. The Rev. T. O'Connell, of the Chapter House, London, preached the opening sermon at matins and again at evensong, both eloquent and very impressive discourses. Rev. M. Turnbull, of St. Paul's, Shelbourne, preached at an afternoon service. The church was filled to its utmost capacity at all the services, and there were large collections. The Rev. T. W. Magahy, rector of Holy Trinity, Lucan, deserves great credit for his zealous labours; one of the results is manifested in the church of St. Alban, Granton.

BRUSSELS.—One of the most successful tea-meetings ever held in Brussels came off on Tuesday evening, Dec. 11th, in the Town Hall, under the auspices of St. John's Church. Although the weather and roads were very unfavourable the spacious building was crowded. After all had partaken of an excellent supper, the chairman took his place, and went through the first part of the programme which consisted of solos, duetts, recitations, etc. A short intermission was made in order to allow the ladies to serve oysters in the council chamber to those who wished them. The attack on the oysters soon demolished them. Then followed the chief attraction of the evening, a speech from Rev. Mr. O'Connell of London; then did he sustain his reputation. His address was both practical and eloquent. A hearty vote of thanks was tendered him. An immense house will greet Mr. O'Connell when he revisits Brussels according to promise. Proceeds of the tea about \$120.

DR. BELT, son of the Rev. Canon Belt, was the recipient of a complimentary bouquet on Monday evening, Dec. 10th, from his numerous friends in Brussels on the eve of his departure for Oshawa. Brussels is sorry to lose the Dr. St. John's Church will miss him greatly. He is well known in Oshawa. We wish him success in his profession in his former home, and a host of good friends.

ALGOMA.

PURBROKE.—The churchwardens of Christ Church, Purbroke, desire gratefully to acknowledge the receipt of a nice Altar-cloth, the gift of the C. W. M. A. The superintendent of the Sunday-school of the same church also acknowledges with thanks the receipt, per Rev. T. Lloyd, of a box of books and periodicals, to form the nucleus of a library for his school.

The churchwardens of St. Paul's, Uffington, here-with acknowledge most gratefully the gift of four harp and two bracket lamps, all complete, donated by Rev. T. Lloyd. Thus completing the most effective lighting of our little brick church.

The Rev. E. F. Wilson acknowledges with many thanks the sum of \$1.50, from Sunday-school children, Brampton, per Rev. C. C. Johnson, for the Indian children.

GRAVENHURST.—The Rev. W. B. Magan writes: "Kindly permit me, through your paper, to acknowledge with heartfelt thanks the receipt of a box from the C. W. M. A., Toronto, containing clothing, gifts for Sunday-school Christmas tree, linen surplice, and Communion cloth, per Mrs. O'Reilly.

PORT SYDNEY.—Please acknowledge in your paper a box per the Port Sydney Sunday-school, from the Churchwoman's Aid Society, with many thanks. Yours, M. A. Ladell.

I return my sincere thanks for a parcel containing Christmas gifts for the children of Northwood Sunday-school, Muskoka, kindly sent by the C. W. M. A., per Mrs. O'Reilly, Toronto. Wm. Ennis, Churchwarden and Superintendent.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

ALGOMA.

Sir,—Kindly grant me space gratefully to make the following acknowledgements, viz.:—A set of of pewter sacramental vessels from Rev. Mr. Tremayne, per Messrs. Rowsell & Hutchison, Toronto; a large parcel of Xmas, New Year's, and Easter cards, from some unknown friend and place in Canada (there is not a mark by which a guess can be made), and a parcel of socks and stockings from a friend at Truro, N. S., who gives no name, but desires me to make the acceptance of the gift in the DOMINION CHURCHMAN. With gratitude, and wishing for all a happy Christmas-tide, I am, &c.,

WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.
Aspdin P. O., Dec. 12th, 1888.

OUR SUNDAY-SCHOOLS.

Sir,—My attention has been drawn to a letter in this week's edition of your paper under the heading of "Our Sunday-schools," from the able pen of Mr.

Leggo. While agreeing with him in a great many things, yet I think he unduly blames our pastors and Sunday-school workers for their want of interest in this important branch of Church work. Having been actively engaged for the past ten years in Church Sunday-schools, although yet a young man, I hope Mr. Leggo will not think it presumption, on my part, for saying that our Sunday-school workers generally, both clerical and lay, evince a keen interest in our schools, and that the fault lay not with the present workers, but with that class of our Church people who, having the most time on their hands, and means at their disposal, besides considerable experience in their own families, never, or very seldom, respond to a call for help, but prefer to leave it to the younger portion of the community to do the best they can. The result is a great many of our teachers range between the ages of eighteen and twenty-four, and who do not sympathise with children's ways, or know how to instruct them. But the fact of the matter is, we have no alternative, and are therefore compelled to fall back on them to keep our children together. I will say it is no more a fact with us than with other schools outside the Church, so that we are, generally speaking, no worse off than what they are. What, therefore, we want are teachers of experience. Let the fathers and mothers of our children come into the school. Good practical Churchmen and Churchwomen who can take a class of children and rivet their attention on the lesson for the day, during the short hour they are in school. Not teachers who, after hearing them some small portion of the catechism, brings out a book and reads some little story of a boy or girl who died very young, or, probably, a bad boy who was caught in the act of stealing apples, and was therefore visited with severe illness. You may think I am colouring it too highly, but I have seen it, I am sorry to say, far too often and everywhere, I have thought. But again we want the teachers who are willing to turn out at all times, rain or shine, because we always find some of the children there, and they come with the expectation of meeting their teacher, and when they are not there there is disappointment, not only the children but to the superintendent also, who has to worry and bother about getting some one to fill his or her place. We also want teachers who will periodically visit their scholars, no matter how poor or degraded their parents may be, in fact the lower they are the more frequent they should be visited, for many times it would bring sunshine where gloom too often exists.

Now, as regards Mr. Leggo's idea of having a uniform system throughout the Dominion, I believe it is very good. There can be no doubt that the many different systems that are working are bad things. We want uniformity in teaching, but it should be distinctive. Distinctive Church teaching is sadly needed in many of our schools. Many of our children are sent to the Church Sunday-schools, and they learn the catechism off word for word, and that is the end of it. They never, or very seldom, take part in the Church service, and therefore when they grow up have no regard for it. Let our children be taught why they belong to the Church of England in Canada, and the next generation will see a far more energetic body of Churchmen than Canada has ever seen. Ask many of our young people to-day why do you belong to the Church of England, and they will say because I was brought up to it. And that is the best they can offer in defence of the Church.

In distinctive teaching the Church of England Sunday-school Institute leaflets are very good, but there is one thing, so far as I have seen, that they lack. That is a graded system whereby the whole school may learn the same lesson, only that it would be in simpler form for the younger scholars than it would be for the older ones. There are in use in Hamilton and Toronto a series of manuals of Christian Doctrine, edited by the Bishop of Albany, N. Y., and published by Jas. Pott, 12 Astor Place, New York, which are very good. They are in three grades, senior, middle, and junior, and are based on the Catechism and Christian year. But of course there are many things in them that are not adapted to the Church in Canada, such as the word Protestant Episcopal, &c. I only draw attention to them to show how admirable their system is.

Let us then have a Church of England Sunday-school Institute in Canada. It must not be a half alive and dead affair, but a vigorous institution, ever ready to meet the wants of our Sunday-school throughout the Dominion. We would require the aid of the intelligent and also the wealthy, to make it a success, and thereby give every advantage to Church Sunday-schools throughout the country.

I hope Mr. Leggo may be the means of bringing out the opinions of our great leaders in Sunday-school works, both clerical and lay.

Yours truly,

CYRUS OLLIVER.

Hamilton, Nov. 24, 1888.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

SIR,—An eminent German pastor, at the Jewish Conference lately held in Berlin, described our institution as the greatest and most important Missionary Society. He proved that the interest of Evangelical Christians in the subject is increasing. He showed it was false to pronounce Jewish missions a failure, and quoted in proof that the number of Jewish baptisms, as compared with baptisms of heathens, is in favour of the former. The chairman of the same Conference, a distinguished member of the German Imperial Government, said, the relation between Christians and Jews is one of the chief questions of the day, and it becomes a special duty to remind Christians of their proper position towards the Jews.

A Bishop of our Church lately stated in public, that the Society is not only a great missionary, but also a great school, society. Many hundreds of Jewish children are educated as Christians in the schools, of which those at Constantinople, Bucharist, Tunis, and Mogador are the largest. At the boys' school at Mogador, the average attendance is 200. The New Testament is read every day, a portion of it being learnt by heart, as well as the prophecies of the Old Testament. All are taught the Lord's Prayer, and Ten Commandments, and the school is closed with prayer in the name of the Lord Jesus Christ.

The work of promoting Christianity among the Jews all over the world is progressing. For many years the Society has been sowing the gospel seed, distributing Bibles and Testaments, preaching Jesus Christ our Lord, and teaching the young chiefly by means of converted Jews and Jewesses. Now the fruit is becoming visible. Thousands of the ancient race, formerly indifferent, are searching the Scriptures for themselves; crowds of them attend service in our churches, and listen reverently to the preaching of the gospel way of salvation by faith in Christ; and scores, after long and careful examination, and proving by meekly suffering persecution, are being baptised into the Church of Christ. Tens of thousands of Bibles and Testaments are greedily caught up, at great risk, in lands where a few years ago not a copy of the Scriptures could be found. In Jerusalem itself hundreds of poor refugees from Russia, whilst enquiring what they shall do to be saved, are employed by our missionaries there in several ways, chiefly cultivating land.

The Society have a most extensive field for their labours, which are continually increasing. The work of the Association for the Diocese of Toronto is, notwithstanding some impediments, going on pleasantly. The agent is well advanced in years, just wearing out, but willing to spend his last days to the best of his abilities in working for Jesus and His scattered people. He wants helpers, young and old, ministers, superintendents, teachers, scholars of Sunday-schools—persons really loving the Lord Jesus, and for his sake wishing to do good to the Jews. Packets of books, pamphlets, tracts, and leaflets from the Society, giving information about the present condition of the Jewish race, have been sent to the clergy, churchwardens, and many others, being subscribers, in every parish of the diocese, and will be continued to be sent at intervals. Many persons have helped and are helping the agent. Some send their subscriptions without waiting to be called on. Some ladies in this and other cities are collecting from their friends and neighbours. Some teachers in Sunday-schools are inducing their scholars to contribute. Some place collecting boxes on their parlor tables, within reach of visitors; and others, on returning from marketing or shopping, and counting their change at home, lay aside the odd cents for the Jews' Society. More is to be done in this city and diocese than is generally supposed. The agent finds it impossible to accomplish what he feels should be done. In this time of need, then, he offers the following suggestions:—

1. That the clergy, in addition to preaching on Good Friday, should invite the ladies of their Mission Aid Societies to solicit subscriptions for the Jews as well as for the heathen.
2. That as Epiphany falls next month on Sunday, and as in consequence the gospel containing the story of the Wise men will probably be read in many churches, ministers should call the attention of their hearers and superintendents of Sunday-schools, that of their scholars, to the little given to Christ, "THE KING OF THE JEWS," and strive to promote interest and sympathy on behalf of the subjects of that great King in their present lamentable condition; always bearing in mind that we are debtors to them for all the religion we possess.
3. That parents, and superintendents of Sunday-schools should ask their young people to save a portion of their intended outlay on Christmas cards, and give it as an offering to the Jew Saviour of sinners, for sending teachers and Testaments to Jewish little ones in foreign lands. Some such Christmas offerings have already come in. It is hoped many will follow.
4. And that Christians should join the Prayer Union

in England, and every Friday evening, when the Jewish Sabbath begins, unite in offering up supplications to God in favour of His ancient people; and pray for the Holy Spirit to be graciously given to them, so that they who have not yet received Jesus as their Atonement and Messiah, may now come to Him, love Him, and take His easy yoke upon them, and they who have believed on Him may confess Him faithfully before men, and patiently endure persecution for His name's sake.

Yours faithfully,
JOHNSTON VICARS,
Secretary.

515 Sherbourne St., Toronto.
Dec. 1st., 1888.

DR. DEWART AND BAPTISMAL REGENERATION.

SIR,—In the columns of the *Christian Guardian*, in two several editorials, a most unscrupulous attack has been lately made on me, as "riding the High Church horse furiously," and "thrusting" upon the public the subject of Baptismal Regeneration.

The facts are simply that when Baptismal Regeneration was held up to scorn in a local paper by a "Wesleyan," as the essence of Popery. I showed that John Wesley held it, and I showed that all the reformed churches held it, by exhibiting the very words of their confessions and all this I did *without one word of comment*. I must not use in your columns terms which would adequately describe the grossness of misrepresentation to which I have been subjected. I profoundly regret this, not for my own sake, as I am not likely to be hurt or helped by aught that a Methodist editor can say; but because every instance of such conduct helps to aggravate the miseries of our disunion, and it cannot but be painful to be obliged to think unfavourably of one occupying a position influential for good or for evil. Leaving, then, the personal contention, and making no answer to his railings, I propose taking up his strong points against Baptismal Regeneration, in a short series of letters, if you will permit, not making a minute argument, but suggesting considerations which must at least break the force of his assumptions, and be of use (I hope) to your thoughtful readers.

1. Dr. Dewart is severe on those members of our Church who deny that the Prayer Book means Baptismal Regeneration. "There can be no question," he says, "that this is the doctrine of the Church of England." He then proceeds to give us a taste of his exquisite exactness: "The term 'regeneration' in Church history may not always mean being 'born again.'" He might just as well say, "In Latin writers the term *causus* may not always mean 'a horse.'" What he means is, I suppose, "Regeneration in ancient Christian writers may not always mean what we Methodists now mean by being born again," and this is undoubtedly correct. But who are to blame? The ancients, who used the term Regeneration correctly, or such moderns as have put upon it a new meaning, wholly unknown to antiquity? We may see how little exactness is to be expected from one who can write thus loosely.

2. His first grand objection is, "that it is wholly out of harmony with the simple and spiritual character of the religion of Christ." As these two words, "simple and spiritual," are almost the stock in trade of our shallow-pated theologues, I shall examine them a little on the threshold of our argument. In what sense is Christ's religion "simple?" In none of the senses of this word, colloquial or philosophical. Dr. D. will not dare to say it is "silly or shallow," and it is equally certain he cannot say "it consists of one thing, that there is no combination in it." For, on the contrary, it is the most complex subject that can be presented to human thought. God and man, heaven and earth, soul and body; what complexities have we here! And as for shallowness (the Lord pardon the irreverence of the word) we remember the apostle's adoring exclamation as he discourses of "the mystery hidden from the ages," "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and his ways past finding out!" And how vast the grace and illumination necessary that "we may be able to comprehend with all saints, what is the breadth, and length, and depth, and height" of that mystery! What countenance do the holy writers give to this picture of the mystery of God? "Simple!" And what does Dr. D. mean by "spiritual?" If he means that the body and bodily acts are left out of the account in Christ's religion, he manifestly falls into the gnostic heresy; but if he means correctly by "spiritual," that which is acted, controlled by the Spirit of God, or what is related to Him and has His impress; that Baptism then is not spiritual, is the point to be proved, and Dr. D's words are a mere *petitis principii*; and they shew incidentally that he does not know the meaning of a most important term of our New Testament scriptures, but trails it, as Regeneration, through

the mire of modern cant. With these preliminary observations I shall, at present, conclude.

Your obedient servant,
JOHN CARRY.

Port Perry, Dec. 18, 1888.

CHRISTIAN UNITY.

SIR,—I understand from the Rev. Dyson Hague's letter that he considers it a mistake on the part of the Church of England to maintain that Episcopal ordination is an essential requisite of ministerial authority. Second, that it is also a mistake to insist on a uniformity of worship. And he thinks a relaxation of these two principles would be beneficial in the way of promoting the unity of English speaking Christians.

With regard to the first question, I do not see how the Church of England could ever do otherwise than she is doing. There are certain Churchmen who hold the opinion that the Episcopate is traceable to apostolic direction, and that, as an historical fact, it has existed from apostolic times, but notwithstanding that, they assert that its existence is not essential to the being of the Church. But I have never yet been able to learn of any authority having arisen in the Church so superior to that of the apostles, that it is competent to set aside what the apostles have erected. The apostles were men, no doubt, of like passions with ourselves, but we have always been taught to accept as an axiom of Christian truth that they were also inspired by God, and that they had gifts and powers far transcending those conferred upon ordinals. These men to whom our Lord immediately committed the work of laying, broad and deep, the foundations of His Church, are men whose directions in so important a matter as the government of that Church, we cannot depart from without presumption.

To assert that Episcopacy is traceable to apostolic direction, and at the same time to allege that it is an indifferent matter whether it be continued or not in the Church, is so singular an opinion that I do not wonder it does not find much favour with a very large class of Churchmen. Those who entertain it would seem indirectly to assert that they know a good deal better than the apostles did, what is necessary for the Church. Admitting that Episcopacy is traceable to apostolic direction, there is another and very important reason why the Church of England could never abandon it without being false to her own principles. The object of the English Reformation was to purify the old Church, or to establish some other order of government than the apostles had established. The opinions and practices which the Church of England formally rejected at the Reformation were no part of the original belief and practice of the primitive Church, and it is on that ground that she justifies her rejection of them; but could that be said of Episcopacy? All those who admit it to be traceable to apostolic direction must perforce say No.

But Mr. Dyson Hague thinks that the maintenance of that principle savours of haughty arrogance and un-Christ-like pretensions. Reduced to common sense and plain English, however, it simply amounts to this, that the Church of England, in maintaining this necessity of Episcopacy, simply places herself in this position: that she, believing this form of Church government to be traceable to apostolic direction, humbly refuses to depart from it, in favour of any other, preferring the old path to any new devised ones. She has not condemned others, even at the same time she refuses to follow their example, even though they think themselves wiser than the apostles. Arrogance and presumption is indeed out of place in a minister of Christ, and most of all from those who have received their commission from an apostolic source, it is on the contrary, as the late Provost of Trinity College used to say, a reason for fear and trembling at the deep responsibility which it involves.

Unity in Christendom will never be accomplished by playing fast and loose with so important a question as this. A unity based on the principles which Mr. Hague would seem to favour would be without order, and must of necessity result in anarchy. Such theorizing as he has indulged in would correct itself, if he were but to attempt to place on paper a scheme for carrying out what he has suggested in his letter.

With regard to the question of the wisdom of insisting on uniformity of worship, there seems to be a more room for argument. In many respects it is a great blessing to be able to enter any Church when the service of the Church of England is used, and find the same familiar forms of prayer and praise, at the same time no one can pretend that this uniformity is essential. Had the use of the liturgy been left optional it would probably, in the end, have been universally used, whereas the bare fact of forcing its use, was of itself sufficient to arouse opposition. At the same time, if the principle of uniformity of worship were ever abandoned by the Church of England, there would undoubtedly be some who would claim

the right to adopt what Mr. D. Hague would consider Romish practice. In the largeness of his charity can he view that project with equanimity?
GEO. S. HOLMESTED.

Family Reading.

WHEN GOD IS FEARED, NO OTHER FEAR NEED BE.

The words of our blessed Lord have not been unneeded, "Fear not them which kill the body, but are not able to kill the soul;" for in all ages there has been more or less of persecution for righteousness' sake. "There has been a killing time," says one, "in the experience of most Christian countries: the Waldenses and Albigenses during the middle ages; the Netherlands under the Duke of Savor. St. Bartholomew's Day in France; England's killing time under Mary; Scotland's under the Stuarts,—its moors blossom with its martyr graves." Such events, however, in spite of all the severities with which they were mingled, need not dismay us. The very worst that wicked men can do is to kill the body. To a man of the world this may seem much; but to a true believer it is nothing more than a temporary disrobing of him, a little shortening of the pilgrimage, an earlier home-going, an absence from the body, to be forever with the Lord.

Happily, no sword can separate the saint from the Saviour, nor fire consume the cords of love that bind them. "I am persuaded," says the apostle, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When Latimer was royal chaplain, he one day exclaimed, "Thou art going to speak before the high and mighty King Henry the Eighth, who is able, if he thinks fit, to take thy life away. But Latimer, Latimer, remember, also, thou art about to speak before the King of kings and Lord of lords; take heed that thou dost not displease him."

When in lonely and desolated circumstances a martyr loses his life for righteousness' sake, his end seems a hard one, but it is really blessed, the deepest natural anguish being lost in heavenly joy.

"Changeful his lot, like you vexed sky
When moorland breezes wildly blow,
His weary soul now rests on high,
His body sleeps below.
Rest, weary dust, lie here an hour;
Ere long, like blossom from the sod,
Thou shalt come forth a glorious flower,
Fit for the eye of God."

HOW BLUCHER KEPT HIS WORD.

A story is told of Marshal Blucher which finely exemplifies the duty of keeping one's promises. On the memorable 18th of June, 1815, he was making what haste he could to join the Duke of Wellington, whose forces were then engaged in the battle of Waterloo. The roads were bad, and progress was slow. Blucher, however, did not know but that his troops might be urgently needed, and he had, besides, undertaken to support the great British general. He therefore exhorted his men to press on in spite of all obstacles. "Forward, children, forward!" When told in reply that it was impossible, he would not accept such an answer, but exclaimed "Children, we must get on; you may say it can't be done, but it must be done! I have promised my brother Wellington,—promised, do you hear? You wouldn't have me break my word!" This appeal could not be resisted; the men pushed on, and they reached the field of battle in time to force Napoleon to make what proved his last grand effort, ere the flower of the French army was crushed by Wellington's Guards and the fight was done.

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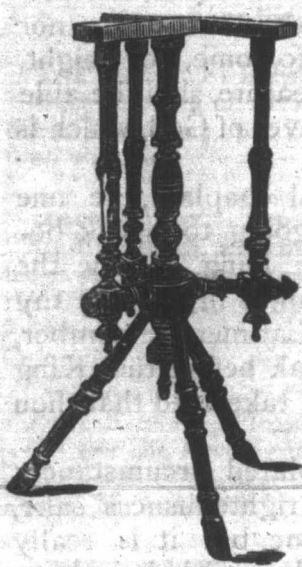
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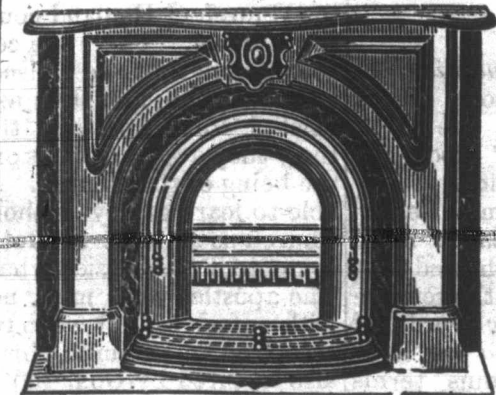
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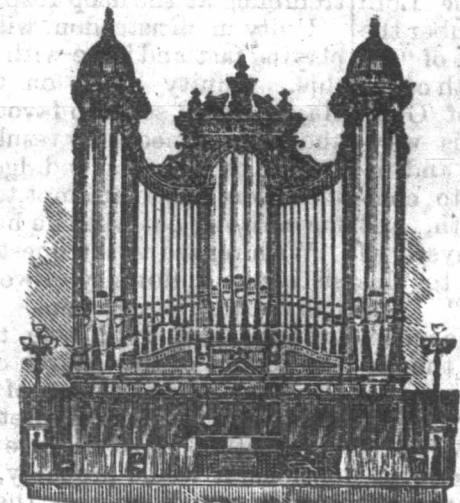
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Children's Department.

A FAITHFUL FRIEND.

A friend of mine has been telling me about a dog which once belonged to her father. This dog was a beautiful Newfoundland, and his name was Nelson. His master was at that time living at Newcastle-on-Tyne, and Nelson was a great favourite with the whole family, especially the little children, who played with him and fondled him unharmed.

But his master had a friend who was very dear to him, and this friend had expressed a great wish to have a dog just like Nelson. Now you know if we really love people very much and very faithfully, we often wish them to have what we most value ourselves. We do not care to give them what we have grown tired of or never really liked, we choose rather to enrich them with something which we shall miss.

Nelson's master was not rich enough to buy a Newfoundland dog for his friend, and so he determined to give him his own. I think you will some of you understand me, when I tell you that it was just because the strong gentle animal was one of his most treasured possessions, that he knew he should have a very deep kind of happiness in the pain of giving him up to his friend.

So Nelson was sent by train to Sutherland, where his new master lived. His new owner was very kind to him, but he had been warned to fasten him up in his kennel at first, lest he should try to make his escape. He therefore secured him with a strong chain.

But the faithful dog could not bear to be parted from his old friends. Dogs are capable of very true and enduring affection. Nelson had not forgotten his master and mistress, or the little children whose baby hands had once caressed him. And love, you know, is strength. Love never says "can't."

The chain which held Nelson to his kennel was a good one, but it was not strong enough nor tough enough to keep him from his old friends. With restless effort he broke it in pieces, and rushed away to find his old home.

A night or two afterwards his old mistress heard a strange fumbling noise at the outer door, and when she opened it you may imagine her surprise when she saw Nelson's faithful eyes looking up into her own.

Need I tell you that she gave him a very loving welcome, and begged that he might be allowed to stay in the old home. Can you not fancy, children, how she would turn to her husband and entreat him to write at once to his friend and explain what had happened? "For who," she said, "would wish to keep so faithful a dog away from the master that he loved?"

ANNIE MATHESON.

CLEVER RATS.

A resident in a country town one day had several fine eggs sent to him, and he put them into a basket in what he thought a safe place. When a little while after he looked at the eggs, he found that one was gone, and the next day another vanished, and he began to suspect that one of his servants must be fond of eggs for breakfast, and made them very angry by saying so. They naturally kept their ears and eyes open for the thief, and late at night, hearing a noise on the kitchen stairs, peeped cautiously out and discover him, or rather them—for there were a couple, and each of them had four legs instead of two. The guilty pair were rats, one of them larger than the other, and they were both busy in carrying down-stairs an egg, which they did very skilfully. The larger rat stood on his hind legs, with fore paws and head resting on the step above; his partner rolled the egg towards him, and he clasped it gently and lifted it down to the step on which he stood, holding it there till his companion came to take charge of it, when he descended to a lower one, and thus the clever couple reached the bottom without even cracking their egg.

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T. H. LONG, Galveston, Texas.

HOW A DOG SAVED ITS MASTER'S LIFE.

Many a time and oft have the splendid services of the noble St. Bernard dogs been recorded, and another instance of their wonderful sagacity has recently been published. It appears that a monk of the Grande Chartreuse, when returning to his monastery accompanied by a St. Bernard dog to which he was much attached, instead of following the highway, accidentally took a foot-path along the leftbank of the river Guliars, which is at that part very steep. Unhappily, he made a false step, and fell down to the edge of the stream, where he lay unconscious and badly bruised. His dog failing to rouse him, returned to the foot-path, and tried to excite the notice of two passing shepherds, but they immediately fled, thinking from his manner the dog was mad. Next day the faithful animal went to the monastery, and by his plaintive cries and serious gestures led the monks to believe that something was amiss, especially as he refused the food which had been offered, under the impression that he was barking for it. Some of the monks decided to follow him, and, greatly delighted, he led them to the place where his master had fallen. He then began to bark, and his master, who had fortunately recovered consciousness, was able to

respond with a feeble cry. Of course he was speedily rescued, but was found to be severely injured. However, being at once carried to the monastery, his wounds were promptly attended to, and he was soon in a fair way to recovery. His dog remained by his bedside, as constant in sickness as he was devoted and sagacious in danger.

"FAIR GIRL GRADUATES," whose sedentary lives increase those troubles peculiar to women, should use Dr. Pierce's "Favorite Prescription," which is an unfailing remedy. Sold by druggists.

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1884

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1884

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RAILWAY ACCIDENT. Frank Spink, Wilton Avenue, Toronto, some time ago received a bad injury by an accident on the G. T. R. The severe contusions were quickly healed by the use of Hagyard's Yellow Oil.

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SUNLIGHT ALL THE WAY.

"Good-bye, Jennie; the road is long,
And the moor is hard to cross;
But well you know there is danger
In the bogs and the marshy moss.
So keep in the footpath, Jennie;
Let nothing tempt you to stray;
Then you'll get safely over it,
For there's sunlight all the way—
Sunlight all the way;
So never you fear,
Keep a good heart, dear,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love;
The daisies were down at her feet,
And the lark was singing above.
On in the narrow foot-path—
Nothing could tempt her to stray;
So the moor was passed at night-fall,
And she'd sunlight all the way—
Sunlight all the way;
And she, smiling, said,
As her bed was spread,
"I had sunlight all the way."

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life,
What unwary feet are bent.
If they could only keep the foot-path,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day,
They'd have sunlight all the way.
But the marsh is wide,
And they turn aside,
And the night falls on the day.

Far better to keep to the narrow path,
Nor turn to the left or right;
For if we loiter at morning,
What shall we do when the night
Falls black on our lonely journey,
And we mourn our vain delay?
Then steadily onward, friends, and we
Shall have sunlight all the way—
Sunlight all the way,
Till the journey's o'er,
And we reach the shore
Of a never-ending day.

—Harper's Weekly.

ABOUT A CAT.

It is generally asserted that cats have nine lives. From my own observation I am almost inclined to believe this to be the case. At least, if they have not nine lives, but only one, as is usual with animals, they take nine times as much killing before they give up that one. I would like to introduce a cat I was acquainted with some years ago in California. This cat belonged to a friend who had a family of boys and girls. He was a very ordinary looking puss, but still answered all the purposes for which a cat is required in the household. Some way or another this animal gave of-

fence, and a new member of the feline race was procured. The next thing was to get rid of "Old Tom." He was sent off, more than a dozen miles away, to a ranche. But he soon came back. Next day he was despatched nearly forty miles in an opposite direction. He would not, however, stop given away, for back he came again. Sentence of death was passed upon him, though unwillingly. The "old man" took his gun and poor Tom into a field, fired away at him, and went home fully persuaded that he had done for the "critter" that time. Whether the old man's aim was bad, or the cat only lost one of his lives, is not known, but Tom was back two days after, apparently just as well as ever. Shot would not kill him, so water must be tried. He was put in a sack, and the children toted him off to a creek about a mile distant, put a large stone in the sack with him, and pitched it into the water. The children wandered home, feeling somewhat sorrowful, for, after all, they "kind o' liked" the old fellow, and hated to have him drowned. Arriving at home, after a circuitous walk, the first thing they saw in the kitchen was that obstinate old cat sitting comfortably by the stove drying himself off. Tom conquered; and as this happened eighteen years ago, I suppose he died of good old age.

ELLA'S NECKLACE.

The present which Ella's father had given to her on his return from his last voyage was a coral necklace. He was captain of a ship, and brought Ella so many handsome presents that she scarcely knew what to do with them.

"I shall go to school in my necklace," said Ella to the nurse; "and the girls will all wish they had one like it. I should not like to be as poor as Anna Green; she has always worn the same shabby old frock."

And Ella, who was lying idly on the sofa with the coral necklace round her neck and a red ribbon in her hair, felt quite superior to her little schoolfellow.

"I don't like Anna Green," said Ella to herself, as she was turned back in her lessons the next morning, whilst Anna Green went to the top of the class. And she began to whisper to Ellen Murray,

who sat next to her, and tell her about her necklace.

"No talking, young ladies," said Miss Dale, one of the teachers. So Ella had to wait for the playhour, when she should be able to show her treasure.

II.

It was a very pleasant playground—a well-mown field, sloping down to a wide stream.

It was a hot day, and the girls soon found themselves under the shady trees beside the water. Ella was in the midst of them, displaying her necklace.

"I wish I had one;" "And I," "And I," "Ann I," said a dozen voices. Anna Green said nothing.

"Anna Green is afraid of looking at it," said Ella, "lest she should be jealous. But she shall have a sight for all that. Look, Anna! look!" and she threw the necklace high up into the air, intending to catch it as it came down. But by some mischance she threw it a little too far, and instead of dropping into her hand it fell into the stream.

There was a general cry of consternation, in which Anna Green joined.

"You're glad it's gone, I know you are," said Ella excitedly; "but I shall get it; we can hook it out with sticks." But alas, sticks were of no avail.

Anna Green said nothing. She had taken off her shoes and stockings. "I don't mind the water," she said. "I know I can get it. Just tie two or three scarfs together so that I may have something to hold, and I shan't mind."

Ella shrank back, but in a moment the other girls had knotted handkerchiefs and scarfs together, and Anna, holding one end tightly, whilst they held the other, stepped off the bank into the stream, which was shallow at first, but grew deeper and deeper where the necklace was lying. She waded on, the water not feeling cold; as it was a hot day, but it was now above Anna's knees. She dived down; the necklace, however, was not where she thought it was.

Again she dived down, and this time she caught the necklace, and handed it to Ella, saying, "There

it is, Ella; I should have been very sorry if you had lost it."

"What's all this?" said the voice of Miss Dale. "Anna, come up to the house at once. I do not know what Mrs. Martin will say when she finds one of her pupils has been in the water."

And Miss Dale took off Anna Green.

"She won't lay the blame on any one," said Maria Murray, "she'll take it all herself."

"She's the best girl of us all," said another.

Ella was silent; and darting swiftly after Miss Dale and Anna, she came up to them, and said, "It's all my fault that Anna got into the water. I'll tell Mrs. Martin all about it."

III.

Ella did not spare herself; she told Mrs. Martin everything, ending up with, "If there is any one to punish, let me be punished."

"I am not going to punish any one," said Mrs. Martin; you have had a lesson which I hope you will not forget. And Anna Green will probably have a severe cold, and obliged to stay at home.

And so it was; Anna Green did not make her appearance at school for many days, and Ella for once in her life felt quite unhappy about her schoolfellow, and determined to amend.

At last Anna Green returned to school, and took her usual place in the school-room. When the play hour came, and all the girls were gathering round her, Ella walked straight into the circle.

"Anna," she said, "I am sorry for all the unkind things I have said. Will you accept my necklace, and let us be friends."

"We will be friends," said Anna, kissing her, "but I cannot take your necklace. I thank you for the kind thought, and I shall be glad to be your friend."

Ella never forgot the lesson she had learned through her coral necklace, and whenever she looked at it she said—

"My necklace has done me more good than any other present that my father has given me."

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KINDNESS TO ANIMALS.

There is a pretty little eastern legend about the dog, which I should like to tell you, because perhaps it will increase your kindly feeling towards the race.

"When Adam was driven out of Paradise, all the animals that aforetime had delighted to follow him, fled at his approach. In deep sorrow he sat down upon a rock and covered his face with his hands. Soon, however, he heard a rustling in the bushes, and felt a soft tongue trying to lick his covered face. He looked up and met the liquid eyes of a dog brimming over with love and compassion for his fallen master and Adam was comforted; for he found there was still one creature that forsook him not, but preferred his company to a life of wild liberty. And ever after, through succeeding ages the dog has been of all animals 'the friend of man.'"

At any rate the affection of a dog for a human being is something so wonderful, I cannot think how anybody can ill-treat so faithful and loving a companion. Especially a dog's love for children may well claim a return from all children's hearts. The other day, in making a call, I saw a very large dog lying full length upon the hearth-rug. He was a St. Bernard, and a splendid fellow. His mistress was a tiny maiden of five years, who had been sent to the house with a message, and the dog had followed her. "Come, Leo," said the little girl, when she was ready to go. The huge creature rose in an instant and obeyed, as if he had no will of his own. And yet he could have crushed her with his paw, I might have said, he could have eaten her at one mouthful; but he was content to do her bidding, baby as she was, because he loved her, and ill would it have been for anybody or anything that would have dared to molest her.

You may have heard how good Lord Shaftesbury is and has been to the poor and the oppressed; he does not forget the animals either. In a certain town some years ago, there was a large school which had an excellent master, and stood well as regards learning, but the conduct of the boys was anything but satisfactory. Lying and stealing was of frequent occurrence, and no punishment had any effect. The master consulted Lord Shaftesbury. On inquiry he found that out of school the boys were much given to torment animals, and that they were the terror of all the cats and dogs in the neighborhood. "I think I can help you," said his lordship, and then he announced that he intended to give a prize for the best essay on the subject of kindness to animals.

The boys took to the idea; they set to work at once; their minds became interested; they began to feel a regard for the creatures which were the subject of their inquiries, and the result was that not only

did one get the prize, but the whole school profited. So did the dogs and cats, for the boys left off teasing them, and kindness to animals became the order of the day. Following as a natural consequence, the moral standard improved; one good habit led, as it always does, to another, just as one sin tends to lower the whole character, and one evil indulgence makes an entrance for a second. So we see it is not a small matter, this showing kindness to animals, but one which will affect our general character, and influence it for evil or for good.

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"WHAT A NEWS REPORTER WITNESSED ON SATURDAY."

The very cold weather during the past week created quite a stir in business circles, particularly on Saturday, when the streets were more than usually lively, and business-like. The great crowd, however, seemed to wend its way in the direction of the market, and when a News reporter, who was on the alert, followed them up he found that their destination was Petleys', and upon entering with the rest he was more than surprised at the busy scene that presented itself. Their two large stores were filled with buyers, all seeming eager to get waited on, and notwithstanding the large number of assistants behind the various counters, they were not half sufficient to wait upon the busy throng, each salesman having on an average of two or four people at a time to serve. This being in a measure a new scheme for THE NEWS man, he went into several other business houses, but in none of them did he find the large number of people or the great eagerness to buy that was displayed at Petleys'.—From The News.

THE BEST PROOF.—"I sell more Burdock Blood Bitters than I do of any other preparation in stock," says B. Jackes, druggist, Toronto. If the reader will ask any druggist in the city he will get a similar answer to his query—a proof that it is the most popular medicine for the blood, liver and kidneys known.—The Globe.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 36 p. route, cost free.

Every tear of penitence springs up a pearl.—Matthew. Henry.

That flower that follows the sun does so even in cloudy days.—Leigh ton.

An every-day religion—one that loves the duties of your common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a Church and the power of the Gospel.—Bushnell

Married. DURNFORD—GREEN.—Nov. 29, at the Church of the Holy Trinity, Chantry, Somerset, by the Rev. Prebendary Burney, rural dean, vicar of Norton St. Philip, Henry Charles Philip Durnford, of Ceylon, eldest son of George Edward Durnford, Esq., Cambridge, to Eliza Gott, only daughter of the Rev. William Green, vicar of Chantry, and formerly of the Diocese of Niagara, Ont.

SPLENDID STOCK OF WINTER

CLOTHING AT

Petleys' Great One-Price Clothing House.

Table listing prices for overcoats: \$6.00 OVERCOATS - FOR - \$4.00, \$7.50 OVERCOATS - FOR - \$5.00, \$9.00 OVERCOATS - FOR - \$6.00, \$10.00 OVERCOATS - FOR - \$7.00, \$12.00 OVERCOATS - FOR - \$8.00, \$13.50 OVERCOATS - FOR - \$9.00, \$15.00 OVERCOATS - FOR - \$10.00, \$18.00 OVERCOATS - FOR - \$12.00

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BOYS' OVERCOATS VERY CHEAP.

WHAT SHALL I GIVE AT CHRISTMAS?

This is the question which perplexes so many at this season of the year. Very few persons have any idea of the number of useful and ornamental presents to be found in a well-appointed Jewelry Store such as RYRIE'S.

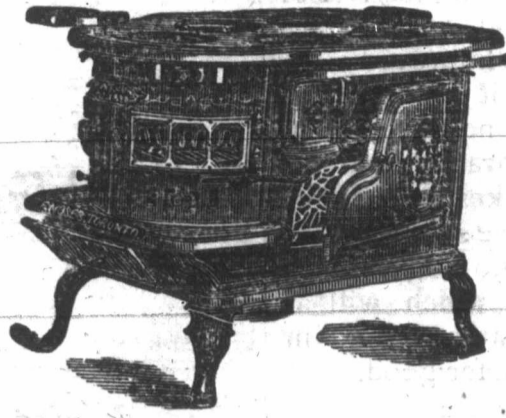
While there are many articles purely ornamental, as Diamonds, Bracelets, Brooches, Ear-Rings, Gem Rings, and many fancy pieces in Silverware, there are also numerous others which are almost indispensable to the comfort of person and home.

Our stock was never so large, our prices were never lower, and our desire to have you inspect was never greater than at present.

RYRIE, THE JEWELLER,

113 YONGE STREET, TORONTO.

**THE ONLY PERFECT COAL AND WOOD STOVE IN AMERICA.
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PERFECTION

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F. MOSES, Inventor & Patentee, 301 Yonge St., Toronto

The Combination is on the principle of the Baser Burner, having a round fire-pot, by which a continuous fire can be kept on. The Combination is so constructed that you have perfect control over the fire, by which means a great saving of fuel can be effected. There are now over 150 in use in Toronto, all of which are giving the greatest satisfaction. The Combination stands unrivalled as a baker. Every stove guaranteed. Call and see one in operation.

TESTIMONIALS.

MOSES' COMBINATION COOKING STOVE.—Having had one of these stoves in use about twelve months, it affords us much pleasure to bear testimony to its many good qualities. As a fuel saver we highly recommend it; it is easily kept in during the night and burns scarcely any coal; the clinkers can be removed at any time, it requires no sifting of ashes, and there is not any waste of fuel, which is a great comfort and a decided improvement over other stoves. For heating, cooking and baking it is undoubtedly the best we ever used, and gives entire satisfaction in every respect. We are convinced from our own experience that as it becomes better known it will gradually supersede all others. We would advise our readers who require a stove, to buy The Combination Cooking Stove from Mr. Moses, 301 Yonge St., Toronto, and they will not regret having made the purchase.

Mr. F. MOSES.—Sir,—Having tested your Combination cook stove for a year with both coal and wood attachments, I am more than satisfied, I am delighted with it. For several weeks in the winter I had no cook, and thoroughly appreciated finding a warm kitchen and a good fire each morning. The coal consumed was less than in the old stove, and the Combination never went out from the time we got it until spring, assisting very materially in the heating of the house. Since we have used wood it has also given perfect satisfaction. I remain, yours, etc.,
M. H. HOLMESTED,
32 Rose Avenue.

Mr. MOSES.—We have been using one of your Combination Cook Stoves for over twelve months. It has given us satisfaction in every way. It is a good baker, and the fire has never been out.
MRS. CHAS. HOWARTH
243 Yonge St., Toronto.

SIR.—One of your Combined Stoves has been in use in my family for two months, and has afforded perfect satisfaction in every respect.
REV. W. D. POWIS,
234 St. James Square.

SIR.—We have been using your Combination Cooking Stove for about three months, and are well pleased with it; find it easily cleaned

out, keeping in all night with good fire for morning operations. The oven roasts and bakes well, without scorching meat or pastry.
MRS. DR. ROBINSON.

DEAR SIR,—Having used the Duchess Range. I purchased from you one of your new Combination Cooking Stoves. I have now had it in use for four months, and have used it for both coal and wood. It is a perfect baker, and I am well pleased with it in every respect
S. WEBSTER.

DEAR SIR,—We have now used your Combination Stove for a little over eight months, and to our complete satisfaction. For cooking and heating nothing can surpass it. I may also state that the hot water arrangement worked admirably; and often the question was not—"Is the water in the bath-room hot?" but "Is it not time to let some of the hot water out?" During the first six months I may safely say that the fire did not go out six times, and on several occasions it has gone twelve hours or more untouched, and still a good fire on. Any good word that I can say for you, and in behalf of the Combination, will be said with the satisfaction that it deserves all and more than I can say for it.
JAMES BANNERMAN,
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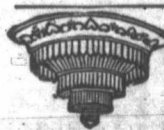
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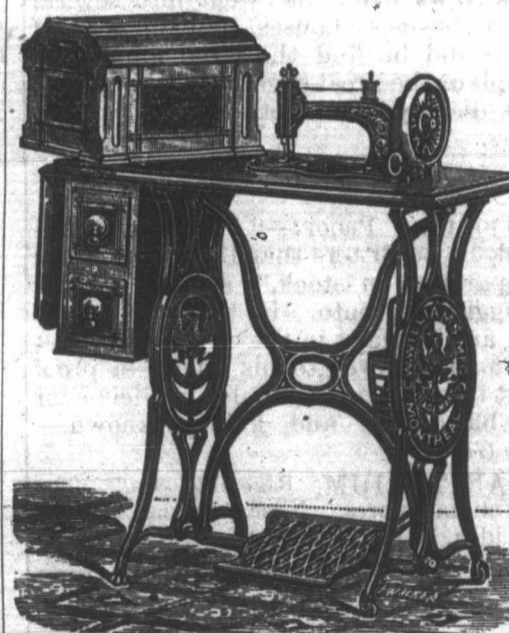
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