

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO CANADA, THURSDAY, JAN. 28, 1886.

[No. 4

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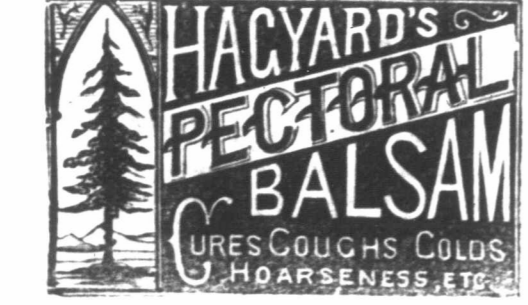
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Morning—Job xxvii. Matthew xvii. 14.
Evening—Job xxviii. or xxix. Acts xviii. 24 to xix. 21.

THURSDAY, JAN. 28, 1885.

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

THE VALUE OF TRUE TEMPERANCE WORK.—We call the following from a leaflet of the C. E. T. S.:

Mr. W. S. Caine, (Late Civil Lord of the Admiralty), says:—"I am a Nonconformist, and I wish to see the Church of England disestablished, but it has done more to postpone the day of disestablishment by its Temperance work than by any other to which it ever put its hand. It has made the Church the 'Church of the people,' in a sense in which it never has been before. The Church of England Temperance Society is doing a magnificent work. Within the area of the Church is the Church of England Temperance Society in almost every parish in the country. Its members are initiating legislation; they are watching the Temperance movement from every point and constantly coming to the front, and have been a mighty agency for good."

Mr. T. Hodgkin, J.P., (Newcastle-on-Tyne).—"I am here as the humble representative of the Dissenters of Newcastle, in order to express the heartfelt delight with which they see the Church of England, with its splendid organization, its wealth, its long-descended culture, its deep learning, and its great fund of common sense, descending into an arena, to fight with this giant enemy of us all. I have peculiar pleasure in seeing this Church of England coming to fight, as a church, in this great campaign against the national enemy. There is always a danger lest the Puritan legislation should be followed by some terrible reaction; such as the orgies of the Restoration some 200 years ago. We must look to the Church of England to bring its great common sense to bear, so that the measures adopted are not Utopian, and not so far in advance of public opinion as to give no chance of success. Above all, we must ask the Church of England—reaching as it does both to throne and to hovel, and including as it does, far more than any other section of the religious community, both the upper and the

very lowest classes of the community—to use its influence with our legislators in altering those degrading laws which tend to increase the influence of drink upon us. And if only the Church does succeed in rooting out this great national vice, the most censorious of critics will scarcely be able to deny that it is the Church of England both in name and in power."

An Aylesbury Wesleyan.—"What got you to do that?" I said. 'The Vicar,' was the answer. So I went to their homes to hear more about it, and then I found that the Vicar had sought these men out in their homes, had reasoned with them, and did not leave them till he had got them to give up the drink, and then had gone on his knees with them, and asked God to help them to keep their resolution. Now,' continued this gentleman, 'if I find a man doing his Master's work in the way Mr. Lloyd is, I should be ashamed of myself, whatever my own profession may be, if I did not hold out the hand of fellowship to him, and do all in my power to help him.'

Mr. Hodgkin's allusion to the Restoration is timely. Our Puritan legislation will bring a terrible reaction, unless some common sense is brought to bear in restraining fanatics.

THE NEED OF RESTRAINING FANATICS.—Their need of restraint is shown by the avowal by the new Mayor of Toronto, a Scott Act agitator, that he intends to use informers on an extended scale. Mr. Goldwin Smith scathingly says this dignitary in the following letter to the *Week*:

SIR,—It appears from the new Mayor's message that he intends, in his destined crusade against the unlicensed sale of liquor, to make an extended use of informers, whom he proposes to tempt with large rewards. To put down the unlicensed sale of liquor is quite right; it is the thing that most manifestly needs to be done; and done it may be, provided the people are allowed a sufficient number of licensed and regulated houses, without which unlicensed places of sale will multiply, do what you may to prevent them. But the employment of professional informers is almost as objectionable as the sale of unlicensed liquor. A drunkard may be not a bad man in heart, though addicted to one fatal indulgence: a professional informer must be utterly vile. Morality is the main object, and you miss it if in suppressing intemperance you create villainy. There can be no doubt that much useful evidence might be obtained by torture; but society has rightly determined that no evidence can be worth that price. Let the police and the regular detectives do their duty; and if their number is not sufficient, let them be reinforced."

It is another illustration of what we are getting accustomed to now-a-days. Men are so infatuated with conceit that they regard themselves above the moral law. Hence they do evil of the basest kind, they slander, they speak falsely, they use vicious, degraded agents, they "create villainy," all to advance nominally moral ends, but really to assert their domineering wills and gratify their arbitrary dispositions and tastes.

THE ENGLISH ELECTIONS.—The result of the elections in England has proved disastrous to the party which made the robbery of the Church one plank in its platform.

"Mr. Chamberlain has been a true friend to the Church which he hates with all the bitterness which ordinarily characterizes the political Dissenter. It is not too much to say that, so far as the general education of the people goes, they have learnt more about the English Church, its position and its principles, in the last few months than during the previous ten years.

And it is very curious to notice the change of front which has taken place in the anti-Church ranks since the too open speaking of the members of the Liberationist and Dissenting party put Churchmen on their mettle. First came the impu-

dent assertion that the "Church in danger" cry was got up by Church folks as a political dodge in view of the elections. This, of course, was very much the same as accusing a respectable man of getting up a street row because he defends himself against a rascally pickpocket who is trying to steal his watch. Then we were told that the man whom we had thought was a pickpocket on the very inadequate ground that he had taken hold of our watch chain, was actuated by the purest and most unselfish of motives. Watches sometimes did not keep correct time, and if ours happened to be slow it might mislead us, and cause us to be late for an important appointment, so that it would be much better for us not to have a watch at all. The subsequent pawning of the watch by the "disendower" was too trifling an item to be worth taking into consideration. But as the "disestablishment" of the watch did not seem to be quite so easy a thing as it appeared at first, we were informed that the whole scare was quite a mistake, and that much more important "jobs," to use the technical term, were on hand which would entirely occupy the time of the next Parliament. This is really a very fair summary of what has taken place, "and anything much more impudent can hardly be conceived."

AMUSING ELECTION INCIDENTS.—The bid for the vote of the agricultural labourers by promising each of them three acres and a cow, to be procured out of the funds of the Church, produced very many amusing incidents. One man who owned one acre went to select his three acres, and was told that he was too late, and that Giles, his next neighbour, had taken his one acre as part of his lot, so the poor fellow, instead, as he thought, of getting three acres more, was bereft of all the land he had before possessed! The joke conveys a telling moral. Another when asked where he was going to select his acres, said he was not going to bother himself, he would take the crops from his neighbours' acres. Another was asked what he would do with his vote, said he meant to have it framed. Some voters took each a halter, and, having deposited their ballot, turned to the officials and asked for their cow! At the next election these poor fellows will not be so ready to vote for the advocates of Church robbery!

A HARVARD PROFESSOR ON SECULAR EDUCATION.—President Eliot, of Harvard University, has come out with an energetic protest against the secularization of education in the public schools. He says:—"It may be observed that a strictly secular education is impossible even in a scientific point of view. For modern science at the end of all its analysis, has demonstrated that God cannot be turned out of the universe; that though the universe be an organism whose health and growth consists in the equipoise maintained by the operation of universal laws, there must of necessity, be something behind the organism and prior to the laws, which, as well as by any other name we may call God."

The professor advocates that the ratio of teachers should correspond to the ratio of the population holding the several religious tenets of the churches and suggests that a certain time each day should be devoted to religious instruction by teachers representing the creeds held by respective families. The plan seems more intricate than it would turn out to be in working. It is well known in England that at the parish schools the religious teaching is not objected to by the Nonconformist parents of the children. At a Church school in Canada the sons of a Baptist were entered. The father was fully informed of the religious discipline and teaching maintained, and was told that no exception could be made. His reply was to this effect: "Whatever is calculated to make my sons Christian gentlemen has my warmest sympathy. I leave my boys in your hands, with confidence in your endeavours to fulfil this task." The difficulty of religious teaching would soon disappear if its necessity became generally admitted, as it will be ere long.

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IN a recent issue we drew attention to the desirability of teaching the young to treat animals with kindness. Evil passions grow with what they feed upon; indulgence strengthens habit. Many a man has gone to the penitentiary, some to the gallows, and many deserve severe punishment, whose brutish offences against the law would never have been committed had their tendency to cruelty been checked early in life. Our Police Courts recently have exposed several revolting cases of cruelty to children. Visitors in the homes of certain classes know many sad cases of such ill treatment of the young. This inhumanity breeds its like. Children accustomed to be kicked and cuffed give blows with callous freedom, and are almost certain to become cruel men and women. We need a Society for the Prevention of Cruelty to Children. Our excellent contemporary, *Church Bells*, commends the work of a Society of this kind with its customary directness and power. It says:

"Such a Society for London was formed at the Mansion House in July, 1884, and we have before us the Report of its nine month's efforts, which more than justify its foundation. In that time it has had before it 95 cases of cruelty, involving 175 domestic victims, besides a much larger number in public institutions. Of these 53 were cases of aggravated assault, such as savagely beating with a buckled strap on bared limbs, blows on the head with the oak handle of a hammer, laceration with ropes, kicks with boots, often for merely imaginary reasons or in the infuriation of drink, the victims being in some cases not two years old. 30 were cases of deliberate starvation and neglect, such as sick and dying children left unattended and alone, without food, drink, or bed-clothes; a baby, only a few days old, left with nothing to feed it but a spoon, and no one to care for it but a little boy; another left on some dirty rags in an empty onion box, with no one to care for it, while its mother—but an eight days' mother—spent her days 'on the drink.' 12 were cases of unmentionable outrage and loathsome violence.

"With such a record of only nine months' experience, it is plain that the Society has not been started a day too soon, and the fact of its existence should be made as widely known as possible. One of the difficulties it has to contend against is the moral cowardice of neighbours who are cognisant of these horrible cruelties. In public institutions there is a dread of losing a place, and not being able to get another, and in courts and slums there is a fear of losing caste amongst the people by bringing offenders to punishment. In one case a travelling tinker locked up his two children in his room, their only food some raw potatoes, not even any water. He was away eight days, and returned to find one dead and the other only just alive. In the evidence it came out that the neighbours knew the children were there, heard their cryings gradually change to moanings, and their moanings to

silence; yet they did nothing and informed nobody. When one of them was asked how he could find in his heart to take no notice, he replied that he had found that the way to get along was to 'mind his own business.'"

While we may not have proportionately to our population so much of this terrible wrong doing, we have enough to demand serious measures for the relief of its victims. Take the repulsive, shocking spectacle seen in our larger cities of young girls and boys, as young even as seven years of age, clad in the scantiest garments, almost barefoot, pacing up and down the streets up to a late hour of the night selling newspapers. During the last cold spell we lifted a child from the sidewalk who was crying bitterly with the cold; it was then some degrees below zero. The little one was about seven years of age, it had a few rags wrapped around its feet, no stockings, no boots, a cap which barely covered the head, no muffler, and its whole clothing such as would be suitable for summer. That child was literally perishing with cold while the tide of a large city's population was passing it by as heedlessly as though it had been a stone. Although sent home on the car, it would no doubt be despatched the next night to fulfil its dreadful task of earning a few cents at the risk of its life. Night after night children of these tender years are exposed to the severe weather, and death reaps a rich harvest amongst them. Numbers of children are on the streets to a late hour, ten o'clock and later, their hoarse, croupy voices make night hideous to the wayfarer who has any feeling. There is need here of Christian workers; the exposure of these children is a public scandal to a Christian community.

There is another doubly infamous scandal, it is as dark a stain on our good name as any vice is on that of an individual. We refer to the habitual placing of young, untried, suspected offenders, in the company of old, hardened, foul personed, foul mouthed criminals. Such a custom is a crime, for it breeds crime and criminals. It is barbarous in its cruelty to the young; it is a grave offence against social well-being; it is brutal in its thoughtlessness and indifference to morality. Year after year we have condemned this outrage upon justice and humanity, but so far without success. To protect the young from ruinous contact with criminals would cost a little money! What a plea for a Christian people! What a foolish plea also, for criminals are very costly and honest citizens are productive, yet we deliberately are working a system which turns the young from a career of honesty to a life of crime!

DIVERSITY AND UNITY.

THE evil of the Church, at present and from within, is disintegration. We should work for unity, which is the prime note of the Catholic Church. Disintegration was seen in old times in the work of individuals, but was corrected by the Catholic idea. This was followed by sectism in the Church, Non-conformity and Nonjurism. The former developed into separatism, and its natural off-

spring is Dissent, which, being outside the Church now, does not come under present notice. The latter either died out or returned to the portion of the Church which was in harmony with the State.

The spirit of disintegration, however, was reawakened by the zeal of the Evangelicals for the religion of the Spirit only, and the opposition of the old High Church, combined with the Erastian, and (above all) the drone element in the English Church of the last century. Thus there were two parties in the Church till 1828-30. The Oxford movement, combining works with faith, the religion of the body with that of the spirit, the outward and visible with the inward and spiritual, the daily life and world work with Christianity—in a word, God with man—provoked the opposition which always attends the manifestation of the Incarnate. This intensified the disintegration, and emphasised the two parties—known now by one, now by another, pair of names. A third party arose from the life of Arnold. Each of these claimed the church as its authority and basis; but each seems, when the church has applied in the only manner she was able the only restraints and laws at her command, to have fallen back on individualism. "We (Catholics) do not think this decision right." "We (Evangelicals) consider that practice obsolete." "We (Liberal Churchmen) must be practical above all." And so the Church, the living and working unity, has been thrown into a corner of the tool-chest.

But life and work were recognized all the while as necessary. True, civil war was for the moment the main *raison d'être* of Christianity; and the triangular duel was the age's standing proof of a living religion. But this did not preclude foreign aggression and annexation. Even this, however, was taken up in a kind of *franc-tireur* fashion, each party forming its own society; or, if there had already been societies formed by the uprising of the living inherent instinct of the Church—as the S.P.G., S.P.C.K., and, a century later, the C.M.S.—these were seized upon (with the noble exceptions of the S.P.C.K. and N.S.), as the standing armies in their various fields, respectively, of one party or the other. So religion got into the groove of working by societies, voluntary combinations, casual accretions of like with like. Even the promotion of Christian knowledge, which one would think ought to synonymise the Church, was taken out of the hands of the Church *qua* Church, and not committed to her as to a committee, but assumed by a self-selected corporation, which indeed happily is and has always been, in harmony entirely with the Church, and without which—to the Church's corporate shame be it spoken—her work would not have been done, if at all, in anything approaching to the extent to which it has. The society idea once in fashion, the crop multiplied like a bed of fungi, and the name is now legion. It threatens to disintegrate till it effects its own cure by every man, woman, and child being at last his or her own "association," if indeed the mania does not reach further and subdivide the individual into a variety of as-

sociations, according to what the Americans would call his "platform" or "relation" for the time being.

Cannot this societyism, thus reduced *ad absurdum*, be cured in a wholesome way? Allopathy has been tried and failed; cannot we try sympathy, which goes even beyond homoeopathy? It is hopeless to think of all persons in this England of ours, and in this age, when the spirit of Popery is more rampant in England than ever it was—for does not every individual say, "I am Pope, I am infallible, no one else but me is right, no one can be saved out of the pale of me?"—hopeless to expect all to fall in with any idea, especially a unifying one. But is not the mental eye sick and tired of all this wild confusion? Are we not wearied of this miserable egotism? Is there not a cloud, though no bigger than a man's hand as yet, that tells of the barren season of drying up heat of controversy about to close, and of refreshing showers about to fall in abundance of rain? Is not self-elective, egotistic societyism doomed?

Its forces should not be scattered. They are veterans. The Church must absorb them. Already her own society is crystalising again in a legitimate manner. A bishop is not now afraid either to call a synod of his clergy, or to summon a conference of his diocese, laic and cleric, or to convert the ideal phantasmagoric chapter into a living, working, consultative *Caput diocesis*. He is surrounded by a vast seething mass of work, and thought, and sin, and virtue, and religion, and agnosticism, and knowledge, and laziness, and vice. He has to meet all these and *recalcitrare undique tutus*. If he be a fool, he will meet them personally and alone. If he be a wise man, he will recognize "the spirit of counsel," as well as "the spirit of might." And he will see, here a financier, there a spirit framed for leading devotional thought, here a mover of the masses, there a ripe scholar, and so on, among laity and clergy, with a quick eye for special gift-holders, he will, with readiness, "not leave them each to form his own local toadstool from his own mushroom spawn, in the formation of some Stoke Pogis Archidiaconal or Ruridecanal Association for the supply of condensed milk for the nursing sisterhoods of the diocese of Bloemfontein, but see that they have a place and a work suited to each capacity in the legitimate field of the diocese as the unit of the Church. To such consultative bodies, representative of the Church Catholic, the existing societies would put in their applications for authoritative recognition of their work as part of the Church's work, and from them would go forth sanctions of such societies in their applications to the various parishes of the diocese for support in men or money. Their *imprimatur* (inclusive, of course, of that of the Bishop) would be upon the work, generally, of such societies as they would approve. Representatives of such societies would sit on these council boards. These latter, again, would be ready at hand to catch at the passing harmless fancies of the day, and, without forming a new association

ad hoc, be themselves at once the associations for their development into a right direction. The fagots would not be thrown away that a new bundle with a new band might be formed; but the scattered old ones, sound enough on the whole individually, and well tried and tough, would be gathered within the old legitimate band of the Church, which is His Body, and, under this charter, would be no longer fitly represented by the heraldic shield of the civil city of Lichfield—field of the dismembered and dead—but would be bound up in the bundle of Life with the Lord their God.—*Church Bells*.

THE UNITED CHURCHES OF THE UNITED STATES.

THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

IT would seem that the first step towards true church unity must be liturgical rather than doctrinal or strictly ecclesiastical. Christians who differ cannot begin to agree until they come together in the region of devout feeling, and are thus predisposed to brotherly concord. Hence it was amid the Pentecostal fervors in the early church that all divisions of race, language, lineage, sect and party became for the time effaced; and ever since then it has been found that in the fire of true devotion the sternest sectarian feuds melt away and are forgotten. People of all creeds, Calvinists, Arminians, Episcopalians, Presbyterians, Bapists, Methodists, can and do unite in performing the same acts of worship, in observing the same sacraments, and in commemorating the same religious events. And such devotions are not confined to times and scenes of revival excitement. When they have become expressed liturgically in time-hallowed hymns and prayers which breathe the common Christian heart of all ages, in significant rites and emblems which set forth the essential Christian faith in all churches, and in annual festivals which thrill the whole Christian world with the consciousness of great Christian facts and doctrines, there is then afforded a permanent practical communion of saints between different denominations.

It is such a liturgical fusion that has long been going on amongst us, hidden and unnoticed. The great historical churches, whose doctrinal standards have remained fixed for generations, and whose ecclesiastical bounds are still jealously guarded, have meanwhile been so modifying their service-books, and insensibly so interchanging their modes of worship, that now, with scarce a thought of any incongruity, Catholic creeds are recited in Protestant assemblies, Anglican rites are couched in Lutheran forms, Presbyterian prayers are intoned by Episcopalian priests, Wesleyan hymns are sung after Calvinistic sermons, portions of High Mass are chanted by Covenanter choirs, and Puritan cathedrals are decked with Christmas evergreens and Easter flowers. It is in fact no longer possible to ignore a deep and wide-spread liturgical movement pervading the leading denominations like a ground-

swell, and threatening some day to upheave and bury out of sight the sectarian differences in which the popular mind has ceased to take interest. The general demand, as we are often told by the secular press, is for more of Christian life and worship and less of a mere metaphysical and polemical theology. The people, not content with having the choicest literature and oratory in the sermon, are calling for the aids of music and architecture in the service, and secretly revolting from a mode of worship in which a theological lecture is the one all-absorbing feature, and by which feeling has been divorced from expression, devotion from art, and doctrine from every-day life. In some denominations, as in the Lutheran, the Dutch and German Reformed, the Presbyterian and the Methodist, their own defunct liturgies have been restored or republished and brought into discussion; whilst in others attempts are made to construct new formularies, without regard to antiquity, catholicity or authority. At the same time, the Protestant Episcopal Church has been reaping a harvest of conversions not likely to have been made upon strictly dogmatic grounds, and is itself already engaged in the timely work of enriching the prayer-book and adapting it to American life and institutions.

It would be a great mistake to think this whole movement due to the clergy alone or even confined to the educated and fashionable classes. In some churches the people have been acquiring the liturgical culture which once belonged only to the priest and choir, and can say or sing in English the *Gloria, Te Deum*, etc., whose Latin titles show their origin. Where such culture is not found, the plainest and rudest, gathered in slums or in the backwoods, seem glad to become active worshippers instead of mere passive listeners, and to have their devotion enkindled through the senses and the imagination as well as the intellect and conscience. And as if to insure such a culture in the future, the whole rising generation in our Sunday-schools is being trained into a liturgical habit by a crude lectionary, responsive psalter, recited prayers, and often all the appliances of a dramatic ritual.

Even those who do not sympathize with the movement have ceased to deride it, and exchanging indifference for grave astonishment at its portentous bearing, are casting about for means of explanation and resistance. By many of them it will no doubt be summarily set down in the account of our original depravity, as due to a general decline of vital religion, or to the increase of wealth, luxury, and fashion, or to the demoralizing influences of a civil war, or to some merely temporary excess or aberration of modern civilization. After duly allowing for such causes, however, we may still accept the new development as a necessary and in the main a sound reaction of the Protestant mind from an extreme into which it was driven under the impulse of the Reformation,—an extreme which was unavoidable in so great a religious revolution, and which was needed at the time for the purification of European Christianity and for the col-

onization of the American churches, but which, now that those great ends have been attained, may well give place to some more moderate and reasonable course. In other words, it would seem the true policy neither to ignore nor to oppose this reactionary tendency, but to candidly recognise what is true and valuable in it, to indicate its needed checks and safeguards and to provide for its legitimate gratification. We need not renounce existing Protestantism as a failure; we cannot accept existing Catholicism as a success; but surely we may look somewhere between these extremes for the path of wisdom and safety.

On surveying the present state of religious culture, we shall find two conflicting theories of worship, in neither of which exclusively is the great body of Christian people likely to abide. The one, for want of a better word, has been called revivalism; the other is known as ritualism. The one would take exalted religious sentiment amounting to rapture as the normal state of every worshipping congregation; the other aims at the outward expression of religious sentiment in a ceremonial and artistic form, with a view of impressing the mind through the imagination and the senses. The most perfect example of revivalism, the one to which it constantly appeals for its warrant, was the rapt assembly at Pentecost, with its many-tongued psalmists and inspired prophets, its transports and fervors and miraculous conversions. The typical illustration of ritualism, and that to which it naturally reverts for its model, was the mediæval cathedral, with its supposed reënactment of the great tragedy of the Cross, amid all the æsthetic influences of architecture, sculpture, painting, music, and eloquence. Whilst the affinities of revivalism are with new and rude populations, which have neither the means nor the taste for literary and artistic modes of worship, the tendencies to ritualism are found in older and richer communities, whose culture and art must sooner or later permeate their religious as well as domestic and social life.—*The Century.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

QUEENSBORO.—On Wednesday, Dec. 30th, St. Peter's Sunday School held the first Christmas tree and entertainment, under the able guidance of Miss Thompson and Miss Elliott. Programme consisted of a number of Christmas carols, Kindergarten songs, recitations, solos, etc., immediately after Santa Claus entered, dressed in a large fur coat, with long white beard and pointed cap, riding on a sleigh with a huge pack on his back. The sleigh was drawn by a large reindeer, and accompanied by two elves, one leading the deer, the other riding on the deer's back. Santa Claus then proceeded to the platform amid screams of delight from the children, where two well filled Christmas trees loaded to the floor with presents, and distributed to the children. Mr. F. O. Diamond, then presented Mr. W. E. A. Lewis, lay reader, along with an address from the members of St. Peter's Church, a valuable fur coat, Mr. Lewis made a very suitable reply, thanking the people for their kindness. The Ven. Archdeacon Daykin, priest in charge, then said a few words. The meeting closed with singing, "God Save the Queen."

BROCKVILLE.—*St. Peter's Church.*—The Christmas decorations are extremely nice and in good taste, although not very numerous. Much credit is due to Messrs. Carro and Turner for the energy with which they carried out the work in this particular. The services on Christmas day were largely choral, although not wholly so. They were well prepared from excellent and taking music, and the general opinion is that no finer service to God, was ever sung within the old walls. The choir was augmented for the occasion by several local amateurs of note. Surely, if we have any offering of prayer and praise to Almighty God, we cannot rightly do less than the very best, that the talent with which He has endowed us will permit of. The altar has a fine reredos, and a beautiful white frontal of fine cloth handsomely ornamented. A white embroidered stole for the priest, and a set of white book markers have also been presented to the church, for use during this and other festivals. A pleasing event at this season was the presentation of a magnificent alms bason, bearing the following inscription: "Presented to St. Peter's Church, Brockville, Canada, to the glory of God, and in memory of Ormond Jones, by his affectionate daughters, Georgina and Gertrude, Christmas, 1885." The bason is a really beautiful piece of handiwork and accords entirely with the other handsome vessels of the church. The number of communicants was considerably larger than a year ago, and the offertory amounted to \$90.00.

Mrs. Low, wife of the incumbent, has been seriously ill, with pneumonia, but is now, happily, quite convalescent.

NORTH GOWER.—On Wednesday, Jan. 13th, this parish was visited by the Lord Bishop of the Diocese. The day was a lovely one, a fit omen of the beautiful services which were to take place on that day within the walls of the church about to be consecrated by the name of the Church of the Holy Trinity. The first service began at 11 a.m., the procession formed in the vestry, and the Bishop, preceded by his chaplain, the Rev. E. P. Crawford, bearing his pastoral staff, the Ven. the Archdeacon of Ottawa, the Revs. C. P. Emery, R. L. M. Houston, F. Prime, and W. A. Reed, walked to the west door and were met there by the rector, the Rev. S. Daw, and his churchwardens, Messrs. Hugh Montgomery and Thomas Cook. After the reading of the petition of consecration, the clergy entered this new and handsome building saying the 24th Psalm. The Bishop then proceeded with the ceremony of consecration, and concluded by entrusting the charge of the building to the rector and his wardens. Advantage was taken of his lordship's presence to present to him a large class of persons, fifty-four in number, to receive the apostolic rite of confirmation. Then followed the holy communion service, almost fully choral, there were 106 communicants. The church was again crowded at seven in the evening. The service began with the processional hymn, "Onward Christian Soldiers," during the singing of which the Bishop and clergy marched in procession through the church. The Rev. Mr. Crawford was the officiating priest, and intoned the services most perfectly. The office was fully choral. Notwithstanding that this was the first time that the choir attempted a choral service, they rendered the old and beloved evensong of the church in a most praiseworthy manner. The Archdeacon of Ottawa preached from the text, Nehemiah xiii. 14. Showing the congregation how that this beautiful church, which had been set apart for the service of God that day, was one which had arisen in the midst of an almost ruined parish, mainly through the efforts of their late beloved pastor, the Rev. A. J. O'Loughlin, and urging them on to still nobler exertions in strengthening the hands of their hard working pastor. The offerings during the day amounted to the sum of twenty six dollars.

ADOLPHUSTOWN.—The Rector, Rev. R. S. Forneri, B.D., has been appointed Rural Dean of Lennox, vice Archdeacon Jones resigned.

TORONTO.

St. Matthew's Church.—A most enjoyable parlor concert was held at the residence of Mr. Henry Pellatt, Sherbourne St. on Thursday evening last, in aid of the church, the large sum of \$83 being realized by it. The following ladies and gentlemen took part in the programme: Mrs. Cameron, Miss O'Hara, Miss Gunther, Miss Berryman, Miss S. Dalton, and the Mrs. Kerr, Captain Geddes, Mr. Malcolm Mercer, Mr. Herman Boulton, and Mr. Crawford Scadding. The congregation of St. Matthew's are very thankful to all those who so kindly aided them, and to Mr. and Mrs. Pellatt for their great kindness, and only hope that they felt in some degree the pleasure they gave to others. It is indeed a very great encouragement to the people in the mission parish of St. Matthew's, to find that those in more favoured positions do think of them, and are willing to help them in their difficulties.

STREETSVILLE.—Notwithstanding the wretched roads and drizzling rain, the Oddfellows hall was well filled on Wednesday, 30th December, when the congregation of Trinity Church gave their annual Christmas tree and social. Having satisfied the cravings of the inner man at a sumptuous repast provided by the ladies, the audience listened for nearly two hours in deep attention, a full and varied programme of songs and recitations from the children of the Sunday school. Although the chairman had requested that there would be no encores, the audience on several occasions insisted on a repetition of the piece. When this part of the programme was ended, Santa Claus attended by two bewitching little fairies, appeared upon the scene to distribute the presents, and soon nearly one hundred children were made happy by the receipt of handsome and suitable gifts from a beautifully illuminated Christmas tree. The Streetsville band contributed materially to the enjoyment of the evening, and fully maintained their well deserved reputation. Too much praise cannot be given to the organist, Miss Sophy Graydon, for the careful and efficient manner in which she trained the children, on whose performance the success of the entertainment chiefly depended. The proceeds, which netted over \$60, will be devoted to the purchase of an organ for the basement of the church. All parties returned home well satisfied, and the entertainment is universally declared to be the event of the season.

ETOBICOKE.—The congregation of St. George's Church a few evenings since, presented Miss Howland, daughter of the late F. A. Howland, of Lambton Mills, with forty-three dollars, as a mark of their respect and esteem for her, and in recognition of her service freely and cheerfully given as organist for several years past.

MY DEAR MISS HOWLAND.—We have much pleasure in presenting you with the enclosed in behalf of the congregation of St. George's Church, Etobicoke, as a slight recognition of your kindness in so willingly and cheerfully giving your services for several years past as organist. We also try to express our sorrow that for the time being your health does not permit you so regularly to continue these services, which have been so acceptable to the whole congregation. And we pray God that you may soon be restored to health and strength. With kindred good wishes for your best welfare, We remain, yours sincerely, ELIZA TIZZ, ADA SIDDALL.

Miss Howland made a suitable reply.

GEORGINA.—On Tuesday evening following Christmas Day, a meeting was held in the commodious school house of St. George's church, Sutton West. A very handsome Christmas tree was exposed, covered with gifts of all kinds, interspersed with tapers and Chinese lanterns. The Sunday School children were specially invited, and the building was well filled with them and their friends. First came on the platform eight little gentlemen, in swallow-tailed coats, broad shirt fronts and white neck-ties, leading eight pretty little girls dressed in the style of "fifty years ago." The piano struck up and these Lilliputians indulged in a set of quadrilles, very gracefully and very prettily. When this party retired, the sleigh bells of "Santa Claus" were heard quite distinctly, and in a few moments he was seen to come down the chimney of a very comfortable looking fire-place erected on the platform. The old man with his large white beard and moustache, and buffalo coat, etc., began to distribute his gifts to nearly every one present, amid the laughter of the very delighted company, both small and great. Considerably over a hundred dollars worth of presents must have been given away on that memorable occasion. It should have been said that the meeting was opened by a very interesting short address upon the word "Tree," given by the Rev. Mr. Paget, Fellow of Trinity College, Cambridge, and a senior wrangler. Afterwards, a reading by the Rev. Mr. Bell, of Keswick, some songs and instrumental music brought the pleasant evening to a successful termination. The incumbent of the parish, the Rev. Mr. Nesbitt presided, and was the recipient of very many gifts for himself and his interesting family.

PENETANGUISHENE.—The Rev. G. M. Kingston has been taking a much-needed rest and holiday for a fortnight. The Rev. C. G. Snepp, curate of Mount Forest, and formerly of Penetanguishene, has had the charge of the parish during Mr. Kingston's absence.

MULMUR.—Missionary meetings were held in the three churches of the above mission last week. The deputation consisted of the Rev. W. E. Greene, Weston, and the Rev. J. Jones, North Orillia. The attendances were very good, and the collections amounted to \$19.38.

MEDONTE.—The Church is making rapid progress in this parish. A new church is to be built next

summer which will cost \$1,400. Upwards of \$800 have been already subscribed.

PRICE'S CORNER.—St. Luke's Church has been furnished with a new roof, new windows, and the seats have been stained and varnished, which have made the building both comfortable and beautiful. We congratulate the Rev. J. Jones upon his success.

WEST SIMCOE RURAL DEANERY.—The annual missionary meetings were held in the northern part of this deanery, at Sunnidale, Creemore, and Duntroon, during the week following the first Sunday after the Epiphany, while missionary sermons were preached on the second Sunday after the Epiphany at Collingwood, Batteau, and Stayner. Owing to the storm which had raged with almost unprecedented violence on the Sunday before the meetings, preventing services being held and notices being given, and also completely blocking some of the roads with snow, while leaving others quite bare, the meetings were in general but poorly attended. It is satisfactory to notice, however, that in every case the collections were better than those of the previous year. Other signs of progress also are noticeable in this district. A new brick church was last summer opened at Sunnidale, while another is to be built during the coming summer at Creemore, the old church being situated, though very beautifully, yet a long way from the village. The missionary of Batteau, too, has just moved into a new parsonage at Duntroon erected mainly by the Duntroon congregation. Stayner and Batteau have both very nice churches, while the church and parsonage at Collingwood are almost perfect. Singhampton, in the Batteau, mission is greatly in need of a church, the congregation worshipping at present in the Orange Hall. A suggestion frequently called forth by the stormy weather, was that missionary meetings in those parts should be held in June. The autumn is with the farmer too busy a time, the winter in general too stormy. June, between seeding and hay harvest, is free from both objections. There is then, perhaps, not so much money, but subscriptions might be obtained and the money paid later. The Rev. T. W. Patterson, of Dør Park, acted as missionary deputation on the present occasion, assisted at Creemore and Sunnidale, by Rev. E. W. Murphy, of Innisfil.

The Friendly Messenger.—The Girls Friendly Society has issued the first number of a paper which they propose to make a medium of "communication between the workers in the various branches and for the promotion of the society's interests generally." The Secretary, whose address is 173 Gerrard St. E., Toronto, will be glad to have communications suitable for such a leaflet. The first number is made very interesting by reports from the various branches of the G. F. S. This feature, we trust, will be kept up by contributions bearing upon the experience of workers in this field which will develop mutual sympathy and give encouragement to all engaged in the cause the G. F. S. has at heart. The initial number contains a bright charming essay by a lady bearing a distinguished name, who veils it under the initials M. A. F. We envy the secretary in having secured so accomplished a contributor. The society has done well in this venture, we shall be delighted to hear of its success. We congratulate the promoters in possessing so energetic and so devoted a Secretary, and trust that her zeal and labours will have a rich recompense of reward.

WYCLIFFE COLLEGE.—Opening of New Wing.—The extension just completed, which gives to Wycliffe College more boarding house accommodation for unattached students attending lectures at the University, was opened on the 21st inst. The attendance of clergy was almost wholly confined to the staff and graduates, with a large representation from the Baptist and Presbyterian college and laymen of the various Nonconformist bodies, who are the most ardent friends this college possess. A new library was opened, which has been erected, as a brass tablet records:

"In loving remembrance of William Hume Blake, Chancellor of U. C., and Chancellor of the University of Toronto, his family have erected this library." The friends of the Blake family, and their circle and party in the Church, have been liberal in gifts towards this extension of the building, which will be doubtless a great convenience to University College students and a remunerative enterprise to Wycliffe. Principal Sheraton delivered one of his long addresses, in vindication of himself and the College, the whole speech being made up of general statements which might have come equally well from the principals of the Baptist or Presbyterian Colleges. Principal Sheraton declaims in his wordy way as to the need of "consecration," on the part of divinity students, and as to that being a peculiar feature of his College. The intention stares right out, it could not be made more manifest by direct words, to slander all divinity stu-

dents, and all our clergy who are not within the Wycliffe lines, by insinuating that all such persons are imposters and hypocrites. Indeed, Mr. Blake said in plain words, that those who disagreed with Principal Sheraton were inspired by the devil!

The Principal laid down with muchunction, that the only real apostolic succession, the only valid "Orders," is the fitness of a minister for his duty. In plain English, every man who used the shibboleths in vogue at this college, is just as true a minister of God's Church as those who have been lawfully called and ordained! That would be a delightful statement in the opinion of the many Baptists and Wesleyans present, and accounts for their extreme interest in a Church college, as it is doing their anti-church work without costing them a cent for maintenance.

It is, however, satisfactory to hear, as we do, that the graduates of this singular institution, quickly unlearn the latitudinarian, one Church-as-good-as-another foolishness which their erratic Principal taught them as students. We have testimony that the Wycliffe clergy as a rule forget their narrow prejudices when face to face with practical parish duties and break free from the yoke they were under at college. They see clearly that to have a clear conscience, they must work not for party but for Christ and His Church, to Whom and for Whom they are consecrated. They discover quickly, and like honourable men they act upon their knowledge, that their ministerial position is not merely, as Professor Sheraton affirms, fitness for duty, but comes from the call of God's Church, by the ordination of God's ministers, who themselves received their commission in lawful, orderly succession from the Apostles, they from the Master.

NIAGARA.

PALERMO AND OMAGH.—On Christmas eve a large number of the members of the congregation visited the residence of the Rev. John H. Fletcher, bringing with them a great quantity of oats, and a supply of different kinds of provisions for household use, also baskets laden with a variety of cakes, pies, &c., for the supper table. The evening was spent in pleasant conversation, music and singing, and after all had partaken of a hearty supper, which the ladies had kindly provided, the company broke up wishing each other a merry Christmas and many happy returns of the joyous season. Such acts of kindness tend to draw a clergyman and his congregation more closely together.

MOUNT FOREST.—The services at St. Paul's Church on Christmas Day were largely attended, hearty, and in keeping with the joyous festival. The beautiful decorations plainly showed that the members of the congregation had spared neither time nor trouble. The offertories throughout the day far exceeded that of any previous year.

On the 30th, the Sunday school annual entertainment was held in the town hall, it being crowded. The rector opened the entertainment with a short speech. The chair was then taken by the curate. The programme consisted of recitations, dialogues, carols, and tableaux by the Sunday school and scholars, all of which were exceedingly well rendered. Then followed the Christmas tree, well covered with presents and prizes. A pleasing feature in the evening's doings was a presentation of a handsome Bible (revised version) and an address from the Sunday school teachers to Mr. George Allen, the superintendent. Towards the close, the chairman proposed "three cheers" be given to Miss Bella Wheepley, who had so kindly and ably trained the children in their singing, etc. The happy evening was brought to a close by singing the doxology.

A midnight service was held in the church on New Year's eve. The service was well attended and consisted of a celebration of the holy communion, when fifty received the blessed sacrament of the body and blood of their Saviour, Christ.

The clergy each gave an appropriate address. The Rev. C. E. S. Radcliffe, of Moberly, was the celebrant and the Rev. G. B. Cooke, of Palmerston, assisted. As the large bell tolled the death knell of the year 1885, the clergy and congregation knelt for some minutes in silent prayer, the subjects of prayer being for the Church, the parish, the clergy, the sick and dying, all men, and absent friends.

HAMILTON.—St. Luke's Church.—The congregation has so far increased as to warrant the building of a new church, which will soon be commenced. The Bishop warmly commends the rector, Rev. W. Massey, M.A., in undertaking the proposed larger building at a cost of \$20,000 or \$30,000 for the first outlay.

St. Thomas's Church.—Rev. H. G. Parker, professor of elocution in Trinity College, Toronto, preached in

St. Thomas's Church, on Sunday, January 17. In the evening he preached from Ecclesiastes xi. 7 and 8, and his powerful words, eloquently delivered, made a profound impression on all present. The *Brantford Expositor* says: "Horatio Gilbert Parker is a name destined to fame in the American literary world, and we predict also that his name shall be carried in a niche alongside that of Bell and others of our most brilliant elocutionists and reciters. The gentleman is a clergyman of the Church of England, and has already received honor and distinction as an elocutionist and literateur."

Rural Deanery of South Wentworth and Haldimand.—The next chapter will meet (D.V.) on Wednesday evening, February 3rd, at 8 o'clock service, at Christ's Church Sunday school room, Hamilton, the Rev. H. F. Mellish, preacher; and on Thursday, February 4, 9 a.m., celebration; at 11, business.

ROCKWOOD.—The Rev. F. E. Howitt completed ten days mission services, on Sunday, January 17. The interest greatly increased during the mission, notwithstanding the very severe weather and bad roads. It was altogether successful and most encouraging. Mr. Howitt received hearty thanks from Rev. W. T. Pigott and friends.

The Diocesan Mission fund is always open for donations or bequests, and especially at the beginning of a new year. It demands our first attention next to our parochial wants, then Domestic Missions follow, and then Foreign Missions, but the links which connect these great spheres in Christian work should be kept always united. The Bishop of Niagara most earnestly desires to be able very shortly to sub-divide several of our mission districts. The work done therein during the last two years by the zealous missionaries affords us great encouragement, and sub-divisions now appears absolutely necessary in Amaranth, Luther, Garrafraxa; also in the county of Welland, south, where the missionary needs the help of two others like himself; he needs relief, and the encouragement to work on which relief brings with it. But the Common fund must be first increased. Are our church people to be unmindful of the great work lying before them? Are the little churches recently built, and the congregations in the country to receive no reasonable assurance of more frequent and more regular services? The warm heart of the Bishop feels very anxiously in the cause of the missions in his diocese. He has seen enough of long distances and bad roads between stations, to be travelled week days and Sundays to convince him that relief in some way must be given to the missionaries whom he has assigned to the special and arduous work required. We often think that a summer holiday might be well spent in the country by many of our city and town clergy. The benefit would be mutual between the brethren. The fraternal spirit would be cherished. A personal knowledge of the Church's work and wants, and would afterwards relate to city congregations the intelligence, so necessary before much interest can be felt and entertained by them towards their brethren in the country.

HAGARVILLE—A Laudable Enterprise.—An Indian Publishing company at Hagersville, has commenced the weekly publication of a newspaper called *The Indian* devoted chiefly to the interests of our red fellow subjects. Dr. Jones, one of themselves, is editor. He is a skilful practitioner in medicine, and for many years a delegate to the Synod of Niagara. Dr. Jones, a few years ago, we remember, successfully urged the claims of the Ontario Indians to the full right and privilege of citizenship, in exercising their choice of voting at all our elections. The first number of *The Indian* commends itself by its excellence for both white and red readers. The power of the press is mighty, and when judiciously wielded, we may hope for a powerful impulse for good, as in this case among the Indians of Ontario, who have been steadily advancing in many respects, of late years. Their progress is very largely due to those missionaries who fifty years ago and more, began to labour among them under the New England Society, (a society in England of long standing), specially directed in promoting the welfare of Indian tribes in this part of Ontario.

DUNDAS.—Last week, the Rev. G. A. Harvey, formerly of All Saint's Church, Hamilton, assumed temporary charge of this parish until a permanent appointment shall be made.

HAMILTON.—All Saint's Church.—The Rev. Geo. Forneret, lately installed rector of this church, is spending a two week's vacation in Philadelphia for the benefit of his health.

HURON.

GLENGOE.—A special service for parents, teachers and scholars, with an address by Rev. W. J. Taylor, was given in St. John's Church recently, the prize books being afterwards given to those entitled to them. The church is still adorned with its appropriate devices, mottoes, evergreens and imitation holly, and has furnished a sight which is seldom excelled in small places. The guild and choir are both doing good work; the last named, consisting of some thirty members, being very efficient.

WARDSVILLE.—The long practised Cantata upon the New Year, was lately rendered in the town hall, by the Sunday School of St. James' Church, and was a most perfect success. Dresses, music, words, tableaux, all were excellent. The choruses of the four seasons, accompanied by their attendants and assisted by the scholars were capital. Every part was good, but perhaps the two choruses of "Glory to God in the Highest," was the best of all. A short programme of glees, etc., was also given, the incumbent, Rev. W. J. Taylor, bringing the pleasant entertainment to a close by a few words.

STRATFORD.—Ruri-decanal Chapter of this deanery was held in the vestry of St. James' Church, on Jan. 12th. There was a very fair attendance of clergy, delegates and wardens of the deanery. The meeting was opened with prayer by the Rev. Rural Dean Patterson, M. A., Rev. I. Deacon, of Huron Memorial Church, Stratford, was elected secretary. The Rural Dean read over the instructions under which the chapter was to proceed, after which an interesting discussion was entered into in relation to the work of the church throughout the diocese. The circumstances of some of the missions of the deanery were then taken up, and some suggestions were made with a view of being recommended to the consideration of the executive committee of the diocese. It was agreed that the next meeting be held at the same place with a public service in the evening, the rector selecting the preacher for the occasion.

Prospects of the Church.—The mission work in Detroit has had one great source of strength and of durability. It had from its first inception the sanction and support of the Bishop, and the hearty, zealous co-operation of the church, and the clerical members. It seems, as far as we can see, as if the most learned orthodox ministers of the other denominations will many of them be brought into the church. All the bodies are holding revival meetings, and all unite in ascribing to the Episcopal Church, the leadership in the work. They feel assurance that they are walking in the right path when the church leads the way. The Bishop of the diocese is most sanguine in his anticipations. He believes that the time will come when the (Roman) Catholic Church also will unite with us in such work as this. The special weeks of prayer come in Lent. A now Episcopalian says, "It is quite probable that we will join the Episcopal Church's revival during the season of Lent." This shows how the barriers are broken down. Rev. Breddin Hamilton, assistant rector of St. George's Church, has expressed himself as holding that opinion. He believes that the Episcopal mission will conduce to union among the sects. He thinks Mr. Rainsford is a manly man; one of a thousand. He is not by any means a narrow-minded low churchman. To him our St. Paul's and Christ Church, Montreal, are indebted for our surpliced choirs.

INGERSOLL.—Our diocesan missionary has been holding mission services in the parish of St. James' Church these two weeks.

The Dean of Huron.—Ven. Dean Boomer has not been called to the "rest that remaineth for the people of God." He is sinking quietly, hopefully. A worthy man of the old school.

The Mission Hall.—Would that the patrons and supporters of the Mission Hall could see the Church Mission work in Detroit. It might open their eyes to the inculcable excellence of a Church carried on with the full approval and co-operation of constituted authority.

HURON AND MICHIGAN.—The Church Mission in Detroit.—The Bishop of Detroit is not unknown to churchmen. His character is expressed in a few words, "He is a grand man and of broad views." "The Bishop from the beginning took part in the work, and that gave it impetus." He is truly a worthy successor of the apostles. The Episcopal mission proper is ended; but the work will continue to be energetically pushed in the several churches, as mission services will be held far

into February. It is so arranged that the services will continue through the forty days of Lent, the great revival season of the church. Associated with the rector, Rev. Joseph N. Blanchard, in conducting these services, will be Rev. F. W. Frisbie, rector of St. James' Church, and also of the mission committee of ten, and Rev. H. R. Hoskins, in charge of St. Peter's Church. A large choir has been training for some weeks and will lead in singing hymns of the Mission Hymnal.

Rev. Dr. John McCarroll, of Grace Church, and Rufus W. Clark, are conducting a very successful week's mission at St. James' Church.

Rabbi L. Grossman, of the congregation, Shaarcey Zedek, (Hebrew), says of the Church mission:—The Christian revival is certainly well meant. The people who entered into it did not do it for dramatic effect, but for worthy religious ends. It will certainly result in increased interest in Christian Church work, and spur members to activity.

Mission Work in Old London.—Fifteen years ago the great London Mission commenced with only seventy churches, and now over four hundred are fighting under the same banner. It is conducted as nearly as possible in this country as it was in England, and yet the person who for an instant thinks that the movement is exactly the same is very much mistaken.

Rev. G. Mott Williams, rector of St. George's Church, says:—The difference between a Methodist revival and an Episcopal mission is that the former is very emotional, the latter practical.

Rural Deanery meeting.—A meeting of the members of the rural deanery of Huron for re-organization under the new rules issued by the Bishop, was held in Clinton, on Thursday, January 14.

The business meeting was preceded by divine service in St. Paul's Church, with a celebration of the holy communion. The meeting was called to order, and opened with prayer by the rural dean the Rev. W. Craig, B.D. Rev. W. Johnston, of St. George's, Goderich, was appointed secretary. The clergy present were Revs. W. Craig, rural dean, W. Johnson, Goderich; J. Edmund, Seaford; J. F. Parke, Blythe; J. Carrie, Dunganon; and J. Hodgins, Bayfield; and the following parishes were represented by lay members: St. Paul's, Clinton, 3; St. Stephen's, Goderich Township, 2; Manchester, St. Mark's; and St. John's, Varna. An amount of statistics regarding the Synodical collection was collected, and their number gave rise to an animated discussion, and a suggestion whether the number of special collections could not be reduced without detriment to the Synod's funds, by assessing each congregation for the sum expected, and allowing them to raise it in one collection or otherwise, was left over for consideration at the May meeting, which was decided to be held in Clinton, as being most central. It is to be hoped that at the next meeting, every parish will be represented by the churchwardens and lay delegates as well as by the clergy.

RURAL DEANERY OF NORFOLK.—On the afternoon of the 14th (being the second week in January), the Ruri-decanal chapter of the county of Norfolk met at Simcoe. All the clergy of the deanery were present, as well as many of the wardens and lay delegates. The meeting was presided over by the Rev. John Gemley, rector of Simcoe and Rural Dean. The chapter was opened by the reading of Scripture by the Rev. E. Softley, B.D., and prayer by the Rev. William Davis. On motion of Rev. W. Davis, seconded by Rev. E. Softley, the Rev. J. R. Newell was appointed secretary of the chapter. Reports of collections made in the various parishes were then examined, and found to be satisfactory, in some cases exceeding the statistics of last year. In the matter of Divine service, in reply to the question, how many services were held since last report? there was nothing to complain of; all the clergy in their various parishes had faithfully attended to their public duties. There was some discussion as to the advisability of opening new missions; but nothing definite was resolved on in this matter. The next meeting of the chapter was arranged to take place at Port Dover in May next. The Rural Dean, the rector of Port Dover, and Lawrence Skey, Esq., were appointed a committee to arrange for a public meeting to be held in the evening, at which there will be addresses given by laymen as well as by the clergy.

After the adjournment of the chapter, service was held in Holy Trinity, Simcoe. The service was read by the Rural Dean, the Rev. J. R. Newell, and Rev. E. Softley. The preacher was the Rev. W. Davis, who delivered an appropriate sermon from Rom. i. 16, 17. The congregation was very large, much larger than is usually seen at a week day service.

SHELburne AND DUNDALK MISSION.—On the Wednesday before Christmas, a surprise party arrived at the parsonage, and presented the Rev. H. G. Moore with a very handsome fur coat, as a token of their esteem and regard. St. James' Sunday School, Dundalk, held its anniversary on Jan. 10th. The entertainment consisted of the "Pilgrim's Progress," service of song illustrated by magic lantern views; this was followed by an exhibition of views of Irish scenery, which was much appreciated by the audience. The same entertainment was given the next evening in Shelburne, at the anniversary of St. Paul's Sunday School, after which sixty-six prizes were distributed, one being awarded to each child who had attended twenty Sundays in the past year. An interesting feature in the Sunday school anniversary at Dundalk was the presentation by the congregation of St. James' Church, of a very handsome china tea service, to Miss Lamont, who has so kindly presided over the musical portion of the service during the past year.

WARDSVILLE.—The children in connection with the Juvenile Branch of St. James' "C. E. T. S.," gave an entertainment on Monday, 18th inst., that afforded the greatest pleasure, and merits the warmest praise. The playing of the band of "The Band" upon drum, tambourines, mouth organ, triangle and organ were capital. The "Calisthenic Exercises," were very well given indeed; one especially, "Three cheers for the Red, White and Blue," (the colors of the various branches of the "C. E. T. S.") in which the children used the flags of these respective colors, affording great pleasure. The dialogue of "Little Red Riding Hood," gave much fun, the make-up of the wolf being remarkably good. A "Shadow Pantomime" was received with roars of laughter, and the various dialogues, readings, recitations, etc., made up a programme which all pronounced as beyond their highest expectations. The Rev. Mr. Taylor trained the children, and to Mrs. Taylor great credit is due for the general management and make-up of the characters, etc. Mr. Risk also gave valuable assistance. The basement of the church was crowded. The children voluntarily gave the proceeds of the entertainment to a poor family in the village.

ALGOMA.

GORE BAY.—The Rev. W. M. Tooke acknowledges, with much gratitude, the sum of £5, from Mrs. Tarvatt, towards church building in this mission.

RUPERTS' LAND.

EMERSON.—The Rev. Samuel Mills, of this place, has accepted a call from Fergus Falls, Minnesota, and will remove there in a few weeks.

RAT PORTAGE.—The Rev. A. Stauden, incumbent of St. Alban's, wishes to thank those kind friends, who, through Mr. Kirkpatrick, contributed a sum sufficient to pay for chancel carpet and scroll for chancel arch. The scroll was put in its place on Christmas Day, and with the other decorations presented a very beautiful appearance.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE SOCIETY OF THE TREASURY OF GOD.

"I have long had a profound conviction that the chief part of the financial embarrassments alone, but of the evils which afflict the Church, are the consequence of vainly devised human expedients, by which we attempt to substitute for the divine method of giving."

THE BISHOP OF TORONTO.

SIR,—The opinion expressed in the heading of this letter demands the earnest consideration of all the members of our Church, and should such consideration lead to the conviction that the setting apart of a certain portion of our incomings for God's service is the "divine method," (and surely we can arrive at no other), should we not strive by every means in our power to forward its universal adoption by our people. It will be recollected that at the last meeting of our Synod, (Diocese of Toronto), the Bishop spoke most forcibly on this subject, but no steps were taken for prominently bringing the matter before the Church. Now, if we as a church are guilty in this thing, the sooner we repent, "and do that which is lawful and

right," the better, and therefore to this end, should not every available means be used to educate our people up to their duty, and could some of our leading laymen engage in a more blessed work than in preparing and perfecting a scheme whereby we should have a "Society of the Treasury of God," or a "Tithe Association," as a diocesan institution, with branches in every parish and mission; which scheme could be laid before the Synod at its next session. Let us all fervently pray that universal recognition by the Church may speedily be accomplished; all of us should welcome it, for God's blessing would rest upon us, and "Like a mighty army," we should move forward in sending the Gospel into the waste places of our own land, and "to all the ends of the earth." K.
Orillia, Jan. 11, 1886.

THE SEE HOUSE.

SIR,—In answer to the letter, which censures many country missions, I wish to tell you that my mission has sent in the amount assessed for the See House about nine or ten months ago. Though a priest of the diocese of Toronto, married, and eleven years in orders, without a parsonage at any time, with a stipend of \$500, have given an equal share with each of my parishioners, and not one of us, (excepting the churchwarden, I trust), have seen any acknowledgment for our money. Will the authorities have the names of the missions that have paid, published in the next issue of the DOMINION CHURCHMAN, and thereby do us justice, and stir up defaulting missions?
AMICUS.

WINE AT THE MARRIAGE FEAST.

SIR,—I would like to call the attention of your readers, to one side of the argument of the nature of the wine created at the marriage feast at Cana, which is not generally noticed except by teetotalers, and that in an inverted manner. They ask, do you think that Jesus, who is God, would have made fermented wine, foreseeing as He must have, all the evils resulting from the use of alcoholic beverages? And Strauss, the great German agnostic, seems to have stumbled over the same point, for he states, that this act of Jesus is decisive evidence of his mere humanity. But I would suggest on the following reasons, that the Godhead of Jesus is upheld by this miracle, and that it is an admissible proof of his being something more than human.

While Liebig's theory, that fermentation is nothing but putrefaction, held good, the above objections to the wine being alcoholic were on purely secular grounds admissible, for wine was clearly shown to be the result of man's invention. The researches of Pasteur and other eminent chemists, however, having completely overthrown the Liebigian theory, it is now demonstrable that wine is part of the course of nature, for, as Pasteur's decision reads, "It is an incontestible fact that grapes bear on their surface all that is necessary to cause sweetened water to ferment, even when protected from the air," and "ferments are not dead, but living organisms." Even Liebig himself, a short time before his decease, acknowledged the force of Pasteur's evidences, and they are now generally accepted as proving fermentation to be the manifestation of life rather than deathly putrescence.

It follows then, that this germ, which placed on the outside of the grape is the sole cause of fermentation, is to be considered, unless we are atheistically inclined, of God creation. Had Jesus made unfermented wine He would have placed Himself in the following position: As God, He had created all things; had pronounced them good; so, His hand had formed this germ, whose life was to be spent in alcoholizing the juice of the grape. As the God-man He would have reversed His prior order of creation, and the teaching consequent thereon, and leave to a science loving generation the spectacle of not the God-man, but a man god. So in this nineteenth century science has, in this as many other points, led us to a clearer appreciation of the scriptures, and it is instructive to note that all the great founders of systems of religion, Confucius, Buddha, Zoroaster, Mahomet, the Brahmins, and Egypt's shaven priests, in their turn, as they gave to the world their teachings, denounced the use of wine, but Jesus, preaching a purer Gospel, gave not one word of command, but came under the reproach of "the winebibber." Them, we believe to be of the earth, though of the noblest of her sons, Him, we acknowledge to be the Lord. And thus once more shines forth the truth that "God's ways are not man's ways."
G. B.
Jan. 10th, 1886.

THE MISSIONARY CAUSE.

SIR,—The amount asked of us for missionary purposes is very small, and we should be able to raise twice as much with very little difficulty. But, not to

speaking of the indifferent manner in which our parochial house to house collections are made, one method of making Sunday collections is very imperfect. Notice is given on one Sunday and the collection is taken up on the next. If on either of these days weather is unfavorable as was the case this year, on the day appointed for the foreign mission collection, the effect upon the fund is most disastrous. Now can it be right on such occasions, to withhold the average offerings for parochial purposes, and permit only the balance to the mission fund, as is the usual practice in free churches. Owing to the storm which prevailed on the Sunday on which the special collection was made this year, the congregation in one of our churches was only one third of the average. The offerings, however, usually fifty dollars, amounted on that day to seventy dollars, naturally only about a third of the average collection—or say twenty dollars—should have been kept by the church, the remainder being given to the mission fund. But, on the contrary, the usual fifty dollars were detained, and twenty dollars only devoted to the special object. Thus the few faithful churchmen, who thought they were subscribing their money for missionary purposes, were really working up the deficiency in the parochial fund resulting from the absence of indifferent Christians. My informant, a member of the congregation, justly indignant, declared he would subscribe no more to the mission fund, until he could be certain that his money would be devoted to the purpose for which he should give it. Surely in such cases the average congregation as well as the average collections should be considered, and the offerings dealt with accordingly. But in any case our present system is unsatisfactory; and I would suggest as a remedy that small envelopes, marked with the name of the special collection, be posted, during the week after the notice has been given in church, to every member or family in the congregation, with the request that the offerings be placed in them; and that, perhaps, in the case of a family, some member of it be urged to collect the offerings from all, old and young, including servants, and place the envelope on the plate on Sunday as the offering from the household.

There might be a missionary collection in any family. Some benefits, at least, would result from such a plan as this:—first, people would have little chance of forgetting about the collection, as they are very apt to do from Sunday to Sunday; second, if on the special Sunday members should, for any cause, be absent from church, the possession of the envelope would remind them that they can make their offering on some future day, a thing which is very seldom done at present; third, every member of the church would learn to feel an interest in this all important work, which is very far from being the case now; fourth, though involving perhaps a little trouble and expense, the result would be a vast increase in the funds at the disposal of the Mission Board. This is a matter which, perhaps, if thought advisable, those in authority might advantageously deal with.
Yours, etc.
T. W. P.

January 20th, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JANUARY 31st, 1886.

VOL. V. 4th Sunday after Epiphany. No. 10

BIBLE LESSON.

"The Healing of the Impotent Man."

St. John v. 1, 16.

Our Lord was now at Jerusalem attending one of the feasts of the Jews, perhaps the second Passover of His ministry. Although there were many fine public buildings in Jerusalem, one, which is always now seen in large cities, was wanting. Until our Lord taught His followers the law of love as the cardinal rule of life, not much attention was paid to the wants of sick people. No hospitals or homes for incurables were in existence. Yet then as now there were many terrible forms of disease. We see to-day a crowd of sick people gathered together near the sheep gate in Jerusalem. Why are they there?

(1). *At the Pool.* They are gathered around a building with five arches or arcades, built over a pool of water containing a spring which had medicinal properties; the place was called Bethesda, meaning "House of mercy." The water bubbled up intermittently, and then, as was popularly believed, it possessed wonderful healing properties; the sick folk who bathed in the water often getting cured thereby.

Among the sufferers there was one poor man helpless from paralysis for thirty-eight years; for all this time he had waited patiently hoping that God would show him mercy; he is quite in despair now. Jesus singles him out of that "great multitude," we cannot doubt for a special reason. He knew all about him, though he had been in his present state ever since Jesus was born, and seven years before; yet Jesus knew the sin that had brought him to that state. He asks, Do you want to be cured? The man fancying that perhaps this stranger will help him to reach the water in time at its next period of agitation tells Jesus his difficulty, verse 7. But Jesus has a speedier cure in view, He says to him, verse 8: "Arise, take up thy bed and walk." This will give proof of His perfect soundness in the presence of them all. Does the man hesitate? No, he instantly arose up, took his mat in his hand, and turned around to thank his benefactor, but Jesus was gone; He had passed unobserved through the crowd. Let us see what this man's case has to teach us. We are by nature cripples, helpless, like this man, not in body but in our souls; we are "without strength," Rom. v. 6. Man has been paralysed since Adam's fall, Rom. v. 12, but who gives strength? see St. John xv. 5; Rom. vii. 24, 25. The same command given to us, "Rise and walk," Ephes. v. 14. How? see Rom. vi. 4; 1 Thes. iv. 1; 1 John ii. 6; 2 John 4. But some say they cannot obey the command. How was the man able to rise and walk? He tried and found he was able; Jesus gave him the power. So we must be honest and not fold our hands and say we can't obey; rather let us say, Phil iv. 13, "I can do all things through Christ which strengtheneth me." Few were healed at the pool, but Jesus opens a fountain where all may be healed, Zech. xiii. 2; 1 John i. 7.

There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

(2). *In the Temple.* How astonished everyone must have been to see the cripple walking about quite well. But the Jews stop him, not to ask the natural question, who cured him? but, who told him to break the Sabbath? The man could not tell them anything about his benefactor, verse 13, he found out soon however when he met Jesus in the temple, when we may hope he had gone to return thanks, compare Acts iii. 8. Let us imitate the man in this, and think of our many blessings when joining in public worship "in the congregation," see Psalm cxi. 1. But what is Jesus saying to the man? verse 14, a solemn warning, Christ no doubt wished to bring it home to his conscience, perhaps he had been guilty of some special sin, his life was all known to Jesus.

What can be "a worse thing" than the thirty-eight years of helpless misery? Surely this points out the awful peril falling back into sin once repented of, compare St. Matt. viii. 12; St. Mark ix. 44. Is it enough to thank God? It would be terribly sad if his newly recovered strength was employed in Satan's service instead of God's, so let him show forth God's praise not only with his lips, but in his future life.

Family Reading.

AM I REALLY SORRY FOR MY SINS?

There is more than one way in which people may be sorry for their sins, but only one right way, and therefore it is important for us to see that we are really sorry in that right way.

We may only feel vexed because of the consequences of our sins, like Judas, who repented when he saw that his Lord was really in the hands of His enemies, and then went and hanged himself.

Or we may be sorry, like the rich man in the Parable, on account of the punishment which followed after his sins. Or, like Esau, we may be sorry when we find ourselves deprived of some great blessing through our own fault.

But none of these are what the Apostles describes as "Godly sorrow that worketh repentance."

True sorrow for our sins can only come, in the first place when we have some idea of what our sins have been, and how hateful even the smallest sin is in God's sight. Then, too, it can only proceed from a living faith in our dear Lord's sufferings on account of our individual sins, and from a knowledge that one unrepented deadly sin is enough to drive away the Holy Spirit from us, and to destroy us everlastingly. But we cannot expect to have this knowledge of ourselves, and this faith in the unseen, without prayer and careful self-exami-



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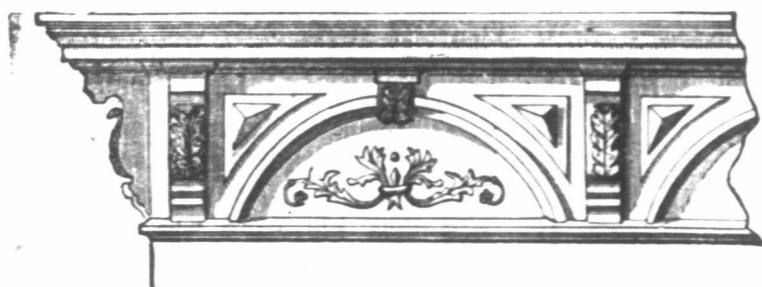
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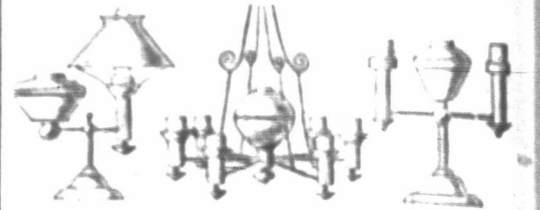
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nation; and therefore the first step towards a true sorrow for our sins, which is the beginning of repentance, is to be found in earnestly asking God to show us all the secrets of our past lives, and then in trying, by the help which we know He will give, to find out how we have offended against His holy Commandments by thought, word and deed, and how much good we have left undone that we ought to have done.

Most books of private prayer have questions in them to help in this self-examination, and the clergy are always ready to assist or explain to those who do not understand how to set about this important work.

Then, having by God's grace found out as much as we are able, we must ask Him again to give us true sorrow, such as He gave His blessed Apostle St. Peter, when he went out and wept bitterly, not because of any trouble that had come upon himself, but because he saw in that one look of his Lord's the infinite hatefulness of sin in His sight, and at the same time the infinite compassion which had stooped from heaven to save the sinner.

"LOVEST THOU ME?"

How lightly some can speak of love,
And call the Saviour dear,
Who seldom lift their hearts above,
Or throb with holy fear.

They say they glory in the Cross,
Yet none themselves they bear;
They think, while free from pain and loss,
The martyr's crown to wear.

But love is just the hardest thing
A man can learn to do;
And that of which ten thousands sing
Is understood by few.

It is not but a passing thrill,
A ray of winter's sun;
It is the heart, and mind, and will
By which our life is done.

It yields, if God should ask for much,
Nay, if He asks for all;
It welcomes e'en his chastening touch,
And hears his lightest call.

If truly we would learn to live,
To love we must begin;
Yet who can force himself to give
What only grace can win?

My Saviour, if I dare not say,
That I have love to Thee,
Do Thou, I pray Thee, day by day,
Reveal Thy love to me.

And this shall be my rapture, when
Before Thy face I bow;
I only wished to love Thee then,
I know I love Thee now.

A. W. THOROLD.

THE CHURCH OF THE PEOPLE.

Notice how, under the parochial system, the Church ministers to all its members, from the cradle to the grave. Is a child born in the parish?—that child in a few days would be brought to church and baptized. The Church (which is only a Christian family on a large scale) prays for it, and attests its reception amongst them. Again, the whole Church rejoices with the mother, as she kneels to render praise to God in public, for His mercies to her. They recognise in her preservation the preservation among them of one of their own body, and hence unite in praising God for this mercy. From time to time all the youth would be catechised as preparatory to Confirmation, and that catechising would be so conducted that parents might know whether they were giving good instruction at home. At the Confirmation the youth would comprise nearly every young person in the parish, for in such a parish every one being visited by the clergyman would know its value. Parents and godparents attend the Confirmation, and, with hearts full of love and faith, pray blessings on the newly confirmed. Do persons wish to marry? The family of the Church must first know of it by proclamation of banns, that the union may not be al-

lowed if it be contrary to Christian principle. The ordinance of marriage is not only legal but holy, and is treated as a sacred rite. The married parties are invited to the Lord's Table, and are reminded, in the words of the marriage service, that married people are intended to be helpers in spiritual things, as heirs together of the grace of life. If sickness come, the clergyman of the parish is directed not to slack his duty; and when death strikes one or another in the great Christian family, they are buried as Christians, with a Christian service, recognised as absent from sight, but present in faith, still looked on as one in Him, "of whom the whole family in Heaven and earth is named." Such was, and is, the theory of the parochial system. Were moderate discipline enforced, and improper characters kept from the Holy Communion, and not allowed to be buried with the Burial Service (see rubrics, just at the beginning of it), nearly all those specious objections to our Prayer-book which Dissenters urge against it fall through, and the Prayer-book is found to be as correct and scriptural as it is devotional and magnificent.

A HINT FOR HOT WEATHER.

It is a problem in these summer weeks to keep our houses cool. Not a difficult one to solve; but it is hard to imbue some minds with the solution. The general rule is to throw doors and windows open; the right thing is to keep them closely shut. Exclude the hot air as rigidly in summer as you do the cold air in winter. Open all your casements early in the morning, as nearly at sunrise as your uprisings permit, for that is the coldest time of the whole day; bit when the morning warmth shut them up tightly, and be as chary as possible of opening them again during the heat of the day. A house well closed will keep cool for many hours while the external heat is unbearable. The secret is, to catch the cold air when you can; and when you have got it, keep it jealously. If the outer air grows cold during the day, and your rooms are warmer at the time, open windows and get a cooling; but otherwise keep all closed. Generally observe this maxim (a couple of common thermometers, one indoors, the other out, will help you).—Warmer out than in, keep shut; colder out than in, throw open.

ILLUSTRATIONS OF THE LIFE OF A CHRISTIAN.

Some Indian shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side being the under one on the frame on which it is woven, is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often we are "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving. We forget that "the Lord knoweth them that are His," and that "all things work together for good to them that love God." And should we not try to remember also, that, though our place in the work may be a very small one, the great fabric, the Church of God, would be incomplete if that place were not filled.

There is another point of similarity: each thread is bleached perfectly white before being re-dyed for the shawl; so we also, before becoming a part of the Church, must be washed and made white in the blood of the Lamb, "that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing;" but that it should be holy and without blemish.

ONLY A LITTLE SCREW LOOSE.

That's all. It's only a little screw loose somewhere. He would be all right only for that. He's a good sort of a fellow in his way—naturally good-hearted—means to do everything that is right—but—

Ah! there is the loose screw. But for that!

My young friend, did you ever hear your neighbour make such a remark about you? And did you lay the flattering unction to your soul that it didn't much matter? If only one screw was loose, you would soon come out all right?

Well, so far as any moral reliance upon you is concerned, your whole structure, mental and physical, might as well be knocked into wreck and ruin as for you to go on with that one little screw loose. Before you can be trusted, you must tighten up the very last atom of your machinery, and see that every part is in accord with every other part.

Man is not unlike a watch in this respect. You have a fine chronometer, from the hands of one of the most approved of living makers; every effort of genius, skill, and care has been bestowed upon the work outside and in. By and by the chronometer moves uncertainly, and finally stops. You take it to a watchmaker, and he looks into it, and says, "Only a little screw loose."

That's all. Amid all that delicate machinery, among the many nicely adjusted parts, only one poor little screw is loose. And yet for all legitimate purposes of a time-keeper, the whole watch might as well be crushed into utter ruin, as to leave that one screw loose.

We are not apt to fully realize the importance of the little things of life. Life—that life which makes the man—is made up of many, very many, parts, all delicately and nicely adjusted; and he who would be relied upon, who would be trusted, must have no loose screws in the machinery of his being—not one. Right is Right, and if there be a screw loose, all is Wrong; and until that screw is tightened to its proper bearing, trust and reliance in that particular being are lost.

Young man don't forget it. Don't forget even the smallest things of every-day life. Look to it that every part of your moral and physical machinery is in perfect order—and so shall you be honored and trusted.

WHERE WERE YOU?

Where were you last Sunday? "At home not feeling very well." Did you ever close up your store, and by way of explanation, stick up a notice: "Detained at home by headache" And why not, pray?

"Visitors came in, and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to His sanctuary more, will you look him in the face and say, "Oh! we had company?"

"It looked like rain; indeed, it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from marketor store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

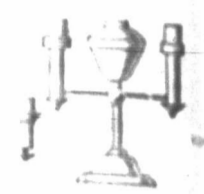
"I went to hear the Rev. Dr. Boanerges." And so the Athenians of St. Paul's time are not dead yet, but some still live who spend their time in nothing else but either to tell or hear some new thing! Is this what the houses of God are for? Is this to make them "the gates of heaven?"

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advices that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to His love, with a positive disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however, Heaven is a character. It is the natural outcome of a certain internal condition. It is not the reversal and the converse of the life in the flesh.—Church News.

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SPASMODIC RELIGION.

If we were called upon to give the chief defect in the popular religion of this day and country, and to assign a cause for the low state of piety to be observed among Christians generally, we should answer: The want of system and order in their lives and conduct; the absence of all settled plan and definite arrangement in their efforts to acquire holiness of heart and life. They live too much at hap-hazard, and are guided more by accident and impulse than by distinct plan and definite principle; they suffer themselves to be tossed upon the waves of circumstance and by the winds of caprice, instead of steadily pursuing a plain and straightforward line of duty, and using every means to make direct headway in their Christian course.

They may watch and pray, but it is by fits and starts, not systematically and habitually; they may strive and labor, but it is without method and arrangement; they even may fight manfully against sin and Satan, but it is as one that beateth the air—expending great effort but without distinct aim, and, therefore, without definite result.—*Bishop Doane.*

UNCONSCIOUS FAREWELLS.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not make us far more than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our loves? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build strong walls between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word would compose? Would we pass neighbors or old friends on the street without recognition because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have it in our power to give?

We all know how kindly it makes us feel toward any one to sit beside the death-bed. We are spending our last hour with him. We would not utter a harsh word, nor cherish a single grudge against him for the world. All our coldness melts before the eyes that have death's faraway look in them. All the long-frozen kindly sentiment in our hearts toward our friend is thawed out as we have our last intercourse with him. Then we all know, too, how slumbering love awakes, and cold spirits warm, and all the chill of selfishness dissolves, beside a dead man's coffin. Every one feels kindly then. Not a trace of grudging or bitterness lingers in any heart. Slight and wrongs are forgiven. Icy winter changes to mellow summer. Loving words of gratitude or appreciation flow from every tongue. Praise and commendation, never spoken when the weary spirit needed them so much, find free expression when the heavy ear can hear them no more. Men feel themselves awed in the presence of eternity, and heartily ashamed of their wretched spite and petty animosities and cold, mechanical friendship.

A BROKEN HEARTED FATHER.

An affecting scene—one of the saddest—occurred lately at the visiting window of the gaol in an American city. A boy about eighteen years old was imprisoned, awaiting transportation to the penitentiary, where he is to serve a six years' sentence. The prisoner was a fine-looking young fellow. His father—an aged minister—had come to visit him. The son stood with shamed face on one side of the grating, and the grief-stricken father on the other. Drink had been the cause of the

boy's troubles. The father pleaded earnestly with his child to reform while in prison, to read his Bible, and improve all spare time in study.

"Son," continued the father, "if you had the grace of God in your heart you wouldn't be here. If those cursed grog-shops were swept away, I'd have been spared all this. Let it be a lesson to you, boy. This is the last time you will probably ever see me. I am old, and probably won't live to see your six years out. O, my boy, promise me to give yourself to God, that I may see you over yonder."

The boy promised, and the old man went his way.

While this father returns to his home to go down to a premature grave in sorrow, the man who ruined his son is now engaged in ruining other sons. Which shall we have, "the home or the saloon?"

THINGS TO BE REMEMBERED IN
ENGLISH CHURCH HISTORY.

The Church of England was in all essential points the same Church 1,500 years ago that she is now.

More than 1,500 years ago British Bishops took part in important Church Councils.

There never has been a time since Christianity was introduced into England in which the three-fold ministry of Bishops, Priests, and Deacons did not exist in the Church of England.

The teaching of the unity of the Church in the early Saxon days first brought about the unity of the nation.

The National Synods of the whole English Church first put into the hands of the people the idea of a National Parliament. The canons passed in the Synods were the origin of English statute law. (See Green's "History of the English people, vol. i. p. 59.)

The Church of England was Established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible then that the Church of England can have been originally established and endowed by Act of Parliament.

There never was a Church of Rome in England. The Pope claimed, but never legally exercised, supremacy in England before the Reformation. It was only lawful for him to exercise jurisdiction with the consent of the Crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period.

But there was a great transfer of Church property to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her either before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either landlord or tenant" (Sir George Cornewall Lewis). Neither landlord nor tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It therefore never was theirs.

These things are worthy of remembrance.

HINTS TO HOUSEKEEPERS.

GINGER-SNAPS.—Take one pint of molasses, one teacup of butter, one spoonful of ginger, and one teaspoonful of saleratus, and boil all the ingredients thoroughly; when nearly cold add as much flour as can be rolled into the mixture.

VEAL OUTLETS BREADED.—Beat up an egg and dip your outlets into it, then into fine bread crumbs, and fry in hot lard until thoroughly done. Take them up, and make a nice brown gravy and pour over them. Garnish with parsley or horseradish, and serve very hot.

VENISON STEAKS.—Cut them from the neck, season with pepper and salt; heat the gridiron hot, and grease the bars before frying the steak on;

broil them well; turn once, taking care to have as much gravy as possible. Serve hot, with currant jelly on each piece.

BATTER POT PIE.—Pour a quart of water into the kettle; put in half a pound of butter, a little salt and pepper; make a crust of buttermilk, a little sour cream and saleratus enough to sweeten it; roll out and cut into biscuit; drop one by one into the boiling gravy; cover and boil gently for half an hour without removing the cover, when it will be done.

POTATO PUFFS.—Take any kind of cold roast meat (or ham), chop fine and season with salt, pepper, and herbs, if liked. Boil and mash some potatoes, and make them into a paste with one or two eggs, according to the quantity required; roll it with a dust of flour, cut it round with a saucer, put some of the seasoned meat on one-half and fold it over like a puff, nick or pinch it round the edges and fry it in boiling lard, a light brown. A very nice way to use up any kind of cold meat.

To whiten old flannel, make a suds of hard soap and soft water; dissolve a teaspoonful of borax and put in the suds; put the flannel in the suds and let it lie a few minutes, then wash and rinse; have ready some clothes dipped in melted brimstone, and wound on sticks; two will be sufficient, put them in a candle stick, or anything to hold them in an upright position; hang the flannel in a barrel, so that the smoke can come up through the middle and around it; light the brimstone candles and set them in the bottom of the barrel and cover closely. If carefully done, they will come out nearly as nice as new.

CREAM FOR CREAM PUFFS.—One pint of milk, two tablespoons of corn-starch, one egg, one or two tablespoons of sugar. Put the milk on to boil, leaving out a little to mix the corn-starch with; add a little salt to the milk, and when it boils add the corn-starch, mixed to a paste with the little milk; then the well-beaten egg with the sugar sufficient to sweeten, a small lump of butter, and of vanilla or lemon, one tablespoon. Let this cool one or two minutes before adding the flavouring, which can be done after the cream is taken off the stove. After the cakes are a little cooled add the cold cream by cutting open one side of the cakes only. Fill them with the cream and eat when cold.

KNIVES AND FORKS.—Handles of ebony should be cleaned with a soft cloth dipped in a little sweet oil; and, after resting a while with the oil on them, let them be well wiped with a clean towel. Ivory or bone handles ought to be washed with a soaped flannel and lukewarm water, and then wiped with a dry towel. To preserve or restore their whiteness, soak them occasionally in alum-water that has been boiled and then grown cold. Let them lie for an hour in a vessel of this alum water. Then take them out, and brush them well with a small brush (a tooth brush will do), and afterwards take a clean linen towel, dip it in clean cold water, squeeze it out; and, while wet, wrap it round the handles, leaving them in it to dry gradually,—as, if dried too fast out of the alum water, they will be injured. If properly managed, this process will make them very white.

"THE SUN OF RIGHTEOUSNESS."

Going into her flower garden one bright, warm day, a lady remarked to the gardener how she admired the sun.

He did not reply; but on her repeating the words, said:

"Oh, ma'am! how you would admire 'the Sun of Righteousness,' the Lord Jesus Christ, if you only knew him."

The lady made no answer; the Holy Spirit had touched her heart. Returning to her house, she opened the Bible, and continued to "Search the Scriptures" until "the Sun of Righteousness," the Lord Jesus Christ, arose on her Soul. "with healing in His wings."

PURE GOLD MANUFACTURERS.—A happy title is a great help in selling an article, if the title is not found to be misleading. The Pure Gold Manufacturing Company have been lucky enough to hit upon a striking title for their goods, and wise and skillful enough to deserve their own flattering name. A visit to their manufactory and ware-rooms will convince any visitor of the exceptional purity of the articles there prepared, packed and sold. Especially striking is the proof therein seen of the great care taken in making baking powder, "Pure Gold," so pure are the ingredients and so valuable the combination. We have the most decided testimony from skilled housekeepers and bakers that "Pure Gold" is a necessity in the kitchen, for health and comfort.

THE SOUL REACHING FORTH.

A blind girl, who had lost her sight for many years, once said of flowers: "They are in my heart. I loved them so well I cannot forget how they looked."

"Can you tell how this geranium is growing?" I said, to test her, laying my hand upon some beautiful scarlet blossoms near.

"Where is it?" she inquired.

"Here in the window."

"Then I can tell," she answered brightly. "Its leaves and blossoms are all turning to the window, leaving the other side almost bare."

"You mean the light is drawing it out?"

"Yes," she said wistfully; "and it is reaching out after the light." Then she added more softly: "Is not this the way the Light of the world draws people to Himself, and they reach forth to Him? At least it is so with me."

"At least it is so with me." The words lived in my memory, and led me to question my own heart: "Is it so with me?"

Young friends, will you pray with me my prayer: "Lord, draw me to thyself, and let my soul reach forth to thee!" He never disappoints the seeking soul, or sends an anxious one unsatisfied away.

THE MOSES' SELF-FEEDER COOKING STOVE.—The inventor of the base-burner stove for cooking purposes struck a very valuable idea. Every housekeeper knows the need of keeping up a fire all night when the nights are severe. Where hot water pipes are in use it is a necessity to prevent accidents. In all houses, it is a wonderful convenience to have a fire ready lighted in the morning. These conveniences are secured by the Moses' Self Feeder Cooking Stove, which has a grate like a base burner, easily cleaned, and easily kept alive for many hours at a nominal expense to be ready when wanted without re-lighting. We have seen these stoves at work and heard them spoken of in the most flattering terms.

HORSFORD'S ACID PHOSPHATE TONIC FOR OVERWORKED MEN.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

THERE IS NOTHING LIKE DOCUMENTARY EVIDENCE.

PURE GOLD MANUFACTURING COMPANY,

31 FRONT ST. EAST, TORONTO.

GENTLEMEN,—In accordance with your instructions, I have procured samples of your Pure Gold Baking Powders in the open market, and submitted them to a careful examination. All of them were found to be perfectly pure Cream of Tartar Powders, free from any injurious or poisonous substances. I may also state that I have for several years past, from time to time, examined the ingredients used by you in the manufacture of the Powder, and found them to be as pure as could be obtained in the market. With reference to the care exercised by you, I have known Mr. F. W. Dium for many years, who has charge of this department, and have found him to be extremely careful, and possessing a thorough knowledge of the ingredients used in the manufacture of Baking Powders.

I remain, yours faithfully,
THOMAS HEYS,
Analytical Chemist and Professor of Chemistry,
Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30th, 1885.

Messrs. A. JARDINE & CO.

GENTLEMEN,—With regard to your Baking Powder known as Pure Gold, I have used it in my Bakery and sold it in my store ever since you commenced manufacturing it. I have no hesitation in saying that during forty two years' experience in the baking and grocery business, and during that time supplying the best class of customers in the city of Toronto, that I have never sold or used a Baking Powder that has given more general satisfaction. I am using it altogether in my bakery at present.

EDWARD LAWSON,
83 King Street East.

Toronto, November 30th, 1885.

We, the undersigned Wholesale Grocers of the City of Toronto, hereby certify that we know ALEXANDER JARDINE & CO., Proprietors of the PURE GOLD MANUFACTURING COMPANY, in Toronto, and that we have every confidence in the care which is used by them in the manufacture of Pure Gold Baking Powder. We believe Pure Gold to be among the best Cream Tartar Baking Powders sold in this country, and have pleasure in handling it, as it has always given perfect satisfaction to our customers.

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|----------------------|------------------------|----------------------|
| FRANK SMITH & CO., | FITCH & DAVIDSON, | THOS. KINNEAR & CO., |
| PERKINS, INCE & CO., | J. W. LANG & CO., | R. DUNBAR, |
| EBY, BLAIN & CO., | WARREN BROS. & BOOMER, | F. McHARDY & CO., |
| SMITH & KEIGHLEY, | SLOAN & MASON, | MILLS & CO. |

We, the undersigned Wholesale Grocers of the City of Hamilton, handling the Pure Gold Baking Powder and other standard goods manufactured by the Pure Gold Manufacturing Co., Toronto, certify that their goods are giving us entire satisfaction, and that our dealings have been quite satisfactory.

It is with regret that we have learned of such malicious tampering with their free samples of Baking Powder, evidently for the purpose of injuring their business.

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|-------------------------------|---------------------------------|
| JOHN STUART, SON & CO. (L'd). | JAMES TURNER & CO. |
| BROWN, BALFOUR & CO., | STUART BROS., |
| LUCAS, PARK & CO., | JOHN R. MUNROE, St. Catharines, |
| MACPHERSON, GLASSCO & CO., | RANDALL & ROOS, Berlin. |

Hamilton, December 1st, 1885.

We, the undersigned Wholesale Grocers of the City of London, handling the Pure Gold Baking Powder, and other standard goods manufactured by the Pure Gold Manufacturing Co., Toronto, certify that their goods are giving us entire satisfaction, and that our dealings have been quite satisfactory.

It is with regret that we have learned of such malicious tampering with their free samples of Baking Powder, evidently for the purpose of injuring their business.

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|-----------------------------|-------------------|
| EDWARD ADAMS & CO., | M. MASURET & CO., |
| FITZGERALD, SCANDRETT & CO. | |

London, December 1st, 1885.

We, the undersigned Grocers of the city of London, hereby certify that we have been selling Pure Gold Baking Powder for a considerable length of time, and that we consider it one of the best Cream of Tartar Baking Powders sold in this country. We find it always uniform in quality, and it has given universal satisfaction to all our customers who have used it.

This is signed by twenty-three of the leading retail grocers of London.
London, November 30th, 1885.

We, the undersigned Grocers of the City of Toronto, hereby certify that we have been selling Pure Gold Baking Powder for a considerable length of time, and that we consider it one of the best Cream Tartar Baking Powders sold in this country. We have always found it uniform in quality, and it has given universal satisfaction to all our customers who have used it.

The signatures of 155 prominent retail grocers of Toronto are appended to this testimonial.
Toronto, November 30th, 1885.

This is what thirteen well-known city bakers have to say on the subject. It is signed also by the steward and head bakers of the Rossin House and Queen's Hotel.

"We, the undersigned Bakers of the City of Toronto, do hereby testify that we are using the Pure Gold Baking Powder, and consider it the best Baking Powder in this country, being always reliable and uniform in quality and strength. We find it produces better results than we have ever been able to obtain from using any other preparation, and have never found evidences of any 'soda taste' or discoloration in using it."

- | | |
|--|--|
| EDWARD LAWSON.....98 King Street East. | CHARLES TAGGART299 King Street West. |
| GEORGE S. McCONKEY155 Yonge Street. | J. D. NASMITHCorner Jarvis and Adelaide. |
| JAMES WILSON.....497 and 499 Yonge Street. | JOHN DEMPSTERArgyle Street. |
| JOSEPH TAIT660 Yonge Street. | JOHN S. BOYD, Steward} Rossin House. |
| C. J. FROGLEY.....750 Yonge Street. | P. J. CHORMAN, Baker} Queen's Hotel. |
| GEORGE FLETCHER60 Bathurst Street. | W. HANKAMMER, Baker..... |
| ROBERT F. DALE.....463 Queen Street West. | |

THE SISTERS.

Little Lena and May Rivers were two sisters who loved each other very much. They were nearly of an age, and could scarcely bear to be separated from each other. Where one was the other was sure to be. They asked their mamma to get them cloaks and caps and dresses just alike, and they looked so much alike that if it were not that one was a little larger than the other, one could hardly tell them apart. They are not a bit afraid of the snow—not they. They have asked their mamma to let them go out and play in it. How beautiful they are—each like six-rayed crystal stars. They make one think of that beautiful text, "He giveth snow like wool; He scattereth hoar frost like ashes.

FOR THE BABIES

It is not necessary to buy corn cures. Men and women should remember that Putnam's Painless Corn Extractor is the only safe, sure and painless corn remover extant. It does its work quickly and with certainty. See that the signature N.C. Polson & Co. is on each bottle. Beware of poisonous imitations.

RULES FOR FRETTERS.

A little girl who was a fretter had been visiting me. She fretted when it rained, and she fretted when the sun shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself, and troublesome to her friends. We all have our trials, but fretting does not help us to bear or get rid of them. I have lately come across a short rule for fretters, which they shall have:

Never fret about what you cannot help, because it will not do you any good. Never fret about what you can help; because if you can help it, do so. Say this when you get up in the morning, say it at noon, say it at night; and not only say, but do; and that will be, fret not at all—a fine doing. The only correct way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot and be satisfied with what God has given us.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 25c., 50c., and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dressing—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

The Best Ankle Boot and Collar Pad are made of zinc and leather. Try them.

CRACKED.

"Twas a set of Resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nottie and Joe and Bee,
And last in the list was written,
In letters broad and dark,
(To look as grand as the others),
"Miss Baby Grace's X her mark!"

We'll try all ways to help our mother;
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie Popsy's feet for fun;
We won't be cross and snarly, too;
And all the good we can, we'll do."

"It's just as easy to keep them,"
The children gaily cried;
But Mamma, with a smile, made answer,
"Wait, darlings, till you are tried."
And truly, the next bright New Year
Wasn't his birthday all,
When three little sorrowful faces
A sorrowful story told.

"And how are your resolutions?
We asked of the baby, Grace,
Who stood with a smile of wonder
On her dear little dimpled face,
Quick came the merry answer
She never an instant lacked,—
"I don't fink much of 'em's broken,
But I dess 'em's 'bout all cracked!"

ROYAL BAKING POWDER
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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in mass. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

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Agents Wanted EVERYWHERE To Sell This Great Work.

An Old Soldier's EXPERIENCE.

"Calvert, Texas,

May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try **AYER'S CHERRY PECTORAL**.

"I did so, and was rapidly cured. Since then I have kept the **PECTORAL** constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. **J. W. WHITLEY.**"

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of **AYER'S CHERRY PECTORAL**. Being very palatable, the youngest children take it readily.

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CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

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DYSPEPSIA.—This prevalent malady is the parent of most of our bodily ills. One of the best remedies known for Dyspepsia is Burdock Blood Bitters, it having cured the worst chronic forms, after all else had failed.

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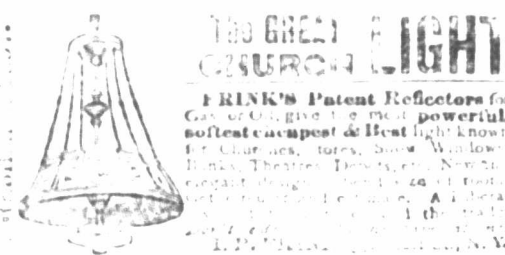
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The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

"Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS." River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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- P. BURNS -

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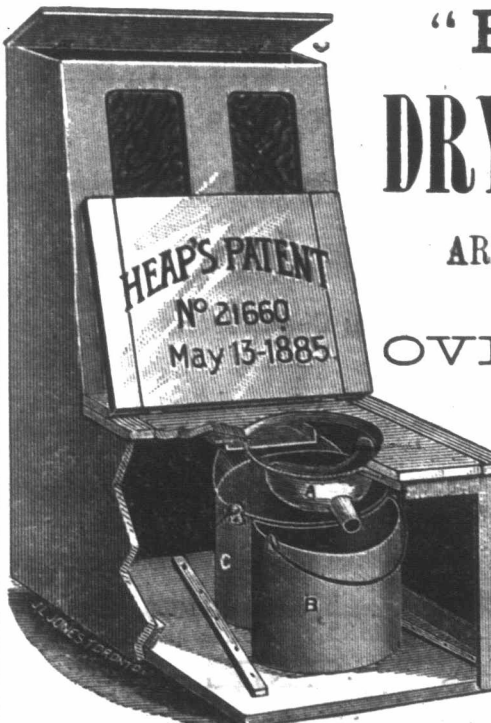
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