

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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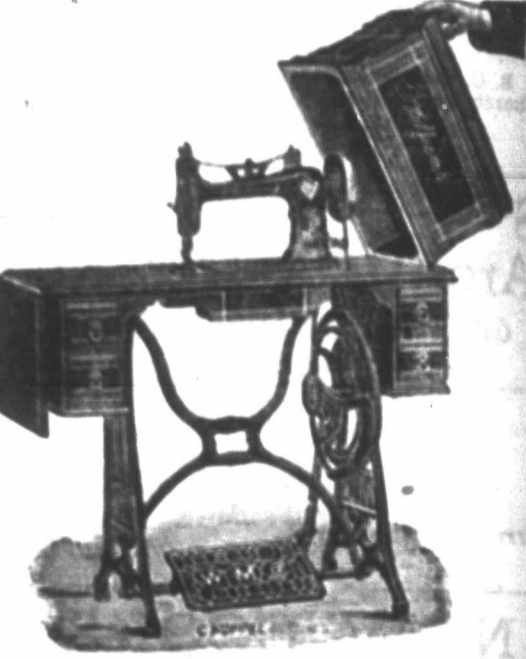
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Evening—Canticles ii. 10. Matthew xxviii. to 10.
- TUESDAY IN EASTER WEEK.  
Morning—2 Kings xiii. 14 to 22. John xxi. to 15.  
Evening—Ezekiel xxxvii. to 15. John xxi. 15.
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Morning—Numbers xvi. to 36. 1 Cor. xv. to 29.  
Evening—Num. xvi. 30; or xvii. to 12. John xx. 24 to 30
- April 19th—2nd SUNDAY AFTER EASTER.  
Morning—Numbers xx. to 14. Luke xiv. 25 to xv. 11.  
Evening—Numbers xx. 14 to xxi. 10; or 21 10. Eph. iii.
- April 26 3rd SUNDAY AFTER EASTER.  
Morning—Numbers xxiii. Luke xix. 11 to 28.  
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 9, 1885.

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

THE NORTH-WEST TROUBLES.—It may indeed most truly be said, that the troubles in the North-West are "the grief of all the land." Some men in a thoughtless hour, may so write and so speak as to give the wretched rebels encouragement, for at this time sympathy even with their just grievances will be taken to mean approval of the methods they have madly taken to secure redress, but no Canadian worthy of the freedom of this land, can regard this rebellion with any feeling but intense indignation. It is well, amidst such an outburst of patriotic fire, as the country has witnessed, to calmly consider whether the rebellion itself would ever have happened had the country in the past shown as much religious zeal as it has zeal for suppressing the rebels? We have no doubts on this matter. There has been a terrible degree of apathy shown in regard to the Christianization of the Indians, the Metis, and the white settlers in the Far West. The bond which keeps our people at peace one with the other, the consciousness of mutual sympathies, mutual interests, mutual good-will, the knowledge that society as a body stands pledged to the redress of individual wrongs and throws its

entire sympathy into the scale against either corporate, or private oppression, these cohesive forces are practically unknown in the North-West. The Metis has to fight his cause against the Government of his country, a cause we know which too often is a worthless and at times a wicked one, but which his folly, or the malice of some agitator, has excited him to set up and maintain, and the very power of his opponent, its absolute supremacy, its lack of personality excite his suspicions and breed in him a sense of helplessness, which grows into despair, and from the hell of despair has issued the fiends, rebellion and murder.

CHRISTIAN APATHY ONE CAUSE OF THE REBELLION.—It is not for us to say whether the grievances of these poor children of the plain, are on the whole, just or not, we do know, however, that some of them are not reasonable, that civilization would be at a stand if such claims were admitted. But, here in the East, we have grievances, bitter ones, cruel ones, crushing ones, but we bear up under them because of our trust in the Courts of Equity and Justice, and the hopeful sympathy of our neighbours. The Metis needs more and closer means of contact with civilization. Had we all done our duty we should have had these people deeply grateful for Christian influences and Christian help. But we are too busy, too selfish to do our duty to our fellow Canadians, as these people are, and God has now said to us, "You would not treat the wanderers of the prairie as brethren, you would not excite them to hold you in affection and honour as the representatives of My mercy, and now you have to spend a sum, enormously in excess of what my work called for, and to give up the very flower of your family life to the dread risk of civil war!" Men are not answerable only for their deeds but for what their neglect has brought to pass.

Turning from such reflections, we cannot but express our pride, in the young volunteers who have taken up arms for their country. They are indeed noble inheritors of the proud names they bear as British subjects. Let men from all our Provinces, stand as one, shoulder to shoulder in danger, and we shall have taken a great stride on towards a sense of national unity, and Provincialism will die as it deserves. God bless and protect our volunteers, is the prayer of Canada from ocean to ocean.

TRIBUTE TO GENERAL GORDON.—Services were held recently in St. Paul's and Westminster Abbey, to give the national mourning for General Gordon a public expression. The Dean of Westminster in his address said: "Need he remind that impressive gathering of statesmen, soldiers, and Englishmen and Englishwomen what manner of man it was for whom they mourned that day, with his simple, constant trust in a Heavenly Father, his invincible courage, his tender heart, his flashes of noble rage at baseness or cruelty, his quaint and simple humour, his contempt for gain, his indifference to praise, his inexhaustible activity, his rare combination of practical sagacity with a constant outlook into a spiritual world, in which his closest friends said his real life seemed to lie, his just life that moved sometimes on lines that seemed all his own. All these qualities, even the very books he loved so well, were well known to everyone, and were legacies left by him to a world which felt the poorer for his loss. His military career was from the first marked with his gift of the secret of sympathy for every race, and the soldier's virtues of promptitude in action, fertility and versatility of resource and unswerving devotion to duty, while in his short leisure time he, the most chivalrous of men, was to be found visiting the sick, watching by the pauper's bedside, humanising unfriended lads, and sending them to sea, melting his very medals to find the means to aid them. Then came the work which guided his steps to those African regions where in after years he was

to receive the crown of martyrdom, and where he carried on a hand-to-hand struggle with slavery and the immemorial evils of the land of Ham. His last enterprise was one which no other living man could have faced for an instant, and with one chosen comrade he passed into the growing darkness of a rising tide of turbulence and fanaticism. Dark-faced men rushed to kiss his hands and feet and to hail him as their deliverer, and so for months and months his genius, inexhaustible in courage and resources, kept at bay the enemies surging around him. We in England trusted to the name of Gordon to win the day, but at last the blow fell. Treachery had done its work, and the hour of him who had unmasked or won back so many traitors had come, and his race on earth was run. He was content to die and content to fail, for 'God,' he said very simply, 'never promised him success.' If his work did appear a failure, it was so with great works; they were built up on what seemed frustration, and devoted and noble lives freely given and high hopes greatly baffled. He could not believe that the name of Gordon would ever be so far forgotten in the land he went to save that anarchy and misery would once more close over it, but that law and order, peace and justice, would displace the slavery, the corruption, and the cruelty of ages."

GENERAL GORDON HANDKERCHIEF.—The use of the handkerchief for signalling has been a well established custom for centuries. The use of it by Gen. Gordon for the purpose alluded to in the reference made by the Bishop of Newcastle, in St. Paul's Cathedral, is new to us. The Bishop said: "Our thought was what he taught us in life and death. The first lesson was that steadfastness to the end, a noble life laid down in honourable death, bore fruit—some thirty, some sixty, some a hundred-fold. But first must come the personal death to sin, and life to God. Simple, sympathetic, noble, his parent of nobility was traced by a mightier than mortal hand. Listen to his own words given to us by an eloquent writer in one of the newspapers on the 11th of February last: 'I would give my life for those poor people of the Soudan. How can I help feeling for them? All the time I was there every night I used to pray that God would lay upon me the burden of their sins and crush me with it instead of those poor sheep. I really wished and longed for it.' Greater love hath no man than this—that a man lay down his life for his friends. The yielded life bore fruit. That life, those lives—for he spoke of a band of heroes—would most infallibly produce a harvest, whether we lived to see it or not. God was a living factor in all Gordon's calculations.

There was each morning during his first sojourn in the Soudan one half-hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token, and most religiously was it respected by all there, whatever was their colour, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was, of life or death, it had to wait until the guardian signal was removed. Everyone knew that God and Gordon were alone in there together; that the servant prayed and communed, and the Master heard and answered. Into the heart so open the presence of God came down. Into the heart so offered the strength of God was poured. So that strange power was given to Gordon, because his heart became the dwelling place of God. Dwelling there he empowered the feeble, uplifted the fainting, gave bread to the hungry, whispering ever sweetly as the darkness gathered, "My grace is sufficient for thee." There was the secret of the Christian's life. "If a corn of wheat fall into the ground and die, it bringeth forth much fruit." There was the result throughout eternity, for  
Only the actions of the just  
Smell sweet and blossom in the dust.

## FRIENDLY SOCIETIES.

THE reports of the Chief Registrar of Friendly Societies, in England, together with those of the assistant registrars for Scotland and Ireland for the year 1883, show that the number of returns from societies under the Friendly Societies Acts received by the Chief Registrar during the year were 6,832, the number of members being 4,242,084, and the amount of funds \$42,700,000. Of industrial and provident societies there were 1,053, numbering 572,610, with funds amounting to \$41,000,000. The trade-unions numbered 195, with 253,088 members, possessing funds to the amount of \$2,100,000. The number of building societies under the Act of 1874 was 1,853, having 513,667 members, and funds to the amount of \$245,000,000. There were 451 loan societies, with 42,895 members, and funds amounting to \$1,700,000. In railway savings' banks, the number of which is not given, though it is stated that that five returns were sent in, the depositors numbered 7,875, and the funds amounted to \$2,800,000.

The story told by the above figures is one of the deepest interest and importance to all who desire to see the gradual elevation of the artisan classes into a state of social independence. There is no feature in the history of the last half century more gratifying than that exhibited by the growth of the Friendly Societies which are doing a most blessed work in cementing the bonds of our complex social organization. There is no danger to a State so constant, so irritating, so uncertain in its manifestations, so difficult to neutralise or repress, as the existence among its people of a large body of men who are pauperised in spirit. The bread and circus policy of the heathen governments in olden time cannot be followed to-day. Modern society assumes the personal independence of each individual. The man who cannot hold himself up without help is felt to be a nuisance, he is out of gear with his surroundings. Yet there must come to many men, whose wages are moderate, accidents which stop the earning of that income, such as failures of employers, hard times or sickness. Surely it would be a scandal to the community were such troubles to befall a man without exciting a kindly desire to lift up the fallen one and hold him firmly on his feet until the evil day passed. Happily that scandal is obviated so far as most artisans are concerned, not as a form of charity, which might lower their self-respect, but as a systematized form of self-help through a Friendly Society. To the funds of such a body each member pays a stated fee, and when the time of need comes, he claims as of right the return to him of funds so laid up, and with this pecuniary help he secures also the ready and warm sympathy of his associates, who, but for the Court or the Lodge, would have been ignorant of their brother's necessity. One evil consequence has ensued from these societies, they have done much to dissociate the class which mainly supports them from other classes, and necessarily the more this has been done, the greater has been their tendency

to acquire specialities of habits and ways which are characteristic of their class. It is a social law that, whenever men run together in their habits, they will certainly adopt not the highest standard, but the lowest set by those they follow. If, in a company which is breaking up one man says firmly, "I am going directly home," and another says, "Let us have a glass together before we part," the home-bird will wing his solitary way while the main body stop to drink. Now one of the class habits of those who mainly need, and who, on the whole, are done a great service by Friendly Societies, is that of non-attendance at Church. How to break down this class habit is indeed a great problem. There is already quite a literature on this topic. Essays and sermons and speeches without end, have been published on "How to win the masses," or some like subject. In the old land, a Society called the Church of England Working Men's Association, which is really managed and governed by workmen for workmen, has had extraordinary success. The Secretary, Mr. Powell, is a power in the Church; he is a forcible speaker, has organizing talent and indomitable perseverance. He purposes paying this continent a visit this year to see whether the same work can be accomplished in the States and Canada. When he comes, we trust that every effort will be made to further his mission. This is the days of Societies, men are impelled to show outward signs of brotherhood, there is a strong rebellion against cliqueism and divisions, and we cannot but hope that those for whom this effort is made will come to see that the mother of all Friendly Societies is the Church of God, and that to the spirit which is the life of the Church, the spirit of love and sympathy and brotherhood, the working classes owe a debt for their class emancipation which demands at least grateful recognition.

## WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

## II

WHEN one man fails from not attempting to do enough, ten do so from trying to do too much. This is likewise true, more or less of all callings and occupations of life; but, preeminently so of the ministry, where too often the clergyman is expected to be a reverend Jack of all trades, and possess a special aptitude for at least half a dozen widely differing avocations. I might hit the nail still more squarely on the head by saying that clerical failure arises from trying to do too many things rather than too much. In fact a man who takes reasonable time at his meals and sleep can hardly find time to do too much. A clergyman's work is like a woman's work it is never done, and while he possesses this enormous advantage over clerks, merchants, and professional men, in not being tied down to fixed hours, or chained to a desk or an office and being able to do his work how or when he likes, he labors under this counterbalancing disadvantage of never being able to call any

portion of the day absolutely his own for purposes of rest and recreation. But this is beside the subject.

Now the number of able, zealous, spiritually minded men in the Church of England, in Canada, who fail, or at least stop short of success from being obliged to fritter away their energies in attending to petty details is without, doubt relatively larger than in any other religious body on the continent, with a few isolated exceptions, which prove the rule our people are profoundly incapable of self-organization, and in the faculty self government are as helpless as children, and instinctively look to the parish priest to be the head and shoulders of every parochial institution and undertaking, from "running" the Sunday School to the getting up of a tea meeting. There seems to be an idea abroad among the great bulk of churchmen in Canada that the clergymen should possess the divine attributes of omnipresence and omniscience, and that organized co-operation on their part would be a species of sacrilege which would bring down upon them the swift and sure wrath of heaven. Isn't he the clergyman of the parish, hasn't he been sent by the bishop to attend to their spiritual wants and run the spiritual machine, don't they pay him money and attend church and hear him Sunday by Sunday saying what he ought to say, aren't they always glad to see him when he drives up to their doors, doesn't "one of the men" respectfully take his horse from him and place him in the cosiest stall, and gladden his beast with the choicest provender, and doesn't the good wife receive him at the open door with hospitable smirk wreathed face, and conduct him with all due and fitting reverence to the little parlor of state, and after having installed him in the domestic throne, trip away to the preparation and concoction of a solemn high tea, and don't they all listen with folded hands and demurely downcast looks to the good man's farewell exhortations, and beg him not to be so long the next time in coming, and to be sure to bring Mrs. Parson along with him and stay all day, etc., etc.

Yes, our people are respectful and hospitable enough and all that sort of thing, but it is a tremendous task to pound into their heads and hearts, the fact that if the church is to grow and flourish they must put their own shoulders to a corner of the wheel, and help things along by their own individual efforts. And so we are continually finding able, zealous clergymen, eminently qualified for better things, all but hopelessly floundering in a sea of petty duties, and although labouring night and day with energy, system, patience, and perseverance, yet accomplishing nothing worth speaking of, and always behind their work, their sermons suffering, their pastoral visiting suffering, church finances demoralized, and the congregation grumbling, after the vague sleepy manner of Canadian congregations, who would like things in better shape, but I scarcely think the game of making a decided effort to mend matters worth the candle. And all this simply because from the force of circumstances the unfortu-

nate man has had laid upon him the necessity of excellence in at least half a dozen distinct spheres of action, and has been obliged to devote his best energies and capacities in attending to something that is no more a legitimate part of his profession than making parchment is a lawyer's business, or binding books an author's. Just imagine for a moment the position of an artist who would be under the necessity of manufacturing his own colors, brushes, and canvass, and framing his own pictures, and you have some idea of the present position of hundreds of Anglican priests in Canada and elsewhere, who are simply squandering their lives in a vain endeavor to fill the round hole, and the square hole, and the oblong hole, and half a dozen other holes at the same time.

GOOD BYE AND SAFE RETURN.

WE are glad to hear that the veteran pioneer missionary of the Algoma diocese has arranged to pay a visit to his mother land, from whence we trust he will return with renewed health and heart for his work. Mr. Crompton's eminent services to Muskoka have been recognized by the Dominion Government, from whom he has received a free pass to and from England. The pioneer work done by his sons has been highly spoken of in the House of Commons by A. P. Cockburn, Esq., whose personal knowledge of the farm the young Crompton's have made for themselves out of the forest adds great weight to his testimony. The late Bishop Fauquier always spoke in high terms of the services being rendered to the material progress of Algoma by the missionary and his energetic sons, who have done the State some service worth recognition, all working as they did with intense zeal and energy to show the resources of their adopted country and thus attract, as their example and testimony have done, settlers with capital to build up that district. These immigration services have been helped by Mr. Crompton's noble record as the pioneer missionary of Algoma. This record is most familiar to his brethren in the old land; to the Church at home it is a source of pride as here it is a source of strength, for Algoma and Crompton are dissoluble words dear to every Churchman. The Bishop will no doubt be greatly pleased at this visit, as the work of Mr. Crompton is so well known and so highly honoured in England. His presence will elicit the liveliest and most generous sympathy towards the diocese he so worthily represents as a settler and missionary. Mr. Crompton will be able to tell out amongst his friends the vicissitudes through which Algoma has passed. He can narrate how it was sought to be obliterated by party sneers indulged in by those who would fain now rule in its councils, but how the young diocese was kept alive by those who rallied round Algoma in its days of trial, not for party but for Christ. That story will show our brethren at home a phase of Church life at which they will revolt, for strong as are the "views" of those who

bear the same name as the party who sought to destroy Algoma, and who now are seeking to make it a party "preserve," they have not in England so far forgotten the first principles of the Gospel as to seek the destruction of a Mission solely because they have it not under their sole control.

We understand that Mr. Crompton will take to England fine samples of grains, hops and other productions of Muskoka, also specimens of the beautiful woods of which the "Bush" is formed. We believe that already several drawing-room meetings are arranged for, to give the Missioner an opportunity of addressing those who have an idea of settling in Canada or sending out their sons. He has also domestic engagements of a tender and sad character. We speak from the heart of every Churchman in Canada in wishing the veteran a prosperous voyage, a successful, happy, encouraging reception in England, and a safe return to his beloved Muskoka and her people.

BOOK NOTICES.

WOMEN OF THE DAY, a Biographical Dictionary of Notable Contemporaries, by Frances Hays. (Chatto and Windus, 1885). It was an excellent idea of Miss Hays to collect information respecting women of mark belonging to our own day, and she has carried out her idea with great ability and with untiring industry. We imagine that there are few books of the kind which are as thoroughly trustworthy as this. But the chief witness of the book will, in the future, consist in the fact, that, in many cases, the information was supplied by the subjects of the short memoirs, and in other cases the memoirs were revised by them. Here then we can read between the lines and learn in many cases what these distinguished ladies think of themselves. It is possible we have fancied ourselves too wise in drawing inferences of this kind from some of the articles. At any rate we can promise all readers of this book not only a large amount of useful information, but also a good deal of harmless amusement. There is only one thing more which we would ask Miss Hays to do, and that is carefully to preserve her materials for this work, so that, some day in the future, posterity may know how much the author had to suppress that her heroines would have wished her to publish, and how much they struck out of that she had prepared to print. It will give a new page in the curiosities of literature.

THE HISTORY OF ENGLAND IN ENGLAND, by H. O. Habeman, M.A., (Rivingtons, 1885). This little volume belongs to a series entitled "Highways of History," and it is one of the best of the series. In one sense the theme is not new. It is the history of the Christian Church in England. In another sense, however, the subject receives a decidedly novel treatment, the different periods of the Christian history being selected as the subject of distinct essays. Thus we have the conversion of England, the old English Church, the Church under the Norman Kings, Religion in the middle ages, and so on down to the Evangelical revival and the Oxford movement. The little book will be a great help to the student of English Church History.

THE AGENCIES BEST ADAPTED TO ATTACH PEOPLE TO THE CHURCH.

BY MR. CHAS. JENKINS, PETROLIA.

I will now amend the title of the subject I am speaking to, and call it, "The agents best adapted to attach the people to the Church." The extension of Church must be done by persons; all the so-called agencies must have the living heart of sanctified love in them.

It required the manifestation of God in Christ to let the world understand the character of God. The Centre and Head of our religion is the person of the man Christ Jesus. After our blessed Saviour had given Himself for us and finished the work the Father had given him to do, He ascended up on high and gave gifts unto men. What gifts? "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." These are the agents appointed by the Lord for attaching mankind to his church, and there is no improvement on that order.

Bishops, priests and deacons, as classified by the Church, wherein lies their efficiency in this nineteenth century? I do not propose to enter into any etymological disquisition on the word, "bishop," nor ask what the officers did that bore that title in municipal societies in the Roman Empire. Men acting in societies must have leaders, administrators and rulers. By the Acts of the Apostles, I find the most pronounced feature in the character of a bishop is, capacity for spiritual leadership. Not so much a lord, or ruler, as a leader and exemplar.

The precise status of the episcopal office is not clear in men's minds. Canon Dumoulin, in his discourse at the consecration of the Bishop of Huron, gives powerful expression to this. Whether arising from the connection of the church with the state; from settled order; or from the tremendous powers claimed by Rome for the office, one thing is very certain: the office of bishop has not that positive guiding power attached to it that it should have.

This, perhaps, may be deemed incompatible with popular government, or effective representation. I do not think so. A bishop is not an autocrat, but a permanent constitutional ruler.

Now, a bishop can only guide effectively those who are in spiritual accord with him. Does the Church take care that the representative men with whom he has to work, according to our system of church legislation and government, are properly qualified? She does not. Vestry reform is a crying necessity. There is no test of spiritual manhood applied to a vestryman. The vestry, in this country, takes to do with spiritual matters, and synod representatives are elected in vestry. The laity, as such, in their governing capacity, use rights without responsibilities, and the consequence is a laxity in Church life, that when seen in a military body betokens defeat. Want of proper discipline and regulation; and indistinct acknowledgment of church principles and individual duty, falsely mistaken for freedom and broadmindedness, hinder attachment to the Church in a way scarcely to be estimated. If the laity, as we are sometimes told, by the power of giving or withholding material support, ultimately governs the Church, the laity must be held responsible for want of success. But popular government never can be successful, unless in harmony with Church principles and Church order. In our representative form of government, bishops ought to be the mediators, in working out Church life, between the adherents of authority and those of freedom. They ought to be able to take upon themselves the task of making the masculine mind of the country subject to religious influences. Instead of being harassed with a vast mass of administrative details, and finding men and means for places that should be self supporting, they ought to be in the position to give a constant, healthy, spiritual stimulus to all under their charge: and to them should we look to harmonise the grand heritage of thought and devotion from the past, with the thought and devotion of the present. I am convinced that the world in modern days has not yet realized what the high effectiveness of a bishop's office can be.

The ordinal for priests sets forth so fully the duties of this office, applicable to all time, that the simplest mind can understand them. Now, as ever, on the ministers of religion is the chief work laid of attaching people to the Church. Where the minister can make the attachment go beyond himself to the Church, and stay there, his work is of a very high order indeed. But all who love the cause, for which the Church was instituted, must be prepared to award the clergyman the respect due to an ambassador of Christ. The causes which detract from the efficiency of the priesthood may be found in the circumstances of the nineteenth century. But this age wants, as much as ever any preceding age did, moral culture; a knowledge of duty and responsibility to God, and belief in Christ as the Redeemer of humanity. How to increase the numbers and efficiency of the Priesthood, as messengers of the Lord of Hosts, is the best way to deal with the question of attaching people to the church; but Church members must bear in mind, that the general spiritual tone of a community is the thing that most directly affects the giving up of individuals to this work.

The order of deacons is the weak spot in the Church of England system to-day. I believe if the Diaconate had been in operation, as in apostolic times, the Methodist division could not have happened.

At present, the deacon in the Church is only an apprentice priest. There is no distinctness in the order. I believe the Diaconate was intended to cover all forms of what it called lay help, including the evangelist. People are required to work for Christ, who cannot be exclusively set apart for it; and the increased channels of circulation of spiritual life, that a thoroughly organized Diaconate would supply, would give the Church a power of acting on the masses she can have no other way. I conceive the first duty of the Canadian Church is to consider this particular question, and organize such a Diaconate, as will, in this nineteenth century, reproduce the work of the first. So that he, who has, by the spirit of God, the word of wisdom; he who has the word of knowledge; he who has faith; he who has gifts of healing; he who has prophecy; he who has discerning of spirits, or whatever other talent the Lord has given him, may find his proper place and work under a system of properly disciplined effort.

And now, amidst all the difficulties and drawbacks that beset us, what assurance have we of success?

The work of the Church is the work of Christ. The infinite moral revolution in men's minds and hearts, she seeks to affect, was a work of such transcendent importance, that God the Son, had to become man to begin it, and God the Holy Ghost, is perpetually present to carry it on.

Spiritual power is the strongest power in the universe. In spite of all opposition and persecution, it converted the despised handful of followers, that forsake their Master in the hour of the Power of Darkness, into such a multitude that Imperial Rome adopted their faith, and crowned, as King of kings, the Christ she crucified. After the dissolution of the Roman Empire, the Church was the one bond that kept society from chaos; and throughout all the centuries, in spite of much corruption, she civilized and humanized.

The branch of the Church with which you are connected, gave early proofs of its vitality. The free, outspoken manhood of the Anglo Saxon race reflected itself in the Church life of the country; and that spiritual despotism, which degraded the real authority of the Church, found in your ancestors its unconquerable foes.

That hidden life worked until it evidenced itself in the grand and imposing personality of John Wycliff, that bright and morning star of the Reformation; and when the fulness of time came, laid the foundation of new Church polity deep and broad; retained all the culture and genuine devotion of the past, and made ample provision for manifestation of spiritual grace and beauty, as well as spiritual strength and vigor. Its sympathy with all forms of human life and necessity, I have already dwelt upon, and the question is now, what part will you play, on his continent, in the development of its religious life? You have Apostolic Order. You have cherished, as a precious heritage, those wrapt expressions of devotion, and sacred thought and aspiration, which make your liturgy. You have kept up the continuity of your life with all that is good in the past. You have kept alive the feeling and knowledge of reverence, and, sprung from the nation which has shewn other nations the art of representative government, you are capable of shewing how, in the highest sense, freedom and order can work together in the spiritual world. This continent, with all its varied, rapid and exciting life, needs you. It needs a Church that can combine culture with devotion; reverence with freedom, instilled with spiritual emotion. It needs a Church that can come in contact with humanity at all points; and which, systematically presenting the whole counsel of God, and what he has done for men, before the minds of those who come within the range of her influence, reveals Christ as the hope of all humanity. The teaching of the Church at the Ascension season, reveal a glory of destiny for humanity, perpetual union with the God-man, that make all the enthusiasms of humanity, and all the Positive philosophies, appear like the feeble glimmer of a candle before the effulgence of the noon-day sun.

This continent is blessed materially; let it be yours to be the medium of increasing its blessings spiritually. There are many here to whom the old Church is very dear; and you can best show that you possess her spirit by the way you discharge this duty. You cannot follow the methods of the first century,—you cannot follow the methods of the sixteenth. "The old order changeth, yielding place to new, and God fulfills Himself in many ways, lest one good custom should corrupt the world."

You have your own part to play in the great, free life of this vast continent; and under your leaders, capable of directing all spiritual force and labor; taught by your ministers in all things necessary to make you wise to salvation, and with all the diversities of gifts in free exercise, that a community can contribute in the unity of the Spirit, you can so reveal and reflect the character of your great Head and Captain of your salvation, "that every knee shall

bow and tongue shall confess that He is Lord to the glory of God the Father."

Take with you all your gifts of Protestant thought; of Catholic sympathy; of inherited freedom; of acquired experience; of material wealth; of varied culture; of humble devotion, and sanctified emotion, and cast them all at the Redeemer's feet; and He, according to the working whereby he is able to subdue all things to Himself, will assimilate you all, and present you to Himself "a glorious church, not having spot or wrinkle, or any such thing."

Your privileges have been great; your capacities are great; your opportunities are great. If you can emulate the example set you by the great cloud of witness that encompass you, the destiny of your Churches can only be described in the language of prophetic vision:—

"And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

#### KEEPING THE COMMANDMENTS.

BY ARCHDEACON FARRAR.

TO keep the commandments, what is it but to resist temptation? to cut off the right hand? to pluck out the right eye? to cast away the besetting sin? Do you ask for any counsel about Lent? Well, I would say to you, all shams are hateful, and therefore make Lent a reality. Shall you fast or not? Yes if it gives you self control; but not if it makes you—as it made St. Jerome, and as by their own confession it has made many others—morbid and irritable, and weak and conceited, and less able, not more able, to resist your passions and to serve God in your bodies and your spirits which are His. If it has that effect upon you, if it secretly leaves you as bad as ever, and yet makes you think yourself better than your neighbour, then far better that your fasts should not be severe. I will tell you the way in which our old saints kept Lent. St. Gregory of Nazianus suffered from the infirmity of a quick tongue and a vehement temper; and therefore, to conquer and weaken his sin, he determined through all one Lent not to speak one single unnecessary word. And to you I would say, whether you actually fast or not, it would be a good thing for you, if during Lent you abstained altogether from wine, and from every form of intoxicating drink. It would be a good thing, a very good thing for you, if you strengthened habitually in you the rule of moderation, and discountenanced among other forms of luxury, the all-but universal and very vulgar modern vice, of eating far more than we require. But if you keep Lent at all, if you would so much as enter into life, test yourself by what you have now heard. Have you an enemy? This very night go and shake hands with him, and forgive him. Have you wronged another by word or deed? Beg his pardon, making him restitution. Are you a slanderer, delighting in lies? A critic, revelling in misrepresentation? Hold your tongue, fling your false pen into the fire. Learn how much nobler it is to be true and loving. Are you in debt? Go to your rooms, and vow to rid yourself of that dishonesty now and for ever, if necessary by living even on bread and water. Are you idle? Go home and determine that you will waste no more of this acceptable year of golden opportunities. Are you a swearer? Determine on your knees to night that you will break of that coarse and pre-eminently senseless habit. Are you a bettor and a gambler? Go home and tear up your cards and your betting-book, and abandon that brainless and degrading excitement. Are you a drunkard, or getting fond of drink, and so perhaps being dragged, perhaps even unsuspected by yourself, over the edge of the abyss by that devil's hand of flame? Then do right and shame the devil; take the pledge, give up the drink. Are you living two lives? One here, a life of extravagance and idle noise, the other at home, where your father or mother are denying themselves for you, and your brothers and sisters will suffer for your selfishness. Ah! before you sleep, write home to your father or to your mother, and confess all, and by God's grace amend. Are you impure in thought, word, or deed, tramping down into the mire of the world's deepest misery, the poor wretches, the daughters of earth's most unutterable misery and shame, whom young men ruthlessly sacrifice to their basest passions? or, viler even than this,

"Plucking the rose  
From the fair forehead of an innocent shame  
To set a blister there."

Ah! hush for ever, upon your lips the filthy communication, and cleanse the temple-walls of your souls from that polluted imagery, and come with that leprosy of evil habit to Him, whose answer to the

leper's cry, "Lord if thou wilt, Thou canst make me clean," came like an echo, "I will be thou clean!"

So keep Lent. Or are you none of these things, but only an elder brother of the Prodigal, jealous and narrow-hearted, only a Pharisee, wise in your conceit, slandering and sneering at all who disagree with you, trusting in yourself that you are righteous, and despising others? Ah! if you are, it may be that the very publicans and harlots are nearer Heaven than you; and the object of your Lent should be to learn that without love and without humility, you shall not see the kingdom of Heaven. Oh, hide not your disbelief, and hide not any evil way, in the garb of idle form, or sanctified phraseology, nor think that by calling yourself by this or that religious name, you can be His disciple. Ah! have you ever abandoned one base thought, one unfair practice, one unkind word, one unjust gain, because Christ bade you? Have you ever uttered one brave remonstrance for Christ's sake? Have you ever done one single courageous thing in His battles? given as much as one cup of cold water to one of His little ones? spoken one kind word of encouragement to one of His weak children, for His sake and His name? If not do so now. You must begin some time; you must begin with something. A good habit can only be built up; but an evil habit can only be blown up; and to do you that service what moral dynamite can be too strong? So only can you even enter into life. Begin now, begin here, begin this very hour, make your vow this very moment in this very church. So keep Lent! So begin to enter into life. For by this we know that we are the children of God when we love God and keep His commandments. "And His commandments are not grievous." But if thou wilt enter into life, keep the commandments."

#### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### QUEBEC.

QUEBEC.—*St. Matthew's Church.*—The successor of the Rev. Charles Hamilton, as rector of this church, is to be the Rev. F. I. B. Allnatt, of Drummondville, Que. Quebeccers believe in promoting clergymen of their own diocese. This gentleman was born in England, educated at St. Augustine's College, Cantab, and ordained by the Bishop of Quebec in 1864. Before his transfer to Drummondville, he laboured as a missionary in Labrador with much ardor and devotion. His loss will be greatly felt by his present congregation.

##### MONTREAL.

At all of the Anglican churches on Sunday, the reading of the Archbishop of Canterbury's intercession for those "Who through the perils of war, are now serving this country in the field," appeared to make even a more profound impression on the congregations, than when first read at the time the Soudan excitement was at its height.

On Sunday afternoon, the 28th ult., the Victoria Rifles mustered in full dress, with busbies, for a church parade, at the Church of St. James the Apostle. The streets were crowded with people, and in places the corps had scarcely room to march. At the conclusion of Choral Litany service, an impressive sermon was preached by Rev. Canon Ellegood, chaplain of the regiment. The lesson conveyed in his discourse was that they should cleave to good, and avoid all evil. He also maintained that it was not incompatible to be an able and valorous soldier, as well as a good Christian at the same time, and pointed out that many of the bravest generals were men of strong religious principles, and that General Wolosley and other generals now in the Soudan, were constant and devout worshippers at his church, when they were quartered in Montreal. After alluding to the pride they should feel at being an integral portion of a country on whose domains the sun never set, the preacher said that he felt sure that they would do their duty if called to active service, either in the Soudan or in the more recent insurrection in the North-West. God grant, he said, that both the war and the rebellion will have a speedy termination. The service concluded with the singing of "God Save the Queen."

## ONTARIO.

**MABERLY MISSION.**—The parishioners have just presented the Rev. C. E. S. Radcliffe, missionary-in-charge, with sixty bushels of oats, a most acceptable present. We are deeply indebted to the Ladies Guild, of St. Paul's Church, Mount Forest, for their great kindness in presenting us with six beautiful banners. The Rev. W. Pulling, of Eastnor Rectory, England, has made this mission a grant of sixty Hymn Books, A. and M., which will be of great use to us. A splendid site for the proposed St. Alban's Church, at Maberly, has just been bought, right in the heart of the village, (D.V.), great efforts are going to be made this year to get the little church built, the want of it is felt far and near. May God put it into the hearts of some of our good Churchmen, to aid this work to the utmost of their ability, as well as by their prayers.

**NEW EDINBURGH.**—Two beautiful and joyous services took place last Sunday, in St. Bartholomew's Church. It was the occasion of the re-opening, after completing extensive repairs, which have so changed the appearance of the church, that those who had known it in its former primitive condition, would scarcely believe such a transformation possible. The old wood stove, with all its discomforts of unequal heating, is gone, and a furnace has taken its place. The choir stalls have been removed to the back of the church, leaving a spacious chancel, and the old high back pews, have given away to comfortable seats, with a broad centre aisle dividing them. The walls have been painted in terra cotta, which, with the dark polished wood ceiling, and light wood panellings and seats, form a most striking and effective combination of colour. On this occasion an exquisite crop of white exotics, and luxuriant vases of growing white flowers, adorned the altar, chancel, and font, while the white hangings of the altar, pulpit, and lectern, completed a scene, which will not soon be forgotten by those who were present. The Bishop of the diocese, preached in the morning, and the Archdeacon in the evening. A large congregation completely filled the church at both services, their Excellencies and suite, and Lady Macdonald, being present in the morning.

St. Bartholomew's is a mission church, and its congregation is a poor one. It is much to their credit that these repairs have been paid entirely by the voluntary subscriptions of its own members, with the exception of a few subscriptions from others. There still remains \$250 to be paid on these improvements, and it is confidently hoped that the members of the wealthier city parishes, will contribute to help this struggling little flock to finish paying for its comfortable church, which is the centre of so much good work.

**ARNPRIOR.**—The Rev. A. F. Echlin, whose self-sacrificing attempt to rescue Hiller from ruin, brought the law down on him for intrusion, has been vigorously working in his new parish of Arnprior, ever since his induction. Beside holding daily services, and weekly communions, and visiting the sick and well, he has projected a number of improvements, to be carried out next summer, the most important of which are the addition of a chancel and vestry to his church, as well as its thorough renovation, and the purchase of an additional plot of ground in connection with the parsonage. Mr. Echlin is not the man to let the grass grow under his feet wherever he is. We wish him success.

**NAPANEE.**—The Ven. Archdeacon of Kingston, has just published at the request of the Bishop of Quinte Clerical Union, a very readable and useful tract on the important question "Why do you come to Church?" It deserves a wide circulation.

## TORONTO.

**St. Barnabas.**—Mr. Edgar Hallen, has made a very nice altar, and presented it to this Church. Mrs. Frank Wootten has also received a beautiful set of altar linen from the Rev. Wm. Crompton for use thereon.

**OFF TO THE SEAT OF THE REBELLION.**—The departure of our brave volunteers last week for the North West was the occasion of a scene of enthusiasm seldom witnessed. From the street gamin who flourished his broom as the troops passed and yelled his Hurrah! up to the highest of our rulers and governors, all ranks and all ages, men and women, assembled in tens of thousands to show their deep sympathy with the

"brave soldier boys" and their pride in their gallant spirit of patriotism. Canada has a noble consolation in this present trouble in its having demonstrated the depth and fervour of her children's loyalty to their Queen and Country! Among the volunteers were several Trinity men. One who is nearly through his divinity course at Trinity College, is the son of the much esteemed rector of St. Stephens, the Rev. A. J. Brughall, who will, we pray, ere long receive his brave son with pride and joy. University College also sends a strong "representation." This is indeed a combination of "Honour and Arms." To these student riflemen especially our hearts go out in best wishes for their safety from their perils by their "false brethren," the rebels in the N. W.

**GOOD FRIDAY IN THE CITY.**—The pastoral of the Bishop calling on all who name the name of Christ, to depart from the iniquity of making the solemn remembrance-day of His crucifixion a day of merriment and rejoicing, had its effect in the city of Toronto. Although the streets were blocked with snow and sleet was falling heavily, the congregations were large in most of the churches and in some after the storm ceased, the services were as well attended as on Sunday. It was a most lamentable thing, however, to have the scandalous spectacle of an Assize Court sitting on this sacred anniversary. Not a shadow of necessity existed for this, no person's liberty was shortened by such thoughtless haste, and the liberty of churchmen was grossly infringed upon by compulsory attendance at the Court. We trust such a scandal will never be again seen in Canada.

**EASTER DAY IN THE CITY.**—The Easter services were crowded in well nigh all our churches and the communicants beyond precedent in many.

**HONEYWOOD.**—Crammers Church was opened on Sunday, March 1st., when three services were held in it, and the following clergy took part in the service. The incumbent Rev. G. B. Morley, A. O. Wait, and Rev. Rural Dean Forster. The Church was literally packed during all the services, and many had to go away for want of room. The collections amounted to \$43. A tea meeting was held in connection with the opening, when \$100 was realized. The Shelburne choir conducted the musical part of the service, with great efficiency, Mrs. Moore presiding at the organ. The services were semi-choral. The church is a very handsome structure, built of red brick, with a seating capacity of two hundred, Rev. W. T. Swallow being architect. The windows are stained glass, from the firm of Lyon & Co., Toronto. We are still largely in debt for this church, and hope therefore our friends will come forward and help us. I sincerely thank those who have already assisted us, hoping their action may stimulate others to go and do likewise.

## NIAGARA.

**HARRISTON.**—The Rev. G. B. Taylor, of Bayfield diocese of Huron, lectured here on Tuesday evening, the 30th ult., on the "Scott Act." He had a large audience and spoke for about two hours. Huron diocese has some able men, judging from this gentleman's ability. He made very favourable impression, and gained credit for the Church.

**ACTON.**—*Obituary.*—The death of Sidney Smith, Esq., a prominent and most active Churchman, in this parish, took place on Wednesday, March 25th. He was also active in various local enterprises, and deemed just and generous in all parochial and business relations. His death will be felt a great loss to the community. To his bereaved wife and five children we beg to offer our sincerest expressions of condolence, and to remind them that "All things shall work together for good to them that love God."

Lent is again passed. It has been marked with other subjects, such as war and tumults, far away. Amid all our excitements, it is our duty more devoutly to contemplate Him who claims all the kingdoms of the earth, as subject to His kingdom.

**HAMILTON.**—*Lenten Services.*—These have been held frequently in all the city parishes, with more attention than usual. References were frequently made to the war and tumults which have been exciting the loyal attention of our fellow-subjects in all parts of the Dominion.

*Personal.*—A private letter dated Los Angeles, California, March 28rd, conveys the gratifying intelligence of our Rev. Alexander Maenab, of St. Catharines, that

he is improved in health, and has charge of a fine, growing congregation, at Pasadena, seven miles from Los Angeles. Similar mention is also made of the Rev. G. Trew, of Toronto diocese, who has also an important and prosperous charge, near the same city. We are sorry to lose the services of these two brethren from the Church in this province, but are glad to find that they are enabled to work vigorously in the Church of California.

**JARVIS.**—The Rev. G. Johnstone, B.D., is much better, and has resumed parochial work.

**WINONA.**—*Obituary.*—The death of Thomas Davis, Esq., at the great age of eighty-nine years, is announced, March 26th. Mr. Davis formerly resided in Saltfleet-on-the-mountain, and was esteemed a faithful member of the Church, and as a loyal Canadian subject. His interment took place in Burlington cemetery, the Revs. Rural Dean Bull, and Thomas Smith, officiating.

*Sabbath Observance.*—The speech delivered a few weeks ago in the House of Commons, Ottawa, by John Charlton, Esq., M.P., on the subject, has been published in pamphlet, and freely distributed, especially throughout this province. It is a very able, useful and excellent speech. Your correspondent, one of many regrets that (the bill to provide for better observance of the Lord's Day,) the subject proposed by the Hon. member, did not meet with success. While its purpose was most desirable, it failed in the House, on the ground that its applications having only a local and partial bearing, so its passing could only be entertained by Provincial, and not by Dominion Legislature. If a wider scope had been maintained and the character of Sabbath non-observance placed above the reach of merely a civil action for damages, then the bill might have received attention at Ottawa.

## HURON.

**MOHAWK.**—A deputation consisting of one chief from each tribe of the Six Nation Indians, with the visiting superintendent, Mr. Gilkinson, and Rev. D. J. Caswell, waited upon Mrs. Nelles, widow of the late Archdeacon Nelles, on Thursday, March 19th, and presented a very handsome, illuminated minute of condolence passed at the Indian council of condolence. The fire keeper made a brief address in which he extolled the many virtues of the late lamented Archdeacon. The address was then presented by the superintendent, to which, the Rev. G. C. Mackenzie replied on behalf of Mrs. Nelles. There were present, some old family friends, among whom were Mrs. Elliott, Tuscarora; Miss Racey, Mrs. Hamilton Biggar, Mrs. Caswell, and Dr. and Mrs. William T. Harris.

**WINGHAM.**—At the annual meeting of the Provincial Grand Orange Lodge, in Wingham, on February 16th and 17th, the Rev. Dean Cooper preached the anniversary sermon in St. Paul's Church. The special service was well attended, and the address was appropriate and highly appreciated by the brethren and the large congregation. The number of delegates was said to be three hundred.

**SARNIA.**—The Lord Bishop of the diocese, held confirmation service in St. Georges Church, on Sunday, March 1st., at 11 p.m., assisted by Rev. T. R. Davis, rector of the parish. Every seat in the church was occupied, and chairs in the aisles and in front of the chancel was necessary to accommodate the large congregation. His Lordship was the morning preacher. From the text Malachi iii. 7, he preached a very impressive sermon, that appealed directly to the hearts of his hearers. The confirmation class comprised more than sixty persons. After the solemn apostolic rite had been administered by his Lordship to each of the class, he addressed them very impressively, impressing upon them the nature and importance of the obligation they had now assumed. At the close of the regular service, there was celebration of the Lord's Supper, and a large number of communicants, besides those newly confirmed, partook of the Holy Sacrament. At 4 p.m., the Bishop preached again in St. George's. The text was "For whatsoever is born of God, overcometh the world," the sermon was especially addressed to young men. The congregation was very large. That Mr. Davis has his heart in his work, is evinced by the class of candidates he was so happy as to present for confirmation, and the progressive state of the church of St. George's.

THAMESVILLE.—Rev. R. Fletcher, of Christ Church, Dresden, has been appointed, by the Bishop, to the incumbency of St. Stephen's, Thamesville, and St. George's, Selton.

KETTLE POINT.—The Sacrament of the Lord's Supper, was celebrated in St. John's Church, Kettle Point, on the third Sunday of Lent, Rev. J. Jacobs celebrant. He delivered an excellent discourse, from the text Psalm lxxii. 6, 7. A number of those confirmed by the Bishop in his late visitation, partook, for the first time, with many of the older members, many who before Mr. Jacob's appointment were merely nominal Church members.

LENTEN SERVICES IN THE FOREST CITY.—In St. Paul's Church, there were special services in this, the Revival season of the Church, on Wednesday evenings, and Friday afternoons, the Bishop preaching on the Fridays. In Christ Church, the Bishop preached on Saturday evening. In the Memorial there were revival services, the Rev. Mr. De Verney preaching. In the Chapter House there were no special services. Ven. Dean Boomer is unable to perform any clerical duty, though recovering, and the congregation are grumbling that they are not cared for. On last Sunday, the Bishop preached at the Chapter House, and at evensong in St. Paul's, a sermon especially to young men, on the inspiration of the Scriptures. There may be a clergyman appointed to the Chapter House at Easter, the members are living in hope for that good time coming.

CLINTON.—Our northern Churches are continually going ahead. This spring will see the St. Paul's Church school in Clinton a fitting auxiliary to the Church. The contract for the building has been awarded at \$1,450. Some of the material is furnished by the committee. The rector, Rev. W. Craig, has been drawn, *volens volens*, into controversy, by the disturbers of the peace, the Salvation Army.

WARWICK.—A mission was held in St. Mary's, Warwick Village, commencing on the 11th Feby., and continuing for ten days. The missionary was the Rev. Pierre B. De Lom, rector of Christ Church, Mitchell. The order of the mission was as follows:—Prayer Meeting every morning at 10 o'clock; a Bible reading at 3 p.m.; and evening service with sermon and addresses at 7 p.m. Thus giving equal to thirty services in the ten days. The progress of the mission was most encouraging, the number of hearers and the interest in the services increasing daily, until at the evening service, the church could not accommodate all who desired to come. The purpose of the mission was to strengthen such as were in the faith, to comfort the weak-hearted, to raise the fallen, and to save the lost. During such a mission we work and pray for God to give us such a blessing as we have now referred to, and all other necessary gifts and graces. It is true that God does not give because of our work; and it is also true that He will not give, if we do not work, "He makes us to will, and to do of His own good pleasure," and then believers are strengthened, and sinners are saved. We are glad to be able to state for the benefit of our beloved church in this diocese, that the late mission, has by the grace of God, done much for the congregation of St. Mary's Church. The communicants have been quickened to greater zeal. Those who had hitherto been careless have been roused to a sense of their duty. Some who had been lingering and fearing to consecrate themselves to God, were brought by grace to decide, and to confess Christ, and many of other communions have been brought to prize our "peaceful, heavenly ways," we have said to such, "go home to thy friends, and tell them what great things God hath done for thee," and when they would not go, we received them by the Apostolic rite, and thanked God for them, and are now with us "glorifying God for all that he hath done." Nor is this all, the mission inspired our members to do more work for God. At the Bible reading on Wednesday evening, we had an increased attendance, and at its close we inaugurated a Church of England Temperance Society with twenty-six names, so that the people have a mind to work, Jesus Christ said, "I must work," so all his followers have a will to work. The offerings for our mission were liberal enough to pay all expenses in full. The missionary came to bless and God even our own God did bless us, God is waiting to bless, "Try the Lord and see if He will not open the windows of heaven, and pour you out a blessing, that their shall not be room enough to receive it." The Rev. Missioner has promised to give me two weeks mission after Easter, when he will be free from parish work,

and I will most cordially welcome him to Watford, and be thankful to God for his services. The above was accidentally delayed.

COMBER MISSION.—Mrs. Henry Sales, begs to acknowledge the receipt of the Wilson prize, given by Mr. Wilson, Chatham, for the best attendance. The pupil having to attend forty Sundays in the year, before becoming entitled to the prize. Five of the pupils at St. John's Church, Merlin, attended over forty Sundays, but Sam Sales took the prize, not having missed one Sunday for the whole year. Under the superintendency of Mrs. Henry Sales, this Sunday School is growing. Mr. A. Ludnam, superintendent, is an earnest worker for the Sunday School, as well as for all other work connected with the Church. St. George's Church, West Tilbury is going to be renovated, (D.V.), as soon as the weather will permit. Although this mission is without a clergyman, still the congregations are good. The Bishop sent Mr. Lowe, lay-reader, to take charge, until he could send them a minister. Mr. Lowe would feel thankful for any Sunday School papers that some kind friend might send for the Listowel Sunday School. Vivian Clayton, a little girl, sent him over three hundred Sunday School papers which she saved.

## UNITED STATES.

A VOICE FROM PASADENA, CALIFORNIA.—Tidings of heavy snowstorms and bitter cold weather reach us from Canada, and "the east;" while here we are enjoying cloudless skies and brilliant sunshine every day. It is difficult to realize that it is winter, with the thermometer on our verandah at 90°. Orange and lemon groves around us, laden with golden fruit; flowers everywhere, roses in all varieties and colouring; enormous calla lilies rearing their heads in giant groups; geraniums meet the eye at every turn; nestling among the grass, forming borders for flower beds, climbing verandahs, with heliotrope or the Australian pea, covering rockies, or forming an entire hedge; this latter a most effective adornment. Avenues of the graceful pepper tree, now shedding its gay berries; eucalyptus trees as common as maples at home; hedges of cypress, limes, and laurestina, the majestic pampas grass, now past its prime; golden arbor vitae, magnolias, and a thousand other shrubs, trees and flowers. The soft green of spring, so grateful to the eye after nature's brown carpet ever since the burning heat of last summer; the buzz of insect life in the air, bees, butterflies and humming birds, among the vines; and the songs of the meadow lark and mocking bird a perpetual melody. Already the breath of orange blossoms begins to scent the air; soon it will be heavy with delicious fragrance. Our valley is bordered by ranges of Sierra Madre Mountains; very glorious they look in their lofty grandeur, intersected by deep canons and ravines; a few of these canons are accessible, and much frequented by tourists and picnickers, many of whom are brave enough to clamber giddy heights that command finest views of the waterfalls, or give them choice rare specimens of ferns and flora. The foothills command views of surpassing loveliness; smiling valleys, and broad plains, dotted over with cottages and prosperous homesteads; eucalyptus groves, vineyards and orange orchards; groups of stately "live oaks," under which the campers-out love to pitch their tents. Miles of meadow land, (full of rich possibilities,) now green with the promise of a June harvest; Arroyos redolent of aromatic odours, and full of delightful walks and climbs. The village proper is prosperous, and growing every day; the community boasts of a college for both sexes, public schools, excellent library, planing mill, sash factory, establishment for canning fruit, etc., etc. Presbyterians and Methodists have their meeting-houses, but both sects are intending to enlarge or rebuild as their congregations are on the increase. It goes without saying, (with shame I write it) that we are behindhand, and are obliged to hold our services in the library hall; many and sore are the grumbles we hear of, at the hardship of having to climb a steep staircase every time a service is held. We have been struggling hard to raise sufficient funds in order to erect a church of our own by Easter; but in spite of herculean effort, the thing has proved impracticable, and we shall have to wait a little longer. No doubt it is partly the effect of climate; that people here require such an amount of poking up in church work; it is very uphill labour, and one requiring untold patience. There are a few things required by this country to make it the earthly Paradise which the guide-books declare it to be, among others I may mention, less difference in temperature between day and night; fewer fogs, and a light bracing wind that would infuse a little more energy into the inhabitants of the land; more especially perhaps among our own church people!

G. M.

## Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

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2d. Sunday after Easter.

No. 21

### BIBLE LESSON.

"Abraham and Lot."—Genesis xiii. 1, 15.

Last lesson, we saw Abram called by God to give up home and kindred for His sake. We saw how God gave him many precious promises, how Abram believed God, and went where God led him, even to Canaan. Here his faith was tried, for we read in chap. xii. 10, "There was a famine in the land." He does not appear to have received a command to leave it, yet we find him going down into Egypt. He lost more than he gained by this step, for wealth was but a poor equivalent for the spiritual loss he sustained while there. Our lesson to-day opens with Abram's departure from Egypt. He goes with Lot his nephew into the desert land in the South of Canaan; they had large herds of cattle and flocks of sheep; these would require much pasturage, and frequent change. At length, verse 6 tells us there was not room for all the cattle, and a jealousy arose between Abram's servants and Lot's servants, verse 7. There was strife between them for the possession of the best pastures and springs of water, or for such as were left to them by the Canaanites. We should expect that Lot would have given way, and have offered to go somewhere else, but Abram was kind and generous, and let Lot do what he thought best.

(1.) *The generous offer.* The quarrel between the herdsmen would have extended to the masters but for Abram's forbearance, verses 8 and 9. He told Lot to look around and choose for himself where he would go, although he was older and superior in position. "Is not the whole land before thee?" Let us note that Abram was a *Peacemaker*, see Prov. xvi. 32. What does Christ say? St. Matt. v. 9. Quarrelling easily spreads, but it takes two to make a quarrel, and Abram would not dispute with Lot.

Abram was *unselfish*. This was *Christlike*, see St. Mark x. 45; Rom. xv. 3; Rom. xii. 10; 1 Cor. x. 33; Phil. ii. 3, 4. But how was it that Abram was so ready to act so generously towards Lot? It was because Abram was *patient*. He believed God's promise, and was assured that in *God's good time* it would be fulfilled. He did not snatch at present advantage, but was ready to leave it in God's hands.

(2.) *The selfish choice.* How different the nephew from the uncle! Lot seems to have had no idea of anything except profit for himself, verses 10, 11. "He lifted up his eyes;" looked around, saw the plains of Jordan, good pastures, plenty of water, what can he want more? So at once he chose what he thought was the best of the land. In this we see Lot was *self-seeking*. He thought of his own interests first, see what our Lord says about covetousness, St. Luke xii. 15. see also 1 Tim. vi. 9, 10. Lot was *worldly minded* too. He was willing to run every risk of losing his religion so he might get rich quickly, see St. Luke xii. 19. He could part with Abram and all the hallowed influence of his society, to become rich, Lot was *hasty* in his choice. He did not think enough either of his duty to Abram, or of the guidance of God. Had he done so he would have kept clear of Sodom with its terrible wickedness, verse 13, see Prov. iv. 14, 15, 26, and so we find that though Lot's choice seemed a good one (in a worldly point of view) it was not really a good one, but turned out most disastrously for him.

(3.) *The large blessing*, verses 14, 15. Perhaps, when Lot left, Abram felt sad and lonely among the heathen people, but God will not leave his servant "comfortless." Abram, who had made no choice for himself, was now told by the Lord to look around on every side, and to see in the whole land a *gift of God* to him and his seed. The childless man was told, verse 16, he should have offspring as numerous as the dust. The man who owned not a foot of land, was told that all the land was to be his.

So Abram's humility, faith and patience are rewarded, an example and a warning for each of us in this lesson. Can we not take Abram as an example in his character of a *Peacemaker*. How sad it is to see Christians at strife with one another. Should we not take home to ourselves the words of Abram, "Let there be no strife between me and thee, for we be brethren." Again, was not Abram happier for his unselfishness? He lost nothing by it, and neither shall we; if we be true sons of Abram, we have already while we sojourn here on earth, the possession of our *land of promise*: while we *seek* our country we *have* it.

And what warning can we get from Lot? To avoid



covetousness! Psalm cxix. 86. Not to put self first! 1 Cor. x. 24. If Lot's heart had been perfect before God, he would have allowed God to "choose his inheritance for him," instead, he got his wish but, found sorrow, Ps. cvi. 15. On the other hand those who leave the choice to God, "their path is as the shining light, which shineth more and more unto the perfect day," Prov. iv. 18,

With smiles of peace, and looks of love,  
Light in our dwellings we may make,  
Bid kind good humour brighten there,  
And still do all for Jesus' sake.

## 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 TOWER OF BABEL.

SIR,—They, viz. the Church, were all of one language, and one speech. But having left her "first love"—a scheme, instead of moulding the soft clay into bricks, was adopted—whereby to "reach unto heaven." But this being contrary to true wisdom, the Lord did there confound their language, which resulted in "divisions"—as a judgment upon the folly and presumption, and these divisions, now known as "denominations," continue until the present day.

But "divisions" are not in accordance with the mind of the Founder of the Church. Therefore, in the very next chapter to that which narrates the cause and origin of the "scattering," we find the commencement of the true plan of union, in the call of Abraham, namely, leave all and follow him, the Father of the Faithful, in whose line was to arise the Saviour, to restore unity again according to the Master Builder's plan, as laid down in the iv. ch. of Ephesians, and never to be corrupted or dissolved.

A. C. F.

Sandwich, March 20, 1885.

### REV. HUGH JOHNSTON'S SERMON.

SIR.—In looking over the Rev. Hugh Johnston's sermon, preached at the "Metropolitan Church" on the 16th inst., I find the following:—The Romish system is a thing of development and the growth of long centuries. In St. Patrick's Day priests and archbishops married. Now no priest can marry. It was forbidden in the days of Hildebrand. St. Patrick did not teach the doctrine of transubstantiation, that came in the 13th century. Nor did he teach Auricular confession to the priest, that was also added by Innocent III. Nor did he teach the doctrine of infallibility, a dogma that has been added in our day. When England accepted the new faith, Ireland did not.

Would not Mr. Johnston have been historically correct if he had said when England rejected the new faith Ireland did not? Mr. Johnston has himself shown in the paragraph I have quoted, that, transubstantiation, auricular confession, and infallibility, were new dogmas, all of which, with many others, the Church of England rejected at the Reformation. If the faith were new it would be worthless. The faith that was once, and once for all delivered to the saints we are bound "to keep" not to change it, or give it up, in order to accept a new faith in its stead. It was only the new dogmas that the Church of Rome, in the course of ages, by her process of development had added to the ancient faith which the Church of England rejected at the Reformation. The ancient faith is always the same, and ever will be. Mr. Johnston by such careless and crude statements, without perhaps intending it, is playing into the hands of Rome. The Church of Rome broadly teaches that she, and she alone has the faith once delivered to the saints, and that the Protestant faith is a new one, and Mr. Johnston, if he does not teach the same thing, fully admits the fact. "When England accepted the new faith, Ireland did not."

WM. LOGAN.

### CONVERSION.

SIR.—In my last letter on this subject, I tried to show that the verb "to convert" is not used in the New Testament in a technical sense, and spoke of the verb in its popular religious meaning as an endeavour to read a narrow technical meaning into it. "Layman" has taken exception to what I said in stating my position. We are told (St. Luke i. 16), that the angel said to Zacharias of St. John Baptist, (who was beheaded before Pentecost). "And many

of the children of Israel shall be converted to the Lord, their Lord," and if the following verse (the 17th), be compared with Mal. iv. 6, it will be seen that the Old Testament, to turn—to convert of the New Testament. On looking up 2 Peter ii, 21, 22; Gal. iv. 9, we find this same verb used of what we should call a sad perversion. It seems to me (I state my opinion with diffidence) that the verb "to convert" is used in the way in which it is used in general conversation, as when we speak of a convert to Mormonism, or the Church of Christ, or Plymouthism, or from sin. We now turn to the three passages quoted by "Layman" in his letter contained in your issue of the 5th March.

1st. St. Matt. xiii. 14, 15 verses. This passage is a quotation of our Lord's, from Is. vi. 9, 10, and is cited by St. Paul, Acts xxiii. 26, and St. John, in John xii. 40, all from LXX. version. After carefully reading it and its context in Isaiah I have come to this conclusion, the prophet is commanded to tell the Jews that criminal wilful spiritual blindness and deafness prevented them from acting upon the continual call to "conversion" the "Turn ye" of the prophets, and our Lord simply quotes it to show that the Jews, even in His day, were still blind and deaf spiritual; as indeed they were and unconverted after Pentecost.

2nd. St. Matt. xviii. 3. "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." If there be one place more than another in which this word is used in its ordinary sense of "to be turned, and not in any technical sense it is here." St. Mark tells us the disciples had been disputing as to "who should be greatest in the Kingdom of Heaven," and having come to our Lord with the question he gives them a divine lesson, (see St. Matt. xviii. 1 to 6 versé.) having set a child in the midst, he tells them simply that they should "turn from their self-seeking ambition and regain the relative blamelessness of children, the temper most suiting the children of the Kingdom of Heaven," viz., the Holy Church, (the 3rd verse must be qualified by the 4th.)

3rd. St. Luke xxiii. 31 to 34 verses, inclusive. I see no reason for reading into the word "converted" here a technical meaning—our Lord in this short conversation tells St. Peter, "Satan has desired to have you (this word you is plural referred to all the apostles,) I have prayed for thee, (this thee, is an individualising pronoun, indicating St. Peter himself as about being in the most dangerous position,) and then follows the prophecy of his denial and fall, what inference would any ordinary man draw from this, other than that the "conversion" referred to was the recovery from the fall?

I used the word "recovery" not as implying apostasy, but in the sense it is often used, as regaining one's feet after a stumble, and "Layman" acknowledges St. Peter's fall, nothing surely but an extraordinary ingenuity could have imagined any other meaning in this connection. If "Layman" will kindly take his Greek Testament and in every place where he finds the verb in any of its tenses and forms, read his technical sense into it, I think he may yet become a "convert" to another way of looking at this question. I believe a more broad and Catholic one. And yet far be it from me, to say his conclusions are "bold assumptions" or "foolish opinions having no foundation," for if he writes more on this subject I shall read, with every attention, all he has to say on it.

Yours truly,

W. B.

SIR.—In the letters on Conversion which have appeared in your paper, notice has not been taken (so far as I have observed) of one striking fact, viz., that the very incorrect and misleading phrase, "Be converted" of the A. V. entirely disappears in the Revised Version. I call it incorrect, because as "W. B." has well pointed out, the verb of the original is in the middle voice—"To turn one's self," not to be turned by some one else. And I call it misleading, because I conceive this false rendering has contributed greatly to that popular confounding of Conversion with regeneration (in which latter the subject is indeed passive), and has given that *opus operatum* character to what "Layman" calls popular modern conversion.

The expression, "Be converted" is used seven times in the N. T. Four of these (viz., St. Matt. xiii. 15; St. Mark iv. 12; St. Jno. xii. 40; Acts xxviii. 27,) are quotations of one and the same text Isaiah vi. 10. In the Revised Version the word in all these four is rendered "turn" or "turn again." The three remaining texts are; St. Matt. xviii. 3, "Except ye be converted," in R. V. "Except ye turn"; St. Luke xxii. 32, "When thou art converted," in R. V. "When once thou hast turned again"; Acts iii. 19, "Repent and be converted," in R. V. "And turn again."

G. J. L.

### ERRORS OF W. B. ON CONVERSION.

SIR.—In my last letter, in the sixteenth and seventeenth lines of the fourth paragraph, where "resolution" is substituted for "revolution" and "involved" is put in place of "revolved."

LAYMAN.

### ALGOMA.

SIR.—Will you kindly grant me space to gratefully acknowledge the reception, this week, of an extra number of papers and periodicals, &c., from my numerous friends in England and Canada. It would be impossible for me, with my Lenten work, to do this to each individual sender. Their kind notes will be preserved, and, (D. V.), in due order responded to, if I am spared. The S. S. Superintendent, for whom an appeal was made in "The Banner of Faith," some months ago, has now had a supply sent, which last at least two or three years, and therefore, unless I hear to the contrary, if any further materials for S. S. work are sent, I shall appropriate them to other schools which I know are equally in want. Many of your readers have responded to the appeal, hence it is, I wish to mention the matter in DOMINION CHURCHMAN. You generously printed a letter of mine some months ago, in which I gave a long list of the papers sent through me; since then, and partly owing to what you did, I have received many additional papers and magazines. This week has brought me "Illustrated London News," "Graphic," "Punch," "Moonshine," four copies of "Guardian," "Standard," "St. James Chronicle," "Morning Post," "Living Church," "The Church Evangelist," and these are to come regularly for some time. I have also sent me every week, sometimes more than one copy of, "Longman's Magazine," "Penny Post," "New and Old," "Sunshine," "Gospeller," "Dawn of Day," "The Quiver," "The Argosy," "Sunday at Home," "Family Churchman," "The Young Christian Soldier," and others too numerous to mention. Some unknown friend has sent me a well preserved copy of "Plain Tracts for Holy Seasons," published in 1858, another has sent me an excellent copy of the "Prayer Book, Interleaved," whilst some one else sent me a good copy of "The Church Catechism, explained by way of question and answer, and confirmed by Scripture proofs," by John Lewis, Minister of Margate, Kent, which has the date in it of 1810. This, my son has gladly accepted, for use in his young men's Bible class. Sufficiently nice pictures, with stamped out frames, ready to hang up, have been sent, as will enable me to give one to each head of a family who attends St. Mary's Church, Aspden, and who is a regular communicant, and thus do some thing to adorn and cheer their bush homes. I have also had a large number of Easter cards sent me, ample to give one to every child attending my Sunday School at St. George's, Lancelot, and St. Mary's, Aspden.

Our Almighty Father has indeed dealt very graciously with me. Perhaps it may give some of your readers extra pleasure, when I state, that I give away on an average, about twenty-five copies of Church of England Temperance Chronicle every week. When I was paying a pastoral visit yesterday, the good woman of the house received her mail whilst I was present, she showed it to me with no little pride, saying "I never hunger for reading now, sir." May God's holy name be praised, for I am certain that nothing but good can accrue, when so much sound literature is scattered broad-cast amongst them. When I state that a "sack" has to be taken every week for my mail, as can be seen at our post office. I am sure, all my friends will not be surprised to hear, that the constant tension upon my nervous system, has, at last, told even upon my hardy frame, and it is becoming an absolute necessity that I should seek a change for a time, or give the work up altogether. I cannot sufficiently thank those who have so liberally and generously aided me, nor you for so freely admitting me to the pages of the DOMINION CHURCHMAN, for upwards of nine years. I can but leave you in the hands of Him for Whose Glory you have all so readily joined me, in what can be called, without egotism, I think, a good work. I am, etc.,

WILLIAM CROMPTON,  
Priest.

Aspden, P.O., Muskoka, Canada.  
March 31st., 1885.

An English missionary was invited to the house of a German professor and deputy. After dinner the host apologised to the missionary for the *decollate* dresses of the ladies. "Don't mention it," said the missionary, "I have lived for ten years among the savages of Africa, and am quite accustomed to such sights."

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## Family Reading.

SIXTH SUNDAY IN LENT.

It is Palm Sunday, the beginning of Holy Week—the most solemn week in the year. Many are the thoughts that come crowding in, and deep are the lessons that lie treasured in the story of these few days. Almost every hour is sacred to some scene in the last sufferings of our Divine Master. The loud hosannas, the bright pageant, the surging crowd of this morning will soon pass away, like the transient gleam of sunshine before the dark thunderstorm.

Four times during this week will the solemn narrative of our Saviour's Passion be read to us out of Holy Scriptures, each Evangelist in turn being brought forward to give his account. In the quiet stillness of God's house we may follow in the train of the little band of disciples; we may linger around the happy evening circle in the home at Bethany, and we may listen to the last words of comfort and advice breathed forth in the upper chamber at Jerusalem. To us, too, comes the dying injunction, "This do in remembrance of Me." Then, as we pass out into the moonlight glades of Gethsemane, and see that Sacred Form bowed to the ground in Its Mysterious Agony, we may learn, as we have never learned before, the hideous blackness of sin. Oh, what an awful reality is the tragedy of the Passion! The power of that passion is also real, and no less real is its demand upon us. An entire self-surrender, a change in our lives, a keen sense of our sin—such as pierced to the core the heart of the penitent Apostle when "the Lord turned and looked upon Peter"—these are the objects to set before ourselves, as we tread the road that leads to Calvary; and there, beneath the Cross of Christ—the union of God with man completed—the earnest penitent will learn what is the nobility, the dignity, and the glory of self-sacrifice.

### THE LAST DAY.

"Live this day as if thy last," says the old morning hymn, which our fathers and grandfathers have sung before us.

How can we do this? Ought we not to be always on our knees in such a case praying to God all day long? And how could we do this every day of our lives?

God does not ask impossibilities of us. He has put us in the world with bodies as well as souls to be cared for, and He wills that we should work as well as pray.

A story from America, a hundred years old, will make this clear to us.

During the sitting of the Legislative Body in Connecticut an eclipse of the sun took place. Darkness fell on the earth, and many people imagined that the Day of Judgment was at hand. One of the senators awe-struck and alarmed, rose and moved that the House should adjourn.

But Davenport of Stamford, an old Puritan gentleman, made answer, that if the last day came, he desired to be found by his God doing his duty in his own place. "Therefore," he concluded, "I do move that candles be brought, and the House continue its sitting."

His calm words produced such an effect among his fellows, that the amendment was carried, and work was proceeded with.

### GOSPEL SERMONS.

We hear a great deal of talk about "Gospel Sermons." As an illustration of how much—or little—some persons really know about the subject, the following actual incident is related.

A young man of good position and education, speaking of a certain clergyman in Brockville, said he did not like him because there is no good gospel in his sermons. He was pressed to give an illustration, which finally he did, mentioning the sermon at the funeral of Mrs. — at Trinity Church.

"But," said his interlocutor, "he did not preach any sermon at her funeral."

"Yes, he did," replied the young man. "He read it, every word, for I heard him, and there was not a word of gospel in it."

The young man referred to the lesson in the Burial Service taken from Saint Paul's epistle to Corinthians, beginning "Now is Christ risen from the dead," one of the grandest expositions of the "glad tidings" ever given to man.

Comment is unnecessary.—*Brockville Parish Magazine.*

### SELF-CONTROL.

A young mother sat reading on the top of the cliffs one sunny summer day. Her little boy played near her, and for a time she was so absorbed in her book that she ceased to watch him. At last, raising her eyes, she saw her son on the very edge of the cliff, running backwards in his play. Another step and he would be over. "Richard," she said, very quietly, "come here!" The child bounded forward and was saved. He was frightened and puzzled at his mother's tears and fervent embrace. If she had screamed or sprung towards him hastily she would have lost her son.

This lady did not attain to such self-control by one effort or several. It must have been the daily habit of her lifetime; and see how great was her reward. Many of us who indulge in foolish shrieks at the sight of a spider or a mouse, or absurd terror during a thunderstorm, may be losing daily opportunities for acquiring a self-control which may one day be invaluable to us.

An invalid lady, whose husband was on the point of leaving her for a long journey, saw from her bed the feet of a robber protruding from under some dresses hung up behind a curtain. She had the presence of mind to wait quietly till her husband came up to bid her farewell, and then she managed to tell him on her fingers that a man was concealed in the room. Thus the thief was easily arrested, and perhaps her own life and her husband's life was saved.

But it is not only in times of danger that self-control is necessary. A certain reserve and discretion, about the betrayal of even quite innocent emotions, is very much to be respected. It is the ill-educated and self-indulgent who give vent unrestrainedly to feelings of joy, surprise, affection, or grief, and those who know how to control such emotions, do not lose credit as unfeeling, but win respect and admiration for their self-restraint. A man or woman with the habit of self-command, is trusted and confided in, far more than an impulsive, unrestrained person. A word of affection or a look of reproof, from the man who is seldom moved, has infinitely more value than the fierce anger of a man who is always demonstrative. It is besides more important than appears at first sight to learn how to suppress our feelings. Firstly, such self-control has the sure effect of deepening the character. How can he be anything but shallow who takes pains to get rid of each emotion as it arises? Secondly, it wins the confidence of others. There can be no trust in those who are in a perpetual state of effervescence. And thirdly, it helps us to be true. If we are careful not to express all we feel, we are in no danger of expressing more than we feel—if once we do that, affectation and exaggeration gain upon us, and we are humbled in our own opinion and in that of others.

### DOLL ROSY'S DAYS.—THE BATH.

'Tis time Doll Rosy had a bath,  
And she'll be good, I hope;  
She likes the water well enough,  
But doesn't like the soap.

Now soft I'll rub her with a sponge,  
Her eyes and nose and ears,  
And splash her fingers in the bowl  
And never mind the tears.

There now—oh, my? what have I done?  
I've washed the skin off—see!  
Here pretty pink and white are gone  
Entirely! oh, dear me!

Babyland.

### HINTS TO HOUSEKEEPERS.

**COCOANUT CAKE** that never fails. One-half cup butter, one cup milk, one cup powdered sugar, three cups flour, whites of four eggs, two teaspoons baking powder. Cream butter and sugar—add eggs last of all. For the frosting, whites of three eggs, two cups of powdered sugar, three heaping tablespoons of grated cocoanut. Beat the eggs until they are slightly foaming; then put in half of the sugar, beat a little and then add remainder of sugar. Stir in cocoanut and flavor. Spread between layers and on top.

An excellent cleansing mixture for silks, velvets, cloths and gloves is thus made: One quart deodorized benzine, one drachm sulphuric ether, one drachm of chloroform, one of alcohol, one of oil of wintergreen. Put into a saucer, wash gloves and rub dry with flannel. Put it on the silk or velvet and rub with flannel. For very delicate color or fabrics do not rub but pat lightly. Use the liquid freely, placing the fabric over several layers of flannel. When this mixture is not in use keep it corked tightly. It contains so many solvent and highly volatile elements that when they come in contact with the dirt they dissolve it, and evaporating, carry it off. Water in which raw Irish potatoes cut in slices have lain half an hour is good to renew silk. Sponge carefully on both sides, then press with a warm iron on the under side.

A HANDSOME tidy that has the merit of washing well is not often seen. One recently invented answers to this description: Choose some coarse, white crash; look at it carefully to see that it is as evenly woven as possible, then pull out threads until it is barred off, and stitches may be counted as in canvas; work a border on each end, and then begin at one corner and work in diagonal lines, in common cross-stitch, all over the crash. This is to be done with crewel, in four colors, red, green, yellow and black. The ends of the crash should be fringed before anything else is done. This tidy may be put smoothly over a chair back, or made so long that it can be tied in a graceful knot in the middle. It is a pretty way also in which to make a sideboard cover.

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

### Childrens' Department

#### A QUEER POST-OFFICE.

Hunt up on your map of South America the Straits of Magellan; look at the mountain hanging over; imagine the point of rock that leans the farthest out, and think of a barrel hung by a heavy chain swinging there. That is a post-office! No postmaster stays there to deliver the mails, and no postman unlocks it; in fact, it has no key. Yet it is a grand old post-office. Ships coming along that way stop and their captains take out packages of letters that have been dropped therein; see if they can find any that want to travel their way and if so, they take them on; in their place they leave a package which is to go in another direction, and some day the officers of a ship passing that way, read the direction of that package, and say, "Ah, we can take that," and away the vessel sails. And the barrel swings, doing its duty day by day, without being watched, sending joy to many hearts.

If God's Spirit abide with thee, all things will be easy from the Spirit and love. For there is nothing which makes the soul so courageous and venturesome for anything as a good hope.

## CHILDREN'S PLAY.

Children hear a good deal said about serving Christ in working for Him, but how many think they can serve Him in their play? Do they know He watches their games as He did those of the children whom He saw playing in the streets of Nazareth, or on the beach of the Sea of Galilee, or in the fields as He walked by the roadside?

How do I know He stopped to watch the children there? He tells us so Himself. He often tells us a great deal in a very few words. From one verse in St. Matthew's Gospel we learn that, in His day, and in the Holy Land, children had games, and imitated their elders' customs, just as they do nowadays in our country.

They pretended to have marriages, and the long, merry procession of the bridegroom went for the bride with pipes, and flutes, and torches, just like the real wedding processions. They had mock funerals, too, attended by mourners, who came with their sad music, and made a loud noise, as you read they did when Jairus' little daughter died.

And Jesus stood and watched them, and saw that some children pouted and would not play because they could not have their own way, just as they do now sometimes. And this is what He said: "It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced"—that was at their weddings—"we have mourned unto you, and ye have not lamented"—that was when they played funeral.

What does He see now when He watches you boys and girls at play?

Does He see you so taken up with having everything your own way that you have no time to see if the new scholar feels at home and shares your game, or that you find the little ones in your way? Or does He see Christian children, unselfish, and gentle, and thoughtful?

There is a lovely text that I think you must all know, and may have thought about when you were working for poor, ignorant children far away in India or China, or in other distant heathen lands where the missionaries have gone—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

But I think it means just as much that your playmates, and brothers and sisters at home, and in school, are Christ's dear little brethren, and that when you give up your plans cheerfully for them, or take some trouble to give them pleasure in the playground, in the garden, in the nursery, or on the beach, when you are amusing yourselves, it is as though the Child Jesus had joined your games and you are doing it for Him.

You couldn't quarrel with Him, or speak unkindly to Him, or take the best place from Him, or pout and say, "Then I won't play," if He had planned the game instead of you! Then don't do it to His little brethren, and don't grieve Him as He stands and watches you at play; but make Him glad by trying to do always those things that please Him.

SISTER BERTHA.

## A CROOKED DAY.

"MOTHER, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book you told me not to," Gracie answered gently.

"But what did you omit to do to-day?"

Gracie said: "What do you mean, mother? I know everything has gone wrong?"

"My darling, did you ask your heavenly Father to forgive your disobedience to-me? Did you ask His loving care over you to-day? Did you ask to be helped through the day?"

Gracie hung her head and confessed that she was in such a hurry to get to breakfast that she forgot her prayers.

"Ah! little girl, there is reason enough for a crooked day. I, and all grown-up folks who love God, have to ask for help all the time, that we may

be shown how to take each step, as well as how to live each moment. And I know you do not forget how the Saviour listens to the little children when they call upon Him."

Gracie has lived a good many years since she had that talk with her mother; and as she does not now forget her morning prayers, she no longer wonders that she has so few crooked days. G.

## A NICKLE AND A NOTION.

Ned's father was what might be called a very promising man; that is, he was much given to making promises which were often forgotten, much to Ned's inconvenience. He had a way, also, of taking "notions" which did not always ripen into deeds, as for instance—when Ned had been particularly helpful at home, or had accomplished some extra good work at school, his father would say, "Really Ned, I have a great notion to give you a dime for that—or, I have a notion to give you a quarter."

But unfortunately, this was often the end of it, and Ned's expectations were forced to die a lingering death.

One day, however, when he brought home a splendid report from school, his father once more generally declared—"Well done, Ned; I have really a notion to give you a dollar for that!"

Ned looked at him very thoughtfully a moment, and then answered gravely—"Well, do you know, father, I would rather have a nickle than a notion any day!"

It was a right sensible answer, don't you think so? And it may as well be added, it brought suitable reward.

But now, if not irreverent, in such a connection, may we not also learn a valuable lesson from Ned's remark?

How many people have frequent "notions," to give of their earnings to God's work, but which never become anything more than notions. We feel we would so like to give a dollar, or even a quarter to some good work, and we really have quite a notion to make the effort, till something comes along to divert our thoughts and even the notion is forgotten.

Well, let us just remember, that God, too, would rather have a nickle, honestly, lovingly given, than the empty "notions" of far greater sums.

## WHY HE WAS NEVER LATE.

"How is it that you are never late at Sunday-school, Edwin?" I asked.

His Sunday-school began a quarter before nine in the morning, and I concluded many of the children found it hard to be prompt, as they came straggling in all through the opening service; Edwin, never; he was always in time.

"Oh I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question-book, and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendent rings the school to order."

"And you don't lag by the way?"

"Never!" said Edwin. "It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan.

JUSTIFICATION is not the office of man, but of God; for man can not make himself righteous by his own works, neither in part nor in the whole. For that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works, take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto Him, but which we receive of Him; not which we give to Him, but which we take of Him, by His free mercy, and by the only merits of His most dearly-beloved Son, our only Redeemer,

Saviour, and Justifier, Jesus Christ. ("Homilies: The Second Part of the Sermon of Salvation.")

## HUMILITY.

How much we have cause to be humble for!—the constant cleaving of defilement to our souls; and even what is partially good in us how mixed with imperfection, self-seeking, arrogance, vain-glory! A proud Christian is a contradiction in terms. The Seraphim of old (type of the Christian Church, and of believers) had six wings—two were for errands of love "but with four he covered himself!" It has been beautifully said, "You lie nearest the River of Life when you bend to it; you cannot drink but as you stoop." The corn of the field, as it ripens bows its head; so the Christian, as he ripens in the divine life, bends in this lowly grace. Christ speaks of His people as "Lillies"—they are "Lillies of the Valley," they can only grow in the shade!

"Humble yourselves under the mighty hand of God." "Go," with what Rutherford calls "a low sail." It is the livery of your blessed Master, the family badge—the family likeness. "With this man will I dwell, even with him that is humble." Yes! the humble sanctified heart is God's second heaven!—*Dr. Macduff.*

## CATCHING AND KILLING.

There is something so attractive and beautiful about birds, that it is astonishing how any can think there is no sort of harm in robbing birds' nests, and in killing as many of the little feathered songsters as they please; but they are certainly mistaken, and our Heavenly Father, who observes every sparrow that falls to the ground, will not look with approbation on such conduct. If birds must be shot, and no other kind of amusement will satisfy our youths, it would be well to introduce the custom so common in Denmark, of which a traveller made this mention, many years ago: "A wooden bird is the mark, and he who brings down the numbered piece of iron which covers the lower part of its body, receives the highest prize, and is entitled Bird King for the ensuing year. The several parts are covered with iron differently numbered; though all the wood may be shot away, no prize is adjudged before the numbered iron comes down." [Andersen's Tour in Zealand.]

This curious custom reminds me of an odd way of catching birds, which Baumgarten, German traveller, once noticed in Palestine. "Near Jerusalem (he says), we had occasion to see a way of catching birds, which we have never seen before; for they did not catch them with a bait, as they do with us, but with water poured out upon a rock; for this is a very dry country, and the poor birds, when they are flying in the air, ready to drop down for thirst, seeing the water shine so clear by the bright beams of the sun, fly straight down to it; and before they are aware, are caught fast in the gins [or traps]."

If JESUS be with thee, no enemy shall be able to hurt thee. He that findeth JESUS, findeth a good treasure; yea, a Good above all good.—*Thomas a Kempis.*

WHEN JESUS is present, all is well, and nothing seems difficult; but when JESUS is not present, everything is hard.

WHEN JESUS speaks not inwardly to us, all other comfort is nothing worth; but if JESUS speaks but one word, we feel great consolation.

WHAT A BEETLE CAN DO.

How a great work was done by a very slight means may be illustrated by a tale which Luckman tells of a great man, who having offended his master, was condemned to perpetual captivity in a lofty tower. At night his wife came to weep below his window.

"Cease your grief," said the sage; "go home for the present, and return hither when you have procured a live black-beetle, together with a little 'ghee (or buffalo butter), three clews—one of the finest silk, another of stout packthread, and another of whipcord; finally, a stout coil of rope." When she came again to the foot of the tower, provided according to her husband's commands, he directed her to touch the head of the insect with a little of the 'ghee, to tie one end of the silk thread round him, and to place the insect on the wall of the tower.

Seduced by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued ascending until he reached the top, and then he put the prisoner in possession of the end of the silk thread, who drew up the packthread, by means of which of the silk, the small cord by means of the packthread, and, by means of the cord a stout rope, capable of sustaining his own weight, and so at last he escaped from the place of his imprisonment.



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WEST MONO MISSION.

VOL. II.

MONTHLY PAPER—MARCH 1884.

No. 3.

Rev. G. B. MORLEY, Missionary in Charge.

"Peace be to this house, and to all that dwell in it."

Mr. J. GLASS, Lay Assistant

OFFICERS OF THE CHURCHES.

Herald Angel—Churchwardens, Robert Jackson, jr.; A. I. South Sidesmen, Jos. Jackson, J. Henderson. Delegate to Synod, Robert Jackson, sr. S. S. Superintendent, Hugh Bracken. Organist, Mrs. Morley.

St. Alban's—Churchwardens, Wm. Jackson, W. J. Pigott. Sidesmen, W. J. Morrison, W. H. Robinson. Delegate to Synod, Robt. Jackson, sr. S. S. Superintendent, R. W. Rooney. Organist, James Robinson, jr.

St. Matthew's—Churchwardens, W. S. Thompson, T. B. Lewis. Sidesmen, James McKelvey, Isaac Conn. S. S. Superintendent, Wm. Laverty. Delegate to Synod, P. T. Mignot, L. R.

St. George's—Churchwardens, Chas. Scott, Wm. Woodland. Sidesmen, Geo. McBrien, J. A. Skelton. Delegate to Synod, Hugh Acheson. S. S. Superintendent, H. Acheson. Organist, Miss Head.

St. Luke's—Churchwardens, Wm. Little, G. Moffitt. Sidesmen, Wm. Buchanan, T. H. Moffitt. S. S. Superintendent, the missionary.

Sacraments of Baptism and Supper of the Lord administered on the first Sunday of each month in the Churches of the Herald Angel, and St. George, and on the second Sunday in the month in St. Alban, St. Matthew's and St. Luke's.

Rubric from Prayer Book:—"When any person is sick, notice shall be given thereof to the minister of the parish."

The week night services during Lent have all been well attended. The total attendance for the week was as follows: St. Matthew's 375, Communicants 23; St. Luke's 425, Communicants 19; St. Alban's 190, Communicants 12; Herald Angel 207, Communicants 6; St. George's 239, Communicants 14. The grand total for the Mission is therefore 1426, Communicants 74. The average attendance being as large as 55.

There was only one break in the Sunday services this winter, and that was on Sunday, March 15, the roads being completely blocked with snow drifts.

Progress; this word has been the watchword for the Church-people of this Mission for the last seven years, and they seemed to be determined to keep the ball rolling. The congregation of St. Matthews have decided to erect a handsome brick structure, to take the place of the old log building in which they have worshipped for the last 12 years. It will cost, when completed and furnished, about \$1,500, eleven hundred and fifty of which has already been subscribed. The building is to be completed during the coming summer, and the Missionary hopes to open it free of all encumbrances. The members of the building committee are: W. S. Thompson, T. B. Lewis, Wm. Laverty, Wm. McKelvey, John Cotton, and A. Morrison, with the Missionary as chairman. The last

Service was held in the old building on March 29, the Holy Communion was administered to 23 persons, the number of persons who partook of the sacrament at its opening were three, which included the clergyman. Until such time as the new building is ready for occupation, the service will be held in S. S. 10 and S. S. 11 alternately.

The following have paid their subscription to the Monthly Paper for 1885, Jos. Thompson, James Howard, Edward Jenkins, Mrs. Aikens, Wm. Stewart. For 1884, James Diney, Mr. Manley, J. Brown, John Snowden, William Kidney, T. Duke.

The Missionary desires to thank the following for their kind gifts brought to the Parsonage during the past month: Mrs. Hugh Bracken, Mr. and Mrs. Robt. Jackson, sr., Mr. W. S. Pigott, Miss Sarah Woodland, and Mrs. Jenkins.

The Congregation of St. Alban's have lost a most ardent supporter in the person of Mr. James Robinson who, with his family, have removed to Orangeville. The Clergy were always most hospitably entertained by Mr. and Mrs. Robinson, their kindness will never be forgotten. By their removal the congregation have also lost the much appreciated services of their organist, Mr. James Robin-

son, jr., they carry with them the best wishes of their numerous friends in Mono.

The congregation of St. Luke's have on the ground all the timber that is requisite for a driving shed, 60 x 24; it will be put in place forthwith.

All the Sunday schools in the Mission will be re-opened on the first Sunday in May, with the exception of St. Matthew's.

Mr. J. H. Glass has resigned the position of Lay-Reader in this Mission.

The Missionary has had timely assistance in his services during the past month from Mr. W. R. Blachford and Mr. W. E. A. Lewis. Thanks.

BAPTISMS.

On 27th February, Lorraine Angus Yane, daughter of Robert and Mary Buchanan. On Same day, John Alexander, son of Robt. and Elizabeth Ann Bloomer. On 25th December, 1884, Albert Stinson, son of Francis and Mary Ann Carson.

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**Pirates, AUTHORS, and  
CHEAP BOOKS.**

The following extract from a letter from the well-known Author and Art-  
ist PHILIP GILBERT HAMERTON appeared in a recent number of the New York  
Publishers' Weekly:

"I saw by the advertisements in American periodicals that a New York  
pirate had got hold of 'An Intellectual Life.' We sadly need a copyright  
law. It would be a benefit to all honest men, including American authors,  
who would be spared part of the rivalry produced by flooding the States  
with cheap pirated reprints. Yours very truly, P. G. HAMERTON."

To which I beg leave to reply as follows:

DEAR SIR,—The above note evidently refers to me, as I am the one pub-  
lisher who has reprinted the work referred to at a low price. Of course it  
warms the blood, a little, of an honest man, to have another honest man call  
him a knave. When discussion gets to that point, argument is cut off. I  
will, however, make a few points on my side of the case.

First.—I am, and long have been, heartily in favor of giving authors the  
control of their productions upon their own terms, within the limits of the  
bounds of common sense—it would hardly be practicable for us to pay copy-  
right to Homer, and it may be an open question as to when Macaulay's heirs  
should cease to receive their tax; there is, of course, some limit; honest  
"doctors disagree" as to points of equity, expediency, and the best meth-  
ods of bringing a happy future out of the evil present.

Second.—The laws of this country (and I believe the same is true of all  
countries) are not as you and other authors desire they should be. Evidently,  
too, it is quite as useless for authors to expect to get what they want with-  
out a CHANGE in the laws, as to hope to reach the result by calling pub-  
lishers bad names. Where is the common sense of characterizing me as a  
"pirate" because I multiply (within the bounds of law and of custom since  
the time of Cadmus) copies of your book from the copy I bought and  
paid for, more than in applying the same term to one who reads the book  
aloud to a dozen friends, who consequently do not buy it—or more than apply-  
ing it to YOU for appropriating the language and thoughts of the patriarch  
Jon in one of your books without giving him any payment—you give  
"credit," doubtless, to the authors whom you quote, but you give them no  
pay,—I give YOU credit, but no "pay" beyond the copy I buy, till we are  
able to secure a change in the present unsatisfactory laws.

Third.—General Grant once said, "The best way to get rid of a bad law is  
to enforce it;" that is my theory, and I shall continue to practice upon it;  
I expect to aid in securing to you by "enforcement" of the legitimate conse-  
quences of the present laws, what authors would never get by whining or  
growling. Some people give to my methods the credit of being, possibly,

the largest single influence which is working in this country to bring about  
the much desired change in the laws.

Fourth.—While authors certainly have their "rights," readers have some  
rights also. When I was a boy under fourteen years of age the good litera-  
ture accessible to me was limited, nearly, to Murray's English Reader, and  
Josephus' Works. I do not pretend to be the reader's special champion,  
but I DO look at the question of the "intellectual life" for them from their  
standpoint as well as from that of the author—and it is amazing to me that  
an author of your high character, intellectual, humane and Christian (whose  
inspiring words "The humblest subscriber to a mechanics' institute has  
easier access to sound learning than had either Solomon or Aristotle," I  
have placed before millions of readers)—that you should seem to take no  
pleasure in the fact that the best literature of the world has by my efforts  
been placed within the reach of millions to whom it was before unattainable:  
that I give to YOU an appreciative audience (far more appreciative than  
you find among your wealthy patrons) among tens of thousands, who with-  
out my efforts would never have known you. I say readers have rights as  
well as authors; what they are I will not discuss; I say, simply, let the laws  
be changed as authors demand; while Homer, Shakespeare, Milton, and  
Lamb are free to readers, any "monopoly" which living authors can secure  
upon their own writings will not seriously hurt readers—and, furthermore,  
folly in law-making, if foolish changes should be made, would be likely  
soon to work its own cure, in this age of the printing press.

Finally.—Hamerton's "Intellectual Life" ought to sell by the hundred  
thousand—ought to sell a hundred where it has sold one by the methods of  
your approved publishers; when the "good time coming" is here, and  
authors can make their own terms with publishers and the public, perhaps  
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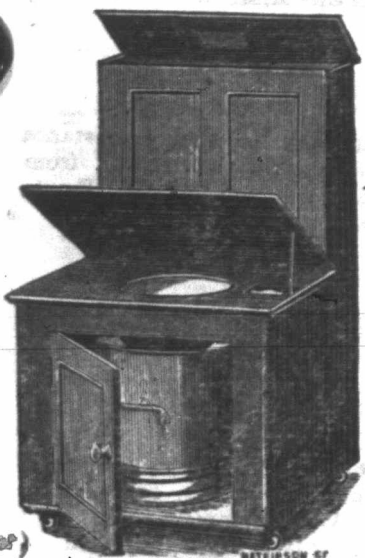
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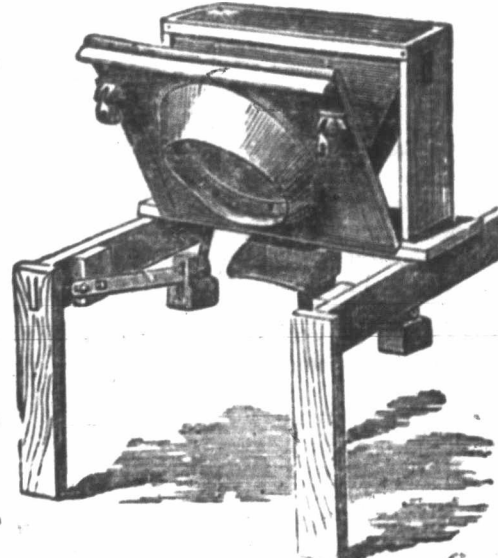
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