

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY FEBRUARY 19, 1885.

[No. 8.]



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LESSONS FOR SUNDAYS and HOLY-DAYS.

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Morning—Genesis xix. 12 to 30. Matthew xxviii.
Evening—Gen. xxii. 1 to 20; or xxiii. Romans vi.

ST. MATTHIAS, APOSTLE AND MAR. YR.
Morning.—1 Samuel ii. 27 to 36. Mark i. 21.
Evening.—Isaiah xxii. 15. Romans viii. 1 to 18

THURSDAY, FEB. 19, 1885.

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

SENSATIONAL PREACHING NO NOVELTY.—It is a very common belief that sensational preaching is quite a modern style, and it is even a more common notion that the doctrine of "conversion" is peculiar to Protestantism and to what are called the evangelical denominations. We beg to inform those labouring under these mistakes that the discourse from which the following is taken was preached by the illustrious Roman Catholic, Massillon, nearly two centuries ago. The audience was composed of King Louis XIV and his Court.

ELECTRICAL PULPIT ELOQUENCE.—It is recorded that as the following terrible sentences were uttered the hearers trembled, as one of old before St. Paul. "Were Jesus Christ to appear now in this temple, in the midst of this assembly, to judge us, who are here, and make the awful separation between the goats and the sheep; do you think that the greater part of us would be placed on the right hand? Do you think we should be equally divided? Do you think ten would be found on the right hand? I ask you, but you know not, I know not; Thou alone, O God, knowest who belong to Thee. But we know that sinners do not belong to Him. Who then are faithful in this assembly? Titles and dignities count for nothing; in the presence of Jesus Christ you will be stripped of them. Who, I ask, are the faithful? There are many sinners who do not wish to be converted, more who wish it, but put off their conversion; many who are converted, only to relapse; many still who think they have no need of conversion. These together make

up the reprobate. Separate then from this assembly those four kind of sinners, for at the last day they will be separated. Now show yourselves, ye righteous! Where are you! Remnant of Israel pass to the right! Grace of Jesus Christ, comfort forth from among the chaff destined to the fire! O God, where are Thine elect! What is left for thy portion?"

A CONTRAST TO MASSILLON, AND TO ST. PAUL.—In St. James Church, Toronto, on Advent Sunday, A. D. 1872, the aged preacher, a great party hero, after quoting his text from the epistle for the day, said "Not that I think that in so respectable a congregation as this, there are any who are guilty of any of these sins condemned by the Apostle."

FALSE VIEWS AS TO CONVERSION.—The well known contributor to Church Bells, who signs the initial V, thus writes in regard to some of the errors of "popular Christianity": "I shall confine my remarks to the so-called Low Church system, which some thirty years ago was the most potential factor in the popular Christianity of England, whether in the Established Church or in Protestant Dissent. In such an article as this, it is impossible to do more than treat upon one or two prominent points. I shall therefore confine myself to the importance attached to sensible experience in conversion, and to the general impression as to results of conversion. Few persons conversant with the popular Christianity of the uneducated classes can be ignorant of their conviction that a sensible experience of conversion is a necessary prelude to a reformed life. In consequence of this, many remain year after year in a state of comparative indifference to religion, waiting for the sensible experience of conversion, which never comes. They believe that God gives and withholds this sensible experience on arbitrary grounds; and their idea, if not their language, often is, 'Ah! neighbor Smith has been converted, and I, alas! am where I was. My time perhaps may come, and then I shall be converted too.' Meanwhile there is no real, strenuous effort to resist and conquer what they know to be wrong. Others often suffer anguish and sorrow from the terrible doubts which cross them. 'I know that conversion is necessary. I have never experienced it: without it I have no hope.' Others are strengthened in a sense of presumptuous assurance. 'Thank God, I have experienced the sensible effects of conversion. Jesus my Saviour has visited my soul; I am safe.' The effects of such a belief are indifference, fear, presumption, intensified by the popular theory as to the results of conversion. A very common opinion prevails that conversion insures 'salvation': once converted, saved for ever I have heard sometimes from the pulpit the exhortation of popular Christianity, which if parodied, would sound like life-and-death calls to enter a lifeboat. 'Leave this moment the sinking ship! It is doomed, doomed everlastingly! Enter the lifeboat; Christ is at the helm! Once there, safe for ever—everlastingly safe!' Let me mention a fact which represents the common belief on this subject. A clergyman some two years ago was summoned to the death-bed of a man who bore a bad character. He spoke to the man as kindly as he could; but pointed out the miserable results which followed upon an ungodly life, and the danger of dying without repentance. The man listened respectfully, but 'made no sign.' On leaving the room the wife of the dying man said to the clergyman, 'Ah, sir, it's a terrible thing for a man to die who has lived as my husband has lived! He has been a very bad man.' The clergyman called on the following day. The man was dead, and the wife remarked, 'Ah, sir, he's gone to glory. He saw Jesus after you left yesterday.' George Eliot remarks in one of her best novels, 'It is hard to imagine what sort of notions our farmers and labourers get from teaching about imputed righteousness and the prophecies in the Apocalypse.' She might have added, 'or from such teaching as

that of the necessity of sensible experience of conversion.'

A RELIGION OF ONE SENSE.—The Westminster Review, alluding to the custom in many American churches of having telephones in use to carry the sound of his voice to the partially deaf and absent, says, "From which we conclude that American piety is chiefly of the ear, and depends for its life upon the pastor."

THE NORTH AMERICAN REVIEW ON PUBLIC SCHOOLS.—The failure of our public schools in giving the masses a practical education is conspicuous. "Few are good penmen; few can read well; few can write a good letter, in good English, correctly spelled; few learn the first principles of business. There is almost no education of the hand, the one instrument that most of them must use more than any other."

The worst of the present system, says the writer, is that it trains large numbers into a distaste for what must be their real life work. Girls acquire a dislike for honourable service in the family, and boys grow up with ambition for everything but honest labour. The public school is trying to do too much, and, as a consequence, is doing very little thoroughly and well; while the things that ought to be of chief importance are certainly not accomplished."

THE SACRAMENTAL BREAD OF LIFE.—Canon Westcott is commenting on the words "I am the Bread of Life," and says:

"It is equally wrong to regard the words as a simple prophecy of the Sacrament, and to dissociate them from it. The words were addressed to the assembly in the synagogue at Capernaum, and they are addressed to the Church in all ages. They were spoken so as to be understood at the time, and yet to be understood more fully afterwards. They set forth clearly in thought what the Holy Communion presents outwardly in fact. They give the idea of which that gives the pledge. "And here lies the marvel of divine love. Without some such external rite as the Holy Communion we might have doubted as to the fulfilment of the promise of Christ to ourselves. But that at once takes us out of ourselves. That enables us to think only of the Lord, of His words, of His death, of His resurrection. We can trust Him wholly. We can believe without reserve what He has said. We can take the bread and wine, broken and blessed according to His Commandments, in the sure conviction that through them He gives Himself to us for the strengthening and refreshing of our whole nature. We do not presume to say that Christ gives Himself only in this, but we have believed and know that in this He does give Himself. And then from the Holy Communion we can go forth to our common life, which is shown to us all hallowed in that Sacrament, most universal and at the same time most personal, and be assured that Christ will be ever with us."

Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not. Meantime hours pass away, and death hastens; and after death comes judgment.

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth and is hailed by all, so do not wait to do good for applause and noise and praise, but do it for your own desire; and, like the sun, you will be loved.

O, that our eyes were a fountain of tears, because they have looked for so little occasion to do good.

Twenty five years ago there were in New York city two Unitarian churches, and four belonging to the Universalists, and in each case the numbers have since undergone no change.

AUTHORITY AND CONSCIENCE.

[The following is a report of the speech of Professor Clark at the Detroit Church Congress, which was referred to by Bishop Potter at the Church Congress at Toronto, which is re-published by request].

Professor Clark began by remarking that many persons who had heard the previous papers and speeches, might come to the conclusion that there was the greatest diversity between the opinions of the speakers. For instance, Dr. Philip Bruby's paper might be regarded as a plea for individualism, while that of the Bishop of Easton might seem a protest against it, and an argument for mere authority. Further consideration, however, might satisfy them that there was no real disagreement between them. By the plea for individualism, was meant substantially the supremacy of conscience; and the authority which the Bishop defended was an authority which had been accepted by those who were required to respect it, and which was supposed to be exercised in a legitimate manner. These two theories were both quite reconcilable the one with the other, and he doubted whether thus interpreted, either would be objected to by the propounder of the other.

Let them endeavor to see clearly in what points they were agreed, and then it would be easier to trace out the true relations between conscience and authority. It had already been said that we assume the right of private judgment and the supremacy of conscience. By conscience he meant not only the sense of duty but the moral judgment—that sense within a man which discriminated between good and evil. With regard to authority, one of the previous speakers had seemed to identify it with infallibility, but the two ideas were quite distinct. Indeed, in the practical sense of the word, infallibility was impossible. Why was it that men threw themselves into the arms of infallibility? Because they craved for certainty. They wanted to have the same kind of assurance in regard to moral and religious truth which they had in regard to mathematical truth. The thing was impossible. For even if he believed that the Pope was infallible, he could not be sure of his own infallibility; so that the infallibility of the Pope would bring no absolute certainty to him without an infallibility of his own to guarantee it. Authority, however, was quite possible, and was generally recognized apart from infallibility, as in the case of parents, rulers, and the like. By authority he meant a power claiming obedience and submission without assigning a reason for it. In regard to intellectual belief and moral conformity, authority would mean a power which required us to believe that which was not self-evident, or which could not be deduced from any other knowledge which we possessed; or, on the other hand, which required of us something as a duty which was not prescribed by our conscience.

Well, then, what were the relations between authority and conscience? One thing was quite clear, that authority had no right to dethrone conscience. Conscience was supreme. When a man saw, or thought he saw, that a thing was true, he must accept it; that it was false, he must reject it. When he perceived a thing to be right, he was bound to do it; when he saw a thing to be wrong, he was bound to avoid it. This was quite clear. But this did not end the question. There still arose the query, how far authority did influence conscience as a matter of fact, and how far it should be allowed to influence conscience as a

matter of principle. He would say a few words on these two points.

As regards the question of fact, a slight consideration of the subject would show that authority did very powerfully influence conscience and lead to its formation. It was quite clear that a man's conscience was not a power independent of education, and of the influences by which a man was surrounded. This was shown by the great diversities which were seen to exist between men's convictions of good and evil. Even among men belonging to the same nation, believing the same religion, receiving very much the same education, there were wide differences in moral judgment and conviction. How much wider between men of different nations, religions, civilizations! There was hardly a vice which had not some where been counted a virtue. There was hardly a crime which had not been elevated into a duty. It was quite clear, therefore, that a man's conscience was, in a great measure, formed by authority. The perceptions which we gained, we received in great measure from others. Our conscience, in fact, was to a great extent the result of the action of other men's consciences upon our minds.

This statement, however true, might seem open to the objection that a man had no conscience at all, but that all was the result of education. If some men, as seemed the case, had no conscience at all, if other men's consciences differed widely, must we not say that there was no real conscience, but every man's was exactly what it was made. If so we might say the very same thing about reason. Did we agree that man was not a rational being, or that there were no definite laws of thoughts, because some men were idiots or lunatics! or because some men's minds were so badly trained that their reasoning was extremely defective? On the contrary, we knew that the apparent or real exceptions proved nothing, and that reason could not be educated, if it did not exist. So if there were no conscience fitted naturally for the discernment of moral differences, there could be no education of the conscience with such results as one attained.

He might take an illustration from the perception of the distinction of colours. Mr. Gladstone had argued some time ago, that the old Greeks did not seem to have had the same perception of the finer shades of colors that we possessed, from the fact of their using the same term to indicate colours which we should think very different! and it was very likely that the education of the race, like that of the individual, was gradual. Did any one think of arguing from this that the eye had no sense of colour? certainly not. The eye must be educated to distinguish one colour from another, but when it had learnt these distinctions, it could never lose them so long as it remained healthy and sound. And so with the conscience, it has to be educated; but when once it sees the right and the wrong, the good and the evil, it can never lose the distinction, unless it is prevented by a sinful will. And here is the true relation between authority and conscience as a matter of fact. Authority is the teacher, but when the conscience is once taught, it retains that which it has received as its own possession. It no longer remembers how it has gained its vision. It seems to be its own as much as the sight of the eye.

Passing from the question of God, to that of obligation, and asking how far the conscience ought still to have regard to authority, we were perhaps entering upon more debatable ground. Some

would probably say that no regard whatever ought to be paid to authority, but they might come to see that such a conclusion was precipitate. They had already seen that conscience was not independent. What, in fact, was conscience? It was the voice of God. When a man heard the voice of duty speaking within him, that was not merely the utterance of his own heart, it was the echo of the voice which spoke from the eternal throne of righteousness. Well, then, might a man not reasonably ask whether God had taken any means of enlightening the conscience making clearer to man the right and the wrong, the beliefs to be entertained, the duties to be practised, the sins to be avoided. If, for example, he were told that God had actually revealed Himself and spoken to man by His incarnate Son, and that this Son had appointed and commissioned men to go forth and teach with authority in His name, would it not be the part of enlightened conscience to ask what guidance it might receive from such authority? He was not advocating any blind acceptance of any who might offer themselves as guides. By reason and by conscience we might verify their claims. But, when we had done so, should we not be honouring our consciences by submitting it to the guidance of the authority of God? and if that authority were truly divine, then we need fear no clashing between its teaching and the utterances of an enlightened conscience. It would commend itself to every man's conscience in the sight of God.

He wished there were time to show the bearing of these principles upon the authority of the Church, but that was at present impossible. He would only, therefore, add that in the truest experience there would be no sense of embarrassment in adjusting the claims of their seemingly conflicting powers. He who had the deepest sense of personal responsibility would call for no impossible liberty, but would rejoice that light would come to him from a source higher than himself. He who yielded himself most completely to the authority of God would have no sense of bondage, of Him the old collect said truly, *Cui servire est regnare*—"Whom to serve is to reign,"—or as our own called has it rendered, "Whose service is perfect freedom."

A RESOLUTION WHICH CUTS ITS OWN THROAT.

THE Congregationalist ministers and churches in assembly, recently passed the following resolution: "While this association sympathizes with those churches which have heroically founded, and cheerfully sustained denominational colleges at a great sacrifice in the early history of our country, still it is the opinion of this association, that to grant State aid to such institutions, would be out of harmony with the educational progress of Ontario, as well as detrimental to their own spiritual interests!" How very strange! State aid would damage the spiritual interests of denominational colleges, but, at the same time, is a good thing for a State College! Once for all we must ask the friends of any State aided, secular college, to realize that we are not to be hood-winked by the cry which makes denominational Colleges something constitutionally alien to popular rights. The secular State college is a denominational institution, it is based upon "secularism," which is just as much denominational as Wesleyanism or Presbyterianism. The Congregationalists are wholly inconsistent, they do not object to take money by the State machinery out of the pockets of Church people, in

order to educate their children, but they object "on principle" to our enjoying any share whatever of this privilege to educate our own children! It is not inconsistent only, it is the very depth of meanness. We say to them plainly, "Keep your hands out of our pockets, pay for your own children's schooling and college course," and the answer we get is, "Oh! dear no, we only object to helping you to educate your own children according to your consciences, we will, by the State, compel you to assist us in doing the like for our children! As to our "spiritual interests" being damaged by the State aid, which would give us our own money, we thank the Congregationalists for their sympathy and anxiety. We beg, however, to doubt, nay to deny, its sincerity. People who hold reciprocity to mean the right to tax other people without giving them any form of recompense, are welcome to their fine feelings, concern about our "spiritual interests" is very offensive. We repeat, "Let those who wish to have their children educated like heathens by the State, and their sons trained at a secularist college also by the State, without in any case religion being a factor in such education, have the common honesty and decency to keep their hands out of the pockets of those who regard such education with extreme abhorrence. We conscientiously object to support secularism in any shape or form, and we demand that the State shall not compel us to support a vicious system. It is marvellous to us to find Congregationalists going back upon their own principles. They fought the church rates battle on the very principle we now contend for. Those rates were a legal impost, they were used to support religion, religion was regarded as essential to the national welfare, yet these rates were opposed because they violated the consciences of Nonconformists. The case with us is identically the same, we are nonconformists in educational matters. We stand upon our conscience rights. We denounce the State godless school and college system as an outrage upon our deepest convictions. We proclaim the taxing of our property to support State non-Christian institutions as spoliation, as a robbery under the disguise of law. The Congregationalists in forcing this wrong upon us are false to their own record and principles.

A SUGGESTION.

MUCH has been said and written these many years past about reanimating the order of Deacons, and hitherto to very little purpose. Difficulties, legal, practical, and sentimental, have stood in the way, and seem likely there to stand. But there is another sleepy order in the Church which might, we think, be touched with new life without any serious difficulty at all; an order, too, which might effect much of what has been sometimes hoped from deacons, and some things which no extension of the diaconate that is at all likely to be made in our days could possibly do. We mean the order of godfathers and godmothers. Already there are children unbaptized because their parents can't find anybody to stand for them. We are glad they can't. Better far that sureties should not be forthcoming than to have such as we have often been accustomed to,—sureties of the only sure thing was that they were sure to do nothing that they had undertaken. The Wesleyan conference has found that out of 1017 children baptized by methodists, only forty two had become members of their society. In the church the figures may or may not be more encouraging, but

anyhow, the leakage is enormous. And we make our preparations as if leakage were our object. The Canons of 1603 are, and deserve to be, largely obsolete. But the requirement that godfathers and godmothers should have received the second sacrament, before they brought children to the first, was wise so far as it went. When Mr. Spurgeon receives a new member into his society, he asks him what he is going to do. How many of our church communicants are neither asked that question, nor have anything put into their way they can do? Everybody is not fit for Sunday school teaching. Still fewer are fit for mission-room preaching. Even of our deacons, when we get them, if we ever do, a considerable percentage may be expected to be failures. Are we not a little too ambitious in our schemes? Mission-rooms, lay preaching, Bible and other classes are all well enough in their way. But meantime there is an old and integral portion of the churches constitution in direful wreck, why should not our communicants everywhere, as they are in some parishes, be led to offer themselves as sureties for children who must otherwise have no sufficient bond of union with the church, to make it in any degree probable that they will be brought up as Christians? Such a practice would send an electrical thrill through all sorts and conditions of men. It would touch the rudest and most regardless in their tenderest point. And anybody can act upon it without waiting for committees and subscriptions, and bricks and mortar, or for a Bishop's license, or even for a priest's consent. Perhaps there are not many idle readers of *Church Bells*, but if you are one, sir or madame, be idle no longer. Seek out one little baby, or a big one either unbaptized, or not taken afterwards to church and, without assumption or condescension, offer to do a brother or a sister's part in becoming its surety. If you are accepted, do your best to interest your parents both before and after the ceremony, in what you are about, watch and pray for your godchild. Keep up and increase a friendly connection with its parents. Go sometimes and sit down by the fireside, take the child in your arms or on your knee. As it grows older win its love, 'Call upon it'—and for it—to hear sermons and 'provide' as far as may be, without breaking the ties of nature, that the child may be virtuously brought up to lead a godly and a Christian life. Your own heart, after pouring itself out in prayer will teach you a hundred little ways of doing this blessed work! and, maybe, while thus labouring for the child, you shall win the parents too. And do not be dismayed by changes of residence however frequent, or to whatever distance. The penny post will help you if all else fails. In a word, here, unless we are very much mistaken indeed, is a G. F. S. and a B. F. S. in which we might easily have, for both boys and girls, the maximum of society, the minimum of fuss, and a web of such manifold charity as should weave the nation into a family, and that family the Church of God.—J. F. in *Church Bells*.

TRINITY VERSUS UNIVERSITY COLLEGE.

TRINITY College has long enjoyed, and worthily maintains, the proud reputation of giving not only an education in Arts fully equal, if not in some parts, superior to University College, but also a training in manners, in which the latter institution has proved itself woefully defective. This notorious fact has been and is a sore point

with U. C. men. They know that a marked social distinction exists between them and those of Trinity, a distinction which has a value and a charm even to the most rabid democrat. A T. C. student, feeling that he has the honour of his Alma Mater to maintain, endeavours to act like a gentleman, even if this social grace is not inbred and instinctive. The *World*, the champion of University College, recognises all this and says: "There is no doubt, that an Anglican institution, presided over by Provost Body and his fellow professors, would be the leading one from the social and other standpoints of the cluster of colleges now forming round the Provincial University." The *Varsity*, which is the official organ of the students of University College, remarks on the *World* thus: "We shall be most happy to welcome the entrance of Trinity into the proposed confederation, but it may as well be understood from the outset that no such preposterous claims as these will be tolerated by the present alumni of Toronto University or the affiliated colleges. The fictitious superiority which is here alleged to belong to Trinity will not be admitted." See now how the engineer is hoisted with his own petard! By a most unlucky combination of circumstances, the next paragraph in *Varsity* reports that the Vice Chancellor has had to stop the disgraceful conduct of students at meetings of their *Literary (?) Society*. It appears "they insulted both chairman and audience," so says *Varsity*. *Varsity* adds very properly, "At any cost our public meetings must be kept free from the annoyance and terrorism of rowdies." The English of the above is somewhat tinged with literary rowdyism, but we must not be hard upon young men who are compelled to have, as their organ affirms, rowdies as companions even in their *Literary Society*!

When we rebuked these young students of U. C., *Varsity* not only defended conduct which every other newspaper condemned, but was especially rude to us. We congratulate *Varsity* on its elevation of tone. Our lecture was unpleasant but effective. We trust ere long that as parents now know that their sons at Trinity are not in danger of compulsory association with rowdies, so also may such a risk and discomfort be removed from University College. A graduate in Arts who is not a gentleman has had his University education to a very large extent wasted.

BOOK NOTICES.

OLD AND NEW THEOLOGY, by Rev. J. B. Heard, (T. & T. Clark, 1885,) every thoughtful student of the History of the Church and of the Christian religion must disown the existence of the principle of development in the apprehension of divine truth. When Dr. Newman published his work on the development of doctrine, it was a mistake to deny the truth of his general principle: What the Reformed Churches had to contest was the propriety of its application to the doctrinal system of the Church of Rome. The peculiar doctrines of the Vatican are not developments of the original doctrine, they are accusations upon it. Where is the germ of the doctrine of prayers to Saints? Where is the germ of the dogma of the immaculate conception, or of the infallibility of the Pope? Certainly none of these are to be found in the first three centuries.

On the other hand, it cannot be denied that, while the Nicene Creed (for example) is in reality contained in the New Testament, its form is a development of the original deposit. The Christian faith, in its essential meaning, is unchangeable, but in its successive form it has adopted itself to every phrase of human thought and life. Accordingly, we find no fault with Mr. Heard when he speaks of "Old and New Theology," when he declares that older forms of Christian teaching are

being found incomplete, and that new and more perfect forms are taking their place.

In one respect, he has not been altogether happy in his description. He speaks of a certain system as the *old* theology, when in fact it is only the theology of a particular time or school. Mr. Heard's old theology is simply popular Calvinism, but this is scarcely the old theology of the Church. A more careful examination of the whole teaching of the Church throughout all ages would have shown him that his notions of the "new theology," as far as they are true, are involved in the confessions of the Church, and in the writings of her greatest sons throughout her whole history. This is our first criticism of Mr. Heard's method. We think, moreover, that somewhat greater reticence on the subject of the manhood of our Lord would have been more wise, as well as more reticent? We quite agree with Mr. Heard that the manhood of our Lord has been too little regarded by the orthodox—of late years this error has often been pointed out—notably by Frederick Roberts in his sermons on the Miracle at Cana. We don't deny that it is desirable still to point it out. Still, we think Mr. Heard has used expressions which even if they prove to be true, may do harm by shocking many reverent minds who shrink from analysing too chiefly the mystery of the human development of Jesus.

In many respects, however, this is an admirable volume, displaying breadth and depth of treatment, and we can hardly imagine any one giving to it an intelligent personal attention without being profited by it. We don't always agree with the writer. Sometimes we disagree with him, sometimes we suspend our judgment. But we never question his sincerity or his ability. We want more books like these—books written by men of faith like these, and earnest reflection will help us towards that theology of the future in which men of all schools of thought shall at last recognize that common truth which they all believe and confess. May that future soon be present. Books like Mr. Heard's will help to wards it.

PALESTINE: ITS HISTORICAL GEOGRAPHY, with topographical index and maps, by Rev. Archibald Henderson, (T. & T. Clark, Edinburgh.) There are few things which rejoice us more than historical maps. Dr. Freeman remarks somewhere that the ordinary Englishman possesses two atlases, one giving maps of the world, from the creation down to Charles the Great, the other from Charles the Great to the present time. But the ordinary student of Scripture geography has but one atlas, sometimes but one map. He is expected to trace the history of the patriarchs in a map of Palestine adapted to the period of the Life of Christ, or to read the Gospels with the aid of a map of Palestine divided among the twelve tribes. To those who want to see geography as one of the eyes of history, this little book will be of great value. It has a few maps, all of which are excellent, and it gives an admirable condensed account of the incidents connected with each locality, in the successive periods of the history of the country. Older men cannot take a book like this in hand without reflecting how much time and labour they have wasted, for lack of a book like this when they were young. Let teachers and learners take advantage of their privileges.

THE MONTHLY INTERPRETER, (Kegan Paul, London.) We are glad to welcome this new labourer in the field of Biblical study. Nothing is of more importance in the present day, than a right method in the study of the sacred Scriptures; and we feel sure that this new monthly magazine will be a great help in that way. To many of our readers it will be sufficient to say that among the contributors to the first two numbers, (November and December,) we have Dean Plumptre, Dr. Matheson, Dr. Power, Dr. Morrison, and Dr. Gloag. We should prefer to see a larger infusion of churchmen, but there is nothing sectarian in the tone of the magazine, and the editor is a churchman. If any of our readers are not taking an evangelical periodical, this is a favorable opportunity of beginning with the first number of a very promising publication.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—Trinity Church.—The repairs to this church recently damaged by fire are completed, and the building was opened last Sunday, when the Lord Bishop preached in the morning and the Bishop-elect of Niagara in the evening.

MONTREAL.

MONTREAL.—A Special Prayer in all the Anglican Churches and many others.—In all the Anglican Churches on Sunday a special prayer for the safety of the British troops now engaged in the Egyptian campaign was offered up. The prayer was issued by the Archbishop of Canterbury at the breaking out of serious troubles in the East, and sent to the bishops of the church in all parts of the world. On Thursday last a circular was received by the city clergy to the following effect:

SYNOD OFFICE, Montreal, Feb. 5.—Rev and Dear Sir.—The following prayer, issued by the Archbishop of Canterbury, is transmitted to you by the Bishop of the Diocese for use in your parish. J. Epson, Secretary.

"O Almighty God, King of Kings and Governor of all things, that sittest on the throne, judging right; we commend to Thy Fatherly goodness the men who through perils or war are serving this nation, beseeching Thee to take into Thine own hands both them and the cause wherein their country sends them. Be Thou their tower of strength, that, armed with Thy defence, they may be protected through all dangers to glorify Thee, who art the giver of all victory. Grant also that we may evermore use Thy mercy to Thy glory to the advancement of Thy Kingdom and the honor of our Sovereign; seeking always the deliverance of the oppressed, and as much as lieth in us, the good of all mankind; through our only Lord and Saviour, Jesus Christ. Amen."

ONTARIO.

RICHMOND.—The annual diocesan missionary meeting was held in this parish on the 4th and 5th inst. The Venerable Archdeacon of Kingston, himself taking them when he heard that the deputation appointed could not attend. Selby and Kingsford the congregations and collections were hardly up to the mark, but at the Salmon River there was a surprisingly good attendance, notwithstanding the inconvenient time at which the meeting was held, 2 o'clock p.m., and the collection was more than double the amount received in the other places. The Archdeacon rivited the attention of his hearers by his interesting and persuasive addresses. A good feeling prevails throughout the parish, and good work is evidently being done by the incumbent, Rev. J. W. Forster, who has the confidence and attachment of his people. But their late pastor is by no means forgotten. Everywhere he is spoken of in the highest and most affectionate terms, and this after a residence of 12 years among them.

KINGSTON.—St. James'.—The Rev. J. K. McMorine, B.A., appointed to the vacancy caused by the lamented death of the Rev. J. W. Kirkpatrick. Is a native of Canada and a graduate of Queen's College, Kingston. He was ordained priest by the Bishop of Ontario in 1860, and has exercised the ministry with great acceptance in Lanark, Almonte and in the more remote field of Prince Arthur's Landing. We congratulate St. James' congregation upon the acquisition of so devout and laborious a pastor.

All Saints'.—The annual missionary meeting in connection with All Saints' was held in the church last evening. The service was read by the Rev. Mr. Spencer, after which the Rev. Mr. Bousfield in a short address explained the object of the meeting. Rev. Mr. Spencer was the first speaker. He dwelt on the great need of missionary work, without which the Church of England could not prosper, she being essentially a missionary church. He instanced St. Paul and his work, and urged those present to help on the work. Mr. R. T. Burns was the next speaker. He spoke of the great need of more missionary work in those country parishes. He could speak from

experience of what he had seen in North Frontenac while he had been doing duty as a lay reader, where one clergyman was doing the work that should be divided among two or three. Could those present go over the ground that he had done, and witness the great yearning the people had for the services of the church they would have no hesitation in giving. The last speaker was the Rev. J. J. Bogart, the convenor, who gave an account of the working of the mission board and the manner in which the money was spent. He spoke of the work done by the Rev. Mr. Parrar in North Frontenac where but a few years ago there were no churches. He had built three, and had another one under erection. This parish was a fair sample of many others in the diocese, all calling for aid. The mission board were doing all they could, but it was not enough. They wanted more men in the field and to place them there they must have more money. The Rev. Mr. Bousfield closed the meeting with the benediction.

TYENDINAGA.—The Rev. E. H. M. Baker, has just returned home from attending the annual diocesan missionary meeting held in St. George's and St. Paul's, Kingston, and also in the mission of Loughborough. He reports good meetings and increased collections. This indefatigable Rural Dean is now about to take an extensive tour, with the Rev. C. M. Harris, the laborious missionary at Marmora, through the northern portion of his deanery, Hasting County, where there is a growing population of agricultural and mining settlers, among whom the church's ministrations are sadly lacking.

On Saturday evening, 7th February last, the people of Almonte and Clayton, through the agency of Isaac Halpenny, Esq., of Lanark, presented to the Rev. F. L. Stephenson a fine young horse. The parishioners had previously brought to the rectory a large supply of oats, more than sufficient to feed the horse for a year.

WOLFE ISLAND.—There is some talk of Mr. Cooper, when ordained, filling this vacancy.

TORONTO.

TRINITY COLLEGE AFFAIRS IN ENGLAND.—It is a source of great satisfaction to us as to all churchmen, to hear that the Rev. Mr. Starr, is still meeting with success in his canvass in England on behalf of the Trinity College Endowment Fund. We believe that Mr. Starr is likely to be in Canada during the spring and will give a satisfactory account of his stewardship, not leading to his being "no more steward" but to his receiving thanks and praise for his labours.

TRINITY COLLEGE CONVERSATION.—The annual social gathering at the Trinity College took place on the 12th inst. The assembly was large and in addition to the Lieut. Governor and Mrs. Robinson, the Bishop of Algoma and Mrs. Sullivan, Mr. Justice and Mrs. O'Connor, comprised a gathering of all the social notables of the city and suburbs.

A NEW PARISH, TORONTO.—In accordance with an understanding which was arrived at some time ago, it has been decided to erect a new parish in the west end of Toronto, the population having very largely increased. The new parish will be styled St. Barnabas, it is situated between St. Matthias and St. Ann's, being bound on the West by Dover Court road, on the East by Crawford st., on the North by College st., and on the South by Queen st. The population are chiefly those engaged in skilled industries. We have pleasure in stating that the rector of St. Barnabas will be the Rev. W. Hoyles Clarke, M.A., now of Bolton, of whose success we have every reason to feel confident from his zeal, fidelity to principle, and engaging manner.

NO PLACE LIKE HOME.—A contemporary, which seeks to obtain the support of church people, by using a name which deludes some into the belief that it is the organ of our evangelical friends, has found a most congenial and appropriate home, as it is now published at the headquarters of Plymouth Brethrenism in this city. Men are not only known by their companions, but also by their homes. A paper inspired by true fidelity to the church could not, in the very nature of things, seek such intimate association and close identification with those whose policy, tactics and belief are out of harmony with the Church. The word "Churchman" means in the dialect of the party issuing this hybrid paper "a member of any

organisation which claims to be an evangelical church." Why then, should churchmen allow themselves to be drawn into association in any form with those who do not even pretend to care for the Church of England one jot more than for say the Methodist or Presbyterian bodies, and who use every so-called church merely as a tool for their party purposes—purpose of mere personal ambition.

TORONTO.—*Missionary Meeting.*—A united missionary meeting of the Church congregations of Toronto was held in St. James' school-house on the 13th inst. The custom heretofore has been for each congregation to hold a meeting during the month of February, but it was decided to make a change this year, and hold one meeting for the whole city. The school-room was crowded. The speakers were Rev. W. S. Rainsford, rector of St. George's Church, New York, and formerly of St. James' Cathedral, and the Bishop of Algoma.

The Bishop of Toronto said it was pleasing to note that the receipts of the diocesan mission board during the previous year has been double the amount received during the first year in the diocese, being now about \$15,000. At the quarterly meeting of the board held that afternoon, the reports showed that they were about \$5,000 behind. His Lordship strongly urged systematic giving to the missions, in order to relieve the board of all anxiety.

Rev. W. S. Rainsford, who was heartily received on rising, spoke of the lessons to be derived from John the Baptist in whose work they found a definite protest against the false missionary spirit rampant at that time. St. John found a false missionary spirit. There was a false missionary spirit at the present day, and if they were to prosecute the missionary work of the Church they must eradicate the root of this spirit. The Pharisees would compass sea and land to make one proselyte. They tried to make proselytes to their own little party, their little section, and they tried to make men repeat their shibboleths. This was at the bottom of the failure of their missionary efforts. There were none of them without sin in this matter. This spirit was keeping the Church back in England and the United States, and in Canada. They could not afford to throw stones at each other, but they ought to go on their knees and ask God to teach them the true way.

He made a strong appeal to all to think more upon the things they had in common than upon the things upon which they differed. He was loudly applauded at the conclusion of his address.

The Bishop of Algoma regarded the meeting as a very Catholic one. He thought a larger degree of missionary spirit would spring up in the members of the Church of England if they had a stronger *esprit de corps*. They should take a greater pride in their own Church. If they were going to have the Church of England in the position she should occupy, they must rise to a true sense of the weight of responsibility resting upon them. The religious bodies which were but of yesterday when compared with their Church—and he said this without offence—were outstripping her in the occupation of the newer parts of the country. This should not be. He then spoke of the discipline and obedience in an army. This should be copied in the Church. He spoke of the great power which the Church has in her faithful laymen and women. He acknowledged the great assistance he had received from faithful laymen in his own diocese. He thought they required in the Church more conservative flexibility. The Church should adapt her methods to the wants of the nineteenth century. He stated that he had in the press a form of service for missions in his diocese in which the service was printed in consecutive order, for the purpose of training people to use their prayer books. The Bishop of Toronto stated that the adoption of his plan of systematic giving in one-third of the parishes, had increased the mission receipts by \$3,000. A collection was taken up for missions. The doxology brought the proceedings to a close.

NIAGARA.

MOUNT FOREST.—*New Year's Service at St. Paul's.*—On Wednesday night last was held the watch night service, consisting of a full choral celebration of the blessed sacrament. At precisely 11 p.m., the choir of St. Matthias's Church, Toronto, comprising some thirty boys and men, properly vested in cassocks and surplices, assisted by Mr. D. F. H. Wilkins, B.A., followed by a number of clergy vested and wearing white stoles, singing in procession "Onward Christian Soldiers," arrived at the altar, the rector, Rev. R. S. Radcliffe, commenced the service, Rev. C. G. Snaep, curate, read the epistle, and the Rev. A. J. Belt, B.A., of Arthur, the gospel. After the nicene creed, sang to the music of Marbecke, the first "Musical Reformer," two short and yet very instructive and excellent ser-

monettes were delivered by Revs. A. J. Belt and G. B. Cooke, of Palmerston. The latter was completed at the hour of midnight, when the whole congregation, choir and clergy, knelt in silent prayer and meditation for the space of ten minutes, during which the bell of the church was tolled impressively. At 12 10 the service was resumed, after a few kind words from the rector, the choir and congregation singing the well-known hymn, "O come, all ye faithful." The service then proceeded as usual, and out of the vast congregation filling every available nook and cranny of the church, sixty partook of the blessed sacrament of the Body and Blood of our Lord, at 1 a.m. the service was concluded, the choir and the clergy leaving the church in procession, singing the *Nunc Dimittes*, after which the church bell cheerily welcomed in the year 1885 and the immense congregation slowly dispersed. Besides many beautiful presents from members of the congregation, a handsome gothic pulpit was used in St. Paul's Church for the first time on Christmas Day, being the munificent gift of J. W. G. Whitney, Esq., of Toronto. A nice silver collecting plate was presented by Mrs. Hope Stinson, of Hamilton, and a set of ecclesiastical hinges for the west doors of the church, by C. J. Hope, Esq., also of Hamilton. The Christmas decorations were handsome and effective, and the services bright, hearty and reverent.

LUTHER.—*St. Albans' Mission.*—Only a few weeks have elapsed since the priest in charge, Rev. J. R. Webb, immersed upon a profession of his faith in Holy Trinity, a male adult. Standing on the river-bank, in the presence of a large number which had gathered in spite of the freezing, biting weather, the beautiful and impressive service in the "Public Baptism for Such as are of Riper Years," was said by the Rev. Mr. Webb, in which, according to ancient Catholic usage, the candidate, after suitably responding to the required questions, was led to the river, and immersed in the name of the sacred Trinity.

ST. CATHARINES.—On Sunday last the Rev. H. Holland, rector of St. George's Church, was the recipient of a handsome walnut secretaire, presented by the younger members of his flock. After Sunday-school in the afternoon, before the final prayers and dismissal, the superintendent, Mr. George Wand, read the following address:

Rev. and Dear Sir.—We, the teachers and children of St. George's Church Sunday-school, desire individually and collectively to express our regret at your contemplated retirement from active work. We can never forget the loving interest you have taken in our welfare and the labours you have undergone to give us teaching in accordance with the doctrine of the Church of England. You have indeed been to us a faithful priest, a good pastor, a wise counsellor, a loving friend; and now Rev. and dear Sir we pray that God's blessing may rest on you and on all dear to you, and we ask you to accept this desk as a small mark of our love and esteem.

In reply the rector most heartily thanked both teachers and scholars for the pleasant surprise they had given him. The Sunday-school he had regarded as a most important part of the Church's work, he also spoke gratefully of the assistance given by the teachers, without whose fidelity and regularity in attendance it would be impossible to keep up the organization of the school. While retiring from active work he still hoped to remain amongst them and take as great an interest in the welfare of the Sunday-school as before. Such tokens of esteem between pastor and people are most gratifying, and we hope that it may stimulate others to do likewise.

NANTICOKE.—On Thursday evening, the 22nd inst., the Church of England parsonage was invaded by about 125 members of the congregation and friends of Christ Church. A sumptuous feast was prepared, the materials for which they had brought with them. Before partaking of this, Mr. W. Wood presented the incumbent, Rev. J. Seaman, on behalf of the congregation and friends, with a wallet containing \$42.50, and gave an extempore address, to which the incumbent briefly responded. A very pleasant evening was spent by all. Coming as this did after a very liberal Christmas offering, is very creditable to the congregation as well as encouraging to their pastor. A good member who could not be present came the following morning with a donation of a bag of flour.

HURON.

MISSOURI.—The Lord Bishop of the diocese held confirmation service in Grace Church, on Thursday, January 29, p.m. Revs. C. W. Ball, of Thorndale, incumbent of the mission parish; J. Seaborne, of St. John's, Thamesford; and Rev. W. Darret, formerly of

Missouri, now of Trinity Church, assisted in the service. He addressed the candidates very impressively, and by the laying on of hands admitted twenty-three to the full communion of the Church. A very large congregation had assembled to welcome the Bishop on this his first visit to Evelyn.

MEAFORD.—Rev. C. H. Channer, Incumbent. The anniversary missionary services were held in Christ Church, on Septuagesima Sunday, by Rev. J. Moorhouse, of St. James', Wroxeter.

TYRCONNELL.—The Rev. J. Chance, of St. Peters, read the burial service and preached a very impressive sermon in the English Church. Mr. Adolphus Urlin, whose earthly tabernacle was committed earth to earth in sure and certain hope of a joyful resurrection, was a native of London, England, near Westminster Abbey. In his younger days he was midshipman in a British Man of War. Forty-three years ago he came to Canada. Through all the various scenes of life, by land and sea, he was a consistent member of the old Church of old England, and in the seventy-second year he fell asleep in her communion.

WALKERTON.—Rev. Jeffrey Hill, R. D., of Listowel, preached missionary sermons at Matins and Evensong in St. Thomas' Church, on the third Sunday after Epiphany.

WOODHOUSE.—Rev. Wm. Davis, R. D., Incumbent of St. Stephen's Church, Thamesville, has been appointed by his Lordship, the Bishop of Huron, Rector of St. John's, Woodhouse, County of Kent. This is one of the old parishes of the Diocese, and is endowed. Mr. Davis is an earnest, hard working minister, and has two sons, rectors in the diocese.

LUCAN.—Rev. Thos. Magaby, incumbent of Trinity Church, Lucan, officiated in the Chapter House, London, on Septuagesima Sunday.

OBITUARY.—At the good old age of four score years, entered into his rest, Mr. Stephen L. Gower. For thirty years Mr. Gower was a resident of Canada. He was one of the early settlers of the Huron district, in the immediate vicinity of Bayfield, in Huron County, where he resided for fifteen years, when he removed to Oxford House, London West, that his family might enjoy the benefits of a higher education than could be had at his country home. He was a son of the Rev. Wm. Gower, rector of Little Hempston, Devon, England. He was not the first of his family that came to be an American colonist; his uncle, Admiral Sir Erasmus Gower, having been appointed Governor of Newfoundland, in the year 1804. Mr. Gower was the means of establishing the Church of Old England, of which he has always been a loyal member in Bayfield; and on his removal to his present family's residence he was one of the first active promoters of the building of St. George's Church, London. His funeral took place from that church on the afternoon of Saturday, Jan. 24th, 1885. The Rev. E. Newnam officiated at the church and at the English cemetery. He was a sound churchman, and was highly respected by all who had the pleasure of his acquaintance.

ESSEX CENTRE.—Rev. C. J. A. Batstone, who has been the pastor of St. John's Church, Alvington, seventeen months, has been appointed by the Bishop of the diocese to the incumbency of Essex Centre.

GORRIE.—Rev. Thos. Fisher, formerly incumbent of St. Stephen's Church, Gorrie, and recently of Oldham, Lancashire, has been appointed rector of Rosnoulagh, County Donegal, Ireland.

ALGOMA.

The following contributions are gratefully acknowledged:—For Sheguiandah Church, Thomas E. Sanders, Aylmer, \$5; infant class, Christ Church, Belleville, per J. W. Dunnet, \$14 10; for communion vessels, Mr. H. Dixon, \$10; Ladies' Missionary Association, St. Peters, Toronto, per D. Kemp, \$150, (\$50 for Port Sydney parsonage, balance at the Bishop's discretion); Church Womans' Association, St. George's, Granby, per W. H. Robinson, \$6.27, Widows and Orphan's Fund, and \$2.42 for Shingwauk Home, Barke's Falls; mission offertories for Widows and Orphans Fund, \$15.80.

UFFINGTON.—Special efforts are now being made to arouse interest in the work of the Church in this mission. The present minister, the Rev. J. Greeson, of Dorchester College, Oxford, England, is the first to reside in the mission, and during the Sunday evenings in Lent, he purposes to deliver special sermons on "the examples of our Lord." 1. His humility; (2), His self-denial; (3), His gentleness; (4), His courage; (5), His sympathy; (6), His sinlessness.

In connection with St. Paul's Church, Uffington, a most successful tea and entertainment took place on the evening of February 8rd. The ladies had provided the tea most gratuitously, after which a very entertaining evening was spent in singing, readings, and speeches. The Rev. J. Greeson was in the chair, and the Rev. A. Osborne and Mr. Trollope gave instructing speeches. The Singing of Miss Moffatt and Mrs. Thompson were exceptionally good. The proceeds were towards a fund for the erection of a new parsonage, in this, perhaps the most difficult mission in Muskoka. Funds are urgently needed.

MAGNETTAWAN.—Mr. A. J. Young acknowledges, with many thanks receipt of a small box of clothing for the children attending the Sunday School at Seguin Falls, also a parcel of Christmas Tree presents for the children in the Magnetawan and Barceley missions, both from the C. W. M. A. Toronto.

BEATRICE.—Mr. Hard acknowledges, with thanks, \$8 from the Bishop, also the same amount from our late pastor, Rev. Mr. Crompton, towards fencing the burial ground of St. Mary's. Also a box of clothing from the C. W. M. A., per Mrs. O'Reilly, for Sunday School.

RUPERTS LAND.

Outline Sketch of the origin and growth of the Church of the North-West.—The Cathedral, a very plain stone edifice in the parish of St. John, although within the city limits, is virtually in the country; and two good miles from the centre of Winnipeg, down the river. There is a good block pavement, and a platform for pedestrians all the way; with telephonic communication of course. Hard by are Bishops' Court, the residences of Dean and Professors, &c, and "Rothney Cottage," the residence of the Archbishop of Manitoba. The Deputy Warden resides in the college. Groves of small oaks and other trees here line the river, which winds along its beautiful course through the Parishes of Kildonan and St. Andrews, in its northward march to Lake Winnipeg. In the churchyard sleep many of the old settlers; with here and there a stranger who here found his last resting place, far from his home beyond the seas. Several tablets on the cathedral walls briefly tell the story of some who fought the battle in the bygone times; and here lay down to rest. Everything, grounds, churchyard, &c., are well kept; but money has not been lavished by Bishop Machray on costly Cathedrals or Episcopal palaces.

The parish of Holy Trinity, the largest and wealthiest in Winnipeg, was originally a part of St. John's. About ten years ago it was divided off, and constituted a distinct parish. I believe Dr. McLean was its first organiser; holding services in a wretched "upper room" in some private building. A commodious, but unpretending frame church was soon erected; which, in time had to be greatly enlarged. In 1883 the contract was let for a magnificent stone church on a new site; and the corner stone was laid in July or August of that year by his lordship, the Bishop of Rupert's Land, assisted by the Bishop of Saskatchewan. The new church, which for solidity and architectural beauty has few equals in the Dominion, was opened for Divine service last July. Its present rector is the Rev. Octave Fortin, B.A., who has been in charge since 1876. He is dean of Selkirk; and an eloquent preacher as well as an energetic and popular parish priest. Until lately he has been assisted by a curate; the Rev. A. Stunden, B.A., and later the Rev. R. Hicks, B.D., having held the position. Mr. Stunden is now at Rat Portage; and Mr. Hicks has gone to England. Owing to the pressure of the times and the consequent financial condition of the parish, "retrenchment" has set in; and a curate will not be appointed for the present. Dr. MacLagan, the organist, has also retired; his place being taken by Mr. Saffrey.

Seven years ago Trinity Parish was itself divided; the parish of Christ Church being set off, and put in charge of Mr. Grisdale; who held it till his successor, the Rev. Edwin S. W. Pentreath, became rector about two years ago. If "Holy Trinity" is the church of the fashionable and wealthy, we have here the church of the middle and poorer classes. The seats are free; the services are chorals: the system of the

church as laid down in her formularies, is consistently adhered to, Mr. Pentreath is an indefatigable worker; and emphatically the poor man's friend. He is an admirable preacher; and is doing a great work under very trying circumstances. His choir has been lately surplused.

Last year another partition of Trinity Parish took place. The new Parish goes by the name of "All Saints;" and the church, a handsome structure of frame, was opened for worship in January, 1884, the Ven. Archdeacon Pinkham doing the duty provisionally, pending the selection of a permanent rector; the Rev. Mr. Siemens, taking a share of the work. About midsummer the Rev. C. A. Lane arrived from London; and was installed as the first rector of All Saints. The population of the parish is—exceedingly limited in number; consequently the congregation is usually not a large one.

Another new parish, named St. George's, was constituted a short time ago, and given in charge to the Rev. Canon O'Meara. The services were at first conducted in a small school house; but a nice church has been erected—pretty free of debt I am told—and was opened a few weeks since. The Sunday school has grown in the short space of time, from eight scholars to eighty; and, in the hands of its energetic Rector, doubtless the parish as a whole will similarly flourish.

Thus what a few years ago was one parish, St. John's, is now five. The remaining city parish, St. James, though within the limits, is, to all intents and purposes, purely rural. It is an old parish. My information concerning it is so meagre, that I shall say no more at present.

The "hard times" is making church work here one universal struggle. In the rural districts the case is much the same; many of the newer farmers being in considerable straits, and very few above mere competence as yet. Some admirable accessions have been lately made to the ranks of the clergy of this diocese, who now number fifty two in all.

The Colony of Rupert's Land was erected into a see by letters patent, issued 21st May, 1849.

The first synod, constituted 24th Feb., 1869, by and with the consent of the Bishop, at its meeting on the 8th January, 1873, divided the territory into four dioceses; viz., Rupert's Land, Saskatchewan, Moosonee, and Athabasca. At the same meeting provision was made for electing and convoking a provincial synod, representing the whole church in the province. The Archbishop of Canterbury, then Metropolitan of Rupert's Land, gave his assent to this action; procured a mandate from the crown for the consecration of bishops for the new dioceses and consecrated them. On the 3rd August 1875, the provincial synod, duly elected, and convoked by the Bishop of Rupert's Land,—met and adopted a constitution. This was amended at the October session of 1884, subject to ratification at next meeting.

The Provincial Synod of August, 1883, authorized the creation of a new diocese in the far West, to be called "Assinaboia;" and the division of Athabasca into two dioceses: thus making the whole number in the province six: The Ecclesiastical Province thus constituted, is designated the "Province of Rupert's Land;" and is under the presidency of a Metropolitan,—the Archbishop of Canterbury being primate, and the church to be known as "The Church of England in Rupert's Land." I believe the old Diocese of Athabasca, or rather that part of it remaining in charge of Bishop Bompas, will in future be known as "McKenzie River;" and the remainder as "Athabasca." "Assinaboia" is to be changed to "Qu'Appelle;" the new Bishop having left Regina, and made Qu'Appelle his residence.

The Provincial Synod shall consist of an upper and a lower house; the latter consisting of Clerical and Lay Delegates—not more than seven of each order from each diocese.

The Hon. and Rev. Canon Adelbert Anson, D.D., was consecrated first Bishop of Assinaboia last year. He has eight clergymen already at work in his diocese. It does not appear that he has yet appointed any Archdeacons, or other dignitaries.

The Rev. Richard Young, D.D. Rector of St. Andrews, Manitoba, and Rural Dean of Lisgar, was consecrated Bishop of Southern Athabasca last Autumn, in St. John's Cathedral, by the most Rev. the Metropolitan. He leaves for his diocese in April. The formation of this diocese is entirely due to the Church Mission Missionary Society; which also supports all the missions in the three dioceses of Moosonee, and North and South Athabasca, including the Bishopsrics themselves; as well as many in the Dioceses of Rupert's Land and Saskatchewan, with one in Assinaboia." (Metropolitans sermon at provincial Synod.)

I append a list of the chief officers and dignitaries of the Ecclesiastical Province, which may prove interesting to your readers.

The most Rev. Robert Machray, D.D., L.L.D., Bishop of Rupert's Land and Metropolitan. The Right Rev. John McLean, D.D., L.L.D. Bishop of Saskatchewan. The Right Rev. William Carpenter Bompas, D.D., Bishop of McKenzie River; the Right Rev. J. Horden, D.D., Bishop of Moosonee; the Hon. and Right Rev. Adelbert Anson, D.D., Bishop of Assinaboia, (or Qu'Appelle); the Right Rev. Richard Young, D.D., Bishop of Athabasca; the very Rev. J. Grisdale, B.D., Prof. of Pastoral Theology, Dean of Rupert's Land, and one of the Bishop's chaplains; the Ven. Abraham Cowley, D.D., Archdeacon of Cumberland, and Canon of Cathedral; the Ven. William Cyprian Pinkham, B.D., Archdeacon of Manitoba, and Residentiary Canon; the Ven. J. McKay, Archdeacon of Saskatchewan; the Ven. Robert McDonald, D.D., Archdeacon, McKenzie River; the Ven. Thomas Vincent, Archdeacon of Moosonee; the Ven.—Reverend, Archdeacon, Athabasca; the Rev. J. D. O'Meara, M.A., Professor of Systematic Theology, and Deputy Warden St. John's College, Canon of the Cathedral, Bishop's Chaplain, and Rector of St. George's; the Rev. S. P. Matheson, B.D., Professor of Exegetical Theology, Canon of the Cathedral, Deputy Head Master St. John's school, and Incumbent of St. Paul's; The Rev. Robert Machray, B.A., Professor of Ecclesiastical History, Canon, and Registrar of the diocese of Rupert's Land; the Rev. G. F. Coombes, M.A., Lecturer in Classics, Canon, and Precentor of the Cathedral; the Rev. J. C. Fortin, B.A., Master in the College school, and Curate of St. Paul's; the Rev. R. Young, D.D., Rural Dean of Lisgar; the Rev. Octave Fortin, B.A., Rural Dean of Selkirk; the Rev. T. N. Wilson, Rural Dean of Dufferin; the Rev. A. L. Fortin, Rural Dean of Marquette; the Rev. F. W. Greene, Protestant Chaplain, Manitoba Penitentiary.

SASKATCHEWAN.

The Rev. Canon Flett, Prince Albert, Principal of College; the Rev. Canon McKay, B.D., Fort McLeod; the Rev. Canon Newton, Ph. D., Edmonton.

Such is a brief, though meagre, sketch of the rise and progress of the church in the North West. It may, however, I believe, be relied on as correct so far as it goes. To those who would obtain fuller information on the subject, I may say that the Ven. Archdeacon Pinkham, to whom I am indebted for most of the facts stated above, is supposed to be preparing for publication a complete History of the Church in the Province; which, it is to be hoped, will, at an early date, be given to the world. Such a History is needed; and the times are opportune. I am sure the publication will be eagerly looked for; nor could the work fall into better hands. That gentleman has all the ability, experience, and command of the sources of accurate information, necessary to its successful accomplishment.

ENGLAND.

The Bishop of Newcastle consecrated the church of St. George, Cullercoats, Newcastle, in the presence of a large congregation. The cost of the church, which is between £20,000 and £21,000, has been entirely borne by the Duke of Northumberland. At the west end of the interior of the building the following inscription is placed: "To the glory of God, and in memory of his beloved father, George, the fifth Duke of Northumberland, this church was erected and dedicated by Algernon George, sixth Duke of Northumberland, 16th of December, 1884."

In 1873 the number of persons receiving relief in England and Wales was 883,688, whereas it is now only 782,422; and, notwithstanding the vast increase of population in the metropolis, the number of paupers is only 94,000 against 160,000 twenty years ago.

The Church Times estimates that the Church of England has in its ranks about seventy-two per cent of the whole population.

Dr. Temple, Bishop of Exeter, has been translated to London. A Broad Churchman, he is noted for toleration, and in his new field he will undoubtedly labor for peace. He was born in 1821, and became Headmaster of Rugby in 1858.

During 1884 the Right Rev. Dr. Thorold, the Bishop of Rochester, received 9,074 letters, preached 107 sermons, delivered 199 addresses, confirmed 11,087 catechumens, attended 79 committee meetings, and 87 public meetings, consecrated 8 churches, opened 5

mission buildings, ordained 44 deacons and 44 priests, and presided at 6 diocesan conferences.

Canon King has been appointed to the see of Lincoln; great satisfaction will be felt by all good Churchmen. He is a fellow-worker of Liddon and Bright, and a worthy successor in the throne of St. Hugh, of the scholarly Wordsworth.

The Very. Rev. Edward Bickersteth, D.D., Dean of Lichfield, has been appointed Bishop of Exeter. He is 70 years of age, and is a brother of the late Bishop of Ripon. He was a member of the New Testament Revision Committee, and is the author of the exposition of St. Mark in the "Pulpit Commentary."

BAPTISM IN A WELSH CHURCH BY IMMERSION.—The baptism by immersion of four young men, in the parish church of Llansamlet, in the diocese of St. David's, took place lately. The four young men, in their theological studies, had come to the conclusion that Christianity required baptism by immersion, whereupon the Rev. Dr. Walters, vicar of Llansamlet, had a pit dug in the church, lined with enamelled bricks, with massive stone steps. A procession of the choir, catechumens, churchwardens, and clergy was formed, and the young men were immersed in the presence of a large congregation.

UNITED STATES.

KANSAS.—Bishop Vail having been consecrated twenty years, has been presented with a handsome testimonial by the ladies of Trinity Chapel, Lawrence, his former parish. A beautiful silver goblet was likewise presented to Mrs. Vail. In his reply the Bishop said that twenty years ago there were only a little over a hundred communicants in his diocese; now they numbered more than two thousand.

TENNESSEE.—In a Pastoral Letter just published, the Bishop of the diocese says that "in most of the counties of the State, the voice of the Church is never heard. There are large and important towns, such as Murfreesboro, Lebanon, Paris, and others equally important, which no Missionary of this Church ever visits. In East Tennessee, we have two Parishes in Knoxville, one at Cleveland, and one at Chattanooga. There are Church buildings in Greenville, London, and Athens. And this is the whole plant of the Episcopal Church in East Tennessee. In Middle Tennessee there is a whole range of counties in which the Church has yet to be planted. In nineteen contiguous counties, extending the entire width of the State, embracing an area of 9,378 square miles, and containing a population of 25,064 souls, there is not a Church Building, not a Priest nor Deacon, not a single agency of Church work. The area of this belt is greater than that in the Dioceses of Connecticut, Delaware, Easton, Long Island, Maryland, Massachusetts, New York, New Hampshire, New Jersey, Northern New Jersey, Pennsylvania, or Rhode Island. The population is greater than any one of eleven of the fourteen Missionary Jurisdictions, and this embraces only about one-fifth of the area, and one-sixth of the population of the diocese."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

FEBRUARY 22ND, 1885.

VOL. IV. 1st Sunday in Lent. No. 18.

BIBLE LESSON.

"Self Denial."—St. Matt. iv. 1, 11.

This lesson is a special one, taken from the Gospel for the day. Once more the season of Lent comes round, and our Church, in the Epistles and Gospels read during the season, sets before her children the duties of self denial and resistance to temptation, after the example of her Divine Head.

The season now called Lent, (from an old English word meaning Spring) was, in the eighth century, extended to the period of forty days, probably in commemoration of our Lord's fast in the wilderness, which forms the subject of this lesson. In this day's collect we pray for grace to practise abstinence or fasting. What is it? It is the denial to ourselves of

lawful and ordinary indulgence. In the changed circumstances of life, it is not possible in this country for persons engaged in their usual avocations to abstain from food for any length of time, this is fasting in the letter, but all can practise fasting by some self-denial or mortification of the flesh, or abstinence from pleasant things, in order to keep the body under and bring it into subjection (1 Cor. ix. 27).

Thus our Lord in St. Matt. vi. 16, warns us against the error of making fasting a mere formal outward act, as though it were meritorious in itself, but He also speaks of it as an acknowledged religious duty. May each one of us have grace to see the path of duty, and be willing with holy self-denial to walk in it.

Immediately after our Lord's baptism by St. John the Baptist, the first great act of His public ministry was to do battle with the tempter, and to conquer him. In this conquest the promised seed first bruised the serpent's head. As soon as the fast of forty days was ended, Satan, whom St. Mark tells us, had all this time been tempting our blessed Lord, gathers up all his strength for the struggle; he knew what depended on it, and so threw all the subtlety and ingenuity of his nature into the effort.

In what form the tempter came we are not told, but this we do know, that the struggle was powerful, personal, real, that Christ, for our sakes, met and overcame the tempter's utmost strength. Jesus had been declared to be the Son of God (St. Matt. iii. 17). Satan casts a doubt on it. Has God left His Son to perish of hunger? prove that you are His Son, verse 3. Jesus rejects the temptation, He does not argue with Satan about His being the Son of God; he just takes his place as a man, and foils the tempter; he quotes God's own words, verse 4, see Deut. viii. 3. We are reminded of two similar sayings of our Lord, (St. John iv. 32, 34).

The first temptation to distrust, Jesus had conquered by absolute trust, so Satan, in the second temptation, appeals to this trust, verses 5 and 6. They stand on the edge of a lofty tower, looking sheer down into the valley of the Kedron, 440 feet below; but to have cast Himself down would have shown, not trust, but presumption; this was not God's appointed way of honouring His Son, and our Lord would show men that it is vain to expect God's blessing when they are not walking in His appointed ways, see Ps. xci. 11, 12. Observe how Satan misquotes scripture. How does our Lord answer him? verse 7, see Deut. vi. 16. Satan seeing that Jesus loved His Father's will so much, tried to persuade Him that, as it was His Father's will He should reign over the world, any means of attaining that end must be right, verse 8 and 9. He doubtless thought this would prove irresistible; ambition was the sin which had seduced himself, and cast him out of heaven. But Jesus will not do evil that good may come; He indignantly refuses, verse 10, and in the next verse we read that Satan leaves Him. Let us observe how our Lord's three fold temptation answers, in the order St. Luke gives them, to the threefold description of sin given in 1 St. John ii. 16, and also answers to the three enemies we were pledged in our baptism to fight against, viz., the world, the flesh, and the devil.

We have seen what cunning Satan used in tempting our Lord. Let us be on our guard, so that when he tempts us to do anything contrary to God's own commands or declared will, we may know it comes from Satan; and let the way in which Jesus met the tempter teach us that the Bible is our best defence against our foe. It is remarkable that the texts quoted by our Lord were all from that part of Deuteronomy which was specially taught all Jewish children. What an advantage then that all Sunday scholars should fit themselves, while young, to use the sword of the Spirit, (Eph. vi. 17), and see 2 Tim. iii. 15.

Let us all try to practise Christian self-denial, our Lord when hungry and thirsty often forgot His own wants, that He might do some good to another, see an instance in St. John iv. 31, 32. Gluttony and drunkenness are like a deep pit across our path, so self-denial in these matters is safe. See a warning in St. Luke xxi. 34.

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 SECOND ADVENT.

SIR,—The Second Advent of our Lord is a subject in which I have always taken the deepest interest, and I venture to hope the following remarks may be of some interest to your correspondents, "Shemni" and "Enquirer."

Belief in the pre-millennial Advent of Christ does not necessarily imply a belief in three advents, because Christ will be personally with His saints on

earth, during the period of the millennial reign; though how, and to what extent, we are not told. The Old Testament prophets never speak of a Second Advent in distinction from the First. Therefore the Jews evidently expected that the reign of the Messiah on earth, as universal King, would take place at His coming; and, because it was not so, they did not believe Him to be the promised King of Israel. In like manner, because in the prophecies there is no distinction made between the events to take place immediately upon His return, and subsequently many Christians have thought that the Last Judgment must take place immediately upon His next appearance. It seems to me that we are taught in Holy Scripture that the following events and condition of things are to precede the Second Advent of our Lord.

1st. The last condition of the Roman Empire, Dan. ii. 44. The Gospel at last preached as a witness to all nations, Matt. xxiv. 14. Increase of infidelity, Luke xviii. 8. An apostasy, 2 Thess. ii. 3., and rise of Antichrist, Dan. vii. 25., 2 Thess. ii. 3., Rev. 13.

Then, the Second Advent, accompanied by the destruction of Antichrist and his followers, Dan. vii. 26, 2 Thess. ii. 8., Rev. xix. 11, &c., to Rev. xx. 5., Matt. xix. 28., Matt. xxiv. 39., 1 Thess. iv. 14., and the first Resurrection, Rev. xx. 5, &c.

Then, the Millennial reign of Christ and His Saints on earth, Rev. xx. 6, Rev. v. 10, Isaiah. lxxv. 25.

Then, the last rebellion against Christ, the universal King, followed closely by the general Resurrection, and final Judgment of all mankind, good and bad; with the destruction of this planet by fire, Matt. xxv. 31, 2 Peter iii. 10, Rev. xxi. 2.

I will not now trespass further on your space, or the patience of your readers; but if your correspondents will give me the opportunity of answering any objections they may see to this outline of events foretold, I shall be glad to do so. Yours, &c.

A Priest of the English branch of the Catholic Church.

NESTORIANISM.

SIR.—A correspondent, in your issue of January 22nd, affords a very good illustration of how men, members of the Church of Christ, may now—as they did in the early days of Christianity—fall into error and heresy, while they intend only to uphold and defend the truth. He does not believe that "God in Mary's womb vouchsafed to dwell," declaring that the Creeds, and the xxxix Articles do not teach it. He says "When I repeat the Apostles' Creed, I say 'Jesus Christ, the Son,' not the Father; the human, not the divine, was born of the Virgin Mary." Does not this sound like "confounding the Persons," or rather denying the Godhead of the Son? Is it not as if he had said 'God did not dwell in Mary's womb, because God is the Father, and it was not the Father, but Jesus Christ, the Son, who was born?' He quotes the Athanasian Creed, but that creed says "the Son is God." But he further says the "human, not the divine," was born of Mary. What is this but the old heresy of Nestorius, who divided Christ's person? The Athanasian Creed says Christ is "One altogether, by unity of Person." Nestorius and his opinions were condemned at the Council of Ephesus, which defined that Christ was *One Divine Person*, in whom two natures were united, without being mixed or confounded together; that as St. Mary was the mother of that One Person who was God, she was "Mother of God"; and that it would be heresy to deny her that title. It is no more to say that "God in Mary's womb vouchsafed to dwell" than to say "Mary is Mother of God"; and the Church of England was only asserting the same truth, which the early undivided Church decided upon in the General Council of Ephesus, when she made the statement in her second Article that "the Son, the very and eternal God, and of one substance with the Father, took Man's nature upon him in the womb of the Blessed Virgin."

Your correspondent seems to think that to admit that "God in Mary's womb vouchsafed to dwell," is to admit that God the Son is not yet 2900 years old. Does he not know that "the Son, the very and eternal God" is not said to have begun to exist when He was "conceived by the Holy Ghost, born of the Virgin Mary"; but that He then became incarnate, took Man's nature upon Him, and "Although He be God and Man, yet He is not two, but one Christ; one, not by the conversion of the Godhead into flesh, but by taking of the Manhood in 'o God."

The angel, when announcing the birth of our Lord to His blessed mother, did not say, "the human nature of God the Son shall be born of thee"; but "that Holy Thing (not any part, or one nature of it; only,) which shall be born of thee, shall be called (which it is), the Son of God."

Trusting this will help to make the truth plain to any of your readers, who have hitherto denied that "God in Mary's womb vouchsafed to dwell."

NOVA SCOTIA.

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CAUSE AND EFFECT.

SIR.—I am much impressed with your article entitled "Cause and effect," in your issue of January 8. The force and correctness of your reasoning in that article, cannot be gainsaid. As regards perverts to Rome, how true it is that men know not what they are doing, when they take such a desperate leap. It surely is not to escape from ecclesiastical strife, as some vainly pretend. The unrest of Popery they only understand, who have taken the fatal step, as evinced by the testimony of those who, by the good Providence of God, have been led back again to the fold from which they strayed.

Some years ago your writer was led, through circumstances not worth recounting, to examine the claims of Popery. It being the first study in theology in which he had at that time engaged, some time before taking orders in his Mother Church of England, he was quite captivated with the very plausible reasoning encountered, and was well nigh won over by the subtle arguments employed. Sallouby especially, and Milner's "End of Controversy," which happily elicited several able answers, effectually putting down the audacious and very specious claims of that corrupt system. Through the agency of an able bishop of the Church, the fatal fall into the dread precipice was prevented, and ever since it has been a cause of deep gratitude to God that such hindrances were interposed as to compel the unsophisticated youth to retrace his steps. Of course after such a struggle, and so remarkable an escape, the exposure and confessions of others who have been similarly entrapped, enlist an interest and sympathy which otherwise could be hardly felt, and my subject having reference to it awakens deep feeling.

You have well said, "To compare such ephemeral literature with the magnified, apologetic, and defensive works of our own divines, works directly asserting the peculiar claims and doctrines of the Roman Church, is as though we likened the pop-guns of children to the tremendous artillery artificed by modern science.

As to the surplised choirs, which some have foolishly characterized as Romish, I am simply amazed that any calling themselves churchmen, can be so shallow, and exhibit such ignorance, as to assign so reasonable and innocent a custom of the English Church to such an origin. Unquestionably it is as intimated, to the prevalent lack of this excellent practice that has driven many out of our communion.

How true it is, as you say, that the surplised choir has proved in our day a more effective barrier to Rome and secessions to Rome, than all the anti-papal tracts or sermons ever sent out or preached.

Port Stanley, January 12th, 1885. H. BANWELL.

POPULAR MODERN CONVERSION vs. HOLY SCRIPTURE.

SIR.—On the first page of the last issue of the DOMINION CHURCHMAN, viz. that of the 22nd January, there are three paragraphs which deal with conversion, or the converted state, in a way which, in the most conclusive manner, can be shown to be absolutely unscriptural, and utterly at variance with the whole scope and teaching of primitive christianity. The ideas of some of the gentlemen referred to in these paragraphs, are expressed as follows: the Rev. Dyson Hague says, "That to be a consistent communicant," was no qualification for a Sunday-school teacher; "he thought conversion was the true test." Mr. Kirkpatrick, a layman, says, "Candidates for position of teacher in a Sunday-school ought to be questioned whether they were converted!" A graduate of Wycliffe College says, "A person may be consistent in praying for pardon after confession of sin, may be able to rejoice in God's promises, and lead a new life, renewing it after each communion, and yet he may not be converted!"

Just exactly what these gentlemen mean by conversion, or the converted state, is clearly one of those things which nobody can understand, and, consequently, something which, to say the least, it is very doubtful whether they can understand themselves. Their ideas, whatever they may be, are, no doubt, in perfect harmony with popular modern notions on the subject, and these, in turn, are, in fact, the very climax of confusion of thought and idea, relative to the conversion or the converted state, alluded to, or exemplified in the New Testament.

From the great day of Pentecost till the present hour, the grace of conversion has ever had, and must still continue to have, its proper and legitimate place in the Church of God. So far, however, from the popular modern invention bearing any real resemblance at all to this grace, it is, at best, but a very clumsy travesty of it. It is, in fact, a spiritual nostrum, which, in order to magnify as much as possible, has long, alas! too long, been prescribed by a very large number of theological quacks, (and by others

who ought to have known better,) as the great "cure all" for every form and kind of spiritual disease, either real or imaginary, of which the popular mind is conscious, no matter what may be the patient's real state or condition, or his relationship to the Church of Christ.

Many a time and oft have whole communities been again and again dosed with this wretched modern decoction, with the very sad result, as to vast multitudes, that whatever spiritual life they ever possessed has been absolutely burnt out of them, leaving in its place almost every form of skepticism and infidelity, as, for example, the New England States of America, the very hot-bed of pious (?) Puritanism, in a very notable manner shows. And so it has come to pass that this pretended spiritual "cure all" has, for all practical purposes, become the veriest "kill-all."

Yet, notwithstanding its blighting and destructive tendency, it is quite true that it cannot, with any propriety, be designated spiritual strychnine, inasmuch as it is indeed a poison, very much too slow in its destructive action to bear with any truth, that name. Its pernicious operation upon the true spiritual life of the human soul, is rather that of a very false stimulant, playing upon it the part of a slow poison, very much in the same way in which that other very false stimulant acts upon the temporal life of the human body, and commonly known as that description of very bad whiskey, largely composed of poisonous drugs and water. And, just as by this vile stimulant men have too often destroyed their natural and healthy appetites for wholesome food, so, alas! too often have mankind, by the use of the unscriptural spiritual nostrum of popular modern conversion, destroyed within them the true spiritual appetite for almost every one of the various christian graces, and the various holy fruits of the Spirit of God, enumerated and described in the New Testament.

A popular modern conversion, which renders the subjects of it averse to anything and everything bearing even so much as any true resemblance to the genuine repentance taught and commanded in the New Testament, and, if possible, still more averse to the genuine "fruits meet for repentance" of which it very plainly speaks, and just as plainly commands, and especially when such fruits involve the making of restitution, or even so much as any attempt at restitution, for wrongs inflicted or practised upon others, however grievous and fraudulent such wrongs may be.

A popular modern conversion, which renders the subjects of it averse to anything and everything bearing even so much as a faint resemblance to a genuine New Testament faith, which, operating by love, brings forth the fruit of good works, but instead of such a faith, makes them cling steadfastly to that idea of it which is nothing more than a mental operation.

A popular modern conversion, which either makes or leaves a very large portion of its subjects very much attached to a cheap and easy religion, involving little or no genuine self-denial, self-sacrifice, or self-abnegation. Who, in place of genuine christian humility, put a large measure of self-complacency, self-satisfaction, and pharisaic spiritual pride. Who, instead of any real, substantial, and genuine sympathy for human poverty, misery and woe, in its varied and manifold forms, not only exhibit their evil tempers, but often play the part of tyrant, both spiritual and otherwise; or at least think they do very well indeed if they look well and sharply after their own individual interests, both spiritual and temporal.

Against this popular and modern religious fraud, very much more might be very truly and justly charged and written, did space permit. I have not, I think, minced matters very much, believing as I do that it is high time there should be a little plain talking on the subject. In a future letter, I shall, with your permission, show, in a manner most conclusive, that popular modern conversion has no place whatever in the New Testament, or in the teaching of the Apostolic and Primitive Church, even though, in doing so, I shall labour under the disadvantage, which everyone must, more or less, labour under, who undertakes to prove a negative.

LAYMAN.

26th January, 1885.

Family Reading.

WINTER SPORTS ON THE NEVA.

THE freezing of the Neva generally takes place in November. It is a curious phenomenon; at first small flakes of ice are observed on the surface; these quickly become such large sheets that the bridges are hastily removed to prevent their being injured or carried away. The freezing process is wonderfully

rapid. In one hour a person may make his way in a boat through the floating ice, and in the next be able safely to walk over the stream. It is pack-ice, and when once thoroughly fixed, foot paths and carriage-roads are smoothed on the surface, and planted on each side with rows of fir-trees. The sledge-races on the Neva are very exciting. The bustle of the sledges, the bells of the horses, and cries of the drivers, are amusing; whilst the various costumes, costly furs, and rich colors, contrast with the crystallized city. Thanks to the energy of the English, there is a fine skating-ground on the Neva, and the spectacle to be witnessed there on any fine afternoon is most animated; a band of music contributes to the enjoyment, and the illuminations which sometimes take place in the evening, are brilliant in the extreme; grand-dukes, nobles of every degree, and of all nations, ladies in the most picturesque attire, join in the exercise. The fun may be imagined. Little wooden huts are erected on the ice, and are kept well heated for the accommodation of spectators. Skating, then, may well be conceived to have its charms; but the chief national diversion is afforded by the ice-hills erected on the islands in the Neva; these are consequently well worth a description. They are made of timber raised to a height of some forty feet, having steps on one side to ascend, and on the other a steep descent covered with ice. Water is repeatedly poured on this, and the surface is kept as smooth as glass. Down this, ladies and gentlemen—seated on small, low sledges—descend with tremendous velocity, and carried along to the foot of another ice-hill, the steps are climbed, and the experiment repeated, and so on.—C. R. C., in Temple Bar.

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.

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WHITEWASH.—This is an excellent disinfectant, and should be used in cellar and kitchen closets not less than once a year, twice being better. A good whitewash is made of one peck of slacked lime, a pound and a half of vitriol, a pound of salt and half a pound of melted glue, the salt and glue keeping the wash from rubbing off. For cellars the slacked lime is sufficient.

ABOLISH THE DUSTER.—A medical man advises the disuse of feather dusters, and advises the use of a cloth to wipe away dust. He asks—Do you know just what you are doing when you brush dust away? You disseminate in the air, and consequently introduce into your own interior, into your tissues and respiratory organs, all sorts of eggs, spores, epidemic germs, and murderous vibriones, which dust contains.

A NEGLECTED DISINFECTANT.—When the household of our grandmothers was threatened with infection, the common practice was to sprinkle brimstone on a hot shovel or on hot coals on a shovel, and carry it, the burning result, through the house. But now this simple method of disinfecting has gone out of fashion without any good and sufficient reason. The principal reason is neither good nor sufficient, viz., that nobody can patent it and sell it in twenty-five and fifty cent bottles.—Boston Transcript.

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Childrens' Department.

EASY JESS.

That was the name by which Jess Durnford went in Summerhay. Anyone could turn him round their fingers in a moment.

It didn't matter, it was even rather nice when it was only an affair of marbles or leapfrog; but when it came to a bad boy enticing the easy one, you saw the mischief of this disposition.

Jesse could not say "No" to anyone; yet this was the lad who got a situation as telegraph boy at Merton. Merton was only two miles from Jesse's own village of Summerhay, so he had all the telegrams for that place to carry.

I am afraid they did not go very quickly. People were so apt to stop the boy for a talk, despite his cap and badge; and we know Jesse never could refuse a neighbour's overtures.

However, his unpunctuality was not found out; so Tom Snooks, a loose sort of reasoner, said it didn't matter.

One day, however, Jesse found himself out, and these things were changed.

It came to pass on this wise:—

It was a sultry day, and the lad was plodding from Merton with a yellow envelope in his pouch, when, in the fields near Farmer Rush's, the dairymaid called to him—

"Hi! you there, Jesse! Anything for us? Come over here."

Jesse had nothing, but his easiness bade him accept the invitation.

"Stand a minute in the shade, can't you," said Dolly. "and say a civil word to an old neighbour? Here, have a drop of milk."

Jesse drank the milk and tried to think of a bit of news for Dolly. In the midst of it up came the farmer's children, with their aunt, Miss Rush.

More talk, and finally a demand as to what telegrams he carried.

"Only one for Lawyer Drysdale," said Jesse, preparing to start.

"Come, there can't be no hurry about that," said Dolly; "a message about old parchments and such like. Work seems plenty with him now. Just afore you passed, his man went by and said as how his master was sent for to Exeter to make a will, and was to leave almost directly."

"Then I'd better catch him before he starts," said Jesse feeling a little uncomfortable, for he had loitered away a good half-hour.

This time he would not be persuaded to stay, and walked quite quickly towards the square red house he knew so well; for had he not been an intimate, if humble, chum of the lawyer's only son, Peter Drysdale, the sunniest, happiest lad that ever blessed a solitary widower's home. Peter was at school now, and there was no fun to be expected from a call at the red house, but, all the same, Jesse

was full of pleasant recollections as he gave the yellow envelope to the maid.

"What a pity!" said she; it's not ten minutes since master drove off to Exeter: Is it important?"

"How do I know?" said Jesse, smiling at her innocence; "it came from Winchester."

And then it occurred to him that Peter was at school at Winchester, but he did not connect this in any alarming way with the telegram, and so went back to Merton with a calm spirit and clear conscience. Loitering was so tiny a sin to Easy Jess—only a sin at all, in fact, if it was found out and reproved.

On the Sunday he was in his place at Summerhay Church, where he always liked to go, when suddenly he missed Lawyer Drysdale's grizzled head in his pew. He whispered a question to Tom Snooks.

"Off to Winchester—Peter's dead, that telegram said," answered Tom.

Jesse sat down as one struck. "He's sick," said Tom to himself; and glad of an excuse for a change he dragged the white-faced boy out of church. "Tell me all about it," gasped Jess to whom the news had come like a thunder-clap.

"Ah you and he used to hold together, said Tom. Well, that telegram you brought said he had met with an accident; and they say if Lawyer Drysdale could have had it a bit sooner, it would have been all right, perhaps; but he was off to Exeter, when it arrived, and poor Peter lay waiting all night and fretting himself into a fever at his father's not coming, nor even telegraphing back, and fearing he must be ill, too; till what with his broken leg and all that, he went into a high fever, and didn't know his father when he came. He died two days after. The lawyer was in Exeter all night, you know, seeing to an old gentleman's will, so he couldn't help it."

"And I carried the telegram!" groaned Jesse.

"Well—and what then?" returned Tom, "you didn't kill Peter because of that."

"I did—I did!" moaned Jesse, flinging himself full length on the churchyard grass.

Here was a go, thought Tom. Jess gone perfectly mad over his friend's loss. He did not know about the delay in the fields.

Miserable Jess got up after a while and moved away—the people would be coming out of church and questioning him; but where could he go with his wretched load of self-reproach.

By chance he would have said—by God's kind leading, it really was, he took the turn to the Lee Cottage, where the curate lodged.

On the road that tall, brisk gentleman overtook him, saw his miserable face, and put the downright question to him—"What had gone wrong with him?" and then out came the whole tale.

"I must go at once and tell Lawyer Drysdale," broke out Jess at the end.

"You'll do nothing of the sort," said the strong curate, laying a heavy hand on the boy's shoulder. "You, and I, and God alone shall know of this; it would be cruel to distress the old man with such a confession. But, my boy, this must be a warning to you for life—it must be a turning point."

And then he took him into his cottage, and talked to him again even more earnestly, showing him how it was not the death of poor Peter which lay on his conscience, but the giving way to small temptations.

"Go back to your work, and be faithful with your time as you are with the money committed to your charge," said the curate, "and ask God to forgive your past shortcomings, and, in His mercy, to comfort poor Lawyer Drysdale, whom He has so heavily afflicted; and, my lad, don't be 'Easy Jess' any more," he concluded.

It was good advice, and poor repentant Jess took it to heart.

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VOL. I.
 REV. HENRY GRATTAN MOORE, B.D. -
 CHURCH OFFICERS.

St. Paul's, Shelburne—Churchwardens, R. A. Riky, G. Timbury. Sidesmen, W. Collins, W. F. Young. Delegate to Synod, F. H. Thompson. S. S. Superintendent, E. Berwick. Librarian, W. F. Young. Organists, Mrs. Galbraith, Mrs. Moore and Miss Dunbar.

St. James', Dundalk—Churchwardens, E. G. Lucas, F. Messrolo. Sunday School Superintendent, Thos. Laking. Organist, Miss Lamont.

CHURCH SERVICES.

ST. PAUL'S, SHELBURNE.—Sunday.—Morning Prayer at 10.30 a.m., Sunday School 3 p.m. Evensong 7 p.m., Holy Communion is celebrated on the first Sunday in the month, after Morning Prayer, and on the third Sunday in the month at 8 a.m.

Holy Baptism is administered at any Service.

Friday Evening.—Evensong at 7.30 p.m., Choir practice at 8 p.m.

ST. JAMES', DUNDALK.—Sunday School at 2 p.m., Evensong at 3 p.m.

LENT.

The season of Lent commences on Ash Wednesday, Feb 18th. It is a season appointed by the church, to commemorate our Lord's Fasting and Temptation in the wilderness, and to be a time of prayer, heart-searching and self-denial by which her children may be enabled with all the greater spiritual joy to celebrate the festival of Easter.

LENTEN SERVICES.

Ash Wednesday, St. Pauls, morning prayer, Litany and Communion services at 10 a.m., Evensong with sermon followed by Litany at 8 p.m.

ST. JAMES', DUNDALK.—Litany and Communion service followed by address at 3 p.m.

MONTHLY PAPER—FEB., 1885.

No. 8.

MISSIONARY IN CHARGE.

Wednesdays in Lent.—Evensong with sermon at 8 p.m., followed by latter part of Communion service.

CALENDAR FOR FEBRUARY AND MARCH.

- Feb. 18 Evensong at St. Paul's, 7.30 p.m., Choir practice 8 p.m.
- 15 Quinquagesima Sunday.
- 18 Ash Wednesday, Services St. Pauls at 10 a.m., and 8 p.m.; St. James 3 p.m.
- 20 Evensong 7.30, choir practice 8 p.m.
- 22 1st Sunday in Lent, Holy Communion at St. James, Dundalk.
- 25 Evensong and sermon at St. Paul's, 8 p.m.
- 26 Church service in Melancthon at 7 p.m.
- 27 Evensong 7.30 p.m., Choir practice 8 p.m.
- Mar. 1 2nd Sunday in Lent, Holy Communion at St. Paul's.
- 8 Service at Henry Johnstone's, Inistioge.
- 4 Evensong and Sermon at St. Paul's 8 p.m.
- 6 Evensong 7.30 p.m., Choir practice 8 p.m.
- 8 3rd Sunday in Lent.
- 11 Evensong and Sermon at St. Paul's 8 p.m.

ST. PAUL'S CHOIR.

The Anthem for Easter Sunday will be "Rest in the Lord" from Mrs Robinson's Cantata, and the members of the choir are earnestly asked to be regular and punctual in their attendance at practice.

MISSION FUND.

The Rev. A. R. Asbury preached in Shelburne and Dundalk on January 25, for the Mission Fund. We regret that neither the congregations were as large, nor the offertories as liberal as they might have been, or as

the importance of the fund deserved. The offertories in Shelburne being in the morning \$2.45, evening \$1.94: total \$4.39 Dundalk \$1.36.

The following have been appointed collectors for this fund. Shelburne—Miss Morrison; and Miss Hester Jelly. Inistioge, Miss Johnstone. Melancthon, Miss Gray. No one has yet been appointed for Dundalk or Proton Township. We would be glad if some one would offer in these places. We hope the members of the church will give the collectors a hearty welcome, and not send them away empty.

SUNDAY SCHOOL.

The Annual Sunday School Festival and Christmas Tree was held in the Town hall, on January 21st, and was very successful. The ladies of the congregation provided a sumptuous tea for the scholars and their friends. The Peaked Sisters were a new feature in the entertainment, and contributed greatly to the pleasure of the evening. The prizes for good attendance, and successful answering at the examination, were presented by Mrs Jelly. A pleasing feature at the evening's proceedings was the presentation of purses of \$15 each to Mrs Moore and Miss Dunbar, for presiding at the organ during the past year.

SUBSCRIBERS TO THE MONTHLY PAPER.

The following is the first list of those who have paid their subscriptions to the monthly paper:—William Jelly, E. Berwick, William Irwin, C. Irwin, F. Chisholm, R. Stewart, John Ayling, H. Faussett, J. F. Matthews, William Watson.

The Rev. H. G. Moore begs to thank Mrs Edgerton, Mrs Crawford, Mrs Belfry, and Mrs Irwin, for kind gifts.

GOLD-BEATING.

Gold-beating is the process by which gold is extended to thin leaves, used for gilding, such as is employed in sign painting, the decoration of china-ware, furniture, &c. The gold is first cut into oblong ingots, about three-fourths of an inch wide and weighing two ounces. The ingot is flattened out into a ribbon of about one-eight-hundredth of an inch in thickness, by passing it between polished steel rollers. This is annealed or softened by heat, and then cut into pieces of an inch square. 150 of them are placed alternately between as many leaves of vellum four inches square. This pile is placed in a parchment case and beaten with a 16-pound hammer. Afterwards placed between layers of gold beater's skin—a thin membrane like that used in making court-plaster—they are subjected to a second beating of the hammer,

being finally reduced and flattened out by this operation to the size of the leaves of membrane, when they are removed, trimmed to the size of 3 1/4 inches square, and carefully laid between the leaves of a paper-book, in which shape they are sold.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday schools went out in the country the last summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer, who had taken a great liking to him, said, "I thought you

were going to stay all summer." "I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke, and said, "If you will stay I won't swear," and he kept his word. Boys, take a bold stand for the right, throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.



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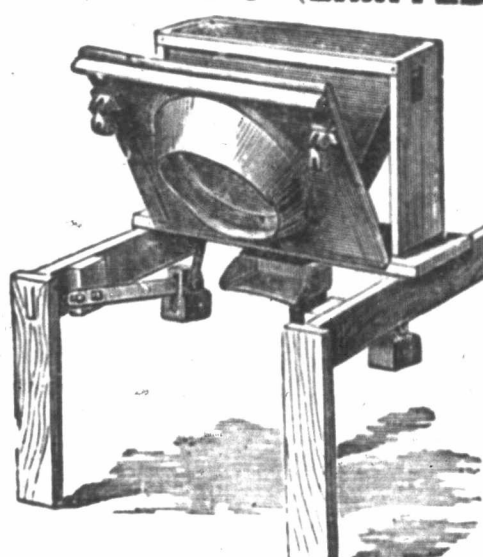
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