

New Church Tidings

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HOW THE HEAVENS ARE TELLING THE GLORY OF GOD BY THE WONDERS OF ASTRONOMY. *

Our solar system is a perfect mechanism, or a stupendous perpetual motion machine. The vast expanse, the entire sidereal heaven, is one large sphere, all the parts of which have their movements in harmonious order, according to laws ordained by God, and which are, therefore, fixed and immutable. And these laws, which are for the regulation, the preservation, and hence for the continued creation of the physical universe, can no more cease in their operation, than the Love and Wisdom, the Mercy and Omnipotence of the Infinite Creator can cease. It is, therefore, perfectly evident that the perpetual existence of the world, and of all worlds, is assured beyond all question. People need be in no dread of a conflagration of mundane things taking place. The earth will never, literally, be burned up; and spiritually it has been burned up long ago. The words of Holy Writ are literally true, which declare that "the earth shall abide for ever."—Ecc. i. 4. For the proceeding of the Divine Love and the Divine Wisdom can never cease. The correspondences of these, namely, heat and light, shall always be maintained. Consequently, the sun and the stars shall continue to be created to eternity, that is, to endless progressions of times. And, therefore, the world, yea, all worlds, shall for ever exist, subserving those beneficent uses for which they were brought into being, namely, to be so many seminaries of angelic heavens.

As men become enlightened, they will cease to believe the absurd notion that God is a fickle Being; that He may be a Creator to-day, and a destroyer to-morrow. He is the Eternal, the Infinite, the Immortal, who is in all respects Divine. A man who should make a beautiful and a useful machine, and after having perfected and completed the same, should get into a fury and destroy the work of his hands which his mind had planned, would not be regarded as rational. How, then, can people go on ascribing to God, conduct that would be insane in a man? Let God, therefore, no more be thought of as a destroyer of the universe, but as the Wise, Loving, Merciful Creator and Preserver of the same. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness nor shadow of turning."—James i. 17.

One of the wonders of nature brought to our knowledge by the science of Astronomy, is, the velocity of the planets. Thus, we learn that the rotary motion of the earth is at the rate of more than 1,000 miles per hour. The computation of the earth's revolutionary motion,—that is, in its orbit around the sun,—is as follows; The planet moves 1,580,000 miles per day; 65,800 miles per hour; 1,097 miles per minute; and 18 miles per second. We see at a glance, that it is a thing altogether incomprehensible, how so large and so ponderous a globe as the earth, can fly through space at such a speed—nearly 1,100 miles in a minute. And what is marvellous, is, that we are not even aware that it moves at all, unless we are taught the fact. And we are only willing to believe the fact, after it has been demonstrated to be a fact.

Another of the wonders brought to our notice by Astronomy, is that of the enormous weight of the heavenly bodies. The weight of a comparatively small planet like the earth, is something beyond the power of the human mind to conceive. Its weight has indeed been computed, and is said to

* Extract from a lecture on this subject, delivered in the Church of the New Jerusalem, Toronto, on Sunday evening, January 13th, 1889.

be six sextillions of tons. They give us the figures; but we can have only the most remote general idea of what they mean. Then there are the other planets, Saturn, for example, with a volume nearly 800 times that of the earth; and that mighty orb, Jupiter, whose bulk is said to exceed that of all the other planets combined. Besides these there are in our system Mercury, Venus, Mars, Uranus and Neptune; the last named being 2,800 millions of miles distant from the sun, requiring 164 years of our time to make one revolution in his orbit.

Now, what shall we say with regard to the force required to move this stupendous mechanism? to keep it in motion for centuries, yea, for thousands and myriads of years! And then add to this the innumerable other similar systems, of which the great universe is composed. How will you solve this most profound mystery of all problems? Will you contend, with the materialist, that all there is of God is in nature; and that the force which moves the macrocosm is, *per se*, in nature? If so, your logic is unsound. Matter, in itself, is dead, and cannot produce or create anything. Nature does not produce life; but life flows in and produces the forms of nature. That is, the Creator, who alone is Life in Himself, creates a universe, to the end that He may create men—human beings—and of them form a heaven, and bless its inhabitants, by conferring upon them ineffable joys to all eternity.

The Lord, the Creator of the universe, is also the Conservator of the same. The sun is the parent of all the planets. By means of the sun, all the worlds of our system are kept in being. The sun is the mediate cause of all the motions and activities of all these worlds. And the sun is momentarily sustained by the influx, or in-flowing, of the Divine Omnipotence of God, the Creator. The fire or heat of the sun is caused by, and is a correspondence of, the Divine Love. And the light of the sun is caused by, and is a correspondence of, the Divine Wisdom. Thus the Infinite, who is Divine Love Itself, and also Divine Wisdom Itself, is the First Cause of all existence; and all effects which are exhibited in, and which constitute, the finite universe, are, primarily, produced from that First Cause.

J. E. BOWERS.

WHY THE LORD CAME INTO THE WORLD, AND BECAME MAN.

"There are successive things that follow one another from the Lord through the heavens to man, and thus to ultimates. Successive order is not continuous, but is discrete; that is, one thing is from another, as is the case with everything in the world. The more remote things in successive order contain in themselves the successive things in an order of their own; which order is called simultaneous. In this order, namely, the simultaneous, all the successive things are together, so formed that you may wish to have a conception of them: the first things are there created within; and so on even to the most remote circumference; and because successive things are together in the simultaneous, therefore in things simultaneous is all strength or all power at once. And because there was no longer this ultimate with men in the world, that is, in their goods and truths in which the Lord has His abode, therefore He Himself came into the world, that He might be the Last, and that so the First might act by last things, and reduce to order the things in the heavens and in the hells; that is, from firsts by lasts: for when He acted from firsts by lasts, He acted also by all things, and

thus likewise by the successive things which were in order in the lasts as in their firsts. This now was the cause of the coming of the Lord into the world; thus also He was where there is fulness in His creation; and the Lord works those things which He works, where there is fulness."—*De Athanasii Symbolo (The Athanasian Creed)*, page 27.

JOHN THE BAPTIST.

(EXTRACT FROM A SERMON BY THE REV. E. S. HYATT.)

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. XL. 3.

The word "wilderness" is of very wide signification, "for everything is called a wilderness that is not cultivated or inhabited" (A. C. 3900), and also whatever "is little cultivated and little inhabited" (A. C. 2708). The wilderness altogether uncultivated is man's own will. This is entirely evil and can never be regenerated because it is without any remains of good and truth. These necessary remains are stored up from earliest infancy in the memory connected with the understanding. Hence it is that the understanding is called the wilderness a little cultivated. It is in this latter wilderness that all temptation combats take place, because there, good and evil, truth and falsity, the spiritual and the natural, the Lord and self meet; and there we are continually called upon to choose which shall rule. "I will bring you, saith the Lord, into the wilderness of the people, and there will I plead with you face to face" (Ez. XX. 35). There it is therefore that the Lord effects His Advent to the individual, and it is the aversion which all the natural principles there have to the Lord's pleading which causes temptation combats:—"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God" (Ez. XX. 36). But, even as it was with the children of Israel, it takes many weary years of pleading before man will permit Him to overcome the power of those natural principles and to introduce spiritual in their place. This is the case not only with the first presentation to the mind of those truths by which the Lord has effected His Second Advent into the world, but with every fresh presentation of them which follows, with every deeper insight into them which may be revealed to us; and the natural mind always rebels and makes way only after defeat in combat. Were it not for the Lord's Infinite Patience, no advance would be possible for us:—"I will yet plead with you, saith the Lord, and with your children's children will I plead" (Jer. II. 9). Temptation combats therefore indicate the Lord's presence in the wilderness of our minds, combating the evils that reside there. He alone it is that fights for us:—"The Lord shall fight for you and ye shall hold your peace" (Ex. XIV. 14); but for our part we must be intent upon hearkening to "the voice of crying in the wilderness" (Matt. III. 3), which always precedes His Coming; we must prepare the way of the Lord within ourselves. "The voice of crying" is the preliminary announcement that "the kingdom of heaven is at hand" (Matt. III. 2); and the declaration of what it is first necessary for us to do, if we would have that kingdom extended within us.

Now the first recorded word of John the Baptist is "repent" (Matt. III. 2). John the Baptist himself, being "the last of the prophets" (A. C. 3301), represented the Word as to ultimates or externals. "His meat was locusts and wild honey" (Matt. III. 4), that is, the "ultimate or most common truths and their pleasantness" (A. C. 9372).

Thus we gather that "the voice of crying" within us, is derived from the common truths of the external sense of the Word; and what truth is there so commonly, so prominently, put forward in the letter of the Word as the necessity of repentance? Again and again in one form or another does the literal Word repeat—"Except ye repent, ye shall all perish" (Luke xiii. 3); again and again is the command to shun evils as sins against God given in the words "Thou shalt not" (Ex. xx); again and again is it enforced that we must "cease to do evil" before we can "learn to do well" (Isa. I. 16-17). Repentance consists not in a mere general

acknowledgement of our sinfulness, but in acknowledging our specific evils and chunning them as sins against God; thus in an actual turning from them.

Having hearkened to this "voice of crying"; having obeyed the call to repent which the literal sense of the Word repeats so often and so unmistakably; beware of confirming yourselves as mere followers of John the Baptist, depend no further on the mere external senses of the Word; but follow the Lord, who alone is "the true light which lighteth every man that cometh into the world" (John i. 9). The external sense is "not that light, but was sent to bear witness of that light" (John i. 8). "For what went ye out into the wilderness to see? A reed shaken with the wind" (Matt. ii. 7)? Yes, verily, "a reed shaken with the wind" is the Word when it is explained at pleasure (A. C. 9372); and foolish are they who thus render the Word itself a wilderness (A. C. 3900). "If therefore they shall say unto you, Behold, He is in the wilderness, go not forth" (Matt. xxiv. 26). Nay, even if they say that there is any real good in even the interior thoughts they derive from the mere letter humanly expounded (A. C. 3900), or in the merely human institutions founded thereon; "if they shall say unto you, Behold He is in the inner chambers, believe it not" (Matt. xxiv. 26). "Believe it not," for though "among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. xi. 2); though among all the truths of the external sense, "there hath not arisen a greater" doctrine than this of the necessity of repentance (A. C. 9372); yet "he that is least in the kingdom of heaven is greater than he" (Matt. xi. 2); the very least of the truths in the spiritual sense of the Word is greater than the greatest that has ever been gathered from the external or natural sense which John the Baptist represents.

Let the warning be repeated then, against confirming ourselves as mere followers of John the Baptist rather than of the Lord, which may to some extent be our position if we yield to the temptation to dwell continually in sorrow over some sin of the past in some simple act of repentance, whereby the innumerable other acts of repentance which are necessary for any full extension of the Lord's kingdom within us are hindered. When tempted, therefore, yield not, simply determined in the Lord's name to turn from your sin. It is a dead thing, simply leave it: do not be tempted even to stop and bury it—"Let the dead bury their dead" (Matt. viii. 22). Follow thou the Lord.

But this confirming of ourselves as mere followers of John the Baptist is most effectually done, when we elevate the external sense of the Word which John the Baptist represents, into the supreme place as the object of our reverence and attention, and thus put the mere "witness" of the Light in the place of the Light itself. Neither John the Baptist, nor the external natural sense of the Word which he represents, is of any importance to us except as pointing to the Lord, the Word which dwells within the external sense, and which is revealed to us now clothed in Its spiritual sense, the same sense in which the Word is presented in the Heavens—this alone is the true Light. If we, instead of being led by this pointing of the Natural sense to the Word Itself, of John the Baptist to the Lord, so confirm ourselves in a supreme reverence for the Natural sense that we cannot be led from it to the Spiritual even in the next life, we will thereby shut heaven against ourselves. And even where such confirmation is not carried to that extent, we shall in a degree corresponding thereto shut out from ourselves such realization of heaven here as would be possible if the Lord were revered supremely instead of John the Baptist—the Spiritual sense of the Word instead of the natural.

Let us see to it that John the Baptist occupies only the lowest place in relation to spiritual things, and that the Lord alone be regarded as supreme—the Lord as He now reveals Himself to His New Church in the Doctrines of the New Jerusalem. John the Baptist or the external sense of the Word can do no more than cry to us to prepare the way of the Lord. Let us heed that cry, and then having prepared

the way, let us turn from John the Baptist to receive the Lord Himself—that is, turn from the Natural sense of the Word to that sense which alone plainly reveals to us our Heavenly Father, the Lord Jesus Christ, who has made His Second Advent in that sense, ultimated in the letter of a human language, so that all who will may *immediately* approach Him. Be instructed, not by the mere witness of the Light which instructed the former Christian Church, but by that Light Itself, which is the glory of the New Jerusalem, the sole guide and authority therein. Thus may we cease to be mere followers of John the Baptist, and become the followers of the Lord in His Second Advent.

CORRESPONDENCE.

NEW CHURCH EDUCATION.

EDITOR TIDINGS—Many of your readers with whom I have talked, have expressed delight at the prospect of having the separate N. C. school question discussed in your columns. In view of the important place the subject of education occupies in our Heavenly Writings, being treated of in that part of the Arcana which gives the internal sense of Abram's journey down into Egypt, and most abundantly elsewhere throughout the Writings, I think it may be regarded by all New Churchmen as an eminently appropriate theme for consideration. For my part, I hope the new Editor may deem it wise to invite our isolated receivers to express their views by means of the TIDINGS, on all important subjects, and especially upon this one, which has been brought to us in a marked way by the opening of the Berlin New Church School. If our isolated receivers will do this, another bond will be formed between us, which will afford additional means of communicating delights one to another, a state of things all New Churchmen should be in the effort to bring about and promote. With the hope then, of calling forth some of the latent lore locked up in the minds of our isolated friends, for or against the interpretation I place upon it, I beg to quote and briefly comment upon the following:—

"Beholding some boys fighting, I perceived the highest degree of delight flowing in from certain spirits. * * * Hence it was evident how boys are at once educated into hatred, becoming of such a character that they can scarcely look at one another with a pleasant countenance. Thus too it is evident of what character such boys, even little boys, will be in the other life where mutual love will reign" (S. D. 3620, 3621). "They who come from the Christian world have scarcely any other thought or purpose than to become the greatest, and to possess all things, so entirely are they eaten up with self-love and the love of the world; and their loves are altogether opposite to heavenly order. Many, also, entertain no other than filthy, obscene, and profane thoughts, and discourse among themselves of nothing else. * * * There appeared in a black cloud some spirits so black, that I was struck with horror: * * * and it was signified that I should see something. There were then seen, at first, some children, who were combed by their mothers so cruelly, that the blood followed the comb: *by which was represented that such is the education of children at this day*" (A. C. 2123, 2125). By way of comment I will merely state a fact—for I must not take up any more of your limited space—two of the lady teachers in a school known to myself, cherish such hatred toward each other as not to have exchanged any sort of greeting for four years, except looks of hatred and occasionally angry words. Leaving further remarks for a future article.

Yours, etc., X.

The Endeavour, a manuscript paper edited by Mr. W. A. Martin, is proving an interesting and useful enterprise of the Young People's Association of the Toronto Society.

EDITORIAL NOTES.

THE work of the new Editor begins with the present number.

THERE are on our roll 528 subscribers to the TIDINGS. But quite a number of them are out of the Dominion. Cannot we during the year largely increase our circulation in Canada? Remember that this is the only Canadian New Church journal printed in English, and we hope to do our best to make it worthy of the support of all friends of the Church in the country. Names and addresses of new subscribers will be gladly received at our office at earliest convenience.

THE Rev. E. S. Hyatt commenced his ministry at Parkdale Sunday evening, Dec. 30th. Elsewhere will be found an extract from his sermon delivered on that occasion. He visited Hamilton for the first time, Sunday, Jan. 13th.

The New Church Almanac for 1889 is a handy little volume of 164 pages, containing a vast amount of information relative to the organization of the New Church in America. Since 1784, when the Doctrines were first introduced into this continent through the instrumentality of Mr. James Glen, of London, England, the Church in its organized form has grown, until now eleven associations, embracing 104 societies, and about 5,800 members, are registered as being in connection with the General Convention of the New Church in America. The total estimated number of receivers of the Doctrines this side of the Atlantic is put at 10,178, and for the whole world at 20,000. But on page 118 we find the needful caution: "Interesting and useful as statistics are, however, they can give but a very inadequate idea of the true progress of the Church in the world, for that is the work of the Holy Spirit on the minds and hearts of men, and its measure can be seen by the Lord alone."

TAKING into account the great increase of population, and the estimate of the total number of professing Christians as 408,020,000, we are able to get some idea of the present infantile state of the New Church. "The angels have slender hope of the men of the Christian Church" (L. J. 74). Yet must our efforts unflinchingly continue in faithfully doing the Lord's work where He has placed us, that the remnant may be gathered in. For an invitation is given to the churches in the Christian world. "All these are called to the New Church, which is the New Jerusalem" (A. R. 68). "The New Church is formed by those who approach the Lord only, and at the same time repent of evil works" (No. 69).

THERE are 91 ministers in active service in America, 4 educational institutions, 11 New Church missionary and publishing organizations, and 65 reading circles for the systematic study of the writings. Fourteen weekly and monthly periodicals are published.

INTERESTING information is given as to attendance at worship, etc.

SOCIETY.	WORSHIP.	HOLY SUPPER.	SUNDAY SCHOOL.
Berlin (Can.)	160	60	90
Boston (Mass.)	284	265	240
Boston Highlands (Mass.)	100 to 375	105	188
Brocton (Mass.)	200	66	160
Chicago, South Side.....	250	150	—
Cincinnati.....	185	135	132
New York.....	166	115	95
Philadelphia (first Soc'y)	231	147	176

REFERRING to Canada, we learn that the Berlin Society was organized in 1847, Wellesley in 1858, Strathroy (defunct) in 1860, Montreal in 1861, Toronto in 1870 (should be 1864), Parkdale, and Hamilton in 1886. From these particulars it appears that eight years have yet to elapse before the jubilee of New Church organization in the Dominion can be celebrated. Let us work hard in the sacred cause meanwhile.

OUR READING CIRCLE.

LESSONS IN THE "ATHANASIAN CREED" FOR FEBRUARY, 1889.

Feb. 1. No. 33 to That	15. 36 to end.
" 2. " 33 to end.	16. 37 to III.
" 4. " 34 to Spirits	18. 37 to V.
" 5. " 34 to All things	19. 37 to VII.
" 6. " 34 to This	20. 37 to IX.
" 7. " 34 to end.	21. 37 to end.
" 8. " 35 to The preacher	22. 38 to This law
" 9. " 35 to Because	23. 38 to That man
" 11. " 35 to And because	25. 38 to For life
" 12. " 35 to end	26. 38 to And if
" 13. " 36 to But before	27. 38 to If it were
" 14. " 36 to Because	28. 38 to But

TREASURER'S STATEMENT.

December 5th, 1888, to January 8th, 1889.

Sales and Accounts collected	\$166 18
Contributions;—Wm. Rothaermel, 25c.; R. C. \$55; E., \$1.25; E. T. Martin, \$4.50; A. Beales, 30c.; G. K. Hachborn, \$5; Conrad Schweizer, \$1.25; Widow Wm. Rothaermel, \$2; N. Ruby, \$1.75; Parkdale Society, \$5.50. Mission Boxes:— Willie Caldwell, 40c.; Clement and Laurie Allbutt, \$1.25.....	78 45
Balance due Treasurer.....	16 97
	<hr/>
	\$261 60

EXPENDITURE.

Balance due Treasurer.....	\$ 71 79
Our Missionaries	136 67
Rent, \$25; Stamps, etc., \$2.45; Gas, \$1.40.....	28 85
Printing, \$10; Customs, \$14.29	24 29
	<hr/>
	\$261 60

Accounts due to be paid nearly \$400.

CHURCH NEWS.

HAMILTON—A clergyman of the Reformed Episcopal Church in this city, who for some time has been interested in New Church doctrines, has felt compelled to resign his pastoral charge on account of clerical hostility incurred by his teaching. He and his wife have become attendants at the New Church meetings held here.

MONTREAL—An organization has been formed here, under the name of the Montreal New Church Young People's Society, for the promotion of social intercourse and mutual improvement. The officers for the ensuing year are: President, Mr. R. Capon; Vice-President, Miss Gould; Secretary, Mr. W. H. Hill; Treasurer, Miss C. Hill; Committee, Miss Taylor, and Messrs. Geo. Carter, and A. Hill. Fortnightly meetings are held at the house of the Pastor, the Rev. Edwin Gould, when papers on various subjects are presented and discussed by the members. The Society is small as yet, but the members are hopeful that it will increase both in numbers and usefulness, and become a valuable adjunct to the Church.

On Christmas day, service was held in the Church in the morning, and was fairly attended. As some of the children were out of town or unable to be present, our Christmas celebration was postponed until Thursday, Jan. 3, when all the children, with as many of the grown people as chose to attend, were invited to the house of Mr. Edward Carter, the children and their parents being asked to come at four o'clock, and the rest at half-past six. The children all arrived quite punctually, and games and music, interspersed with the singing of hymns and songs from the *Welcome*, followed. About 6 o'clock tea was served to the little ones, who seemed duly to appreciate the good things provided, and afterwards to the older people. Games were subsequently kept up, with short intervals, till about nine. At this period, order

having been called, Mr. Carter proceeded after a few pleasant words of preface, to distribute to the children and young people, a number of gift books which he had ordered from Boston for the occasion, each child being the recipient of a nice book.

After the singing of one or two more hymns, and finally of "Auld Lang Syne," the festivities came to an end, having been greatly enjoyed by the little ones in particular. A bag of sweets and nuts was handed to each of the children as they went out, by the thoughtful host and hostess.

TORONTO—The Christmas celebrations here, were in every way a success. On Sunday morning, Dec. 30th, a special service most jubilant in character, was held in thanksgiving for the Lord's Incarnation, 112 persons being in attendance. The Introit, Selections, Anthems and Hymns, were all appropriate to the occasion, the anthems being "O come all ye faithful" (Novello's arrangement), and "It came upon the midnight clear" (Sullivan). Mrs. Caldwell's kind help was much appreciated, in taking the leading soprano part during the singing. The Pastor preached on "The Lord the Redeemer as the Healer of our Infirmities." The repository for the Word, the pulpits, font, and arch above the platform, also the adjoining schoolroom, had been appropriately decorated with evergreens by the young people, and presented a most pleasing appearance. The Sacrament of Baptism was afterwards administered to an infant, and to a venerable old man, 71 years of age, formerly a Christian Israelite, but who during the last 18 months has embraced the faith of the New Church. In the afternoon there was a very large gathering in the Sunday School. It is gratifying to state that the attendance of scholars was in excess of any previous record, viz. 109.

On Sunday afternoon, Jan. 6, eleven young persons were confirmed, and received their first communion. 40 other friends participated in the most Holy Sacrament of the Lord's Supper with them, making a total of 51 communicants.

The annual meeting of the Society was held Tuesday evening, Jan. 8th, when the usual reports were read, and routine business transacted. The average attendance at worship during the past half-year has been: Morning, 91; Evening, 69. There are 81 members on the roll, including 14 non-resident; 17 have been added during the year. Mr. T. M. Martin, North Drive, Rosedale, was elected President; Mr. C. Huchison, 103 William Street, Secretary; and Mr. J. H. Saul, 10 Buchanan Street, Treasurer.

The Children's Christmas Festival was held Thursday, Jan. 3rd. Supper was served in the schoolroom between 6 and 8 p.m., and an interesting programme was afterwards gone through in the church, to the great enjoyment of the large audience which had assembled. There was some excellent music both vocal and instrumental, and a short address was delivered by the Pastor; also by the Rev. H. S. Hyatt, to whom a cordial welcome was extended as the Minister of the Parkdale Society; and by the Rev. J. S. David, who received expressions of goodwill, and earnest wishes for his prosperity in his new field of labor in Minneapolis. The proceedings concluded with the dismantling of the very fine Christmas tree, which had been set up on the schoolroom platform. Toys and bags of candies were freely distributed amongst the younger children, whilst to each of the elder scholars a suitable book was presented.

BAPTISMS.

In the Elm Street Church, Toronto, by the Pastor, Sunday, Dec. 30th, Edwin Lowe, born Jan. 28th, 1817; and Arthur, infant son of Mr. and Mrs. John White, born April 16th, 1888.

CONFIRMATIONS.

In the Elm Street Church, Toronto, by the Pastor, Sunday, Jan. 6th: Frederick Baker, Arthur Baker, Arthur Beales, Marion Best, Nellie Best, Jennie McColl, Miriam Randall, Frank Robinson, Eleanor Strutt, Jessie Strutt, and Georgina White.