

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

TORONTO CANADA, THURSDAY, JAN. 21, 1886.

[No. 3.]

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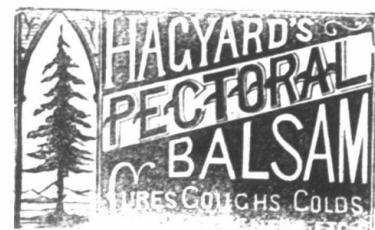
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THURSDAY, JAN. 21, 1885.

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

A DISSENTER ON CHURCH SPLITS.—The following is from an address by a Congregationalist minister:

"He desired to see the Church *one* and not a *thousand and one*. The history of the Church had been a history of splits. It was split! split!! split!!! This spirit of split had been one of the best agents of the Evil One. It commenced to work in Apostolic times. The Christians at Corinth said, 'I am of Paul, and I of Appellos, and I of Cephas, and I of Christ,' which divisions called forth Paul's severe rebuke in his first Epistle. Later on came the great historical schism, when at the Council of Nice the Church severed, over the Creed, into the Church of the West and the Church of the East. The former, of which the Bishop of Rome claimed pre-eminence, was split at the Reformation, and since that time Protestantism has been a continuous series of divisions, till at the present day the sects are almost innumerable. In this country alone, in the year 1883, there were 163 different ones registered. A glance at the names showed that ingenuity must be all but exhausted to find fresh names. He would read just a few. There were 'Advent Christians,' and 'The Advents;' 'The Alethians or Rational Christians;' 'The Army of the King's Own;' 'Baptized Believers' and 'Believers in Christ;' 'Believers in the Divine Visitation of Southcoote of Exeter;' 'Christian Army,' 'Gospel Temperance Army,' 'Hosanna Army,' and several other Armies; 'Free Christians' and 'Free Gospellers;' 'Glassites' and 'Inghamites;' Baptists and Methodists of many and various shades; 'Christian Disciples,' 'Christian Eliasites,' 'Christian Teetotalers,' and 'Christians who object to be otherwise designated;' five species of Independents, and the 'Dependents.'" It seemed as if, that as soon as any man felt that his views in theology differed from those about him in some point, however slight, it became necessary immediately to

found a new church. Surely this was wrong. He believed that this state of affairs was a great difficulty to mission work in England. We are sometimes told by those whom we wish to influence—'First settle your differences and then come and preach the Gospel to us.' Now he knew that the larger sects were mostly desirous of and ready to settle these differences and come together. "Oh, yes," said each, "let us join by all means; but—you must just conform to that which we consider necessary." The Episcopalians are only too willing to embrace all if they will submit to the Thirty nine Articles. The Baptists would be truly delighted to join in a common brotherhood, only—the brotherhood must please accept adult total immersion, and so on. Yet we are all ready to acknowledge that Union is strength, and that Division is weakness."

ARE DIVISIONS WORTH KEEPING UP.—Now, what do we divide about? Is it worth while to remain asunder? Well, the first matter over which we differ is—ORGANIZATION. Our systems might be grouped under three well known designations; first, Congregationalism, which he would call Democracy; second, Presbyterianism, that is Republicanism; and third, Episcopacy, whose political parallel would be Aristocracy. The interests, personal and social, which had grown up around these systems, present a great difficulty. Ministers of all grades, deacons and church officers of all sorts, have personal interests either with pecuniary or honorary advantages, which an amalgamation would necessitate a surrender in many cases. Then there was the difficulty arising from the belief that only those have a right to preach and officiate who have been regularly ordained, and whose spiritual succession can be traced from the Apostle, by the laying on of Episcopal hands, from generation to generation as regularly as the letters run from A to Z; but he, the lecturer, would just like to remark that between these two terms there occurred the always quantity X. But, at any rate, there are the fifteen or twenty thousand who, rightly or wrongly, think thus, shake their heads at the other fifteen or twenty thousand who maintain that any one who feels called to do so may preach and teach. But there were signs that this antagonism of organization was breaking down. When the Congregational Union was founded, it was declared by many that it would break down Independency. It has done so, and he thought it a good job. To-day our Congregationalism, without having lost one jot or tittle of its essential character, has lost its narrowness and exclusiveness, and is fast levelling up. Episcopacy at the same time is losing its characteristic and changing its tone. The Rectors and Curates in their parishes have become more energetic, and are crying out for greater scope and freedom of action. The Archbishop of Canterbury lately issued tickets to all communicants over eighteen in his diocese to enable them to take part in the election of representatives at the Congress. Disestablishment, he thought, must soon come, at least he hoped so, for with it must come greater popularising of the Church, greater freedom, and therefore greater success. We, Congregationalists, have been educating other Christians in this matter; and so, while for this reason he admired Congregationalism, the same caused him not to admire Independency. We are learning, and those others are learning, and we must soon meet.

UNION TO RESULT FROM TRIAL AND PERSECUTION.—"The second consideration which helps to keep us apart is—Property; but that," said the lecturer, "was a question which the lawyers might settle, and he would not at present touch it." Next came—Creed. This word, once so fertile of conflict, was, like other old war-cries, dying out. He doubted if any one could tell, merely by hearing the sermon, in the majority of churches in the Three Towns, to what denomination the congregation belonged. Of course there was a danger in

thus putting Creed in the background, for we might easily listen and perhaps enjoy mere words without knowing what we really believed; for a man must still have a creed, that is, if he think at all. Let it be as simple as possible: we do not want "Masher" creeds, but at the same time there is no need for Adamite nakedness. Young people now-a-days know little about creed controversies, but, let it be remembered, it was not always so.

Twenty-five years ago a society was established, called the "Home Reunion Society," with the purpose of drawing together the various denominations. Not one of the least advantages arising from the great Temperance movement has been the mixing of the different sects on this platform.

"In conclusion, he believed that there will come a time when this Union will be made, and made then not very deliberately, but brought about by striking when the iron is hot, when the necessity is urgent, in face of a time of severe trial and persecution—not of the stake and scaffold, but one of scorn, of contumely, and of total disrespect for all religion. Then we shall find out one another, and work together, and help one another, and then indeed shall it be said with truth—"See how these Christians love one another!"

A LAWYER OUT OF COURT.—A correspondent sends us the following account of an amusing incident which occurred recently at St. Mary's, Beverley:—"A girl from the Workhouse had just been started in life, with new clothes, umbrella, Bible and Prayer-book, and went in all her glory the first Sunday to St. Mary's. She settled herself in the pew appropriated by an aristocratic lawyer in the town. Mr. S—— shortly arrived with his daughters, and in an undertone told her to 'Come out.' She moved a little and said, 'Plenty of room, sir; plenty of room.' 'Come out,' said Mr. S—— again; but our enterprising maiden was not to be easily defrauded of her right even by a 'cute lawyer. 'Oh, and for the lasses too, sir; plenty of room.' Mr. S—— began to wax warm, and said more forcibly, 'COME OUT!' 'Indeed, sir,' said the maid, 'you 'won't be smit' (smit means, catch an infectious disease). Mr. S—— got rather wroth; the people in the pew behind could hardly suppress a titter, and just then the clergy and choir entered, so Mr. S—— made a final attempt. 'COME OUT!' but the child gained the day, for she replied, 'Can't you read, sir? there is a board at the end of the church saying all seats are free as soon as the service has commenced.' She, of course, was conqueror, and the aristocratic lawyer had been beaten in a case of common law by a poor workhouse girl."—*Free and Open Church Advocate.*

The springs at the base of the Alpine Mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart.

Love that desires the welfare of others, how much does it desire? What will it do for another? How strongly a man loves is not to be measured by the flame of the impulse that he has at any hour or at any moment; it is what he is willing to do and to suffer for another that measures how much he loves. The mere outgushing of emotion is one test, but an unfit one. The living one's life—not the laying it down, but the using it for the object love—is the highest test possible. God made known His love to man in that He was willing not only to use His life, but to suffer for the sake of evincing Divine benevolence toward the human race.

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## CHURCH THOUGHTS BY A LAYMAN.

## OLD DANGERS WITH NEW FACES.

CHRISTIANITY as an *internal* power, as a leaven of righteousness, and the Church as an *external* force, as a repressive or as a ruling force, represent ideas so diverse, so irreconcilable, that it is indeed strange to find a constant tendency in the Christian world to treat them as supplementary, if not identical. The sword of the Spirit and the sword of the State are different weapons. They are so contrary in operation the one to the other that in the proportion that the former triumphs, the latter becomes obsolete. While the Gospel is not contrary to the Law, the very intent of the Gospel is to make the Law void. Physical perfection is not growth under swaddling clothes and iron bands, but free development of natural forms from the working of a healthy constitution. A nation, worthy to be called great, glorious, and free, is not a State despotically governed. The ideal family, where humanity is seen in its highest beauty and its bands are indissolubly strong, is not the household where the parental authority is exercised through a code of petty regulations, but where love breeds unconscious obedience, and the gentleness of harmony comes from mutual affection. To all who really exercise their reflective faculties these statements will sound elementary, almost as truisms. But those who reflect, who think, in the sense of considering evidence in support of or against certain propositions, are a very small company. At this time we see whole communities, large aggregations of Christian people, organized into societies, which they are pleased to call Churches, so acting as to manifest that they have never considered these elementary truths. They are seeking to make Christianity an external force. They are seeking to use the sword of the State for the work of the Spirit. They are endeavoring to build up well-proportioned men by swaddling clothes and bands of iron. They are aiming to give greatness and glory to the nation by despotic laws. They are bent upon creating a family of high type by subjecting each member to petty regulations which have no echoing approval in the conscience or heart. Our article last week, "No King but Cæsar," exposed this degrading tendency to substitute the merely physical force of penal laws for the spiritual, the divine guiding force of moral conviction as the inspiration of social habits. The danger to Christianity is no new one; it is an old danger with a new face. It is Hildebrandism, the identification of two vitally distinct powers, or the wielding of an incidental power secured by a totally variant force for doing a work which cannot be done save by that force. The early Roman Church became strong not by man's laws, but by the extension of God's kingdom. The physical force of Rome, arising from the largeness of its numbers, tempted its rulers to use that merely wordly force for the further extension of those numbers, for, in a word, the increase of its merely physical, worldly power. They thus made the same mistake which some so-called

"churches" are making to-day, that is: they are confusing mere physical strength with the only true strength of God's Church—spiritual vitality in full exercise directed and sustained by the Spirit of God. A religious body may have millions on its roll and be comparatively weaker, in a Church sense, than a handful of Christ's faithful ones. That strength, in the only true sense, is not felt, is not indeed existent in some large bodies called churches, is only too glaring. For the fact, that a so-called Church boasts of its numbers and relies upon the physical, worldly power such numbers confer, is a demonstration that the Spirit of God is not directing and inspiring such a body. The hand which grasps the sword of the Spirit, could not even if it would, wield also the sword of the State. Certain religious societies are shewing a passionate devotion to prohibitory, penal legislation. They are displaying a somewhat coarse, overbearing demeanour to objectors. Their violent and slanderous attacks upon all who take the higher ground of Christian feeling are a public scandal. Their insolent wielding of the physical force of their mere numbers, a force gained by despotic crushing out of individual judgment by ministerial threats, is a new and grave social danger. All these features in the prohibition movement proclaim trumpet-tongued that such religious societies have abandoned God's way of advancing the regeneration of man, and are given over to the impossible task of moral reform by the physical force of penal laws. But there are signs that the intoxication of power, the brutish power of mere numbers, is leading these so-called churches to schemes of ambition which have not a jot of even such worldly morality as the prohibition movement. They are like a big, bully-minded boy who first realizes his rude strength at school. They know that, as a body, they have votes. They care not the snap of a finger for individual freedom in matters political, municipal, or social. There is no portent more alarming in a free land than to see vast aggregations of men combined for one noble purpose, becoming so proud of their power as an organization, that they allow their entire personality to be swamped in the general policy of acting as a body for the mere purpose of asserting its strength. That is now being done in Canada. We do not refer to the Church of Rome, but to certain religious societies of an ultra-Protestant class. Municipal candidates bid for the so-called "Church vote," that is, the solid vote of certain so-called Churches. The drainage of our cities is now to be controlled not by experts, but by cunning manipulators of the Church vote. God's houses, ostensibly devoted to His worship, are regularly used to push the candidature of men who ask support, not for their special fitness for public duty, but because they belong to the "Church," or set who worship in the places so profaned. The degradation of religion is complete when it is thus used for schemes of worldly ambition by the two parties in this adulterous compact—the "Church" which sells its vote for the candidate's favours, past, present or to come, and the shameless candidate

who trades upon what he calls his religion in order to secure his worldly advancement.

There will come a new Protestant movement out of this prostitution of "Church" power in the sphere of political, municipal, social life. If these so-called Churches go on wielding their numerical power in worldly affairs, there will be an uprising of all God's people who abhor such an abuse of religious organizations. This movement will be resisted by all who honour individual liberty in the secular sphere, by indeed every citizen who is grounded in the principles of the gospel, and devoted to civil and religious liberty. A stern lesson will be taught these meddling, ambitious, worldly Churches. They will be taught that Christ's kingdom is not of this world, that His Church is not a fit lever for schemers, that His kingdom's advancement is the sole work of His Church. But, happily, Christ's Church knows her duty and functions, it is only "Churches" of man's founding who are guilty of substituting the sword of penal laws for the sword of God's spirit.

## THE UNITED CHURCHES OF THE UNITED STATES.

## THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

IT is a cheering remark of Dr. Schaff, at the close of his survey of the creeds of Christendom, "that the age of separation and division is passing away, and the age of the reunion of divided Christendom is beginning to dawn." Glance at some of the grounds of this inspiring hope here in our country. In the first place, we should not overlook the doctrinal agreement already known and expressed, such as the consent of the Roman Catholic and some Protestant churches in the Athanasian, Nicene, and Apostles' creeds; the consent of the Lutheran and Moravian churches in the Augsburg confession; the consent of the various Episcopal churches, the Protestant, the Methodist, the Reformed, in the Thirty-Nine Articles; the consent of the Congregational, the Baptist, and the various Presbyterian churches in the Westminster Standards, together with the indorsement by the reunited Presbyterian Church of the Heidelberg catechism of the Dutch and German Reformed churches. In the second place, we may find some tendencies to a doctrinal agreement between these different groups of churches,—in their American revisions of these various standards which show, now and then, a slight though unsought mutual approximation; in their fraternal intercourse, which always brings into view a large latent consent in the great evangelical doctrines of our common Christianity; in their very controversies, which often serve only to show how trifling is their dissensus as compared with their fundamental consensus; and even in their heretical departures, which sometimes express that consensus with a primitive simplicity free from the scholastic technicality of the old creeds, whilst their pulpit expositions of it are ever setting it forth with scriptural freedom, fresh-

ness, and power. And lastly, we may everywhere discern the signs of a waning interest in the mere dogmatic distinctions, which have long hindered the growth and assertion of a true doctrinal agreement,—such as the decline of theological controversy in the New England churches; the disappearance of the old and new schools in the reunited Presbyterian Church, the comprehension of doctrinal differences within the Episcopal Church, and the rise of Broad church parties in other churches; the spread of open communion in the Baptist churches; the liberty of preaching in the Methodist Church; the allowance of heretical departures in many churches up to the point of scandal; the searching revision of creeds in the light of modern thought and science; the disuse of the old scholastic catechisms, the decay of polemic preaching, and the growing preference for evangelical themes of a moral and practical purport. Through the silent action of such causes, it may yet happen in some distant future, not indeed that all dogmas shall be obliterated, but subordinated and graduated in harmony with the one universal faith. Even now, could the American churches, leaving their existing standards unchanged, be simply confederated in a formal profession of the Nicene or Apostles' creed, in which most of them might readily join, their denominational dogmas would at once sink towards a proper relative value, their essential consensus would begin to emerge into view, and so far forth they would appear to the world as the *United Churches of the United States*.

The second and more hopeful ground of unity is that of ecclesiastical likeness or affinity in church government. The problem is no longer to produce agreement as to the whole mass of dogmas, but only a single doctrine or set of doctrines of minor importance except when made by some extreme view to involve other more essential doctrines. And it would seem easier to secure external attachment to an ecclesiastical polity than internal unanimity in all the endless points of theological science. Experience has shown that Christians who agree in scarcely anything else may hold the same views of church government and even dwell together in the same organization. The church has often included different schools of theology, but no school of theology ever yet included the whole church. Indeed, it is a common reproach of Protestantism that in its grand effort for freedom and progress, it has given birth to a medley of jarring sects, by exaggerating doctrinal differences which had been allowed and adjusted within the pale of the church from the Apostles' time until the Reformation. And that such outward ecclesiastical unity may be more than the mere enforced uniformity or feigned conformity, so often charged against state-churches, might be proved by examples in free churches where no political restraints have been imposed. Even conflicting churches, the most unlike in their dogmatic standards, Lutheran, Calvinistic, Arminian, Socinian, may be found substantially alike in their ecclesiastical organization.

In order to bring into view these latent affinities of the American churches, we may conveniently group them in three great classes according to their structural likeness: First, Congregational, those which make each local congregation self-governed and independent, such as the Baptist, the Unitarian, and the Orthodox churches; Second, Presbyterian, those which unite congregations under presbyteries composed of representative clergymen and laymen, such as the Lutheran, the Dutch and German Reformed, and the various Presbyterian churches; Third, Episcopal, those which subordinate both congregations and presbyteries to bishops as a higher order of clergymen, such as the Methodist, the Protestant, and the Reformed Episcopal, the Moravian, and the Roman Catholic churches. It will be seen at a glance that these three classes, when viewed together, present a scale rising from the simplest to the most complex forms of polity, and on closer inspection it would be found that each higher class includes the lower with more or less modification. Presbyterian churches being not without Congregational elements and Episcopal churches being not without Presbyterian elements.

Nor can it be said that some organic union of these more or less kindred organizations would be wholly beyond analogy and precedent. In less than two hundred years the world has seen a medley of incongruous politics, theocratic, monarchic, democratic, aristocratic, grow up into that cluster of homogeneous republics known as the United States, by a series of transforming events,—first by the ascendancy of the Protestants over the Catholic powers in North America, then by the revolutionary destruction of the royal and proprietary charters in the colonies, and at last by a vindicated constitution forever guaranteeing the freedom of states, classes and races. And so complete a political metamorphosis could not but affect the religious bodies which have been more or less involved in it. Freed thereby from the papal supremacy, from a foreign establishment, and from all connection with our own government, they were at the same time freed from the causes which once drove them asunder, and brought under the causes which have since drawn them together. Not only has each group of kindred churches been fraternizing and coalescing, Congregational with Congregational, Presbyterian with Presbyterian, Episcopal with Episcopal, but the different groups have been growing like each other in their structure as well as in their aim and spirit, Congregational churches, no longer in conflict with a Presbyterian parliament and monarchy, have themselves been becoming Presbyterian with their series of representative associations, consociations, conferences and councils, and their facile combination with Presbyterian bodies in fit emergencies. Presbyterian churches, delivered from a prelatical peerage as well as from state patronage, have been allowing Congregational freedom in their parishes and adopting Episcopal elements in their overseeing boards, agencies, and secretaryships, as well as becoming pervaded with church ten-

dencies. Episcopal churches, freed from royal control and left wholly self-dependent, have been admitting Presbyterian deputies, clerical and lay, into their diocesan conventions and standing committees, and otherwise curtailing the extraneous powers of the episcopate; whilst some churchmen have almost stripped it of doctrinal significance and left it with a mere expedient or political value, as a sort of Episcopal Presbyterianism or so called Congregationalism tinged with Episcopacy. Reformed Episcopalians interpret the Ordinal in the sense of the early Presbyterian school of Archbishop Usher. Methodist Episcopalians also hold to an Episcopacy without apostolic succession, and have adopted lay-representation as well as lay preaching in their administrative policy. The Moravians practically tend to a kind of Presbyterian Episcopacy. Even the Roman Catholics, at the late Plenary Council, seem to have taken the first step towards bringing their Episcopal system into formative contact with republican institutions. At the same time the average American layman has a growing dislike of hierarchial orders and exclusive pretensions. With the exception of the Anglican and Roman Catholic churchmen who claim a divine right and special grace in their own ministry, the chief Christian bodies have been fast becoming congruous in polity as well as consentient in doctrine. It is conceivable that these assimilative changes may go on, together with lessening dogmatic differences, until all existing ecclesiastical distinctions shall have become more superficial than fundamental, more nominal than real, if not themselves be merged in some comprehensive polity which shall be at once Congregational, Presbyterian, and Episcopal, and wherein Protestant freedom and intelligence shall appear reconciled with Catholic order and authority. Already, indeed, were it possible for the leading denominations to give visible expression to their own hidden structural unity by acts of mutual recognition, organic connection, and coöperative charity, like the scattered bones which Ezekiel saw coming together into a great army, they would at once start into new life and activity as the *United Churches of the United States*.

Hitherto we may seem to have been investigating grounds of unity which are obscure and only lead out into a visionary future; but the one still to be considered—liturgical culture—belongs to our own time, and calls for practical thought and action.—*The Century*.

#### PEACE.

Peace! the greatest blessing men can wish for in this life. Accordingly, the first good news the world and men received was what the angels brought on that night which was our day, when they sang in the clouds, 'Glory be to God on high, and on earth peace and goodwill towards men;' and the salutation which the best Master of earth or heaven taught His followers and disciples was, that when they entered into any house they should say, 'Peace be to this house;' and many other times He said, 'My peace I give unto you, my peace I leave with you; peace be amongst you.' A jewel and a legacy worthy of coming from such a hand! A jewel, without which there can be no happiness either in earth or heaven!

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

**MONTREAL.—Ordination Service.**—An ordination service was held by His Lordship Bishop Bond in St. George's Church, on Sunday the 10th, when Rev. John Carmichael (son of the Very Rev. Dean Carmichael), Rev. D. Lariviere, Rev. T. Johnson and Rev. T. Hood, were admitted to the order of priesthood. At half past nine a prayer service was conducted by the Dean. At the eleven o'clock service the church was crowded. In the chancel were the following clergymen: Rev. Canon Anderson, Rev. Canon Henderson, Rev. Canon Empson and Rev. T. Everett. The candidates for orders were presented to the Bishop by Dean Carmichael. His lordship preached from 1 Peter iii. 4, "Ye are a loyal priesthood." He delivered an eloquent address on the duties of the ministry, and warned the candidates of the many dangers into which they were likely to fall if they did not watch their career, and the difficulties of the life to which they had devoted themselves. The choral service was excellent. The choir was led by Mr. Niven, in the absence of Mr. R. R. Stevenson, organist.

#### ONTARIO.

**BROCKVILLE.—Trinity Church.**—The Christmas season has been as usual a very happy and bright one to this congregation. Early in November last the rector made an appeal to the people to pay off some of the debt upon the church, asking them to hand or send to him whatever amounts they felt able to contribute. No one was asked personally, but the sum of \$500 was given to the rector in answer to this appeal, and this amount, together with some money in hand, enabled him to pay off on January 1st, 1886, \$600 debt. This is the third time such an appeal has been made, and by this means the debt has been reduced altogether from \$10,000 to \$6,400. The Christmas services were bright and hearty, one hundred and eight communing at the two celebrations, at 8 a.m. and 12 a.m. The children's evensong at 7 p.m., was attended by a large congregation which filled the church, and after the service all adjourned to the school room, where were two Christmas trees laden with gifts for the Sunday school scholars and teachers, to the number of about 220. The offertories for the rector amounted to \$124.50. Not content with all they had done to show their love and esteem for the rector and his wife, a parochial meeting was called by the churchwardens on Jan. 5th, 1886, to which all the parishioners were invited for the purpose of celebrating the crystal wedding of Mr. and Mrs. Crawford. A most enjoyable evening was spent, by the rector and his people, and a very handsome and costly set of table crystal, principally composed of the new tinted glass, "Amberine," was presented to Mr. and Mrs. Crawford in memory of the happy occasion. Such tokens of love and consideration are wonderfully cheering and encouraging to a clergyman. Never in the history of Trinity Church, has there been such a united and systematic effort to support the church, as is being made in the current ecclesiastical year. The weekly offertories have averaged upwards of \$44 a Sunday, whilst the special collections for poor missions, etc., have amounted to \$400. Over and above this about \$1,350, has been raised on account of the building fund and for church matting, making a total of about \$3,500 raised in the parish since Easter, 1885.

**CARLETON PLACE.—Jan. 8th.**—The regular monthly meeting of the St. James' Mission Union, was held in the church this evening, the rector (president) in the chair. After routine it was announced that the expected deputation of ladies from the Ontario Diocesan Committee Woman's Auxiliary, was unable to be present. Fortunately, however, the Rev. Prof. Jones, R.M.C., who happened to be here, kindly consented to give an impromptu address, chiefly upon the work in the North-West and Algoma. The most interesting part of his address was the reference made to the heroic conduct of the Rev. Mr. Quinney, missionary at Onion Lake, N. W. T., during the recent troubles. So deep an interest was excited by the account of the noble labours of this devoted soldier of the cross, that the following resolution, moved by Mrs. Bell and seconded by Mrs. Edwards, was carried unanimously:

"That this union, having heard of the trials and difficulties of the Rev. Mr. Quinney, of Onion Lake Mission, desires to place on record an expression of thanksgiving to Almighty God, that He has given His

servant strength to endure the hardships against which he is still struggling, and that the secretary be instructed to draw upon the treasurer for the sum of ten dollars and to forward the same, with a copy of this resolution to Mr. Quinney, with the request that he would accept the offering as a slight expression of our sympathy and apply it to such use as he may think most advantageous for his mission."

After passing a vote of thanks to Mr. Jones the meeting adjourned. This union maintains and educates an Indian boy at the Shingwauk Home. Two new members enrolled their names during the evening.

**NORTH AUGUSTA.**—Mrs. Coleman, wife of the incumbent of St. Peter's Church and organist during the past seven years, was presented at the New Year by Mrs. Horton, Miss McLaren and Miss Joynt, on behalf of the congregation, with a very kind address accompanied by a beautiful and costly album and also a purse of money. The grant of £50 stg., made by the S. P. C. K., to the new church here, has been paid by the Bishop of the diocese to the incumbent, who takes this opportunity of expressing publicly his gratitude both to the S. P. C. K., and also to the Bishop for this great boon.

**Mission Progress.**—In his recent pastoral, the Bishop of Ontario says, that since his elevation to the episcopate in 1862, forty-eight new parishes and missions have been organized, the number now being ninety-four in his diocese. Of these there are thirty-eight missions receiving aid from the Board, each of which requires sub-division in order to provide weekly services. There are seventy places where church services are held, in which are no regular church buildings. During the last twenty-four years two new parishes have been organized yearly. The report is highly encouraging. True progress seldom goes by leaps and bounds, but by steady steps, slow but sure.

**MABERLEY MISSION.**—A surprise party on Thursday Dec. 17th, drove to the mission house, headed by Messrs. Strong & Cavanagh, where tea was provided, and at the request of the churchwardens, the Rev. H. Farrar, who was present, read an address to the Rev. Mr. Radcliffe expressing high appreciation of his labours, and presented him with a handsome bear skin robe. The lay assistant, Mr. P. T. Mignot, was presented with a similar address and a purse of \$10. The gentlemen made suitable replies.

**PEMBROKE.**—The entertainment given by the children of Holy Trinity Church Sunday School, came off with great *clat*, in the town hall, on the evening of the 7th inst. The little ones acted their several parts admirably, and it was a great improvement upon the performance of a similar kind last year. Where all did so well, it would be hard amongst so many to draw comparisons, but we feel compelled to mention a few names among the scholars who particularly did credit to their teachers, their parents and themselves. Miss Eva Hollensworth, a little maiden of some four summers, delighted the audience with her rendition of "A talk with Santa Claus," and the "Queen of the Fairies." In the song of "The Quaker and Quakeress," Miss Alma Sutton sang her part charmingly, and her partner, Master McKonkey, was greatly admired. Miss Ida Hawkins, as "Cinderella," and Master J. White, as the "Prince," won great applause from all sides. The piano solos by Master Riggie White were thoroughly appreciated. Miss Katie Smith sang "The Paper of Pins," with much spirit, with Master S. McKonkey, and bids fair to become one of the finest soprano voices of Holy Trinity choir in the future. A number of little dramas were enacted, and amongst the number "The Glad New Year," "Justice and Mercy," "The Girl Graduates of McGill" and "An appreciated Genius," were greatly admired. Miss Jennie Smith, Master Fred Hunt and J. Hunter in the latter piece performed their several parts most cleverly, and together with Miss Code, Miss A. Hawkins, and many others, (for amongst over forty-six children who took part, it would be impossible to mention all.) showed remarkable talent in such youthful actors. While, however, the children gave such an excellent entertainment, we are sorry to say that the audience about two hundred, was less than that of last year, owing to the extreme cold of the night, meetings and private parties in the town, to the disappointment of those who took so much trouble to get it up. The proceeds are to be applied to the purchase of a new carpet for the chancel of Holy Trinity Church.

#### TORONTO.

**The Parish Interests Question.**—It needed prophetic gifts to foresee that the so-called Union Mission movement would inevitably bring strife and disunion and

schism. The leaders of this erratic, irresponsible, movement seem bent upon doing all possible mischief to the welfare of the various parishes they get a foothold in. It is no secret in Toronto that those disturbers of our peace are most intimately associated with the ministers of the denomination, which commenced with such a movement and developed at length into a "Church," which is everywhere working with intense force against the Church from which it sprang. We have no hesitation in affirming that there is an understanding between the Mission Union leaders and the sects. The schismatical work is helped by the sects, because it cannot but injure the Church of England, and help the cause of those bodies which are outside her pale. When we see even a civic election used as an opportunity of sectarian opposition to the Church, by one of our people who is given up to strife and disorder, being for that reason supported by the whole of the dissenting community, we are able to judge how far the parties to this godless compact are friendly or loyal to the Church of England. The Toronto *Globe* of the 11th Jan., says:

"For several years past 'cottage meetings' in connection with the Church of the Ascension have been held in a house on Richmond Street, a little east of York. Lately the attendance has grown so large that it was decided to move to more commodious quarters, and accordingly the Temperance Hall was engaged. At Friday night's meeting Mr. H. C. Dixon, conductor of the meeting, read a somewhat voluminous correspondence which had taken place between him and Rev. Canon Damoulin, rector of St. James' Cathedral. The rector complained that the meetings were held within the parish of St. James', and were therefore an infringement of the Church law, which prohibits one rector from encroaching on the jurisdiction of another. The conductor of the class replied that the meeting had always been held within the parish of St. James', which extends as far as York Street, and requested to be allowed to continue the meetings. The rector, however, was firm in insisting on his right, and as he was no doubt within the rules of the Church, Mr. Dixon announced his intention of severing the formal connection between the meetings and the Church of the Ascension. With this exception, the meetings will be continued as before."

The Mr. Dixon named is the young man whose proceedings as the agent of the Church association were so offensive.

**Sad Bereavements.**—Several deaths of a peculiarly distressing nature have recently occurred in Toronto, the victims being children who died of diphtheria, thought to have been taken at a Christmas party. The existence of so foul a disease, is a great scandal to any city. Much was said against Montreal during its visitation, but a city where diphtheria prevails should hang its head with confusion and shame. These beautiful little ones were killed by defective sanitary arrangements for which the city authorities are responsible. The city clergy might do a great service in this matter, by devoting one Sunday to a exposition of the divine laws of sanitation. Hardly a congregation but could furnish illustrations of the misery inflicted by neglect of God's laws, neglect which is the outcome of callousness and greed. *Salvation of the body* needs attention as well as of the soul.

**NORTH ESSA.**—Owing to press of business your correspondent has not been able to give items of interest respecting this mission. Within the last six months the organist of St. George's, Ballynascreen, received from the members of this congregation, a purse containing something over twenty three dollars. Shortly afterwards the organist of Christ Church, Joy, was made the recipient of a handsome gold watch and chain, valued at seventy-two dollars. Pleasant social evenings were spent at the respective houses of the organists when the gifts were presented. On Christmas Eve, the clergyman's family were surprised with a late visit from the representatives of some of the loyal churchmen of Angus, an outlying village of this mission, where no service is held on account of a church being within two or three miles of it. The clergyman was handed a large envelope containing an address and eleven dollars, which he was asked to accept as a slight token of their appreciation of his earnest and faithful work, and of the affection for the church. Besides this a basket of Christmas cheer was given to the clergyman's wife. The Christmas services were very hearty and well attended, the offertory amounting to about twenty-eight dollars. Between Christmas and New Year's, upon a dark and rainy night, the parsonage was besieged by friends of the clergyman from each of the three congregations in the mission, who left oats enough to fill all his bins, and a great many things to replenish the larder. The clergyman, the Rev. C. E. Sills, thanked the people for their kindly expression of sympathy, and stated that he had not enjoyed a Christmas so much in ten years.

VIAJARA.

**MOOREFIELD.—St. John's Church Sunday School.**—The children attending this school had a very enjoyable time in the Temperance Hall there, on Tuesday evening last, December 29th. After a supply of very appetizing cakes, ect., had been handed and done ample justice to, the Christmas tree was received and all were made happy by receiving one or more of the useful and, in some instances, valuable articles with which the tree was laden. The gifts were handed to the recipients by the Rev. A. Bonny, the incumbent, with appropriate remarks. The choir under the leadership of their organist, Miss S. J. Cross, sang several pieces during the evening which were much enjoyed. The hall was well filled with young people, their parents and friends, and all seemed to heartily enjoy the evening's entertainment. Watch night service was held in St. John's Church on New Year's Eve. There were over seventy present, and the Rev. A. Bonny gave a very impressive address from Revelation xxii. 13. Several beautiful hymns were sung by the choir, the congregation joining in heartily. The whole service was most appropriate and seemed to be felt as so by the very devout demeanour of all present. This beautiful little church has been prettily and chastely decorated for this season, under the careful superintendence of the new incumbent and his lady.

HURON.

**Christmas in the Forest City.**—In London, the Church of St. Paul's legitimately takes the precedence as the parent of many children, and a goodly number has our old St. Paul's. To the north, south, east and west, in the city and the suburbs she stands by her six churches. On St. Thomas' Day there was morning service held in St. Paul's, as there is now on every festival of the Church. The congregation was small. The special service of the day and the ante-communion service was read by the Rev. Canon Innes and Mr. Hicks. The church was beautifully decorated for Christmas tide. We must say for the fair daughters of St. Paul's, that the work of their willing minds and nimble fingers were fully appreciated. The early communion service of that happy morning had many communicants. At matins, 11 a.m., there was a very large congregation. The Christmas music of St. Paul's was well worthy of the organist, Mr. Seppi, and the choir. The sermon was preached by his lordship the Bishop of the diocese.

Of the other city churches, that of the Chapter House was remarked for its wreathed emblems and the skill of the ladies that decorated it.

In all the city institutions Christmas was observed, at least by good fare provided for the inmates. In the city hospital the patients were served with an excellent dinner of fowl, roast beef, and plum pudding. The prisoners were similarly feted. At the orphan's home they had in addition a Christmas tree. In the asylum for the insane there were similar manifestations of that day when the Church throughout a redeemed world proclaims the glad news: "Peace and goodwill to men."

**Ladies Hellmuth College.**—On Christmas eve the men employed at the Hellmuth Ladies College, presented the Rev. and Mrs. E. N. English with an address accompanied with a most beautiful Christmas gift, a large handsome water pitcher mounted on stand with cup. Mr. English on behalf of Mrs. English and himself, expressed his great appreciation of their very kind address and valuable present. He also assured them of his high appreciation of them as a satisfactory staff of men in furthering the interests of the college.

**GALT.**—We regret to learn that the Rev. Canon Hicks, rector of Trinity Church, Galt, has been for sometime ill from a severe cold. On the last Sunday of Advent, Rev. B. P. DeLom, diocesan evangelist, had to officiate in Galt, Mr. Hicks being unable to do duty in his churches.

**Illness of the Dean of Huron.**—The very Rev. Dean Boomer is, it is feared, sinking to his tomb. After the attack of paralysis which some months since was almost fatal, he partially though slowly recovered, so much so that he was able to drive out betimes, the fresh air and the gentle exercise being very beneficial. More than once he enjoyed the happiness of uniting in divine worship with the congregation to which he had administered in the Chapter House. He has had a second attack of paralysis. Notwithstanding all that the most devoted attention could do, this trying, changing weather was more than he could bear. Sadly will the few remaining members of the clergy and laity of this western district miss the kindly greeting and cheerful smile of the Dean.

**Diocesan Missioner in the Deanery of Kent.**—For some weeks previous to the close of our Christian year, the Huron evangelist, Rev. Mr. De Lom, was holding special meetings in the mission parishes of Ridgetown, Highgate, the missions of Rev. W. W. Stone and J. Downie. We have very encouraging reports of the results, large congregations, increased numbers of communicants, and interest in the extension of the labours of the Church.

**WINDSOR.**—The Church of All Saints is still under the care of the Ven. Archdeacon Sandys, since Rev. Mr. Ramsay's resignation. Windsor is a very important place, the fronting of our Canadian Church. We hope that the good work done there will soon be vigorously renewed. Never before has our sister church over the border put forth such efforts in our Lord's service as she is now doing. This week mission services are being held in the principal churches in Detroit, Bishop Harris of Michigan, at the head of the great work. The Rev. W. T. Kainsford, so well known in Huron as in Toronto has accepted an invitation to participate in the services. He preached in St. John's Church, Detroit, last Sunday. The commencement gives good promise. There was holy communion at 8 a.m. At 10.30 a.m., the first mission service was held.

**LONDON.—Observance of St. John's Day.—St. Paul's Church.**—The festival of St. John, December 27, was commemorated in the Forest City by the Freemasons by attending a special service in St. Paul's Church, where the usual anniversary sermon was preached by his lordship the Bishop of Huron. At 3 p.m., the brethren left their rooms in the temple and proceeded in regular array to the Church. There were over two hundred in line. There was a good afternoon congregation, the sacred edifice being comfortably filled. The right rev. preacher took his text from the epistle of St. Paul to the Ephesians. The offertory at the service which will be donated to the Protestant Home amounted to \$45.

**MOORETOWN.**—On Thursday evening last, at the close of a very successful and largely attended Christmas tree entertainment in connection with Trinity Church, the parish of Moore and the ladies of Mooretown, made a presentation each to the Rev. Dr. and Mrs. Armstrong. G. B. Johnstone, Esq., J. P., the oldest parishioner, accompanied by C. W. Baze, Joseph Featherstone, Esq., J. P., lay delegate, and the church wardens, Messrs. Angus Courtney and Wm. Bowen as representing the parish, presented the Rev. Dr. Armstrong with a beautifully furnished Californian bearskin coat, and the ladies of Mooretown presented Mrs. Armstrong with a china breakfast and dinner set of the latest and most fashionable pattern and shape. Mr. Johnstone delivered a short address and spoke of the long time he had known their clergyman, and bore testimony to the fact that weather never prevented him from seeing his parishioners when they required him, &c. The Doctor replied briefly and feelingly. The Doctor is to be congratulated upon this tangible evidence of his parishioners, affection and good will.

The Bishop of Huron has appointed the Rev. J. Jacobs, missionary superintendent of the Indian congregations in connection with the Church of England in the counties of Kent and Lambton. Duties to commence from January 1, 1882. A lay reader has been appointed for each mission. There is a Church population of about 800 in the superintendency.

**GODERICH.**—The usual Christmas service was held in St. George's church last Friday morning, the building being handsomely decorated. At the conclusion of the service a large number of members remained for holy communion. The musical portion of the service was the best we have ever listened to in the church. The Psalms for the day were chanted, the intonation being perfect. The anthem "Glory to God in the Highest," a beautiful Christmas melody was musically rendered, a tenor solo by Mr. R. S. Williams being faultlessly executed. The "Te Deum" music by Professor Foote displays great musical talent and must become a great favorite with Church of England congregations throughout the world.

**BAYFIELD.**—The Christmas tree gathering in connection with Trinity Church Sunday school which took place here on Tuesday last proved a grand success. The manner in which the children rendered their parts was excellent. The presents were numerous and very appropriate. Great praise is due to the parties having charge of the programme for the very satisfactory manner in which everything passed off.

**BLYTH.**—Service was held in Trinity Church on

Christmas day at 11 a.m., when the incumbent, the Rev. J. F. Parke, preached an eloquent sermon in commemoration of the day to a very good congregation. The church was beautifully decorated. Miss Ruth Jones presided at the organ.

The Rev. W. Henderson, of Forrest, preached the anniversary services here on Sunday, January 3. In the morning he took up for his text, "Lord I have loved the habitation of Thy house and the place where Thine honour dwelleth," and in a very touching way reviewed the work of the parish from the laying of the corner stone of Trinity Church up to the present time. The church was well filled at the three services. Collections amounted to a handsome sum and went towards the building fund.

**CLINTON.**—St. Paul's Church was beautifully decorated this Christmas with evergreens, banners and illuminated texts. The usual Christmas music—canticles, hymns and anthem, were well rendered by a large choir. The sermon was from Luke ii. 10. The services were numerous attended. The services of the day were hearty. On Sunday morning, St. John's day, there was a large attendance both at morning and evening service, and at both an appropriate anthem was sung by the choir. The sermons were from John xiii. 23, and at evensong from Rev. i. part of 5th verse. The rector expressed his thanks to the congregation for the handsome donation made him on Christmas morning. The rendering of the anthems at both services was all that could be desired, and fully maintained the character which the choir of the church have established. The usual service was announced for Wednesday evening, and also holy communion on New Year's morning at 11 o'clock. We may also refer with pleasure to the meeting of St. Paul's Church guild, in the new school house, which are largely attended with the increased accommodation which the new building affords. The recent regulations by which parties not members of the guild or congregation are admissible on a five cent fee, seeming to be appreciated by outsiders.

**BRUSSELS.**—The incumbent, Rev. W. T. Cluff, was married on Thursday, Jan. 7, to the eldest daughter of J. D. Ronald, Esq. May their lives be happy.

**KETTLE POINT.**—The Indians in connection with this mission school, tendered their teacher Mr. F. Pollock, a farewell banquet on the evening of the 17th inst. Four large tables were served, all well laden with the delicacies of the season. After supper the mental feast began, chief Adam Shawnoo was called to the chair. Rev. J. Jacobs who is in charge of the mission, Mr. Carscaden, Captain Pollock, John Wolfe, an Indian 76 years of age, and Jeffrey Bressette, school trustee, delivered excellent addresses. Music was given by the choir and band alternately. At the close of the speaking, a farewell address was read by the Rev. J. Jacobs, expressive of their regret at Mr. Pollock's departure, concluding with fervent good wishes for his future welfare. Mr. Pollock replied by a song entitled, "the Faded Flower."

Messrs. Thomas and Seneca, Indians, attired in full costume, distributed the prizes with which the Christmas tree was loaded. The gifts on the tree were presented by kind friends in Toronto and Forest, and by Miss Royle, a late teacher.

The Rev. J. Jacobs and all connected with the getting up of the entertainment are to be congratulated on the success which crowned their efforts. The largest building on the reserve was crowded, and all left highly pleased with the evening's entertainment.

**CHATHAM.**—Christ Church Sunday school here, had a very successful entertainment on the 1st January, 1882, New Year's proceeds amounting to about \$100. The school is as prosperous as ever under the management of the Rev. Mr. Martin and his good wife, who takes a very active part. Also S. Jarvis, assistant superintendent of the Merchants Bank here. They have a very able staff of teachers and officers, who take a lively interest in the school, which help to keep up the prosperity of the school, and the school is entirely out of debt. Holy Trinity, North Chatham is pushing along under the care of the Rev. Mr. Hill and an able staff of lady helpers. If they had only a few able gentlemen workers the church would do much better. I hope and trust that they will be able to wipe off their debt on the church, it won't be their fault if they do not.

**PORT STANLEY.**—Seldom has this community been called to mourn the departure of one so universally beloved as Mr. James Morgan, who was buried from the church in this parish on Tuesday last. The number of people attending the funeral was very great, so much so that room could not be found within the church for all, and this notwithstanding the extremely bad condition of the roads. Special mention should be made of the decorations which adorn the walls, win-

dows, chancel, &c., of the church in Port Stanley. Never, indeed, has the interior of the building been more handsomely trimmed at this holiday season, at which the church has from time immemorial, delighted thus to honour the Saviour's birth.

ESSEX COUNTY.—In one of our western counties, (Kent or Essex), the "latter day saints," Mormons, have been disturbing the minds of the people, and there are reports of insanity. Is insanity the natural result? The multiplicity of new sects, and the consequent religious excitement, are subjects of serious enquiry in the neighbouring State of Maine. She registered over 600 insane persons in her asylums and hospitals during 1885, an increase of 200 over the previous year. The annual cost to the State of this form of relief exceeds \$1,000,000.

DETROIT.—The great missionary work in this city during the week, has many features that make it peculiarly interesting to the Church in Canada, especially in Huron diocese. I have had correspondence throughout the country transmitted to me for the DOMINION CHURCHMAN, the organ of the Church in Canada.

Preliminary Notes.—Under the Church auspices circulars in different languages have been distributed about the city. A complete canvass of the city has been made by ladies of the different churches, by which the exact religious status of the city's population has been ascertained. The good work will be pushed ardently and earnestly.

The work of religious revival is new to the Episcopal Church, but it has gone into it heartily, and beginning to-day, will hold a mission lasting twelve days. Rev. W. S. Rainsford, of New York, who will conduct the mission, is the rector of St. George's Church, New York. He has made that parish, in a little over two years, one of the largest and most successful in the country. He comes to Detroit at the invitation of the Bishop and clergy of the Episcopal Church in this city to conduct a mission like the one recently held in New York. In this work, which is called by the name of mission, it is hoped to do two things: to make the Christianity of communicants more real, to renew the spiritual life of those already in the church, and to bring into the church those who are indifferent or hostile.

Of Rev. Mr. Rainsford's methods and personal characteristics, Rev. J. N. Blanchard, of St. John, says:

"He has reached by his timely methods all classes. He is an earnest, conscientious, untiring worker. He speaks directly to the heart, is intensely practical in his teaching, and arrests the attention, not by any art of oratory, but by his evident sincerity and his grasp of the truth he wishes to impress upon you. We wish to reach the numbers outside of our own and all religious bodies. It is believed that the time has come for a movement all along the lines, a movement of which this mission is but a beginning. We want all to see that we invite, urge, welcome them to the privileges we possess.

"The question why so many of Detroit's population do not attend church, seems at present to be disturbing the minds of the clergy and of many other worthy people," said a lady who has given the matter considerable attention yesterday. "It can easily be answered as far as a certain class of workers are concerned. Men and women who stand behind counters until 9 and 10 o'clock, and even later, on Saturday night, are not in very good physical trim to enjoy the church privileges of the day of rest. The fight against drowsiness will take away the enjoyment of the finest sermons, and people who have been overcome in church by physical weariness a few times will prefer to stay at home. The majority of the working people who absent themselves from church do not do so from indifference to its intellectual and spiritual blessings. But people must rest some time if the struggle for support of loved ones is to be maintained at all. Besides the attempt to rest, this day is spent by very many worthy ladies in repairing their clothing and trying to make themselves presentable for another week of toil.

"In addition to keeping stores open late on Saturday night, my attention has been called to the fact, that one store at least—and possibly others—was kept open the night before Christmas till midnight, lady clerks going home at that hour, worn out in body and mind and exposed to the danger of insult. Had they received extra compensation for this extra work it would have been different, but all this injustice was endured for less than a dollar a day, while no doubt the firm reaped a large profit from their polite and lady-like attention. If it had ended at midnight before Christmas, those who were able to get up on Christmas morning might have attended one of the church services, but they were expected to be back at the store till noon. This treatment of the employees who for the time being feel dependent, is in keeping with the reply made by a merchant here to a young

lady, who, asking for employment, was offered a very small sum per week for her service. 'How could I pay my board out of that sum?' she inquired. 'I do not care how you pay for your board,' was the prompt and no doubt truthful reply. No wonder one of our most earnest and devoted ministers should say as he did from his pulpit a few weeks ago, 'The commercial spirit is eating the very heart out of our American life.'

"There are more ways than one of committing murder, and the man who uses the muscles and brains of his fellow creatures, to coin into dollars, openly declaring that he doesn't care how they get their expenses paid, is by reason of his cold-blooded selfishness and indifference, a murderer in the sight of God. If with what has been done, they would also try to have employers agree to give their employees Saturday afternoons, as is being done in some places, it would give these already much imposed upon workers an opportunity to attend church, and make it unnecessary to establish in this Christian city, a society for the prevention of cruelty to women."

#### ALGOMA.

BURKE'S FALLS.—The Rev. W. B. Magnan acknowledging, with thanks, the receipt of a valuable box containing warm clothing, &c., for Christmas trees, from the Dorcas Society of St. Peter's Church, Toronto, per Mrs. Body. Also regularly the receipt of the following papers and periodicals, some from known, others from unknown friends in England and Canada:—"Church Times," "Guardian," "Graphic," "Our Work," "St. Michael's (Bournemouth) Parochial Magazine," "Boys Own Paper," DOMINION CHURCHMAN, "Harper's Monthly," and others, received occasionally.

GORE BAY.—Christmas day.—This day was duly held in remembrance here. Prayers were said at 10:30 a.m., Rev. W. Macaulay Tooke preaching on the subject, "The names of Christ." In the evening the Church people had a grand entertainment for old and young alike in Thorburn's Hall. Twenty-four little people took part in readings, recitations, carols, etc., and there was also a concert and dialogue, while a lavish distribution of gifts from off a large decorated cross brought things to a close.

HILTON, ST. JOSEPH'S ISLAND.—On Christmas morning a few of the members of the congregation at Hilton presented Mrs. Beer, the wife of the missionary, with a very beautiful and seasonable present in the shape of an Astrakhan coat. The presentation was quite informal, but the recipient's gratitude and pleasure is not one whit the less on this account. The services on St. Joseph's Island on Christmas Day were more than usually hearty. At Jocelyn twenty-two partook of the Lord's Supper, and at both churches comparatively large congregations were assembled. Busy hands had on previous days beautified the House of the Lord with many texts and tasteful designs.

### 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.

#### ALGOMA.

SIR,—I received by to-day's mail a cheque from our Treasurer, for the sum of \$166.67, the amount of my claim during leave of absence, sent me, the Bishop says, "in deference to the recommendation of the Metropolitan of Canada." I was not aware that an appeal could be made to the Metropolitan, and had our Bishop suggested this, I would gladly have bowed to the decision given. Having received monies from S. P. G. and others, which reduced my claim to \$66.99. I have by return mail, sent to our Treasurer \$100 with the request that he would apply it to the Diocesan fund. My only contention was that the Bishop should not make me a precedent for claiming a power to which he had no sort of right, and that point having been gained by payment in full of the amount claimed, I would respectfully ask my friends to allow all side issues to go, and unite in prayer that no matter who loses, God's glory may be promoted and his church advanced.

Aspdin P. O.,  
Muskoka, Canada,  
Jan. 18th, 1886.

I am, etc.,  
WILLIAM CROMPTON.

#### HOME FOR INCURABLES.

SIR,—We are sadly in want of more hymn books for our services at "the Home for Incurables." A gentleman has very kindly offered to give one dozen copies of Hymns Ancient and Modern. Will any other of your readers imitate his kindness, and add to the number? If four more gentlemen would contribute each one dozen, it would be all that we require. The books must be of good print, as the majority of the patients, as your readers must know, are aged persons. Feeling sure that to make our want known is all that is required, and thanking you for the use of your columns,  
I am, yours faithfully,  
Parkdale.  
CHAS. L. INGLIS.

#### AN INDIAN HOME.

SIR,—Will you kindly insert in the next issue of your paper, the following extract from a letter I have received from Manitoba in reply to my "Red Hot Shot."

"SIR,—Kindly let me know what are your plans for establishing an Indian boy's home in Manitoba. I am willing to give \$1,000 to assist in the good cause; a few days prior to my receiving your "Red Hot Shot," the subject came to my mind and was talked over in my family; strange to say the amount you ask for came forcibly to my mind, and I mentioned to my wife the desire to give \$1,000 towards an Indian Home or Industrial School. I trust it was the dictates of the Holy Spirit asking for a mite towards God's cause.

Probably I could assist you in choosing a site if you so desire. Awaiting reports and particulars.  
I am, your sincerely,

The above will, I am sure, give great satisfaction to many kind friends who are interested in my work.  
Yours truly,  
Shingwauk House,  
Sault Ste Marie, Dec. 30, 1885.  
E. F. WILSON.

#### MIDNIGHT CELEBRATIONS.

SIR,—I should like to say a few words on midnight celebrations. I think the theory of a midnight service at Christmas is a good one, to follow the example of the angels and begin Christmas Day as they did, is most commendable from some points of view. But the question is whether it works well in practice. I have seen several midnight services and only one has satisfied me. The objections to the service; 1st. A service at that time, in a large church, on a much frequented street is apt to draw, attract passers-by, whose presence is sometimes most undesirable. 2nd. The Christmas decoration work is sometimes carried on almost up to the minute the service begins, and as a result a number of people are rushing around excitedly, getting in each other's road, etc., and going into church in a somewhat undevotional frame of mind. 3rd. Members come who probably have made no preparation for the service. I have seen several of this kind. The service I liked most was in a small church on a retired street. The service was sung by the men of the choir, so that the boys were fresh next day, and did not help to distract people before the midnight service. The decorations were all done the day before Christmas Eve, and everything was ready for service by 9 p.m. Christmas Eve. The church was fairly filled, and not a single particle of irreverence was observed. This, however, only proves that what may be very edifying on one church, may, from circumstance, be a source of great scandal in another as far as New Year's Eve services are concerned, I think they cannot be too strongly condemned. I have attended one or two, and I felt convinced that the majority had simply "made up parties to go to midnight service."  
Yours,  
CHURCHMAN.

#### SUNDAY SERVICE LEAFLETS.

SIR,—I am desirous of having some information through your columns, as to whether Messrs. Rowell & Hutchison's venture, or enterprise rather, in publishing the evening service separately for the use of strangers to our services was successful, pecuniarily and ecclesiastical. And are they continued? And if so, I wish to suggest as to whether there could not be an improvement that would at once reduce their cost and extend and make more permanent their use. I was one of those who urged on the venture, and yet, when published I was unable to take them. I am sorry to say, because of their cost, and to some extent, cumbersome. As published, one required to take, let us say for a mission station, about thirty or fifty copies; and each Sunday of the year had its special number, just look at the number the missionary would have to take out with him each Sunday, to say nothing of the cost, which would come out of his own

...pocket in most cases. If the numbers were available for succeeding years, the cost in that case might not be considered, but they are not, and why? Simply on account of the psalter and Sunday collects. Now my suggestive question is; could not the psalter, (I will not say the collect,) be published either separately, or, what seems to me more convenient, be published with the service, but the leaves divided (as a certain chant book used aforesaid in some of our churches, was) so that while the service was of canticles and prayer would be on the top part of the page, the lower portion would be so handled as to bring the psalter for the day right before one without trouble or puzzle to the newest of strangers. This would necessitate probably a binding of some sort. That might possibly be a hindrance to cheapness, but its easy manipulation and ever available usefulness might balance that consideration. As to printing the collects, I hardly see the need. Let the people listen to the collect of the day, if they are strangers, just as worshippers now, whether regular or occasional, listen to the prayer for the Governor-General, or the Parliament, submitted for consideration.

Mansonville, P. Q. Wm. ROSS BROWN.

THE LATE PROFESSOR CLARK MAXWELL.

SIR,—I am only too happy to acknowledge my error in reference to the religious views of the late Prof. Clark Maxwell, and am more than pleased to find that he died in the faith of the Catholic Church, having duly received the Holy Viaticum "of them that die in the Lord." I am also happy to be corrected by one so erudite as Dr. Carry, and I must plead that want of opportunity and lack of time have prevented me hitherto alike from ascertaining for myself the facts, and from acknowledging the correction, I must plead in justification in short, that I was led or misled by the statements made in the speech from which I quoted. And here may I add, that what is wanted, not merely in Canada, but in the world, is a band of men who are Catholic while being scientific investigators and thinkers; men who are abreast of the age in thought and in science, while true to Church and Prayer Book; men who in the mysterious universal unknowable energy of the Agnostic, recognize the Incarnate Deity, who is ever present with His church in the blessed sacrament of the altar; men who, while recognizing law and order, and evolution and development in the great kosmos, recognize these as footprints of the crucified Redeemer, under whose banner they are sworn to fight; men, who while devoting themselves zealously and earnestly to the study of phenomena, are not ashamed to speak of a living Father, an interceding Saviour, and an energizing Holy Spirit mysteriously united into one God, and to refer to this Trinity in unity as the source of all things; men who like the devout Catholic astronomer thank God because it is permitted to them to think His thoughts after Him. May the mantle of Newton, Maxwell, Tycho Brahe, Kepler, Copernicus, Hugh Miller, and Brewster, fall upon us to-day.

ANGLICANUS.

THE NEEDS OF RUPERTS LAND.

SIR,—I perceive that the Ven. Archdeacon Pinkham has been in Ontario as a deputation from this diocese for the purpose of awakening our eastern brethren to a sense of their duty to the Church in this land. For the sake of the Church and the thousands who are as "sheep without a shepherd," I trust he has been successful. Judging from the Bishop's address to last Synod, the want of funds is extreme. This is an undoubted fact, and all good men must sympathise with the Bishop of Ruperts Land in his terrible difficulties. There are other facts, however, which, so far as they are known in the eastern provinces, may have had their effect in producing that apathy which has prevailed with regard to our prosperity. It is right that these facts should be known. One of these facts is, that some of the clergy here are overpaid. This will sound incredible, but it is true. One rector in Winnipeg, for some years received a salary of \$3,600 per annum. I believe he now receives \$3,000. Similar posts can be filled and have been filled in Ontario for half the money. No one will deny that Christ Church, Ottawa, represents as much wealth and importance as any church in the North West, and yet its rector's salary never exceeded \$1,600, and has been even less than that. Nor is it, in this instance a question of superhuman abilities. Then the missionaries here are relatively overpaid from central sources. I do not say that their incomes on the whole are too large. Very far from that, although I think they are better off generally than the corresponding type of cleric in Ontario. But I do say that either their mission grants are too large, or your missionaries are very badly used. In glancing over the published lists I observe that \$500 grants are common; in one case \$750. The missionary here, a single man, draws \$600, and his parish subscription list is, I am

told four or five hundred more. At Clearwater, another single man, fresh from college, receives a like stipend. It is not too much as a whole, but the \$500 part of it is. In my first parish in the diocese of Ontario, I received from the Mission Board \$200 per annum, \$284 from the parish. There was a little more on paper. I had a wife and three children to support on that; and I have held positions of an educational nature to which the average North Western divine would have aspired in vain. My second parish gave me \$300, which, with \$200 from the Mission Board made up my income from all sources. Now, if a family of five can live on \$500, why should a single man utter a wail of woe over double the amount? Living costs no more here than in Ontario. Fuel is one third the price. The rural parson, or any one else, can buy stacks of firewood for much less than two dollars a cord. I have bought excellent wood here at that figure which had been hauled ten miles. Hay is worth about \$2 per ton; I used to pay \$12 and \$16 in Ontario. Butter is a drug at ten cents a pound in summer, or twenty in winter. Eggs ten cents a dozen. Meat 3½ cents to 6 cents a pound. Pasture up to the eyes for the trouble of eating it. Oats dirt cheap. There ought to be a wide distinction made between men with families and those without. Hundreds (I was going to say thousands) of places in this diocese, never see a clergyman. I believe that even with the meagre funds available, there might be three missionaries where now there is one. Give the missionary at Manitowish \$150 instead of \$500 as at present, and even was he a married man with three children, he would then be better off than were scores of others of his class in Ontario in my day. I consider the funds wasted on these young men, few of whom, if any, have any very high claims on the score of scholarship or otherwise. It will be said that a congregation has a right to give its minister what salary it pleases; that the church authorities are to judge of the amount of grants to missions. Very true. Nobody disputes that position. When, however, it comes to a question of "raising the wind" for neglected portions of the vineyard, it will always be found that the seeker of contributions will find the *seekee* in an attitude of deliberation. Nothing so effectually paralyzes the pockets of the giver as an unequal distribution of favours, or a misuse of already contributed funds. Let the missionaries be reduced to the old time Ontario figure of \$200. This will at once multiply their number two or threefold. They have not keener appetites than we had; nor are they so very much better than "their betters."

Manitowish, J. MAY.  
NEW YEAR'S, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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

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

JANUARY 24th, 1886.

VOL. V. 3rd Sunday after Epiphany. No. 9

BIBLE LESSON.

"The Healing of the Paralytic." St. Mark ii. 1, 12.

Our Lord after preaching up and down in Galilee now returns to "His own city," (St. Matt. ix. 1), Capernaum. During His ministry He had no home of His own, as we see from His reply once to a scribe, (St. Matt. viii. 20), but there was one house in Capernaum, which was open to Him whenever He was in the neighbourhood, that of Simon and Andrew, compare St. Mark i. 29. Probably here it was that Jesus was staying when our lesson opens, the phrase "in the house" means "at home." The news of His arrival soon spreads, crowds of people may be seen flocking in the direction of His abode. In the parallel passage in St. Luke v. 17, we are told a number of learned men from different parts had come to ascertain for themselves the truth of the wonderful reports that had got abroad of His sayings and doings; these were among the crowd which soon filled every available space, in the house and court yard. How intently all listen as Jesus "spake the word unto them."

(1). *Getting near to Jesus.* Four men may be seen approaching, carrying a poor man helpless from paralysis, and miserable in his mind, feeling his sinfulness, has heard that Jesus is sent to heal the "broken hearted," surely, he thinks, He will have a word of comfort for him. But there is no chance of making their way through the crowd, shall they go home again or wait patiently till the crowds disperse?

an idea strikes them; they go up the outside stairs to the flat roof; Jesus is sitting probably near the window in the upper room, and they either roll back part of the covering or remove a few of the tiles just over the spot where Jesus is sitting, and lowered the sick man by the four corners of the mat he was lying on, just in front of Jesus. Let us note here how really in earnest they were, nothing daunts them, compare Eccles. ix. 10; Psalm cxix. 2; Deut. iv. 29; Isaiah iv. 6, 7; Jer. xxix. 13.

(2). *Forgiven by Jesus.* Is Jesus offended at this interruption? if He had been a mere man He might have been, but Jesus has nothing but pity for him. He knows what the man really wants, healing for the soul as well as the body, (St. John ii. 25), and pleased at the strong faith shown, He cheers the poor sufferer with the words, "Son, be of good cheer," (St. Matt. ix. 2), "thy sins are forgiven," thus giving him the richest blessing first. But look at the dark scowling faces of the scribes! "Why does this man thus speak? He blasphemeth!" verse 7. Anything spoken against God or His honour is blasphemy. If Jesus had not been God they would have been right, for how can a man forgive sins? every sin is an offence against God, to Him only it appertaineth to forgive sins; but Jesus is "very God of very God." This is proved several times in our lesson. Why did Jesus forgive this man? see the message pronounced by the ambassadors of Christ in the Absolution, "He pardoneth and absolveth all them that truly repent." Jesus knew that he was humbly penitent. God knows the heart, (1 Chron. xxviii. 9; 2 Chron. vi. 30; Jer. xvii. 10; 1 Sam. xvi. 7; Psalm. cxxxix. 23; Prov. xvii. 3; therefore Jesus was God. But He will give a stronger proof than this.

(3). *Healed by Jesus.* Not only did Jesus know what was in the sick man's heart, and know the faith of his friends, but he could read the dark thoughts of the scribes, verse 8, perhaps they thought it's easy to say, "Thy sins are forgiven," but how can we know if they really are? He will give a proof there can be no mistake about, verses 10 and 11. In putting in the words, "power on earth," our Lord implies that it was manifestly *His in heaven*, and shows that in putting off His glory, He did not put off His power. Then addressing the poor sufferer at His feet, He says, "Arise, take up thy bed," instantly the man who was previously unable to move hand or foot, feels strength and obeys the command, verse 12. How amazed the scribes are, as they see the man carrying his mattress, and hear him praising and thanking God. The crowds too are amazed and join with the man in "glorifying God." Let us learn from this miracle how truly Christ was God as well as man. He can see into our hearts, from Him no secrets are hid. He knows exactly what we want, while we care very little for pardon and grace, and very much for money, pleasure, getting on in life. How important therefore that we, in seeking temporal blessings from Christ, should ask Him to cleanse the thoughts of our hearts, for of ourselves we know not what is best for us (Rom. viii. 26, 28), but if we "desire earnestly the greater gifts," (1 Cor. xii. 31), we have Christ's own promises that we shall not seek in vain, (St. Matt. vi. 33), see also Rom viii. 32, and receiving what we need, let us like the poor paralytic glorify God, (Psalm ciii. 1, 2, 3).

Family Reading.

PRAISE THE CHILDREN.

For every child who receives an excess of praise or commendation from its parents, there are ten, at least, who are oftentimes thoughtlessly, but none the less selfishly and cruelly, defrauded of that which is due to them in this respect.

Children love praise, they crave it, and will do much to win it. There are exceptional cases, of course. Now and then we see a child so stolid and indifferent by nature, that praise and blame alike seem wasted on it. But such instances of "total depravity" are few. Childish griefs are short, but they are also bitter; and when a child feels justly-merited praise is withheld from it through heedlessness or indifference, it matters not which, how sharply does the arrow enter that striving, yearning little heart! It feels that it has been unjustly deprived of a fairly-earned reward; and though it may only realize this in a dim, undefined way, the feeling is there, and a small spirit of resentment, and possibly of insurrection creeps into the little heart also. Of the in judiciousness, the unwisdom, of excessive praise, it is useless to speak, since the error seems to lie, almost without exception, in the opposite direction.

But, mother, when your little girl has put her



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whole baby-heart into some little office she is striving to perform for you, when she has been unusually sweet-tempered and good throughout the day, whisper approving words in the little eager ear. Tell her in encouraging phrases (on the tip of every mother's tongue), what a treasure she is to you. Such praise will not be wasted. As the summer's dew upon the rose, words like these will fall upon the child heart, making it richer with the fragrant incense of duty and love.

Father, if your boy has learned his lessons right well; if the daily tasks he is set to have been performed more thoroughly and faithfully than usual; if in little ways he has been more thoughtful of your comfort than is his wont, notice these things; not silently, but by word of mouth, generously and cordially approving his conduct. Let him feel that his endeavours are fully valued, that no good or noble action on his part passes by you unnoticed. Thus will you incite in him a desire to merit always your approbation, and the resolve to make himself more worthy each day of such a father's love.

Withhold not praise from your children when they deserve it. Used wisely, it is a healthy stimulant that cannot injure, but, on the contrary, is productive of results good and lasting. See, in the hurry and worry of the flying days, that you forget it not, lest there be, through your forgetfulness, small heart-aches now and great ones hereafter.

HOW DR. GUTHRIE BECAME A TEE-TOTALER.

In a journey in Ireland in 1840, in an open car, the weather was cold, with a lashing rain. By the time we reached a small inn we were soaking with water outside, and as those were the days, not of tea and toast, but of toddy-drinking, we thought the best way was to soak ourselves with whiskey inside. Accordingly we rushed into the inn, ordered warm water, and got our tumblers of toddy. Out of kindness to the car-driver, we called him in; he was not very well clothed—indeed, he rather belonged in that respect to the order of my ragged school in Edinburgh. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was "sauce for the goose was sauce for the gander;" but the car-driver was not such a gander as we, like geese, took him for. He would not taste it. "Why?" we asked; "what objection have you got?" Said he, "Please your reverence, I am a teetotaler, and I won't taste a drop of it." Well, that stuck in my throat, and went (in another sense than drink, though) to my head. Here was a humble, uneducated Roman Catholic carman; and I said, if that man can deny himself this indulgence, why should not I, a Christian minister? I remembered that; and I have ever remembered it, to the honour of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labour daily for years, made me a teetotaler.—*Life of Rev. Dr. Guthrie.*

KEEP TO YOUR CHURCH.

A few plain Reasons why Members of the Church of England ought to attend Public Worship of their own Church.

Every member of the Church of England ought constantly to attend the public service of his own parish church every Sunday, except he is really and in truth prevented from coming to church by some work of charity, or necessity, or by sickness.

For we may be certain that there is not any service so plain and so excellent as that of the Church of England, which is contained in the Prayer-book. A large portion of it is taken out of the Scriptures: for instances, the Lord's Prayer wastaught us by our Saviour, Jesus Christ, Himself. The Psalms and First Lesson are taken out of the Old Testament. The Second Lesson is taken out of the New Testament as are also the Epistle and Gospel. The Ten Commandments, which are read in the Communion Service, are also taken out of the Scriptures, and are commanded by God Himself to be strictly

obeyed. All the articles or doctrines of the Christian religion, which we are commanded in Scripture to believe, are summed up in the Belief, or Apostles' Creed. Lastly the Prayers, Thanksgivings, and Collects, all contain such things as the Word of God teaches, and were compiled by men, some of whom were martyrs for the sake of the truths therein contained. And every Lord's Day, after that part of the public service of the Church which is contained in the Prayer-book is ended, there follows a sermon, in which the clergyman explains some of the doctrines or duties of the Christian Religion, in order to instruct those who are ignorant, to awaken those who have neglected their duty, and to warn those who have offended in any way against any of God's commands.

Then let us remember, that all the doctrines of the Gospel, that is, of the Christian religion, which we are commanded in Scripture to believe (and which are contained in the Belief or Apostles' Creed), as also all the duties which we are (in the Ten Commandments and other parts of the Scripture) required to practise, are read and taught in the Church.

Therefore, if any one should try to make us divide and separate from the public worship and the doctrine of that pure branch of the holy Apostolic Church of Christ established in England (which is, therefore, called the Church of England), he disturbs the unity of Christ's Church and is guilty of the sin of schism, or division; that is, dividing "Christ's Church or body," of which holy society "Christ is the Head." (Cor. i. 18.) St. Paul solemnly warns us, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) He admonishes us, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.)

The Scriptures having so plainly condemned false teachers, false doctrine, and divisions, the Church of England directs us, in her Service, to pray to be delivered "from all false doctrine, heresy, and schism," or division.

It is clear, then, that it is the duty of all, who are members of the Church of England, to unite in public worship by attending the Service of their own parish church every Sunday, as they will there be instructed in all the doctrines and duties of the one true Christian religion. A true son of the Church will not from caprice, dislike of his clergyman, or other unworthy motive, wander from his own appointed fold to frequent some other place of worship. In obedience to him who is "set over him in the Lord," he will make a conscience also of observing all other seasons besides the Lord's Day, set apart for Divine Service.

THE WEEKLY OFFERTORY.

The Offertory is, in every point of view, the most fitting as well as the most scriptural mode of making our offerings to God, out of the worldly goods with which He has blessed us.

The duty of serving God with our substance is distinctly enjoined upon us by Holy Scripture:—

'Upon the first day of the week, let every one of you lay by him in store, as God has prospered him.'—1 Cor. xvi. 2.

'To do good and to communicate forget not; for with such sacrifices God is well pleased.'—Heb. xiii. 16.

'Bring an offering, and come into His courts.'—Ps. xvi. 8.

'Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.'—Tobit iv.

Thus, while we are taught that it is the duty of all to make these sacrifices, the Offertory, without any appearance of exaction, affords an opportunity to the poor of offering their mite. And it is to be observed that the Apostle avoids being burdensome; he says not, give 'so much' or 'so much,' but whatsoever ye may have been prospered in, whether much

or little, signifying that the supply is of God. And not only so, but also, by his not enjoining them to deposit all at once, he makes his counsel easy, since the gathering by little and little hinders all perception of the burden and the cost.

Nor is the performance of the duty without its reward:—

'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'—Prov. xi. 24.

'He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.'—Prov. xix. Prayer Book Version.

'He which soweth bountifully shall also reap bountifully.'—2nd Cor. ix. 6.

The Offertory, moreover, on account of its simplicity and its success, recommends itself to adoption. Wherever it has been fairly tried it has proved the most effectual means of raising the funds which, besides alms for the relief of the poor, are required for all Church purposes in the absence of church rates and of endowment. Compare, with this simple method of collection, the complicated and expensive machinery which has to be put into motion when subscriptions have to be collected during business hours in the course of the week; a system which deprives the contributor of the feeling that he is performing an act of devotion or of sacrifice. The very fact, too, of a fixed sum being in the latter case applied for has the effect of restraining the liberality, which the frequent opportunity of giving afforded by the Offertory is invariably found to excite, both in rich and poor,—for the one is a formal the other a voluntary act.

The custom of giving weekly, which was enjoined by St. Paul on the Church of Corinth, is still the rule of the Church of England, though from various causes it has fallen into comparatively disuse; and it behoves all who love the Church to endeavour to return to this rule and to revive these offerings, which were originally applied to all Church purposes,—including the maintenance of the clergy, the relief of the poor and the expenses of Divine worship.

Do we not testify our gratitude to an earthly benefactor by a present? How much more fitting and right, then, is it that we should, at the time of prayer and praise, show our thankfulness to Him Who hath given us all things to enjoy, by presenting a thank-offering on His altar!

Thus at each service opportunity should not fail to be afforded to all, young and old, servants and masters, poor and rich, of learning to acquire the habit of giving alms to God in His own House, remembering always that 'Heaven is gained not by giving much, but by keeping back little.'

A. B.

THE CAPERCAILZIE.

The Wood-grouse, Capercaillie, or Cock of the Wood, one of the noblest of British game-birds, once abounded in the pine forests of Scotland, but is now exceedingly rare. The male is nearly three feet in length, and weighs sometimes fifteen pounds. The upper parts are brown, black, and grey, varied; the lower, black, interspersed with white feathers: the fore part of the breast is of a rich glossy green, with a golden tinge. The female is considerably less than the male, and is of a brown colour, with black crescent-shaped markings. They are found in the forests of Russia, Norway, and Sweden, where they feed on the young shoots and cones of the pine, the catkins of the birch, and the berries of the juniper.

In Sweden the wood-grouse are often domesticated, and become so tame as to feed out of the hand, and like common hens will run forward when corn is thrown to them. Attempts have been made of late years to reintroduce them in the Scottish woods. The capercaillie is extremely shy, but when intruded upon will attack those who approach its place of resort with great boldness, and stationing himself on the ground will peck at the legs and feet of such as have intruded on its domain. The flesh of this bird is said to be delicious, and its eggs to have a delicate flavour beyond those of any other fowl.

## HUMILITY.

Humility is a perpetual quietness of the heart. It is to have no trouble. It is never to be fretted or vexed, or irritated, or sore, or disappointed. It is to expect nothing; feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness, when all around and above is troubled. Let us bear in mind that "Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted."

## MUTUAL FORBEARANCE.

That house will be kept in turmoil where there is no tolerance of each others error's, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the audirons and apply fire to it, it will go out; put on another stick, and they burn; add half a dozen, and you will have a grand blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly get ashamed, and repent. But oppose temper to temper; pile on the fuel; draw others into the scrape, and let one harsh word follow another, and there will soon be a conflagration, which will enwrap them all in its lurid splendors.

## NEW YEAR'S THOUGHTS.

"I won't read that peace," some youth will be ready to exclaim. "I have seen a great many such before, and they are always full of gloomy things about sickness and death. So I will pass on, until I find a title which pleases me better."

I hope you will change your mind, my young friend, and read what I have to say. I will promise not to be more prosy and disagreeable than I can help.

Almost everybody seems happy at the return of a new Year, and old and young wear smiling faces, and greet each other with kindly words. I sometimes wonder why they should all appear to be so glad at the death of the Old Year. There is something pleasant, it is true, in the idea of entering upon new, fresh time, in which no wrong deeds have as yet been done, and no unhappiness endured; but the old year must have dealt kindly with us, or we should not have lived until now. Let us, therefore, regard it as a good friend, to whom we have forever bidden farewell. It will be a great cause of thankfulness, if the New Year does as generous a part by us.

Many, many things will happen before December, and, in all likelihood, some young eyes which are reading these lines will be closed in death. You remember those solemn words of the New Year's Hymn—

"We yet survive; but who can say,  
Or through this year, or month, or day,  
I shall retain this vital breath,  
Thus far, at least, in league with death?"

Still, no person, old or young, who tries to please God, need feel unhappy on this account. If our Heavenly Father sees that we love Him, and that we wish to obey His laws, He will take care of us, and whether we live or die, all will be well with us.

How wretched those people are who are afraid to remember that they cannot live always! We are told that Louis XV. of France, had the greatest horror of death, and that he would never allow the subject to be mentioned in his presence. He even avoided the sight of churchyards, monuments for the dead, and anything which could possibly bring it to mind.

Poor, foolish man! He could realize the force of the Apostle's words when describing the case of those, "who, through fear of death, were all their lifetime subject to bondage."

Louis was a great monarch, and lived in gorgeous palaces, and courtiers cringed before

him, and, all this while, he was a perfect slave to the fear of death. The little boy who would not read these remarks about the New Year, for fear they might make him feel gloomy, is preparing the same bondage for himself.

How much better for all to say, "We cannot live always. We may die soon. We will do all we can to serve and please God, and look to Him for pardon and peace, for our Blessed Saviour's sake."

"To Thee our spirits we resign,  
Make them and own them still as Thine;  
So shall they live secure from fear,  
Though death should blast the rising year."  
*The late Dr. Norton.*

## THE ENGLISH CHURCH.

For their own purposes, the advocates of the Disestablishment of the English Church would be prudent not to talk quite so glibly about an institution which has its roots in every parish in this kingdom, and which, with or without their will, has done more to form the thought of every Englishman and Englishwoman than all the other influences of their education put together. To listen to the Liberation Society, one would suppose the Church to be an artificial institution, set up by the State some 300 years ago out of its own perverse devices, claiming no better treatment than the last experiment in organizing the Civil Service. The only reply to be made to this kind of language is to say that it does not so much as touch the realities of the question.

There is a good story of an American boy who, in a competitive examination, was asked some question about the Reformation, or some similar event of more or less importance in the world's history, and who refused indignantly to answer it, as unfair,

"It must have happened," he said, "before the Declaration of Independence."

The Liberation Society and all their allies always remind us of this ingenuous patriot.

There is not—there never has been—there never will be—in their world and within their horizon, anything prior to or beyond certain Acts of Parliament which gave a legal sanction to particular arrangements in the English Church. When, indeed, they suppose this legal sanction was given we are at a loss to imagine. However, if we carry the Liberation Society's instruction in history three centuries back we shall make a liberal allowance.

It never seems to occur to them that the Church in every parish is the representative and heir of the religious and moral influence which moulded the life of this country for some eight or nine centuries before their imaginary date. Ever since then, the Church, the Bible, and the Prayer-book, have been the constant factors in the growth of English life, under whatever varieties of political condition.

The Reformation presented to every country in Europe a tremendous religious, moral, and political problem—a problem the solution of which deluged the Continent with blood. Our statesmen succeeded, amid immense difficulties, in steering through that perilous time without any irreparable disaster, and the Church of England, as now constituted, was the agency in which they united the old and the new, and bound the old religion of the nation to its new light and its growing aspirations.

## HINTS TO HOUSEKEEPERS.

**HOMINY MILK.**—Soak half a pound of crushed hominy in water twelve hours, and then boil it in milk over a slow fire two hours. It must be about the consistence of rice milk when brought to table.

**INDIAN CORN PANCAKES.**—Take a pint of flour, one egg beaten light, a pint of milk and a little salt. Stir all well together, and bake on a hot gridiron in small cakes. Butter, and send them up hot.

**BAKED INDIAN PUDDING.**—One quart of milk boiled, stir in seven spoonfuls of meal while it is

boiling hot, mix it quite thin, when moderately warm, add molasses, a little ginger and salt, four eggs, a lump of butter the size of an egg.

**RICH HOMINY PUDDING.**—Mix the hominy, which has been previously boiled, either in milk or water, with eggs, a little sugar and nutmeg, a little suet, and with or without currants and raisins, as preferred. Tie up in a basin, and boil two hours. It is excellent, either boiled or baked.

**BOILED INDIAN PUDDING.**—1 tea cup of molasses, one piece of suet the size of two eggs, chopped fine, three spoonfuls of meal, scald the meal with boiling water or milk, mix it quite thin; when it is nearly cold add four eggs well beaten. It requires three hours, boiling in a strong cloth.

**PLAIN BOILED HOMINY.**—Tie 1 pound of crushed hominy in a cloth, allowing plenty of room to swell, and boil three hours. This pudding may be eaten with sugar and melted butter or treacle sauce. One pound of hominy will make a pudding, sufficient as a meal, for five or six persons.

**INDIAN FLOUR PUDDING.**—Mix a pint of flour with a quarter of a pound of fine sherd suet, stir into it a quart of boiling milk; when cool, stir into it six beaten eggs, a little nutmeg, lemon, and half pint of treacle; tie in a cloth that has been dipped in boiling water; boil four hours, and eat hot with treacle sauce or butter.

**INDIAN GRUEL.**—To one quart of boiling water, stir in two table-spoonfuls of Indian meal, mixed with a little cold water, boil fifteen or twenty minutes, and a little salt. It will be found on trial that everything which can be made with wheaten flour may be made with Indian corn meal, and that the latter is more wholesome and nutritious.

**ONION SOUP.**—Peel and cut ten large onions in to small dice, put them into a stewpan with a quarter of a pound of butter, place them over a fire, fry them well; then add three table-spoonfuls of flour, which mix well, and a little more than a quart of water, boil till the onions are quite tender, season with a little salt and sugar, finish with a liaison, and serve. Grated cheese is an improvement in it.

**RHUBARB PIE.**—Take stalks of fresh pulled rhubarb. Cut off the leaf, and strip off the skins. Cut the stalks into pieces of an inch long. Fill the dish, adding plenty of sugar. Cover with paste, and bake for a half hour. Some persons stew the rhubarb before baking: the advantage of this is, that more can be put into the dish, for it shrinks considerably in dressing.

**PROFUSE BLEEDING FROM LEECH BITES.**—In most cases this may be stopped by pressing into the holes small pledgets of lint dipped in spirits of wine, or the muriated tincture of steel, or touching them with a pointed piece of lunar caustic. If neither of these methods succeed, it will be requisite to pass a stitch, with a fine needle and silk, through each of the bleeding orifices. In the case of children and delicate persons, directions should always be given that the bleeding should be stopped before the patient be left for night.

**INK FOR ZINC LABELS.**—Take two drachms of verdigris, two drachms of sal ammoniac powder, and one drachm of lamp black; mix them with twenty drachms of water. This will form an indelible ink for writing on zinc.

## FOR PARENTS.

A thoughtful writer gives this lesson to parents, which cannot be conned over too thoughtfully:—"You are always educating your children for good or evil. Not only by what you say, but by what you do; not only by what you intend, but by what you are; you yourself are one constant lesson, which many eyes are observing, and which many a heart receives into itself. Influence, power, impulse, are ever going out from you. Take care, then, how you act."

OPEN THE DOOR.

Open the door for the children, Tenderly gather them in— In from the highways and hedges. In from the places of sin. Some are so young and so helpless, Some are so hungry and cold; Open the door for the children— Gather them into the fold. Open the door for the children; See! they are coming in throngs— Bid them sit down to the banquet, Teach them your beautiful songs! Pray you the Father to bless them, Pray you that grace may be given; Open the door for the children— "Of such is the kingdom of heaven." Open the door for the children, Take the dear lambs by the hand; Point them to truth and to goodness— Send them to Canaan's land. Some are so young and so helpless, Some are so hungry and cold! Open the door for the children— Gather them into the fold.

THE CHERRIES.

Sabina, the daughter of rich parents, had a nice little room to herself; but it had a very untidy appearance inside. She never cleaned it up, and all the good advice of her mother, that she should keep it in better order, was in vain. One Sunday afternoon she had just dressed herself, and was about to go out, when the daughter of their neighbour brought her a basketful of fine black cherries. As tables and window-sill were already covered with clothes and other things, Sabina set the basket down on a chair, which was covered over with blue silk, and then went out with her mother to walk to a neighbouring village. Late in the evening, when it was already dark, she came back to her room very tired, and immediately hastened to a seat. But scarcely had she seated herself when she jumped quickly up again, and uttered a loud scream of terror. For she had seated herself exactly in the middle of the basket, which was piled up full of cherries. At her screams her mother immediately hastened to her with a light. But what a sight she saw! The cherries were all crushed; the juice flowed on all sides over the chair; and Sabina's new white silk dress was so entirely spoilt, that it was never fit to be used again. But besides this her mother gave her a severe scolding, and said: "You see now how necessary it is to keep things in order, and to give to each thing its proper place. You are now punished for your disobedience and your untidy habits; in future remember the saying,— "Neglect on Order to attend— Disgrace and loss will be thy end."

A NEW LEAF.

Harry Wilde says he has "turned over a new leaf." His teacher thinks he has, and his mother knows he has. "The boys," Harry's old companions, laugh a little, and say, "Just wait awhile and you'll see!" What has Harry done? He has smoked his last cigarette; he has bought his last sensational

story-paper; he has taken hold of his schoolwork in earnest; he has turned his back on the "fast" boys, and says to them in some manly way when they want him to join them in some of their old-time wicked fun, "I can't go into that with you, boys." At home he is a different boy. There is no more teasing to spend his evenings on the street; no more slamming of doors when he is not allowed to have his own way; no more sour looks and lagging footsteps when required to obey. Just this: A looking-glass was held up before Harry's eyes; in it he saw himself a selfish, conceited, wilful boy, on the road to ruin. The sight startled him, as well it might. He did not shut his eyes, as he might have done, but he looked long enough to see that he was fast getting to bear the likeness of one of Satan's boys, and he said, "This won't do; I must be one of God's boys." Harry soon found that he could not change one of his evil ways, so he was obliged to let God make the change in him; and it is indeed a great change. Harry has chosen "the good part." Will you, dear girl?

HORSFORD'S ACID PHOSPHATE FOR WOMEN AND CHILDREN. Dr. Jos. Holt, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

THE THREE WISHES.

While sitting at the dinner-table with his family, a gentleman had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charlie!" He made the choice thoughtfully: "First of a good character; second, of good health; and, third, of a good education." His father suggested to him that fame, power, riches, and various other things, are held in general esteem among men. "I have thought of all that," said he; "but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place."

A wise decision, indeed, for a lad of that age. Let our young readers think of it and profit by it.—Sel.

A GOOD CORN SHELLER FOR 25c.

A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is shelled. Beware of substitutes offered for Putnam's Painless Corn Extractor—safe, sure and painless. Sold at druggists.

TO DO MY DUTY.

Harry Somers, the other morning, thought he had a very hard time. He got up late, for he thought it would be a good thing to lie in bed and get a little more sleep. So when he came down to breakfast, his father, mother and sisters had gone from the table. Somehow, the table did not look just right, and nothing tasted as it should. So Harry, as he could not quarrel with anybody, just quarrelled with his breakfast. The potatoes were cold, the meat was tough (so he said,) the bread was dry, the table was "mussed," and, for his part, he did not like the way the things were managed at his home. With such a breakfast as that, he did not feel like going to school, and he did not know but that the best thing he could do would be to hang around. His mother came around by this time, and hearing his complaints, said: "Harry, you are unhappy, and you are unhappy just because you have not done your duty. You heard my call, but you would not get up. You yourself did wrong, and that has made everything else go wrong. Nothing looks right or tastes good to a boy when he is mad with passion." Harry quickly answered: "Mother, it is pretty hard after a poor breakfast, eaten all alone, to be found fault with, and to be sat down on in that style. If there is anything I like to do, it is to eat, and I think that I do it pretty well. When I get to be a man, I shall eat a late breakfast, and it shall be hot. I wish things were different." "There, Harry, you have quarrelled with your breakfast, and now you are ready to growl at your mother, and to scold about the dear home that shelters you; and all because you would not do your duty in a little matter. Now I want to tell you about half-a-dozen little boys I met the other night, as they were going home in the rain from their work at the Brown Mill. It was 7 o'clock at night, and the little fellows had to walk nearly two miles to their supper, after having been at work from 7 o'clock in the morning. They were not scolding; they talked pleasantly with me, told me that they got from two to three dollars a week; that they ate their breakfast at six o'clock in the morning; that they did not have to work so very hard, for they could sit down occasionally. When I said to one of them: "You are doing your duty in that 'state of life to which it has pleased God to call you," he at once said: "I try to do my duty at the mill, but I don't expect to work there always; my teacher in the Sunday School tells me to look at the Catechism, and read it just as it stands, 'to do my duty in that state of life to which it shall please God to call me.' I hope it will please God to call me, if I am

faithful, to something higher than carrying bobbins in the Brown mill. "Now, Harry, it makes me so sorry to think that the little mill-boy could be so happy and trustful in his toil, and that my Harry should be so cross and unreasonable in his life of ease." All that Harry could think of saying just then, was this: "Mother, I think I had better go to school and behave myself, and may be the dinner will be all right."—The Church.

SORRY IS NOT 'NUFF.

"Allan! Where is Allan!" A moment ago he was playing with his little cart in the yard, hauling earth to the currant bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allan is gone; their is his cart. "Allan! Allan!" "Ise here," at last said a small voice from the back parlor. "What are you there for?" asked his mother, opening the door and looking in. Allan did not answer at first. He was standing in the corner with a very sober look on his face. "Come out to your little cart," said his mother; "it is waiting for another run." "Ise not been here long 'nuff," said the little boy. "What are you here for at all?" asked his mother. "I punishing my own self. I picked some green currants, and they went into my mouth," said Allan. "Oh! when mother told you not to! Green currants will make my little boy sick," said his mother in a sorry tone. "You needn't punish me," said Allan; "I punish my own self." His mother often put him in the back parlor alone when he had been a naughty boy, and you see he took the same way himself. "Are you not sorry for disobeying mother?" she asked Allan. "I sorry, but sorry is not 'nuff. I punish me. I stay here a good while and thinks." "Is not Allan right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again! That is very short, shallow sorrow. Allan felt this; so he was for making serious work of it.—

Births, Deaths, Marriages. Under five lines 25 cents.

LAWRENCE—SEWELL.—At St. James' Church, Stratford, on the 6th inst, by the Rev. E. Patterson, M.A., B.D., Mr. William Lawrence, barrister, to Edith, youngest daughter of the late Henry Sewell, all of Stratford.

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OUR FIRST LOST

Two little waxen hands,  
Folded soft and silently;  
Two little curtained eyes  
Looking out no more for me;  
Two little snowy cheeks,  
Dimple-dented nevermore;  
Two little trodden shoes,  
That will never touch the floor.

Two little snowy wings  
Softly flutter to and fro;  
Two tiny childish hands  
Beckon still to me below;  
Two tender angel eyes  
Watch me ever earnestly;  
Through the loopholes of the stars  
Baby's looking out for me.

HONOUR THY MOTHER.

It was a cold, dark night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Annesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother: "Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as closely as possible to him. Together they breasted the storm, the mother and the boy who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said: "I am very proud to-night, mother."

"Proud that you can take care of me?" she said to him, with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

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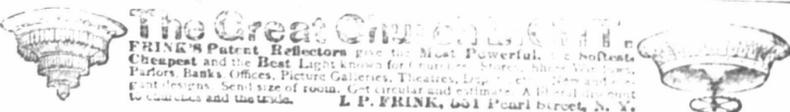
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Welland Canal Enlargement. NOTICE TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tender for the Welland Canal" will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of the part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached to the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more, according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 9th December, 1885.

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