

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 9.]

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[No. 1.

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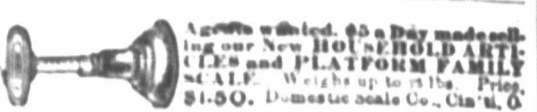
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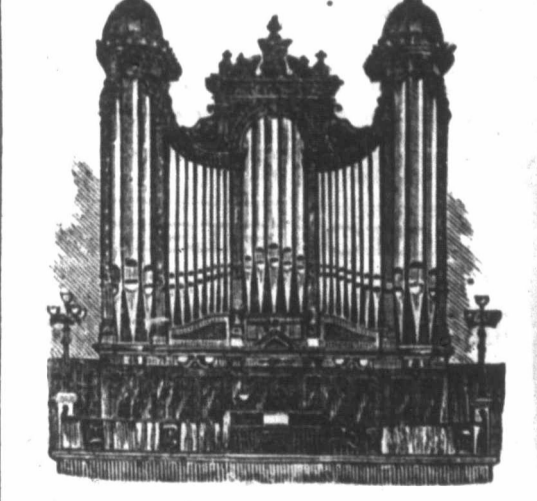
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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 7. FIRST SUNDAY AFTER EPIPHANY
Morning: Isaiah li., Matthew iv. 23 to v. 13
Evening: Isaiah lii. 13, and liii. or liv., Acts iv. to 32

THURSDAY, JANUARY 4, 1883.

A NEW life of BENTLEY, one of the greatest scholars, recalls the singular lack of taste he showed in his suggested corrections of "Paradise Lost," which have greatly damaged his reputation. Many readers will be curious to see what his biographer can say for him here. By his contemporaries this work was regarded as a proof of dotage; but Professor Jebb contends, we think successfully, that it was rather the outcome of excessive confidence in his own powers of improving the text of any author. Its faults are, in kind, the faults of his Horace. Its method is much the same, and the intellectual acuteness is there; but the absurdities into which it leads him are the more obvious in that Milton's text, unlike that of Horace, affords no real ground for suspicion:—

"The editor of 'Paradise Lost' is not the Horatian editor gone mad. He is merely the Horatian editor showing increased rashness in a still more unfavourable field, where failure was at once so gratuitous and so conspicuous as to look like self-caricature, while there was no proper scope for the distinctive qualities of his genius." Starting from the fact of Milton's blindness, and the possible errors of an amanuensis, Bentley's imagination created an editor, who by wilful interpolation or carelessness had so disfigured the poem, "that Paradise under his ignorance and audaciousness may be said to be twice lost." This hypothesis once accepted, Bentley's confidence in his own powers of detecting and amending error soon found occasion for their exercise; and the result was upwards of 800 proposed emendations, of which professor Jebb allows that nearly all are bad. One only, he thinks, "if not true, deserves to be so," viz., the substitution of "ichorous" for nectarous humour in vi. 382, where the expression "such as celestial spirits may bleed," indicates that Milton was thinking of Iliad, v. 239 (misprinted in Professor Jebb's book 3c9):—

"From the clear vein a stream immortal flowed,
Such stream as issues from a wounded god."—(Pope.)

The correction of the supposed "editor's" carelessness in "Paradise Lost," vi. 512-515, is a good example of Bentley's method. Milton, ascribing to Satan's forces the use of gunpowder, wrote:—

"Sulphurous and nitrous foam
They found, they mingled, and with subtle art
Concocted and adusted, they reduced
To blackest grain, and into store conveyed."

Bentley remarks:—"It must be very subtle art, even in devils themselves, to adust brimstone and saltpetre. But then he mentions only these two materials, which, without charcoal, can never make gunpowder," and emends thus:—

"Sulphurous and nitrous foam
They pound, they mingle, and with sooty chark
Concocted and adusted, they reduce
To blackest grain, and into store convey."

Nor will Bentley's rewriting of the last two lines of the poem—

"Then hand in hand with social steps their way
Through Eden took, with heav'nly comfort cheer'd"—

be held an improvement on Milton. Yet Pope privately admired many of Bentley's readings, and wrote against them "pulchre," "bene," "recte," in his own copy.

It is not unusual in speaking of the late Archbishop of Canterbury to call him the successor of St. Augustine. This expression is sometimes objected to on the ground that it gives countenance to the idea that the English Church, and consequently the American Church, derive their existence and their orders from Rome. This does not follow by any means. Archbishop's Tait's orders did not depend on his succession from St. Augustine, and there have been many of his predecessors, indeed the majority of them, whose succession as bishops was not derived from Augustine at all. In calling any archbishop Augustine's successor, it is merely meant to assert that that archbishop occupies the seat which Augustine first held. As an historical fact, Augustine was the first Archbishop of Canterbury, and all subsequent Archbishops of Canterbury are his successors. In the same sense Archbishop Tait was the successor of Archbishop Parker, though his orders as bishop were not derived through Parker, but through Archbishop Laud. As Primate of All England, Archbishop Tait was not Augustine's successor, as that office was not held by Augustine, this primacy having been given to Canterbury long after his death. It is well that this distinction between succession in orders and succession in office be kept in mind.

So writes *The Churchman*. It is high time our people knew enough of their Church's history to render such explanation needless. There were bishops in England centuries before Augustine, and Churches whose solid foundations remain to this day to symbolise, as they do, the fact that the English Church touches hands with the Apostolic days. Nevertheless, it is well also to keep in mind that Dr. Benson is the ninety-third occupant of the Chair of St. Augustine, in a regular line of succession.

At the annual meeting of the Newcastle Church Institute, Bishop Wilberforce said they had been told, and very rightly, that the present position of a Dean seemed to be one of perpetual irritation between the Bishop and his Chapter. He thought that might be solved by making the Bishop his own Dean, and making the head of the Canons the Bishop's sub-Dean. He had the pleasure of telling them that five of the existing Honorary Canons were going to migrate from their warm and comfortable quarters at Durham, and heartily and strenuously set to work in the diocese. He desired that the honorary Canons should do exactly what was convenient to themselves, and three had remained at Durham. It was his duty now to nominate eight Canons in addition to the existing five, and to see that they were properly installed before the end of the year. He felt that the Cathedral work should be a kind of heart in the body of the diocese, and that there ought to be warm and energetic currents flowing out which would be felt in every part. He hoped they might have a series of popular lectures going on at the Cathedral from time to time. He should like to see a body of clergy attached to the cathedral who would be available for various purposes throughout the whole diocese.

It will be a glorious day for the Church in Canada when our cathedral establishments are remodelled on these lines. We trust the movement being made in the Toronto diocese in this direction will prove so great a success as to stir up a like reform elsewhere.

The Archbishop of Canterbury was buried on Friday, at Addington, with a walking funeral from

the Palace to the quiet churchyard—great in its simplicity, the absence of all parade, and the presence of innumerable friends, including the two Royal Dukes for whom the late Primate had performed the marriage ceremony. Twenty-nine bishops were present, and the Archbishop of York pronounced the benediction. A more fitting eulogium on his memory could hardly be pronounced than the correspondence published on Thursday, when it appeared that the last act of public significance by his Grace had been to persuade Mr. Mackonochie to retire from his contention with the Court of Lord Penzance by resigning his position as Vicar of St. Alban's, Holborn. The Bishop of London fell in with the dying prelate's effort for peace, and by the aid of the Dean and Chapter of St. Paul's, acquiescence was made easy for Mr. Mackonochie. He has resigned St. Alban's, Holborn, after twenty years' ministry, in exchange with Mr. Suckling, of St. Peter's, London Docks; so that he returns to the scene of his early labours, when curate with Mr. Lowder in St. George's-in-the-East. The only change asked for by the Bishop of London was the taking down a large picture of the Blessed Virgin and Child—hanging at the entrance of the chancel—which has been the subject of much contention. This has been done, closing, we trust, a scandal that has been of some fourteen years' duration. Certainly it will not be the fault of the dying Archbishop if his successor does not enter upon his labours with his path made smoother by the removal of some ugly stones that were in the way of a peaceful solution of present difficulties in the relation of State Courts to the Anglican Church.

The trouble in Grace Church, Toronto, has culminated in the opening of a building near by for meetings of what is called "Our Bible Class," which the leader states is "undenominational."

This is the key to the whole difficulty, and the key also to the whole excitement in that diocese for years. The effort has been, and still is to some extent to efface Church principles, and substitute "undenominational." The Church of England is not to be served by such a policy, it can only be grievously damaged.

In an address on this schismatic movement the Rector of Grace Church made the following statement;—"If he went over the list of those who had been confirmed in the church during the last four years, numbers of whom had been handed over to the care of gentlemen who had had charge of the Bible class, he could show that but few of those were left, that some were with the Baptists, some with the Methodists, and some with the Presbyterians, and that some had gone adrift altogether. He had, to a large extent, lost the labour of four years by this very thing. As the pastor of the church in the parish, it was his duty to strive to preserve his young people from that danger."

That should arouse the "undenominational" clergy to the dangers of their course. And laymen may well pause in giving to missions, and to parish purposes, to ask, "Am I pouring water into a sieve, am I giving money to build up the cause of the Methodists, the Baptists, or the Presbyterians?"

A correspondent who has recently spent some time in England, writes thus in a private letter:—"We went to service at the Old Church, where, although, it is, as you know, a "low" Church, there was a full surpliced choir, intoned service, and everything as it should be. I was not in a church where there was not a surpliced choir, and I found that this and the eastward position have ceased to be distinctive marks between High and Low. I ran from Liverpool to Southport to see R. S., and even he, low Churchman as he is, says he has adopted both, but won't give up his black gown."

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

A NEW YEAR.

ALTHOUGH the Church takes no cognizance of the day which commences the secular term which opens each first of January, the season is too marked a division of time to be passed over by individuals without some recognition, as it is to many persons, as the French term it, "the day of the year." To the Church, Time is not of that moment that it is to the world. To the Christian, too, the milestones of life are also and serve chiefly as finger-posts, pointing to his happy goal, to the haven where he would be.

The divisions of the secular time bill are based on that which is material and transient, on conditions which are temporary indeed, in title, in essence, and relation. The Church is not bound within these conditions, her life is led independently of such frail phenomena. The Church existed before new years were known, the Church will see the last new year vanish into the indistinguishable ocean whither all Time, and all interests dependent upon Time conditions, or subject to Time control, will sink eventually into eternal oblivion. The life of each soul now is so dependent, is so under control, but is hastening unto the sphere where, being made like unto its Divine Head, it will share in His eternity.

New Years, then, as they come and as they go, like shadows on a screen, may serve to suggest reflections in some to whom the seasons of the Church appeal in vain. In days gone by, these irresistible reflections gave rise to customs which were meant to drown the consciousness of having neared the fate of all men by another year, and as with all such efforts to efface the records of experience, these outbreaks only served to emphasize that which was sought to be obliterated. The Saturnalia of the heathen world answered in its inspiration and aim to the dissipation of to-day. What is now diffused and eccentric and scattered over all the year, was then concentrated into a universally observed season of licentious indulgence. Individuals now made wretched by self-seeking vain would drown their consciences and fears of a coming doom in the dark waters of vice. In Pagan times a whole people broke up the bonds of moral order, and demonstrated for our learning and for our warning, how slim are the bonds of social life, how flimsy the control of mere philosophy under the pressure of human passion. Those who make the opening of a New Year an excuse and occasion for an outburst of frivolity or self-indulgence are simply perpetuating the heathenism which developed the Saturnalia of Sin, blackening each closing year with the brand of vice. The Church called the nations out of this degradation, and now too, year by year, the Church calls pathetically, with a mother's tenderness, upon her children to have no fellowship with such works of darkness as stifling the conscience, or drowning reflection, or dissipating thought in a round of lustful gaities. A Happy New Year, so universally wished, and usually, we believe, so heartily wished, is a very mocking phrase if associated with any forms of mere self-

indulgence. A Happy New Year we wish all our friends. Happy may they be by participation in His life Who is the Fountain and Spring of happiness, the Giver of peace, love and content in the present, and of assured hope in the future being the consummation of rest and joy.

THE EPIPHANY.

THE sixth day of January has for many centuries been observed by the Christian Church as a day for specially commemorating that manifestation of Christ to the Gentiles which is described in Matt. ii. 1-12. It is not, however, a festival of very early date. It is not traced as a separate feast earlier than the year 813; although we read of some distinction being made between Christmas and Epiphany about the middle of the fourth century, by Pope Julius I.

The earliest Christmas observed the Feast of the Nativity for twelve days, the first day and the last being especially solemn. The former day was termed the greater Epiphany, as commemorating our Lord's manifestation in the flesh to mankind at Bethany; the latter day was called the lesser Epiphany, to commemorate His manifestation to the Gentiles in the person of the Magi.

Later on, the feasts of Christmas and the Epiphany were separately observed, as they now are. But the name of the Twelfth Day, as being that number after Christmas, has ever since preserved the memory of its original identity with the feast of the Nativity.

Early tradition gives the number of the Magi who came to Jerusalem from the East as three, and their names as Melchior, Gasper and Balthazar.

The offerings of gold, frankincense, and myrrh are generally believed to have been offered by them to our Lord with deep symbolical meaning; the gold, to acknowledge Him as a king; the frankincense, to confess His divinity; and the myrrh to foreshadow his bitter suffering.

Their long journey is briefly described by Dr. Macduff, in his volume for the young, on the Life of Our Lord in the following words:—"I like to think of that journey. The Magi and their servants were not dressed, as you often find them in pictures, as Bedouin Arabs. Their garb was more thoroughly Eastern still. The great men rode in front on camels, with bright trappings and embroideries, having the sun-emblem upon them, followed by armed slaves or retainers leading the baggage camels, with silver bells hung from their long necks. The patient riders wistfully strain their eyes towards the guiding star. Sometimes they have to feel their way though drifted tracts of yellow sand. Sometimes they have to cross a swollen winter stream in some deep valley; and then at last they have to climb the mountain passes of Moab and Gilead. But they do not mind the fatigue and the length of the way, the hot sun by day, and the drenching dews by night. The bright star was to them what a beacon is to a sailor in a dark night and stormy sea."

In the magnificent cathedral at Cologne visitors are shown, in a richly decorated casket, three skulls, which are said to be those of the Magi, and thousands flock to see them, some of course very rightly doubting their reality, but many also believing the evident imposition.

The great lesson of Epiphany to ourselves is that of thankfulness that all the benefits of Christ's sufferings and death were extended beyond the limits of God's ancient people, the Jews, and

made to reach also to every Gentile nation under heaven. As gentiles ourselves, we have a deep and special interest in this. And in those "wise men of the East" we see the forerunners of all the thousands and millions who from every nation would acknowledge the Lord Jesus Christ as Lord and King, and so find eternal salvation in Him.—
Churchman's Penny Magazine.

DRAWBACKS TO THE PROGRESS OF THE CHURCH.

THERE is in every man a natural desire for a "comfortable assurance" that he is in a state of salvation. The extraordinary teaching of some extremists on this point has had the effect of making the clergy speak more negatively than positively about it, the people have the errors on the matter put clearly before them, but the truth itself is not pressed upon them sufficiently. The best way of pointing out erroneous ideas concerning a doctrinal truth is to teach the truth itself positively. Forceful, positive teaching is always more effectual in the overturning of error, than mere negation.

This is the only way in which the great amount of religious uncertainty among Churchpeople can be accounted for, many good Christian people seem to be in a sort of religious night-mare, this state of mind makes them an easy prey for propounders of startling explanations of Holy Scripture, which seem to supply a felt want. When a man becomes convinced that he is and has been a recipient of inestimable blessings (not theoretically, but actually) he will act in a very different manner to what he did before; there will then be no difficulty in enlisting his sympathy on behalf of sustaining Church ministrations and missions. Before we can hope to see the people really alive to their responsibilities they must be assured of their privileges; the mere talk of the great privileges of living in a Christian country within sound of the Gospel, &c., will not do. Even if a good, humble, spiritually minded man, he must realize his state and privileges before he will awake to the reality of his duties as a member of the Church of God.

The want of this scripturally founded assurance of state and privileges (the consequence of lack of positive teachings on the subject) has been a great drawback to the Church's progress, and in proportion as she impresses this truth upon her members will she progress in the future.—W. B.

"SPEAKING THE TRUTH IN LOVE."

(Eph. iv. 15.)

SERMON BY THE NEW ARCHBISHOP OF CANTERBURY, PREACHED AT CAMBRIDGE ON 26TH NOV., 1882.

The words have the sweet ring of a proverb. They are often used to express affectionate plain speaking—the "wounds of a friend"—often to describe the finest vein of Gospel preaching. Our revisers, dropping the "the" before "truth," hint that they are words of wider reach, and by a marginal rendering of "Dealing truly" broaden them still more "Dealing truly in love." But, at some cost of brightness, "Dealing truly in love" will never get the old sparkle.

And though *altheuein* has in usage the special force of "expressing truth," yet here it seems to be the expression by a whole life and conversation, and so to answer to the recent phrase (too recent to find place in a great version) the phrase of "being real." It means the tone of true life answering to true conviction.

For the apostle, with a crash of images, bids us not be infantile, and not toss and twist as the waves of opinion surge to the breath of every new system—system ever so fortuitous, ever so scheming, ever so methodically misleading, *kludonizomenoi peripheromenoi—en kubeia, en panourgia—pros teen methodieian tees planes*, but counter to all this, bids us form a purpose of steady growth; a growth depending on our own will, a growing into Jesus Christ.

Of this mystic, here attained and hereafter to be understood attainment, the moral intelligible means at this present is this:

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LOVE.

STERBURY,
1, 1882.

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self seeking. Is not this the world's problem of life? The very epigram of ethics? " Lovingly real."

It is easy to be straightforwardly real, and show no tenderness for anyone but yourself. It is easy to express devoted interest by voice and look, and to be a dissembler. But to be real oneself and to be in love even with those that are not real and not loving, requires such an ejection of self pleasing and self seeking, as must be troublesome to the best and intolerable to the most.

There is an honesty of manners which, as Cicero says, makes "A brow look not so much a brow as a pledge to society," an austerity like that of an archaic bust, a massive simplicity on which an age or a kingdom might lean; yet (says he) such a man may be "a deceiver from his boyhood, his spirit shrouded by his looks, and his doings by four walls."

Or the selfish may wear no disguise at all. As in a vivid portrait lately exhibited to us—the motive of his talk was never an appeal for sympathy or compassion, things to which he seemed indifferent, and of which he could make no use. The characteristic point with him was the exclusiveness of his emotions. He never saw himself as part of a whole, only as the clear-cut, sharp-edged, isolated individual... needing in any case absolutely to affirm himself.

The feigning of the actor and the indifference of the egotist are equal, though contrasted tributes to the world's high honour of honesty. But in neither of them is there a grain of love.

Love has its tributes too. All the forms of society are penetrated and saturated with the expression and exhibition of our interest in each other. And these forms are hollow only if you choose to make them so. They themselves are right and good and not superfluous. They keep a standard before us which ought to be a minimum standard. Genuine courtesy fills every one of them with meaning. And here we have a first application of this antithetic unity of Reality and Love, Independence with Considerateness, Dignity with Humility. Self-respect free from self-consciousness, and Kindness without Assumption.

It is Reality which Christ seems to require as a first condition of our remaining within the circle of His own influences present and to come. Well we know how hard it is for you to say out for the first time modestly even before friends (I mean to say it outside the dedicated buildings within which every one finds it natural to utter the most emphatic language of devotion), how hard modestly to say that Christ is your Master, and firmly that you are trying to follow Him.

Still it ought to be done somehow. That effort ought, I am sure, to be persevered in till it succeeds and false shame is slain. He is Himself explicit on the necessity for doing it, not before friends only, but before His despisers and mockers. Not the most exquisite glowing liturgy in the world, with all the balm of its sweetness and the perfection of its offering, can do for the soul and character of him who celebrates it, what is done by the difficult utterances in plain words, under uncomfortable circumstances of your faith, when the demand is made.

And how effective it is. Even the rudest personal testimony, the forced-out declaration in clumsy English of "what He hath done for my soul" seems to clench the hold-fast of the speaker, and to pierce like nails into the consciences of hearers.

Now, on the other hand, when a bold phrase of newly conceived doubt swells the young throat and rises to the lip, how emulously it is syllabled under the quiet approving eye of some gentle master in scepticism. Surely the expression of doubt is not at that moment so very honest and self-surrendering. When doubt is at the height of fashion, the Piso may blurt it to the admiration of the elegant; the egotist may counterfeit the genius by formulating it. More unbelievers are made by their own tongues than by their teachers or their books. The first slip has often been the seeming honesty of doubting what in all honesty they believed. The first upward step—what must that be in the very nature of things? Thanks be to the rough prophets of the back alley for their restoration of the text—

"Credidi—propter quod locutus sum."

The received reading seemed at one time to be—

"Dubitavi—propter quod locutus sum."

Secondly, on the surface of social usages less subtle contradictions to reality and to love tempt us quite as commonly. Mere rebellion against conventions may, we said, be no real liberty, because many conventions are even less than a full expression of feelings which ought to be expressed. And all the time worse conventionalities may be undermining us. There is a conventional expenditure for instance. An excess of personal outlay, an extravagance on showy properties, on luxurious habits which seem to do rather more than keep pace with our acknowledged development (or rather diffusion) of manliness and endurance of physical exertion.

The extravagance induced upon the habits of one who is not rich, by the set or circle in which he

moves are of course a falsity practised by himself upon himself and against himself—a falsity for which he suffers now, and from which his after calling in life may never be able to recover him, or not until the brightest part of his life has been spoilt, blotted and dimmed with debt.

But are we sure that the extravagance of the rich man, for which he never suffers this, is not a worse thing by far? It is one of the many falsities not against self so much as against the whole truth of things. Not the pace of the life, nor rivalry, nor ill example, are the radical evil of it. Nor even the fact that "if public opinion does not reach the highest classes... the indulgences procured by wealth will be of the worst kind... and selfishness will be led on into shameless wickedness." But to be by will and choice a co-operator on however small a scale in the degrading energy, in the misery-making factor of the world, to have a hand in undoing what the great world is constituted to do for all its children, to be an ingredient in the poison-cup of humanity—this is fearful.

It is well before us, not from a religious but from a worldly point of view (and the hungriest classes are being grounded in the knowledge) that progress, the boast of these latter days, is being dodged by a terrible shadow.

Progress, material progress, how we have all preached it, and worked for it and gloried in it. With what a magnificent sweep and rush it passes our little bit of the *Circus Maximus* of Time.

Nature nearly subdued, space and time contracted for our speech and for our very presence, darkness as bright as morning, mysteries of disease disclosed, the throbs and stabs of pain lulled into dreamless peace, products and creatures of the soil multiplied and transferred unblemished from virgin tracts to every door, clothing and habitations wrought by engines as by enchantments, knowledge on its way to every child, art and criticism accepted as pleasing substitutes for religion, sanctities of the past trembling at their coming.

Pass a few years. How easy must life become to the humblest, what refinements will grace the poorest, all things accessible, all things cheap, nothing terrible—endless industries, yet leisure for all, wages ever advancing out of the ever-filling coffers of civilized production, lengthened life, increased capacity and ever-increasing ministrations of enjoyment. Beautiful progress, ever young, scattering as he rides material wealth and spiritual easiness with both hands freely.

But he does not ride alone. We say nothing of pursuers. But what is that shadow? For a shadow *post equitem sedet atra*. A clinging shadow and a growing shadow. It is poverty. And when we realize what poverty is and what poverty is doing, we learn in wonder and in fear that progress does not ride so fast but that poverty outruns it. Civilization does not grow so fast but that poverty towers over it. Education does not advance so fast but that crime increases.

From every city and country the same returns. The profits and resources, not the splendour only but the comfort of the arts of life are all entirely for those above a certain line, below it the squalor and the starving and the degradation deepen and widen; between Dives and Lazarus the great gulf is fixed for this life too.

The causes of this terrible phenomenon, with all the intensity of the question "and what will ye do in the end thereof?" are complex and hidden, and will receive many a wrong, many an injurious interpretation. And when all is set forth it still will find each of us unwilling to conceive that any of the responsibility lies at his own quiet doorstep.

But this is certain; however complex the causes, one cause among them is familiar; however hidden some may be, one is plain; however wrong or injurious to society some remedies might be, one correction brings nothing but right, nothing but blessing.

One cause undoubtedly is luxurious extravagance and misspent or overhoarded wealth. Wastefulness, mere show, useless expenditure, barren accumulation, fanciful prices, all tend rapidly to withdraw means from the needy and to cast them into the bottomless bag of the rich, and everyone of these mischiefs increases as fast as progress (according to our notion of it) increases.

And in detail—honestly as some of us may excuse ourselves by the uncertainty and difficulty of deciding, as to what is extravagant and what is proportionate—yet we must observe that indirectly we do decide after all, a few decide so decisively as the most careless, that they will make, and will not cease from making, handsome contributions to the growing sum of misery, casting still their gifts into the treasury, gifts of want into the treasury of woe.

And if it should seem that the general thought of evil of extravagance is to vast too apply to the solution of duty in such small matters, yet if the great sight of the suffering and sorrow of the poor—due ever so partially and indirectly to doings of ours—will not move us to more thoughtfulness, it is certain that

smaller considerations are not likely to have more effect.

It is often said, the sole sin charged upon Dives is indifference to Lazarus' case, and thereupon some are satisfied with all that follows, and some unconvinced of the justice. But in reality, what seems to be pointed by the immediate transference of the scene of the parable to the other world, that is, the putting before us in order to clear our judgment, the whole of human existence, is just this, that the evil doing of the merely rich lies in its contradiction to the whole order of things, in their ignoring what is a palpable fact to all but themselves, that indulgence and extravagance are a kind of eternal dishonesty.

Once more. If the great antithesis of Reality and Lovingness is a help in the guidance of our own heart, and has a bearing on the present fast-changing relations between richer and poorer, ought it not further to contribute something to our view of the modern agitations of the Church?

It cannot be without significance even to an unconcerned looker on (if the literature of the time can allow us to imagine such a person) that these agitations centre upon worship. History should teach even Gallo that nothing which has touched worship, has even been, in the long run, trivial. It is notable, too, that "Lovingness," whenever it has been exercised, has had much effect in calming difficulties about worship, and nothing has so exasperated man as the formal material preciseness with which courts have been compelled and factions cruelly delighted to handle.

But has not Reality as much to do with the question as Lovingness? For what is worship? It is not a recognition of the truth of things, how things are in the world? Was it not so framed of old by God, has it not so been felt by man to be the most expressive, the most solemn recognition of realities unseen, of veritable relations filling all the region around man? Are not its confessions the most masterly renderings of the mind's grasp on sinfulness and on the catastrophe which it prepares within and without? Are not its absolutes the bringing home of the vast principles on which sinfulness is absorbed into God Himself, so to be annihilated. And then praise, and then acknowledge as we listen ourselves deeper and deeper into what we have known through the Word, and then supplication and then intercession recognising the power, which the will of humanity, rising into unity with the Divine will and being perfected, must needs exercise in the spiritual Word, and thence in any material sphere which is a rendering of it. Are they not all reachings after the greatest realities?

But more, if beyond this worship is a half dumb struggle for more voiceful utterance, a twilight unclouding itself into a light which grows and brightens, as the life grows more capable of fixing the subtle spirit, then it seems that worship both as the recognition of that which is, and as the energetic yearning after what shall be, yes, worship must be that instinctive and relational force which is now doing for man something like that which has seemed to some thinkers to have worked upward all living creatures from the rudiment to the fulfilment, from something like nothingness into something like perfection; but man, so long as he sins, and is weak and foolish and passionate, is yet but in the rudiments of true man, and has a perfection far off before him, and worship is the divinely planned and divinely aided activity of the power, howsoever named, which is working out this infinite service to man.

He that will not worship, or that worships carelessly or unmeaningly, is again like the egotist or the luxurious; he is not true to things as they are; not true to man's nature or man's future, lacking both elements, Reality and Lovingness.

I dare not pursue detail, but must we not, as a corollary, think that whether worship be purely silent and mystical, or whether couched in the beauty of language merely, or whether it be symbolic and highly symbolic (and which of these it may properly be depends on many fitnesses) in any case we cannot but expect vast variations to occur from age to age, and race to race, and how can we fail to look for minuter yet real variations in smaller areas or periods?

And if we ourselves have seen the blessing to a national character of being cradled in something of uniformity, must not an hour come at last, is it not for us come perhaps, when not Lovingness only will suggest, but also a sense of Reality demand (at least within limits) diversities answering to stage of progress and intricacies of feeling? If it is, may no ear be deaf to their blended promptings.

In yourself, man with man, man before God—man be Real, be Loving. The Flesh presses you to give up both. The World recommends you to give up one or the other, to sacrifice Reality to pleasing others, or to sacrifice interest in others to selfishness. The spirit says you are to be your own self and yet you are to be born anew.

[We are indebted to the courtesy of Provost Body for a copy of the above discourse, which we esteem as highly appropriate for our New-Years issue.—Ed. D. C.]

OBITUARY.

A GREAT loss has fallen upon the Rural deanery of St. Andrews and particularly upon the parish of Aylmer, Montreal. On Tuesday the 12th Dec. the Rev. George Canning Robinson, incumbent of Aylmer, and Rural Dean, entered into his rest after a sickness of four days. Up to Friday the 8th he had been active in his work; suddenly the Master's call came to put aside earthly labor.

His ministry was not a long one, but it was full of good deeds. He was ordained deacon by Bishop Fulford in Christ Church Cathedral, Montreal, the 20th of Dec., 1863, and priest the 25th Sept., 1864. He served for a short time as curate to the Rev. Mr. (now Archdeacon) Lindsay, of Waterloo, Que. In July, 1864, he was appointed to the parish of Clarendon on the Upper Ottawa. In this place for almost twelve years he gave himself with untiring zeal to his Master's cause. On the 29th of Nov., 1872, he was appointed by Bishop Oxenden, Rural Dean of St. Andrew's, an office which he filled with efficiency up to the time of his death. At the end of May, 1876, he was removed to the then vacant parish of Aylmer.

During his incumbency of Clarendon he was instrumental in getting a very fine stone church under construction, which was opened for Divine service on the 25th of Jan., 1878, he himself preaching at one of the services of that day.

At the time of his death he was very carefully watching over the remodelling of Christ Church, Aylmer, after plans by Mr. Thomas, of Montreal, and it is evidence of the beauty of his character and the extent of his personal influence that the workmen in the church, though most of them strangers, profoundly felt his death, and worked nearly the whole night of the 13th to have the church in a state of readiness for the funeral. It was most touching to see them all come at nine o'clock, the morning before the burial, to look for a last time upon his face.

In his parish his loss is felt very deeply by all, without distinction of class or creed. At his funeral the tears of strong men testified their feelings, and little children cried as he was carried into church. The service was bright and hopeful, befitting the obsequies of one who ever loved brightness in the services of the Church, and who, during life, dwelt much in thought upon the communion of saints and the resurrection of the body. He was universally respected. The kindly gleam of the eye, the manner begotten of interest and sympathy, the indescribable influence of a good and pure life made all with whom he came in contact at home with him, and kindled in those who knew him a love which will remain.

To his family he has bequeathed a legacy beyond all price—an inheritance of bright recollections of a noble heart, and a loving, devout and holy life, full of kindness to the poor, sympathy with the troubled, desire for God's glory, and effort for the upbuilding of His Church.

The friends of the Rev. A. C. Avant, Rector of Bobcaygeon, were much distressed to hear on Christmas Eve, that he was at the point of death, and prayers were offered for him in several churches. On Christmas morn his spirit passed away from the rejoicing Church in the midst of its festival season, to the higher joys of heavenly rest. Mr. Avant, after a brave struggle with difficulties enough to daunt a man of less determined resolution, succeeded in passing through Trinity College, and was ordained deacon some five years ago. While in Toronto he acted as

superintendent of St. Luke's Sunday school, and gave valuable help in a self-sacrificing spirit to the Church in that parish, deeming any labour honourable done for Christ. He was much respected in Toronto, and on removal much missed. His zeal and energy at Bobcaygeon were unbounded, and his parish and missions were just beginning to blossom with the promise of good fruit when the Master called him hence. On the day of the funeral all the stores were closed, and a very large number followed his remains to the grave, among them being the leading residents of the district, members of various Churches, with his sorrowing associates and helpers, who were joined by a number of the clergy. Mr. Avant had been ailing some weeks, and fell a victim to a fever superinduced by over exertion in parochial work while too sick for duty. "The good shepherd giveth his life for the flock."

The following beautiful lines, by Hon. Mrs. Norton, express a sentiment (making allowance for the difference of surroundings) closely appropriate to the death of the lamented Rev. H. C. Avant:

THE MISSIONARY'S GRAVE.

O, far in the East his tomb shall be made,
Where palm trees are throwing their soft southern shade,
And the ocean that leaps round his own native land,
Sends its long surging waves to the warm India's strand;
Yet mourn not, though strangers have closed the calm eyes,
Whose last dying glances were turned to the skies;
Nor grieve that he perished so far from his own
No deathbed where God is can ever be lone!
Obscure be his rest, and forgotten his name,
Not for earth were his deeds: not for earth be his fame:
The angels, who witnessed his long task of love,
Have written that name in the records above!
And the prayers which he taught in the days long gone by,
To the slave or the savage shall reach the Most High,
Ascend to the bright world of glory and truth,
And plead for God's servant who died in his youth!

BOOK NOTICE.

PROVOST WHITAKER'S SERMONS.—LONDON, EDG.: Rivingtons. Toronto: Willing & Williamson. Price \$1.75.

We have just received a very neatly bound octavo volume, containing twenty-five of Provost Whitaker's sermons, selected by himself or suggested by those Graduates of Trinity College at whose entreaty this modest volume has been published. We are persuaded that every intelligent man who reads these sermons will feel that, while it is the natural outcome of the late Provost's excessive modesty, that even this brief production had almost to be extorted from him, it will yet be a most unnatural appreciation of the great character which that modesty hid from public view, if the Canadian Church does not make known its appreciation of this, by its demand for many volumes like it, to be culled from the treasures which the Provost's life work produced. Every sermon in this volume may justly be pronounced remarkable; not because of any startling effect or unfolding of new truths, but because of the flood of light it throws upon the hidden meaning and practical bearing of texts and truths with which we are perfectly familiar. The Provost was a perfect model of exegetical preaching. His sermons grew wholly out of his texts, and those texts were, for the most part remarkable for their brevity. He seldom, or never, preached what is called a subject sermon, a sermon, i.e., with a text stuck to as a sort of motto. He found ample scope for declaring the whole counsel of God in the exposition of the words of Holy Scripture; and no one can have heard Provost Whitaker preach, no one can peruse these published sermons, without being struck with the simple, clear, earnest eloquence with which that truth unfolds its its glorious proportions under the touch of his masterly hand.

We would ask for no better confutation of the cruel and slanderous aspersions with which he was pursued than that which a perusal of this volume will supply. The loving, reverent awe with which Holy Scripture is ever treated, the convincing fervor, the chastened eloquence with which salvation through Christ is everywhere proclaimed, ought to put to shame those who have not hesitated to "falsely accuse" one of the humblest and best, as

well as intellectually the greatest man who has yet adorned the Canadian Church. We would like to specify our approval of particular sermons, but almost fear to do so lest we should seem to disparage others which our readers will feel to be equally good. "The gain of leaving all for Christ," "The Powerless Appeal," "The one Communion and Fellowship," "The Power of the Cross," "Christ in our Midst," are sermons of wondrous beauty and power. As specimens of the simple and forcible use of Anglo-Saxon, no less than as logical, well reasoned discourses, these sermons deserve not perusal only, but careful study. Each volume is supplied with an excellent photographic likeness of the late Provost Whitaker, which his many friends will be glad to possess, but they will be still more glad to contemplate the exact portraiture of the Provost's mind and heart, which he has himself unconsciously drawn in many a passage of these brief sermons.

THE RULING PASSION STRONG IN DEATH.

IT is with peculiar delight that we give the following correspondence between the dying ARCHBISHOP and Mr. MACKONCHIE. The example on the one hand of a burning desire for peace for the Church's sake, brightening the last hours of the dying, and the noble spirit of self-sacrifice and obedience shown by the priest of St. Alban's in the interests also of peace for the Church's sake, shine out as one of the brightest episodes of Church history. Would that these two examples become precedents, would that peace for CHRIST'S sake inspired all disposed to disturb our Church!

Addington Park,
Croydon, Nov., 10, 1882.

My dear Mr. Mackonochie,—My thoughts—so far as I am able at present to give steady thought to public matters—have naturally dwelt much upon the troubles and difficulties which have made themselves apparent in connection with recent ritual prosecutions.

I am exceedingly anxious that the result of the Royal Commission on Ecclesiastical Courts should, by the blessing of Almighty God, be such as to allay disquiet, and, by meeting any reasonable objections to existing procedure, to set men's minds free from the pressing duties which devolve upon the Church in the face of prevailing sin and unbelief.

Anything which, at this moment, increases bitterness of feeling may do permanent mischief to the cause which we all have at heart. Anything which tends to preserve peace now will tend to make a satisfactory solution of our difficulties far easier. I venture, therefore, privately to write to you—though I cannot yet do so with my own hand—to invite you seriously to consider whether you can in any way contribute to minimize the present feeling of bitterness which undoubtedly exists in some quarters.

I need not assure you that I do not wish in any way to dictate to you a course of action; but if you feel it possible, consistently with duty, to withdraw voluntarily, by resignation of your benefice, from further conflict with the courts, I am quite sure you would be acting in the manner best calculated to promote the real power and usefulness of the Church to which we belong.

I make this appeal to you under a strong sense of responsibility.

You will, I think, feel with me that the circumstances under which I write are altogether exceptional, and you will, I know, give prayerful thought to the subject.

I commend you to the guidance of Almighty God, and ask that He may give to us in these difficult times a right judgment in all things.

I remain, yours very truly,

A. C. CANTUAR.

The Rev. A. H. Mackonochie.

St. Alban's Clergy House, Brooke St.,
Holborn, Nov. 11, 1882.

My dear Lord Archbishop,—Your kind letter of yesterday reached me last night.

Your Grace will understand that in a matter of so deep importance I shall not answer definitely without that time for earnest seeking after the guidance of Almighty God to which you refer me, although, indeed, your Grace will not doubt that I have endeavoured to gain it and to act upon it throughout the troubled circumstance of the last sixteen years.

It is a great regret to me that any of my concerns should be adding to the pressure of your Grace's anxieties under the severe illness which our Lord has sent to you. Therefore, my final answer shall reach your Grace with as little delay as possible. With earnest prayer for your Grace's restoration to health,

Believe me, my dear Lord Archbishop, yours truly and very respectfully,

A. H. MACKONOCHE.

Addington Park,
Croydon, Nov. 21, 1882.

My Dear Sir,—You have probably seen in the newspapers the account of the less favourable condition of the Archbishop's health. As a matter of fact, it is now evident that the doctors have almost, if not quite, abandoned any real hope of an ultimate recovery, though there may possibly be a temporary rally.

I think it only right to tell you that, among the very few matters concerning the outside world which at present find a recurring place in his thoughts and in his conversation with me, is a private correspondence on which he has entered with you.

I tell you this merely in case you should suppose from the doctors' bulletin that the Archbishop is at present too ill to receive any letters. It is not quite so, and he asks me every day if there is any letter for him from you.

I am sure you will not misinterpret this letter, which, with some misgivings, I write unknown to the Archbishop.

It is merely intended, with the utmost respect, to relieve you of any doubt you may be feeling as to whether you would be justified in writing at present to the Archbishop, should you find it possible to do so.

Believe me to remain, yours very truly,
RANDALL T. DAVIDSON.

The Rev. A. H. Mackonochie.

St. Alban's Clergy House, Brooke St.,
Holborn, Nov. 22, 1882.

My Dear Sir,—If you think fit, you may tell the Archbishop that I will send his Grace a definite answer on Friday, if possible by Thursday night's post, but if not, at least by Friday's. It has been much on my mind not to have answered sooner, for the very reason which you have supposed to have been causing delay, namely, that I feared delay might be causing his Grace more anxiety, as it would me in a like position.

I am, dear sir, yours truly,
ALEX. HERIOT MACKONOCHE.

St. Alban's Clergy House, Brooke St.,
Holborn, Nov. 23, 1882.

My Dear Lord Archbishop,—I am sorry to have been obliged to add to your Grace's anxiety by a less speedy reply to your letter than I could have desired.

The subject of your letter has, I think, rarely been out of my mind since I received it, except when at times driven out by press of active work.

The conclusion at which I have arrived is to acquiesce in your Grace's wish that I should resign my benefice. You will understand that it is to myself, and will be to my people, a great sorrow, but one which I hope we shall be willing to bear, if the true peace and liberty of the Church can be obtained by my compliance.

My life hitherto, since my ordination, has had for its supreme object the seeking those gifts for the Church, and I am contented, if so it be, to give up my peace for hers.

Your Grace will, I am sure, understand that I cannot in this matter act otherwise than with that obedience to my conscience to which you refer me, so that you will not think that I have changed my conviction as to the State courts. I accept the line of action which your Grace has indicated, simply in deference to you as supreme representative of our Lord Christ in all things spiritual in this land, and not as withdrawing anything which I have said or done in regard to those courts. This I cannot agree to in any way whatever. No one can deny that the bitterness which your Grace would abate is altogether an exceptional circumstance, giving rise to exceptional remedies to avert, if it may be, by the goodness of God, ruin from His Church, and leaving her free for the future discharge of her great mission at home and in foreign lands.

For myself, I hope I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me.

Thanking your Grace for your commendation of me to the guidance of Almighty God, and with my own unworthy prayers for your Grace in all your sickness,

Believe me, my dear Lord Archbishop, yours truly and very respectfully.

ALEX. HERIOT MACKONOCHE.

To the Most Rev. the Right Hon. the Lord Archbishop of Canterbury.

Addington Park,
Croydon, Nov. 25, 1882.

My dear Sir,—I am directed by the Archbishop of Canterbury to express to you with how strong a feeling of thankfulness to God he has received your letter of the 23rd inst.

The Archbishop desires me also to enclose to you a copy of a letter he has to day sent to the Bishop of London, and to say that he has no objection to your giving publicity to the correspondence if you think it desirable to do so.

It will, I feel sure, be a satisfaction to you to know what pleasure your letter has brought the Archbishop in these his last days, as it would seem, upon earth.

Yours very truly,
RANDALL T. DAVIDSON.

The Rev. A. H. Mackonochie.

The Archbishop of Canterbury to the Bishop of London.

Addington Park,
Croydon, Nov. 25, 1882.

My dear Bishop of London,—I enclose to you a copy of a correspondence which has passed between Mr. Mackonochie and myself. I have, of course, in no way committed you by the action I have thought it well to take in the interests of peace.

It appears to me a great blessing that a gate of reconciliation could have been opened by Mr. Mackonochie's willingness to resign. He has, of course, in coming to this decision, had serious difficulties to contend with from the advice of some of his friends, and it seems to me that he has in this case shown his consideration for the highest interests of the Church by sacrificing his individual feelings in deference to my appeal. I remain, my dear bishop, for ever yours truly,

A. C. CANTUAR.

The Lord Bishop of London.

The Rev. A. H. Mackonochie to the Archbishop of Canterbury.

Dec. 1, 1882.

My Dear Lord Archbishop.—Your Grace will, I think, like to know that I have to-day formally resigned this benefice.

Also, I think your Grace may be pleased to know that I shall probably be nominated to the benefice of St. Peter's, London Docks, from which Mr. Suckling will be transferred to St. Alban's.

Allow me to express, at this time, my deep gratitude for your Grace's kindness and generous feeling towards me ever since the time that I entered the diocese of London in 1855, and that often in critical circumstances.

Believe me, yours truly and very respectfully,

ALEX. HERIOT MACKONOCHE.

The Most Rev. the Right Hon. his Grace the Archbishop of Canterbury.

Fulham Palace, S. W., Dec. 5, 1882.

Dear Mr. Mackonochie,—I did not write to you on Saturday when I accepted your resignation, because I understood from Mr. Lee that I was about to hear from you; but having read, as you are aware, the affecting correspondence between the dying Archbishop and yourself—so honourable to both—I wish to be allowed to express my satisfaction with the conclusion at which you arrived, and my appreciation of the motives which led you to it. I can well understand the difficulties of your position, which must have been great and perplexing, and only to be met by courage of the true stamp, and under a firm sense of duty. God grant that it may tend to the Church's peace!

I have never ceased—I can say in all sincerity—to value your own worth or that of your work; and I venture to hope that, under altered circumstances, those strained relations may be relaxed which arise so readily between those whose duty it is to administer the law, and those who consider themselves unable in conscience to observe it.

Believe me to be faithfully yours,

J. LONDON.

(In substance.)

St Alban's Clergy-House, Brooke st.,
Holborn, E. C., Dec. 5, 1882.

My Dear Lord Bishop,—Your Lordship's letter has just reached me. My silence has simply arisen from my desire not to trouble your lordship with needless letters.

Last Thursday evening I was on the point of writing to you when a note came from Mr. Lee, asking me to see him again before I did so. The result of this interview was that I signed the deed of resignation and came away under the impression that I should hear from your lordship accepting it. There must have been a mistake either on Mr. Lee's part or mine. Allow me to express my sincere thanks to your lordship for your very kind letter.

I felt it impossible to refuse acquiescence to such a letter as the most Christian and touching one of the Archbishop, carrying with it the gravity of his Grace's spiritual position, the emphasis of his approaching departure to his rest, the very exceptional circumstances of the present condition of the Church, and generous consideration with which he urged upon me the line which seemed to him to be my duty.

Believe me, my dear Lord Bishop,
Yours truly and very respectfully,

ALEX. HERIOT MACKONOCHE.

THE CHURCH OF ENGLAND ZENANA
MISSIONARY SOCIETY.

OUR notice of the above named society and its objects, has been read by many with a lively interest. What else but the deepest interest and heart-burning zeal should be felt in behalf of millions of women in India, upon whom no Gospel light has yet shined to any great extent. But we little know in Canada how great must be the difficulty of those English Christian pioneers—women who have gone to India to speak of Him, who is the Way, the Truth and the Life, to their heathen sisters there. Still they remain faithfully at their work in that portion of the Lord's vineyard, winning many living souls for Christ. Their prayer, "O send out Thy Light and Thy Truth," is heard and great blessings are granted to their labours.

The story of missionary difficulties in India is told us in a leaflet, published by the Zenana Society, as written by one of its band of female workers.

"In the cold weather of 1876, a fine old Raja, while performing a journey, stopped some days at Jubbulpore, and sought leave to visit the missionary ladies. When he came, we returned the compliment, and asked permission to visit the ladies of his family. The reply we got was, that his 'Katla' had been sent on in the early morning. This word 'Katla,' means literally 'Chattels,' and is a very usual one as applied to the women of India. It very well denotes the way in which they are looked upon, as having no individual existence to be cared for—no dignity of womanhood to be maintained.

"The soul of a Hindoo woman, according to their religious codes, is so far beneath that of the twice-born Brahmin, that it is worth very little consideration; it is so impure that it must pass through millions of transformations before it is deemed worthy to enter the poor sensual Paradise, utterly empty of pure and holy joy, which alone she is taught to look forward to. It has been well remarked, 'Unless we see something beyond the grave worth dying for, there is nothing on this side worth living for,' and the vacant face and meaningless life we find when first visiting at Zenana, fully testify to this.

"The Hindoo woman is without that hope beyond the grave, which can gild even the darkest lot with heavenly brightness. She is treated alternately as a slave and a toy—her higher nature trampled on and ignored. Her religion, such as it is, is entirely one of fear, without one ray of hope to elevate and give meaning to her life. Many an hour she spends in fruitless pujas, and sometimes weary pilgrimages, to ward off the judgment, of which she lives in continual dread. If her boy is sick, it is an angry God punishing her for sins committed in some former life. She strips him of his ornaments, to endeavour to deceive this God into the notion that she does not value him much, and then, perhaps, he will be spared to her; and if this darling son is taken, and she is left childless, too often she has neglect and scorn, and even ill-treatment added to her other sorrows. And yet in the souls of these poor creatures, the same thoughts arise as in our own, the same yearnings for holiness, for communion in that higher life, for which the soul was made—the same longing to rest in the arms of Eternal Love. I have seen a

woman utterly overcome by those precious words "Come unto me all ye that are weary and heavy laden, and I will give you rest." Her soul answered to the blessed invitation, and she found balm in her Saviour's word.

"Can we then deny the comfort and hope it is in our power to give? If we cannot altogether lighten their earthly sorrows, we can at least point them to the time when the light shall break for them unclouded, and they may rejoice as ransomed souls before God and the Lamb for ever.

"A ZENANA WORKER."

Contributions gladly received in aid of the Zenana Society by Miss Kirkpatrick, Secretary, Peterboro', Ont., or Mrs. Gaviller, Secretary, 21 Herkimer St., Hamilton, Ont.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

CARRYING PLACE.—The precise amount of the Christmas offerings of this parish we are not favoured with, but are informed that they are nearly treble that of the largest total of any preceding year, during the present incumbency of the parish, and that notwithstanding the cutting off of a very large and important district previously attached to the Carrying Place congregation, but now ministered to by the very energetic and laborious rector of Brighton, Rev. Mr. Harris.

SMITH'S FALLS.—St. John's Church looks very well in its Christmas decorations; one new feature being a very nice rood screen, having three arches surmounted with cross, triangle and anchor. Congregations on Christmas Day were large, 49 persons communicated at the 8 a.m. Celebration, and 70 at the 11 a.m.

ARNPRIOR.—There were very large congregations at the services in Emmanuel Church, which was beautifully decorated, and the music was exquisite. The services, Christmas Eve, and at 11 o'clock Christmas morning, were opened with carol singing. There were two collections, and sixty communicants. The offertory was \$70. Mr. Jones has an earnest and liberal congregation.

TORONTO.

TORONTO—City Churches Christmas Decorations.—It is impracticable to give a detailed description of the Christmas decorations of all the churches in Toronto, and it would be invidious to select a few for prominent notice, for the loving labour spent on some of the less favoured churches has cost more self-denial than the elaborate work seen in the richer churches. It is gratifying all around to see that this festival is honoured by all the churches being appropriately adorned and the services being lifted to a higher plane of joy and thanksgiving. The improvement in the choirs of Toronto recently is very noticeable, and the congregations universally are delighted at the change coming over the city in the matter of Church music.

St. Philip's Church.—The Rev. J. F. Sweeny, B.A., was recently inducted into this rectory by the Bishop, who preached an appropriate sermon, laying significant stress upon the obligation of parish work outside the study. The new incumbent preached his inaugural discourse.

We congratulate the parishioners of St. Philip's on Mr. Sweeny's accession, being assured that he will be a faithful pastor, a sound Churchman, and free from party ties.

The Rev. J. Fielding Sweeny, wishes all communications for him addressed 4 High-street, Toronto.

Girls' Friendly Society.—A meeting in the interest of this society will be held on Monday next. We are glad this work of the Girls' Friendly Society is about to be taken up in this country, Canada being the only colony where there is no branch. It has done such a good work in England in raising the moral tone of womanhood among girls and young women employed in earning their own livelihood, that we hope the same excellent results will follow upon its establishment here. Her Majesty the Queen is patron of the Society, and the Princess Christian is a working associate of the Windsor Branch. The Society has been in

existence seven years, and now numbers in England alone, between 70,000 and 80,000 members. The Bishop has kindly consented to take the chair, and a full attendance of the clergy and lady workers from the several parishes is invited. The meeting will be held at St. George's School House, at 3 p.m., on Monday, the 8th prox.

WHITFIELD.—A very successful Christmas tree entertainment was held in this parish on the night of the 21st inst., and a nice sum was netted for the Sunday-school.

PORT PERRY.—Church of the Ascension.—The congregation of this church has been acting in the spirit of this gracious season, and with a zeal which does them much credit. On Christmas morning the wife of the incumbent, the Rev. J. Carry, was presented with a handsome and costly coat and cap of Bokhara fur, in recognition of her earnest efforts to promote the welfare of the church and Sunday-school. The very poorest of the congregation cheerfully contributed to this Christmas gift. The church decorations this year are in advance of past years, much to the praise of the designers and workers. The morning service on Christmas Day was well attended and the offertory was liberal. On the evening of St. Stephen's Day, the annual Sunday-school festival was held in the Town Hall, when the children mustered in full force, to the number of sixty-five. The elders of the congregation also attended in fair proportion. A number of Christmas carols were sung very sweetly, the infant class affording the most pleasure by their really surprising performances, and showing the great amount of pains taken in their instruction by Mrs. Carry, who had drilled them all continuously for some weeks previously. The Christmas trees were adorned with very bright and suitable gifts. The children also acted two small dramas very creditably. Miss Roberts was publicly thanked for her patient assistance at the organ in the Sunday-school practisings, and Mr. Carry took the opportunity of expressing the thanks of Mrs. Carry and himself for the handsome Christmas gift made the latter. Mr. N. F. Paterson, the churchwarden, made a concluding speech, in which he gracefully referred to the various merits of all concerned in the school and the entertainment, and all ended with "God save the Queen."

ATHERLEY.—The Rev. H. W. Robinson begs to acknowledge the receipt of a box of second-hand clothing, etc., for use in the parish, from the C. W. M. A. He thanks also some kind friend for sending the *Church Times*. The services at this church were of the usual festive character on Christmas Day. There was a very good congregation, and a large number received the blessed sacrament. The church was beautifully decorated, a noticeable feature being a mass of evergreens at the back of the altar, forming a kind of reredos, which threw out in bold relief the white vested altar and its ornaments. The offertory was the largest ever taken up in the church.

NIAGARA.

APPOINTMENT.—The Bishop of Niagara has been pleased to appoint the Rev. Robert C. Caswall, M.A., of Gergetown, to the Canonry of Christ Church Cathedral, Hamilton, rendered vacant by the removal of the Rev. James Carmichael, M.A., to St. George's Church, Montreal.

CHRISTMAS SERVICES.—The various churches in Hamilton, St. Catharines, Guelph cities and in the country, so far as heard from, have had most cheerful and edifying observances.

HAMILTON.—Receipts at Synod Office during the month of November, 1882.

MISSION FUND—Offering Collections.—Cayuga, \$14; Port Maitland, \$2.58; North Arthur, \$2; Barton, \$5; Grimsby, \$9; Stamford, \$7.88; Ancaster, \$12.25. **Parochial Collections.**—Mount Forest, \$11.11; Stoney Creek, \$4.55; St. George's, St. Catharines, \$180.88. **On Guarantee Account.**—Binbrooke, \$75; Saltfleet, \$38; Omagh, \$62; Stevensville, \$100; West Flamboro', \$50; Caledonia, \$108.24; Ridgeway, \$65.

WIDOWS AND ORPHANS' FUND—Offering Collections.—South Cayuga, \$2.75; Port Maitland, \$2.35; Dunnville, \$5; Milton, \$4; Hornby, \$9.64; Burlington, \$8.71; Stewarttown, \$3.

ALGOMA AND NORTH-WEST MISSION FUND—Thanks-giving Collections.—Norval, \$3; North Arthur, \$2; Stoney Creek, \$3.60; Bartonville, \$5.55; Grantham, \$4.05; Horner, \$2.72; Merrittton, \$1.86; Barton, \$4.10; Glanford, \$4.70; Nanticoke, \$2.25; Stevensville, \$1.20; Ridgeway, \$3.30; Hornby, \$8.10; Oakville, \$27.61; Saltfleet, \$14.17; Hamilton, All Saints, \$8; Fort Erie and Bertie, \$16; Grimsby, \$10; Dundas, \$12.77; Milton, \$5; Stamford, \$4.80; Drummond-

ville, \$9.37; Cayuga, \$12.88; Caledonia, \$13; York, \$12; Stewarttown, \$7; Omagh, \$2.36; Funnville, \$9.68; Waterdown and Aldershot, \$5; Port Colborne and Marshville, \$35.00; Cheapside, \$3.46; Nanticoke, \$7.64. **Intercessory Collection.**—Mount Forest, \$6.80.

HAMILTON—St. Luke's Mission Church.—Dr. Mockridge, rector in charge of Christ Church Cathedral, writes us to say that our item in last issue regarding this church, that nothing definite has been arranged as to a successor to Rev. F. E. Howitt, but some clergyman will doubtless soon be appointed as assistant minister of Christ Church Cathedral, so that the services in the Mission Church may be well kept up.

Christ Church Cathedral.—The Rev. Dr. and Mrs. Mockridge were the happy recipients of some valuable presents this Christmas. In addition to numerous gifts from individuals, and a good Christmas offering, they were presented with a brussels carpet, a handsome sideboard with mirror, a silver tea-pot, coffee pot and cake basket, and a beautiful china tea set. Accompanying the gifts was the following note: "Dr. and Mrs. Mockridge are requested to accept the accompanying Christmas gifts as slight marks of the very warm esteem with which they are regarded by the congregation of Christ Church Cathedral."

DUNNVILLE—St. Paul's Church.—On Christmas Day the morning service was remarkably well attended. There was a goodly number of communicants, and the offertory amounted to \$42.57. At Evensong the church was again well filled. The offertory was \$10.80, making a total of \$53.37 for both services. The whole amount was donated to the rector. The church is tastefully decorated.

HURON.

THE PULPIT IN THE FOREST CITY.—The third Sunday in Advent may be said to be of unusual interest, as befitted this holy season. At St. Paul's, Rev. Canon Innes and A. Brown read morning service. The music was more than usually sublime, even for St. Paul's choir. They sang as if every one glowed with praise and thanksgiving. Truly sacred music hath charms to exalt the soul above the fleeting joys of earth. The preacher at matins was Rev. W. S. Rainsford. The remembrance of his mission here some few years since brought together a large number of worshippers. He preached a very forcible and eloquent sermon from the words of St. Paul to the Apostle Timothy, "That lay hold on eternal life." He quoted the text as given not in the authorized, but the new version. The preacher in his sermon spoke of this great fact as underlying the principle of the Gospel, that man's nature craves life. Let man's ideal be what it may, we would see that man wants to lay hold on life. The only life worthy of man is the life that God planned out for him from the beginning—life everlasting; and to avail himself, man must link himself with God, accept His word, and be united in the acceptance of this inner life. What we want to present to the world is a true life—a life that can save. We regret that the congregation showed an apparent irreverence during the singing of the anthem. It should be borne in mind that this is a solemn act of worship and adoration of the triune Deity, and yet during the singing of one of the most sublime anthems of the Church, very few demonstrated by standing, their participation in the offering of praise and thanksgiving. During the rendering of the anthem accompanying the presentation of the offertory, many sat at their ease, as they would not do during the singing of the National Anthem.

PRINCETON.—The thanksgiving services held in St. Paul's church were well attended, each denomination of the village furnishing its quota. The beautiful ecclesiastical like edifice was tastefully decorated with all kinds of unthreshed grain (grown by Mr. Robert Rutherford), together with abundance of flowers neatly arranged by the tidy fingers of the fair ones of the church.

NORFOLK.—The Rev. W. F. Campbell, Diocesan Missionary Agent of Huron Diocese, made his annual visit to the parishes in Norfolk during the past two weeks. The last two meetings were held on Monday last, at Lynedoch, at 2 p.m., and in Delhi in the evening. Both meetings were very successful; the former was largely attended for an afternoon service; collections in advance—indeed such may be said of the general results of the agent's visitations, in which he was ably assisted by all the clergymen in the county. It was feared there would have been a falling off in two of the parishes, Port Rowan and Simcoe, as both have been re-building or building new churches. But fortunately the reverse is the case. Mr. Campbell preached in Port Rowan and neighborhood on the 22nd ult., and received contributions much in advance

13; York, Lunenburg, Colborne, Nanticoke, t. \$6.80.

Dr. Mock, Cathedral, regarding arranged but some as assist o that the ll kept up.

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of those of last year. On Sunday last he preached in Simcoe and in Waterford. The Rev. Mr. Gemley, of this town, preached there in the evening. The Waterford collections were treble those of last year. In Simcoe the contributions, including a special gift \$25 - was \$74 - not much less than the amount at the Dedication Services on the 22nd ult.

SIMCOE. One of the most successful bazaars was given by the ladies of Trinity Church, in the Music Hall, in the early part of December. Great taste and liberality were displayed by the lady contributors in the number, variety, elegance and usefulness of the articles. It is not, therefore, to be wondered at that the large sum of fully \$500 rewarded their generosity and exertions. One unique article among the rest was an autograph quilt, a gift to the esteemed rector, Rev. Mr. Gemley. It added more than \$60 to the total receipts, procured by each writer of an autograph giving a small sum with the name. It is intended to add the \$500 to the funds of the Ladies' Society for furnishing the new church.

PARIS. The Christmas season has been a very happy one here. The church was very prettily decorated, and the services were hearty and well attended, and the Christmas offertory large. The children and young people of the Sunday-school enjoyed a very pleasant sleigh drive on the day after Christmas, and with flags and banners flying, drove through the principal streets singing "Onward, Christian Soldiers," and other appropriate hymns, and also went a distance into the country. After returning to the Sunday-school room, coffee and cakes were provided for refreshments, and the scholars received Christmas presents of suitable chromos, pictures and souvenirs of the happy Christmastide.

ALGOMA.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, the following sums towards the Parsonage Fund:—W. D. Barnes, Cobourg, \$1; John Monteith, Esq., Rosseau, \$3; Mrs. Dooly, Cobourg, \$1; P. D., \$2.

UFFORD.—Mr. Thomas Dowler, lay reader, gratefully acknowledges the receipt of a parcel of gifts from the C. W. M. A. Society, of Toronto; for the Christmas Tree given to the pupils of St. Mary's Sunday School, Beatrice, in the Church Hall, on the 27th instant.

BRACEBRIDGE.—The Rev. J. S. Cole acknowledges, with thanks, two beautiful gifts for my mission, a Communion service for one of my out stations, from Miss Thurtel, of Guelph, per Miss Westmacott, and a most elegant travelling service from Mrs. Sullivan; also a book of poems for myself, posted at Bury, St. Edmund's, from a reader of S. P. G. reports. Is it that the reception of these things has made me covetous? I earnestly desire some assistance for the Christmas tree at an out station. There is surely among your readers some one who will help in this other matter in articles or money.

Appointments of the Bishop of Algoma for the districts of Parry Sound and Muskoka:—

First Tour.—Jan. 16, Baysville, 7.30 p.m.; 17, Stoneleigh, 2.30 p.m.; 18, Bracebridge, 8 a.m.; 19, Allensville, 2 p.m.; 19, Huntsville, 7 p.m.; 20, Harris, 11 a.m.; 21, Cyprus, 10 a.m.; 21, Emsdale, 2 p.m.; 21, Burke's Falls, 7 p.m.; 22, Katrine, 9.30 a.m.; 22, Emsdale, 7 p.m.; 23, Midlothian, 7 p.m.; 24 to 27, To and from Lake Nipissing, calling at Commanda, Mecunoma, etc.; 28, Maquettewan, 10.30 a.m.; 8, Midlothian, 6.30 p.m.; 29, Dufferin Bridge, 7 p.m.; 30, Sequin Falls, 10 a.m.; 31, Beatrice, 7 p.m.; Feb. 1, 2, 3, The Cedars, etc.; 4, Aspdin, 10.30 a.m.; 4, Lancelot, 2.30 p.m.; 5, Ilfracombe; 6, 7, Ilfracombe, Examination of Candidates for Priest's Orders; 8, Ravenscliffe, 7 p.m.; 9, Dixon's, 2 p.m.; 10, Hoodstow, 10 a.m.; 11, Ilfracombe, 11 a.m.; 11, Ilfracombe, 6.30 p.m.; 12, Round Lake, 2 p.m.; 13, Keatsville, 2 p.m.; 14, Utterson.

Second Tour.—March 4, Rosseau, 10.30 a.m.; 4, Rosseau, 2.30 p.m.; 4, Rosseau, 7 p.m.; 5, Ufford, 10.30 a.m.; 5, Ullswater, 8 p.m.; 6, Skeleton Lake, 2 p.m.; 7, Raymond, 11 a.m.; 8, Rosseau, 4 p.m.; 9, Iceland, 2 p.m.; 9, Rosseau, 8 p.m.; 10, Sirrett's, 10.30 a.m.; 11, Parry Sound, 10.30 a.m.; 11, Rankin's, 3 p.m.; 11, Parry Sound, 7 p.m.; 12, Parry Sound, 3 p.m.; 13, McKellar, 7 p.m.; 14, Dunchurch, 7 p.m.; 15, Broadbent, 7 p.m.; 16, Waubamic, 8 p.m.; 17, Bracebridge; 18, Bracebridge, 10 a.m.; 18, Bracebridge, 3 p.m.; 18, Bracebridge, 7 p.m.; 19, Port Carling, 2 p.m.; 20, Port Carling, 7 p.m.; 20, Port Sandfield, 2 p.m.; 21, Butler's, 2 p.m.; 22, Bardsvill, 2 p.m.; 23, Falkenburg, 10.30 a.m.; 24, Dwight, 11 a.m.; 24,

Cain's 3 p.m.; 25, Grassmere, 11 a.m.; 25, Huntsville, 7 p.m.; 26, Harris, 11 a.m.; 27, Brunel, 3 p.m.; 28, Port Sydney, 11 a.m.; 28, Port Sydney, 3 p.m.; 28, Port Sydney, 7 p.m.; 29, Beatrice, 11 a.m.; 30, Bracebridge; 31, Gravenhurst; April 1, Gravenhurst, 11 a.m.; 1, Gravenhurst, 3 p.m.; 1, Gravenhurst, 7 p.m.; 2, Gravenhurst, 3 p.m.; 2, Gravenhurst, 7 p.m.; 3, Alport, 11 a.m.; 4, Uffington, 3 p.m.; 5, Parbrook, 10.30 a.m.; 6, Barkway, 10.30 a.m.; 7, Gravenhurst; 8, Gravenhurst, 11 a.m.; 8, Gravenhurst, 7 p.m.

BRITISH.

An aged Episcopalian writes thus to the *Scottish Guardian* in the wearing of a moustache by clergymen:—When I was a boy, (and the custom continued in force until lately,) an episcopal clergyman always had a clean shaven face, or at most a modest pair of whiskers; this unobtrusive way of treating the facial hair at least gave a cleanly, respectable look to our ministers' visages. Some twenty years or so, ago, High Churchmen began wearing long beards, and moderate men of different opinions followed suit; this change, though I did not like it I confess helped at all events to maintain the venerable appearance of the ministry. But now, a further innovation has been made, and we see young men appearing in the pulpit with the face all shaven, with the exception of a heavy (or scanty) moustache on the upper lip. This foppish adornment (?) but ill accords with the dress of a clergyman, in or out of church, and suggests, when seen in reading desk, or pulpit that the wrong person has donned the surplice or gown. A moustached lip renders a clergyman's appearance so very irreverent that I cannot divest myself of the idea, during his ministrations, that through some mistake, we are being treated to a reading of the liturgy or a sermon by some young clerk from a bank or lawyer's office. I have heard it said that the moustache is desirable because it gives a "military" appearance to the wearer. But to pass by the case of young men in general, why a clergyman who is not a soldier should wish to look like one, (except to produce an impression on nursery maids,) I cannot imagine—besides which, a moustache alone does not give a military appearance, but requires the well-drilled shoulders and legs of a soldier to complete its effect; our young curates would do well to remember that a want of military bearing may (and does) make the wearer of military adornment absurd and disagreeable in the eyes of others beside those of myself.

This terrible hirsute heresy has not yet broken out in Canada, when it does we shall be prepared to meet it as best we may!

PEEBLES.—S. PETER'S.—On Tuesday (last week) S. Peter's Church, Peebles, was re-opened by the Right Rev. the Bishop of Glasgow and Galloway. The church has been considerably enlarged, a chancel having been built, and great improvements made.

DALKEITH.—S. MARY'S.—During the visit of the Marquis and Marchioness of Salisbury to Scotland, they were the guests for a few days of the Duke and Duchess of Buccleuch, and family and party staying at Dalkeith House, including the Duke and Duchess of Richmond, attended divine service in S. Mary's Chapel, Dalkeith Park. The prayers were intoned by his Grace's private chaplain, Rev. S. A. A. Majendie, and the incumbent, Canon Bushby, preached.

GLASGOW.—S. JOHN'S.—The sermons on behalf of the Choir Fund, were recently preached by the Rev. Dr. Penney. The preacher alluded to the strides which have been made in Church Architecture, &c., and then of the impetus given within the last few years to Church music. In the evening the preacher took his audience back to the temple, and the temple services, referring historically to the golden and silver ages of Hebrew music and to the music of the East under Ignatius, and in the West under Ambrose. The different kinds of music, and of instruments were noticed, and stress was laid on congregational and hearty singing. This Church had but a small beginning, as we hear it recorded in a paper of the period, that when Mr. D'Orsay started the "mission" in a room in Catherine Street, Arderston, in 1684, only "eight persons" gave in their names!—There will be special services and sermons on Sundays in Advent.

HAWICK.—S. CUTHBERT'S.—Dedication Services.—Sunday, November 19th, was observed as the annual commemoration of the consecration of this church. The day commenced with celebration of H. C. at 8.30, at which the Rev. J. R. Denham, S. Mary's, Glasgow, was celebrant. Matins was sung at 11, followed by sermon; at 12.30 followed the second Celebration, which was full choral (Tour's unison service being used) and was both reverent and hearty—the music adding much to the dignity and beauty of the Communion Office; Hymn 299 was sung as Introit, and

113 (1st part) after the Creed, and 311 (2nd part) after the prayer of Consecration, and during the Allusions the *Nunc Dimittis*. The Children's Dedication Service was held at 4 p.m.

UNITED STATES.

Church Statistics.—The following is a statement of the church membership of the various denominations in the United States, the total and the per capita contribution for benevolent purposes:—

Table with 4 columns: Denomination, No., Amount, p. c. Rows include Episcopal, Presbyterian, Methodist, Baptist, Dutch Reformed, Congregational, Lutheran, Jews, Miscellaneous, Total, Roman Catholic, Grand Total.

An instructive and interesting table is that showing the total expenditure of the several denominations for all purposes, and the proportion of the benevolent contribution to the whole outlay, which we compile as follows, on the per capita basis:—

Table with 4 columns: Denomination, Total expenditure, Benevolent contributions. Rows include Episcopal, Presbyterian, Methodist, Baptist, Dutch Reformed, Congregational, Lutheran, Jews, Miscellaneous, Total, Roman Catholic, Grand Total.

From this statement, it appears that of the total expenditure of the Jews less than 17 per cent. was for benevolent purposes, that of the Roman Catholic Church was 25 per cent., of the Baptist and Lutheran Churches 33 per cent., of the Congregational Church 20 per cent.

S. S. Teacher's Assistant. TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. How long did our Lord's dead Body hang upon the cross? A. It was taken down the same day and buried by Joseph of Arimathea. Q. Was it the custom among the Romans to bury those who had been crucified? A. No: their bodies frequently hung on the cross till they were dissolved. Q. Who desired that our Lord's Body should be taken down? A. The Jews.—John xix. 31. Q. It is necessary to believe and profess the death and burial of Christ? A. Yes: St. Paul says that is gospel was, That Christ died for our sins, and THAT HE WAS BURIED.—1 Cor. xv. 3, 4. Acts xiii. 29. Q. What type was fulfilled in the state of our Lord's Body at death? A. The Paschal Lamb, a bone of which was not broken.—John xix. 36. Q. What prophecy was fulfilled? A. Zech. xii. 10; John xix. 37. Q. What Old Testament intimation was there of Christ's burial? A. "My flesh shall rest in hope."—Psalm xvi. 9. Jonah, a type.—See Matt. xii. 40; Acts xiii. 37. Q. What honours were paid to our Lord's body? A. Nicodemus "brought a mixture of myrrh and aloes Then took they the Body of Jesus, and wound it in linen clothes with the spices."—John xix.

39. "The women also which came with Him from Galilee . . . prepared spices and ointments."—Luke xxii. 56.

Q. What do we learn from the honour paid to our Lord's Body?

A. That it is well pleasing to God to honour the bodies of the faithful.

Q. Did our Lord ever intimate that such care for His Body was an act of piety well pleasing to him?

A. Yes: when He commended the act of her who poured the contents of the box of ointment on His Head. "She did it for my burial."—Matt. xxvi. 7, 12.

Q. Have baptized persons any particular interest in our Lord's burial?

A. Yes: St. Paul twice asserts that we are buried with Him in Baptism, that we may walk in newness of life.—Rom. vi. 4: Col. ii. 12. See also Collect for Easter Eve.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

GARDEN RIVER C. B. FUND.

SIR.—Will you allow me space in your columns for the discharge of a very pleasant duty, namely, that of informing those who have contributed, anonymously or otherwise, to my "Garden River Church Building Fund," that their generosity has enabled me to redeem the promise made to our Indians at our first pow-wow, that I would raise \$1,000 towards the erection of their new Church, so sorely needed. I am devoutly thankful to be able to say that a little over the amount pledged, has been sent in, and though of course, somewhat more will be necessary for the finishing, and furnishing of the interior, enough is already secured for the completion of the building. A week or two since, I sent a message to the Indians telling them how promptly, and liberally the members of the Church had responded to my appeal on their behalf, and the intelligence, I learn, was received with general rejoicing. May I add that now that this special object has been accomplished, I would like to call attention to the "Steam Yacht Fund" which increases slowly. The cost of purchase will probably be from \$2,500 to \$3,000. Towards this the treasurer reports from various sources, \$1,709.90, of which \$636.50, was subscribed by my personal friends in Chicago. Inasmuch, however, as I have fully determined that the purchase when made, shall be a cash transaction, and that whatever other vicissitudes may await it, the "little ship" that is to carry the Bishop of Algoma to and fro on his summer emigrations shall never be wrecked on the rock of debt, nothing will be done in the direction of a purchase till the whole cost has been provided. That end gained, the whole case will at once be placed in the hands of some one well versed in such matters, and every precaution taken to insure a wise and safe investment. An experienced engineer and skilful pilot will there be secured, and so the project launched in faith and hope on its first venture of Missionary enterprise.

Strongly convinced as I am of the absolute necessity of this additional help for the successful discharge of the duties which the Church was imposed upon me, I would again express the hope that the funds necessary for its purchase may soon be provided. Of my winter work, I can only say at present, that my programme for the visitation of Muskoka is already mapped out, and that I hope to be able to furnish you with a copy for your next issue. Meanwhile I have endeavored to utilise my opportunities in Toronto and elsewhere. Through the kindness and courtesy of their respective rectors who have responded with the utmost alacrity to my overtures in behalf of Algoma, I have had the privilege of presenting our claims to the congregations of St. George's, All Saints', the Church of the Redeemer, St. Luke's, St. Stephen's The Ascension, The Cathedral and Holy Trinity; also The Ascension and St. Thomas in Hamilton, while the details of our work among the Indians have been given to several Sunday Schools on Sunday afternoons, I have also held missionary meetings at Port Hope and Oshawa, at which much and substantial interest was manifested. Addresses have also been given to that admirable and thoroughly practical organisation, "The Churchwoman's Mission Aid Society" of Toronto, which has done so much to brighten the houses, and gladden the hearts of the clergy and laity of Algoma, and also an informal drawing room meeting, commenced on Saturday last, at No2 Wellesley Place, through the courtesy of Mr. and Mrs. James Henderson. I may add that I hope, D. V., to visit Montreal, Quebec and St. Johns in a week or so, and to strengthen the already hearty interest felt by churchmen at these several centres in the welfare of Algoma. I can not conclude with-

out a deeply grateful acknowledgment of the promptness, and generosity with which the clergy and laity of the Church have thus far responded to all my appeals on behalf of our Missionary Diocese. Of drawbacks and discouragements these are not a few, but as I set over against these, the increasing brightness of the prospect opening up for poor Algoma, I thank God and take courage.

Yours faithfully,

E. ALGOMA

7 Prince Arthurs Avenue, Toronto.
Dec., 18th, 1882.

Family Reading.

EMMANUEL.

Lo, I am with you alway, even unto the end." MATT XXVIII, 20

BY MARGARET HOUSEMAN.

WHEN this holy Christmas time
Crowns the close of every year,
Precious thoughts of Bethlehem
Come our weary souls to cheer:
Thoughts of Jesus, Child Divine,
And His Name divinely given,
Constant presence—comfort sweet—
All our way from earth to heaven.
For Christ was deigned with man to dwell,
"God with us"—Emmanuel!

So, when sunbeams warm the ground,
And the flowers bloom again,
Breathing hope to drooping hearts,
Scattering all the mists of pain;
When the dark night, fraught with gloom,
Fills the mind with boding fears,
Restless, sleepless, morning's dawn
Sees our pillow wet with tears,
Then Christ has deigned with man to dwell,
"God with us"—Emmanuel.

When the dull and trivial round
Of our daily life goes on,
Tired limbs and weary brain,
Carried till the task is done;
When the week-day's work is o'er,
And the Sabbath calm draws nigh,
Hearts bow down and knees bend low,
Souls uplift their praise on high,
Then Christ has deigned with man to dwell,
"God with us"—Emmanuel!

When our nature sinks beneath
Pain of body, doubts of mind,
Cure for sickness, balm for grief,
Neither in the world can find;
When afar from friends beloved,
Fate apportions us our lot,
And we sadly realize
All is void where they are not;
Then Christ has deigned with man to dwell,
"God with us"—Emmanuel!

When the change which comes to all
Brings us near the golden gates,
And the spirit, faint and frail,
Its emancipation waits,
Faithful still the Promiser,
With us "always"—"to the end"—
Through life's brightness, in death's shade,
Lord, Jehovah, Brother, Friend!
Then Christ has deigned with man to dwell,
"God with us"—Emmanuel!

Dec. 12th, 1882.

THE WATCH ON THE SPLASH-BOARD.

WHILST spending a few days in the Lake district, one day I had a glorious drive behind four capital horses on a stage coach. On this coach I noticed a peculiar contrivance for reminding the driver to keep to his time at the various stations where it stopped. On the splashboard, right before the driver's eye, was fixed a brass case, and in this was placed a watch with very distinct figures on the face. It seemed to do very good service, for the coach was never too late, and sometimes was at the town or village a few minutes before the time appointed. So that day I found a

thought for my scrap book, and headed it, "KEEP GOOD TIME."

KEEP GOOD TIME. Punctuality is a great gain in every way. It helps you to make the most of each day. It keeps you alive and awake to the duties you have to get through. It is invaluable to others as well as yourself. If you are punctual to every engagement, you will not have to reproach yourself that you have wasted the golden moments or hours of those who could ill-afford to lose them.

KEEP GOOD TIME in home arrangements. As far as depends upon you, as to hours for meals, for family prayer, for rising in the morning or going to rest at night, let there be a fixed hour and stick to it. Do not keep others waiting for prayers or breakfast or dinner, because you would not take the trouble to see what the time was, or to walk a little faster, or to finish a book at some other time. Don't make it *slavery* to be always there at the right moment. Make a *habit* of it, and then it will oil the wheels of daily life and make everything run more smoothly.

KEEP GOOD TIME in all Christian duties. Never be late in church unless for some cause in which the Master Himself would justify you. You lose the collected spirit, and the quiet moments for silent prayer, and, perhaps, even part of the service, by coming in after the bell has stopped. Besides this, you may do much harm by disturbing the devotions of those who are there before you.

Never be late in any work you have for Christ. To be always before your scholars, or, at least, before most of them are in their places at the Sunday School, is a great means of teaching them to be in time and in other ways may enable you to do them good.

In visiting the poor, in going to committee meetings, be always at the time arranged, and, in fact, in every work you do for Christ have a plan; have your fixed times, and keep to them. What can be done at any time is often never done at all, and unspeakable injury and loss is done to yourself and those whom you might assist, by careless and forgetful habits in the Lord's service.

KEEP GOOD TIME as to your own personal salvation. And what is that time? It is *this very hour—this very moment*. If still far from Christ, come now to Him for pardon and peace. It may soon be too late. The door may be shut. The opportunity may be lost for ever. "Behold *now* is the accepted time, behold *now* is the day of salvation."—REV. GEORGE EVERARD.

HER ONLY ONE.

"Good dame, how many children have you?"
Then with a loving and troubled face,
Sadly she looked at an empty place:
"Friend, I have two."
"Nay, Mother," the father gravely said;
"We have only one; and so long ago
He left his home, I am sure we know
He must be dead."

"Yes, I have two—one a little child,
Comes to me often at evening light;
His pure, sweet face, and garments white,
All undefiled.
With clear, bright eyes, and soft, soft hair,
He climbs upon his mother's knee,
Folds baby hands and whispers to me
His evening prayer."

"The other, he took a wilful way,
Went far out West, and they link his name
With deeds of cruelty and shame.
I can but pray.
And a mother's prayers are never cold;
So in my heart the innocent child
And the reckless man by sin defiled,
The same I hold."

"But yet I keep them ever apart;
For I will not stain the memory
Of the boy who once prayed at my knee,
Close to my heart.
The man he grew to will come again;
No matter how far away he may roam,
Father and Mother will bring him home—
Prayers are not in vain."

The stranger stood in the broader light.
"Oh, Mother! oh, Father!" he, weeping, said.
"I have come back to your side, to tread
The path that's right."
And so the answer to prayer was won;
And the Father wept glad tears of joy,
And the mother kissed and blessed her boy
Her only one!

Children's Department.

"THE MASTER IS COME, AND HE CALLETH FOR THEE."

Sister, look out o'er the fields white and waving,
The harvest is great and the labourers are few;
Come, thrust in your sickle, the ripened grain saving,
The Lord of the harvest is calling for you!
For you He is calling, for you He is calling,
The Lord of the harvest is calling for you.

Before the dumb idols the heathen are falling;
Vainly, alas! to their gods do they cry;
With helpless hands lifted to you they are calling,
"O sister, come over and help ere we die!
Come over and help us, come over and help us;
O sister, come over and help ere we die."

List to the sound of the prisoners crying;
Clanking their chains while for freedom they crave;
Rescue the souls who are hungering, dying,
Tell them of Jesus, the mighty to save;
Tell them of Jesus, tell them of Jesus,
Haste! tell them of Jesus, the mighty to save.

Then go forth, my sister, proclaim the glad story,
To the ends of the earth, over mountain and sea,
Till Christ shall illumine the earth with His glory
And all from the bondage of sin shall be free.
Go forth, then, my sister, proclaim the glad story,
The Master is come, and He calleth for thee.

SCIENCE EVENINGS WITH THE CHILDREN.

ASTRONOMY.

"SUSIE, dear, bring my low chair near to the fire, and we will discuss a little plan for our pleasant occasional half-hours. I want to give you an idea of some of the most simple sciences. We will have several different subjects, taking one or two evenings for each."

"What will the subjects be?" asked Hettie.

"Suppose we have Astronomy—the sun, moon, and stars; then Optics—you will like to know something of telescopes, microscopes, multiplying glasses, magic lanterns, and the rainbow. Then we will have Natural History. What is that, Lottie?"

"About hares and rabbits, and all those things," replied the child, smiling.

"Yes; I thought you would brighten up if I spoke of animals and birds; and Nellie will be sure to like to know a little about moths and frogs, and the long, cold, slow garden worms. Perhaps, afterwards, we can take Botany—trees, and plants, and flowers; then Electricity—falling stars, the Aurora Borealis, water-spouts, whirlwinds, and earthquakes all come under this, as well as thunderstorms. Our last subject will especially interest George, I think, for it shall be Mechanics—the wheel and axis, the pulley, the wedge, the screw, and the pendulum are all called mechanical powers. Now, shall you care to hear about astronomy to begin with?"

"I don't care about stars," quickly and almost impatiently broke from George.

"Gently," replied the mother. "Perhaps you will care when you know more about them. Those bright specks of light—need I tell you who made them?"

"God," said little Lottie, very softly.

"Yes, 'our Father made them all,' and they 'declare the glory of God' by showing us His power, His marvellous wisdom, and His never-ceasing watchfulness and care."

"The word Astronomy comes from two Greek words, *Nomos*, a law or rule, and *Astron*, a star. So astronomy is a knowledge of the laws which govern the stars. A law implies a lawgiver, does it not?"

"Of course it does," said Susie, with decision.

"The great God who made the stars established the laws which regulate them, and you will, I hope, learn something of His Almighty power by trying to think about the number, and sizes, and distances of these whirling worlds. What shall I tell you about first?"

"The sun," replied George and Nellie together.

"That will do nicely, for as it appears to us the largest and brightest body visible, and is, besides the centre of our own planetary system, we may as well begin with our own sun. The sun is a large luminous globe, 1,448,000 times greater than our own earth."

"Greater! greater!" said George in amazed tones. "And is it all fire—fire?"

"Yes dear; it is greater, and is a revolving body of light and heat. Though it is called one of the fixed stars, it is thought by many learned men that the sun has a course of its own through space, but this is not quite proved."

"Is it nothing but fire?" persisted George.

"It is a fiery substance, dear; an intensely heated, burning body, I believe."

"Then why does it not burn up?" continued the boy.

"Some things do not consume rapidly, George; and as we do not know the substance of the sun, we may suppose that God has made it of an inflammable material, which remains uninjured by its own light and heat so long as God permits it to do so."

"Now what is 'revolving' please?" asked George.

"By a revolving body I mean a body that spins round upon a supposed line through the centre, which is called its axis. Hettie get me your humming top."

The top was produced.

"When I place it upon the peg, and wind the string round, what does it do, as I draw the string swiftly out?"

"It turns round," said little Lottie.

"Yes; it spins on the peg, which becomes the axis of your top; the sun revolves from west to east, performing one revolution on his axis in about twenty-five days. But do you not wonder how we know that the sun thus revolves?"

"How?" asked George, eagerly.

"Astronomers have watched the sun through their telescopes, and tell us that there are spots visible upon his surface. Now, these spots re-appear as regularly as our own night and day; the days have been counted between, so that it is certain that his revolution takes twenty-five days. The sun is not quite round; therefore, like our own earth, it is the shape of an orange, and not of a ball. George, you know how far the sun is off, do you not?"

"Oh, yes; I do know that. It is ninety-five millions of miles away. I suppose no one lives there—or, at least, if they do, they must be made of iron, or something which does not burn."

"Distance prevents us from discovering whether the heavenly bodies are inhabited.

the sun is the centre of a planetary system, the planets are globes similar to our earth, though they look like stars. The nearest to the sun is called Mercury, then come Venus, the earth and Mars. Then fifteen smaller planets which seem almost like fragments of one large one. Next we have Jupiter, Saturn, Uranus, and lastly Neptune. All revolve round the sun at different distances in paths called orbits. They are kept in their positions by the power of attraction. I will try to explain this. If you have a ball in your hand and let it go, what does it do?"

"It drops on the floor," said Susie.

"It falls; the sun has the same power over the planets which the earth has over your ball, it draws them towards itself. The planets have a tendency to fly off, so between the drawing influence of the sun, and their own impetus from the sun, they are retained in their orbits at certain distances. Our earth revolves from east to west on its axis once in twenty-four hours, and this gives us day and night, for the part turned towards the sun receives his light and heat, and as the earth goes round she has morning, noon, and night at each particular spot on her surface. What do we call the beginning of day?"

"Morning—sunrise," said Susie.

"And the end of day, sunset,—but the earth itself moves round and round, and thus obtains day and night. We say sunrise and sunset because it seems as if the sun moves, rather than our globe. Sunrise and sunset are at a different hours in summer and winter, because the earth not only turns round herself, she also revolves round the sun in 365 days, and as her axis is slightly sloping, the rays of the sun fall obliquely, or slanting, upon her surface at times, and thus lose some of their power and so produce winter. Therefore in her journey round the sun the earth obtains more or less heat and cold in proportion to the direction in which she receives the rays of the sun. We could not live without light and heat from the sun, nor could any vegetation exist, for sunshine produces all those natural, electrical, and chemical changes upon the atmosphere and surface of the globe, which, either directly or indirectly, sustain animal or vegetable life. Now can you tell me any verse about the sun?"

Susie suggested the story of the sun and moon standing still in the valley of Ajalon whilst God gave Israel a victory.

Then Nellie quietly repeated "Praise ye Him, sun and moon; praise Him, all ye stars of light!"

"They do praise God, Nellie, and show 'His handy work' to us. Do they not? We may very safely trust in a God that by wisdom made the heavens! We may trust Him for everything all through the year which is beginning."—SELINA A. BOWER.

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Do not pity yourself. Self-compassion is a morbid luxury, a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world and its want and woe. Think of God and His help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn.

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SUNSET AND SUNRISE.

"Thy sun shall no more go down"
The evening sun was sinking
Far in the golden west;

The thirsty flowers were drinking
The gently falling dew—
God cares for birds and flowers,

Soft to an open window,
Lessons and play all done,
A fair young child had wandered,

She loved the glorious sunset,
The birds and flowerets gay,
For God had early taught her

The crimson faded slowly—
The streaks of golden light,
They lingered almost lovingly,

And as she gazed, soft whispers
Fell on the evening air,
To God her Father speaking:

For a brighter sun was shining,
Causing her heart to sing—
The Lord of life had risen,

Oh, scene of distant beauty,
And light of that young face!
But sunset glow cannot compare

HOW TO MAKE THE AGED HAPPY.

Much of the restlessness of old age would be prevented if the children or other guardians would be more considerate of the special needs of life's evening tide.

We say, "The dear old people need rest now, and they shall have it;" but we forget that inactivity is not rest.

Then, too, we try to take all the work out of their hands, and that they do not like.

Grandfather's step is uncertain, his arm less vigorous than of old, but he possesses a rich treasure of experience, and he likes to be consulted.

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Magnificent English Levers

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IDA'S EVENING PRAYER.

I HEARD a very curious story the other day, and I thought that some of the dear little children whom I love might like to hear it too; so I wrote out the story, and they can read it here, and tell what they think of the matter. It is about a little girl named Ida Barnett.

Ida is only three years old. She is the sunlight and joy of her parents. They love her the more because they have buried many little ones. Sometimes, indeed, they tremble when they remember that God may take their precious Ida too. Ida has pious parents, and their hearts' desire and prayer for her is that she may be saved at last through the merits of the Saviour, whose blood "cleanseth from all sin." She has been taught, every night and morning, to offer her own prayer at the throne of grace, asking the favour and protection of our heavenly Father's love.

One night Ida knelt, as usual, at her mother's knee, and prayed that God would watch over her through the darkness, and "keep her safe till morning light." Then rising from her knees she said, "There, mother, I have said my prayers, and asked God to take care of me in the night; and I shall not have to say any prayers in the morning."

"No prayers in the morning, Ida? Why not?" asked her mother.

"Oh," said Ida, "because I can take care of myself in the day time. I shall not want God to take care of me when I am awake, and can see to things for myself."

Ida's mother then took little Ida into her lap, and smoothing back the pretty curls from her forehead, began to tell her of our Father in heaven, who allowed her to live and breathe; who gave to her home and her parents; who fed and clothed her; who watched over her by day and by night; who makes the sunshine and the showers, and who makes the grass upon the mountains and the flowers in the meadows.

Ida listened earnestly, and tears filled her bright eyes as she said, "Does God do all this, mother? I thought that you give me my dinner, and dress me and make me warm, and that you once got me well when I was sick."

Her mother assured her: "No; all comes from God, Ida. If He should leave you one moment, you would become like the dust of the ground. He loves you, and He cares for you just as tenderly as if you were the only little girl in the world. He gives you your father and your mother, your home, and everything else that you have."

"Oh, then, mother dear, I ought to keep praying and asking God to please not to stop taking care of little Ida."

Dear children, do you never feel just as little Ida felt that evening when she had said her prayers to God—feel that you can take care of yourselves in the day-time, and that only in the darkness you need a guide? Think now, do we not always need Him to keep our feet from falling? His grace to keep us from sinning? His mercy to save us from eternal death? The apostle's injunction, "Pray without ceasing," seems spoken to us all. We should always feel that we depend upon God more than any child depends upon an earthly parent, for, indeed, we are lost without His aid.

I hope that all the dear little children who read these words will learn a lesson from the story of little Ida, and will feel that they, like her, ought to keep praying all the time. God loves a prayerful child. Little children, do you constantly pray to God, and do you love to pray to Him?

"TEARS AND KISSES."

A writer in the *Sunday-School Times* tells a pathetic story of that language of signs which is common all over the world: "Two little Italians accompanied a man with a

harp out of the city along the country roads skirted by fields and woods, and here and there was a farm-house by the way.

He played and they sang at every door. Their voices were sweet and the words in an unknown tongue.

"Not knowing how to make themselves understood, the little children, when they had finished singing, shyly held out their little brown hands or their aprons to get anything that might be given to them, and take it to the dark man out at the gate, who stood ready to receive it.

"One day the dark harpist went to sleep, and the little boy and girl, becoming tired of waiting for him, went off to a cottage under the hill, and began to sing under the window.

"They sang as sweetly as the voices of birds. Presently the blinds were opened wide, and they saw by the window a fair lady on a sick-bed regarding them.

"Her eyes shone with a feverish light, and the colour of her cheeks was like a beautiful peach.

She smiled and asked them if their feet were not tired. They said a few words in their own tongue.

"She said, 'Are the green fields not better than your city?'

"They shook their heads.

"She asked them, 'Have you a mother?'

"They looked perplexed.

"She said, 'What do you think while you walk along the country roads?'

"They thought she asked for another song, so eager was the face, and they sang at once a song full of sweetness and pity, so sweet that the tears came into her eyes.

"That was a language they had learned: so they sang one sweeter still.

"At this she kissed her hand and waved it to them. Their beautiful faces kindled, and like a flash the timid hands waved back a kiss.

"She pointed upwards to the sky and sent a kiss thither.

"At this they sank upon their knees and also pointed thither, as much as saying, 'Do you also know the good God?'

"A lady leaning by the window said, 'So tears and kisses belt the earth, and make the whole world kin.' And the sick one added 'And God is over all.'"

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The principal factory is a very imposing and elegant building of five floors, with a frontage of fully 220 feet, and includes at its angle, for it stands upon two streets, a tower of considerable height, containing a large clock, which must be an excellent benefit to the citizens as well as the employees of the firm.

On entering the offices, which are elegantly fitted, we pass with one of the courteous partners immediately into the busy hum and labour of the factory. The lightness and loftiness of the rooms strike the visitor most favourably, and as we go through the building, we find on every side evidence of the careful consideration for health, comfort and safety which have been bestowed by the gentlemen at the head of the establishment in its construction and arrangements. The basement of the building is set apart for packing, and for the reception of the cases for the organs from the "old factory." The next floor contains the neatly arranged offices and waiting-room, machine-room for cutting fret work, carving, turning, etc., and the bellows making department. The third floor is occupied as the finishing room; here large numbers of organs of all sizes are being completed, preparatory to packing and shipment. The fourth and fifth floors are appropriated to the making of the action and keyboard parts of the instrument, and here the tuners, 13 in number, each in a separate room, are located. Hydrants, with hose attached, are upon every floor. Hydraulic lifts pass through the floors. A simple but effective protection against accident is noteworthy; the hoist is surrounded by a wooden fence on each flat, one side of which is made to slide up and down like a window in the frame work around. Steam is utilized for all purposes, and no coal fires used, and every precaution is taken against accident.

The "old factory," which is very near the new buildings, is devoted to the construction of the cases, and the preparation of the ivory and its manufacture into keys. These buildings, nearly as extensive as the new factory, are fitted with the most perfect machinery for economizing labour and increasing productive power. Two beautifully constructed steam engines, each of 65 horse power, give motion to the machinery. Extensive drying kilns are connected with each building.

The product of these factories is 325 organs monthly, and it is expected to reach 350. The firm employ 175 hands, and pay \$8,000 wages weekly. The consumption of wood of all kinds is ten car loads per month. Their instruments are sent to Great Britain, Southern States of America, Australia and South Africa, in addition to their large Canadian trade. The Messrs. Bell & Co. have the most extensive and complete manufactory for Reed Organs in the Dominion, and are well worthy of the prosperity and high reputation they have achieved. The firm have received the following honours for their instruments, viz., Centennial, Australian and Dominion Silver Medals, and the only Gold Medal for these instruments at Sydney International Exhibition, 1880.

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Died. MACLEAN—At St. Jude's Parsonage, Oakville, 18th December, 1882, aged 21, Beatrice, eldest daughter of the late Col. S. B. Maclean, H. M. Ordnance, and niece of Rev. Canon Worrell.

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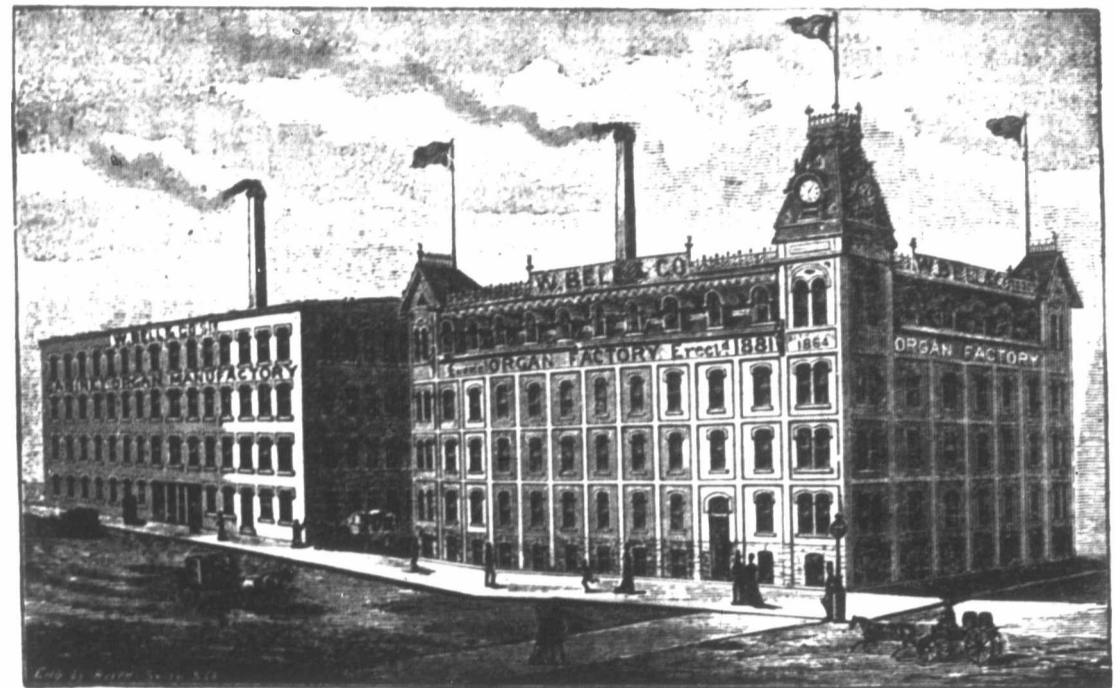
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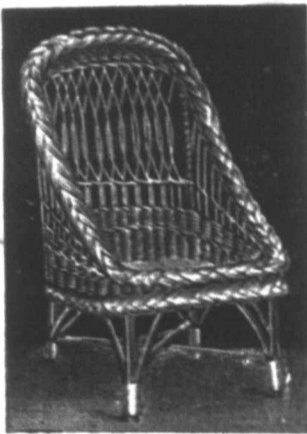
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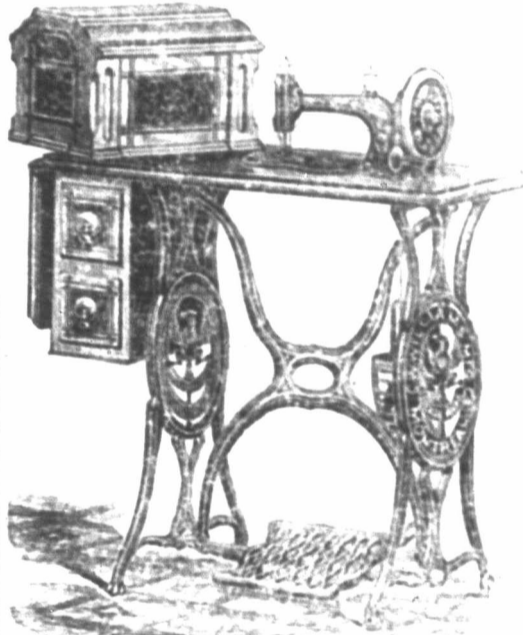
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